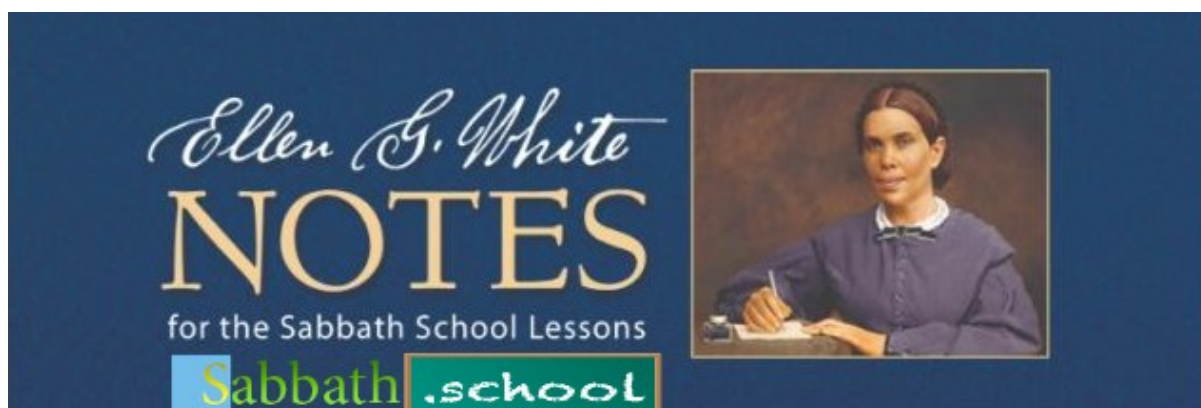


EGW Notes - Lesson 12

Living With Each Other



Sabbath Afternoon, March 14

Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter? I tell you . . . the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" ([John 17:11-15](#)). . . .

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." Oh, read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one as we are." The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. . . .

The Lord has had a church from that day, through all the changing scenes of time to the present period. . . . The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united in Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love.—*Reflecting Christ*, p. 199.

Sunday, March 15

Husbands and Wives

How much trouble and what a tide of woe and unhappiness would be saved if men, and women also, would continue to cultivate the regard, attention, and kind words of appreciation and little courtesies of life which kept love alive and which they felt were necessary in gaining the companions of their choice. If the husband and wife would only continue to cultivate these attentions which nourish love, they would be happy in each other's society and would have a sanctifying influence upon their families. They would have in themselves a little world of happiness and would not desire to go outside this world for new attractions and new objects of love. . . .

Many women pine for words of love and kindness and the common attentions and courtesies due them from their husbands who have selected them as their life companions. . . . It is these little attentions and courtesies which make up the sum of life's happiness. . . .

If the hearts were kept tender in our families, if there were a noble, generous deference to each other's tastes and opinions, if the wife were seeking opportunities to express her love by actions in her courtesies to her husband, and the husband were manifesting the same consideration and kindly regard for the wife, the children would partake of the same spirit. The influence would pervade the household, and what a tide of misery would be saved in the families! . . .

Every couple who unite their life interest should seek to make the life of each as happy as possible. That which we prize we seek to preserve and make more valuable if we can. In the marriage contract men and women have made a trade, an investment for life, and they should do their utmost to control their words of impatience and fretfulness, even more carefully than they did before their marriage, for now their destinies are united for life as husband and wife, and each is valued in exact proportion to the amount of painstaking effort put forth to retain and keep fresh the love so eagerly sought for and prized before marriage.—*In Heavenly Places*, p. 206.

Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family.—*In Heavenly Places*, p. 207.

Monday, March 16

Parents and Children

Parents should be united in their faith, that they may be united in their efforts to bring their children up in the belief of the truth. Upon the mother in a special sense rests the work of molding the minds of the young children. . . . Business matters often keep the father much from home and prevent him from taking an equal share in the training of the children, but whenever he can, he should unite with the mother in this work. Let parents work unitedly, instilling into their children's hearts the principles of righteousness.

There has been too little definite work done in preparing our children for the tests that all must meet in their contact with the world and its influences. They have not been helped as they should to form characters strong enough to resist temptation and stand firm for the principles of right, in the terrible issues before all who remain faithful to the commandments of God and the testimony of Jesus Christ.

Parents need to understand the temptations that the youth must daily meet, that they may teach them how to overcome them. There are influences in the school and in the world that parents need to guard against. God wants us to turn our eyes from the vanities and pleasures and ambitions of the world, and set them on the glorious and immortal reward of those who run with patience the race set before them in the gospel. He wants us to educate our children to avoid the influences that would draw them away from Christ. The Lord is soon coming, and we must prepare for this solemn event. . . . Let your daily life in the home reveal the living principles of the Word of God. Heavenly agencies will cooperate with you as you seek to reach the standard of perfection and as you seek to teach your children how to conform their lives to the principles of righteousness. Christ and heavenly agencies are waiting to quicken your spiritual sensibilities, to renew your activities, and to teach you of the deep things of God.—*In Heavenly Places*, p. 208.

No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

Parents, let your children see that you love them and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of My Father which is in heaven." If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part.—*The Adventist Home*, p. 193.

Tuesday, March 17

Work Relations

Among the disciples who ministered to Paul at Rome was Onesimus, a fugitive slave from the city of Colosse. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and fled to Rome. . . . In the kindness of his heart, the apostle sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened attentively to the words of life which he had once despised, and was converted to the faith of Christ. He now confessed his sin against his master, and gratefully accepted the counsel of the apostle.

He had endeared himself to Paul by his piety, meekness, and sincerity, no less than by his tender care for the apostle's comfort and his zeal to promote the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he would gladly have kept him at Rome. But he would not do this without the full consent of Philemon.

He therefore decided that Onesimus should at once return to his master. . . . It was a severe test for this servant to thus deliver himself up to the master he had wronged; but he had been truly converted, and, painful as it was, he did not shrink from this duty. Paul made Onesimus the bearer of a letter to Philemon, in which he with great delicacy and kindness pleaded the cause of the repentant slave, and intimated his own wishes concerning him. . . .

He requests Philemon to receive him as his own child. He says that it was his desire to retain Onesimus, that he might act the same part in ministering to him in his bonds as Philemon would have done. But he did not desire his services unless Philemon should voluntarily set him free; for it might be in the providence of God that Onesimus had left his master for a season in so improper a manner, that, being converted, he might on his return be forgiven and received with such affection that he would choose to dwell with him ever after, "not now as a servant, but above a servant, a brother beloved." . . .

How fitting an illustration of the love of Christ toward repenting sinners! As the servant who had defrauded his master had nothing with which to make restitution, so sinners who have robbed God of years of service have no means of canceling their debt; Jesus interposes between them and the just wrath of God, and says, I will pay the debt. Let them be spared the punishment of their guilt. I will suffer in their stead.—*To Be Like Jesus*, p. 377.

Wednesday, March 18

Praying for One Another

We do not understand the greatness and majesty of God nor remember the immeasurable distance between the Creator and the creatures formed by His hand. He who sitteth in the heavens, swaying the scepter of the universe, does not judge according to our finite standard, nor reckon according to our computation. We are in error if we think that that which is great to us must be great to God, and that that which is small to us must be small to Him. . . .

No sin is small in the sight of God. The sins which man is disposed to look upon as small may be the very ones which God accounts as great crimes. The drunkard is despised and is told that his sin will exclude him from heaven, while pride, selfishness, and covetousness go unrebuked. But these are sins that are especially offensive to God. . . . We need clear discernment, that we may measure sin by the Lord's standard.

Now, while probation lingers, it does not become one to pronounce sentence upon others and look to himself as a model man. Christ is our model; imitate Him, plant your feet in His steps. You may professedly believe every point of present truth, but unless you practice these truths it will avail you nothing. We are not to condemn others; this is not our work; but we should love one another and pray for one another. When we see one err from the truth, then we may weep over him as Christ wept over Jerusalem. Let us see what our heavenly Father in His word says about the erring: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" ([Galatians 6:1](#)). . . .

Jesus cares for each one as though there were not another individual on the face of the earth. As Deity He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes. The Majesty of heaven held not Himself aloof from degraded, sinful humanity. We have not a high priest who is so high, so lifted up, that He cannot notice us or sympathize with us, but one who was in all points tempted like as we are, yet without sin.—*God's Amazing Grace*, p. 78.

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart."—*To Be Like Jesus*, p. 336.

Thursday, March 19

Walking in Wisdom

The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. . . . The grace of God is never given to be squandered, to be misapplied or perverted, or to be left to rust with disuse. . . .

While you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength and wisdom from God will be given to meet every trying circumstance. . . .

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. . . . Do not borrow anxiety for the future. It is today that we are in need.

Many are weighed down by the anticipation of future troubles. They are constantly seeking to bring tomorrow's burdens into today. Thus a large share of all their trials are imaginary. For these, Jesus has made no provision. He promises grace only for the day. He bids us not to burden ourselves with the cares and troubles of tomorrow. . . .

The Lord requires us to perform the duties of today and to endure its trials. We are today to watch that we offend not in word or deed. We must today praise and honor God. By the exercise of living faith today we are to conquer the enemy. We must today seek God and be determined that we will not rest satisfied without His presence. We should watch and work and pray as though this were the last day that would be granted us. How intensely earnest, then, would be our life. How closely would we follow Jesus in all our words and deeds.—*God's Amazing Grace*, p. 261.

Friday, March 20

For Further Reading

The Faith I Live By, "Silken Cords of Affection," September 18, p. 267.

Our High Calling, "A Safe Guide," January 10, p. 16.