

Identification and Introduction:

Thanks for Sonrise participation:

Lisa Foote for Leading out in animal care.

Lesson # 4: Evangelism and Witnessing as a Lifestyle

1. Read for Introduction:

- a. **Key Thought:** Whether we acknowledge it or not, all believers preach a message by the example of their lives.
 - i. For you personally, does this statement provoke reassurance or guilt?
 - ii. Why?

2. **Sabbath Afternoon:**

- a. **Read Paragraph #1: It has often been said. . .**
 - i. **“That Christianity. . .a way of life, a lifestyle. . . .”**
 - ii. What is the emphasis when we talk about lifestyle?
 - (1) (Behavior, actions, what I do.)
 - iii. What is the important core of Christianity?
 - (1) (To know God)
 - (2) (John 17:3) This is eternal life: to know you, the only true God, and Jesus Christ, whom you sent.
 - (3) How do we come to know God?
 - (a) Interaction with Him
 - (b) Christianity is not a lifestyle: It is a relationship that produces a lifestyle.
 - (i) Our concentration should be on walking with Him, not on our behavior.
 - (ii) Where is our focus if we concentrate on behavior?
 - 1) (If we concentrate on our behavior, our emphasis and

focus will be on ourselves.)

(iii) Our focus should be on God and our service for others.

(c) We bring our lives to the law and to the cross for examination, but not for our witness.

3. **Second and Third Paragraph: “It is also true. . .” “Even if we don’t intend it, those who watch us do learn from us.”**

a. We are an influence.

i. Do we have to do anything to generate an influence?

ii. It is not what we do for ourselves, Love is what we do for others.

b. Matthew 7: 16, 20 “By their fruits ye shall know them”

i. God’s Word Translation: “by what they produce”

c. Matthew 7:17, 18 (Luke 6:43,44) **Mat_7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Mat_7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”**

i. It is not what we “should” produce, but what we are able to produce as a natural act or process of who we are.

ii. Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing to all around them. They can have a powerful influence for good if they will let their light so shine that others may be led to glorify our heavenly Father. Women may have a transforming influence if they will only consent to yield their way and their will to God, and let Him control their mind, affections, and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class are generally

unconscious of the power they possess. They exert an unconscious influence which seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten, merged in the life of Christ. To be rich in good works is as natural as their breath. They live to do others good and yet are ready to say: We are unprofitable servants. {2T 465.1}

- iii. This is a natural law of how we are made. Just like all the other laws of respiration, nutrition, hydration, etc, this is another law of life.
- iv. Will God supernaturally produce good fruit from a bad tree?
- v. Will He supernaturally produce good behavior or outcomes from a human who is not transformed into His image?
- vi. What about (Rom 8:28) “We know that in all things God works for good with those who love him, those whom he has called according to his purpose.”
 - (1) If this is true, does it matter what we do?
 - (2) What is the purpose of us doing good things?
 - (a) (we get to participate with God in His work)
 - (b) (It is a privilege - It is fun - That is how we are designed.)
 - (3) Thoughts on Romans 8:28
 - (a) all things are not good
 - (b) all men are not transformed
 - (c) all things that happen to us are not good

- (d) The end result of all things may not be good - until the earth is made new and sin is eradicated.
- (e) God is with us, even to the end of the age.

- (f) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28. {FLB 64.1}

The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines. {FLB 64.2}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {FLB 64.3}

All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. {FLB 64.4}

He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God." {FLB 64.5}

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. {FLB 64.6}

As a little child, trust to the guidance of Him who will "keep the feet of his saints." 1 Samuel 2:9. {FLB 64.7}

As we commit our ways to Him, He will direct our steps. {FLB 64.8}

- d. If we are talking about what we are doing, we can be fooled by ourselves.
 - i. **Mat 7:22** Many will say to me on that day, 'Lord, Lord, didn't we prophesy in your name? Didn't we force out demons and do many miracles by the power and authority of your name?' **Mat 7:23** Then I will tell them publicly, 'I've never known you. Get away from me, you evil people.'

- 4. “The last prayer that Christ offered for His disciples before His trial was **that they might be one in Him**. Satan is determined that this oneness shall not be; **for it is the strongest witness that can be borne that God gave His Son to reconcile the world to heaven**. But the union for which Christ prayed must exist among God's people before He can bestow on the church the enlargement and power that He longs to bestow on it.”
{Pamphlet 151 pg 85.2}

- 5. Schism and division are not the fruits of righteousness; they are of the wicked one. The great hindrance to our advancement at this time is the selfishness that prevents believers from having true fellowship with one another. The last prayer that Christ offered for His disciples before His trial was that they might be one in Him. Satan is determined that this oneness shall not be, for it is the strongest witness that can be borne that God did indeed send His Son to reconcile the world to heaven.-- Letter 41, Feb. 24, 1903, to Dr. F. E. Braucht, a physician laboring in Chicago. {UL 69.5}

- 6. **Sunday’s Lesson: Bottom Paragraph - “We must not . . .”**
 - a. Can this be hidden?
 - b. Do we have to be careful that we make sure someone will notice our good works?
 - i. We have to be careful that “we use the Law

appropriately” to diagnosis whether we are following Christ. ((1Ti 1:8 GNB) We know that the Law is good if it is used as it should be used.)

7. **Sunday’s Lesson: Grey Box at bottom of page:**

- a. Divide this box into 2 sections:
 - i. First two questions: How have you been affected by those whose actions matched their profession? How have you been affected by those whose actions didn’t match their profession?
 - (1) Are our (or other’s) assessments always correct?
 - (a) 2 Corinthians 10:7 (2Co 10:7) You are looking at the outward appearance of things. Are there some there who reckon themselves to belong to Christ? Well, let them think again about themselves, because we belong to Christ just as much as they do.
 - (b) 1 Samuel 16:7 (1Sa 16:7) But the LORD said to him, "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as people judge. They look at the outward appearance, but I look at the heart."
 - (2) What Biblical examples can you list to illustrate this point?
 - (a) Judas
 - (b) Christ
 - (c) Hannah at the temple
 - (d) John the Baptist’s assessment of Christ
 - (i) Matthew 11:18 (Mat 11:18) When John came, he fasted and drank no

wine, and everyone said, 'He has a demon in him!'

- (ii) Matt 11:1 - 19 John mistook Jesus for someone else, yet he was the greatest prophet that ever lived.
- (iii) John 7:33 - 36 Pharisees didn't recognize him for who He was.
- (iv) John was the 'greatest prophet' ever and he made a mistake of assessment.
- (e) Isaiah 53.4 "We esteemed Him smitten of God"
 - (i) How many of us have at some time or other thought that it was God who beat up on Christ and tortured Him for our sins? That it was God who exacted the price for our sins on Him?

ii. Second Section: **What will help you to always remember that your actions will influence others, one way or another?**

- (1) What is the emphasis here?
 - (a) (Our actions and what people see.)
- (2) What should be our emphasis?
 - (a) our relationship with Christ/God
- (3) The Law (or some other external guide/instrument) is only helpful as a diagnostic aid, not a blueprint for action.
 - (a) Romans 2:15 GNB ([Rom 2:15](#)) Their conduct shows that what the Law commands is written in their hearts. Their consciences also show that this is true, since their thoughts sometimes accuse

them and sometimes defend them.

- (b) Romans 3:20 ([Rom 3:20](#)) For no one is put right in God's sight by doing what the Law requires; what the Law does is to make us know that we have sinned.
- (c) Romans 7:7 ([Rom 7:7](#)) Shall we say, then, that the Law itself is sinful? Of course not! But it was the Law that made me know what sin is. If the Law had not said, "Do not desire what belongs to someone else," I would not have known such a desire.

8. Monday's Lesson: Read the first paragraph - "Each day we all . . .

- a. Are we suppose to bring every one to a full knowledge of Christ?
- b. Do we bring every one to a full knowledge of Christ?
- c. Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and

feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today. {RH, November 7, 1893 par. 6}

- d. 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 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.--The

- e. Our God is ever merciful, full of compassion, and reasonable in all His requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and He expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today.--Review and Herald, Nov. 7, 1893.
- f. Prepare! Prepare! should be sounded in the ears of the people. For the great day of God's wrath is coming, and who shall be able to stand; and while messengers cry to God to prepare and get ready, they must be awake and have energy themselves and let it tell to all that hear them that they are standing between the living and the dead. Preachers and people who believe the third angel's message should set a holy, lively example. Their conversation and actions should show that they are looking for the appearing of the great God and our Saviour Jesus Christ.--Manuscript 1, 1855, pp. 1,2. (Untitled, undated.)
- g. Read Monday's Lesson paragraph four (4).
 - i. God understands the need for more workers and will supply them.

- ii. Is that our job? To supply the workers?
 - iii. Is it our job to compel someone else in our church community to be a worker?

- h. The highlighted box at the bottom of the page: What is compassion?

- 9. Tuesday's Lesson:
 - a. Paul's all things to all people
 - b. Fourth paragraph: "Of course this is what Jesus did. . .
 - i. He didn't just talk in their language, but saw what they wanted / needed.
 - c. Examples: woman at the well, farmers, fisherman, etc.
 - d. Why did it not work for the rich young ruler?
 - i. (He was interested in himself only.)
 - ii. Compare to the woman at the well
 - (1) Immediately went back to town and brought others.

- 10. Wednesday's Lesson: Begins by discussing our care for others. Then the second paragraph talks about hospitality.
 - i. What is love?
 - ii. How do we convey love?
 - iii. How is hospitality different from love?
 - b. The story of the demon-possessed man in Mark 5:1 - 19.
 - i. Jesus forbid the healed demoniac from going with him and directed him to return to his village.
 - (1) What was the purpose of the command?
 - (2) Was it so that Christ would get a better reception next time he came by?
 - (3) What did this directive do for the former demoniac?
 - (4) What is the effect of other centered activity of love?
 - (a) It is how we are designed to function

- (b) We are happiest when we are helping others
 - (c) In our damaged state we do not have complete “normal” comprehension. Some people still haven’t figured out that Christmas gifts are much more fun giving than receiving.
 - c. In the fourth paragraph we are encouraged to **“have friendships outside of our circle of believers.”**
 - i. Are there dangers here?
 - ii. Is this a “tool” we are to “use”?
 - iii. What about medicine?
 - (1) Why is it described as the right arm of the gospel?
 - (2) Can good health be compelled?
 - (3) God wants us to be healed from our sickness of sin.
 - d. Read aloud: Luke 14:12 - 14 (Luke 14:12) Then Jesus said to his host, "When you give a lunch or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors---for they will invite you back, and in this way you will be paid for what you did. (Luke 14:13) When you give a feast, invite the poor, the crippled, the lame, and the blind; (Luke 14:14) and you will be blessed, because they are not able to pay you back. God will repay you on the day the good people rise from death."
 - i. What does this have to do with friendship evangelism.
 - ii. Is friendship evangelism a tool
11. Thursday’s Lesson: Widening Your Friendship Circle
- a. Read the first paragraph
 - b. What is the purpose of having friends “outside of the fellowship.”?

- c. Is it for the purpose of “reaching people with the gospel message” that we are to have such friends?
 - i. Is that truly being a friend?
 - ii. When you get married, is it the healthiest relationship if we enter into this bond with the idea that we are going to change our new marriage partner?
 - iii. Did Jesus heal the sick, just so they would listen to his depiction of the kingdom of God?
- d. What ways have you worked to form friendships with non-Christians?
- e. Does how you “keep the Sabbath” prevent you from interacting with others?
 - i. Why?
- f. Do you have any recreation?
 - i. Adventists are great at work, but traditionally have not been very good at play.

12. Friday’s Lesson:

- a. Discussion Questions:
 - i. #2: Think about your church as a whole. How integrated into the community is it? If your church vanished tomorrow, how much difference to the community would that make? Would it make any difference at all?
 - ii. When we first moved to Chattanooga,
 - (1) “they live out there and don’t come in here”
 - (2) “I don’t know much about them”

13. Quotations to consider:

- a. Character is power. **The silent witness of a true,**

unselfish, godly life carries an almost irresistible influence.

By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world. {COL 340.2}

- b. It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising. **On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church.** This witness it is the privilege of the followers of Christ to bear. But in order to do this, they must place themselves under Christ's command. Their characters must be conformed to His character and their wills to His will. {RC 222.4}
- c. Those who have genuine love for God will manifest an earnest desire to know His will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments" (1 John 5:3). The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen

among those who profess to be children of God. Many who know that they are the objects of His love and care, and who desire to receive His blessing, take no delight in doing His will. They regard God's claims upon them as an unpleasant restraint, His commandments as a grievous yoke. But he who is truly seeking for holiness of heart and life delights in the law of God, and mourns only that he falls so far short of meeting its requirements. [pg 82] {SL 81.1}

We are commanded to love one another as Christ has loved us. He has manifested His love by laying down His life to redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth him that begat loveth him also that is begotten of him" (verse 1). If we love Christ, we shall love those who resemble Him in life and character. And not only so, but we shall love those who have "no hope," and are "without God in the world" (Eph. 2:12). It was to save sinners that Christ left His home in heaven and came to earth to suffer and to die. For this He toiled and agonized and prayed, until, heartbroken and deserted by those He came to save, He poured out His life on Calvary. {SL 82.1}

- d. The more we contemplate the character of Christ, and the more we experience of His saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to Him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, He will impart that faith which works by love and purifies the heart. By faith in Christ and obedience to the law of God we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory. {SL 83.2}

- e. Union With Christ Our Privilege “It is not only the privilege but the duty of every Christian to maintain a close union with Christ and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein [Pg 84] is my Father glorified, that ye bear much fruit" (John 15:8). When we read the lives of men who have been eminent for their piety we often regard their experiences and attainments as far beyond our reach. But this is not the case. Christ died for all; and we are assured in His word that He is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children. The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results. {SL 83.3}
- f. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. 2 Timothy 2:19. Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed, and kept through the strength gained by earnest prayer and constant watching there unto.

The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of

Christ's true followers are developed....

The humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves.... A healthy man, who is able to attend to the vocations of life and goes forth day after day to his labor with buoyant spirits and with a healthy current of blood flowing through his veins, does not call the attention of everyone he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig tree to bear figs or for the rosebush to yield roses. His nature is so thoroughly imbued with love for God and his fellow men that he works the works of Christ with a willing heart.

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his heavenly Father. His life is hid with Christ in God.—The Sanctified Life, 11-13.

- g. Those who take pains to call attention to their good works, constantly talking of their sinless state and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life and who goes forth day after day to his labor with buoyant spirits and with a

healthy current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

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All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments and who delight in making prominent their good works, but heavenly angels bend lovingly over them and are as a wall of fire round about them.

The Sanctified Life, pg 12

- h. It is not only the privilege but the duty of every Christian to maintain a close union with Christ and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit" (John 15:8). When we read the

lives of men who have been eminent for their piety we often regard their experiences and attainments as far beyond our reach. But this is not the case. Christ died for all; and we are assured in His word that He is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children. The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results. Sanctified Life, pg 83

