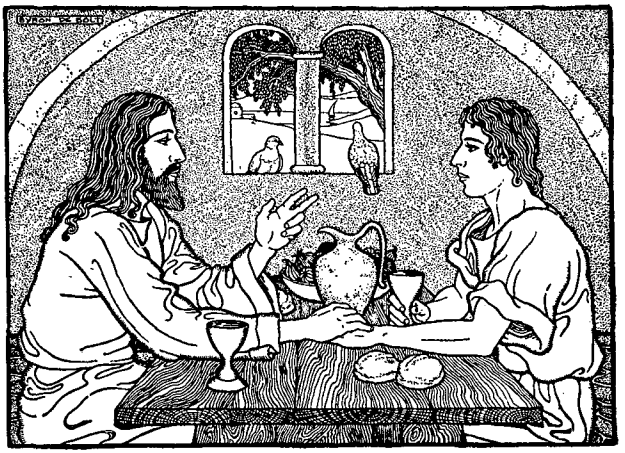
J. G. Runch

SABBATH SCHOOL LESSON QUARTERLY

Second Quarter, 1932



THE SCIENCE OF SALVATION

Thirteenth Sabbath Offering, June 25, 1932
SOUTHERN EUROPEAN DIVISION

Entered as second-class matter Oct. 13, 1904, at the Post Office in Mountain View, Calif., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

PACIFIC PRESS PUBLISHING ASSN. (A Corporation of S.D.A.)

No. 148 MOUNTAIN VIEW, CALIF., APRIL, 1932 20c A YEAR

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The Science of Salvation

Lesson 1—April 2, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

God's Eternal Purpose

MEMORY VERSE: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14.

The Keynote: "We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life; that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of His kingdom and becoming its subjects and citizens, we may be prepared at His coming to enter with Him into its possession."—"Education," p. 184.

"The word of God, like the character of its divine Author, presents mysteries which can never be fully comprehended by finite beings. . . . It presents to us His purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity."—"Testimonies," vol. 5, p. 699.

THE LESSON

1. What is revealed to us regarding the permanent nature of God's plans and works? What should the knowledge of this fact lead men to do? Eccl. 3:14.

2. What is the secret of the unchangeableness of the plans and purposes of God? Mal. 3:6; Heb. 13:8.

NOTE.—God's plans and purposes are unchangeable because He is Himself unchangeable. Hence what He does endures forever. So also with Christ. God's love for man, His mercy, His justice, change not.

3. What is said of the power and wisdom of God? Of His ability to perform His pleasure? Ps. 147:5; Jer. 32:17.

4. What enables the Lord alone to lay permanent plans for the future and then carry them out? Isa. 46:9-11.

NOTE.—"I have purposed it, I will also do it." Verse 11. All God's plans and works are permanent and eternal because His vision comprehends eternity. He never makes mistakes nor does He experiment, be-

cause He sees the end from the beginning. His purpose like His character is unchangeable. His way of accomplishing His purpose may alter, due to conditions produced by the perversity and rebellions of humanity, but God's purpose is the same to all eternity. How different it is with us! Because our vision is narrow and limited, our plans are temporary and must be revised constantly or abandoned. How changed our lives would be if we could comprehend more of God's eternal purposes for us!

"Higher than the highest human thought can reach is God's ideal for His children."—"Education," p. 18.

5. How certain of success are the plans of God? How impossible is it to frustrate them? Isa. 14:24, 27.

6. Who exalted himself against the purposes of Jehovah? How did the enemy express his purpose? How was his failure foretold? Verses 12-15.

NOTE.—"Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen."—"The Great Controversy," p. 484.

"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us."—"The Desire of Ages," p. 25.

7. What was the original purpose of God regarding this earth? What kind of human beings were to inhabit it? Isa. 45:18; Ps. 37:29.

8. How has God's original plan for mankind been frustrated? Gen. 3:6, 16-19; Rom. 3:10, 21.

NOTE.—God's original plan anticipated a world peopled with sinless beings. The transgression of Adam and Eve brought to them and to all their posterity the results of sin. For their sakes the earth was cursed. All mankind was hopelessly entangled in the net of Satan. Hope of release from this bondage, and restoration to the sinless state according to God's first plan, lay only in the Redeemer. God's eternal purpose remained unchanged.

9. While the great enemy has attempted to thwart the plan of the Lord for this earth, what additional assurance have we that he cannot disannul it? Rev. 21:1, 5.

NOTE.—"God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.' "—"The Great Controversy," p. 674.

"Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment."—"Prophets and Kings," p. 720.

10. What experience in the history of ancient Israel shows that because of man's failure the Lord must temporarily delay or alter His plans for carrying out His purpose? Num. 14:32-34, margin.

NOTE.—"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message."—"The Great Controversy," p. 458.

11. Though ancient Israel eventually failed to fulfill God's purpose, how will His plan finally be carried out through spiritual Israel? Gal. 3:29; Rom. 11:25, 26.

NOTE.—"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth to-day, . . . and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—"Prophets and Kings," pp. 713, 714.

In speaking of this far-reaching and eternal purpose of the ages, the Lord's servant wrote: "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay."—"The Desire of Ages," p. 31.

God's plans for His children must often be altered because of the failure of His people, but His eternal purpose is unalterable.

12. With whom does the plan of the ages originate? Through whom is it revealed? For what purpose? Rom. 16:25, 26.

NOTE.—"In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the Promised Land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church to-day, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness."—"Prophets and Kings," p. 722.

13. What is the ultimate purpose of the plan of redemption? Through whom and by what event is it accomplished? Col. 1:20.

14. What event in the plan of salvation shows the precision with which a definite plan was being carried out? Gal. 4:4.

NOTE.—"So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem."—"The Desire of Ages," p. 32.

15. By what words did Christ indicate His knowledge of the work-

ing out of a definite schedule in His life? What assurance of safety from His enemies did this give Him? John 7:6, 8, 30.

16. Did Jesus foreknow the crisis of Calvary, and how did this knowledge affect Him? What shows that He died at an appointed time? John 12:23, 27; 13:1, 27.

17. How definite are God's plans for each of us individually? What is essential in order to be numbered with the called of God? Rom. 8:28.

NOTE.—"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 coworkers with Him."—Id., p. 225.

No accidents occur with God. In every event in the history of men and nations, either the Lord is directing to carry out His eternal purpose, or Satan, seeking to break or hinder God's purpose, intervenes with his schemes and devisings. Satan may, because of humanity's weakness, prevail for a time, but eventually God's purpose will be carried out in its fullness.

18. After all, how limited is our present vision? When will all the mysteries of life be made clear? 1 Cor. 13:9-12.

NOTE.—"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning,—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly coöperation in every work for humanity!

"All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."—"Education," p. 305.

Lesson 2—April 9, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The One Mediator

MEMORY VERSE: "There is one God, and one Mediator between God and man, the Man Christ Jesus." 1 Tim. 2:5.

The Keynote: "The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine

love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—"Patriarchs and Prophets," p. 63.

THE LESSON

1. Through whom was the work of creation accomplished? How much did this include? Heb. 1:1, 2.

2. What further assurance is given that Christ was the spokesman of the Godhead in creation? John 1:1-3, 14.

3. How does the prophet Isaiah link Christ's power to create with His power to save? Isa. 44:24, 22.

4. What does the apostle Paul say concerning Christ's power both to create and to redeem? Col. 1:14-16.

NOTE.—The evidence by which we know that Christ can redeem from all sin and make man a new creature is the fact that He had the power to create all things in the beginning. To deny His power to create is to deny His power to redeem or re-create. The Sabbath therefore stands as a memorial of both creation and redemption.

"The fall of man filled all heaven with sorrow. . . . None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. . . . The angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him."—"Patriarchs and Prophets," pp. 63-65.

5. What marvelous work of creation has been done in the heart of every Christian? 2 Cor. 5:17.

NOTE.—"If any man is in Christ, there is a new creation." R. V., margin. "None but Christ can fashion anew the character that has been ruined by sin."—"The Desire of Ages," p. 38.

6. In what language did Peter declare Christ to be the only means of salvation? How did Paul state the same truth? Acts 4:12; 1 Tim. 2:5.

7. What four offices are ascribed to Christ in Isaiah 33:22? Because He is the "one lawgiver," what is He able to do? James 4:12.

NOTE.—"Christ was not only the leader of the Hebrews in the wilderness,—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—"Patriarchs and Prophets," p. 366.

"He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount."—Id., p. 373.

8. When the Lawgiver came into the world, what relation did He sustain toward His own law? What reason is given for this? What are the blessed results? Gal. 4:4, 5.

NOTE.—The Son of God is the Creator, Lawgiver, and Redeemer. Since only the Creator has the power to redeem, so only the Lawgiver can redeem those who are under the curse or condemnation of the law.

"Since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression."—Id., p. 66.

9. What is sin declared to be? For what purpose did Christ come to this earth? How only is obedience to the law possible? 1 John 3:4, 5; Rom. 8:3, 4.

10. By what two terms is the mediatorial work of our Lord described? How inclusive is this atoning service? 1 John 2:1, 2.

11. In whom only is the hope of eternal life? 1 John 5:11, 12; John 6:68.

12. Where did the Jews think they obtained eternal life? What was the cause of their failure? John 5:39, 40.

NOTE.—The Revised Version reads: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me."

13. What is the purpose of the Scriptures in the plan of God? In whom alone is salvation? 2 Tim. 3:15.

NOTE.—The Bible from Genesis to Revelation is "the revelation of Jesus Christ." Its purpose is to acquaint men with the plan of salvation by revealing to them the person through whom alone life is possible. The purpose of Scripture, of every doctrine, of the gospel message, is to lead us to Christ as a personal Saviour. If we would have eternal life, we must obtain it from Him who is the life. Christ indicated the true mission of the gospel message when He began at "Moses and all the prophets" and expounded to the disciples "in all the Scriptures the things concerning Himself." Luke 24:27.

14. Of what besides life is Christ the only source? Col. 2:3.

NOTE.—"We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world."—"Education," pp. 13, 14.

15. What did Jesus declare Himself to be? What blessings come to all who follow Him? John 8:12.

NOTE.—"The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth. In the plan of redemption, Christ is the Alpha and the Omega,—the First and the Last."—"Patriarchs and Prophets," p. 367.

16. By what other familiar illustration did Jesus declare Himself to be the only avenue by which we may enter the kingdom? John 10: 7-10.

17. How was this great truth revealed to Jacob? What did Jacob call this ladder? How did Christ interpret this dream? Gen. 28:12, 16, 17; John 1:51.

NOTE.—"In this vision the plan of redemption was presented to Jacob. . . . The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power."—Id., p. 184.

18. What statement of the Saviour's summarizes the truths of this lesson? John 14:6.

NOTE.—"By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, 'This is My beloved child, in whom I am well pleased.' "—"The Desire of Ages," p. 113.

Lesson 3—April 16, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

Sin in the Light of Calvary

MEMORY VERSE: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

The Keynote: "Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help.

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. . . . He feared that sin was so offensive to God, that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—"The Desire of Ages," pp. 752, 753.

THE LESSON

1. What is the Scriptural definition of sin? 1 John 3:4.

2. What is the penalty for transgression? Rom. 6:23.

3. How many have passed under the sentence of death? Why are all included? What has made it possible for guilty man to escape this death penalty? Rom. 5:12, 6.

4. How many sinners are comprehended in the divine plan? Heb. 2:9, last part.

NOTE.—The divine law is a transcript of the character of the Lawgiver, and is as eternal and unchangeable as God Himself. It could not, therefore, be set aside or its penalty remitted. The only way of escape was for the sinless Lawgiver to atone for the transgression of the law by His meeting the penalty as man's substitute. The plan is broad enough to include every sinner, but only those who accept the provision will enjoy its full benefits.

5. What is the innocent Substitute or Sin Bearer called? John 1:29.

6. Under what symbol is Christ represented as ministering in our behalf before the throne of God? Rev. 5:6.

7. How did Abel show his faith in the plan of salvation? What testimony did he thus receive? Gen. 4:4; Heb. 11:4.

8. Through what experience did Abraham pass which gave him a view of the Father's sacrifice of Calvary? Gen. 22:1-13.

9. How did the revelation affect him? John 8:56.

NOTE.—"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial, was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption."—"Patriarchs and Prophets," p. 154.

10. In what event did Paul find the only occasion for boasting?

What change did the cross bring in the apostle's relation to the world? Gal. 6:14.

NOTE.—"At the gate of Damascus the vision of the Crucified One changed the whole current of his [Paul's] life."—"Education," p. 65. The once proud Pharisee could now express the sentiments recorded in Philippians 3:7, 8. His relation to the things of the world was so changed by his vision of the cross that the things he once hated he now loved, and the things he once loved he now hated.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—"Gospel Workers," p. 315.

11. What new conception of sin comes with the realization of the penalty to be inflicted? Rom. 7:13.

NOTE.—The enormity of a crime can be judged by the penalty inflicted. The death sentence is the maximum penalty and therefore indicates a most serious infraction of law. In order to meet the penalty for the transgression of the divine law, Christ had to experience all the anguish and suffering of the lost sinner. The cross, therefore, reveals to man the awful nature of sin in God's sight.

"The existence of sin is unexplainable; therefore not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner, in the bitterness of his soul." —"Testimonies to Ministers," pp. 264, 265.

12. While meeting the penalty of sin as our substitute, what did Christ fear sin had done? Matt. 27:46.

NOTE.—"Bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffers the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary."—"Testimonies," vol. 2, p. 214.

13. What individual experience is necessary in order to obtain deliverance from sin and death? What is the source of this new life? How is it obtained? Gal. 2:20.

NOTE.—"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require."—"Christ's Object Lessons," p. 163.

14. How else does Paul state the necessity of a continual life of crucifixion? 1 Cor. 15:31.

15. What blessed results come from keeping our eyes fixed on Calvary? 2 Cor. 4:10, 11.

NOTE.—"Reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. . . . The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character."—"Testimonies," vol. 2, pp. 212, 213.

16. How far-reaching will be the results of Christ's victory on Calvary? John 12:31, 32; Col. 1:20.

NOTE.—"If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin. Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. . . . Without the cross, man could have no union with the Father. . . . Kneeling in faith at the cross, he has reached the highest place to which man can attain."—"The Acts of the Apostles," pp. 209, 210.

17. What will be the theme of the new song that the redeemed sing? Rev. 15:2, 3.

NOTE.—"Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."—"The Desire of Ages," pp. 19, 20.

Lesson 4—April 23, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a √ in the space below each day when you study your lesson that day.

Godly Sorrow and Repentance

MEMORY VERSE: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10.

The Keynote: "The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself."—"The Desire of Ages," p. 176.

THE LESSON

1. With what call did Jesus begin His preaching? What special reason for repentance was given? Matt. 4:17.

2. What similar message is now due? What experience follows genuine repentance? Why is it necessary? What glorious experience will follow the acceptance of the message? Acts 3:19-21.

NOTE.—"There is need to-day of such a revival of true heart religion as was experienced by ancient Israel. Repentance is the first step that must be taken by all who would return to God. No one can do this work for another. We must individually humble our souls before God, and put away our idols. When we have done all that we can do, the Lord will manifest to us His salvation."—"Patriarchs and Prophets," p. 590.

3. Through what agency are we led to repent of sin? John 16:7, 8.

NOTE.—"Real sorrow for sin is the result of the working of the Holy Spirit."—"The Desire of Ages," p. 300.

4. What must precede true repentance for sin? What two kinds of sorrow are named? To what does each lead? 2 Cor. 7:9, 10.

5. What reformations of life are produced by godly sorrow? Verse 11.

6. What knowledge produces the sorrow that leads to repentance? Rom. 2:4.

NOTE.—"As one is drawn to behold Jesus uplifted on the cross, he discerns the sinfulness of humanity. He sees that it is sin which scourged and crucified the Lord of glory. He sees that, while he has been loved with unspeakable tenderness, his life has been a continual scene of ingratitude and rebellion. He has forsaken his best Friend, and abused heaven's most precious gift. He has crucified to himself the Son of God afresh, and pierced anew that bleeding and stricken heart. He is separated from God by a gulf of sin that is broad and black and deep, and he mourns in brokenness of heart."—"Mount of Blessing," p. 22.

7. What experience gave Job a true vision of himself? With what results? What changed attitude did he manifest toward his friends? Job 42:5, 6, 10.

8. What bitter experience wrought a heart change in Peter? Matt. 26:69-75.

NOTE.—"It was torture to his [Peter's] bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief. On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die."—"The Desire of Ages," p. 713.

The experiences, commencing at Peter's denial of his Lord and leading up to the questioning by the Sea of Galilee (John 21:15-17), had produced a different man. He had been converted, and "the transforma-

tion in Peter was evident. The close, testing questions of the Lord had not called out one forward, self-sufficient reply; and because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock."—"The Desire of Ages," p. 812.

9. What notable example shows that the sorrow of the world ends in death? Matt. 27:3-5.

NOTE.—"The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heart-breaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel."—Id., p. 722.

10. By what must true repentance be accompanied? Prov. 28:13.

11. To whom should confession be made? Ps. 32:5; Matt. 5:23, 24.

NOTE.—"Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. . . .

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—"Steps to Christ," pp. 42, 43.

12. Upon whom does Christ pronounce a special blessing? What reward is promised to them? Matt. 5:3.

NOTE.—A recognition of our spiritual poverty is the first step toward the kingdom. The Pharisees felt no spiritual need and, therefore, received nothing from Christ's bountiful hand.

"Jesus had presented the cup of blessing to those who felt that they were 'rich, and increased with goods, and had need of nothing,' and they had turned with scorn from the gracious gift. He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person."—"Mount of Blessing," p. 19.

13. By what parable did Christ illustrate the necessity of a humble and repentant spirit? Luke 18:9-14.

NOTE.—"In the days of Christ the religious leaders of the people felt that they were rich in spiritual treasure. The prayer of the Pharisee, 'God, I thank Thee that I am not as the rest of men,' expressed the feeling of his class, and, to a great degree, of the whole nation. But in the throng that surrounded Jesus there were some who had a sense of their spiritual poverty."—Id., p. 18.

14. What is the attitude of the careless and self-confident in the Laodicean church toward their spiritual condition? How is their spiritual poverty described? What timely admonition is therefore given? Rev. 3:14-19.

15. What effect will the final call to repentance have upon God's remnant people? What will be the attitude of the ministers? What blessings will follow? Joel 2:1, 12-18, 23, 24, 28, 32.

16. What will be the attitude toward sin of those who are finally sealed for the kingdom? What instruction was given concerning those who are satisfied and unconcerned? Eze. 9:4-6.

NOTE.—"At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world."—"Testimonies," vol. 5, pp. 209, 210.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. . . . The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sign and cry for the abominations done in the land."—Id., pp. 211, 212.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—Id., p. 214.

Lesson 5—April 30, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a √ in the space below each day when you study your lesson that day.

Justification by Faith

MEMORY VERSE: "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

The Keynote: "The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness."—Mrs. E. G. White, in Review and Herald, Nov. 4, 1890.

THE LESSON

1. What blessing does the prophet Isaiah say will come to many through Christ's travail of soul? How is justification made possible? Isa. 53:11.

2. How many true Israelites are included in this promised experience? Isa. 45:25; Rom. 11:26.

3. How does the blessing of justification come? Rom. 3:24.

4. With what sins does justification deal? What is done with them? Verse 25.

NOTE.—"The passing over of the sins done aforetime" is the rendering in the Revised Version. The sins are overlooked or passed over, the sinner is acquitted, and the deserved punishment remitted. The sinner is, therefore, exonerated of all guilt through his faith in the merits of the atoning blood of Christ. Justification deals only with committed sins which, through the grace, or unmerited favor, of God, are covered and the sentence of death revoked.

5. How is justification defined? Rom. 4:6.

NOTE.—"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."—Mrs. E. G. White in Review and Herald, June 4, 1895.

6. In what three ways does the apostle describe the righteousness of faith? Verses 7, 8.

NOTE.—We are told that "justification by faith, and the righteousness of Christ" are "the sweetest melodies that come from human lips." —Review and Herald, Aug. 8, 1899.

7. Through the exercise of what gift is justification possible? What is three times repeated as being impossible? Gal. 2:16.

NOTE.—"Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—"Testimonies," vol. 5, p. 744.

8. What is therefore excluded? On what grounds? What conclusion is arrived at? Rom. 3:27, 28.

NOTE.—"What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—"Testimonies to Ministers," p. 456.

9. How else is it shown that imputed righteousness cannot be obtained on the ground of merit? Rom. 5:17; Eph. 2:8.

NOTE.—"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—"Gospel Workers," p. 161.

"But this I do know, that our churches are dying for the want of

teaching on the subject of righteousness by faith in Christ, and on kindred truths."—Id., p. 301.

10. Through whom did sin and condemnation come into the world? Through whom did justification and righteousness come? Rom. 5:18.

11. What are these two men called? 1 Cor. 15:45.

12. How does the experience of Adam and Eve illustrate the impossibility of obtaining a covering for sin by human effort? How was a covering provided? Gen. 3:7-11, 21.

NOTE.—"Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."—"Christ's Object Lessons," p. 311.

13. What is the natural condition of the human heart? To what is a covering provided by human effort likened? Isa. 64:6.

NOTE.—"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow."—"The Desire of Ages," p. 300.

14. What experience of the prodigal son illustrates the forgiveness of God that completely covers the past and restores to favor the repentant sinner? Luke 15:20-24.

15. In what condition did Joshua, the high priest, stand in the presence of God? What command was given? What comforting message was addressed to Joshua? Zech. 3:3, 4.

NOTE.—"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement." "No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us."—"Testimonies," vol. 5, p. 472.

16. How will the remnant of the church of Christ be clothed? Through what agency are they cleansed and purified? Rev. 7:13, 14.

NOTE.—"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—"Prophets and Kings," p. 725.

17. What will be the testimony of those who are saved by the imputed and imparted righteousness of Christ? Titus 3:5, 6.

The hearts of missionaries will be made glad if the Thirteenth Sabbath is made Dollar Day by all church members.

Lesson 6—May 7, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

Imparted Righteousness

MEMORY VERSE: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

The Keynote: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—"Christ's Object Lessons," p. 312.

THE LESSON

1. After the sins of the past have been covered by the imputed righteousness of Christ, what command does the Saviour give? John 5:14.

2. What illustration did Jesus use to show the fatal result if cleansing from sin is not followed by the continued impartation of righteousness? Matt. 12:43-45.

NOTE.—"If we do not coöperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome."—"The Desire of Ages," p. 324.

3. What two things are necessary in order to receive the power of imparted righteousness? By whose will are we born into this new life? John 1:12, 13.

NOTE.—"The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—"Mount of Blessing," p. 34.

4. What is righteousness declared to be? Deut. 6:25.

5. What kind of righteousness did Jesus say would keep men from His kingdom? Matt. 5:20.

NOTE.—"The prophet Hosea had pointed out what constitutes the very essence of Pharisaism, in the words, 'Israel is an empty vine, he bringeth forth fruit unto himself.' In their professed service to God, the Jews were really working for self. Their righteousness was the fruit of their own efforts to keep the law, according to their own ideas, and for their own selfish benefit. Hence it could be no better than they were. In their endeavor to make themselves holy, they were trying to bring a clean thing out of an unclean."—Id., p. 84.

6. How are the two kinds of righteousness designated by the apostle Paul? Of what were the Jews ignorant? Rom. 10:2, 3.

NOTE.—"The principles cherished by the Pharisees are such as are characteristic of humanity in all ages. The spirit of Pharisaism is the spirit of human nature."—Id., pp. 119, 120.

"The effort to earn salvation by one's own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies."—Id., pp. 177, 178.

7. What is in the heart of those who have true righteousness? What may such expect from the world? Isa. 51:7.

NOTE.—"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God."—Id., p. 34.

Webster defines righteousness as "purity of heart and rectitude of life: conformity of heart and life with divine law. It includes all we call justice, honesty, and virtue, with holy affections." Righteousness is more than right doing; it is first of all right being in both heart and life.

8. Why did Christ delight in obedience? What did He preach? Ps. 40:7-9.

NOTE.—The law is in the heart of Christ, and when He enters our hearts He brings with Him His own life of perfect obedience, and His obedience becomes ours through faith.

9. When the law is transferred to the heart, what is this new experience called? By whom is this contract made? What relation between God and man is thus established? Heb. 8:10.

10. Through what agency is the law transferred from the tables of stone to the heart? What does the believer then become to the world? How many will read and hear the gospel message? 2 Cor. 3:3, 2.

NOTE.—The new covenant writes on the tables of the heart not alone that which was written on stone, but all those principles of truth which surround God's revealed will and are recorded in the Scriptures. Here is the difference between the old and new covenants; self-righteousness and Christ's righteousness. Any human attempt to obey the law and

word written on stone and with ink is Pharisaical self-righteousness and constitutes the old covenant. When Christ enters the heart through His representative, the Holy Spirit, the same message that was written on stone and with ink is transferred to the heart and mind, and then His indwelling presence gives power to obey so that it is in fact "God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. This constitutes the new covenant, and is the imparted righteousness of Christ.

11. How did Paul define true and false righteousness? How is the genuine obtained? What does it bring to the receiver? Phil. 3:9, 10.

12. What positive statements show the impossibility of obtaining righteousness by human effort? Gal. 2:21; 3:21.

NOTE.—"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it."—Mrs. E. G. White, in the Review and Herald, Nov. 4, 1890.

"Man cannot possibly meet the demands of the law of God in human strength alone."—Id., Feb. 4, 1890.

13. Why is the law powerless to give us righteousness? How only is perfect obedience possible? Rom. 8:3, 4.

NOTE.—"While they [ancient Israel] trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin, and receive strength to obey God's law. They must cease to rely upon their own efforts for salvation, they must trust wholly in the merits of the promised Saviour, if they would be accepted of God."—"Patriarchs and Prophets," p. 524.

14. What was imputed to Christ that His life might be imparted to us? What does He therefore become to us? 2 Cor. 5:21; 1 Cor. 1:30.

NOTE.—The sins we have actually committed are imputed to Christ that His perfect obedience might be imputed to us. Our sinful inheritance and liability to sin were imparted to Him that His divine nature and righteousness might be imparted to us.

15. What mighty power of Christ is employed in our behalf? Besides recreating us, what is He able to do for us? Eph. 4:24; 2 Thess. 3:3.

NOTE.—The creative power of Christ, the agent of the first creation, is exercised in behalf of the believer when he puts on the "new man." By His Spirit, Christ creates within a new heart of "righteousness and true holiness." Of this new power in life we are told:

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—"The Desire of Ages," pp. 323, 324.

16. What final accomplishment brings the Saviour exceeding joy? Jude 24.

17. What experience is promised to the overcomer? Rev. 3:10-12.

NOTE.—When the name or character of God is written in the hearts and minds of God's remnant people, they will become pillars of strength, and will "go no more out" of His spiritual temple or church. Defeat and backslidings will be over, as with the apostles after their upper-room experience.

"The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices."—"Testimonies," vol. 5, p. 475.

18. How is the attire of Christ's bride described? What is the wedding garment? Rev. 19:7, 8; Eph. 5:27.

NOTE.—"Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.' "—Mrs. E. G. White, in the Review and Herald, July 9, 1908.

"On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, 'THE LORD OUR RIGHTEOUSNESS.' "—Id., Nov. 24, 1904.

Lesson 7—May 14, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The Fruits of Righteousness

MEMORY VERSE: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8.

The Keynote: "The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs

from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right,—because right doing is pleasing to God."—"Christ's Object Lessons," pp. 97, 98.

THE LESSON

1. What are God's people called? Who is thus glorified? Isa. 61:3, last part.

2. What is the sure evidence of a righteous character? What familiar illustrations are used to emphasize this truth? Matt. 7:16-20.

NOTE.—It is often difficult to distinguish between the herbs and trees that produce wild and good fruit while they are growing, as they are sometimes nearly identical in appearance. The final and infallible test is the fruit produced. Likewise righteousness in the heart is made known surely by its fruits in the life.

"No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds."—"Education," p. 146.

3. What kind of fruits should every Christian bear? Through whom are they produced? Unto whose glory? Phil. 1:11.

4. What is necessary in order to produce fruits of righteousness? How vital is the union with Christ? John 15:4, 5.

NOTE.—"As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character. . . . A profession of religion places men in the church, but the character and conduct show whether they are in connection with Christ. If they bear no fruit, they are false branches. . . . The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ."—"The Desire of Ages," pp. 676, 677.

5. Wherein is the Father glorified? Of what is much fruit an evidence? Verse 8.

NOTE.—"Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. When benevolence, kindness, tender-heartedness, sympathy, are manifest in our lives; when the joy of right doing is in our hearts; when we exalt Christ, and not self, we may know that our faith is of the right order."—"Mount of Blessing," p. 210.

6. What are some of the fruits produced on trees of righteousness? What is the first fruit to appear? Gal. 5:22-24.

7. How does the first fruit—love—manifest itself? John 14:15, 21.

NOTE.—"If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried

out in the life? . . . Obedience—the service and allegiance of love—is the true sign of discipleship."—"Steps to Christ," p. 65.

8. What is the outward evidence of acquaintance with God? What is said of the man who professes righteousness without the proof of obedience? 1 John 2:3, 4.

NOTE.—" 'Hereby we do know that we know Him, if we keep His commandments.' This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.'—"Christ's Object Lessons," p. 313.

9. What witnesses to our love for both God and man? What is love's attitude toward the law? 1 John 5:2, 3.

NOTE.—"Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—Id., p. 283.

10. What charge did Christ bring against the church of Ephesus? What had been lost as the result of relaxing love? What result will follow a failure to repent? Rev. 2:4, 5.

11. What must accompany a living faith? What example is given of dead faith? What conclusion is drawn? James 2:17-20.

NOTE.—"Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine."—"Christ's Object Lessons," p. 312.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—"Steps to Christ," p. 66.

12. What shows that Noah's faith was genuine? How did he obtain righteousness? Heb. 11:7.

13. What witnessed to the faith and righteousness of Abraham? Verse 8.

14. How does righteousness by faith always work? Gal. 5:5, 6.

15. What must we be before we can do the works of righteousness? 1 John 3:7.

NOTE.—"When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom, or the vine its purple clusters."—"Mount of Blessing," p. 183.

"Man's obedience can be made perfect only by the incense of Christ's

righteousness, which fills with divine fragrance every act of obedience." —"Acts of the Apostles," p. 532.

16. What are we told to work out? Who alone can do this work? Whose will and pleasure become ours? What do we thus become in a dark world? Phil. 2:12-15.

NOTE.—"True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts."—"The Desire of Ages," p. 307.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—Id., p. 668.

Lesson 8—May 21, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The Reins of the Heart

MEMORY VERSE: "Examine me, O Lord, and prove me; try my reins and my heart." Ps. 26:2.

The Keynote: "Daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men, are recorded by Him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it."—"Testimonies," vol. 2, p. 512.

THE LESSON

1. What is the natural condition of the heart? What question is asked? What answer is given? On what basis will rewards be granted? Jer. 17:9, 10.

NOTE.—The reins represent that by which the life is controlled and

guided,—the motives. Motive is defined as "the moving cause; that which incites to action; that which determines the choice or moves the will." The great Searcher of hearts reckons the rewards according to the motives that control the life and conduct.

2. How does God's knowledge of the motives that control the heart enable Him to judge? Jer. 11:20.

NOTE.—"It is an important duty for all to become familiar with the tenor of their conduct from day to day, and the motives which prompt their actions. They need to become acquainted with the particular motives which prompt particular actions. Every action of their lives is judged, not by the external appearance, but from the motive which dictated the action."—"Testimonies," vol. 3, p. 507.

3. Whom did the psalmist ask to be his judge? What reasons did he give? On what basis did he ask to be examined? Ps. 26:1, 2.

NOTE.—"It is not the great results we attain, but the motives from which we act, that weigh with God."—Id., vol. 2, pp. 510, 511.

"Every good and every wrong act, and its influence upon others, is traced out by the Searcher of hearts, to whom every secret is revealed. And the reward will be according to the motives which prompted the action."—Id., p. 520.

4. Why is man's judgment often unjust? Where does the Lord look for evidence? 1 Sam. 16:7.

NOTE.—"God reads purposes and motives. Every work and every secret thing is open to His all-seeing eye. No thought, word, or action escapes His notice. He knows whether we love and glorify Him or please and exalt ourselves."—"Testimonies," vol. 4, p. 646.

5. How searching will be the examination in the judgment? Eccl. 12:14.

NOTE.—"The righteousness of Christ will not cover one cherished sin. A man may be a lawbreaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it."—"Christ's Object Lessons," p. 316.

6. What reliable source of information will be used? Rev. 20:12.

7. What timely advice is therefore given? When will the hidden things be revealed and just awards be meted out? 1 Cor. 4:5.

8. How complete is the victory promised in the battlefield of the heart? Obedience to whose will makes this victory possible? 2 Cor. 10:4, 5.

NOTE.—"The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."—"Mount of Blessing," p. 203.

9. What was the secret of Christ's ability to judge justly? John 5:30.

10. What supreme demonstration did Jesus give of His acceptance of His Father's will? Matt. 26:39, 42, 44.

NOTE.—In the earthly warfare victory is attained only when the will of the soldiers is subservient to the will of the commander in chief. Likewise in the Christian warfare, victory is possible only when the Christian soldier surrenders to the will of the Captain of salvation, "the Lord mighty in battle."

"The history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life."—"The Desire of Ages," pp. 690-693.

11. How intense was Christ's struggle in Gethsemane? Luke 22:44.

12. What did He learn through suffering? How did the experience benefit Him? What did He thus become? Heb. 5:7-9.

13. What invitations are extended to us? What statement shows that God will never force the will? Rev. 22:17.

NOTE.—"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. . . . God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. . . . It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God."—"Steps to Christ," pp. 47, 48. The real struggle in our spiritual warfare comes over the surrender of the will.

14. What choice is set before God's people? What consequences of the choice made are set forth? What counsel is given? What reward is offered? Deut. 30:15-19.

NOTE.—"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to man; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure."—Id., p. 52.

15. Who therefore deserves all the glory for our right decisions and victories? Phil. 2:13.

NOTE.—"You cannot atone for your past sins, you cannot change

your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."—Id., p. 55.

Lesson 9—May 28, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

Changed by Beholding

MEMORY VERSE: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

The Keynote: "As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love incloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. . . . We have become transformed in character; for heart, soul, mind, are irradiated by the reflection of Him who loved us, and gave Himself for us."—"Testimonies to Ministers," pp. 388, 389.

THE LESSON

1. Where only can we look for salvation? What reason is given? Isa. 45:22.

2. What identifies the speaker as Christ? Verse 23; **Phil. 2:10, 11.**

3. What counsel does the apostle give to the Hebrews? Whom does he address? Heb. 3:1.

NOTE.—"Consider" is thus defined by Webster: "To look at closely, to observe; to fix the mind on with a view to careful examination; to think on with care, to ponder, to study, to meditate on, to view attentively; to take time to consider well."

4. Why should we keep our eyes fixed upon Jesus? 1 **John 2:6.**

5. What is another reason for constantly beholding Him? 1 **Peter 2:21.**

NOTE.—Christ is our example. The term Christian means Christ-like. In order to be like the divine pattern, we must keep our eyes fixed upon Him. A disciple is a follower. If we follow Christ and walk in His steps, we must watch Him closely so as to walk "even as He walked." So many footsteps and bypaths are in this world that it is dangerous to take our eyes off Jesus, the only safe guide and perfect pattern.

6. To what is the Christian life compared? What must be laid aside if we successfully run the race? Where must the eyes be fixed? Heb. 12:1, 2.

7. What in Christ's earthly experience should we especially consider? To what extent did He resist in His conflict with sin? Verses 3, 4.

NOTE.—"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones."—"The Desire of Ages," p. 83.

8. What sad experience came to the Israelites while they were wandering in the wilderness? What acknowledgment did they make? What request did they make of Moses? Num. 21:6, 7.

9. What instruction did the Lord give Moses? How was the remedy for the serpent poison to be applied? Verses 8, 9.

10. What event was thus prefigured? John 3:14, 15.

NOTE.—The sting of the serpents represented the poison of sin caused by "that old serpent, called the devil, and Satan." The remedy required no other human effort than to look and live. There is wonderful healing and transforming virtue in beholding Christ by faith on the cross of Calvary.

"When Moses raised the serpent upon the pole, some would not believe that merely gazing upon that metallic image would heal them; these perished in their unbelief. Yet there were many who had faith in the provision which God had made. . . . They must look, in order to live."—"Patriarchs and Prophets," p. 430.

"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require."—"Christ's Object Lessons," p. 163.

11. In the light of a vision of Christ, how does man view himself? Job 42:5, 6; 1 Tim. 1:15.

NOTE.—"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ."—"Steps to Christ," p. 33.

12. Through what is Jesus revealed? Where only can we obtain eternal life? John 5:39, 40.

13. What is necessary in order to secure everlasting life? What further promise is made? John 6:40.

NOTE.—"Christ is sitting for His portrait in every disciple."—"The Desire of Ages," p. 827.

In order to obtain a good photographic reproduction, the camera must be focused on the object to be reproduced; the lens or eyes of the camera must be opened to admit the light so as to make the impression on the delicate film; then the film must be taken into the dark room and put through the acid test, the process that brings to view and makes permanent the beautiful details of the picture. In the illustration, man is the camera, the delicate mind is the film, the eyes represent the lens, and Christ the object to be reproduced in man's character. We must fix our gaze upon Jesus to get the impression so that the trials and acid tests of life may develop in our lives the beautiful life of Christ.

14. What will be the result of beholding the glory or character of Christ? What powerful agency brings about the transformation? 2 Cor. 3:18.

NOTE.—"All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image."—"The Desire of Ages," p. 302.

15. How complete will be the transformation of character in those prepared for the second advent of Christ? 1 John 3:2, 3.

NOTE.—"As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom."—"Mount of Blessing," p. 127.

Lesson 10—June 4, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

Christian Growth

MEMORY VERSE: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

The Keynote: "The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no

life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges."—"Christ's Object Lessons," pp. 65, 66.

THE LESSON

1. With what must spiritual life begin? How imperative is this experience? Through what instrumentality is the new birth accomplished? John 3:3, 5, 6.

2. What is the seed through which the Holy Spirit produces the new birth? How pure is this germinating principle of life? How enduring is it? In comparison how frail and temporary are things earthly? 1 Peter 1:23-25.

NOTE.—The new birth, or re-creation, is produced by the same creative word and power as the original creation with its perpetuation through birth and reproduction. The original creation was brought about by the spoken word of God. Ps. 33:6, 9. Redemption is a new creation. We are created anew, born again, by the incorruptible word of God.

3. What will newborn spiritual babes desire? What is the result of partaking of this nourishment? 1 Peter 2:2.

NOTE.—"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God. . . . The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of every one to choose the topics that shall occupy the thoughts and shape the character."—"Education," pp. 126, 127.

4. What did Christ declare Himself to be? What will be the result of eating this spiritual food? How may we partake of it? John 6:48, 51, 63.

NOTE.—"Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. . . . Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: it is what we meditate upon that will give tone and strength to our spiritual nature."—"Steps to Christ," p. 93.

5. For what was the apostle Paul especially thankful? What will the word do for the believer? 1 Thess. 2:13.

NOTE.—"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is infolded. So there is life in God's word. . . . In every command and in every promise of

the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.

"Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God."—"Christ's Object Lessons," p. 38.

6. What was Job's testimony as to the importance of the bread of life? Job 23:12.

7. What other illustration is used to represent the deeper things of the word of God? For whom especially is the milk of the word? For whom the strong meat? How necessary is it that we partake of both the milk and meat of the word? Heb. 5:12-14.

8. What is another important factor in Christian life and growth? How often should it be exercised? Luke 18:1.

NOTE.—"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor."—"Gospel Workers," pp. 254, 255.

9. Why should we pray for others? What kind of prayer should be offered? What will be the result of such prayer? James 5:16.

10. What will result from the shining of the Sun of Righteousness into the life? Mal. 4:2.

NOTE.—"As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness that Heaven's light may shine upon us, that our character may be developed in the likeness of Christ."—"Steps to Christ," p. 73.

11. What indicates the harmonious physical, mental, and spiritual growth of Christ? Luke 2:40, 52.

12. What illustrations are given of spiritual growth? Hosea 14:4-7.

NOTE.—"The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through coöperation with divine agencies. As the plant takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so are we to receive the Holy Spirit. If our hearts are stayed upon Christ, He will come unto us 'as the rain, as the latter and former rain unto the earth'."—"Education," p. 106.

13. By the growth of what two trees is Christian development illustrated? Where must we be planted in order to flourish spiritually? How long will such trees bear fruit? Ps. 92:12-14.

14. How did Christ illustrate the fact that spiritual birth and growth are not the result of human effort? Matt. 6:27-29.

NOTE.—"The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. . . . In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus."—"Steps to Christ," p. 72.

15. What is the final goal of Christian growth? From what is spiritual manhood a protection? How complete is to be the development? What is Christ's relation to the spiritual body? Eph. 4:13-15.

NOTE.—"By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head." "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—"Christ's Object Lessons," pp. 67, 69.

Lesson 11—June 11, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The Mystery of Godliness

MEMORY VERSE: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory." Col. 1:27.

The Keynote: "In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and known as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind. Though the griefs and

pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. . . . The mystery of the cross explains all other mysteries."—"The Great Controversy," pp. 651, 652.

THE LESSON

1. Of what was Paul not ashamed? What did he declare it to be? What does the gospel reveal? How is the righteousness of God obtained? Rom. 1:16, 17.

2. By what other term is the gospel called? What is said of the gospel plan before the first advent of Christ? What change has come as the result of the "preaching of Jesus Christ"? Rom. 16:25, 26.

NOTE.—"Mystery" as here used has the meaning of secret, and is thus often translated. It is something unknown until revealed, and is then known as far as it is revealed and comprehended. The purpose of the gospel message is to make manifest the mysteries of the kingdom just as fully as is possible in this life. The fullness of the revelation depends upon the depth of our Christian experience.

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within. Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but it can be known by experience."—"The Desire of Ages," pp. 494, 495.

3. How is the mystery of a godly life further defined? Through whom was God manifested in human flesh? 1 Tim. 3:16; John 1:1, 14.

4. Who inspires the confession that Christ came in the flesh and still dwells in human hearts? What is the denial of this great truth called? 1 John 4:2, 3.

5. From whom are the secrets of God hidden? To whom are they revealed? What method of teaching did Jesus therefore employ? Matt. 11:25; 13:10-13.

NOTE.—The chief purpose of teaching by parables is that truth may be revealed to God's children and at the same time concealed from His enemies. Christ had to employ that method entirely during the closing part of His public ministry because of the spies who were constantly seeking evidence against Him. For this same reason the prophecies that described the great antichristian powers and their work down to the end of time had to be clothed in symbolic and parabolic language to insure their preservation.

6. What is the relation of the worldly wise to the mysteries of the kingdom? Why can they not comprehend? 1 Cor. 2:7, 8, 14.

7. Through whom are the secrets of God revealed? Verse 10.

8. In what other language does Paul describe the mystery of godliness? Eph. 3:8, 9.

9. What is God anxious to make known to all men? In what great truth does this mystery center? What hope is thus kindled? Col. 1:27.

NOTE.—"Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through coöperation with the divine, the power of man becomes efficient for good."—Id., pp. 296, 297.

10. Where is the source of all truth? How complete is the wisdom promised? Col. 2:3.

11. How only is perfection possible? How does this transforming power of an indwelling Christ work in the believer? Col. 1:28, 29.

12. What twofold union is thus established? What will be the results in the life? John 15:5.

13. How is the church symbolized? Through whom does God make His habitation in the church? Eph. 2:21, 22.

14. In whose heart does Christ dwell? Through whom? 1 John 3:24.

NOTE.—"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."—Id., p. 805.

15. In what other way is Christ said to abide in His people? John 15:7; Rom. 10:6-8.

NOTE.—"It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood."—Id., p. 677.

"In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—"Christ's Object Lessons," p. 38.

16. What special appeal is Jesus making to His people to-day? What indicates that it is an individual experience? What promise is made? What reward offered? Rev. 3:20, 21.

NOTE.—"Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour."—"The Ministry of Healing," p. 93.

"Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on."—"The Desire of Ages," p. 800.

Set aside a special time each day for the Sabbath school lesson.

Lesson 12—June 18, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The Kingdom Within

MEMORY VERSE: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Rom. 14:17, 18.

The Keynote: "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to coöperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—"Testimonies to Ministers," p. 18.

THE LESSON

1. What was the message of John the Baptist? Matt. 3:1, 2.

2. What power was to attend the proclamation of his message? What was it to accomplish? Luke 1:17.

3. What was the burden of Christ's preaching? What was His message called? Matt. 4:17, 23.

NOTE.—"The message, 'Repent ye; for the kingdom of heaven is at hand,' they answered by demands for a miracle. The gospel of Christ was a stumblingblock to them because they demanded signs instead of a Saviour. They expected the Messiah to prove His claims by mighty deeds of conquest, to establish His empire on the ruins of earthly kingdoms. This expectation Christ answered in the parable of the sower. Not by force of arms, not by violent interpositions, was the kingdom of God to prevail, but by the implanting of a new principle in the hearts of men."—"Christ's Object Lessons," p. 35.

"The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin."—Id., p. 77.

4. To whom first were the twelve apostles commissioned to carry the gospel? What was to be the essence of their message? Matt. 10:6, 7.

5. How widely was the gospel to be preached? Acts 13:46, 47; Matt. 28:19.

6. With what power will the gospel work be finished? What work similar to that of John the Baptist will be accomplished? Mal. 4:5, 6.

7. What is the final gospel message called? Matt. 24:14.

NOTE.—"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—"Acts of the Apostles," p. 109.

8. When questioned concerning the kingdom of God by the Pharisees, what did Jesus answer? Luke 17:20, 21.

NOTE.—"The kingdom of God begins in the heart. Look not here or there for manifestations of earthly power to mark its coming."—"The Desire of Ages," p. 506.

"The kingdom of God comes not with outward show. It comes through the gentleness of the inspiration of His word, through the inward working of His Spirit, the fellowship of the soul with Him who is its life. The greatest manifestation of its power is seen in human nature brought to the perfection of the character of Christ."—"Testimonies," vol. 7, p. 143.

9. How only can a man enter the kingdom of God? John 3:3, 5.

NOTE.—"The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world."—"Mount of Blessing," p. 159.

10. What positive statement emphasizes the impossibility of inheriting the kingdom through our natural flesh and blood birth? 1 Cor. 15:50.

11. What exalted privilege is ours through the new birth? With whom does this experience make us fellow citizens? Eph. 2:5, 6, 19.

NOTE.—"Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God. His faith waxed stronger, his love became more ardent, with the lapse of centuries. To him prayer was as the breath of the soul. He lived in the atmosphere of heaven."—"Testimonies," vol. 8, pp. 329, 330.

12. For what should we give thanks? From what are we delivered? What is the transfer of citizenship called? Col. 1:12, 13.

NOTE.—Enjoyment of the fruits of heavenly citizenship and the blessings of the inheritance of saints are not all reserved for the fu-

ture. The new birth translates us from the kingdom of darkness into the kingdom of Christ, and we begin at once to enjoy the pleasures and privileges of the heavenly kingdom. The word "hath" indicates that the transaction is complete, and we enter the kingdom and begin to enjoy its blessings here.

13. In what does the kingdom of God not consist? How is it defined? What standing with God and man is thus established? Rom. 14:17, 18.

NOTE.—"Who are the subjects of the kingdom of God?—All those who do His will."—"Testimonies to Ministers," p. 422.

14. What will be the eventual experience of those in whom Christ dwells by His Spirit? Isa. 32:17, 18.

Lesson 13—June 25, 1932

RECORD OF DAILY STUDY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

The Hope of Reward

MEMORY VERSE: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26.

The Keynote: "Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light. . . .

"For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city,—the first from among men to enter there. . . . To such communion God is calling us. As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming."—"Testimonies," vol. 8, pp. 330, 331.

THE LESSON

1. What question did Peter ask Jesus? What glorious rewards were promised? Matt. 19:27-29.

NOTE.—Peter's was the universal question of all who sacrifice and serve. "Will it pay?" "What is the reward?" Jesus did not rebuke him, but by His answer recognized the question as natural and reasonable. He set before Peter further trials and sacrifices that would come as the result of discipleship and then enumerated rewards that would far outweigh in value any price that man can possibly pay. We also have a right to inquire regarding the rewards of the Christian life, as we, too, must constantly make decisions for life or death.

2. Of what is faith declared to be the substance or assurance? Of what does it furnish evidence? Heb. 11:1.

NOTE.—Mere belief is not living faith. Says the apostle James, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." Faith not only believes, but faith obeys. The Oxford revised text of Hebrews 11:1 makes this plain: "Faith is the assurance of things hoped for, the proving of things not seen." That we prove God by obeying Him is plainly taught in Malachi 3:10. And so faith is believing and obeying God.

3. Where should we not look for recompense? Where should our hopes be centered? What reasons are given? 2 Cor. 4:18.

4. What great decision did Moses make in the court of Pharaoh? What did he esteem of greater worth than the riches and glories of Egypt? What influenced him to make such a wise choice? What gave him courage to endure the wrath of the king? Heb. 11:24-27.

NOTE.—"Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth, and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin."—"Patriarchs and Prophets," p. 246.

5. What enabled Jesus to endure the cross and its shame? In what experience are we told to consider Him? To what extent did He resist sin? Heb. 12:2-4.

NOTE.—"What sustained the Son of God in His betrayal and trial? —He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through His humiliation should receive pardon and everlasting life. . . . His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb."—"Testimonies," vol. 8, pp. 43, 44.

6. When did David expect satisfaction for his faithfulness in God's service? Ps. 17:15.

7. Because of his hope of future glory, how was Paul able to estimate the afflictions of this life? 2 Cor. 4:17.

8. What earnest expectation inspired him to faithfulness? Rom. 8:18.

NOTE.—"You must, indeed, look to Jesus, keeping your eyes fixed on the glory at the top of the ladder. Through Christ alone can you make sure of heaven, where all is purity, holiness, peace, and blessedness, where there are glories that mortal lips cannot describe. The nearest we can come to a description of the reward that awaits the overcomer is to say that it is a far more exceeding and eternal weight of glory. It will be an eternity of bliss, a blessed eternity, unfolding new glories throughout the ceaseless ages."—Id., p. 131.

9. What determined purpose regarding the things of the past controlled the great apostle? What inspired him to press forward in the struggle? Phil. 3:13, 14.

10. What testimony did Paul bear just before his martyrdom? What hope inspired him to faithfulness even unto death? 2 Tim. 4:6-8.

11. In what part of the heavenly reward did Paul expect to receive the very crown of satisfaction? 1 Thess. 2:19, 20.

NOTE.—"Yet there is a future joy to which Paul looked forward as the recompense of his labors,—the same joy for the sake of which Christ endured the cross and despised the shame,—the joy of seeing the fruition of his work."—"Education," p. 70.

"At the final day, when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!"—"Mount of Blessing," p. 135.

12. What will be the chief source of satisfaction to Jesus when the plan of salvation has finished its work? Jude 24.

NOTE.—"With unutterable love, Jesus welcomes His faithful ones to the 'joy of their Lord.' The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ."—"The Great Controversy," p. 647.

13. What reason is given why God's remnant people should not cast away their confidence? What is their special need? What incentive to

faithfulness is repeated? When will the rewards be realized? Heb. 10:35-37.

14. What present blessings are offered to those who open the heart to Jesus? What wonderful recompense is held out to the Laodiceans who repent and accept Christ's offered remedy? Rev. 3:19-21.

15. How great is the reward offered those who stand true and loyal through the world's last and greatest crisis? Rev. 7:13-15.

NOTE.—"There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to His church. . . . We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have coöperated with Christ, regarding it as a privilege and an honor to suffer for His sake."—"Testimonies," vol. 8, pp. 43, 44.

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June 25, 1932

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