

## Sabbath School Lesson #4 – “Fear God and Give Glory to Him” – 15-21 April 2023

**C**hrist would have us not only proclaim the three angels’ messages of Revelation 14 but also be ready for His soon coming. We read a brief description of those who are prepared for the Lord when He comes: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). On the effects of patience, we read: “Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing” (James 1:4). The patience of the saints calls for allowing that patience to do its perfect work in us, resulting in perfection, which perfection is the keeping of the commandments of God. This perfection is only in Christ. He alone, of all those who have trod this earth, fully kept the law. But He gave Himself for us, so that we may also have the perfect keeping of the law in us if we can only say in truth, that “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2:20).

**Sunday: Fear God** – How would you explain to someone, in a positive way, why “the fear of God” is something good? What the fear of God is, was shown in the life of Abraham, when he endured the great test on Mount Moriah. When the angel had arrested the patriarch’s hand as it was about to give the fatal blow, the Divine messenger said, “Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me” (Genesis 22:12). The obedience of Abraham did not come from that fear which is inspired by tyrants. How he regarded the Lord is shown in his wonderful conversation with Him on the day before the destruction of Sodom, when he appealed to God’s righteousness and mercy (Genesis 18:16-33). Abraham had placed God first in his affections when he took Isaac to Mount Moriah, and when He is first in our affections, and only then, can we be truly said to possess the fear of God. The conclusion of the whole matter is this: “Fear God, and keep His commandments; for this is the whole duty of man” (Ecclesiastes 12:13). Fear of God is the fruit of forgiveness of sins, for we read: “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared” (Psalms 130:3-4). “The fear of the Lord is the beginning of wisdom: a good understanding have all they that keep His commandments” (Psalms 111:10). That is, forgiveness of sins precedes and leads to the keeping of the commandments; for the fear of God leads to the keeping of the commandments, and forgiveness of sins begets true fear of God. When the soul was convicted of sin, and turns to God and finds forgiveness, the language is, “O how love I thy law!” (Psalm 119:97). Rejecting all of our own righteousness, and trusting in Christ, that His obedience to the law may be in us, it may be said of us: “Here is the patience of the saints: here they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

**Monday: Fearing and Obeying God** – How do Jesus’ words in Matthew 10:28 help us understand what it means to fear God? The three angels’ messages warn of the coming Sunday Law. The real issue in the coming Sunday Law is worship of either the trinity sun-god or the true God who created the Sabbath through His literal Son. But preaching against Sunday worship does not arouse trouble, for the real issue is not Sun-day but the sun-god and the sun-god is the trinity. Warning against trinity worship will bring discord – but the truth must not be compromised. It is in this context we understand Jesus’ words in Matthew 10:28. “Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls, — the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to “follow after the things which make for peace” (Romans 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, “Fear not them which kill the body, but are not able to kill the soul.” Those who are true to God need not fear the power of men nor the

enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them" {DA 356.1}.

**Tuesday: Living a God-Centred Life** – Considering Philippians 4:8, how do we learn to do what Paul tells us here? Paul says, "The just shall live by faith" (Romans 1:17). Living a God-centred life is to live by faith. The Christian sees with the eye of faith. Faith is the only means through which we obtain a knowledge of the things to which Christianity pertains. By faith we see that which is not cognizable to the natural senses. "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). But faith does more than simply see that which the natural senses cannot perceive, it refuses to see that which the senses claim to perceive. And this is where faith is especially valuable, for if we allowed ourselves always to believe the evidence of our senses, we should wander quickly and hopelessly away from the path which leads to God. One of our senses, – feeling, – says, I do not see any eternal weight of glory at the end of it; but faith says, It is there! Again, feeling says, I see great difficulty in the way; but faith says, It is not there; what you saw was only an appearance, not a reality. Faith deals only with realities. They may be invisible to us now, but they are no less tangible. That which seems so awfully real to us now, is described by Paul as the "light affliction, which is but for a moment"; the invisible glory beyond is an "eternal weight" (2 Corinthians 4:17). Perhaps you see a list of grievous sins that you have repented of and confessed, but the devil says, There are your sins; do you not see them? But faith says, They are not there. And why? Because it quotes to you these words of God Himself, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And when God forgives sins, He removes them from us, "as far as the east is from the west." The very fact that the devil tries to discourage you with past sins that you have confessed, is reason for encouragement, because the devil never brings to a person's mind sins that are not confessed and pardoned. His work is to keep people in ignorance of their sin; but as soon as they are seen and confessed, and God has removed them according to His word, the devil holds them all up and tells the individual they are still there, to make him discouraged. Satan is as persistent in bringing such sins to the Christian's mind and keeping them before him, as he was before in keeping them in the background. But faith says, "as far as the east is from the west, so far hath He removed our transgressions from us" (Psalm 103:12). Faith sees nothing but truth, and that which is worth seeing. Paul said to his Philippian brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). These are just the things that faith sees. So long as we direct our steps by the eye of faith, we shall walk in the paths of righteousness, but when we cease to walk by faith and begin to walk by sight, or by reason, or by feeling, we begin to go wrong, because we are guided by appearance and not by the faith of Jesus.

**Wednesday: Giving Glory to God** – Think about what you do with your body. What can you do to make sure that you are, indeed, glorifying God with it? Scripture says, "ye are not your own" (1 Corinthians 6:19-20). We are to glorify and serve God in our bodies not by subjecting them to misuse, but by preserving each faculty in the best condition for use in His service. This is how we can eat and drink to the glory of God. The preservation of the faculties of the body is intimately connected with eating and drinking; and therefore we are bound to eat and drink such things and to do this in such a manner, as will tend to keep our physical faculties strong and unimpaired. For, as the text declares, even our bodies are not our own, but belong to God, and are to be used not to gratify ourselves, but to serve Him.

**Thursday: Revelation's Overcomers** – What practical steps can we take to become Revelation's "overcomers"? Only one step: "believe on Him whom He hath sent" (John 6:29). He says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). Why should we rejoice because another overcame the world, when it must also be overcome by ourselves? We are not overcomers in ourselves, but overcomers in Christ. Paul says, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (2 Corinthians 2:14). We always triumph because Christ triumphed over everything, and in Him victory is ours.