

## Pine Knoll Sabbath School Study Notes

### First Quarter 2022: *In These Last Days: The Message of Hebrews*

### Lesson 4 “Jesus, Our Faithful Brother”

#### Read for this week’s study

Leviticus 25:25–27; Hebrews 2:14–16; Hebrews 11:24–26; 1 Corinthians 15:50; Hebrews 5:8, 9; Hebrews 12:1–4.

#### Memory Text

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is the devil” (Hebrews 2:14, NKJV).

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

- I. Introduction
- II. The Brother as a Redeemer
- III. Not Ashamed to Call Them Brothers
- IV. Flesh and Blood Like Us
- V. Perfected Through Sufferings
- VI. The Brother as a Model
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. Hebrews 1 speaks of Jesus as the Son of God, Hebrews 2 describes Him as the Son of Man. In Hebrews 1 God calls Jesus “My Son”, in Hebrews 2 Jesus calls human beings His “brothers”. In Hebrews 1 the Son of God rules over the whole universe, in Hebrews 2 the Son is faithful to the Father. In Hebrews 1 Jesus is the divine Lord, in Hebrews 2 He is the human High Priest. Since all human beings, including Jesus, are counted as children of God, Jesus is in some sense a brother to every one of us. That’s what this lesson is all about. (Sabbath Afternoon’s Lesson)
2. In the Old Testament God presented Israel with a Jubilee system. At the end of 49 years, all properties would revert to their original owners. This was an effective way of eliminating inflation. Since all properties would revert to the original owner every 49-50 years, they could only be sold for the value of use until the next Jubilee. This made property a depreciating item. This also meant that one generation’s foolish

mistakes would not be passed on to the next. Read Leviticus 25:25-27, 47-49. What provision did Hebrew law make for early redemption of forfeited properties? Read Hebrews 2:14-16. According to this text, why did Jesus become human? How did Christ's death destroy the power of the devil? How is this passage related to God's plan for humanity described in 2:5-9? What are the strengths and weaknesses of this ransom/redemption system for our understanding of God today? (Sunday's Lesson)

3. As noted in the previous set of questions, the Hebrew Bible offered the way for a *go'el*, a next of kin, to redeem a property that had been lost. The book of Hebrews draws on that, but probably also on the role of the elder brother upon his father's death in Greco-Roman society. It was the older brother's natural duty to care for minor siblings until they reached the age of maturity. Like the Roman *tutela impuberum* Jesus is portrayed in Hebrews as both a parent figure and a sibling to the Hebrew Christians. (Friday's Lesson)
4. Read Hebrews 11:24-26. In what ways do Moses' decisions exemplify what Jesus did for us? How are we called to similar decisions in Hebrews 13:12-13, Matthew 10:32-33 and 2 Timothy 1:8, 12. In what ways was Jesus' identifying with us even more remarkable than what Moses did? (Monday's Lesson)
5. Read Hebrews 2:14 again. What meanings for the phrase "flesh and blood" can you draw from Matthew 16:17, 1 Corinthians 15:50 and Ephesians 6:12? How did Jesus overcome these human weaknesses? Read Hebrews 4:15, 7:26, and 9:14. How is Jesus different from us? (Tuesday's Lesson)
6. Read Hebrews 2:10, 17-18 and 5:8-9. What sense do you make of these passages in the light of everything that Hebrews 1 says about Jesus? What was the function of suffering in Jesus' life? If the sinless Jesus suffered, we should not be surprised when suffering comes to us. How do you personally explain the reality of a good Creator and a suffering world? (Wednesday's Lesson)
7. Read Hebrews 12:1-4. According to this passage, how should we run the race of the Christian life? (Thursday's Lesson)
8. Why is it important for us that Jesus was not born a sinner? Why was it important for the Israelites that Moses was not born a slave as they were? What more can you gain from the comparison between Moses and Jesus in their identifying with the oppressed and hurting? (Friday's Lesson)
9. Is suffering ever a good thing? If it is, will there be suffering in eternity? (Friday's Lesson)

## Thoughts from Graham Maxwell

There are at least three ways of looking at what went wrong in God's universe. I would like to mention these as a basis for our continuing discussion. And God looks different in these three ways. A very widely held view, held beyond the bounds of Christianity, is this: *Because we have broken God's rules, we have offended him. And he's very angry with us. Can anything be done to assuage his anger and appease his wrath so that somehow he can find it in his heart to forgive us, and not destroy us, and bless us once again?*

There is another view that's widely held, sometimes within the bounds of Christianity: *We have broken God's rules, and thus we are in serious legal trouble. Law and justice demand that God should destroy us, or even torture us for eternity. Can anything be done to make it legally possible for God to forgive us, and not destroy us, and still be just; to appear to be just in his own eyes, and in the eyes of the onlooking universe?*

Then there's a third view, not widely held on this planet. But I believe that this is the most widely held view throughout the universe. If it isn't, God has not won the war, and there is no basis for lasting peace. That's this view: *We have sinned. We have allowed ourselves to be deceived by Satan's lies. And so we have turned away from the true God to many substitutes. And the results have been disastrous. Left alone we all would die. Is there any way that Satan's lies can be corrected? Is there any way that the truth about God and his government can be made crystal clear? Is there any way that unquestionable evidence can be provided, that God is not the kind of person his enemies have made him out to be—and so some of us rebels may be won back to trust, and so be saved and healed?* For God can and will save all who trust him. That's why all God asks of us is trust.

Could I ask you which one of these three views you prefer? Which one of these gods do you prefer? Which one would you rather live with for eternity? Or does it really make any difference? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #2, "What Went Wrong in God's Universe?" recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/2MMCAG>

Lou: But what about some of these others, though? The "satisfying of justice," and "the demands of the law?"

Graham: Ah, he died to satisfy the demands of the law. Now, what does the law demand? Well, the law seems to demand our love, which can't be demanded anyway. There's no way you can command love. And yet as Paul says, "Love is the fulfilling of the law." Jesus said the same. Moses said the same. So does the law say, "You either love God, and love each other, or you will be executed in the most painful way known to our heavenly Father"?

Some of our good Christian friends live under the awful weight of believing that God has said, “You either love and obey me, or you will be tortured in sulfurous flames for eternity.” That such good folk can still love God is a real tribute to them, not to God. I mean this is an awesome burden to live under. And yet because they love Jesus, they still love and are still faithful. And they will be in the Kingdom. And I think Jesus will love to introduce such people to the Father. He’ll say, “Would you like to meet the Father?” And they’ll say, “Well, if you will go with us.” He says, “There’s no need, but I’ll go with you.” And what a marvelous surprise to millions of these people, to meet the Father in the Kingdom, and discover that he is just as loving and gracious as the Son. This is what we want to deal with next week, “There Is No Need to Be Afraid of God.”

But “under the demands of law,” that belongs to a very legal conception of what has gone wrong in the universe, which we discussed in our second conversation. That what has gone wrong is that we have “broken the rules,” and the law demands that God execute us for breaking the rules. And Jesus died so that somehow God could justly forgive us even though we have broken the rules. I don’t think we have been able to make too much sense out of that. But it goes along with the other one, “satisfying justice.” Whose justice? I have friends who say, “If God does not give Idi Amin several days in the fire, I will not regard him as a just God.” They have that feeling about the satisfaction of justice. And I think they really mean it, and I would respect them for that. I would love to relieve them of that burden. If I want to know why Jesus died, I should go right to the cross and watch him die and hear his cry and see how the Father is involved, and then fit that back into scripture. I don’t see him fulfilling the requirements of a legal model.

Lou: It’s part of our problem, then, that we are taking models from our legal system here and trying to apply them to God.

Graham: That’s a very good point, very much so. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #8 with Lou Venden, “The Most Costly and Convincing 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/8MMCAG>*

Lou: You’ve talked of Jesus as our example in this series on conversations about God. We’ve had several questions come in raising the question about his perhaps having an advantage over us. How could he be regarded as our example if he did have such an advantage? Let me just refer to a couple of these. “When Christ came to the world and took on human flesh, did he take on sinful flesh in essence or vicariously?” The question of Jesus and his humanity, what was his humanity, I think ties in here in an important way. Would you comment briefly on that one?

Graham: Well, I'll cite Paul for that. He said, "Christ came in the likeness of sinful flesh to deal with sin." I think what's behind this question is, can we really look to Jesus as an example of the perfection that we should have?

Lou: Yes, I think that's right.

Graham: But was he exactly like us? There are some interesting differences. He was born of the Holy Spirit. And I might be sixty-five before I'm born of the Holy Spirit. So when I'm reborn, I've got sixty-five years of bad habits to fight with for the rest of my life. Jesus never acquired a bad habit. The only way you can get a bad habit is to do something bad, which he never did. And you say, "Well, then he's not an example for me." How low do we want him to go? Do we want him to wallow in the gutter as a wino, so that he can be an example as to how you can get out of the gutter? I don't want Jesus to be more and more like me. I want to be more and more like him. So he came in human form in the likeness of sinful flesh using no power that is not available to us. And he showed that even little boys can be good. And you can grow up good like that.

And you say, "Well, I had bad habits."

"Look," He says, "I'm your physician; I understand. I'll be very patient. And I guarantee I'll help you get over all of those things. Just trust me."

So how many things do we want him to do more than he did? He's enough of an example to show how we could have lived. Well, we didn't. What will he do with us now? He's the Physician, and he knows exactly what it's like to go through what we are going through. And so you can count on him to be patient. You say, "Well, I guess that means the Father isn't just as patient." No, Jesus came to show how patient the Father, Son, and Holy Spirit are. I think sometimes we run into problems when we raise the wrong questions about what he came to tell us, what he came to show us. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, "God Can Completely Heal the Damage Done" 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/14MMCAG>*

I believe that the essence of legalism is preoccupation with our legal standing with a legal, legalistic God. And so many Christians are preoccupied with their legal standing, because they don't really know God. They don't realize that he is a gracious God who is not preoccupied with our legal standing. Like the father of the prodigal son, he's very preoccupied with our welfare and whether or not we will come home. That's what God is preoccupied with. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #12, "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>*

One view sees the plan of salvation and God’s gracious provisions, such as the death of Christ on the cross, as being primarily offered to adjust our legal standing in the sight of God, because as sinners, we are guilty. And guilty as we are, justice and law demand that we be executed. And the only way to avoid being executed—and there are many, various explanations of execution; these are the various views of hell. We all have views of hell, the longer view, the medium view and the shorter view; there are many views of hell. But if God is the executioner, then we do well to be preoccupied with our legal standing. And unless we be forgiven, he will go ahead and do this to us; he must. Law and justice require it. And if he doesn’t go through with this, the universe will conclude he is unjust. And if he’s unjust, you wouldn’t trust him, and now you’re getting over into the other view, which always amuses me, that if you pursue even the legal view logically to its conclusions you wind up with the other one.

But now in the larger view, which uses all sixty-six books and has no problems with Ellen White at all, it sees sin not as a legal problem. It sees sin as a very real problem, that has had devastating consequences on us physically, mentally, spiritually, socially. Sin is a breach of trust, as Romans 14 says. Sin is treachery. Sin is what Lucifer did in the beginning, for which you could not have called him in before church counsel. I mean, what had he done? Nothing! Except the most devastating thing that can ever be done. Nearly destroyed the universe, that’s what he did.

That’s how bad it was. And because of this distrust, and the consequential unwillingness to listen and allow God to look after us and heal the damage done, enormous damage has been done to sinners. **We’re not in legal trouble, we’re in trouble. We’re not in danger of being executed, we’re dying. That’s the difference.** And I believe it makes all the difference in the world. I would not go to a doctor who would kill his patients for not cooperating. But if I’m dying, I need a doctor. And if I go and don’t cooperate, I still may die. But my understanding is, that in this larger view, this great controversy view, this sixty-six book view, we’re all dying. And if God were to leave us alone, that’s it.

But he hasn’t. He’s pursued us through the years, trying to win us back to trust. And of course, you don’t expect people to trust without evidence. You don’t make claims; you offer demonstrations; that’s the content of the sixty-six books, God’s demonstration of the kind of person he is. And the way he’s handled this emergency is the greatest demonstration of all. As to, not how he treats his friends, but how he treats His enemies. How he treats the sick and the dying; how does he seek to win them back to trust? And some of us find that very wonderful.

So the purpose of the plan of salvation is not to adjust our legal standing, but the purpose of the plan of salvation is to win us back to trust so he can heal us, which he can readily do, and it is to confirm the trust of the onlooking universe. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)*

Suppose you had to keep rat poison. (We're having a lot of trouble with rats now.) So you had to keep rat poison in your house, and you have a young son. And if he touches it and then eats it, he could be very sick, even die. So you say, "Son, don't touch that rat poison." I'm going to put it on the highest shelf, the high and locked cupboard. A little later you hear a crash in the garage, and you run out, and there's your son lying on the floor. He's taken the rat poison and he's dying. Would it do any good to say, "Son, I forgive you, I forgive you!" He would just die forgiven, that's all. It wouldn't keep him from dying. Nor would it do any good to say, "Son, I don't want you to die, so let me drink the rat poison." And you both die. The boy doesn't need forgiveness. He needs an antidote. He needs healing.

But God didn't wait for that. God has said, "You really don't take me seriously, do you, that sin is like a poison and will lead to your death. Let me take the poison." And Jesus dies. And we, like the son, say, "Dad, it's real, isn't it! And nobody's killing you. Sin is really a poison, and you are dying. I will take you seriously from here on."

The beauty is that God then was able to take his life back and come out living. I've made my point. There's still no legal requirement in that. There's an awesome truth to be revealed. There's nothing arbitrary in this thing. God does not want us to poison ourselves. We need healing. Better heed the warning. The results of sin is death, and don't do this thing. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #12, "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>*

Of course, why did Jesus have to die? From Genesis on, all God asks of us is trust. That's all he's asked of angels and men. But God has been accused of being unworthy of our trust, and the adversary has put him in a very bad light. God has been accused of not even telling the truth, right away in the Garden of Eden. And many further accusations through the years. God has sought to answer these, not with claims, but with demonstrations, in his treatment of people, all through the centuries.

Then finally he comes in person, to clear up any lingering doubts. And he even goes through the Old Testament in the Sermon on the Mount, and explains all these things. Why divorce?

“Doesn’t mean I approve of it, but I gave it to you because of the stiffness of your necks and the hardness of your hearts.” He explained one thing after another. But nothing in his explanation dealt with the accusation in the Garden of Eden. “God has lied to you, that if you sin, you will die.” How could he answer that? Should he say, “Yes, you will die. Look at all the people who have died. Doesn’t that prove it?”

Well, it isn’t enough just to get the answer, is it true that sinners will die, because does that mean that God said in the beginning, “If you sin, I’ll kill you?” Would you like to live in a universe presided over by someone who, on the one hand, says he’s our Father; on the other says, “If you don’t obey me, I’ll kill you.” How long would you stay home, if your father told you when you were children, at breakfast one morning, “You’re old enough now for me to tell you the truth. We’ve had such a happy time together, but I have to tell you some serious things this morning. From now on, if any of you fail to obey me, I’ll kill you. And you want to know how? You think I’ll just put you to sleep? Some form of euthanasia? It would be too good for you. I will torture you to death, in the most painful way I know how, and I think sulfurous flames would be just the thing.”

Believe it? Well, what is our explanation of why the wicked die? Does not God burn them in sulfurous flames? We have good news! Not forever. For only as long as you deserve. Why doesn’t he just put his sinful children to sleep? Well, then the rest of the family wouldn’t take sin seriously, would they? But by torturing them, by the good members of the family hearing the agonizing screams of those who are being tortured to death, that will help eliminate sin from the universe, will it not? Wouldn’t it in your home? If you still have little ones there, and they’re not behaving too well, try it tomorrow! Take one of them out on the lawn and torture him to death, and then say to the others, “I hate to do this. I want freedom and love in my home. But any more disobedience, that’s what I will do to you. Justice requires it. Other than that you’re perfectly free, and I do not wish you to serve me from fear.” It doesn’t make a scrap of sense. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

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

Jesus began His work by breaking Satan's power over the suffering. He restored the sick to health, gave sight to the blind, and healed the lame, causing them to leap for joy and to glorify God. He restored to health those who had been infirm and bound by Satan's cruel power many years. With gracious words He comforted the weak, the trembling, and the desponding. The feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, bringing to

them soundness of body and great joy and happiness. He raised the dead to life, and they glorified God for the mighty display of His power. He wrought mightily for all who believed on Him. {EW 159.3}

Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. {PP 69.2}

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, "with healing in His wings." Malachi 4:2. {DA 261.3}

All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. {FLB 79.5}

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth—the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, His anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, He came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world—every son and daughter of Adam who would believe on Him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. {TMK 19.3}

The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, ... that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. {TMK 99.5}

Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, "Love one another, as I have loved you" (John 15:12); when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts. {AG 54.6}

When God gave His Son to our world, He endowed human beings with imperishable riches—riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart. {MH 37.1}

God has withheld nothing from man that could promote his happiness or secure to him eternal riches. He has clothed the earth with beauty, and furnished it with everything necessary for the comfort of man during his temporal life.—*Signs of the Times*, June 2, 1887. {TDG 162.6}

Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. *He shared the lot of man; yet He was the blameless Son of God.* He was God in the flesh. His character is to be ours.—*The Desire of Ages*, p. 311. {7ABC 449.6}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing. {Ed 79.2}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {DA 626.1}

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 gave to human beings an 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. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, "It is written"; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

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 reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . . {8T 265.5}

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all and making those who are ready to perish, eager to drink of the water of life. {SC 77.3}

Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. {SC 77.4}

The only-begotten Son of God came to this world to redeem the fallen race. He has given us evidence of His great power. He will enable those who receive Him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right. {HP 17.2}