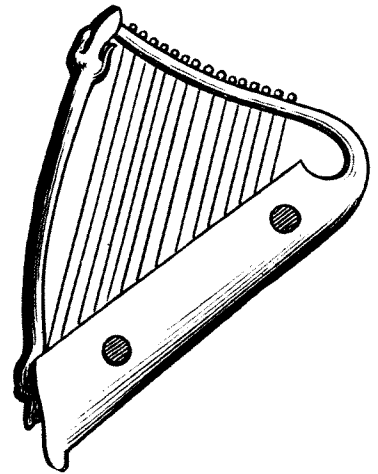
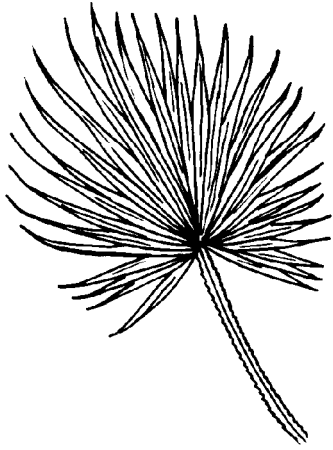
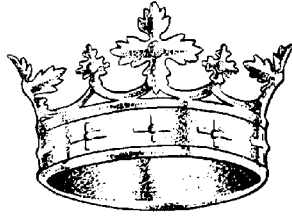


7 - Teach Truth "Dress"



“The king’s daughter
is all glorious within:
her clothing is of wrought gold.”
Psalm 45:133



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SonLight

7 - Teach Truth

“Dress”

“The Narrow Way”

Jesus invites us to come and enter at the strait gate. To begin on the path one must enter through the gate (Jesus).

“...I am the door...”

“...I am the way...”

The gate must be entered at the beginning of the way. It is not at the end.

It is a narrow gate, and through it we may take only that which is necessary for the journey along the way.

God says: **“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:**

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:13-14).

*“Strive [as in agony] to enter in at the **strait gate**: for many, I say unto you, will seek to enter in, and shall not be able”* (Luke 13:24).

Word Meanings

enter = to come into, to go into

strait = narrow; obstacles standing close about

gate = entrance, gateway, doorway

wide = spread out flat, broad (root meaning to mould, shape or fabricate)

broad = spacious, wide (root meaning a chasm or vacancy, impassable interval)

leadeth = to take off (root meaning separation, departure, cessation, completion, reversal) to lead away—a legal term

narrow = to press, crowd; thus to oppress, afflict

way = a road, street, highway, a progress, a mode or means (the blind man—*“...Followed Jesus in the way”* (Mark 10:52).

Many times it requires a struggle to even reach the gate to enter in.

God reminds man often that he must choose between the narrow way (self-denial) and the broad way (self-indulgence).

Why do only a few find this strait gate? The majority do not want to find it; for Revelation 22:17 says: "...And whosoever will..." can enter in.

We are reminded in Luke 13:24 to strive to enter. The real striving is against selfishness. We must agonize to surrender our wills totally to God. It is a real struggle to give up our natural inclinations, pride, and the desire for the approval and admiration of others.

In ancient times the gates of cities were closed at sunset. The city was usually on top of a hill. The path to the gate was narrow and a person had to exert himself strenuously (strive) on the path to reach the gate before it was closed.

The sun is about to set on this world and the gate of probation is soon to close.

*"See, I have set before thee this day **life** and good, and death and evil.*

"...Therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:15, 19)

"...Choose you this day whom ye will serve..."

*"...I set before you the way of **life**, and the way of death" (Joshua 24:15; Jeremiah 21:8).*

Word Meanings

life = to live (*"In him was life, and the life was the light of men"* [John 1:4].)

few = puny, little, small (*"...Many be called, but few chosen"* [Matthew 20:16]. *"...The labourers are few"* [Matthew 9:37].)

strive = to struggle, to literally fight (to compete for a prize) to contend with an adversary to endeavor to accomplish something, to endeavor with strenuous zeal, strive to obtain

Our English word **agony** is derived from the root of the word **strive**.

Once one enters in through the gate, Christ carries our burdens, and while there are many trials, He imparts His strength and courage to us.

These paths might also be named the **Disciplined Way** and the **Undisciplined Way**.

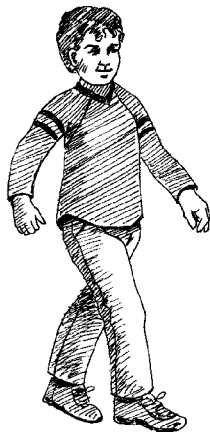
Read the following articles: “The Two Ways” and “Conformity to the World.” Do the review questions at the end of each article.

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”

I Corinthians 9:25

“Whereunto I also labour, striving according to his working, which worketh in me mightily.”

Colossians 1:29



Notice that the words from the angel are put in quotation marks.

The Two Ways

“At the Conference at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God were made to pass before me. Said the angel: ‘He is terrible in His majesty, yet ye realize it not; terrible in His anger, yet ye offend Him daily. ‘Strive to enter in at the strait gate;’ ‘for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’ These roads are distinct, separate, in opposite directions. One leads to eternal life, the other to eternal death. I saw the distinction between these roads, also the distinction between the companies traveling them. The roads are opposite; one is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation.

“Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not [1] dress like the company in the broad road, [2] nor talk like them, [3] nor

act like them. A pattern has been given them. A man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps.

“In the broad road all are occupied with [1] their persons, [2] their dress, and [3] the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey’s end, of the certain destruction at the end of the path. Every day they approach nearer their destruction; yet they madly rush on faster and faster. Oh, how dreadful this looked to me!

“They were
in the broad way,
yet they professed
to be of the number
who were traveling
the narrow way.”

“I saw many traveling in this broad road who had the words written upon them: ‘Dead to the world. The end of all things is at hand. Be ye also ready.’ They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances.

“Those around them would say:
‘There is no distinction
between us. We are alike;
we dress, and talk,
and act alike.’ ”

Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say: ‘There is no distinction between us. We are alike; we [1] dress, and [2] talk, and [3] act alike.’

“Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth’s sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians, that they might worship Him without hindrance or restraint. He wrought for them in the way by miracles, He proved and

tried them by bringing them into strait places. After the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried or proved by Him. Their language was: *'Would to God we had died by the hand of the Lord in the land of Egypt.'* They lusted for the leeks and onions there.

“Said the angel:
‘Ye have done worse than they.’ ”

“I saw that many who professed to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: ‘Ye have done worse than they.’ I saw that God has given His servants the truth so clear, so plain, that it cannot be resisted. Wherever they go, they have certain victory. Their enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, or even realized. If any trial arises, some begin to look back and think they

have a hard time. Some of the professed servants of God do not know what purifying trials are. They sometimes make trials for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and injure the cause. Satan magnifies their trials and puts thoughts into their minds that if given way to, will destroy their influence and usefulness.

“Some have felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they be left subject to disease and death, then they would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way which they are traveling is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road.

“It is a fearful thing
to murmur against God.”

“I saw that some of the servants of God, even ministers, are so easily discouraged, self is so quickly

hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. They would then find their lot tenfold harder than it was before, while they were employed in the work of God, suffering trials and privations, yet withal having the Lord's approbation. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations and know so little of want or wearing labor or burden of soul that when they have an easy time, when they are favored of God and almost entirely free from anguish of spirit, they know it not and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as His self-sacrificing servants, but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden of souls and weep between the porch and the altar, crying: *'Spare thy people, O Lord.'*

“Some of the servants of God have given up their lives to spend

“God's servants must feel
the burden of souls
and weep between
the porch and the altar, crying:
'Spare thy people, O Lord.'”

and be spent for the cause of God, until their constitutions are broken down, and they are almost worn out with mental labor, incessant care, toil, and privations. Others have not had and would not take the burden upon them. Yet just such ones think they have a hard time, because they have never experienced hardships. They never have been baptized into the suffering part, and never will be as long as they manifest so much weakness and so little fortitude, and love their ease so well. From what God has shown me, there needs to be a scourging among the ministers, that the slothful, dilatory, and self-caring ones may be scourged out, and there remain a pure, faithful, and self-sacrificing company who will not study their ease, but will minister faithfully in word and doctrine, willing to suffer and endure all things for Christ's sake, and to save those for whom He died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this.” (1 Testimonies 127-131)

Review

1. What are the distinctions between the two roads?

2. Those on the narrow path have three distinctions from those on the broad road. What are they?

- (1) _____
- (2) _____
- (3) _____

3. How are the people opposite?

- (1) _____
- (2) _____
- (3) _____
- (4) _____

4. What was written on many in the broad road?

5. Describe these persons.

6. What did those around them say?

7. Did you notice what words were quoted from the angel?

8. What will be the cry of God's servants for His professed people?

Conformity to the World

“I was shown the conformity of some professed Sabbathkeepers to the world. Oh, I saw that it is a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them [1] in dress, [2] in conversation, and [3] actions, that there is no distinction. I saw them decorating their poor, mortal bodies, which are liable at any moment to be touched by the finger of God and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry is: ‘Am I prepared to die? prepared to appear before God in judgment,

“They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction.”

and pass the grand review?” Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they

will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity and pride, and would adorn the body with modest apparel, and set an example to all around them. They would live to the glory of God.

“Why is it so hard to lead a self-denying, humble life?”

“Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way.

“I was shown the company present at the Conference. Said the angel: ‘Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.’”

“Solemn words were these, spoken by the angel. I asked the angel why so few were interested in their eternal welfare, so few preparing for their last change. Said he: ‘Earth attracts them, its treasures seem of worth to them.’ They find enough to engross the mind, and have no time to prepare for heaven. Satan is ever ready to plunge them deeper and deeper into difficulty; as soon as one perplexity and trouble is off the mind, he begets within them an unholy desire for more of the things of earth; and thus their time passes, and, when it is too late, they see that they have gained nothing substantial. They have grasped at shadows and lost eternal life. Such will have no excuse.

“Many dress like the world, to have an influence. But here they make a sad and fatal mistake.”

“Many dress like the world, to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that [1] the words, [2] the dress, and [3]

“I saw that the words, the dress, and actions should tell for God.”

actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus. Unbelievers will see that the truth we profess has a holy influence and that faith in Christ’s coming affects the character of the man or woman. If any wish to have their influence tell in favor of the truth, let them live it out and thus imitate the humble Pattern.

“I saw that God hates pride, and that all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up. I saw that the third angel’s message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world.

“Jesus is coming; and will He find a people conformed to the world? and will He acknowledge these as His people that He has purified unto Himself? Oh, no. None but the pure and holy will He acknowledge as His. Those who have been purified and made white

through suffering, and have kept themselves separate, unspotted from the world, He will own as His.

“As I saw the dreadful fact that God’s people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions: ‘Cut loose! Cut loose! lest He appoint you your portion with hypocrites and unbelievers outside the city. Your profession will only cause you greater anguish, and your punishment will be greater because ye knew His will, but did it not.’”

“Those who profess to believe the third angel’s message often wound the cause of God by lightness, joking, and trifling. I was shown that this evil was all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Said the angel: ‘Set your heart in order, lest He visit you in judgment, and the brittle thread of life be cut, and ye lie down in the

“Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions:

‘Cut loose! Cut loose! lest He appoint you your portion with hypocrites and unbelievers outside the city.

Your profession will only cause you greater anguish, and your punishment will be greater because ye knew His will, but did it not.’ ”

grave unsheltered, unprepared for the judgment. Or if ye do make your bed in the grave, unless ye soon make your peace with God, and tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope.’

“I saw that some professed Sabbathkeepers spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for

worms. And while you adorn it to your taste, to please the eye, you are dying spiritually. God hates your vain, wicked pride, and He looks upon you as a whited sepulcher, full of corruption and uncleanness within.

“None but the pure and holy will He acknowledge as His.”

“Mothers set the example of pride for their children, and, by so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to teach your children a lesson of pride, than a lesson of humility. Satan and his angels stand right by your side to make the act of yours, or the word that you speak to them, effectual to encourage them to

“They should let their dress be modest, different from the world around them.”

dress, and in their pride to mingle with society that is not holy. Oh parents, you plant in your own bo-

soms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing. It is impossible for you to do this. You may deny them things that would gratify their pride, yet it still lives in the heart, longing to be satisfied; and nothing can kill this pride but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven there and root it out.

“That precious, important book that is to judge them in the last day is scarcely studied at all.”

“I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time, to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be

thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision.

“Parents would better burn the idle tales of the day and the novels as they come into their houses. It would be a mercy to the children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind. Parents, I saw that unless you awake to the eternal interest of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very

“Said the angel:
‘God’s people are peculiar;
such He is purifying
unto Himself.’ ”

small. Parents should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. As they value the eternal interest of

their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed. Oh, the pride that was shown me of God’s professed people! It has increased every year, until it is now impossible to designate professed advent Sabbath-keepers from all the world around them. I saw that this pride must be torn out of our families.

“I saw that the outside appearance is an index to the heart. When the exterior is hung with... needless things, it plainly shows that the love for all this is in the heart...”

“Much has been expended for ribbons and laces for the bonnets, for collars and other needless articles to decorate the body, while Jesus the King of glory, who gave His life to redeem us, wore a crown of thorns. This was the way our Master’s sacred head was decorated. He was *‘a man of sorrows, and acquainted with grief.’* *‘He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.’* Yet the very ones that profess to be washed by the blood of

Jesus, spilled for them, can dress up and decorate their poor, mortal bodies, and dare profess to be followers of the holy, self-denying, humble Pattern. Oh, that all could see this as God sees it and showed it to me! It seemed too much for me to bear, to feel the anguish of soul that I felt as I beheld it. Said the angel: 'God's people are peculiar; such He is purifying unto Himself.' I saw that the outside appearance is an index to the heart. When the exterior is hung with ribbons, collars, and needless things, it plainly shows that the love for all this is in the heart; unless such persons are cleansed from their corruption, they can never see God, for only the pure in heart will see Him.

"I saw that the ax must be laid at the root of the tree. Such pride should not be suffered in the church."

"I saw that the ax must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from His people, that shut the ark away from them. Israel have been asleep to the pride, and fashion, and conformity to the world, in the very midst of them. They advance every month in pride, coveteousness, selfishness, and love

of the world. When their hearts are affected by the truth, it will cause a death to the world, and they will lay aside the ribbons, laces, and collars; and, if they are dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as His children. They are the children of the world and of darkness. They lust for the leeks and onions of Egypt, that is, desire to be as much like the world as possible; by so doing, those that profess to have put on Christ virtually put Him off, and show that they are strangers to grace and strangers to the meek and lowly Jesus. If they had acquainted themselves with Him, they would walk worthy of Him." (*1 Testimonies* 131-137)

"...Glorify God and gain the immortal inheritance."

Review

1. Some professed Sabbathkeepers are like the world. How?
2. Why is it so hard to lead a self-denying, humble life?
3. Many dress like the world, to have an influence. What is needed to have a true and saving influence?
4. Fill in the blanks: "I saw that _____ , _____ , _____ , _____ , and actions should tell for God."
5. What is it God hates?
6. What is the work of the third angel's message?
7. Who only will God acknowledge as His?
8. What was the only distinction of God's people who had conformed to the world?
9. What did the sorrowing angel say as he saw God's professed people?

Review continued

10. How do those who profess to believe the third angel's message often wound the cause of God?

11. Fill in the blanks: "Childlike simplicity is rarely seen: the _____ of man is more thought of than the _____ of God." What is the meaning of approbation?

12. What do the old and especially the young neglect to do?

13. Fill in the blanks: "Parents...should exert a _____ _____ in their families."

14. What three things can parents do to help their children?

(1) _____

(2) _____

(3) _____

15. What did the angel say about God's people?

16. What is the outside appearance an indication of?

17. What is the root of the problem?

Review continued

18. Pride leads the way for:

- (1) _____
- (2) _____
- (3) _____

19. How are God's people described?

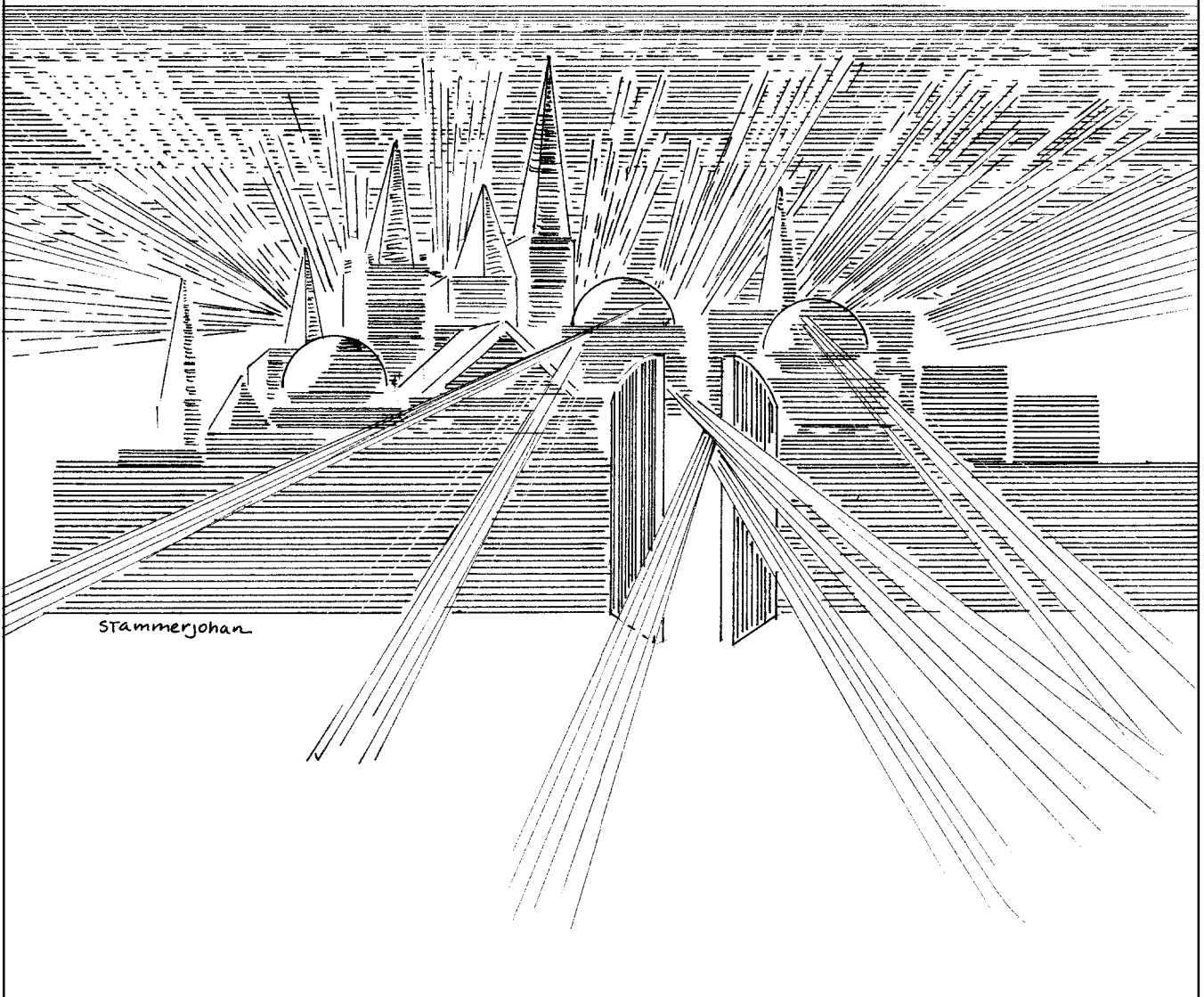
20. Which path are you on? Why?

21. In any area of your life do you conform to the world?



“Blessed are they
that do his commandments,
that they may have right
to the tree of life,
and may enter in
through the gates
into the city.”

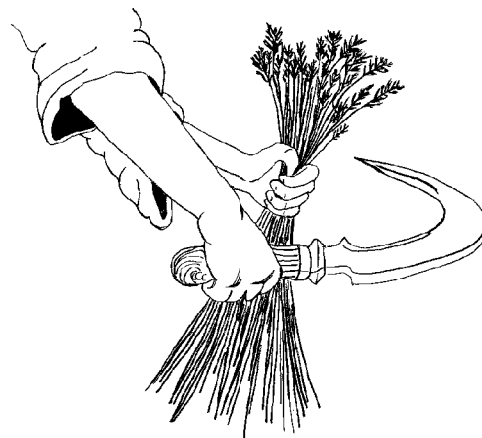
Revelation 22:14



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“Why is it so hard to lead
a self-denying, humble life?
Because professed Christians
are not dead to the world.
It is easy living after we are dead.
But many are longing
for the leeks and onions of Egypt.
They have a disposition to dress and act
as much like the world as possible
and yet go to heaven.
Such climb up some other way.
They do not enter through
the strait gate and narrow way.”

1 Testimonies 131



Mark 4:29