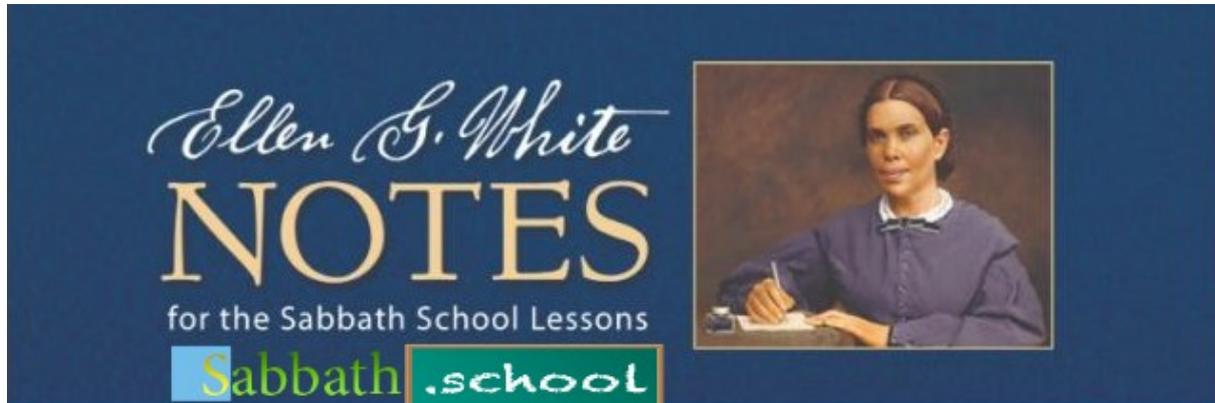


EGW Notes - Lesson 10

Complete in Christ



Sabbath Afternoon, February 28

Because men are not of the same stamp of character, this is no reason why they should draw apart. If we are children of the heavenly King, we shall not be at such variance that we shall stand in one another's way.

It is by the Lord's orders that His servants have varied gifts. It is by His appointment that men of varied minds are brought into the church, to be laborers together with Him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit that dwelt in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth.

It is the righteousness of Christ that goes before us. It is His character that we are to copy. And then what?—The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow Him, He imparts to us His righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith and works that makes us Christians, preparing us to sit together in heavenly places with Christ.

Is Christ divided?—No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given us commandment, we shall give evidence that we are complete in Him.

We must have the faith which prophets foretold and apostles preached—the faith that works by love and purifies the soul.—*This Day With God*, p. 262.

The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for His kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of His Spirit, and submit to be molded by it, we shall stand complete in

Him. What a thought is this! In Christ “dwelleth all the fulness of the Godhead bodily. And ye are complete in him.” [Colossians 2:9, 10](#).—*Our High Calling*, p. 152.

Sunday, March 1

The Wisdom and Knowledge of God

The revelation of God’s love to man centers in the cross. Its full significance tongue cannot utter; pen cannot portray; the mind of man cannot comprehend. . . . Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.

“Who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross” ([Philippians 2:6–8](#), R.V., margin). “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God.” “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” ([Romans 8:34](#); [Hebrews 7:25](#)). . . .

Here are infinite wisdom, infinite love, infinite justice, infinite mercy—“the depth of the riches both of the wisdom and knowledge of God” ([Romans 11:33](#)).

It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah’s goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only-begotten Son of God. He was nailed to the cross that all these bounties might flow to God’s workmanship.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” ([1 Corinthians 2:9](#)). Surely there are none that, beholding the riches of His grace, can forbear to exclaim with the apostle: “Thanks be unto God for his unspeakable gift.”—*God’s Amazing Grace*, p. 178.

The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. . . .

If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and men, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in Him are “all the treasures of wisdom and knowledge.” [Colossians 2:3](#). And to all eternity men may be ever searching, ever learning, and yet they can never exhaust the treasures of His wisdom, His goodness, and His power.—*The Faith I Live By*, p. 14.

Monday, March 2

Rooted and Growing in Christ

Of the almost innumerable lessons taught in the varied processes of growth, some of the most precious are conveyed in the Saviour's parable of the growing seed. . . .

The seed has in itself a germinating principle, a principle that God Himself has implanted; yet if left to itself the seed would have no power to spring up. Man has his part to act in promoting the growth of the grain; but there is a point beyond which he can accomplish nothing. He must depend upon One who has connected the sowing and the reaping by wonderful links of His own omnipotent power.

There is life in the seed, there is power in the soil; but unless infinite power is exercised day and night, the seed will yield no return. The showers of rain must refresh the thirsty fields; the sun must impart warmth; electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God. . . .

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.

The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through cooperation with divine agencies. As the plant takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so we are to receive the Holy Spirit. If our hearts are stayed upon Christ, He will come unto us "as the rain, as the latter and former rain unto the earth." As the Sun of righteousness, He will arise upon us "with healing in His wings." We shall "grow as the lily." We shall "revive as the corn, and grow as the vine" ([Hosea 6:3](#); [Malachi 4:2](#); [Hosea 14:5, 7](#)).—*God's Amazing Grace*, p. 197.

The Christian is likened to the cedar of Lebanon. I have read that this tree does more than send down a few short roots into the yielding loam. It sends strong roots deep down into the earth, and strikes down farther and still farther in search of a still stronger hold. And in the fierce blast of the tempest, it stands firm, held by its network of cables beneath.

So the Christian strikes root deep into Christ. He has faith in his Redeemer. He knows in whom he believes. He is fully persuaded that Jesus is the Son of God and the Saviour of sinners. . . .

The roots of faith strike deep down. Genuine Christians, like the cedar of Lebanon, do not grow in the soft surface soil, but are rooted in God, riveted in the clefts of the mountain rocks.—*Our High Calling*, p. 331.

Tuesday, March 3

Nailed to the Cross

Sabbath we had a sweet, glorious time. . . . We were made to rejoice and glorify God for His exceeding goodness unto us. . . . I was taken off in vision. . . .

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. But we shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges and the glad and joyful voice of the lovely Jesus is heard richer than any music that ever fell on mortal ear bidding us enter. [I saw] that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven is our home.

I saw the ten commandments written on them [the tables of stone] with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. . . .

I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.—*Maranatha*, p. 245.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to His law. Only as they shall come into harmony with the rule of His government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but He will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Me, for it was My mission to exalt God's law.—*Selected Messages*, book 1, p. 239.

Wednesday, March 4

Shadow or Substance?

Christ calls upon the members of His church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. “Seek ye first the kingdom of God, and His righteousness,” He says; “and all these things”—all that is essential for your good—“shall be added unto you.”

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They cannot distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats His people to give the strength of body, mind, and soul to the service that He expects them to perform. He calls upon them to be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life.—*Counsels on Stewardship*, p. 218.

“The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.” [Revelation 11:19](#). The ark of God’s testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served “unto the example and shadow of heavenly things,” this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour’s change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.—*The Great Controversy*, p. 433.

Thursday, March 5

Commandments of Men

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him" ([1 Kings 18:21](#)). And the message for today is: "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" ([Revelation 18:2-5](#)).

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world" ([Revelation 13:16](#); [Philippians 2:15](#)). The darker the night, the more brilliantly will they shine.—*Lift Him Up*, p. 164.

Friday, March 6

For Further Reading

God's Amazing Grace, "Grieved by Our Doubts," July 27, p. 216.

Sons and Daughters of God, "By Abiding in Christ, the Source of Power," October 2, p. 282.