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The More

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Abundant Life

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“If anyone desires to come after Me,
let him deny himself,
take up his cross daily,
and follow Me.” Luke 9: 23

12
Studies on Victory

13
By

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Daniel E. Augsburger

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Recommendations

Credit for any and all blessings derived from these materials or a seminar I've given are rendered to the Lord Jesus. I share what He has shared with me. Because I am unknown, it was thought that a few recommendations might encourage seminar attendance and study of the materials.

Dan A.

"I've had the privilege of knowing Daniel Augsburger, Jr., for the past five years, during which he has been an active member here in the Pioneer Memorial Church. I'm delighted and honored to recommend him and his growing revival ministry.

Dan is not only an earnest student of the Word of God, he is one of the most widely-read individuals I know in the literature of the Christian life and spiritual victory. In particular he has given life-long study to the writings of such nineteenth century devotional giants as Andrew Murray and F. B. Meyers. But most recently his study has led him to a deepening awareness and experience of the pinnacle truth of righteousness by faith. His new syllabus on the subject effectively weaves together the writings of Ellen White with the Scriptures, and I have been richly blessed by its clear teaching.

Dan has taught us here at Pioneer in a recent three-month study series he did for our House of Prayer service on Wednesday evenings. We were richly blessed by that ministry-and I know you will be, too.

Finally, Dan has been a prayer partner of mine over the years. His own passion for God and love for Jesus inform his life and direct his ministry. That's why I can wholeheartedly recommend him and his ministry to you"

Dwight K. Nelson, Sr. Pastor,
Pioneer Memorial Church, Berrien Springs, MI

"Daniel Augsburger Jr. has made more than 40 presentations at our church over the past three years. We have found his teaching and preaching to be characterized by faithfulness to Scripture and the writings of Ellen G. White, a deep experiential practicality, and a broad and thorough acquaintance with other Christian authors who have clearly articulated the way to consistent, joyful, victorious Christian living.

As a result of Dan's ministry, many in our congregation have grown from merely striving after Christ to thriving in Christ. The "fight of faith" has not ceased, but Dan has introduced concepts so simple and clear, yet so essential, that our walk with God has been immediately improved. Our prayer meeting (that we call "CROSS-training") has gained new life, and miracles of spiritual growth are happening among us. We believe these are the genuine fruit of the plain, clear teaching of the biblical gospel. Consequently, we feel free to recommend Dan, the materials he has prepared, and his ministry to all."

Jerry Moon, Head Elder, St. Joseph Michigan Seventh-day Adventist Church, and Chair, Department of Church History, Seminary, Andrews University.

"I invited Dan Augsburger to come to the South Haven Church to hold a week of prayer. Dan was very willing and a delight to work with. The messages touched our congregation and we felt revived. Dan presents in a practical, first hand experience way that encourages all to want the same. I do not hesitate to recommend Dan Augsburger to any church for a series of revival meetings."

Darren Greenfield, Formerly Pastor,
South Haven SDA Church, MI

"This has been one of the most wonderful weeks of my life. Thank you for sharing Jesus with me and praying with me. You'll never know how much this week meant to me."

A Seminar Attendee

Some Thoughts

Mead MacGuire states in The Life of Victory, “Much is being said these days concerning the victorious life, and with so much preaching, praying, and discussion, the question arises, Why do so few seem to experience complete deliverance from sin? Why is it that many who really love God and desire earnestly to walk with Him, manifest, and confess an utter lack of power to do so?” The simple answer is that they are unaware of the provisions God has provided for pardon and victory, nor do they understand the process by which God’s provisions become theirs. I first learned about these concepts from Pastor Frank Phillips twenty-six years ago and have been pondering them ever since. I try to share a framework of that understanding in the following pages. That the inculcation of these principles will result in a changed life is without question. My only concern is that readers will avoid, or think it is too difficult, to embrace the dying process, and will therefore miss out on the marvelous blessings provided by God. I hope these collected thoughts make sense and will lead them to the “more abundant” experience.

Dan Augsburg 9/20/04 path2prayer@yahoo.com

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Additional Resources

White, E.G., Steps to Christ, Desire of Ages, Mount of Blessings, The Sanctified Life.
 MacGuire, M., The Life of Victory; His Cross & Mine; Lambs Among Wolves; Does God Care.
 Mantle, J. Gregory, Beyond Humiliation: The Way of the Cross.
 Maxwell, L. E., Embrace by the Cross
 Meyer, F. B., The Christ Life For Your Life
 Murray, Andrew, Abide in Christ; Like Christ;
 Phillips, F., His Robe Or Mine. (Justified Walk Ministries: 269 471 9224 or justifiedwalk.com)
 Augsburg, D. His Robe or Mine Study Guide (path2prayer.com or call 269 471 5760)
 Augsburg, D. Abbreviated “11 Part” His Robe or Mine Study Guide for Midweek Service. (see above)
 Smith, H.W., The Christian’s Secret of a Happy Life.
 Thomas, Ian, The Saving Life of Christ
 Trumbull, C., Victory In Christ; Holiness Series (will be soon posted at path2prayer.com)

1. *Christ's Character: His Promise of Power*

"Friend, how did you come in here without a wedding garment?"

Introduction

Charles Trumble, in his book "Victory In Christ" speaks of attending a missionary conference where speaker after speaker kept asking the same question: "Is your kind of Christianity worth sending to the non-Christian world?"¹

A skeptic once challenged Hannah Whitall Smith with the following:

"You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He does not want to get rid of his head, but it hurts him to keep it. You cannot expect outsiders to seek very earnestly for anything so uncomfortable."²

Mrs. White said the following regarding the kind of Christianity we should exhibit:

"Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling.... It is the purpose of God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word, and deed."³

Connecting With Others & God

Share your name and a little about your spiritual journey with another person. Why is learning about victory important to you and what do you hope to gain by pursuing these studies? Then talk to God about what you have discussed and ask Him to make this a life-changing experience for you and the others attending.

Or, share your name and a little about your spiritual journey as it relates to where you are so far as the parable of the treasure (Matthew 13: 44) is concerned?

Some Biblical Data

Matthew 22: 1-14; Revelation 19: 7-9; 22: 11

More Data

1. What does the following quote say about the necessity of preparing for the heavenly wedding?

"I am instructed to urge the necessity of personal consecration and sanctification of the whole being to God... I am in fear and trembling for those who have not yet put on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King. They are like the blind; they do not discern their danger. 'Strait is the gate, and narrow is the way,' the Saviour declared, 'which leadeth unto life, and few there be that find it.'"⁴

2. What surprising thing do we learn about one of the guests?

"The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not

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¹ Trumbull, C.G., Victory in Christ, p. 7.

² Smith, H.W., The Christian's Secret of a Happy Life, p. 13.

³ White, E.G., Testimonies, Vol. 9, p. 21.

⁴ White, E.G., Review & Herald, February 25, 1909.

1 put on the robe of Christ's righteousness."⁵

2
3 3. Has God made provision for the necessary transformation? 1 Corinthians 10: 3-5

4
5 "God has made every provision whereby our thoughts may become purified, elevated, refined, and
6 ennobled. He has not only promised to cleanse us from all unrighteousness, but he has made an actual
7 provision for the supply of the grace that will lift our thoughts toward him, and enable us to appreciate his
8 holiness. We may realize that we are Christ's possession, and that we are to manifest his character to the
9 world. Prepared by heavenly grace, we become clothed with the righteousness of Christ, in the wedding
10 garment, and are fitted to sit down at the marriage supper."⁶

11
12 4. How possible is this experience? Matt. 5: 48; Col. 1: 28; James 1: 4; Eph. 1: 4; 3:14-21; 1 Pet. 1: 15,16

13
14 "Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles
15 of the law. But of himself man is utterly unable to reach this condition. The holiness that God's word
16 declares he must have before he can be saved is the result of the working of divine grace as he bows in
17 submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made
18 perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of
19 obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to
20 the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome;
21 these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for
22 help."⁷

23 24 **Applying The Data**

25
26 On a scale of 1-10 how interested are you in accepting the invitation to the wedding and wear the wedding
27 garment? Prayerfully read the following as you consider your decision.

28 29 **Looking Ahead**

30
31 Satan has worked hard to make sure we don't understand how he maintains control over us! Next time we consider
32 his secret? Read Ezek. 36:26,27 and Jer. 24:7 and then the following:

33
34 "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is
35 wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural
36 element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in
37 a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in
38 possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield
39 ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under
40 the control of the one or the other of the two great powers that are contending for the supremacy of the
41 world."⁸

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⁵ White, E.G., Christ Object Lessons, p. 315.

⁶ White, E.G., Youth Instructor, October 28, 1897.

⁷ White, E.G., Peter's Counsel to Parents, p. 58.

⁸ White, E.G., Desire of Ages, p. 324.

1
2 **Chapter Summary**
3 **Christ's Character, His Promise of Power**
4

5 God's purpose in sending Jesus to live a perfect life, die an all sufficient death, and rise in abundant power,
6 was to provide ample provision for the development of transformed, Christ-like, characters in His people.
7 God's people have neither the wisdom or the strength to bring about this transformation—we don't know
8 how to do it, and even if we did know how, we still couldn't do it. But we can learn about the impediments
9 that stand in the way of victory, the resources provided to overcome these impediments—pardon and
10 victory, and learn the process by which God changes us, and therefore cooperate with His transforming
11 work in us.

12
13 Satan's Plan: To make us think that God doesn't really require transformation, or that the required
14 transformation is limited or is extreme to the point of fanaticism and therefore undesirable.

15 Our Part: Believe that God wants and capable of completely transforming us.

16 God's Plan: Provide ample provision for complete transformation.

2. *Independence: The Peril of Power*

“All who were slain by her were strong men.”

Introduction

Prov. 7:6-27

Connecting With Others & God

Share your name and an experience when you felt controlled by another. Did you resist that control? Why? How do you feel about God’s control—His authority—in your life?

Some Biblical Data

1. What do we learn about Satan from the following verses? John 8:44; Revelation 12:9.
2. What deception of Satan’s was first expressed in the following verses? Genesis 3:4, 5.
3. How does Satan exert control? Proverbs 5:22; John 8:34; 2 Peter 2:19.
4. How does Paul refer to Satan’s power in our lives? Romans 7:21–24. 2 Tim. 2:26
5. How does Jesus refer to Satan’s power in our lives? John 8:34. What does he promise? John 1:12

More Data

1. The following quotations clearly expose Satan’s most guarded secret. Why do you suppose the enemy of souls doesn’t want God’s people to know about this?

“There are but two powers that control the minds of men—the power of God and the power of Satan.”⁹

“Satan takes control of every mind that is not decidedly under the control of the Spirit of God.”¹⁰

2. Notice the kind of power Satan wields in our lives, and how he gains that power:

“Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness.”¹¹

“Man is Satan's captive and is naturally inclined to follow his suggestions and do his bidding. He has in himself no power to oppose effectual resistance to evil. It is only as Christ abides in him by living faith, influencing his desires and strengthening him with strength from above, that man may venture to face so terrible a foe. Every other means of defense is utterly vain. It is only through Christ that Satan's power is limited.”¹²

“By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will.”¹³

“The enemy is preparing for his last campaign against the church. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power.... Boasting of their independence they will, under his specious, bewitching influence, obey the worst impulses of the human heart and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that their boasted independence is one of the heaviest fetters Satan can rivet on unbalanced

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⁹ White, E.G., *Temperance* p. 276.

¹⁰ White, E.G., *Testimonies to Ministers*, p. 79.

¹¹ White, E.G., *Desire of Ages*, p. 466.

¹² White, E.G., *Testimonies*, Vol. 5, p. 294.

¹³ White, E.G., *Selected Messages*, Vol. 2, pp. 352, 353.

1 minds.”¹⁴

2
3 “God, by open confrontation, uses reason. Satan, by keeping hidden, causes man to feel that he is doing his
4 own thinking and making his own decisions when, in fact, the opposite is true.”¹⁵

5
6 “All who are not decided followers of Christ are servants of Satan.”¹⁶

7
8 3. How does Satan’s method of working compare with God’s. Why is there a different outcome?

9
10 “The plan of beginning outside and trying to work inward has always failed, and always will fail. God’s
11 plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will
12 issue the principles of righteousness; the reformation will be outward as well as inward.”¹⁷

13
14 “As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the
15 heart that the grace of God works to transform the life. No mere external change is sufficient to bring us
16 into harmony with God. There are many who try to reform by correcting this or that bad habit, and they
17 hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the
18 heart.”¹⁸

19
20 4. What do we learn about the use of the will from the following statements?

21 “This will, that forms so important a factor in the character of man, was at the fall given into the control of
22 Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin
23 and misery of man.”¹⁹

24
25 “Satan knows better than God’s people the power that they can have over him when their strength is in
26 Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying
27 firmly upon Christ, can successfully repulse Satan and all his host.... Satan cannot endure to have his
28 powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of
29 fervent prayer, Satan’s whole host trembles.”²⁰

30
31 “The Christian life is a battle and a march. But the victory to be gained is not won by human power. The
32 field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was
33 ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty
34 of love....

35 He who determines to enter the spiritual kingdom will find that all the powers and passions of an
36 unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness
37 and pride will make a stand against anything that would show them to be sinful. We cannot, of ourselves,
38 conquer the evil desires and habits that strive for the mastery. We cannot overcome the mighty foe who
39 holds us in his thrall. God alone can give us the victory.... The will must be placed on the side of God’s
40 will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to
41 the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even
42 "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and
43 bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5. Then you will "work
44 out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do
45 of His good pleasure." Philippians 2:12, 13.”²¹

46
47
48 5. Notice our part in taking our will from Satan and giving it to God (Prov. 23:26)? Why do we need to do this?

49 “The infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him
50 to say, without violating one principle of His government, "Yield yourself up to Me; give Me that will; take
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¹⁴ White, E.G., Testimonies, Vol. 5, p. 294.

¹⁵ Phillips, F., His Robe or Mine, p. 15.

¹⁶ White, E.G., Great Controversy, p. 509.

¹⁷ White, E.G., Counsel on Diet & Foods, p. 35.

¹⁸ White, E.G., Christ Object Lessons, p. 97.

¹⁹ White, E.G., Messages to Young People, p. 154.

²⁰ White, E.G., Amazing Grace, p. 257.

²¹ White, E.G., Mount of Blessings, pp. 141-143.

1 it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My
 2 good pleasure." When He gives you the mind of Christ, your will becomes as His will, and your character
 3 is transformed to be like Christ's character."²²
 4

5 "You will be in constant peril until you understand the true force of the will. You may believe and promise
 6 all things, but your promises or your faith are of no value until you put your will on the side of faith and
 7 action. If you fight the fight of faith with all your will-power, you will conquer. Your feelings, your
 8 impressions, your emotions, are not to be trusted, for they are not reliable, especially with your perverted
 9 ideas; and the knowledge of your broken promises and your forfeited pledges weakens your confidence in
 10 yourself, and the faith of others in you.... But you need not despair.... It is for you to yield up your will to
 11 the will of Jesus Christ; and as you do this, God will immediately take possession, and work in you to will
 12 and to do of His good pleasure. Your whole nature will then be brought under the control of the Spirit of
 13 Christ; and even your thoughts will be subject to Him"²³
 14

15 6. What does God do to our wills after we surrender them to Him (Philippians 2:12,13; Heb. 13:20,21)?
 16

17 "God does not design that our will should be destroyed, for it is only through its exercise that we can
 18 accomplish what He would have us do. Our will is to be yielded to Him, that we may receive it again,
 19 purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His
 20 love and power. However bitter and painful this surrender may appear to the willful, wayward heart, yet "it
 21 is profitable for thee."²⁴
 22

23 7. What is the outcome in practical behavior?
 24

25 "The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He
 26 strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit,
 27 imparting to the soul a vital transfusion of Himself. He acts through their faculties and causes them to
 28 choose His will and to act out His character. With the apostle Paul they then may say, "I am crucified with
 29 Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live
 30 by the faith of the Son of God, who loved me, and gave himself for me' (Gal. 2:20)"²⁵
 31

32 **Applying the Data**

34 It is a sobering thought that we are either under the control of God or the control of Satan! Which power is
 35 controlling your life at this time? Would you like to take your will from Satan and give it to God?
 36

37 **Next Time**

38 God's remedy addresses both the penalty of our sins (the sins we have committed in the past) and the power of sin
 39 (the irresistible power that caused Paul to do the things that he didn't want to do even after conversion, from which
 40 he cried out, "Who will deliver me from this body of death?") in our lives. Next time we learn about the first part:
 41 how God can forgive us of our mistakes and treat us as if we have never sinned.
 42
 43

²² White, E.G., Messages to Young People, p. 154.

²³ White, E.G., Messages to Young People, pp. 151-153.

²⁴ White, E.G., Mount of Blessings, p. 62.

²⁵ White, E.G., That I May Know Him, p. 78.

Chapter Summary
Independence: The Peril of Power

Our minds are either controlled by Satan or God—Satan by default, by reason of the fall when our will was placed in Satan’s hands; or God when we choose to take our will from Satan and turn it over to Him. Those who refuse to give themselves to God are referred to as being in the most abject slavery. Satan who works hard to keep his control secret, encourages superficial transformation that starts on the outside but never makes it to the heart; God starts at the heart and works a transformation that goes all the way to the outside. God is more than able to do this work, but cannot, unless we give Him our wills. In taking our wills, He doesn’t destroy them, rather He returns them transformed, purified, refined and so linked in sympathy with His own, that He can pour His own power and love through us.

Satan’s Plan: To retain our wills and superficially convert us from the outside without ever reaching and changing the heart

God’s Plan: To receive our wills and completely transform us the from the inside out.

Our Part is to take our wills from Satan and turn them over to God.

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3. Pardon And The Righteousness of Christ: The Portal To Power

“For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.”

Introduction

Luke 15: 11 – 16: The Prodigal Son takes a journey into a far country.

“The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.”²⁶

Connecting With Others & God

Share with another person a time when you were given a traffic ticket and tried to fight it in court. Did you succeed? Did the experience change your driving habits?

Some Biblical Data

1. Mead MacGuire states the following regarding our need of justification:

“We can never appreciate the wonders of atoning grace unless we understand the awful nature and ravages of the evil which made the atonement necessary.”²⁷ He later states, “To learn that I am all bad and that there is no good thing in me, is one of the greatest steps toward appreciation of the atonement of Christ.”²⁸ Do you agree?

2. Notice what the Bible says about our condition? Isaiah 6:5; 64: 6; Job 14: 4; Jeremiah. 13: 23; Romans 8: 7, 8

3. Notice the two-fold manner in which God addresses our need for (1) dealing with mistakes we have committed in the past, and (2) dealing with the power of sin which rules in our members and keeps us making mistakes:

Justification deals with the *penalty* of our *sins and pardons* us of the mistakes we committed in the past, (is *imputed*, is a *judicial act*, provides our *title* to heaven—certifies we are okay to be saved on the basis of Jesus dying in our place, *pardons us*, and is the work of a *moment*.): Romans 5:1, 19; 2 Corinthians 5: 21

Sanctification deals with the *power* of *sin*, (is *imparted*, establishes our *fitness* for heaven, is the work of a *lifetime* and overcomes the *irresistible* power of temptation which rules in our members): Romans 6: 1-6, 11; 7: 24, 25; 8: 2

More Data

1. Robert Murray M’Cheyne described our condition this way:

“Do you think you have been convinced of sin? This is the Holy Spirit’s work and His first work upon the soul (John 16:8; Acts 2: 37; 21: 29,30).... The world will say you are an innocent and harmless [person]; do not believe them. The world is a liar. Pray to see yourself exactly as God sees you; pray to know the worth of your soul. Have you seen yourself vile, as Job saw himself? (Job 11: 3,5; 13: 5,6); undone, as Isaiah saw himself? (Isaiah 6: 1,5). Have you experienced anything like Psalms 51...? I seldom get more than a glance at the true state of my soul in its naked self. But when I do, then I see that I am wretched, and

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²⁶ White, E.G., The Faith I Live By, p. 111.

²⁷ MacGuire, M., The Life of Victory, p. 11.

²⁸ MacGuire, M., The Life of Victory, p. 17.

1 miserable, and poor, and blind, and naked (Revelation 3: 17). I believe every member of our body has been
 2 a servant of sin (Romans 3: 13, 18)—throat, tongue, lips, mouth, feet, eyes. Every faculty of our mind is
 3 polluted (Genesis 6: 5). Besides, you have long neglected the great salvation; you have been gainsaying
 4 and disobedient. Oh that you were brought to pass sentence on yourself, guilty of all! Hear what a dear
 5 believer writes of himself: ‘...When I look into my heart and take a view of my wickedness, it looks like
 6 an abyss infinitely deep, and yet it seems to me that my conviction of sin is exceeding small and faint.’
 7 Perhaps you will ask, ‘Why do you wish me to have such a discovery of my lost condition?’ I answer, That
 8 you may be broken off from all schemes of self-righteousness; that you may never look into your poor
 9 guilty soul to recommend you to God; and that you may joyfully accept of the Lord Jesus Christ, who
 10 obeyed and died for sinners.”²⁹

11
 12 2. What does Mrs. White say about our condition?
 13

14 “Our condition is helpless and hopeless unless infinite mercy is granted us daily, and pardon is written
 15 against our names in the heavenly records. Those only who see and feel their spiritual necessities will go to
 16 Jesus for that help which they so much need, and which he only can give. He alone can cleanse us from all
 17 sin. He alone can place upon us the robe of righteousness.”³⁰

18 “Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being,
 19 and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers
 20 were perverted, and selfishness took the place of love. His nature became so weakened through
 21 transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made
 22 captive by Satan....”³¹

23 “It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are
 24 evil, and we cannot change them. "Who can bring a clean thing out of an unclean? Not one." "The carnal
 25 mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Job 14:4;
 26 Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here
 27 they are powerless. They may produce an outward correctness of behavior, but they cannot change the
 28 heart; they cannot purify the springs of life. There must be a power working from within, a new life from
 29 above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken
 30 the lifeless faculties of the soul, and attract it to God, to holiness”³²

31
 32
 33
 34 3. What is God’s remedy for the penalty of our sins?
 35

36 “What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for
 37 man that which it is not in his power to do for himself. When men see their own nothingness, they are
 38 prepared to be clothed with the righteousness of Christ.”³³

39 “It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he
 40 failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous.
 41 Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own
 42 with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on
 43 earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now
 44 He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as
 45 your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s
 46 character stands in place of your character, and you are accepted before God just as if you had not
 47 sinned.”³⁴

48 “Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent
 49 in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one He
 50 presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is
 51
 52

52

²⁹ M’Cheyne, R M, Memoirs And Remains of R.M. M’Cheyne, pp. 296, 297.

³⁰ White, E.G., Signs of the Times, January 4, 1883.

³¹ White, E.G., God’s Amazing Grace, p. 10.

³² White, E.G., Steps to Christ, p. 18.

³³ White, E.G., Manuscript Releases, Vol. 20, p. 62.

³⁴ White, E.G., Steps to Christ, p. 62.

1 the qualification which gives us the assurance that we shall receive this gift.³⁵

2
3 "Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was
4 permitted to bear the punishment of a thankless race of rebels against the divine government; that through
5 the manifestation of His matchless love, these rebels might be inspired with faith in, and love for God, and
6 might stand before Him repentant, forgiven, guiltless, as if they had never sinned. Angels in heaven
7 marveled that the wrath of God should be laid on His well-beloved Son; that a life of infinite value in the
8 heavenly courts should be given for the worthless life of a race degraded by sin."³⁶

10 "The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he
11 deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might
12 receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might
13 be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us.
14 Who was he?--The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty
15 man."³⁷

16
17 "Pardon and justification are one and the same thing. Through faith, the believer passes from the position of
18 a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent
19 goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of
20 his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father,
21 saying: "This is My child. I relieve him from the condemnation of death, giving him My life insurance
22 policy--eternal life--because I have taken his place and have suffered for his sins. He is even My beloved
23 son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands
24 faultless before God."³⁸

25
26 "Christ is the friend of sinners. When the scribes and the Pharisees accused him of eating with publicans
27 and sinners, Jesus said, "I come not to call the righteous, but sinners to repentance." If you feel yourself to
28 be the greatest of sinners, then Christ is just what you need; for he is the greatest of Saviours. Lift up your
29 head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God,
30 who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail?
31 You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts,
32 and receive the thoughts of God, through which your mind may be elevated, your soul purified and
33 uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather
34 thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy
35 on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be
36 your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the
37 world. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy
38 sins."³⁹

39
40 "All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may
41 find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all ye that labor and are
42 heavy-laden." Matthew 11:28. He bids you exchange your poverty for the riches of His grace. We are not
43 worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come
44 unto Him. Whatever may have been your past experience, however discouraging your present
45 circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate
46 Saviour will meet you a great way off, and will throw about you His arms of love and His robe of
47 righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads
48 before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but
49 look on Me."⁴⁰

50
51 4. Here is a final thought on the subject:
52

52

³⁵ White, E.G., God's Amazing Grace, p. 62.

³⁶ White, E.G., Bible Echoes, November 25, 1895.

³⁷ White, E.G., Review & Herald, March 21, 1893.

³⁸ White, E.G., Bible Commentary, Vol. 6, p. 1070.

³⁹ White, E.G., Signs of the Times, April 9, 1894.

⁴⁰ White, E.G., Mount of Blessings, p. 9.

1 “There is only one in all the world on whose face God can look and say, ‘He is altogether lovely.’ Jesus is
 2 that one. Now God is willing that you and I should hide in Jesus. I feel at this moment that He is my
 3 righteousness.... I feel that the love of God shines upon my guilty soul through Jesus. This is all my
 4 peace.... Your tears will not blot out sin.... Your right views of the gospel will not justify you; you must
 5 be covered with a spotless righteousness. Your change of heart and of life will not justify you; it cannot
 6 cover past sins—neither is it perfect. Your amended life is still fearfully sinful in Jehovah’s sight, and yet
 7 nothing but perfect righteousness can stand before Him. Jesus offers you this perfect righteousness; in Him
 8 you may stand and hear God say, ‘Thou art all fair, my love.’ There is no spot in me. Do you thus look to
 9 Jesus? Do you believe the record that God has given concerning Him? Do you receive Christ with open
 10 arms? Do you cry, ‘My Lord and my God;’ my surety—my all”⁴¹

11 **Applying The Data**

12
 13
 14 Read and discuss the following promises if you have time: Isa. 45:22-25; 62:3-5; Hosea 2:19-23; Eph. 1:7,8

15
 16 Why don’t we appreciate this more? Is it that we don’t know about it, or is it that we don’t believe it? Do you see
 17 the need for this righteousness for yourself? Would you like to receive it now?
 18

19 **Next Time**

20
 21 So far we have learned that God has made provision for us to be completely transformed. However, we don’t have
 22 either the strength or the wisdom to do so, because we are born with a bent towards evil due to Satan having taken
 23 control of our will at the time Adam fell. The sins committed result from this bent will, and need pardoning, which
 24 comes through the justification that we have studied about today. We can choose to take our wills from Satan,
 25 which results in a new found liberty and desire to obey and follow God. What does it mean, however, to obey and
 26 follow God? In the next two sessions we will learn how God transforms our characters—called sanctification and
 27 God’s remedy for the power of sin—through a two-step process. Next time we consider the first phase of
 28 sanctification, and why Jesus said, “If any man desires to come after Me, let him take up his cross daily, and follow
 29 Me.”
 30

Chapter Summary**Pardon & The Righteousness of Christ: The Portal to Power**

To learn that we are all bad and that there is no good thing in us, is one of the greatest steps towards appreciating the atonement of Christ. God provides for the forgiveness of our *sins*—the penalty which comes as a result of our mistakes—in a moment, through justification; He provides for the overcoming of the irresistible power of *sin*—called the *law of sin* by Paul— through sanctification. As a result of our fallen, enslaved, condition, we are weak, helpless and despairing and therefore need to be pardoned from our sins, which is accomplished by Jesus paying the penalty of our sins on the cross. God is always willing to pardon, and we are treated as if we had never sinned. Justification begins the process of breaking Satan’s power over us, for in justification, we look outside of ourselves to Jesus for pardon. So long as Satan can keep us looking for something in ourselves to justify us before God, he can keep us in his power.

Satan’s Plan: To either cause us to work for our salvation, or accuse us of being too bad.

Our Part: To daily seek forgiveness and receive Christ’s covering robe of righteousness.

God’s Plan: To daily forgive us in response to our request, and to cover us with Christ’s robe of righteousness and treat us as if we had never sinned.

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4. *Dying to Self: The Price of Power*

“I have come that they might have life, and that more abundantly.” Matt. 10:10

***“If any man desires to come after Me, let him deny himself,
take up his cross daily, and follow Me.” Luke 9: 23***

Introduction

In the book Some Secrets of Christian Living, F. B. Meyer describes the all too familiar experience of most Christian believers:

“The most bitter experience with most believers is the presence and power of sin in their lives. They long to walk through this grimy world with pure hearts and stainless garments. But when they would do good, evil is present with them. They consent that God’s law is good; they approve it; they delight in it; they endeavor to keep it. Notwithstanding all this, they seem as helpless to perform God’s law as a man whose brain has been smitten with paralysis is helpless to walk straight.... Surely our God must have provided for all this. It would not have been like Him to fill us with hatred for sin and longings for holiness, if there were no escape from the tyranny of the one and no possibility of attaining the other!”⁴²

Mead MacGuire begins to give the answer and sets the tone for this session when he states:

“There is a great deal of modern preaching which presents, as a remedy for sin, love, social regeneration, culture, self-development, etc.. According to the Scriptures, the only way to deal with sin is to begin with death.... Undoubtedly the great difficulty with the majority of believers is that they are trying to live Christ’s life without first having died Christ’s death.... It is much more popular these days to talk about life than death, but not more necessary, for death is the way into life. Many have not seen or understood the necessity of this death; and others, having seen it, are afraid or unwilling to die.... It is the daily dying of self that makes room for the living of Christ.”⁴³

The necessity of the believer’s old nature dying and the means by which that death takes place, is our subject. By the end of our time together we will have discovered that Jesus’ death on the cross accomplished more—far more—than most of us realize! But to experience the change we are seeking will cost as we find in the following paragraph:

“We cannot retain self and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self and the reception of the mind of Christ.”⁴⁴

Connecting With Others & God

We want to visit a cemetery and see what we can learn there about what it means to be dead.

Some Biblical Data

1. What do we learn from the story of the rich young ruler? Luke 18:18-23
2. What important truth was Jesus trying to teach in the following verses? Luke 9: 23; John 12: 24

50

⁴² Meyer, F.B., Some Secrets of Christian Living, pp. 99, 100.

⁴³ MacGuire, M., The Life of Victory, pp. 33, 35, 37.

⁴⁴ White, E.G., God’s Amazing Grace, p. 225.

- 1 3. What do we learn about “dying” from these verses? Romans 6: 1-6, 11?
 2
 3 4. How did Jesus learn to obey? John 5: 30; 6: 38; 8: 28,29; Philippians 2: 5 - 9; Hebrews 5: 8; Matt. 11: 28
 4
 5 5. How was Jesus taunted upon the cross, and how we tempted in the same way in our day? Matt. 27: 39,40
 6
 7 6. To what degree did Paul subscribe to the need to die? Philippians 1: 21; Gal. 2: 20; 6: 14; 1 Cor. 2:2
 8 Philippians 2: 5 - 9
 9
 10 What are we called to do? Romans 12: 1
 11
 12 What did James say on the subject? James 1:2-4
 13

14 More Data

- 15
 16 1. Note the following:
 17
 18 “There is a great difference between sins and sin. Many find serious difficulty in their Christian life
 19 because they do not understand this distinction. Beneath all our acts of transgression is the principle of sin
 20 from which they spring. Though all our evil deeds were pardoned we would still go on sinning. Something
 21 more must be done for us than simply to pardon our sins.”⁴⁵
 22
 23 Not only were my sins taken to the cross when Jesus died, but I was taken to the cross! (Romans 6: 11)
 24
 25 “The cross of Calvary challenges, and will finally vanquish every earthly and hellish power. In the cross
 26 all influence centers, and from it all influence goes forth. It is the great center of attraction; for on it Christ
 27 gave up His life for the human race. This sacrifice was offered for the purpose of restoring man to his
 28 original perfection. Yea, more, it was offered to give him an entire transformation of character, making him
 29 more than a conqueror.”⁴⁶
 30
 31 “All the grace which Jesus the Saving One gives is given only in the path of fellowship with Jesus the
 32 Crucified One. Christ came and took my place; I must put myself in His place, and abide there. And there is
 33 but one place which is both His and mine—that place is the Cross. His in virtue of His free choice; mine by
 34 reason of the curse of sin. He came there to seek me; there alone I can find Him. When He found me there,
 35 it was the place of cursing; this He experienced, for ‘cursed is every one that hangeth on a tree.’ He made it
 36 a place of blessing; this I experienced, for Christ has delivered us from the curse, being made a curse for us.
 37 When Christ comes in my place, He remains what He was, the beloved of the Father; but in the fellowship
 38 with me He shares my curse and dies my death. When I stand in His place, which is still always mine, I am
 39 still what I was by nature, the accursed one, who deserves to die; but as united to Him, I share His blessing,
 40 and receive His life. When He came to be one with me He could not avoid the Cross, for the curse always
 41 points to the Cross as its end and fruit. And when I seek to be one with Him, I cannot avoid the Cross
 42 either, for nowhere but on the Cross are life and deliverance to be found. As inevitably as my curse pointed
 43 Him to the Cross as the only place where He could be fully united to me, His blessing points me to the
 44 Cross too as the only place where I can be united to Him. He took my cross for His own; I must take His
 45 Cross as my own; I must be crucified with Him. It is as I abide daily, deeply in Jesus the Crucified One,
 46 that I shall taste the sweetness of His love, the power of His life, the completeness of His salvation.”⁴⁷
 47
 48 2. What do you think of the following? Do you agree?
 49
 50 “The new birth is a rare experience in this age of the world. This is the reason why there are so many
 51 perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy.
 52 They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to
 53 newness of life in Christ.”⁴⁸
 54
 55 3. How did Jesus die to self? (Phil. 2:5-9; Matt. 27:39)

55

⁴⁵ MacGuire, M., His Cross & Mine, p. 80.

⁴⁶ White, E.G., Lift Him Up, p. 230.

⁴⁷ Murray, A., Abide in Christ.

⁴⁸ White, E.G., SDA Bible Commentary, Vol. 6, p. 1075.

1
2 “It was a difficult task for the Prince of Life to carry out the plan which He had undertaken for the salvation
3 of man, in clothing His divinity with humanity. He had received honor in the heavenly courts and was
4 familiar with absolute power. It was as difficult for Him to keep the level of humanity as for men to rise
5 above the low level of their depraved natures and be partakers of the divine nature.”⁴⁹
6

7 “They [the Jews] believed, He was to secure His own exaltation, and gratify their ambitious hopes. Thus
8 when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine
9 character. By a word, by a look, He could compel His persecutors to confess that He was Lord above kings
10 and rulers, priests and temple. But it was His difficult task to keep to the position He had chosen as one
11 with humanity.”⁵⁰
12

13 “To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the
14 Prince of life could subject Himself.”⁵¹
15

16 “The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for
17 the blessing of the world. Here was His source of comfort....”⁵²
18

19 4. How is the “old man” nature crucified? 20

21 “There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire
22 surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not
23 find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions.
24 They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians,
25 yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not
26 wholly saved, means to be not almost but wholly lost.”⁵³
27

28 “We cannot retain our own self and be filled with the fullness of God. We must be emptied of self. If
29 heaven is gained by us at last, it will be only through the renunciation of self and in receiving the mind, the
30 spirit, and the will of Christ Jesus. . . . Are we willing to pay the price for eternal life? Are we ready to sit
31 down and count the cost, whether heaven is worth such a sacrifice as to die to self and let our will be bent
32 and fashioned into perfect conformity with the will of God? Until this shall be, the transforming grace of
33 God will not be experienced by us. Just as soon as we present our emptied nature to the Lord Jesus and His
34 cause, He will supply the vacuum by His Holy Spirit. We can then believe He will give us of His fullness.
35 He does not want us to perish....”⁵⁴
36

37 “Whatever the character of your sin, confess it. If it is against God only, confess only to Him. If you have
38 wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this
39 way you die to self, and Christ is formed within.”⁵⁵
40

41 “Reckoning in order to be real, includes self-renunciation. Our reckoning is doomed to failure unless we
42 renounce self. In the power of Christ's death I must refuse my old life.... When we thus begin to renounce
43 self we shall find that this will generally be done through our submission to someone in the family or
44 business circle.... There are some women who will find practical victory at home through submitting to
45 that husband's temper; some men through accepting the lashes of that long-tongued wife; others through
46 embracing that seeming handicap or infirmity. Often we can believe for victory only around some such
47 practical obedience. There self is renounced....”⁵⁶
48

49 “How few are aware that they have darling idols, that they have cherished sins! God sees these sins to
50 which you may be blinded, and He works with His pruning knife to strike deep and separate these
51 cherished sins from you. You all want to choose for yourselves the process of purification. How hard it is

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⁴⁹ White, E.G., Confrontation, p. 85.

⁵⁰ White, E.G., Desire of Ages, p. 700.

⁵¹ White, E.G., Letter 19, 1901.

⁵² White, E.G., Ministry of Healing, p. 488.

⁵³ White, E.G., Christ Object Lessons, p. 118.

⁵⁴ White, E.G., Signs of the Times, November 21, 1892.

⁵⁵ White, E.G., Sons & Daughters of God, p. 309.

⁵⁶ Maxwell, L.E., Born Crucified, pp. 28, 29.

1 for you to submit to the crucifixion of self; but when the work is all submitted to God, to Him who knows
2 our weakness and our sinfulness, He takes the very best way to bring about the desired results.”⁵⁷

3
4 “When there are set before us things that are a cross for us to take up, we can never be one with Christ until
5 we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation;
6 but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine
7 nature.”⁵⁸

8
9 “In order that we may die to self, we are called upon to endure trial, and when the chastening hand of the
10 Lord is laid upon us, we are not to fret and complain, not to rebel, not to worry ourselves out of the hand of
11 Christ. We are to humble ourselves before God, pleading with him to give us rest and peace. We enter the
12 furnace of affliction with our hearts darkened by selfishness; but if patient under the crucial test, we shall
13 come forth reflecting the divine image, as gold tried in the fire.”⁵⁹

14
15 “The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for
16 the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit
17 of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His
18 presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our
19 temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things
20 work together for our good. All experiences and circumstances are God's workmen whereby good is
21 brought to us.”⁶⁰

22 23 5. What does this crucifixion mean on a practical basis?

24
25 “Jesus bade His followers take up the cross and bear it after Him. To the disciples His words, though dimly
26 comprehended, pointed to their submission to the most bitter humiliation—submission even unto death for
27 the sake of Christ. No more complete self-surrender could the Saviour's words have pictured.”⁶¹

28
29 “Christians entirely miss the point of the Lord's command when they refer the taking up of the cross only
30 to the crosses or trials of life. It means much more. The cross means death. Taking up the cross means
31 going out to die. It is just in the time of prosperity that we most need to bear the cross. Taking up the cross
32 and following Him is nothing less than living every day with our own life and will given up to death.”⁶²

33
34 George Müller said, “‘There was a day when I died’; and, as he spoke, he bent lower, until he almost
35 touched the floor. Continuing, he added, ‘Died to George Müller, his opinions, preferences, tastes, and
36 will; died to the world, its approval or censure; died to the approval or blame even of my brethren or
37 friends; and since then I have studied only to show myself approved unto God.’”⁶³

38
39 “On one occasion I spoke in reference to genuine sanctification, which is nothing less than a daily dying to
40 self and daily conformity to the will of God.”⁶⁴

41
42 “Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad
43 traits in their character will not be developed. But God orders our surroundings, and he will place us where
44 we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be
45 brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-
46 love. How will this testing process end with each of us? The prince of darkness will put forth all his power
47 to retain us in his possession; but we have a mighty Helper.”⁶⁵

48
49 “To take our degree in the school of obedience means a qualifying for such a ministry as would be
50 otherwise impossible.... We may be certain that God has a clearly defined plan, both for the present and

50

⁵⁷ White, E.G., Testimonies, Vol. 3, p. 543.

⁵⁸ White, E.G., Review & Herald, May 18, 1905.

⁵⁹ White, E.G., Signs of the Times, December 10, 1896.

⁶⁰ White, E.G., Ministry of Healing, p. 489.

⁶¹ White, E.G., Desire of Ages, p. 417.

⁶² Murray, A., Like Christ, p. 41.

⁶³ Maxwell, L.E., Born Crucified, p. 60.

⁶⁴ White, E.G., Life Sketches, p. 237.

⁶⁵ White, E.G., Gospel Workers, p. 446.

1 future life for everyone of His children; that no lesson, however seemingly trivial or important, pleasant or
 2 painful, is purposeless; and that ‘all things are to our advantage.’.... So precious is its acquisition to God
 3 that He spares no cost to produce it. He puts us just where His purpose can best be accomplished. We
 4 sometimes complain as to the nature of our environment, but when God put us where we are He had the
 5 choice of the whole world open to Him; and could His purposes have been better achieved in other
 6 surroundings, He would have placed us there.”⁶⁶

8 “The very trials that test our faith most severely, and make it seem that God has forsaken us, are designed
 9 to lead us nearer to Christ, that we may lay all our burdens at his feet, and receive the peace he will give us
 10 in exchange. . . . When you surrender yourself entirely to God, when you fall all broken upon Jesus, you
 11 will be rewarded by a victory, the joy of which you have never yet realized. As you review the past with a
 12 clear vision, you will see that at the very time when life seemed to you only a perplexity and a burden,
 13 Jesus himself was near you, seeking to lead you into the light. Your Father was by your side, bending over
 14 you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you
 15 have thought yourself forsaken, he has been near you to comfort and sustain. We seldom view Jesus as he
 16 is, and are never so ready to receive his help as he is to help us.”⁶⁷

18 “God knows exactly what is best for me. Therefore, every event which comes into my life after surrender,
 19 however inexplicable, and hard to endure, I am to patiently submit to as the very thing which God deems
 20 best for my purification, strengthening, and growth in the Christian life. The present circumstance which
 21 presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father’s hand to chisel
 22 you for eternity. Trust Him then. Do not push away the instrument, lest you lose also its work.”⁶⁸

24 “You are to die to self, to crucify the flesh, with the affections and lusts. You need not devise ways and
 25 methods of bringing about your own crucifixion; self-inflicted penances are of no avail, and will be found
 26 worthless when the test comes upon you. We are to surrender the heart to God, that he may renew and
 27 sanctify us, and fit us for his heavenly courts....”⁶⁹

29 “What a victory you will gain when you learn to follow the opening providences of God with a grateful
 30 heart, and a determination to live with an eye single to his glory, in sickness or health, in abundance or
 31 want.”⁷⁰

33 “No outward observances can take the place of simple faith and entire renunciation of self. But no man can
 34 empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the
 35 soul will be, ‘Lord, take my life, for I cannot give it, it is thy property. Keep it pure, for I cannot keep it for
 36 thee. Save me in spite of myself, my weak unchristlike self. Mold me, fashion me, raise me into a pure and
 37 holy atmosphere, where the rich current of thy love can flow through my soul.’ It is not only at the
 38 beginning of the Christian life that this renunciation of self is to be made. At every advance step
 39 heavenward it is to be renewed.”⁷¹

41 Applying The Data

43 1. Are you ready to die to self through the process described above? What circumstances may God use to bring
 44 about your death to self? What character trait do we need to exercise in this regard? James 1:4

46 Next Time

48 Next time we learn how to live the more abundant experience on a daily basis. Under the banner of “Receiving the
 49 Indwelling Christ: The Provision and Proliferation of Power,” we learn how to receive Jesus as the indwelling
 50 power within.

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⁶⁶ Mantle, J. G., Beyond Humiliation: The Way of the Cross, pp. 218, 228.

⁶⁷ White, E.G., Gospel Workers, pp. 372, 373.

⁶⁸ McConkey, J., The Surrendered Life, p. 66.

⁶⁹ White, E.G., Signs of the Times, August 8, 1892.

⁷⁰ White, E.G., Gospel Workers, p. 373.

⁷¹ White, E.G., Christ Object Lessons, p. 159.

Chapter Summary
Dying to Self: The Price of Power

A bitter disappointment of the Christian life is the presence and power of sin in our lives in spite of our sincere desires and efforts otherwise. Instead of knowing freedom and victory, temptations press ever harder, and we experience many defeats and failures. These defeats and failures come as a result of the power of sin which continues to reign in our bodies, even though we have been pardoned. The only way to achieve victory according to the Bible is through the daily dying *to*—not *of*—self. While pardon changes our relation to the law, it doesn't change our fallen natures. We accordingly need an additional work to be done. Reminded by Paul that our "old man" died with Jesus on the cross, we reckon (believe) ourselves to have died with Him, and choose death by continuing to surrender our lives into the hands of Jesus. Lest the point be misunderstood, it's not our problems or our sinful nature that goes down into the tomb, we go down there—we die so to speak—and God brings about circumstances which positively transform us as we continue to trust Him—God holds the shovel and decides how much dirt needs to be dumped around us! This death, which we initiate through surrender, is brought about on a progressive basis as God orchestrates the circumstances which bring us to the point of complete dependence in the area He is focusing on—here's where we don't have the wisdom or strength to change, but we can understand the process and accept the providentially-ordained circumstances. Our response to those circumstances brings emancipation and blessing. There will be severe trials; blessed severe trials—sometimes due to our lack of knowledge, in more cases due to our refusal to submit. But God is unrelenting and will continue working in us to achieve His desired objective: our death to self and His complete mastery. This annihilating process that is renewed daily is the painful first, "emptying," half of the process of sanctification, and allows us to present our emptied selves to the Lord Jesus, for Him to fill us with Himself—which is the second, "filling," half of sanctification.

Satan's Plan: To convince us that we don't need to die; to deceive us into thinking our problems go into the grave instead of ourselves; to prod us into being impatient with God and rush ahead of His time-schedule; to deceive us into working on our sins instead of on our surrender.

Our Part: To progressively surrender our lives, and gratefully accept the circumstances that God orchestrates in bringing us to death.

God's Plan: To progressively reveal areas where self is still in control—where we have not died to its control—and to orchestrate the circumstances that will bring us to a point of complete surrender and dependence as we give him permission—say "Yes"—and gratefully accept—say "Thank you"—to whatever takes place.

5. Receiving the Indwelling Christ: The Provision of Power

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” John 15:5

Introduction

Ellen White said...

“Our growth in grace, our joy, our usefulness--all depend upon our union with Christ. It is by communion with Him, daily, hourly--by abiding in Him--that we are to grow in grace. He is not only the author, but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way.”⁷²

“The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us. We must be emptied of self in order to give room to Jesus, but how many have their hearts so filled with idols that they have no room for the Redeemer of the world. The world holds the hearts of men in captivity. They center their thoughts and affections upon their business, their position, their family. They hold to their opinions and ways, and cherish them as idols in the soul; but we cannot afford to yield ourselves to the service of self, holding to our own ways and ideas, and excluding the truth of God. We must be emptied of self. But this is not all that is required; for when we have renounced our idols, the vacuum must be supplied. If the heart is left desolate, and the vacuum not supplied, it will be in the condition of him whose house was "empty, swept, and garnished," but without a guest to occupy it... and the last state of that man was worse than the first.... As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by the gift of his Spirit, and then you can be a living preacher in your home, in the church, and in the world. You can diffuse light, because the bright beams of the sun of righteousness are shining upon you. Your humble life, your holy conversation, your uprightness and integrity, will tell to all around that you are a child of God, an heir of heaven, that you are not making the world your dwelling-place, but that you are a pilgrim and a stranger here, looking for a better country, even a heavenly, living with an eye single to the glory of God.”⁷³

Connecting With Others

We want to visit a vineyard this time and have a conversation with a branch. Ask it what it means exactly to be a branch.

Some Biblical Data

1. What important newfound freedom do we learn about in the following verses? Romans 6: 22 - 7: 4
2. Identify what is meant by the following statements? (Jesus hints at each earlier in the chapter)
 - “I am the vine.” John 15: 5 (i.e. Jesus was to be everything; John 14: 6: I am the Truth...)
 - “You are the branches.” John 15: 5
 - “My Father is the vinedresser” John 15: 1

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⁷² White, E.G., The Faith I Live By, p. 125.

⁷³ White, E.G., Review & Herald, February 23, 1892.

1 “Every branch that bears fruit He prunes, that it may bear more fruit.” John 15: 2

2
3
4 “Abide in Me, and I in You” John 15: 4, 7.

5 “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for
6 you.” John 15:7

7
8 “By this My Father is glorified, that you bear much fruit....” John 15: 8; Gal. 5:22,23

9
10 Notice the following verses: 1 Cor 1: 30; Gal 2: 20; Phil 1: 21; Romans 8: 2; 1 Cor 15: 22, 57; 2 Cor 2: 14;
11 2 Cor 5: 17; Eph 1: 3; 1 Thess. 5: 23, 24; 2 Peter 1:4; Jude 24

12 13 **More Data**

14 A. Jesus as the True Vine

15
16 “Jesus came to our world, and graciously stands inviting us to come unto Him and learn of Him, believe in
17 Him; and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith,
18 and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with
19 Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust....”⁷⁴

20 21 B. We are the Branches

22
23 “A union with Christ by living faith is enduring; every other union must perish. Christ first chose us,
24 paying an infinite price for our redemption; and the true believer chooses Christ as first and last and best in
25 everything. But this union costs us something. It is a union of utter dependence, to be entered into by a
26 proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a
27 change of heart. They must submit their own will to the will of God. There will be a struggle with outward
28 and internal obstacles. There must be a painful work of detachment as well as a work of attachment. Pride,
29 selfishness, vanity, worldliness—sin in all its forms—must be overcome if we would enter into a union
30 with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so
31 variable, is that they try to attach themselves to Christ without first detaching themselves from these
32 cherished idols.”⁷⁵

33
34 “Jesus "has life in himself," and this life He offers to impart freely, to souls that are dead in trespasses and
35 sins. Yea, He shares with them His purity, His honor, and exaltation. . . . The sapless branch, ingrafted into
36 the living vine, becomes a part of the vine. It lives while united to the vine. So the Christian lives by virtue
37 of his union with Christ. The sinful and human is linked to the holy and divine. The believing soul abides in
38 Christ, and becomes one with Him. When persons are closely united in the relations of this life, their tastes
39 become similar, they come to love the same things. So those who abide in Christ will love the things which
40 He loves. They will sacredly cherish and obey His commandments.”⁷⁶

41
42 “The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He
43 strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit,
44 imparting to the soul a vital transfusion of Himself. He acts through their faculties and causes them to
45 choose His will and to act out His character. With the apostle Paul they then may say, ‘I am crucified with
46 Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live
47 by the faith of the Son of God, who loved me, and gave himself for me’ (Gal. 2:20)”⁷⁷

48
49 “When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is
50 wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural
51 element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in
52 a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in
53 possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we yield ourselves
54 to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control
55 of one or the other of the two great powers that are contending for the supremacy of the world. It is not

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⁷⁴ White, E.G., Testimonies on Sexual Behavior, p. 135.

⁷⁵ White, E.G., A New Life, p. 46.

⁷⁶ White, E.G., Our High Calling, p. 145.

⁷⁷ White, E.G., That I May Know Him, p. 78.

1 necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its
 2 dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with
 3 the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only
 4 defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we
 5 become vitally connected with God, we can never resist the unhallowed effects of self-love, self-
 6 indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company
 7 with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by
 8 moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion,
 9 we are at the mercy of the enemy, and shall do his bidding in the end.”⁷⁸

10
 11 “A connection with Christ means everything to us. We are to be one with him as he is one with the Father,
 12 and then we are beloved by the infinite God as members of the body of Christ, as branches of the living
 13 Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our
 14 glorified Head, and the divine love flowing from the heart of God, rests in Christ, and is communicated to
 15 those who have been united to him. This divine love entering the soul inspires it with gratitude, frees it
 16 from its spiritual feebleness, from pride, vanity, and selfishness, and from all that would deform the
 17 Christian character.”⁷⁹

18
 19 “Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The
 20 connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion
 21 is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the
 22 vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection
 23 with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to
 24 Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the
 25 mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity.
 26 Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in
 27 the Beloved.... The branch becomes a part of the living vine. The communication of life, strength, and
 28 fruitfulness from the root to the branches is unobstructed and constant.”⁸⁰

29
 30 “It is hard for those who are slaves to sin and evil habits they have long sought to overcome, to believe that
 31 by simply accepting Christ and yielding to Him they instantly receive a new nature, and power enabling
 32 them to live a new life. Yet this is true, and countless thousands have experienced this mighty miracle.”⁸¹

33
 34 “Man of himself not only has no life, but he has no peace, no victory, no faith, no righteousness, nor any
 35 other attribute of God. The Father gathered up all the blessings of infinite love, and bestowed them upon us
 36 in the precious gift of His Son. Nothing has been withheld. All is embraced and included in the one great
 37 gift.

38 Is it not strange that everywhere men are praying and pleading for what has already been graciously given?
 39 They pray for peace, but the Father answers, ‘I have already bestowed My peace upon you in Christ.
 40 Receive Him, and you have all peace.’ Men pray for life, and the reply is the same, ‘I have given you
 41 eternal life. It is in My Son. Receive Him, and you have life.’ Men cry to God for victory, and the answer
 42 is, ‘There is no victory for humanity except in the Victor.’

43 Christ took our humanity, and won everlasting victory, not for Himself, but for men. In the same way that
 44 life and peace are gifts, so is victory a gift. ‘Thanks be to God, which giveth us the victory.’ 1 Cor 15: 57.
 45 Why do men struggle and fight to obtain what comes as a gift in Christ! They talk of victory on this point
 46 and victory on that point, when if they would only believe it, Christ is the victory on every point.

47 “It is not some new gift from God that we need; it is a better understanding of the fact that He has already
 48 given us everything in Christ. It is laying hold by faith of the blessings which are already ours in Him.

49 ‘By faith you became Christ’s and by faith you are to grow up in Him,—by giving and taking. You are to
 50 give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you
 51 must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your
 52 righteousness, your everlasting helper,—to give you power to obey.’ (White, E.G, Steps to Christ, p. 70)

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⁷⁸ White, E.G., The Desire of Ages, p. 324.

⁷⁹ White, E.G., Christian Education, p. 75.

⁸⁰ White, E.G., Desire of Ages, pp. 676, 675.

⁸¹ MacGuire, M., The Life of Victory, p. 64.

1 How many there are who have given all to God! They have made a full surrender to Him and desire only
 2 to do His will. Yet they are often filled with disappointment because of a conscious lack and failure. The
 3 secret of this failure is here disclosed. They have given all, but they have not taken all.”⁸²
 4

5 C. Jesus’ Father is the Vinedresser 6

7 “The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for
 8 the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit
 9 of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His
 10 presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our
 11 temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things
 12 work together for our good. All experiences and circumstances are God's workmen whereby good is
 13 brought to us.”⁸³
 14

15 D. The Spirit Takes Over 16

17 “When the Spirit enters into the heart, He fills it entirely, so that the world finds no more room or place in
 18 it, because this Guest makes Himself sole Lord and Master of it. The first disciples and believers were so
 19 entirely taken possession of by this blissful dominion of the Pentecostal Spirit that they were no longer
 20 masters of their own tongues or any other member. They were compelled, as it were, to speak, even as the
 21 Spirit gave them utterance. They could not long speak according to their own judgment, knowledge, and
 22 learning. No! They were constrained to do and speak as the Holy Spirit would have them. Thus it is with
 23 every one with whom the Holy Spirit takes up His residence. He then experiences the blissful dominion of
 24 our Lord Jesus Christ in his heart. The Holy Spirit is then the scepter which is sent forth out of Zion into
 25 our hearts. He takes possession of all our will and desire, all our actions and deportment, all our inclinations
 26 and affections and makes us entirely subject to Him. He dwells in our hearts like a king in the realm of his
 27 palace. He ordains and accomplishes in us that which is pleasing and acceptable to Him. He creates in us
 28 another principle and beginning of life. He becomes to the soul, as it were, the life of her life. He renews
 29 her daily more and more in the image of Him that created her, and forms her into a temple of truth and
 30 righteousness—yea, to a living temple of God in Jesus Christ. All the glory of earthly kings and princes are
 31 only vain shadows and child’s-play compared with the single Pentecostal heart which is deemed worthy of
 32 receiving the Spirit of Jesus Christ in such plenitude.”⁸⁴
 33

34 **Applying The Data** 35

36 1. To what degree are you abiding in Jesus? To what degree are you allowing the Father-husbandmen to prune
 37 your branches of everything that is not for your best. To what degree are you embracing the death to self
 38 experience that allows Jesus to dwell in your heart?
 39

⁸² MacGuire, M., The Life of Victory. pp. 102-104.

⁸³ White, E.G., Ministry of Healing, p. 488.

⁸⁴ Tersteegen, Gerhard, Sermons and Hymns, p. 62,63

Chapter Summary

Receiving the Indwelling Christ: The Provision and Proliferation of Power.

When we present our emptied natures to God, He is willing to fill them, by means of the Holy Spirit, with the Lord Jesus Christ—which is the second, “filling,” half of sanctification. Just as the branch is completely dependent on the vine for life, so we come to completely depend on the life-giving, indwelling presence of Jesus Christ. Upon our dying to self a new power—Christ’s power—takes possession of the new heart and we begin to experience victory like never before. Victory is a Person—Our Savior—not a behavior! Sadly many Christians have surrendered everything to God and have seemingly died to self, but they have not taken Jesus as the fullness of all blessings to dwell in their hearts by faith. Therefore, in seeking victory as a behavior rather than victory as a Person, they necessarily suffer continuing defeat. As Christ is received through the emptying and filling process of sanctification, the manifestation of His character will necessarily attract other branches to attach themselves to the vine and begin bearing fruit—thereby bringing about the desired much fruit.

Satan’s Plan: To keep us ignorant of our need to receive Jesus, or in some way prevent us from receiving Him.

Our Part: Receive Jesus—receive Him as our victory; receive Him as our peace; receive Him as our wisdom, etc.; seeking Him to manifest His character in every area of our lives.

God’s Plan: Fill us with Jesus through the Holy Spirit.

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6. *Maintaining the New Life*

1. Surrender daily.

“Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.”⁸⁵

2. Read God’s Word daily.

“Take time to study the Bible, the Book of books. There never was a time when it was so important that the followers of Christ should study the Bible as now.... In the Word of God duty is made plain, and everything relating to the religious life is presented in a definite way. The whole plan of salvation is delineated, and the helps to the soul are pointed out. The way in which the believer may be complete in Christ is unfolded.”⁸⁶

“In meditation the chief object is to appropriate and experience. A readiness to believe every promise implicitly, to obey every command unhesitatingly, to ‘stand perfect and complete in all the will of God,’ is the only true spirit of Bible study. It is in quiet meditation that this faith is exercised, that this allegiance is rendered, that the full surrender to God’s total will is made, and the assurance of grace to perform our vows is received.”⁸⁷

3. Continue praying.

“A sense of our own weakness and frailty will lead us to lean upon One that is mighty to save, whose delight is to impart strength and courage to the humble, self-abased suppliant.... If we hold the victory over the powers of darkness it must be by constant, persevering watchfulness and almost unceasing prayer.”⁸⁸

“Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.”⁸⁹

“There is one lesson that all young Christians should learn, namely this: the absolute necessity of fellowship with Jesus each day.... They are unable to stand against the temptations of the world or of their old nature. They strive to do their best to fight against sin and to serve God, but they have no strength. They have never really grasped the secret: The Lord Jesus will every day from heaven continue His work in me. But on one condition—the soul must give Him time each day to impart His love and His grace.”⁹⁰

4. Spend time communing with Him.

“All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, “Be still, and know that I am God.” This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of

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⁸⁵ White, E.G., *Faith I Live By*, p. 123.

⁸⁶ White, E.G., *Youth Instructor*, May 18, 1893.

⁸⁷ Murray, A., *The Inner Life*, p. 62.

⁸⁸ White, E.G., *Review & Herald*, January 10, 1856.

⁸⁹ White, E.G., *Steps to Christ*, p. 97.

⁹⁰ Murray, A., *The Secret of Fellowship*, p. 8.

light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts."⁹¹

5. Continue abiding in Jesus—die to self, and let Him fill every area of your life.

"This union with Christ, once formed, must be maintained. Christ said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abides in the vine; no more can ye, except ye abide in Me." This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live.... The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation.... "Abide in Me, and I in you." Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character."⁹²

6. Gratefully submit and follow God's opening providences with gratitude.

"What a victory you will gain when you learn to follow the opening providences of God with a grateful heart, and a determination to live with an eye single to his glory, in sickness or health, in abundance or want."⁹³

"We can be happy when we see God in everything. When we can see him in affliction, we have comfort and solace in our sorrow. When the sunshine of prosperity smiles, we recognize that the blessing flows from the fountain of life, and when trial and affliction are ours, we realize that the hand of the Lord is in all our perplexities, and thus we come to understand that sunshine and shadow are needful to perfect the character of the believer, and give him the true joy of perfect trust in God; for through faith he looks beyond the things that are seen to the things that are unseen. He says, 'Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.'"⁹⁴

7. Be quick to acknowledge & appropriately confess sin.

"There is great need today of just such sincere heart-felt repentance and confession. Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance not to be repented of, and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God. There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heart-felt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity."⁹⁵

8. Recognize in every situation an opportunity to bear fruit.

"When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing."⁹⁶

"There must be an interchange of taking in and giving out, receiving and imparting. This links us up as laborers together with God. This is the lifework of the Christian. He that will lose his life shall find it.... The capacity for receiving the holy oil from the two olive trees is increased as the receiver empties that

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⁹¹ White, E.G., Ministry of Healing, p. 58.

⁹² White, E.G., Desire of Ages, p. 676.

⁹³ White, E.G., Gospel Workers, p. 373.

⁹⁴ White, E.G., Signs of the Times, August 21, 1893.

⁹⁵ White, E.G., Signs of the Times, March 16, 1888.

⁹⁶ White, E.G., Desire of Ages, p. 676.

1 holy oil out of himself in word and action to supply the necessities of other souls. Work, precious,
 2 satisfying work--to be constantly receiving and constantly imparting.... We need and must have fresh
 3 supplies every day. And how many souls we may help by communicating to them! All heaven is waiting
 4 for channels through which can be poured the holy oil, to be a joy and a blessing to others.”⁹⁷
 5

6 9. Continue exercising faith.

8 “There are many who, though striving to obey God's commandments, have little peace or joy. This lack in
 9 their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched
 10 wilderness. They claim little, when they might claim much; for there is no limit to the promises of God....
 11 Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault
 12 corrected, every excellence developed.”⁹⁸
 13

14 10. Maintain godly relationships with others.

16 “When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God
 17 to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in
 18 harmony with God. Our brother may have done us a greater wrong than we have done him, but this does
 19 not lessen our responsibility. If when we come before God we remember that another has aught against us,
 20 we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we
 21 are at variance, and in humility confess our own sin and ask to be forgiven.”⁹⁹
 22

23 “The Saviour... declares that if another has aught against us, we should endeavor to relieve his mind, and, if
 24 possible, remove those feelings from it, before our offering can be acceptable with God. This lesson is of
 25 special importance to the church at this time. Many are zealous in religious services while unhappy
 26 differences exist between them and their brethren which it is in their power to remove, and which God
 27 requires them to remove before he will accept their services. Christ has so clearly pointed out the
 28 Christian's course in this matter that there should be no question in his mind as to his duty.”¹⁰⁰
 29

30 11. Don't make provision for the flesh.

32 “We are not to place ourselves needlessly in the way of temptation. If by associating with worldlings for
 33 pleasure, by conforming to worldly practices, by uniting our interests with unbelievers, we place our feet in
 34 the path of temptation and sin, how can we expect God to keep us from falling.”¹⁰¹
 35

36 12. Seek to be filled with the Holy Spirit.

38 “What then is the secret of [the Holy Spirit's] fullness, of His abundant life of Peace, Power, and Love?
 39 We answer: The absolute unqualified surrender of our life to God, to do His will instead of our own. Thus,
 40 when we surrender our sins and believe, we receive the Holy Spirit; when we surrender our lives and
 41 believe, we are filled with the Holy Spirit. The receiving of the Spirit is God's answer to repentance and
 42 faith; the fullness of the Spirit is God's answer to surrender and faith. At conversion the Spirit enters; at
 43 surrender the Spirit, already entered, takes full possession. The supreme, human condition of the fullness
 44 of the Spirit is a life wholly surrendered to God to do His will.”¹⁰²

45

⁹⁷ White, E.G., Testimonies, Vol. 6, pp. 116, 117.

⁹⁸ White, E.G., Conflict In Courage, p. 359.

⁹⁹ White, E.G., Mount of Blessing, p. 58.

¹⁰⁰ White, E.G., Selected Messages, Vol. 2, p. 220.

¹⁰¹ White, E.G., Review & Herald, April 14, 1904

¹⁰² McConkey, J., The Three-Fold Secret of the Holy Spirit, p. 43.

Chapter Summary
Maintaining the New Life

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4 Maintaining the more abundant life requires daily surrender—unequivocal surrender where we not only let
5 God put His hands on, but we take our hands off; a daily taking of our wills from Satan and giving them to
6 God; taking in the Word of God; talking to God about what we have read and gaining from Him His
7 direction for that day; a following of God’s opening providences with a grateful heart; being sensitive to the
8 Spirit relative to areas where we are walking outside of God’s will; and maintaining godly relationships
9 with others. The need to honestly acknowledge our shortcomings before God, and where appropriate and
10 as directed by God, confessing them to men, is paramount. Maintaining godly relationships with all others
11 is not to be overlooked. Remember, however, in all of this we are daily dying to self, a life which means
12 we maintain a dependent life, where God does the worrying, the planning, the directing, and doing for us—
13 He will undoubtedly use us to accomplish His will, but He will be clear in that direction and we will find
14 obeying His leading a joy.

15

The Life Described

A Life of Complete Consecration

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5 Take my *life* and let it be, consecrated Lord to Thee.
6 Take my *hands* and let them move, at the impulse of Thy love.
7 Take my *feet* and let them be, swift and beautiful for Thee.
8 Take my *voice* and let me sing, always—only—for my King.
9 Take my *lips* and let them be, filled with messages from Thee.
10 Take my *silver* and my *gold*, not a mite would I withhold.
11 Take my *moments* and my *days*, let them flow in endless praise.
12 Take my *intellect* and use every power as Thou shalt choose.
13 Take my *will* and make it Thine, it shall be no longer mine.
14 Take my *heart*, it is Thine own, it shall be Thy royal throne.
15 Take my *love*, my God, I pour at Thy feet its treasure store.
16 Take *myself*, and I will be, ever, only, all for Thee.

17 Francis R. Havergal
18

A Life of Complete Trust

19
20
21 Like a river glorious is God's perfect peace,
22 Over all victorious in its bright increase;
23 Perfect yet it floweth, fuller every day,
24 Perfect, yet it groweth, deeper all the way.
25
26 Hidden in the hollow of His blessed Hand,
27 Never foe can follow, never traitor stand;
28 Not a surge of worry, not a shade of care,
29 Not a blast of hurry touch the spirit there.
30
31 Every joy or testing, comes from God above,
32 Given to His children, as an act of love;
33 We may trust Him fully, all for us to do,
34 Those who trust Him wholly find Him wholly true.
35
36 Trusting in Jehovah, hearts are fully blest
37 Finding as He promised, perfect peace and rest!

38 Francis R. Havergal

Key Thoughts For Victory

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Victory is a person, not a behavior.

The more I have of Jesus in my life, the more I have of holiness in my life.

God doesn't love us because we are good, but in order to make us good.

The most righteous saint is the most honest sinner.

The language of victory is "yes" and "thank you."

We have neither the wisdom nor the strength to bring about victory, but we can understand and accept the process.

When struggling with temptation, instead of working on the temptation—where the battle isn't, work on further repentance and surrender—where the battle is!

Keep your eyes on God, not on your circumstances.

God's will; nothing more, nothing less, nothing else!

God's blessings are often delivered in His rough packing cases.

Lord make me Your cell phone!

Not only did He take my sins to the cross, He took me to the cross! (Rom 6: 11)

Let's be "No Limit" Christians! We are either "no limit" Christians, or "limit God" Christians!

My Father is in charge.

Waiting is okay if the Lord is doing the worrying.

This study guide was originally prepared for a series of lectures at the CAMPUS program at the University of Michigan in Ann Arbor, MI. It has since been revised on several occasions and is the foundation of the More Abundant Life seminar series by Dan Augsburger. Limited copying of this copyrighted study guide is permitted for personal study purposes. Please contact us for any copying beyond that.

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