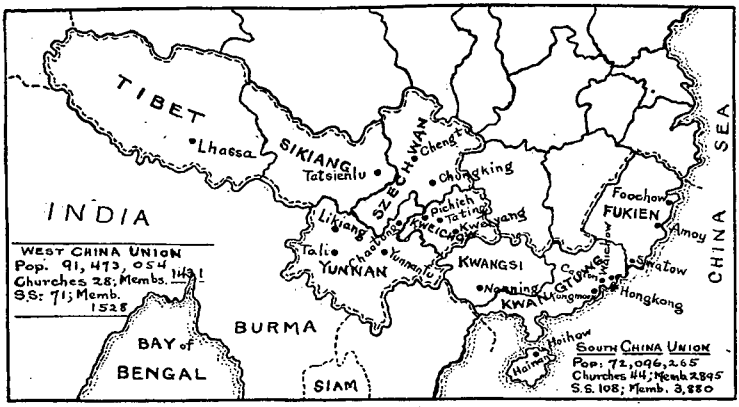
SABBATH SCHOOL LESSON QUARTERLY

No. 156 ◆ SECOND QUARTER, 1934

Timothy being taught by his mother, Eunice.

Subject: THE EPISTLES OF PAUL TO TIMOTHY

J. C. Thompson



USE THE MAP

WHO does not like to follow on a map the places mentioned in the Missions Quarterly as the story of the fields abroad is presented in the missions exercise! But frequently a blackboard on which to sketch a map, or a large map itself, is not available; or perhaps one may be sitting too far away to see the details of a map clearly. To make it easy for each member personally to locate the scene of the story for the week, future Sabbath School Quarterlies will contain a map of the field to which the "Overflow" goes. This will be a regular feature. Study the map at home also, and watch the onward progress of the message in all the world. Seventh-day Adventists should be conversant with the geography of all lands, and should follow intelligently every development of our world-wide work.

THE OVERFLOW PLAN

The Autumn Council (1933) voted to restore the slogan "Dollar Day" as the goal for Sabbath schools in North America.

A new schedule also was adopted for the "Overflow" offering on the Thirteenth Sabbath. When $60,000 is reached on a Thirteenth Sabbath, $1,000 over and above the regular appropriation will go to the field designated as the objective for that quarter. Above $60,000 ten per cent of the excess will be added to the overflow. For instance, if the Thirteenth Sabbath Offering is $61,000, the overflow will be $1,100, and thus on up to whatever amount may be received on the Thirteenth Sabbath, the base sum being $60,000. We believe this will be a definite encouragement to larger giving on the part of many. Let all rally to the consistent increase of the weekly offerings Sabbath by Sabbath by which the regular work is maintained, and to increased liberality on each Thirteenth Sabbath, that some special work may be accomplished.

SABBATH SCHOOL DEPARTMENT.

THE EPISTLES OF PAUL TO TIMOTHY

INTRODUCTION

The two Epistles of Paul to Timothy and the Epistle to Titus have been designated the Pastoral Epistles. "They abound in instruction relative to the oversight of the church and other duties of the Christian ministry. They also abound in instruction suited for the churches themselves."

Timothy was a resident of Lystra. His father was a Greek; his mother and grandmother devout Jewesses (Acts 16:1), by whom he early was trained in a knowledge of the Scriptures (2 Tim. 1:5; 3:14, 15).

Ussher gives A. D. 65 as the time when Paul wrote the First Epistle to Timothy, and 66 as the date of the writing of the Second Epistle.

The first epistle is chiefly concerned with instruction as to Timothy's duties and privileges as overseer of the church committed to his care, with counsel and warning relative to the special dangers to be met. The second epistle must be regarded "as the last known writing of Paul before his martyrdom, and in that regard alone possesses an intense and unique interest. But for the general guidance of the church there is something still more precious in instructions prompted by the matured wisdom of the apostle, and addressed to his most trusted followers, respecting the manner in which they should 'behave themselves,' as pastors, 'in the house of God' (1 Tim. 3:15). It would, indeed, have been strange and unfortunate if we had been left without some such guidance. The other epistles afford us all needful instruction respecting the great dogmatic truths of Christianity, and the chief points of Christian morals. But respecting the practical organization and government of the church, they furnish only incidental hints. The deficiency is supplied by these three epistles. They were written . . . near the close of the apostle's career, when it was becoming necessary for him to provide for the due government, after he should have passed away, of the churches he had founded. Brief as they are, they afford a clear insight into the principles by which he was guided, and they give advice which in all ages of the church has been accepted as the apostolic standard of pastoral duty."—*"The Bible Commentary,"* pp. 749, 750.

A Suggestion

The author of these lessons suggests that the lesson scripture be read in its entirety before the student engages in the verse-by-verse study. Thus a full view of the lesson may be had before the details are dwelt upon.

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Lesson 1—April 7, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

False Teachers; Christ's Abundant Grace

LESSON SCRIPTURE: 1 Timothy 1.

MEMORY VERSE: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

THE LESSON

1. By whose authority was Paul appointed an apostle of Christ? 1 Tim. 1:1.

2. What close spiritual relationship existed between Paul and Timothy? With what salutation does the epistle open? Verse 2.

NOTES.—"The relation of Paul to Timothy is an example of one of those beautiful friendships between an older and a younger man, in which each is the complement of the other (1 Cor. 4:17; Phil. 2:22). . . . He was enthusiastic and devoted but at times showed signs of timidity, and the apostle watched over him with tender interest."—*"Through the Bible Day by Day," F. B. Meyer.*

"Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper. And though young, he bore his responsibilities with Christian meekness. . . . Paul loved Timothy, his 'own son in the faith.' The great apostle often drew the younger disciple out, questioning him in regard to Scripture history; and as they traveled from place to place, he carefully taught him how to do successful work. . . . In his work, Timothy constantly sought Paul's advice and instruction. . . . The Holy Spirit found in him one who could be molded and fashioned as a temple for the indwelling of the divine Presence."—*"Acts of the Apostles,"* pp. 203-205.

3. Why did Timothy remain in the city of Ephesus? Verses 3, 4.

NOTE.—What thus far had been philosophies outside the church gradually became heresies within it. There were at least three distinct kinds of error: Jewish speculation and mystical interpretation concerning Old Testament matters; the dualism of the East, which is defined as "the doctrine that the universe is under the dominion of two opposing principles, a good and an evil," resulting in "a stern asceticism and an unblushing licentiousness;" and Greek philosophy, leading to new and fanciful interpretations of the Scriptures of the

Old Testament. "By degrees these elements, combined in different proportions and under various influences, began also to attach themselves to the doctrines of Christianity."

4. What is declared to be the aim of the commandment? Verse 5.

NOTE.—The word "end" is here used in the sense of purpose, and the word "charity" is otherwise translated "love." That is, "The purpose of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." The Emphatic Diaglott and the Douay Version express the same thought, the rendering of the Diaglott being as follows: "Now the end of the commandment is love, from a pure heart, and a good conscience, and an undissembled faith."

The object of God in giving His law was that man should love God with all his heart, and his neighbor as himself. See Matt. 22:36-40.

In the succeeding verses Paul emphasizes this thought, showing that it is God's purpose, through both His perfect law and His abounding grace to save the worst of sinners if they will but yield to Him. And as an assurance that God is able through the gospel to save to the uttermost all who come unto God by Him, Paul presents his own experience, declaring that he was a blasphemer and a persecutor of the saints, even the chief of sinners. As God had saved Saul of Tarsus, who slew the saints and persecuted them even to strange cities, so He would save all who were willing to be saved. In the seventeenth verse the apostle breaks forth in an expression of thanksgiving for the glorious salvation provided in Christ Jesus. This chapter, from the fifth to the seventeenth verses, is a striking dissertation on the law and the gospel.

5. In swerving from "the commandment," to what have some turned? What was the true condition of certain ambitious ones? Verses 6, 7.

NOTE.—"Some" in verse 6 probably alludes to the "some" of verse 3.

6. Of what is Paul assured? Verse 8.

7. For whom is the law made? With what had Paul been intrusted? Verses 9-11.

NOTE.—"Paul guards himself against seeming to minimize the value of the law. Properly understood it was of the uttermost use as a restraint to evildoers. Thus he preached according to the gospel committed to his trust. This is a part of Christian teaching."—*Dummelow's Commentary.*

8. For what did the apostle give thanks? Verses 12, 13.

NOTE.—Evidently it is the thought of the gospel committed to his trust (verse 11) that stirs the author of this epistle to grateful memories. His own life is an illustration of the power of the gospel to accomplish what the law could not. It changed a blasphemer and persecutor into a humble apostle.

9. With what was the abundant grace of God accompanied? Verse 14.

10. What fact is worthy of universal acceptance? In comparing himself with others, what conclusion did Paul draw? Verse 15.

11. What reason does the apostle give as to why mercy was shown to him? Verse 16.

NOTE.—"The apostle breaks off into expressions of heartfelt thanks to God for the abounding grace which had overcome his former obstinacy and blindness. Only his ignorance could palliate his outrage and insult toward Christ,

who was now the beloved object of his entire surrender. He had been a blasphemer against God, a persecutor toward his fellow men, injurious, insolent, full of overweening pride. He felt that he had been the chief of sinners, because he had sinned against more knowledge and opportunity than others. It is only when we see God, that we know ourselves and repent in dust and ashes."—*"Through the Bible Day by Day," F. B. Meyer.*

12. With what beautiful reference to the King eternal does Paul conclude this allusion to his own experience? Verse 17.

13. Upon what was the charge to Timothy based? Verse 18.

NOTE.—Murdock's translation of the Syriac Testament reads: "This injunction I commit to thee, my son Timothy, according to the former predictions concerning thee, that in them thou mightest war this good warfare."

14. What disaster resulted as some were led to cast away their faith? Who are mentioned by name? Verses 19, 20.

NOTE.—" 'Hymenæus' is mentioned again as a heretical teacher in 2 Timothy 2:17, 18, where one of his erroneous tenets is stated to be that 'the resurrection is past already.' Of 'Alexander' nothing is known, unless he be the same with 'Alexander the coppersmith,' referred to by Paul in 2 Timothy 4:14, as having done him much evil."—*"The Bible Commentary,"* vol. 3, p. 769.

15. Of what are we all in danger? 1 Cor. 10:12.

NOTE.—"He that is self-confident is already half fallen. He who professes to believe that God will absolutely keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy."—*Adam Clarke.*

Lesson 2—April 14, 1934

DAILY LESSON STUDY: *Place a check mark in the proper space.*

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Instruction in Church Matters

LESSON SCRIPTURE: 1 Timothy 2.

MEMORY VERSE: "There is one God, and one mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

THE LESSON

1. For whom should prayers be offered? 1 Tim. 2:1.

NOTE.—"The fourth term, 'giving of thanks,' expresses that which ought

never to be absent from any of our devotions, gratitude for past mercies."—*"New Testament Commentary," C. J. Ellicott.*

Prayers not merely for ourselves or the church, but "for all men."

2. As prayer for those in authority is answered, what will it mean in the life of God's children? Verse 2.

NOTE.—In this world God has permitted to rulers authority to govern. "The powers that be are ordained of God." Rom. 13:1. "He removeth kings, and setteth up kings" (Dan. 2:21), "and giveth it [the kingdom] to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17). That peace and quiet may reign, permitting a life of godliness and honesty, is a suitable and fitting reason for every Christian to pray God in behalf of the human authorities in whose hands has been placed so much temporal power. As by God's permission men reign and are given power over men's lives and happiness, so by God's control their period of power may be seasons of happiness and peace, or the very reverse. Well may we pray for the intervention of God's Spirit that peace and quiet in government may make possible "all godliness and honesty" in the individual Christian's life.

3. Anciently, what similar counsel was given to believers who were captives in a heathen land? Jer. 29:7.

4. What is the will of God our Saviour for all men? 1 Tim. 2:3, 4.

NOTE.—"God's servants are to make use of every resource for enlarging His kingdom. The apostle Paul declares that it is 'good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth,' that 'supplications, prayers, intercessions, and giving of thanks, be made for all men.' 1 Tim. 2:3, 4, 1. And James says, 'Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:20. Every believer is pledged to unite with his brethren in giving the invitation, 'Come; for all things are now ready.' Luke 14:17. Each is to encourage the others in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life."—*"Testimonies,"* vol. 7, pp. 14, 15.

5. How only is it possible for human beings to come to God? Verse 5, first part.

NOTE.—There are not lords many and gods many—there is but one God, our heavenly Father. None other is entitled to our worship. And there is only one Mediator between man and God, that is, Christ Jesus our Lord. No man or woman, however good, no angelic being however exalted, is to come between. Through Jesus only may we come in prayer to our heavenly parent. Of Jesus we read:

" 'He shall build the temple of the Lord.' By His sacrifice and mediation, Christ is both the foundation and the builder of the church of God. . . .

" 'If any man sin, we have an advocate with the Father.' His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost."—*"The Great Controversy,"* p. 416.

6. To become the mediator between God and men, what nature did Christ take upon Himself? Verse 5, last part.

NOTE.—"Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He never forgets that He is our representative, that He bears our nature."—*"Testimonies to Ministers,"* p. 19.

7. For what reason did Christ yield Himself up to death? When was this fact attested? Verse 6.

NOTES.—The Revised Version renders the latter part of verse 6, "The testimony to be borne in its own times."

"The Spirit of God is freely bestowed, to enable every man to lay hold upon the means of salvation. Thus Christ, 'the true Light,' 'lighteth every man that cometh into the world.' Men fail of salvation through their own willful refusal of the gift of life."—*"The Great Controversy,"* p. 262.

8. What positive assertion does Paul make concerning his calling? Verse 7.

9. What is the will of God concerning the praying of men? Verse 8.

NOTE.—"It was the Jewish practice, not only in taking a solemn oath—or in blessing—but also in prayer, to lift up the hands. Compare Psalms 28:2; 63:4. This seems to have been generally adopted by the early Christians as the attitude in prayer."—*"A New Testament Commentary," C. J. Ellicott.*

We may notice with profit that doubt, as well as wrath, hinders the efficacy of prayer.

10. What counsel is given believing women relative to modest attire? Verse 9.

NOTES.—"The Bible teaches modesty in dress. 'In like manner also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins. Our dress is to be inexpensive,—not with 'gold, or pearls, or costly array.' "—*"Ministry of Healing,"* p. 287.

"Many look upon these injunctions as too old-fashioned to be worthy of notice; but He who gave them to His disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver."—*"Testimonies,"* vol. 4, pp. 630, 631.

11. What sort of adornment befits women professing godliness? Verse 10.

NOTE.—"Many of our sisters are persons of good ability, and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved, had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. . . .

"God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. . . . Were our sisters conscientious

Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone."—*Id.*, pp. 629, 630.

12. What similar instruction is given by the apostle Peter? 1 Peter 3:1-4.

13. What further instruction concerning women is given? 1 Tim. 2: 11, 12.

NOTE.—"The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. 'As Christ also hath loved us,' 'walk in love.' 'As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.'

"Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous."—*"Ministry of Healing,"* p. 361.

"Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven."—*Id.*, p. 360.

14. What statements are made concerning our first parents? Verses 13, 14.

NOTE.—"Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him, has too often rendered the lot of women very bitter, and made her life a burden.

"Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. In their efforts to reach positions for which He has not fitted them, many are leaving vacant the place where they might be a blessing. In their desire for a higher sphere, many have sacrificed true womanly dignity, and nobility of character, and have left undone the very work that Heaven appointed them."—*"Patriarchs and Prophets,"* pp. 58, 59.

15. What promise is made to believing womanhood? Verse 15.

" 'GOD loveth a cheerful giver,' and those who love Him will give freely and cheerfully when by so doing they can advance His cause and promote His glory. The Lord never requires His people to offer more than they are able, but according to their ability He is pleased to accept and bless their thank offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices He is well pleased."—*"Testimonies,"* vol. 5, p. 269.

Lesson 3—April 21, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Qualifications of Bishops and Deacons

LESSON SCRIPTURE: 1 Timothy 3.

MEMORY VERSE: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

THE LESSON

1. In one of the epistles of Peter, what titles are applied to Christ? 1 Peter 2:25.

2. What is said of a man aspiring to be an overseer or bishop in the church? 1 Tim. 3:1.

NOTE.—According to commentators, bishop means overseer, or one who has the charge and direction of anything. The most common acceptance of the word is that which is given in Acts 20:28, and Philippians 1:1, margin. In these texts it signifies the pastor of a church, and is equivalent to elder.

3. What essential qualifications of a bishop or elder are given? Verse 2.

NOTES.—In order that the gospel may be proclaimed and the work of God's people be done in harmony with His will, "the church itself must be properly governed, and recognize the true meaning of her existence. Turning to the subject of government, the apostle dealt with two orders, bishops and deacons. The bishop is an overseer—that is, one whose duty it is to watch over the flock, and know them, to become acquainted with their condition and their needs. After declaring the excellence of the office, he proceeded to describe the qualifications necessary for its fulfillment. The picture is that of a perfectly balanced life, neither given to excess in any direction, nor ascetic. The office of the deacon was . . . complementary and coöperative. In a description of the qualifications therefore for this work the apostle was as careful as when dealing with the calling of the bishop."—*"The Analyzed Bible,"* pp. 218, 219.

4. What other becoming virtues of a spiritual leader are stressed? Verse 3.

5. What responsibility has an elder of the church toward his own family? For what would a failure here indicate unfitness? Verses 4, 5.

NOTE.—"The gospel net gathers both good and bad. It takes time for character to be developed; there must be time to learn what men really are. The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character

have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than afterward; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."—*"Testimonies,"* vol. 5, p. 618.

6. Why should a new convert of inexperience not be chosen to leadership? Verse 6, margin.

NOTES.—"Not a novice." This "would mean a plant that was not strong, or not fitted to bear the severity of storms; that had not as yet struck its roots deep, and could not resist the fierceness of a cold blast. Then the word comes to mean a new convert; one who has had little opportunity to test his own faith, or to give evidence to others that he would be faithful to the trust committed to him. The word does not refer so much to one who is young in years, as one who is young in faith."—*Barnes.*

"Among God's people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions."—*"Testimonies to Ministers,"* p. 497.

7. How should a bishop be regarded by people outside the church? Why is this essential? Verse 7.

NOTE.—"Who are without the church; that is, of those who are not Christians. This includes, of course, all classes of those who are not Christians—heathen, infidels, Jews, moral men, and scoffers. The idea is, that he must have a fair reputation with them for integrity of character. His life must be in their view upright. He must not be addicted to anything which they regard as inconsistent with good morals. His deportment much be such that they shall regard it as not inconsistent with his profession. He must be true and just and honest in his dealings with his fellow men, and so live that they cannot say that he has wronged them. He must not give occasion for scandal or reproach."—*Barnes.*

8. What similar standards for deacons are given by Paul? Verses 8, 9.

NOTE.—Concerning the appointment of the seven deacons in the early church we read, "The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow officers in binding together the various interests of the church into a united whole."—*"The Acts of the Apostles,"* p. 89.

Helpful instruction regarding the responsibilities and work of the deacon is given in the "Church Manual," pages 30-34.

9. Before being chosen assistants or deacons, what course is to be taken with candidates? Verse 10.

10. What qualifications should be possessed by the wife of a deacon? Verse 11.

11. What is a deacon's responsibility toward his family? Verse 12.

12. What blessings come to one filling the deacon's office acceptably? Verse 13.

NOTE.—The rendering of this verse in the Twentieth Century New Testament is: "Those who have filled that post with honor gain for themselves an honorable position, as well as great confidence through the faith that they place in Christ Jesus."

13. What hope did Paul entertain? Verse 14.

14. In case he should be detained, what knowledge would Timothy possess? What beautiful description is given of the house of God? Verse 15.

NOTE.—Edgar J. Goodspeed renders verses 14, 15: "I hope to come to you soon, but I am writing you all this so that if I am delayed, you may know how we are to conduct ourselves in the household of God, for it is the church of the living God, the pillar and foundation of the truth."

15. What elements comprise the mystery of godliness? Verse 16.

NOTE.—This rhythmical expression, containing three pairs of antitheses, is better comprehended as arranged in the American Revised Version and many other translations: "And without controversy great is the mystery of godliness;

"He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory."

"He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels, waiting to execute His commands. Yet He put on our nature, and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should here learn to reflect in some degree that mysterious love preparatory to joining all the redeemed in ascribing 'Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever.' "—*"Testimonies,"* vol. 2, p. 215.

MEASURING the progress of our Sabbath schools in soul saving in any country, far or near, the results are encouraging. During a recent quarter 469 new schools were added, with over 30,000 new Sabbath school members. Surely this is cause for rejoicing, for we know that the gospel of Jesus' soon coming is being given to many people. During that same quarter 53,000 received honor cards for regular attendance at Sabbath school and daily study of the lesson, while 4,000 received bookmarks for yearly records. Were you among this number?

Lesson 4—April 28, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

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Apostasy Foretold; "Be Thou an Example"

LESSON SCRIPTURE: 1 Timothy 4.

MEMORY VERSE: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

THE LESSON

1. What explicit warning pertaining to latter times did the Spirit give? 1 Tim. 4:1.

NOTES.—Modern spiritism "is but a revival, in a new form, of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'" —*"Patriarchs and Prophets,"* p. 686.

"They will apostatize from the faith, i. e. from Christianity; renouncing the whole system in effect, by bringing in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine."—*Adam Clarke.*

2. What is said of the conscience of these hypocritical teachers of lies? Verse 2.

NOTE.—"Just what took place in Pharaoh's heart, will take place in every soul that neglects to cherish the light, and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings, of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved."—*"Testimonies,"* vol. 5, p. 120.

3. What two false "doctrines" are here mentioned? Verse 3.

NOTE.—Verses 1-3 present a picture of conditions "in the latter times." Especially in these last days would some be "forbidding to marry." The Old Testament taught that it was permissible for prophets, priests, Levites, and all those connected with the service of the Lord to marry. The New Testament alike gives express allowance for the clergy to marry. (See 1 Cor. 9:5;

Titus 1:6; 1 Tim. 3:2, 4, 5, 11, 12.) But some would depart from faith in God's word.

"We see the fulfillment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

"The word translated 'meats' is *broma,* meaning food of any kind. See John 4:34; Matt. 14:15. In that latter text it is rendered 'victuals,' its literal meaning. 'Commanding to abstain from foods' does not mean instruction or advice as to what foods are good, proper, or injurious. It does not say to abstain from flesh meats or cereals or fruit; but from food in general. . . . The prophecy relates to enjoined and stated fasts as meritorious in themselves, even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church.

"Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, and physical man; but they should be voluntary. . . . [Read Col. 2:20-23, A. R. V.] Fast if need be, but be sure it is not will worship, self-righteousness, or from mere commandments of men.

"God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, that which will glorify God."—*"Questions and Answers," M. C. Wilcox,* pp. 193, 194.

4. What is stated concerning "every creature of God"? In what spirit should our food be received? Verse 4.

NOTE.—" 'Every creature,' meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because 'every creature' is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and His glory is to be *rejected at the command of men.* Let every child of God know the truth of this, and so eat with thanksgiving."—*Id.,* p. 194.

5. By what is our food consecrated? Verse 5.

NOTE.—" 'Sanctified through the word of God and prayer' would certainly seem to limit the food to be used to that which God had Himself given and set apart for man's use, and upon which man could with assurance pray for God's blessing."—*Ibid.*

6. What use was Timothy to make of these truths received of the Spirit through the apostle Paul? Verse 6.

7. Against what was Timothy to shut his mind? For what was he to train himself? Verse 7.

8. What contrast is made between bodily exercise and godliness? Verse 8.

NOTES.—"It is no evidence that a man has zeal for God because he works himself up into a frenzy of excitement and gesticulation. 'Bodily exercise,' says the apostle, 'profiteth little.' The Saviour of the world would have His colaborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of Heaven, and His followers must be like Him."—*"Testimonies,"* vol. 4, p. 405.

" 'Godliness is profitable,' as it tends greatly to alleviate the sorrows of life. Godliness is profitable because it imparts sweetness to the enjoyments and an additional relish to the pleasures of life. It is a libel on piety, to represent it as something gloomy and morose. 'Godliness,' because it confers upon its possessors pleasure peculiarly its own, 'is profitable.' Godliness is profitable, as it disarms death of its terrors and the grave of its gloom. 'Godliness is profitable,' for it prepares its possessor for eternal glory. From this subject we learn the importance—the value—of religion."—*"The Biblical Illustrator,"* p. 190.

9. With what words is the foregoing counsel reënforced? Verse 9.

10. What was the motive of these early disciples in toiling and suffering reproach? Verse 10.

NOTE.—"For this end—to obtain this glorious promise, this highest blessedness here, that endless life with God hereafter, to win this glorious promise—we Christian missionaries and teachers care for no toil, however painful—shrink from no shame, however agonizing."—*"A New Testament Commentary," C. J. Ellicott.*

11. What was Timothy to do with this knowledge of practical godliness in contrast to strained austerity, myths, and fables? Verse 11.

12. Instead of being looked down upon because of his youth, in what was Timothy to be an example to his fellow Christians? Verse 12.

NOTE.—"Now, supposing Timothy to have been eighteen years old, A. D. 50, when he became Paul's assistant, he would be no more than thirty-two, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life which, by the Greeks as well as the Romans, was considered as youth, the apostle with propriety might say to him, 'Let no man despise thy youth.' "—*Adam Clarke.*

13. To what three special points in his public ministry was Timothy to attend? Verse 13.

14. What earnest exhortation is next given by Paul? Verse 14.

15. That Timothy's spiritual progress might be evident to all, what was he advised to do? What eternal blessing would reward his faithfulness? Verses 15, 16.

NOTE.—"The teachers of truth must be wise men, very careful of their words and actions. They must be men who will give meat in due season to the flock of God; men who will not give the least sanction to low standards of living; men who have that faith which works by love, and purifies the soul from all carnal thoughts and desires. . . . Nothing takes so strong a hold upon the affections, nothing reaches so fully down to the deepest motives of action, nothing exerts so potent an influence upon the life, and gives so great firmness and stability to the character, as the religion of Christ. It leads its possessor ever upward, inspiring him with noble purposes, teaching him propriety of deportment, and imparting a becoming dignity to every action."—*"Gospel Workers,"* p. 127.

The admonitions to Timothy are appropriate to us all. Attention to reading, to doctrine, to meditation, is as necessary in the spiritual life of the believers in the pew as to the preacher in the pulpit.

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Gentleness in Rebuke; Directions Concerning Widows

LESSON SCRIPTURE: 1 Timothy 5:1-16.

MEMORY VERSE: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

THE LESSON

1. What method was Timothy to follow in reproving men and women? 1 Tim. 5:1, 2.

2. What is the responsibility of the church toward widows who are really dependent? Verse 3.

NOTE.—"One of the earliest cares of the Christian church was the maintenance of widows out of its charitable funds. . . . Similar provision would doubtless be made for these helpless members of the society wherever a church was founded; and directions might be needed to prevent any misapplication of charity in their case by admitting the claims of those who had children or relatives naturally responsible for their support. Paul therefore instructs Timothy (verses 3-8) to honor with the alms of the church only those who are 'widows indeed,' being destitute of relatives on whom the duty of supporting them ought to rest, and themselves bearing a good character."—*"The Bible Commentary,"* vol. 3, p. 784.

3. In case a widow has children or other descendants, whose is the responsibility of her support? Verse 4.

NOTE.—Many translations of the Scriptures give "grandchildren" instead of "nephews." The idea seems to be that children "learn first to show piety at home" by providing for aged or helpless parents or relatives.

We would naturally expect to find in the church of Christ the same consideration given to widows as was the custom in the days of Israel. Read Deuteronomy 24:17-21; Exodus 22:22, 23; and also Malachi 3:5, all of which are applicable in the last days.

4. Upon whom only can a widow, left quite alone, place her dependence? How complete will be her trust? Verse 5.

NOTE.—"The widows indeed—a class, no doubt, in those days of selfish luxury and of extreme misery and hopelessness, often utterly neglected, and

not unfrequently left to starve and to perish in want and misery. . . . It is more than probable that there were, especially in these Eastern cities, a very large class of these desolate and unprotected women."—*"A New Testament Commentary," C. J. Ellicott.*

5. What widow is spoken of with honor in connection with her experience when the infant Jesus was brought to the temple? Luke 2:36-38.

6. In what sad condition is the pleasure-loving widow? 1 Tim. 5:6.

NOTES.—"In pleasure" "properly means to live in luxury, voluptuously; to indulge freely in eating and drinking; to yield to the indulgence of the appetites. It does not indicate grossly criminal pleasures; but the kind of pleasure connected with luxurious living, and with pampering the appetites. It is probable that in the time of the apostle there were professedly Christian widows who lived in this manner—as there are such professing Christians of all kinds in every age of the world.

" 'Is dead while she liveth.' To all the proper purposes of life she is as if she were dead. There is great emphasis in this expression, and nothing could convey more forcibly the idea that true happiness is not to be found in the pleasure of sense. There is nothing in them that answers the purposes of life. They are not the objects for which life was given, and as to the great and proper designs of existence, such persons might as well be dead."—*Barnes.*

"Only through the surrender of our will to God is it possible for Him to impart life to us. Only by receiving His life through self-surrender is it possible, said Jesus, for these hidden sins, which I have pointed out, to be overcome. It is possible that you may bury them in your hearts, and conceal them from human eyes, but how will you stand in God's presence? If you cling to self, refusing to yield your will to God, you are choosing death. To sin, wherever found, God is a consuming fire."—*"Mount of Blessing,"* p. 96.

7. That widows might live free from reproach, what was Timothy instructed to do? Verse 7.

8. What condemnation is passed upon one who fails to care for his own relatives and household? Verse 8.

9. What were the qualifications of women admitted into the class of deserving widows? Verses 9, 10.

10. Why were younger widows to be excluded from the special list? Verses 11, 12.

11. Into what would the visits of young widows most likely have degenerated had they been appointed to official responsibilities? Verse 13.

12. What was Paul's judgment as to the wisest course for younger women? Verse 14.

13. What unfortunate course already had been taken by some? Verse 15.

14. What responsibility should be assumed by any believer related to widows? Why is this essential? Verse 16.

"THE Bible is a field where are concealed heavenly treasures, and they will remain hidden until, by diligent mining, they are discovered and brought to light."—*"Counsels to Teachers,"* p. 421.

Lesson 6—May 12, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Elders; Personal Advice

LESSON SCRIPTURE: 1 Timothy 5:17-25.

MEMORY VERSE: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

THE LESSON

1. What respect was to be shown toward elders who presided well? 1 Tim. 5:17.

NOTE.—"The elders to whom Timothy was to accord some special honor, were those who, in the congregations and Christian schools of so great a city as Ephesus, in addition to their many duties connected with organization and administration, were distinguishing themselves in a marked manner by their preaching and teaching."—*"A New Testament Commentary," C. J. Ellicott.*

The apostle here presents the obligation which rests upon the church to give respect and esteem to faithful elders in recognition of their valuable service in the gospel of Christ in rightly dividing the word of truth and in maintaining the pure doctrines taught by Christ and His apostles. To the Thessalonians, Paul wrote, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13. And Peter, following Pentecost when the number of believers had greatly multiplied, said, "It is not reason that we should leave the word of God, and serve tables." Acts 6:2. Paul, in his counsel to Timothy, in the expression "especially they who labor in the word and doctrine," therefore may have but emphasized this same principle laid down by Peter, how no calling exceeds in importance the ministration of the word of God, and to those thus called of God and who serve the church well, to such is due "double honor."

2. What quotation from the Old Testament does Paul use? Verse 18, first part; Deut. 25:4.

3. With what statement that Jesus made is the idea reënforced that a gospel worker is to be supported by the believers? 1 Tim. 5:18, last part; Luke 10:7.

NOTE.—"The payment of the tithe was but a part of God's plan for the support of His service. Numerous gifts and offerings were divinely specified. Under the Jewish system, the people were taught to cherish a spirit of liberality,

both in sustaining the cause of God and in supplying the wants of the needy. . . .

"It is not God's purpose that Christians whose privileges far exceed those of the Jewish nation, shall give less freely than they gave. 'Unto whomsoever much is given,' the Saviour declared, 'of him shall be much required.' The liberality required of the Hebrews was largely to benefit their own nation; to-day the work of God extends over all the earth. In the hands of His followers, Christ has placed the treasures of the gospel, and upon them He has laid the responsibility of giving the glad tidings of salvation to the world. Surely our obligations are much greater than were those of ancient Israel."—*"The Acts of the Apostles,"* pp. 336-338.

4. On what condition only should an accusation against an elder of the church be entertained? Verse 19.

5. What precedent did Paul have for the instruction in verse 19? Deut. 17:6.

6. How was sin to be dealt with? What reason is given for this method? 1 Tim. 5:20.

NOTE.—If in carrying out the instruction of the apostle each one would be careful to follow the example of the Master, there would be no danger in literally following this injunction. Of Jesus it is said. "Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the way, the truth, and the life. They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save."—*"The Desire of Ages,"* pp. 352, 353.

Our danger lies in the spirit with which we administer rebuke, and our mistaken choice of time and place. Let us before one word is spoken, be certain that every rebuke we give is to be administered in Christ's stead and with His tender, compassionate love.

7. What solemn charge is given Timothy? Verse 21.

NOTE.—"Very solemnly is Timothy adjured to carry out the varied duties of his great charge, the government of the church of Ephesus, impartially—doing nothing hastily, ever watchful of himself. Paul has just pressed upon him how needful it was to exercise care in the case of an accused presbyter [elder]. He must listen to no charge except several competent witnesses were produced to support the accusation. He now reminds Timothy—the chief presbyter—of the ever-present unseen witnesses of his conduct (see Heb. 12:1). In that awful presence—in sight of the throne of God, with Messiah on the right hand, and the angels, the chosen attendants and ministers of God, gathering round about the throne—would Timothy guide and rule the congregations of Christians in that famous Eastern city.

"The church of Ephesus had been built up and consolidated by the personal presence and influence of Paul, resident there some three years; and at the time

when Paul wrote to Timothy it was second in numbers and in influence to none of the early groups of congregations (except, perhaps, to the Christian communities of Syrian Antioch). Placed by an apostle as the first head of such a community, intrusted with one of the greatest and most important charges in Christendom, Timothy indeed needed to be watchful. Well might Paul remind him of the tremendous witnesses who would be present in his hour of trial."—*"A New Testament Commentary," C. J. Ellicott.*

8. What threefold counsel is next given? Verse 22.

NOTE.—"Said the inspired apostle, 'Lay hands suddenly on no man.' In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."—*"Testimonies,"* vol. 5, p. 617.

9. In view of Timothy's frequent ailments, what advice does Paul give? Verse 23.

NOTE.—That the apostle here advises Timothy to take even a little wine of a fermented nature is unthinkable in view of the very definite instruction given to the people of God concerning intoxicants, as found in Proverbs 20:1; 23:29-32; Isaiah 5:11, 22; Habakkuk 2:5, 15. In Leviticus 10:8-10 the priests are forbidden to touch intoxicants, while Proverbs 31:4 states, "It is not for kings to drink wine." Even in partaking too liberally of sweet wine (grape juice), there was a tendency to develop a taste for the juice of the grape that might lead to carelessness concerning its use "when it moveth itself aright" in the cup. It is possible that Timothy, knowing this tendency, was refusing himself the physical help which the sweet wine might bring him. Here the apostle admonishes him to partake for the sake of his physical well-being.

10. In his necessary judgments of men and women in the church, what two classes of sins would be encountered? Verse 24.

NOTE.—"I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confession of all their wrongs, that they may go beforehand to judgment, and that the recording angel may write pardon opposite their names."—*"Testimonies,"* vol. 1, p. 263.

11. What is said concerning good deeds? Verse 25.

NOTE.—Weymouth renders this verse: "So also the right actions of some are obvious, and those that are not cannot remain forever hidden."

"THE study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.

"In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained."—*"Education,"* p. 189.

Lesson 7—May 19, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

False Teaching; True Wealth

LESSON SCRIPTURE: 1 Timothy 6:1-10.

MEMORY VERSE: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

THE LESSON

1. What attitude were Christian slaves to show toward their heathen masters? 1 Tim. 6:1, first part.

NOTE.—"In the days of the early Christians the institution of slavery was universal throughout the Roman Empire, and was recognized and established by law. It gave rise to questions of the most delicate and difficult character within the membership of the church.

"Should a master who became a Christian set his slaves free? Should a slave who accepted Christ demand his liberty? How should Christian masters and slaves be related to one another?

"Not unnaturally, therefore, when Paul has instructed Timothy as to the duty of the pastor toward the various classes in his congregation, he turns last of all to tell him of the conduct which he is to enjoin upon Christian slaves." —*"The Pastoral Epistles of Paul," Charles R. Erdman,* p. 69.

2. What reason does Paul give for the assertion that believing servants should honor their masters? Verse 1, last part.

NOTE.—"There would indeed be a grave danger of this, if the many Christian slaves, instead of showing increased zeal for their masters' service, should, as the result of the teaching of the new society they had joined, become morose, impatient of servitude, rebellious. Very soon in pagan society would the name of that Redeemer they professed to love, and the beautiful doctrines He had preached, be evil spoken of, if the teaching were for one moment suspected of inculcating discontent or suggesting rebellion. An act, or course of acting, on the part of professed servants of God which gives occasion to the enemies of the Lord to blaspheme, is ever reckoned in Holy Scripture as a sin of the deepest dye. Compare Nathan's words to King David (2 Sam. 12:14) and Paul's reproach to the Jews (Rom. 2:24)."—*"A New Testament Commentary," C. J. Ellicott.*

3. What was to be the relationship of a Christian slave to his believing master? Verse 2.

NOTES.—"An equally great temptation would confront slaves when their masters became Christians. They would be assured of their equality before God, and of their common brotherhood in Christ. Presuming upon these relationships they might be inclined to show toward their masters unbecoming familiarity and contempt."—*"The Pastoral Epistles of Paul," Charles R. Erdman,* p. 69.

Dr. Adam Clarke says: "The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims which either the state or his neighbor may have on him. All these outward things continue unaltered."

4. In what language did Paul elsewhere give similar counsel? 1 Cor. 7:20-24.

5. Whose words or counsel was Paul in reality expressing? 1 Tim. 6:3.

6. What is said of the spirit and knowledge of those who teach differently? Verse 4, first part.

7. What is the fruitage of idle speculation and arguments about words? Verse 4, last part; verse 5, first part.

NOTE.—"Paul, with righteous anger, flames out against these perverse men, who, using the name of Christ, substitute their shortsighted views of life for His, throw doubt and discredit upon the teaching of His chosen apostles and servants, stir up discord, excite party spirit, barring, often hopelessly, the onward march of Christianity. The true Christian teaching is healthy, practical, capable of being carried out by all orders in the state, by every age or sex, by bond and free. The spurious Christian maxims of these men deal with subtle, useless, unpractical questions, which have no influence on ordinary life, and only tend to stir up strife and useless inquiry, and to make men discontented and rebellious. These unhappy men he first characterizes as 'proud:' literally, blinded with pride."—*"A New Testament Commentary," C. J. Ellicott.*

8. How is godliness or religion regarded by these corrupt disputers? What attitude should Timothy take toward them? Verse 5, last part.

9. What is godliness with contentment declared to be? Verse 6.

10. What two evident but oft-forgotten truths does Paul mention? Verse 7.

NOTE.—"Paul declares, 'Godliness with contentment is great gain.' Although rich persons may devote their whole lives to the one object of getting riches, yet as they brought nothing into the world, they can carry nothing out. They must die and leave that which cost them so much labor to obtain. They staked their all, their eternal interest, to obtain this property, and have lost both worlds."—*"Testimonies,"* vol. 1, p. 541.

11. With what should we be satisfied? Verse 8.

NOTE.—"God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares. . . . Every selfish, covetous person will fall out by the way."—*"Early Writings,"* pp. 268, 269.

12. Into what do people fall who strive to become rich? What is the final result? Verse 9.

NOTE.—"Paul shows what risks men will run to become rich. But many are determined to be rich; this is their study; and in their zeal eternal considerations are overlooked. They are blinded by Satan, and make themselves believe that it is for good purposes they desire this gain; they strain their consciences, deceive themselves, and are constantly coveting riches. Such have erred from the faith, and pierced themselves through with many sorrows. They have sacrificed their noble, elevated principles, given up their faith for riches, and if not disappointed in their object, they are disappointed in the happiness which they supposed riches would bring. They are entangled, perplexed with care; they have made themselves slaves to their avarice, and compelled their families to the same slavery, and the advantages they reap are 'many sorrows.' " —*"Testimonies,"* vol. 1, pp. 541, 542.

13. What is declared to be the root of all sorts of evil? Verse 10, first part.

NOTE.—Dr. Adam Clarke in his comment on the expression "root of all evil" states that it would perhaps be better translated, "of all these evils; i. e., the evils enumerated above; for it cannot be true that the love of money is the root of all evil, it certainly was not the root whence the transgression of Adam sprang; but it is the root whence all the evils mentioned in the preceding verse spring. This text has been often very incautiously quoted; for how often do we hear, 'The scripture says, Money is the root of all evil'! No, the scripture says no such thing. Money is the root of no evil, nor is it an evil of any kind; but the love of it is the root of all the evils mentioned here."

The love of money has its root in covetousness. Covetousness underlies all evil. It was Lucifer's coveting the place occupied by God that led him into sin. He coveted the worship, the honor, the power, belonging to the Creator. Those who will be rich, those who bend every power of their being to acquire the possession of money, fall into hurtful lusts which drown men in perdition. This is an age of the world when this one thing has well-nigh become the overmastering ambition. Colossal fortunes are amassed only to become a curse to the possessor, to drag the soul down to perdition. From all this God seeks to deliver His children.

14. In their eagerness to get riches, what sad course had some believers taken? Verse 10, last part.

NOTE.—"The law of tithing was founded upon an enduring principle, and was designed to be a blessing to man. The system of benevolence was arranged to prevent that great evil, covetousness. Christ saw that in the prosecution of business the love of riches would be the greatest cause of rooting true godliness out of the heart. He saw that the love of money would freeze deep and hard into men's souls, stopping the flow of generous impulses, and closing their senses to the wants of the suffering and the afflicted. 'Take heed,' was His oft-repeated warning, 'and beware of covetousness.' 'Ye cannot serve God and mammon.' The oft-repeated and striking warnings of our Redeemer are in marked contrast with the actions of His professed followers who evidence in their lives so great eagerness to be rich, and who show that the words of Christ are lost upon them. Covetousness is one of the most common and popular sins of the last days, and has a paralyzing influence upon the soul."—*"Testimonies,"* vol. 3, p. 547.

Lesson 8—May 26, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

A Stirring Appeal; Counsel to the Rich

LESSON SCRIPTURE: 1 Timothy 6:11-21.

MEMORY VERSE: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

THE LESSON

1. What is Timothy personally charged to do? What counsel is given him? 1 Tim. 6:11, first part.

NOTE.—"These things" refers to the love of money and attendant evils spoken of in verses 9 and 10.

"The poor need not envy the rich. Wealth makes no difference in the audit of eternity. A man cannot eat more than a certain amount of food, and wear more than a certain amount of clothing. If we have enough, why envy others? The true wealth of life is in self-renunciation and beneficence. How different from the money grabber is the man of God who flees such things, and follows after righteousness."—*F. B. Meyer.*

2. What six attributes is he admonished to seek to attain? Verse 11, last part.

3. In place of the struggle of the covetous, what fight was Timothy to wage? Upon what was he to lay hold? Verse 12, first clause.

4. *To what experience in Timothy's life does Paul refer? Verse 12, last clause.*

NOTE.—The American Revised Version renders "hast professed a good profession before many witnesses" as "didst confess the good confession in the sight of many witnesses." A similar rendering is given in many other translations.

We find but little recorded of the young man Timothy as a witness for the gospel, but Paul in his letter to the Hebrews cites one fact which may have a bearing on the occasion referred to in verse 12, last clause. He says in Hebrews 13:23, "Know ye that our brother Timothy is set at liberty." Likely Timothy had been imprisoned while in Rome, and called upon at that time to defend his faith. That to Paul would have been an outstanding occasion for witnessing a good confession. Or it may have been at his ordination to the ministry, as some have thought. In that trying period of the history of the church he had doubtless many occasions to witness for Christ before the multitude.

5. In the presence of whom is Timothy charged? What reference is made to God the Father and to Jesus Christ? Verse 13.

6. What conversation passed between Jesus and Pilate? How plainly did Jesus testify before Pilate that He was Messiah, the King? John 18:33-37.

7. What charge was given Timothy? Until what time was he to prove his faithfulness? 1 Tim. 6:14.

NOTE.—"Two things are mentioned here: 1. That the commandment itself—the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine. Keep it without spot—let there be no blot on the sacred book; add nothing to it; take nothing from it; change nothing in it. Deliver down to thy successors the truth as thou hast had it from God Himself.

" 'Unrebukable.' ["Without reproach," A. R. V.] Let there be nothing in thy conduct or spirit contrary to this truth. Keep the truth, and the truth will keep thee."—*Adam Clarke.*

8. When is this "appearing" to be manifest? Verse 15.

NOTE.—"Many who have called themselves Adventists have been time setters. Time after time has been set for Christ to come; but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. 'But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.' Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God, that the end of all things is at hand. Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity."—*"Testimonies,"* vol. 4, p. 307.

9. What sublime description is given of God? Verse 16.

NOTE.—"The apostle Paul exclaims, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!' But though 'clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne.' We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all."—*"Testimonies,"* vol. 5, p. 699.

10. In what language does David refer to the Eternal One? Ps. 104:1-4.

11. Returning to the subject of riches, what advice is offered to the possessors of them? How does God bestow His gifts? 1 Tim. 6:17.

NOTE.—"Paul in this letter to Timothy would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their riches they are superior to those who are in poverty; that because of their ability to acquire they are superior in wisdom and judgment—in short, that gain is godliness. Here is a fearful deception. How few heed the charge which Paul commissioned Timothy

to make to the rich! How many flatter themselves that their acquisitiveness is godliness!"—*"Testimonies,"* vol. 1, p. 541.

12. To what use should riches be put? Verse 18.

NOTE.—"Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence; He has intrusted them with money, that they may be coworkers with Him in the great redemption. All His gifts are to be used in blessing humanity, in relieving the suffering and the needy. We are to feed the hungry, to clothe the naked, to care for the widow and the fatherless, to minister to the distressed and downtrodden. God never meant that the widespread misery in the world should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the actual necessities of life are intrusted to man to do good, to bless humanity." —*"Christ's Object Lessons,"* p. 370.

13. What will be accomplished by the proper use of means? Verse 19.

NOTE.—The reading of the Twentieth Century New Testament is helpful: "Urge upon them to show kindness, to exhibit a wealth of good actions, to be open-handed and generous, storing up for themselves what in the future will prove to be a good foundation, that they may gain the only true life."

14. In conclusion, what earnest counsel does Paul give? What was Timothy to avoid? Verse 20.

15. What caused some to go astray? With what blessing does Paul end his first letter to Timothy? Verse 21.

Lesson 9—June 2, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Exhortations to Timothy

LESSON SCRIPTURE: 2 Timothy 1.

MEMORY VERSE: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

INTRODUCTORY THOUGHT TO THE SECOND EPISTLE

"The Second Epistle to Timothy was written by Paul from Rome during his second imprisonment in that city, about the year A. D. 66. We may suppose that shortly after the writing of the First Epistle to Timothy the apostle had been arrested at Nicopolis, 'the city of victory,' in Epirus (see Titus 3:12), probably on the capital charge of being connected with the burning of Rome (A. D. 64), and after a short delay had been conveyed to Italy. . . . It was no

doubt shortly after this first hearing, that Paul, feeling that the end for him was at hand, wrote this Second Epistle to Timothy. The exact date of the martyr's passing to his rest is unknown. . . . Notwithstanding the urgent summons, no tradition speaks of Timothy again looking on the face of his beloved master."—*"A New Testament Commentary," C. J. Ellicott.*

The reading of "The Acts of the Apostles," pages 485-513, will prove most helpful in connection with the study of the last five lessons of this series.

THE LESSON

1. Upon whose authority was Paul an apostle? What promise was he to make known? 2 Tim. 1:1.

2. What greeting does Paul use? Verse 2.

NOTE.—"This is the last epistle of the great apostle, who was apparently awaiting sentence. He had already had audience with Cæsar, and escaped (2 Tim. 4:16, 17); but there could be no doubt as to the ultimate issue. When Paul indited these words he was imprisoned in the Mamertine dungeon, exposed to the chill ague of its damp walls, reeking with pestilence and recalling the miseries of generations of condemned criminals. There was one desire for the fulfillment of which he yearned. He longed to see once more the dear friend of earlier years, whom he had led into this life of stern suffering, and whose spirit seems to have been somewhat overwhelmed by its severity. It was this that led Paul to dispatch this second letter, filled with advice and exhortation in case Timothy could not come, but specially full of desire that he should come before winter set in and traveling became difficult. (2 Tim. 4:9, 21.) . . . Though Paul had lost all things, he had gained Christ. 'Glorious apostle! Would that every leader's voice could burst, as he falls, into such a trumpet sound, thrilling the young hearts that pant in the good fight and must never despair of final victory!'"—*"Through the Bible Day by Day," F. B. Meyer.*

3. What does Paul say of his own experience in serving God? How continuously was Timothy remembered in prayer by Paul? Verse 3.

4. What longing did Paul have? Why? Verse 4.

NOTE.—"Sitting day after day in his gloomy cell, knowing that at a word or a nod from Nero his life might be sacrificed, Paul thought of Timothy, and determined to send for him. To Timothy had been committed the care of the church at Ephesus, and he had therefore been left behind when Paul made his last journey to Rome. Paul and Timothy were bound together by an affection unusually deep and strong. Since his conversion, Timothy had shared Paul's labors and sufferings, and the friendship between the two had grown stronger, deeper, and more sacred, until all that a son could be to a loved and honored father, Timothy was to the aged, toil-worn apostle. It is little wonder that in his loneliness and solitude, Paul longed to see him."—*"Acts of the Apostles,"* pp. 498, 499.

5. What spiritual gift possessed by Timothy, did Paul especially remember? In whom did this faith first dwell? Verse 5.

6. What suggestion did Paul make? Verse 6.

NOTE.—"It seems, from the general tenor of the epistle, that Timothy was deeply cast down by the imprisonment of Paul. Timothy, as well as the martyr himself, was conscious that the end of that great and glorious career of his old master was at last come; and the heart of the younger man sank—as well it

might—under the prospect of having to fight the Lord's battle at Ephesus—that famous center of Greek culture and of Oriental luxury—against enemies without and enemies within, alone, and without the help of the great genius, the master mind, and the indomitable courage of the man who for a quarter of a century had been the guiding spirit of Gentile Christianity, and his dear and intimate friend. . . . The Greek word rendered 'stir up' literally means to kindle up, to fan into flame."—*"A New Testament Commentary," C. J. Ellicott.*

7. The Spirit given us of God is of what nature? Verse 7.

8. Of what therefore was Timothy not to be ashamed? On the contrary what should he be willing to face if need be? Verse 8.

NOTE.—It would have been easy for Timothy to fear and to be ashamed of his old friend and teacher, for "after a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment. . . .

"Upon his arrival at Rome, Paul was placed in a gloomy dungeon, there to remain until his course should be finished. Accused of instigating one of the basest and most terrible of crimes against the city and the nation, he was the object of universal execration."—*"Acts of the Apostles,"* pp. 489, 490.

9. Of what is the author of this letter assured? Upon what does salvation rest? Verse 9.

10. How and when was the love of God made apparent? What was accomplished through the advent of our Saviour? Verse 10.

11. Of what was Paul appointed a herald? To whom? Verse 11.

12. To what had Paul's appointment brought him? What was his attitude? Why was he courageous? Of what was he persuaded? Verse 12.

NOTES.—"Wherever Paul was,—whether before scowling Pharisees, or Roman authorities; before the furious mob at Lystra, or the convicted sinners in the Macedonian dungeon; whether reasoning with the panic-stricken sailors on the shipwrecked vessel, or standing alone before Nero to plead for his life,—he had never been ashamed of the cause he was advocating. The one great purpose of his Christian life had been to serve Him whose name had once filled him with contempt; and from this purpose no opposition or persecution had been able to turn him aside. His faith, made strong by effort and pure by sacrifice, upheld and strengthened him."—*"Gospel Workers,"* pp. 107, 108.

"The sanctifying power of the truth should lead every one who teaches in the Sabbath school, or holds a position in our institutions, to have such an experience that he may say, 'I know whom I have believed.' "—*"Testimonies on Sabbath School Work,"* p. 85.

13. To what did Paul exhort Timothy to hold? What was he to keep? Verses 13, 14.

14. To what sad fact did Paul allude? Verse 15.

NOTE.—"Large numbers of Christians, if not whole churches, repudiated their connection with the great father of Gentile Christianity, and possibly disobeyed some of his teaching. What, in fact, absolutely took place in Asia

while Paul lay bound, waiting for death in Rome, had been often threatened in Corinth and in other centers. Party feeling ran high in those days, we know; and one of the most sorrowful trials the great-hearted Paul had to endure in the agony of his last witnessing for his Lord, was the knowledge that his name and teaching no longer was held in honor in some of those Asia churches so dear to him."—*"A New Testament Commentary," C. J. Ellicott.*

15. In striking contrast to his traitorous friends, who loyally and boldly had stood by Paul? What ministrations are mentioned? Verses 16-18.

NOTE.—"In this trying time Paul's heart was cheered by frequent visits from Onesiphorus. This warm-hearted Ephesian did all in his power to lighten the burden of the apostle's imprisonment. His beloved teacher was in bonds for the truth's sake, while he himself went free; and he spared himself no effort to make Paul's lot more bearable."—*"The Acts of the Apostles,"* p. 490.

Lesson 10—June 9, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Enduring Hardship; the Danger of Controversy

LESSON SCRIPTURE: 2 Timothy 2:1-14.

MEMORY VERSE: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2:11, 12.

THE LESSON

1. Since many believers in Asia had turned away from Paul, how did he counsel Timothy? 2 Tim. 2:1.

2. What was Timothy to do with the truths received of Paul in the hearing of many witnesses? What was then to follow? Verse 2.

NOTE.—" 'Among many witnesses.' These . . . included pagans and Jews, the rich and poor, the untaught sinners of the Gentiles and the skilled rabbis trained in the schools of Jerusalem and Alexandria.

" 'The same commit thou to faithful men.' Not to men merely who were 'believers' in Jesus Christ. This, of course, was intended, but the 'faithful men' here denoted loyal, trusty souls—men who, under no temptation, would betray the charge committed to them."—*"A New Testament Commentary," C. J. Ellicott.*

3. What must Timothy endure? What comparison is made? Verse 3.

NOTE.—"It is now an easy and pleasant task to preach the truth of the third angel's message, in comparison with what it was when the message first started,

when the numbers were few, and we were looked upon as fanatics. Those who bore the responsibility of the work in the rise and early progress of the message, knew what conflict, distress, and soul anguish were. Night and day the burden was heavy upon them. They thought not of rest or convenience even when they were pressed with suffering and disease. The shortness of time called for activity, and the laborers were few.

"Frequently, when brought into strait places, the entire night has been spent in earnest, agonizing prayer, with tears, for help from God, and for light to shine upon His word. . . .

"Men who now go forth to preach the truth, have things made ready to their hand. They cannot now experience such privations as the laborers in present truth have endured before them. The truth has been brought out; link after link, till it forms a clear, connected chain. To bring the truth out in such clearness and harmony has required careful research. Opposition, the most bitter and determined, drove the servants of God to the Lord and to their Bibles. Precious indeed to them was the light which came from God."—*"Testimonies,"* vol. 3, pp. 326, 327.

4. What lesson can a Christian worker learn from a soldier? Verse 4.

NOTE.—"Thus the apostle emphasized the minister's need of unreserved consecration to the Master's service. The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling. He is not striving for earthly honor or riches; his one purpose is to tell others of the Saviour, who gave Himself to bring to human beings the riches of eternal life. His highest desire is not to lay up treasure in this world, but to bring to the attention of the indifferent and the disloyal the realities of eternity. He may be asked to engage in enterprises which promise large worldly gain, but to such temptations he returns the answer, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' "—*"Acts of the Apostles,"* p. 366.

5. How must an athlete compete if he expects the wreath of victory? Verse 5.

6. Who first receives a share of the fruits of the earth? Verse 6.

7. What help was assured to Timothy as he gave thought to the apostle's words? Verse 7.

8. What was Timothy ever to keep before his mind? Verse 8.

9. For what did Paul suffer imprisonment? In spite of his bonds what cause of rejoicing did he find? Verse 9.

NOTE.—"It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. To them vice presented all its glittering allurements, and held them willing captives. But from among the toil-worn, want-stricken victims of their oppression, even from among the poor slaves, many gladly listened to the words of Paul, and in the faith of Christ found a hope and peace that cheered them under the hardships of their lot.

"Yet while the apostle's work began with the humble and the lowly, its influence extended until it reached the very palace of the emperor. Rome was at this time the metropolis of the world. The haughty Cæsars were giving laws to nearly every nation upon the earth. King and courtier were either ignorant of the humble Nazarene, or regarded Him with hatred and derision. And yet

in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul is in bonds as an evildoer; but 'the word of God is not bound.' "—*Id.*, pp. 461, 462.

10. For whom did Paul gladly endure all things? To what end? Verse 10.

11. What Christian maxim did he quote? Verses 11, 12.

12. What is the consequence of our disowning Christ? Verse 12, last part.

13. Even though we may be unfaithful, what is true of Christ? What can He not do? Verse 13.

NOTE.—"Those who have understood these words as containing soothing, comforting voices for the sinner, for the faithless Christian who has left his first love, are gravely mistaken. The passage is one of distinct severity—may even be termed one of the sternest in the Book of Life; for it tells how it is impossible even for the pitiful Redeemer to forgive in the future life. 'He cannot deny Himself'—cannot treat the faithless as though he were faithful—cannot act as though faithfulness and faithlessness were one and the same thing. The Christian teacher, such as Timothy, and the members of his flock likewise, must remember that, sure and certain as are the promises of glory and happiness to those who love the Lord and try to live His life, so surely will fall the chastisement on all who are faithless and untrue."—*"A New Testament Commentary," C. J. Ellicott.*

14. What charge was to be given the believers by Timothy? What is the fruitage of idle argument? Verse 14.

NOTE.—Dr. E. J. Goodspeed's translation reads as follows: "Remind men of these things. Charge them before God to avoid idle arguments which do no one any good and only bring destruction on those who listen to them."

Lesson 11—June 16, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Danger of Controversy; the Work of a Servant of God

LESSON SCRIPTURE: 2 Timothy 2:15-26.

MEMORY VERSE: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE LESSON

1. What instruction was given to Timothy to which we should all give heed? What sort of workman does God desire? 2 Tim. 2:15.

NOTE.—"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

"The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear."—*"Education,"* pp. 179, 180. Surely this is a time when every believer should heed the admonition of this verse of Scripture.

2. What should we all shun? Why? Verse 16.

NOTE.—"Their tendency is to alienate the soul from God, and to lead to impiety. Such kinds of disputation are not merely a waste of time, they are productive of positive mischief. A man fond of contention in religious things is seldom one who has much love for the practical duties of piety, or any very deep sense of the distinction between right and wrong. You will not usually look for him in the place of prayer, nor can you expect his aid in the conversion of sinners, nor will you find that he has any very strict views of religious obligation."—*Barnes.*

3. To what are "profane babblings" likened? Who are mentioned as examples? Verse 17.

NOTE.—"But from irreligious and frivolous talk hold aloof, for those who indulge in it will proceed from bad to worse in impiety, and their teaching will spread like a running sore. Hymenæus and Philetus are men of that stamp." —*Weymouth's Translation.*

Of these false teachers nothing is known beyond the mention, in the First Epistle to Timothy, of Hymenæus, who, regardless of what Paul said concerning him (1 Tim. 1:20), was apparently still continuing in his evil way. Some commentators think these men were Jews or Samaritans. Their names are probably given as examples of the teachers of error to whom Paul was referring—famous leaders, no doubt, in their erroneous forms of doctrine.

4. What false teaching was disseminated by that class represented by Hymenæus and Philetus? What influence did their teaching have upon some? Verse 18.

NOTE.—The false teaching of these men is compared to a canker, or "gangrene," margin. No man at any time can safely hold to a single error of doctrine, any more than he can safely be satisfied to have some part of his body affected by the first stage of mortification.

5. Notwithstanding the departure of some from the faith, what is true of the church of Christ? What twofold inscription is engraved upon "the foundation"? Verse 19.

NOTE.—"Is there not enough taking place about us to show us the dangers that beset our path? Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality; the sins are fast increasing which caused the judgments of God to be poured upon the earth in the Flood and in the destruction of Sodom by fire. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity." —*"Testimonies,"* vol. 5, p. 601.

6. With what words will Christ dismiss "many" "in that day"? Matt. 7:23.

NOTE.—"I never knew you." Awful words will they be in the final judgment. Jesus Christ is not the minister of sin. He came to save *from* sin, not *in* sin. He died to "redeem us from all iniquity [lawlessness, lawbreaking], and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. It cannot be too strongly emphasized that faith in Christ leads to sin cleansing, clean living, and righteous doing.

7. With what figure did Paul illustrate the different kinds of leaders and members always to be found in the church? 2 Tim. 2:20.

NOTE.—"Here the apostle carries on the allusion introduced in the preceding verse. As the foundation of God refers to God's building, namely, the whole system of Christianity, so here the great house is to be understood of the same; and the different kinds of vessels mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus there were vessels of gold and silver—eminent, holy, sincere, and useful teachers and members; and also vessels of wood and of earth—false and heretical teachers, such as Hymenæus and Philetus, and their followers. There are also in such houses vessels employed, some in a more honorable, others in a less honorable, office." —*Adam Clarke.*

8. If one would "be a vessel unto honor," "meet for the Master's use," what must he do? Verse 21.

9. From what was Timothy to flee or turn away? For what was he to strive? In company with whom? Verse 22.

10. What should be avoided? Why? Verse 23.

11. What attitude should a servant of God at all times manifest toward others? Verse 24.

12. In what spirit should he correct the errors of opponents? With what hope? Verses 25, 26.

"THE great work of life is character building; and a knowledge of God is the foundation of all true education. To impart this knowledge, and to mold the character in harmony with it, should be the object of the teacher's work. The law of God is a reflection of His character. Hence the psalmist says, 'All Thy commandments are righteousness;' and 'through Thy precepts I get understanding.' God has revealed Himself to us in His word and in the works of creation. Through the volume of inspiration and the books of nature, we are to obtain a knowledge of God."—*"Patriarchs and Prophets,"* p. 596.

Lesson 12—June 23, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Sin and Error of the Last Days

LESSON SCRIPTURE: 2 Timothy 3.

MEMORY VERSE: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:16, 17.

THE LESSON

1. What warning does Paul give concerning the last days? 2 Tim. 3:1.

2. What are some of the characteristics of those living just before the second coming of Christ? Verse 2.

NOTE.—"All these evils are to manifest themselves among church members, professed Christians. They have 'a form of godliness,' but deny 'the power thereof;' they 'keep up a make-believe of piety, and yet live in defiance of its power;' they 'keep up a form of religion,' yet 'they will have nothing to do with it as a force;' they have 'an appearance of religion, while denying its power;' they keep up 'the forms of religion,' while 'resisting its influence.' . . .

"The passage quoted, 2 Timothy 3:1-5, . . . is God's own photograph of religious conditions which were to prevail in 'the last days.' That it is a good likeness can be readily seen by a comparison of religious conditions with its clear statements."—*"The Return of Jesus," C. B. Haynes,* p. 193.

3. What further characterization is given of people of the last days? Upon what are their affections really centered? Verses 3, 4.

NOTE.—"Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith."—*"Testimonies,"* vol. 2, pp. 441, 442.

4. What contradictory attitude toward religion is adopted by these so-called Christians? What course toward them should be taken by the true believer? Verse 5.

NOTE.—The catalogue begins with "lovers of their own selves," that vice

which excludes all love for others; it closes with "lovers of pleasures," such extreme worldliness that it shuts out all love of God. "Having a form of godliness, but denying the power thereof." Such men and women keep up a show of observing the outward forms of religion, but renounce its power and its influence over the heart and the life. They openly deny the guidance of a spiritual power in their lives. Although wearing the uniform of Christ, they dishonor His name, and do the gravest injury to His cause.

5. What illustration is furnished of the life and work of these hypocritical professors of religion? Verse 6.

6. Although always learning, what inability was manifest? Verse 7.

NOTE.—"That some of these false teachers laid claim to occult arts, to a knowledge of magic and sorcery, is clear from the statement contained in the next verse, where certain sorcerers of the time of Moses are compared to them." —*C. J. Ellicott.*

7. With whom were false teachers compared? How did they relate themselves to the truth? Why? Verse 8.

NOTE.—The names of Jannes and Jambres are not mentioned elsewhere in the Bible. They are supposed to be two of the magicians mentioned in Exodus as opposing their miracles to those of Moses and Aaron. "The point of the remark of the apostle here, is, that they resisted Moses by attempting to imitate his miracles, thus neutralizing the evidence that he was sent from God. In like manner, the persons here referred to, opposed the progress of the gospel by setting up a similar claim to that of the apostles; by pretending to have as much authority as they had; and by thus neutralizing the claims of the true religion, and leading off weak-minded persons from the truth. This is often the most dangerous kind of opposition that is made to religion."—*Barnes.*

8. What reassuring statement is added? Verse 9.

9. What had Timothy had opportunity to observe? From what source had help come to Paul? Verses 10, 11.

10. What is the common heritage of the godly? Verse 12.

NOTE.—Concerning the final conflict between the truth and its enemies, Mrs. E. G. White says: "Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, 'All that will live godly in Christ Jesus shall suffer persecution.' As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed."—*"The Great Controversy,"* pp. 607, 608.

11. In what words does the apostle indicate that we cannot expect the world's conversion? Verse 13.

NOTE.—The idea that the world is growing better and better as the years pass has become deeply intrenched in the hearts of those who believe that

gradually the world will be converted and the millennium ushered in. Pleasing as this doctrine may be, "it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world; that 'evil men and seducers shall wax worse and worse;' that 'in the last days perilous times shall come;' and that the kingdom of darkness shall continue until the advent of the Lord, and shall be consumed with the spirit of His mouth, and be destroyed with the brightness of His coming."—*Id.*, p. 321.

12. To what was Timothy to cling? What two facts was he to remember? In contrast with all other writings, what power is possessed by the Holy Scriptures? Verses 14, 15.

13. From what divine source does all Scripture come? For what is it profitable? Verse 16.

NOTE.—"It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea. Such study has vivifying power. The mind and heart acquire new strength, new life."—*"Education,"* p. 171.

14. For what purpose are the Holy Scriptures given? Verse 17.

NOTES.—"That the man of God may be perfect." "The object is not merely to convince and to convert him; it is to furnish all the instruction needful for his entire perfection. . . . There is no deficiency in the Bible for man in any of the situations in which he may be placed in life; and the whole tendency of the book is to make him who will put himself fairly under its instructions, absolutely perfect."—*Barnes.*

"This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace."—*"Mount of Blessing,"* p. 116.

THIRTEENTH SABBATH OFFERING

June 30, 1934

South and West China

Make the Thirteenth Sabbath Dollar Day in your school. If all Sabbath schools in North America would give as many dollars as there are church members, South and West China would have a generous "overflow" this quarter. Lift mightily that this goal may be reached.

Lesson 13—June 30, 1934

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

A Solemn Charge; Paul's Work Ended

LESSON SCRIPTURE: 2 Timothy 4.

MEMORY VERSE: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

THE LESSON

1. In the presence of whom was Timothy given his charge? To what awful occasion are all men moving? 2 Tim. 4:1.

NOTE.—"This solemn charge to one so zealous and faithful as was Timothy, is a strong testimony to the importance and responsibility of the work of the gospel minister. Summoning Timothy before the bar of God, Paul bids him preach the word, not the sayings and customs of men; to be ready to witness for God whenever opportunity should present itself,—before large congregations and private circles, by the way and at the fireside, to friends and to enemies, whether in safety or exposed to hardship and peril, reproach and loss." —*"Gospel Workers,"* p. 30.

2. What further instruction is given? Verse 2.

NOTE.—"To hate and reprove sin, and at the same time to show pity and tenderness for the sinner, is a difficult achievement. The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin, and the more decided our disapproval of it. We must guard against undue severity toward the wrongdoer; but we must also be careful not to lose sight of the exceeding sinfulness of sin. There is need of showing Christlike patience and love for the erring one, but there is also danger of showing so great toleration for his error that he will look upon himself as undeserving of reproof, and will reject it as uncalled for and unjust."—*Id.*, pp. 30, 31.

3. To what time did Paul point? What kind of teachers will men choose? Why? With what result? Verses 3, 4.

NOTE.—"The apostle Paul declared, looking down to the last days, 'The time will come when they will not endure sound doctrine.' That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love."—*"The Great Controversy,"* pp. 594, 595.

4. What further counsel did the apostle give? Verse 5.

5. Of what imminent event was Paul aware? What was his attitude toward it? Verse 6.

6. What triumphant declaration did the apostle make? Verse 7.

NOTE.—"Well-nigh a score of centuries have passed since Paul the Aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy."—*"Acts of the Apostles,"* p. 513.

7. To what reward did Paul look forward? From whom would he receive it? Who also would share the reward? Verse 8.

8. What request was made of Timothy? What is said of Demas? Of Tychicus? Verses 9, 10, 12.

9. Who only was with Paul? Whom else did the apostle wish to see? Verse 11.

NOTE.—This Mark is doubtless John Mark, the evangelist, who was son of the sister of Barnabas, and author of the Gospel which bears his name. John Mark started with Paul and Barnabas upon the apostle's first missionary journey (Acts 12:25), but on their second journey to visit the churches and preach the word, Paul refused to take him, evidently because he felt that the young man had not been sufficiently zealous for the work of the gospel in the face of hardships, trials, and persecutions which had befallen them. The brief record is that on that occasion John Mark "went not with them to the work." Acts 15:38.

As a result of this difference in viewpoint, Barnabas took Mark, his sister's son, while Paul chose Silas for his companion, thus forming two evangelistic teams instead of one. This doubtless was one of the circumstances of which Paul could afterwards say, "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

How refreshing to find in Paul's last epistle, when he is about to give his life for his faith, this testimony concerning Mark that "he is profitable to me for the ministry." And what an encouragement to all Christian youth who know God has called them to do a special work for Him, to press on with confidence and zeal.

10. For what things did the aged prisoner have need? Verse 13.

11. Who is next mentioned in this letter? For what is he remembered? According to what would he be rewarded? What indicates that he was still an enemy of the truth? Verses 14, 15. (See Acts 19:33, 34.)

NOTE.—Commenting on the demonstration that took place in the city of Ephesus when Paul once visited there, Mrs. E. G. White says: "The tumult in the theater was continually increasing. . . . The fact that Paul and some of his companions were of Hebrew extraction, made the Jews anxious to show plainly that they were not sympathizers with him and his work. They therefore brought forward one of their own number to set the matter before the people. The speaker chosen was Alexander, one of the craftsmen, a copper-

smith, to whom Paul afterwards referred as having done him much evil. Alexander was a man of considerable ability, and he bent all his energies to direct the wrath of the people exclusively against Paul and his companions." —*"The Acts of the Apostles,"* p. 294.

12. What account does Paul give of his first defense? What hope did he express? Verse 16.

NOTE.—"Among the Greeks and Romans it was customary to allow an accused person the privilege of employing an advocate to plead in his behalf before courts of justice. . . . But when Paul was summoned before Nero, no man ventured to act as his counsel or advocate; no friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense. Among the Christians at Rome, there was not one who came forward to stand by him in that trying hour. The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. 'At my first answer,' the apostle wrote, 'no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.' " —*Id.*, pp. 492, 493.

13. Though human help failed, what company and support did Paul enjoy? To what end? What deliverance was his? Verse 17.

NOTE.—"Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterwards gladly followed its rays. The truths spoken on that day were destined to shake nations, and to live through all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave.

"Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe restrained for a time his bloodthirsty spirit.

"For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God."—*Id.*, pp. 495, 496.

14. What triumphant words did the aged prisoner next record? Verse 18.

15. In conclusion, to whom is reference made? Verses 19, 20.

16. What wish did Paul express a second time? Who sent greetings? Verse 21.

17. With what words does the author conclude his second letter to Timothy and his final epistle? Verse 22.

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