

Sabbath School Lesson #6 – Struggling With All Energy – 30 July-5 Aug 2022

Christ would have us let His power work in us the righteousness of God. This is the meaning of what Paul says, “Whereunto I also labour, striving according to His working, which worketh in me mightily” (Colossians 1:29). The word of God being living and full of power, when it is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which it is full, is only the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life – it is His power working mightily. It is *God that worketh* in you, both to will and to do of his good pleasure. “*It shall accomplish that which I please.*”

Sunday: The Spirit of Truth – What does it mean to have the Spirit of truth? “And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless [orphans], I will come to you” (John 14:16-18). Jesus Himself is a Comforter. His presence is comfort. It was because He was going away, that the hearts of the disciples were troubled; and Jesus comforted them with the assurance that He was going to the Father, to prepare a place for them. Therefore we may know that “if any man sin, we have a Comforter with the Father, Jesus Christ the righteous” (1 John 2:1). The word rendered “Advocate,” in this text is identical with that rendered “Comforter” in John 14:16. We have a Comforter with the Father, and “another Comforter” on earth with us. We have no lack of comfort. This Comforter, the Spirit of truth, is Christ's own presence with us as He could not be in the flesh. We know this in two ways from our text. First, Jesus says, “I will send you another Comforter,” and adds, “I will not leave you orphans; I will come to you.” So, through the Spirit, Christ is personally present even when absent. If, when talking to Nicodemus, He could speak of Himself as “the Son of man, which is in heaven” (John 3:13), now that He is on the right hand of God in heaven, He may with equal truth speak of Himself as with us. In the second place, we know that the Spirit is but Christ's larger presence, so to speak, because the Comforter is “the Spirit of truth.” Jesus Christ is “the truth” (John 14:6). The Spirit of truth therefore is Christ's very presence. Having the Spirit, we have Christ and all that He possesses. “I will not leave you orphans.” Christ is “the Everlasting Father” (Isaiah 9:6), and He is the living image of the Father, the shining of His glory (Hebrews 1:3). Hence, the Holy Spirit, Christ's omnipresence, who brings Christ's own presence, brings also the presence of the Father, so that with Him we are not orphans. Through the Spirit we become sons of God, members of His household, and the Father Himself is with us all the time. No longer are we prodigal wanderers from our Father's house, but sharers of all His bounty.

Jesus Christ is the way and the truth and the life. The Holy Spirit, who comes in His name, bringing His own personal experience, is “the Spirit of truth.” Not simply a truth, but the Spirit of it. God does not save men as a reward for their acceptance of certain truth; salvation is the inevitable result of receiving and being permeated and transformed by the truth, the whole truth; for that which is true is eternal. Not a few true things, but the Spirit of truth, received in the love of the truth, can save. God desires “truth in the inward parts.” It is not necessary that one should know all the things that are true, that is, all facts, before he can be said to know the truth. If it were, none could be saved, for eternity will be spent in discovering new facts. But, on the contrary, it is by the knowledge of the truth that we are able to distinguish facts from fancies. Only he who really knows the truth, cannot he be deceived. Thus, we read, “And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus. Christ. This is the true God, and eternal life.” This is real life. “The Spirit of truth” “is life because of righteousness.” From all this we can see the importance of not simply having, but being, the truth. We must not only have the truth, but we must have no lie. “Speaking the truth in love,” is the only way to make real growth in Christ. We must know that whatever we say is the truth. “If any man speak, let him speak as the oracles of God.”

Monday: The Divine-Human Combination – What difference is there between the word of God and the word of men and how does it help us? “When ye receive the word of God

which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, *which effectually worketh* also in you that believe” (1 Thessalonians 2:13). “Whereunto I also labour, striving according to *his working*, which worketh in me *mightily*” (Colossians 1:29). From these scriptures it is plain that we are expected to look upon the word of God only as *self-fulfilling*. The word of God *is* self-fulfilling. This is the great truth presented everywhere in the Bible. This is the difference between the word of God and the word of men. And this is just the difference emphasised in the passage that says, “When ye received the word of God, ... ye received it *not as the word of men*, but as it is in truth, the word of God, which effectually worketh also in you that believe.” There is no power in the word of a man to do what it says. Whatever may be the man’s ability to accomplish what he says, there is no power in the man’s word itself to accomplish what He says. A man’s word may express the easiest possible thing for him to accomplish, and you may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it apart from his word. It is not his word that does it. It is he himself that must do it; and this just as really as though he had spoken no word at all. Such is the word of men. It is not so with the word of God. When the word is spoken by the Lord, there is at that moment in that word the living power to accomplish what the word expresses. It is not needed that the Lord employ any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing, – that we shall look upon the word as the word of God, and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that *it* may work effectually in us the will and good pleasure of God. When the Lord says, “Thou shalt not,” it is not you who are to do that, which the Lord pleases, but the word of God, “it shall accomplish that which I please” (Isaiah 55:11). You are not to read the word of God and say, ‘I will do that,’ but open your heart to “the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2:13) and “let the word of Christ dwell in you” (Colossians 3:16) that it may accomplish the will of God in you.

Tuesday: The Disciplined Will – How can I know if I am basing my choices on feeling, emotion, or desire, as opposed to the Word of God? We are to examine ourselves, whether we be in the faith. It is not to find out what is in the heart, because no man on earth can find out what is in the heart. The man who starts out to do that is going to be terribly deceived; for “the heart is deceitful above all things” (Jeremiah 17:9), and it will deceive him every time. But the Lord says, “I the Lord search the heart.” He makes known to every man the fruit of his ways, and we want to have confidence enough in Him to let Him do the searching of the heart. When we find out that we are in the faith, we shall not be afraid to trust the Lord to search the heart and make known the sin. If we be in the faith, we know that Christ died for sinners, in order that they might be separated from sin. Therefore, He is more interested in having us know the sins, that we give them up to Him, than we are to know them. It is not an unheard-of thing, by any means, to find professed Christians who do not know that the Lord loves them when in sin, and so they are always afraid of the Lord, from a sense of their sinfulness. Are you in the faith? If so, you will accept the knowledge of sin as the result of the revelation of the righteousness which will take away that sin, and you rejoice in the Lord.

Wednesday: Radical Commitment – What is the meaning of the words said by Jesus in Matthew 5:29-30? The true sentiment here taught is, that whatever obstacles present themselves in the way, causing us to err or forfeit eternal life, though the objects are as sacred as a right eye or hand, we are nevertheless to sacrifice them, for it would be far better to obtain the kingdom of God without these, than to forfeit the same by retaining them.

Thursday: The Need to Persevere – For what purpose do we need to persevere? We are told: “We expect that many obstacles will present themselves, but we also expect to exercise faith, and to plough through them all. We shall need to persevere and to work most earnestly. No indolence can be indulged by any of God’s chosen workers. When the Lord said to Moses, “Go forward,” he did not go backward, but forward. [Exodus 14:15]. Much is to be done in the Lord’s moral vineyard; but we cannot expect to stand still and see the Lord do the work which is left for His human agents to do. Those who really feel that they lack heavenly wisdom, may obtain wisdom from the Source of all wisdom. But if we trust in our own human devising, we shall meet with failure” – Ellen White {10LtMs, Lt 88, 1895, par. 8}.