

## Lesson 10

### Meekness in the Crucible

Sabbath Afternoon, August 27

Christ's Sermon on the Mount declares who are the truly blessed: "Blessed are the poor in spirit [those who are not self-exalted, but candid, and of a humble disposition, not too proud to be taught, not vain and ambitious for the honors of the world]: for theirs is the kingdom of heaven. Blessed are they that mourn [those who are penitential, submissive, and who grieve over their failures and errors because the Spirit of God is grieved]: for they shall be comforted. Blessed are the meek [those who are gentle and forgiving, who, when reviled, will not revile again, but who manifest a teachable spirit, and do not hold themselves in high esteem]: for they shall inherit the earth." Those who possess the qualifications here enumerated will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality in His kingdom.

—*Testimonies for the Church*, vol. 2, p. 631.

In [Christ's] sermon on the mount, the very first sentences that came from His lips were calculated to lay . . . ambitions low in the dust. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. . . . Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

This whole sermon was an exposition of the law. Christ presented the far-reaching claims of the law of God. He tried to correct their high imaginings by exalting true sentiments, and proclaiming a blessing upon those traits of character that were entirely opposite to the attributes they were cherishing. He presented before them a kingdom where human ambitions and earthly passions cannot find an entrance.

—*Lift Him Up*, p. 135.

Meekness is a precious, Christian attribute. The meekness and lowliness of Christ are only learned by wearing Christ's yoke. . . . That yoke signifies entire submission.

The heavenly universe looks upon an absence of meekness and lowliness of heart. The self-exaltation, the feeling of swelling importance, makes the human agent so large in his own estimation that he feels that he has no need of a Saviour, no need to wear Christ's yoke. But the invitation to each soul is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). . . .

The submission which Christ demands [is] brought about by the work of the Holy Spirit. There must be a transformation of the entire being, heart, soul, and character. . . . Only at the altar of sacrifice, and from the hand of God, can the selfish, grasping man receive the celestial torch which reveals his own incompetence and leads him to submit to Christ's yoke, to learn His meekness and lowliness.

—*In Heavenly Places*, p. 236.

## Sunday, August 28

### “Broken Bread and Poured-Out Wine”

[Moses] had been highly honored of God, being privileged to talk with the Lord face to face, as a man speaks with a friend. He was permitted to see the bright light and excellent glory that enshrouded the Father. The Lord through Moses delivered the children of Israel from Egyptian bondage. Moses was a mediator for his people, often standing between them and the wrath of God. When the anger of the Lord was greatly kindled against Israel for their unbelief, their murmurings, and their grievous sins, Moses' love for them was tested. God proposed to destroy them and to make of him a mighty nation. Moses showed his love for Israel by his earnest pleading in their behalf. In his distress he prayed God to turn from His fierce anger and forgive Israel, or blot his name out of His book.

—*Early Writings*, pp. 162, 163.

It was through suffering that Jesus obtained the ministry of consolation. In all the affliction of humanity He is afflicted; and “in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” Isaiah 63:9; Hebrews 2:18. In this ministry every soul that has entered into the fellowship of His sufferings is privileged to share. . . . The Lord has special grace for the mourner, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul, and becomes a healing balsam to those who sorrow. “The Father of mercies, and the God of all comfort . . . comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Corinthians 1:3, 4.

—*Thoughts From the Mount of Blessing*, p. 13.

The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit robs God of His right to reveal in him His own perfection of character.

Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above.

. . . Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. They may be looked upon with scorn by the world, but they are of great value in His sight. . . . [The] poor in spirit, who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will,—these will gain an abundant entrance [to Heaven]. They will be among that number who have washed their robes and made them white in the blood of the Lamb.

—*The Desire of Ages*, pp. 301, 302.

Monday, August 29

Interceding for Grace

Moses was a humble man; God called him the meekest man on earth. . . . He could successfully exhort his fellow-men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart and it reached the heart. He was accomplished in knowledge and yet simple as a child in the manifestation of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them. . . .

. . . God talked with him face to face, as a man talks with a friend.

— *Ellen G. White Comments, in The SDA Bible Commentary, vol. 1, p. 1113.*

Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. “Whosoever hath sinned against Me,” He said, “him will I blot out of My book.”

—*Patriarchs and Prophets, pp. 326, 327.*

God’s children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ’s love for His children is as tender as it is strong. . . . It is without variableness or shadow of turning—the same yesterday, today, and forever. . . .

God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace; they have never needed it, for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

—*Testimonies to Ministers and Gospel Workers, pp. 518, 519.*

**Tuesday, August 30**

## Loving Those Who Hurt Us

Do not allow bitter thoughts to continue to fill your mind. . . . Go to your brother and in humility and sincerity talk with him about the matter. . . .

All heaven is interested in the interview between the one who has been injured and the one who is in error. . . . The oil of love removes the soreness caused by the wrong. The Spirit of God binds heart to heart, and there is music in heaven over the union brought about. . . .

. . . It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit will respond to kindness. . . . [It] is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate.

—*Mind, Character, and Personality*, vol. 2, pp. 529, 530.

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. . . .

The ideal of Christian character is Christlikeness. . . . Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Corinthians 6:16.

—*The Desire of Ages*, p. 311.

All that man needs to know or can know of God has been revealed in the life and character of His Son. . . .

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. . . .

"Love your enemies," He bade them; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;" "for He is kind unto the unthankful and to the evil." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore merciful, as your Father also is merciful." Matthew 5:44, 45; Luke 6:35, 36.

—*Testimonies for the Church*, vol. 8, pp. 286, 287.

Wednesday, August 31

A Closed Mouth

We should not allow our feelings to be easily wounded. . . . Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit. “What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” 1 Peter 2:20. . . .

If impatient words are spoken to you, never reply in the same spirit. Remember that “a soft answer turneth away wrath.” Proverbs 15:1. And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away.

Under a storm of stinging, faultfinding words, keep the mind stayed upon the word of God. Let mind and heart be stored with God’s promises. If you are ill-treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises.

—*The Ministry of Healing*, pp. 485, 486.

It is not how much feeling we manifest over injustice in treatment that evidences strength of character, but it is the self-control, the firm check put upon a strong emotion, that evidences strength of character and the spirit of Jesus. The tree of life in the midst of the paradise of God is to be given to the overcomer. It is the reward given to conquest, to toil and self-sacrifice, to the working Christian who will fight the good fight of faith. We must be nobly striving and fighting for the victory. The grace of Christ will be given to all who fight lawfully.

. . . Take as little notice as possible of what people say. Let them say what they will, but do not by word or deportment show the rising up of self. The Lord would have you pursue such a course that you will be considered worthy of trust and confidence. . . . If you evidence that you have a firm reliance upon God, you will gain respect and confidence and then you will exert an influence for good. You will let your light shine forth to the best advantage. You will seek to represent Jesus. You know our Saviour was reviled, but He reviled not again. He was despised and rejected of men; and can His followers expect anything better in this life? May our gracious heavenly Father impart to each of us more grace and may we rejoice in His love.

—*Letter 99, June 18, 1886.*

A Christian will cultivate a meek and quiet spirit; he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable or the weather or circumstances disturb. . . . The children of God never forget to do good. Good works are spontaneous with them, for God has transformed their natures by His grace.

—*My Life Today*, p. 193.

# Thursday, September 1

## Our Rock and Refuge

Our enemies may triumph. They may speak lying words, and their slandering tongue frame slander, deceit, guile; yet will we not be moved. We know in whom we believe. We have not run in vain, neither labored in vain. Jesus knows us. . . . A reckoning day is coming and all will be judged according to the deeds that are done in the body. . . .

It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bolder and harder in their iniquity. Yet, for all this, we will not be moved. We have not run as uncertain. No, no. My heart is fixed, trusting in God. We have a whole Saviour. We can rejoice in His rich fullness. I long to be more devoted to God, more consecrated to Him. This world is too dark for me. Jesus said He would go away and prepare mansions for us, that where He is we may be also. Praise God for this. My heart leaps with joy at the cheering prospect.

—*Reflecting Christ*, p. 351.

As the weary traveler seeks the spring in the desert and, finding it, quenches his burning thirst, so will the Christian thirst for and obtain the pure water of life, of which Christ is the fountain.

. . . A divine element combines with the human when the soul reaches out after God and the longing heart can say, “My soul, wait thou only upon God; for my expectation is from Him.” Psalm 62:5.

If you have a sense of need in your soul, if you hunger and thirst after righteousness, this is an evidence that Christ has wrought upon your heart, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. We need not seek to quench our thirst at shallow streams; for the great fountain is just above us, of whose abundant waters we may freely drink, if we will rise a little higher in the pathway of faith.

—*Thoughts From the Mount of Blessing*, p. 19.

Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! . . .

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.

—*Steps to Christ*, pp. 94, 95.

Friday, September 2

For Further Reading

*Reflecting Christ*, “Christ a Perfect Example for All,” p. 37;

*Evangelism*, “The Worker and His Qualifications,” p. 630.