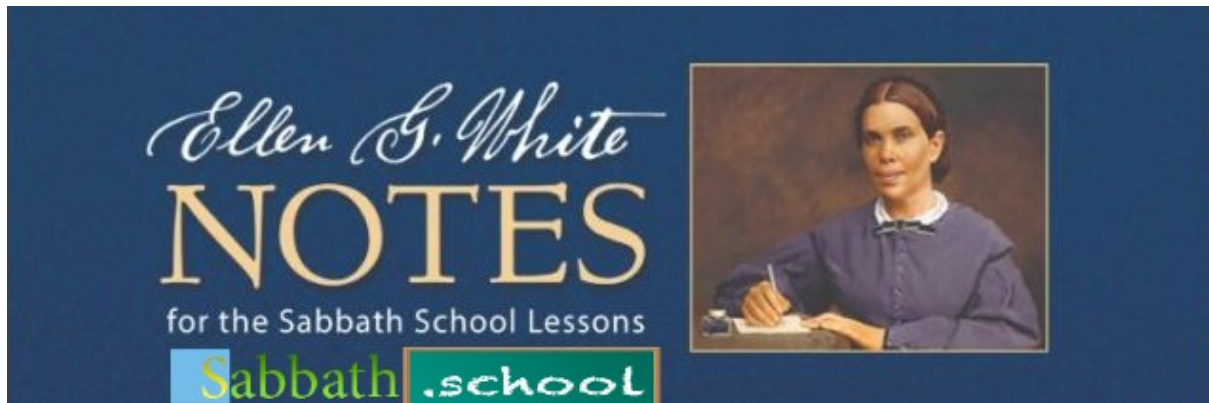


## EGW Notes - Lesson 5

### Shining as Lights in the Night



#### Sabbath Afternoon, January 24

In the parable the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honor. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast.

So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's Word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His Word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb.

The coming of the bridegroom was at midnight—the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot picture the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Satan will work with all power and “with all deceivableness of unrighteousness” ([2 Thessalonians 2:9, 10](#)). His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine.

He causes “the light to shine out of darkness” ([2 Corinthians 4:6](#)). When “the earth was without form, and void; and darkness was upon the face of the deep,” “the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light” ([Genesis 1:2, 3](#)). So in the night of spiritual darkness, God's Word goes forth, “Let there be light.” To His people He says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” ([Isaiah 60:1](#)).

“Behold,” says the Scripture, “the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee” (verse 2).—*Reflecting Christ*, p. 211.

**Sunday, January 25**

**We Work Out What God Works In**

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will and does help us? We who teach the people must ourselves have a vital connection with God. In Spirit and Word we should be to the people as a wellspring, because Christ is in us a well of water springing up unto everlasting life. Sorrow and pain may test our patience and our faith; but the brightness of the presence of the Unseen is with us, and we must hide self behind Jesus.

Talk courage to the church; lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then the time to pray. Many feel humiliated at their failures, that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, and carnality have weakened them, and they think it is no use to approach unto God; but this thought is one of the enemy's suggestions. Ashamed they may be, and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness (see [1 John 1:9](#)). Though the mind may wander in prayer, be not discouraged, bring it back to the throne, and do not leave the mercy seat until you have the victory.

Are you to think your victory will be testified by strong emotion? No; "this is the victory that overcometh the world, even our faith" ([1 John 5:4](#)). The Lord knows your desire; by faith keep close to Him, and expect to receive the Holy Spirit.

The office of the Holy Spirit is to control all our spiritual exercises. The Father has given His Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father. Through divine agency, we have the spirit of intercession, whereby we may plead with God, as a man pleadeth with his friend.—*Ye Shall Receive Power*, p. 351.

Christ has made it possible for every member of the human family to resist temptation. All who would live godly lives may overcome as Christ overcame.

To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation. . . . Fine mental qualities and a high tone of moral character are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly entered. There are many who might become mighty men, if, like Daniel, they would depend upon God for grace to be overcomers, and for strength and efficiency to do their work.—*God's Amazing Grace*, p. 111.

**Monday, January 26**

### **Light in a Dark World**

We are to reflect the character of Jesus. Everywhere, whether in the church, at our homes, or in social intercourse with our neighbors, we should let the lovely image of Jesus appear. This we cannot do unless we are filled with His fullness. If we would become better acquainted with Jesus, we should love Him for His goodness and excellence and we should desire to become so assimilated to His divine character that all would know that we had been with Jesus, and learned of Him.

It is by carrying out in our lives the pure principles of the gospel of Christ that we honor and glorify our Father, who is in heaven. When we are doing this, we are reflecting Heaven-given light upon the dark world around us. Sinners will be constrained to confess that we are not the children of darkness, but the children of light. How shall they know this? By the fruits we bear. Men may have their names upon the church book; but that does not make them children of light. They may hold honorable positions and receive the praise of men; but that does not make them children of light. . . . There must be a deep work of grace—the love of God in the heart, and this love is expressed by obedience.

It is Christ dwelling in the soul that gives us spiritual power, and makes us channels of light. The more light we have, the more we can impart to others around us. The more closely we live to Jesus, the clearer views shall we have of His loveliness. As we behold Him in His purity, we discern more clearly our own faults of character. We yearn after Him, and for that fullness that is in Him, and that shines out in the perfection of His heavenly character; and by beholding we become changed into His image. . . .

Everyday we are sowing some kind of seed. If we sow the seeds of unbelief, we shall reap unbelief; if we sow pride, we shall reap pride; if we sow stubbornness, we shall reap stubbornness, “for whatsoever a man soweth, that shall he also reap.” . . .

Our hearts may be filled with all the fullness of God; but there is something for us to do. We must not pet our faults and sins, but put them away, and make haste to set our hearts in order. When this is done, let us take the key of faith, and unlock the storehouse of God’s rich blessings. . . . There is an infinite fullness to draw from; and we have the promise of our divine Lord, “According to your faith be it unto you.” We may win the crown of life, a place at God’s right hand, and as we enter the pearly gates, hear the words, sweeter than any music, “Well done, good and faithful servant: . . . enter thou into the joy of thy lord” ([Matthew 25:23](#)).—*Lift Him Up*, p. 266.

**Tuesday, January 27**

### **A Living Sacrifice**

The Lord has been calling the attention of His people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and power of Elijah to prepare the way of the Lord. . . .

John separated himself from friends and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite and the gluttony that everywhere prevailed. . . . Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated. . . . Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things.

The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age. . . . There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation He has given us, that we may present our bodies to Him a living sacrifice, holy and acceptable.—*Conflict and Courage*, p. 273.

If it were possible for us to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding-garment? How many of us are without spot or wrinkle or any such thing? How many of us are worthy to receive the crown of life? . . . Position does not make the man. It is Christ formed within that makes a man worthy of receiving the crown of life, that fadeth not away.

I was pointed to the remnant on the earth. The angel said to them, "Will ye shun the seven last plagues? . . . If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have. . . . Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory."

Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. . . . While the wicked flee from His presence, Christ's followers will rejoice. . . . To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. . . . Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

If you are right with God today, you are ready if Christ should come today.—*Maranatha*, p. 98.

**Wednesday, January 28**

### **Proven Character**

Paul loved Timothy, his “own son in the faith” ([1 Timothy 1:2](#)). The great apostle often drew the younger disciple out, questioning him in regard to Scripture history, and as they traveled from place to place, he carefully taught him how to do successful work.

The affection between Paul and Timothy began with Timothy’s conversion; and the tie had strengthened as they had shared the hopes, the perils, and the toils of missionary life, till they seemed to be as one. The disparity in their ages and the difference in their characters made their love for each other more earnest. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring disposition of Timothy. The faithful ministration and tender love of this tried companion had brightened many a dark hour in the apostle’s life. . . . All that a son could be to a loved and honored father, the youthful Timothy was to the tried and lonely Paul.

Paul loved Timothy because Timothy loved God. His intelligent knowledge of experimental piety and of the truth gave him distinction and influence. The piety and influence of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. . . . The Word of God was the rule which guided Timothy. . . . Impressions of the highest possible order were kept before his mind. His home instructors cooperated with God in educating this young man to bear the burdens that were to come upon him at an early age.

In his work, Timothy constantly sought Paul’s advice and instruction. He did not move from impulse, but exercised consideration and calm thought. . . . The Holy Spirit found in him one who could be molded and fashioned as a temple for the indwelling of the divine Presence.

As the lessons of the Bible are wrought into the daily life, they have a deep and lasting influence upon the character. These lessons Timothy learned and practiced.—*Conflict and Courage*, p. 346.

We see the advantage that Timothy had in a correct example of piety and true godliness. Religion was the atmosphere of his home. The manifest spiritual power of the piety in the home kept him pure in speech, and free from all corrupting sentiments.

God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent—one that was not to be delegated to another. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of His people and the promises of the Redeemer to come were to be often recounted in the homes of Israel. . . . The great truths of God’s providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks—all spoke of the Creator. The solemn service of sacrifice and worship at the sanctuary and the utterances of the prophets were a revelation of God.—*Conflict and Courage*, p. 345.

**Thursday, January 29**

**“Hold Such Men in Esteem”**

In the epistle to the Hebrews is pointed out the singlehearted purpose that should characterize the Christian’s race for eternal life. . . . Envy, malice, evil thinking, evilspeaking, covetousness—these are weights that the Christian must lay aside if he would run successfully the race for immortality. Every habit or practice that leads into sin and brings dishonor upon Christ must be put away, whatever the sacrifice. . . . “Know ye not,” Paul asked, “that they which run in a race run all, but one receiveth the prize?” However eagerly and earnestly the runners might strive, the prize could be awarded to but one. . . .

Such is not the case in the Christian warfare. Not one who complies with the conditions will be disappointed at the end of the race. . . . The race is not to the swift, nor the battle to the strong. The weakest saint, as well as the strongest, may wear the crown of immortal glory. . . .

That he might not run uncertainly or at random in the Christian race, Paul subjected himself to severe training. The words, “I keep under my body,” literally mean to beat back by severe discipline the desires, impulses, and passions. . . .

It was this singlehearted purpose to win the race for eternal life that Paul longed to see revealed in the lives of the Corinthian believers. He knew that in order to reach Christ’s ideal for them, they had before them a life struggle from which there would be no release. He entreated them to strive lawfully, day by day seeking for piety and moral excellence. He pleaded with them to lay aside every weight and to press forward to the goal of perfection in Christ.

In view of the issue at stake, nothing is small that will help or hinder. Every act casts its weight into the scale that determines life’s victory or defeat. And the reward given to those who win will be in proportion to the energy and earnestness with which they have striven.—*Conflict and Courage*, p. 351.

God has enjoined the duty upon His human agents to communicate the character of God, testifying to His grace, His wisdom, and His benevolence, by manifesting His refined, tender, merciful love. . . .

Our work is to restore the moral image of God in man through the abundant grace given us of God by Jesus Christ.... Oh, how much we need to know Jesus and our heavenly Father that we may represent Him in character!

The soul that is transformed by the grace of Christ will admire His divine character. . . . The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.—*God’s Amazing Grace*, p. 229.

**Friday, January 30**

**For Further Reading**

*God’s Amazing Grace*, “Oil for Our Lamps,” July 25, p. 214.

*Sons and Daughters of God*, “By Receiving Christ, the Source of Life,” October 1, p. 281.