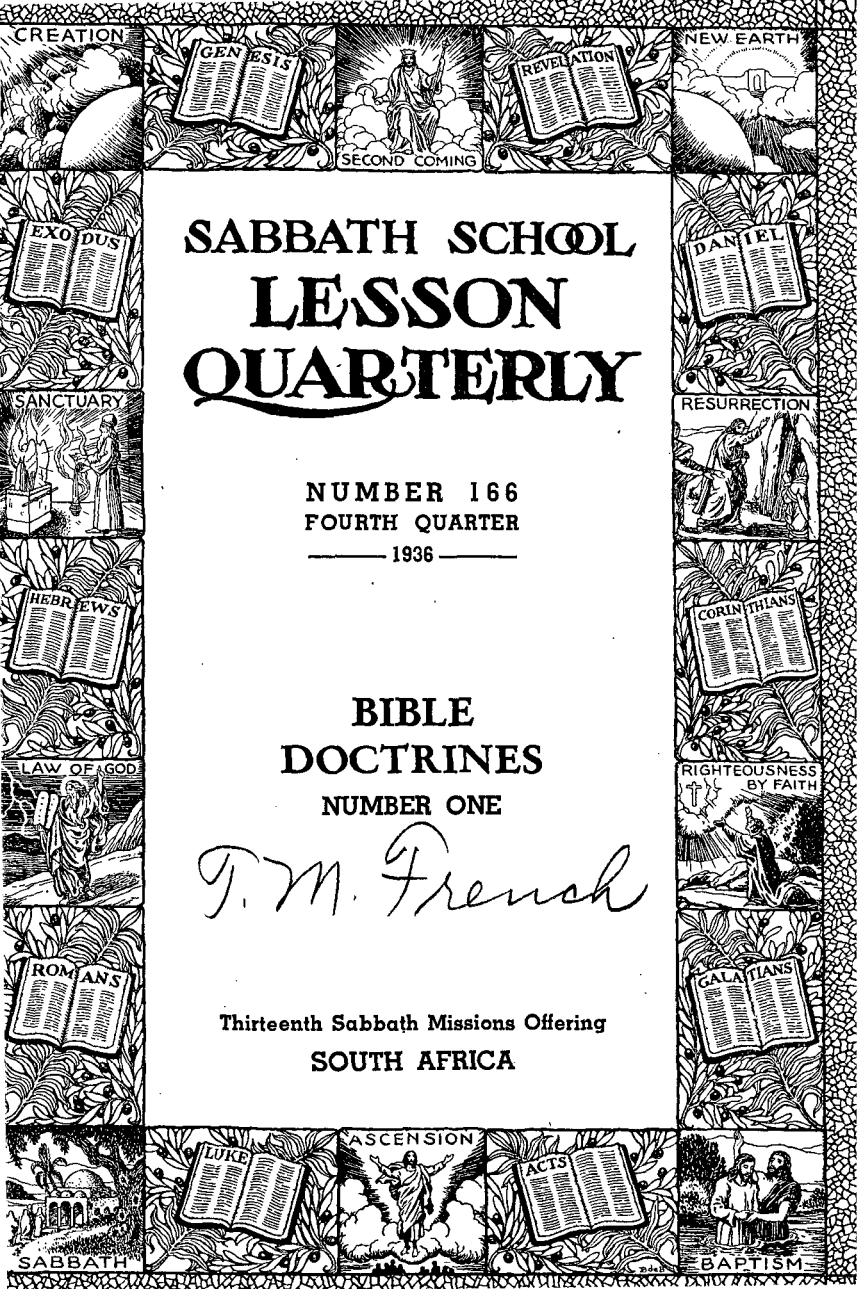


SABBATH SCHOOL LESSON QUARTERLY

NUMBER 166
FOURTH QUARTER
1936

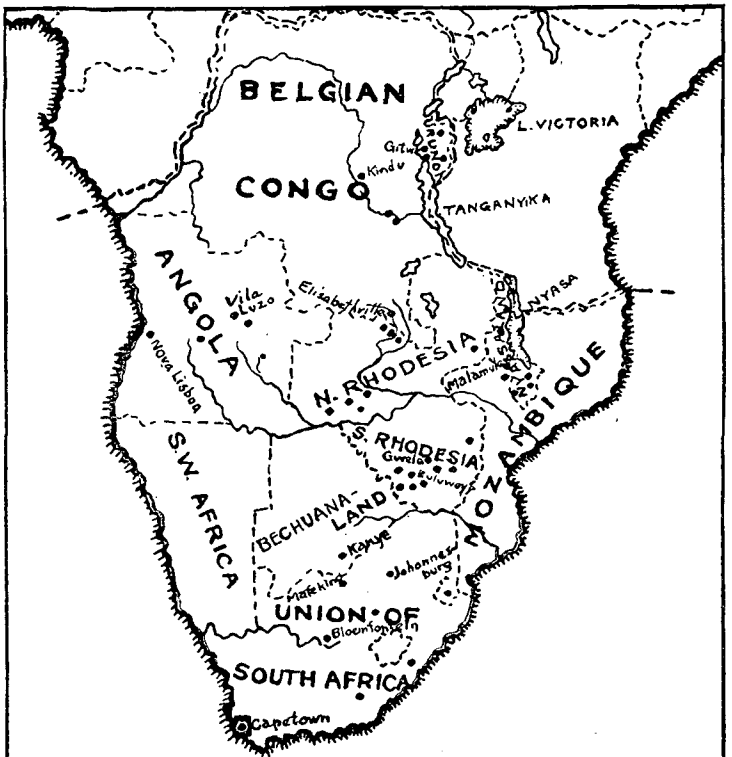
BIBLE DOCTRINES

NUMBER ONE

T. M. French

Thirteenth Sabbath Missions Offering

SOUTH AFRICA



SOUTHERN AFRICAN DIVISION CONFERENCE

PRINCIPAL STATIONS • DIVISION HEADQ'TS ◘

OVERFLOWS TO SOUTHERN AFRICAN DIVISION

(Not previously reported in Quarterly)

1928—$27,754.31. Used as follows:

Angola Union, Mission Site, Quilengue	$3,120.00
Central African Union, Gitwe, Ruanda Station	3,120.00
Zambezi Union, Katima and Chimpempe Missions	3,475.00
Congo Union, Kirundu Station	3,120.00
Southeast African Union	3,120.00
South African Union	3,120.00
Administration Building, Helderberg College	9,600.00

1931—$1,000.00. (Report as to use not received.)

1935—$2,424.80. Used as follows:

Barotseland Hospital	$1,212.40
Mwami Mission Church, Nyasaland	1,212.40

Southern Africa has in the past benefited liberally from overflow funds; but perhaps no field has more open doors, or is seeing more definite results. Another good overflow this quarter should be our goal.

SABBATH SCHOOL LESSON QUARTERLY

BIBLE DOCTRINES

Introduction

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.'" John 1:14. . . .

"In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. 'Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' 2 Tim. 3:16, 17, Revised Version.

"Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word."—*"The Great Controversy," pp. v-vii.*

A New Feature

In response to earnest requests from the field, we are adding a new feature to the series of lessons on Bible Doctrines. It is a very brief outline of the subject which may be of help to those who desire to pass on the truths of the lesson to neighbors or friends. The outline is not an addition to the lessons. No new texts are given. The lesson is complete without the outline, and should receive careful study by all. The points of the lesson with a few of the texts, are given in outline form for the benefit of any who wish to rearrange the lesson into a Bible Reading. Some, doubtless, will prefer to use the lesson as a whole, in missionary work.

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Lesson 1 for October 3, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

God's Word—Its Origin, Inspiration, and Purpose

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.

STUDY HELP: "The Great Controversy," Introduction, pp. v-viii.

Origin of the Scriptures

1. After the entrance of sin, how did God speak to the ancient fathers? Heb. 1:1.

NOTE.—In man's innocence in Eden, God spoke with him face to face; but since sin entered God has sent His messages through chosen men.

2. What simple term does our Lord use for the entire Old Testament? What importance did He attach to these writings? John 5:39.

NOTE.—"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years, from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*"The Great Controversy," Introduction, p. v.*

"Before the oldest of the world's poets had sung, the shepherd of Midian [Moses] recorded those words of God to Job."—*"Education," p. 159.*

It is conclusive that our Lord accepted the canon of the Old Testament, as collected and compiled by Ezra, Nehemiah, and others,—for He cited these writings as of divine origin.

3. What three groups of the Old Testament does the Saviour recognize? Luke 24:44.

4. Who is prominently mentioned among Old Testament writers? Luke 16:31; 24:27.

5. Through whom did God give the law? John 1:17; 7:19; Matt. 8:4.

6. Who of the prophets is especially mentioned by our Saviour? Matt. 24:15.

7. From whose writings did Christ and the apostles frequently quote? Luke 20:42, 43; Acts 1:20; 13:33.

8. What did Jesus say would enable the apostolic teachers and writers to testify accurately concerning Himself? John 14:26.

NOTE.—The Holy Spirit brought to mind the sayings and miracles of our Lord with accuracy, that succeeding generations might have the testimony of

the four Gospels—Matthew, Mark, Luke, and John. Although guided by the Holy Spirit, the writers of these four books did not always record identically the same things; but even in this is evidence of genuine testimony. If four witnesses in court were to tell the same story, word for word, their testimony would doubtless be questioned, if not rejected, as having been agreed upon beforehand. But testimony given from different viewpoints, as well as observation, yet agreeing in substance, bears the stamp of genuineness.

9. With what did Peter class the epistles of Paul? 2 Peter 3:15, 16.

NOTE.—While Peter knew that Paul had written some things hard to understand, yet he recognized his epistles as from God, and classed them among the "other scriptures," placing them on an equality with the Hebrew Scriptures; for the wresting of these writings, Scriptures, would result in final destruction.

10. What did John say concerning any attempt to change the Revelation? Rev. 22:18, 19.

Inspiration of the Word

11. How did Paul say the Scriptures were given? 2 Tim. 3:16.

12. How did Peter state this same truth? 2 Peter 1:21.

13. Through whom has the Father spoken to us? Heb. 1:1, 2.

14. Apart from this direct testimony of the word, what evidence have believers of its claims? 1 John 5:10.

NOTE.—The one who has by faith claimed the promises of the word "hath the witness in himself." He experiences the peace of sins forgiven; the marvelous transformation of heart and life are his; and he comes to know the fellowship of the Spirit, of Christ, and the Father through its heaven-sent messages.

God's Purpose in Giving His Word

15. What are the Scriptures able to do for us through faith in Christ? 2 Tim. 3:15.

16. State four specific things for which the word is profitable. Verses 16, 17.

NOTE.—The first mentioned is doctrine. What is doctrine as here used? It is what the Scriptures teach on a given subject. It is because of what the Bible teaches concerning God that our conception of the Deity differs from Hindu pantheism, African heathenism, and from eastern Buddhism. Bible doctrine reveals the personal God and our relationship to Him as our Father. It makes known His divine attributes—love, mercy, truth, and justice. Were it not for the doctrines concerning God, redemption through Christ, the ministration of our Lord, the eternal law, the nature of man, the future inheritance, we might be steeped in heathen superstition, and ruled by fear. How we should treasure the great truths of the word—the doctrines!

17. What two objectives does the psalmist say the word will accomplish? Ps. 119:9, 11.

18. By what should all doctrines be tested? Isa. 8:20.

NOTE.—"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the

standard by which all teaching and experience must be tested. . . . Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin."—*"The Great Controversy," Introduction, p. vii.*

19. How are spiritual growth and prosperity assured? Ps. 1:2, 3; John 6:63.

Lesson Outline

[Many persons have vague ideas of the origin of the Scriptures. To give a reading to neighbors, embracing the four general topics in this outline, might attract the attention of some who would like to know more about the Book—the Holy Scriptures.]

I. Origin of the Scriptures.
   1. God communicated with man,—
      a. In Eden, face to face.
      b. Through prophets and messengers.
      c. Through teachers and writers from Moses to John.
      d. Through His Son.
   2. Jesus cited many Old Testament scriptures.
   3. The aid of the Holy Spirit.
   4. Peter recognizes Paul's writings as inspired.
   5. John's testimony concerning the Revelation.

II. How the Scriptures Were Inspired. 2 Peter 1:21.
   1. God spoke through the prophets.
   2. Having the witness of the truth in one's self.

III. Four Things for Which the Inspired Word Is Profitable. 2 Tim. 3:16.

IV. Results of Taking Heed to the Word. John 6:63; Ps. 1:1-3.

Lesson 2 for October 10, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

God's Word—Its Scope, Its Study, Its Power

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.
STUDY HELP: "The Great Controversy," pp. 598-602.

Scope of Scriptural Teaching

1. What is the word of God declared to be? John 17:17; Dan. 10:21.

NOTE.—"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently,

weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."—*"The Great Controversy," p. 598.*

"Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables."—*"Testimonies," vol. 8, p. 294.*

2. What should be our attitude toward human tradition? Col. 2:8.

NOTE.—The following extract from the Protest of the Princes sets forth the Protestant position concerning the true authority in spiritual things:

"There is no sure doctrine but such as is conformable to the word of God. . . . The Lord forbids the teaching of any other doctrine. . . . The Holy Scriptures ought to be explained by other and clearer texts; . . . this holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness. We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us." —*"History of the Reformation," D'Aubigné, Vol. IV, p. 75. Cited in "The Great Controversy," p. 203.*

3. What perfect rule of life is contained in the Scriptures? Ex. 20: 3-17; James 2:10-12.

4. What feature of the Scriptures did the Saviour especially emphasize? Luke 24:25, 27.

NOTE.—While the Saviour at a later time showed to His disciples His scarred hands, feet, and side as proof of His resurrection, He first of all directed the minds of these two to something even more trustworthy than sight—the prophecies. 2 Peter 1:19. Christ later said to Thomas, after showing him His hands and feet, "Blessed are they that have not seen, and yet have believed." John 20:29. So God has provided us with an unfailing basis of faith—prophecy. How earnestly we should study the word of prophecy! and how joyfully we should treasure this phase of the word!

How the Bible Should Be Studied

5. What was Timothy exhorted to do? 2 Tim. 2:15.

NOTE.—"To skim over the surface [of the Bible] will do little good. Thoughtful investigation and earnest, taxing study are required to comprehend it. There are truths in the word which are like veins of precious ore concealed beneath the surface. By digging for them, as the man digs for gold and silver, the hidden treasures are discovered."—*"Fundamentals of Christian Education," p. 390.*

6. How did the Bereans study the word? Acts 17:11.

NOTE.—"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.*

7. What method did the apostles employ in scriptural study? 1 Cor. 2:13.

NOTE.—Topical study is interesting and profitable. To search out the texts bearing on a single subject gives a clear understanding of Bible doctrine. It is remarkable what unanimity there is in scriptural teaching. Our safety in scriptural interpretation is in comparing scripture with scripture until a clear understanding of truth is obtained.

8. How are the things of God discerned? 1 Cor. 2:14, 15.

9. Who is the effectual teacher of truth? What promise was made concerning Him? John 16:13; 14:26.

10. On what condition may we understand the truths of the word? John 7:17; 8:43, 47.

NOTE.—"One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness."—*"The Great Controversy," p. 599.*

We have noted the verse-by-verse and the topical method of study. There is much benefit also in book study of the Bible. To read an entire book through without thought of chapters or verses (which are man's devices for reference purposes) gives one a comprehension of the message and its purpose, which is very essential to a further more minute and comparative study.

Power of the Word

11. By what agencies were the heavens and the earth created? Ps. 33:6, 9; Gen. 1:1, 3, 6, 9.

12. In what experiences was this same power manifested through the words of Christ? Matt. 8:8, 13; Luke 5:12, 13, 18-25.

13. How is the new birth accomplished? 1 Peter 1:23; John 3:5.

14. By what does the child of God grow? 1 Peter 2:2; Eph. 4:14, 15.

15. Through what means may the Christian overcome? How was this exemplified in the life of Christ? 2 Peter 1:4; Luke 4:4, 8, 12, 13.

Lesson Outline

[As a Bible reading, Lesson 2 follows Lesson 1 in a very logical way. The topics suggested are well adapted, if rightly presented, to lead one to the climax of experiencing the new birth; and the way of growth in the Christian life is also made clear.]

I. Definition of Truth. John 17:17.
II. A Perfect Rule of Life. James 2:10-12.
  1. What makes worship vain.
  2. Law of God in the heart.
III. Examples for Us.
  1. Timothy.
  2. The Bereans.
  3. Method of study; proper discernment. 1 Cor. 2:14, 15.

IV. The Perfect Teacher. John 16:13-15.
   1. Condition of understanding. John 7:17.
V. Power of the Word.
   1. Creative. Ps. 33:6, 9.
   2. Illustrative instance in the work of Jesus. Matt. 8:8, 13.
   3. The new birth. 1 Peter 1:23.
   4. How growth is possible. 1 Peter 2:2.

Lesson 3 for October 17, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Godhead

MEMORY VERSE: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20.
STUDY HELP: "The Desire of Ages," pp. 668-672.

The Creator

1. In what way is the true God first brought to view in the Scriptures? Gen. 1:1.

2. In what way does Isaiah identify the true God? Isa. 42:5; 45:18.

NOTE.—In the Scriptures, God frequently identifies Himself by calling attention to His work of creation, as in the fourth commandment and elsewhere.

The Trinity

3. What three powers wrought in the work of creation? Eph. 3:9; John 1:3; Gen. 1:2.

NOTE.—These scriptures make it plain that the Father, the Son, and the Holy Spirit wrought together in creation. God "created all things by Jesus Christ," and "the Spirit of God moved upon the face of the waters" in bringing order out of chaos.

4. Since man has fallen under the power of sin, how only can he be restored? 2 Cor. 5:17; Gal. 6:15.

NOTE.—The only way man can be delivered from the bondage of sin is through a new creation.

5. What Christian ordinance represents the new creation? Rom. 6:4.

NOTE.—"Those who have been buried with Christ in baptism are to rise to newness of life, giving a living representation of the life of Christ."—*"Testimonies," vol. 9, p. 20.*

Walking in newness of life is a result of the new creation.

6. In what threefold name are Christians baptized? Matt. 28:19.

NOTE.—"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit,

at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King."—*Id., vol. 2, p. 91.*

7. What term does Paul use in speaking of God? Eph. 1:3, 17.

8. How does the Father address the Son? Heb. 1:8.

9. What is the Holy Spirit called in the Scriptures? Acts 5:3, 4; 2 Chron 15:1; Rom. 8:9.

NOTE.—It will be noticed that in Acts 5:3, Peter says, "lie to the Holy Ghost," while in verse 4, he says, "thou hast not lied unto men, but unto God," thus using the two names interchangeably. In the other references, the Holy Spirit is appropriately called "the Spirit of God." Hence in the scriptures cited in questions 7 to 9, we learn that the name God is used of the Father, of the Son, and of the Spirit—a kind of heavenly family name. These three constitute the Godhead.

10. How do the three members of the Godhead who wrought together in creation, also work together in making salvation possible? John 3:16; Gal. 1:4; Eph. 2:18.

NOTE.—Summing up these scriptures, we see that God "gave His only-begotten Son," that Jesus "gave Himself for our sins," that it was "through the eternal Spirit" (Hebrews 9:14) that Christ offered Himself to God. Thus the Father, the Son, and the Spirit are united in making salvation possible.

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption."—*"Counsels on Health," p. 222.*

11. How do the same three give effect to the plan of salvation? Rom. 8:1-3, 8-11.

NOTE.—These passages give us a marvelous picture of how the Father, the Son, and the Spirit work together in effecting our salvation. In verses 1-3, God sends the Son to condemn sin. The Spirit of life in the Son sets us free from the law of sin and death. We then walk in the Spirit. In verses 8-11, the Spirit is called both "the Spirit of God" and "the Spirit of Christ." This Spirit dwelling in us restores us to life from being "dead because of sin."

Unity of the Godhead

12. How is the work of the Son related to that of the Father? John 8:28; 5:19; 14:31.

NOTE.—Here it is twice stated that the Son can do nothing of Himself, but that He speaks what the Father gives Him to speak, does what the Father does, and obeys the Father's commands.

13. How is the work of the Spirit related to that of the Son? John 15:26; 16:13.

NOTE.—The Son sends the Spirit as His personal representative. The Spirit does not speak of Himself (that is, His own words), but what He is given to speak, calling to remembrance whatever the Son has said.

14. How is the work of the Spirit related to that of the Father? John 14:26; 15:26.

NOTE.—The Father sends the Spirit in the name of the Son, that is, as the Son's representative. The Spirit "proceedeth from the Father," to do His work in the earth.

Hence the Father sends the Spirit, and the Son sends the Spirit. The Son speaks what the Father gives Him to speak, and the Spirit speaks what the Son gives Him to speak. The Spirit is both the Spirit of God and the Spirit of Christ. How could there be more perfect accord, more complete unity?

15. How is the place of the Son in the Godhead emphasized? Col. 2:9.

16. How is the unity of the Godhead expressed? John 10:30; 14:11.

NOTE.—The Father is in the Son, and the Son is in the Father. The Spirit is "the Spirit of God" and "the Spirit of Christ." Hence all three dwell together, and the three are one.

17. How may the believer enter into this unity? Eph. 3:17; 1 John 4:15.

NOTE.—"Behold, what manner of love the Father hath bestowed upon us" in employing all the powers of the Godhead in our behalf as sinners. Nothing is left undone that could be done for our rescue from sin. Father, Son, and Holy Spirit work unceasingly and untiringly to win us from an unholy to a holy life. Their purpose is nothing short of bringing us into full unity with themselves, of adopting us into the heavenly family. Again we must exclaim, "Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the *sons of God.*" 1 John 3:1.

LESSON OUTLINE

[The Godhead is a most interesting study. All that God wishes to reveal to us should satisfy us, and we do not need to indulge in fancy or speculative theories. The lesson presents a simple chain of thought.]

I. God the Creator. Gen. 1:1.
   1. Is thus distinguished from idols.

II. The Trinity.
   1. The Father, Son, and Holy Spirit. Eph. 3:9; John 1:3; Gen. 1:2.
   2. Fallen man restored through a new creation. 2 Cor. 5:17.
      a. Ordinance representing new creation. Rom. 6:4.
      b. A threefold name. Matt. 28:19.

III. Unity of the Godhead.
   1. Relation of the Son to the Father. John 8:28.
   2. Relation of the Spirit to the Son. John 15:26.
   3. Relation of the Spirit to the Father. John 14:26.

IV. Believers May Enter Into This Unity. 1 John 4:15.

THIRTEENTH SABBATH OFFERING
December 26, 1936—To South Africa

Lesson 4 for October 24, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Deity and Pre-existence of Christ

MEMORY VERSE: "Who is the image of the invisible God, the first born of every creature: . . . and He is before all things, and by Him all things consist." Col. 1:15, 17.

STUDY HELPS: "The Desire of Ages," pp. 19-26; "The Great Controversy," p. 524.

Deity of Christ

1. Of whom was Christ begotten? Ps. 2:7; John 1:14.

2. How much was He like the Father? Heb. 1:3, first part; Col. 1:15.

NOTE.—"He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind."—*"Ministry of Healing," p. 422.*

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—*"Patriarchs and Prophets," p. 45.*

3. What did the Father call His Son? Heb. 1:8.

NOTE.—Hebrews 1:4 tells us that the Son's name, God, was "a more excellent name" than the angels received, because He obtained it "by inheritance," that is, as "heir of all things." A son is the natural heir, and when God made Christ His heir, He recognized His sonship. This is why the Son bore the same name as His Father.

4. When Jesus was born in the flesh, by what name was He called? Matt. 1:23.

NOTE.—Here again the Son is called by the Father's name, "God." This is because He "was God." John 1:1.

5. How does Paul affirm the deity of the Son? 1 Tim. 3:16, middle part.

NOTE.—Paul's language is equivalent to John's when the latter says, "The Word was made flesh." John 1:14. He affirms that the Jesus who was "born of a woman" was really God.

6. What public announcement of His Son's deity did the Father make on two different occasions? Matt. 3:17; 17:5.

7. What testimony concerning His deity did Christ Himself give? John 16:27, 28; 8:58.

NOTE.—The direct statement of Jesus, "I came forth from the Father," reads literally, "I came out of the Father." Putting with this, His testimony in John 10:38, "The Father is in Me, and I in Him," we have His personal witness that He truly was "begotten of the Father," as John says in 1:14.

Pre-existence of Christ

8. What is the source of the Son's life? John 5:26.

NOTE.—It is plain that the Son possesses the same kind of life as the Father —called here "life in Himself."

9. What kind of life does the Son possess? 1 John 5:11, 20.

10. When does the prophet say the life of the Son began? Micah 5:2, margin.

NOTE.—While we cannot comprehend eternity—without beginning and without ending—yet it is clearly affirmed here that the life which Christ possesses is "from the days of eternity."

11. What testimony does Jesus Himself bear concerning His existence before creation? John 17:5.

12. What testimony to the same thing do Paul and Peter bear? Eph. 1:4; 1 Peter 1:20.

13. What outstanding proof of the pre-existence of Christ does the work of creation give? Col. 1:16, 17.

NOTE.—Cumulative evidence that the Son existed with the Father before creation is abundant in the Scriptures. In the few passages we have studied here, we find that Christ was with the Father "before the world was," "from the days of eternity," "before the foundation of the world," "before all things." He was therefore no part of creation, but was "begotten of the Father" in the days of eternity, and was very God Himself.

Sinner's Access to Eternal Life

14. Is it possible for the sinner to have access to the eternal life that is in the Son? 1 John 5:11.

NOTE.—Thank God, eternal life is available to the sinner, but only as a *gift*. When God gave His only-begotten Son, He gave all that was in the Son—life, truth, and the way of obtaining life.

15. Is there any other way of obtaining life? Verse 12.

16. How certain is it that we may have eternal life? Verse 13.

NOTE.—When we "believe on the name of the Son of God," as twice stated in verse 13, we may *know*, beyond all doubt that "he that hath the Son *hath life*"—eternal life.

17. How did Jesus make this truth sure in His prayer? John 17:5.

NOTE.—The teaching of the scriptures in this lesson is little short of overwhelming in its marvelous meaning to us in the personal life. The Lord Jesus Christ, the Son of God, and God Himself, who existed with the Father "from the days of eternity," who made the world and all things therein—even this Jesus "gave Himself for our sins," and by believing on the name of this Son of God, we obtain the gift of eternal life, and may share it with Him throughout the eternal ages, world without end.

LESSON OUTLINE

["The great work of opening the Bible from house to house in Bible readings gives an added importance to the Sabbath school work, and makes it evident that the

teachers in the schools should be consecrated men and women, who understand the Scriptures, and can rightly divide the word of truth."—*"Testimonies on Sabbath School Work," p. 29.*]

I. Christ Begotten of the Father. Ps. 2:7.
   1. Like the Father.
   2. Is called "God." Heb. 1:8.

II. Pre-existence of Christ.
   1. Source of the Son's life. John 5:26.
   2. Existed before the world was. John 17:5.

III. The Sinner May Have Eternal Life. 1 John 5:11-13.

Lesson 5 for October 31, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Origin of Evil

MEMORY VERSE: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

STUDY HELPS: "Patriarchs and Prophets," pp. 33-43; "The Great Controversy," pp. 492-504.

Lucifer—His Nature and Position in Heaven

1. What is the meaning of the name Lucifer? Whence did he fall? Isa. 14:12.

NOTE.—The word Lucifer itself means "light-bearer." The original means "shining one." The Septuagint renders it "morning star." Our version translates it well, "son of the morning."

2. What was the cause of Lucifer's fall? Isa. 14:13-15.

NOTE.—"Little by little, Lucifer came to indulge a desire for self-exaltation. 'Thou hast set thine heart as the heart of God'. . . . Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield."—*"The Great Controversy," p. 494.*

3. Under the name "king of Tyrus," what is said of Lucifer's original nature? Why can this text not consistently refer to the king of Tyre reigning at that time? Ezek. 28:12, 13.

NOTE.—When Lucifer was created, he was perfect. It was his own course in evil that made him a devil.

The king here referred to had been in Eden,—the garden or paradise of God. This certainly could not have been said of the literal king of Tyre; but, on the contrary, it can be said of Lucifer.

There are several references in the spirit of prophecy to Ezekiel 28:11-17, and in each of them application is made to Lucifer. See "Patriarchs and

Prophets," page 35, "The Great Controversy," page 494, "Counsels to Teachers," page 27, and "The Desire of Ages," page 758.

4. What position did Lucifer hold in heaven? Verse 14.

NOTE.—In the typical sanctuary service the ark was in the holy of holies. Above the ark were two cherubim, or angels, covering the ark with their wings. Between the cherubim was the Shekinah, the visible manifestation of God's glory. Reasoning from this representation, we would conclude that Lucifer was one of the angels that stood in the very presence of God in heaven.

5. How did Lucifer come into existence? What evidence is given that the angels are personal beings? Ezek. 28:15; Gen. 19:1-3.

NOTE.—"I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil." —*"Early Writings," p. 152.*

Lucifer's Fall

6. Who was the originator of sin? How did he carry on his work against God? John 8:44.

NOTE.—"Sin originated with him, who, next to Christ, had been most honored of God." "Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. . . . All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command."—*"The Great Controversy," pp. 493, 495, 496.*

7. Under whom were the forces of heaven aligned? Rev. 12:7.

8. Where were Satan and his angels cast? Rev. 12:9; Luke 10:18.

NOTE.—The picture is complete. Satan leading his angels, Michael (Christ) and His angels defending the honor of God. The result could not be otherwise. Satan and his angels were cast out of heaven.

9. Why did not God destroy the devil?

ANSWER.—"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated."—*"Patriarchs and Prophets," p. 42.*

Satan's Supremacy of the Earth

10. What term, or title, did our Saviour apply to Satan? John 14:30; 12:31.

11. When and how did Satan lay claim to this position? On what grounds did he base his claim? Luke 4:5-7.

NOTE.—"When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son."—*"The Desire of Ages," p. 129.*

12. How did Jesus contest the adversary's claim? Luke 11:18-20.

13. How was the great deceiver unmasked? John 12:31, 32.

NOTE.—"Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles."

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken."—*Id., pp. 758, 761.*

The Work of Satan

14. In what guise does Satan work in this earth? Rev. 12:9; 2 Cor. 11:14.

NOTE.—Many are the deceptions which Satan, the adversary, has used in gaining control of men's minds. He spreads abroad today the idea that he does not exist—except in the imaginations of the mind. He deceives others by masquerading under the guise of the spirits of the dead.

15. What is the adversary ever seeking to do? 1 Peter 5:8.

16. Through what means does he work? 1 Peter 2:11; 1 John 2:15-17.

NOTE.—"In all ages, temptations appealing to the physical nature [appetite and passion] have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. . . . Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God."—*Id., p. 122.*

17. What cheering assurance does Christ give to His disciples? John 16:33.

NOTE.—We contend with a defeated foe. The consciousness of his defeat by the Man Christ Jesus, weakens Satan's courage. Jesus has conquered the foe, and by making Him our strength, His victory may be ours. Christ will make us more than conquerors. Rom. 8:33-37.

LESSON OUTLINE

[Perhaps no subject is of greater interest to those who are unfamiliar with the Bible than the topic considered in this lesson. A fascinating story is that of Lucifer.

Our connection with the Lord depends upon our understanding of the way sin originated, how it is yet promoted by the first sinner, and the final outcome of it all.]

I. The Beginning of Sin.
   1. Lucifer created.
   2. His appearance; his nature.
   3. Lucifer's position in heaven. Ezek. 28:14.
   4. Angels connected with the ark in the typical sanctuary.
   5. Angels created beings.

II. Lucifer's Fall. Ezek. 28:17.
   1. How rebellion spread. John 8:44.
   2. Warfare in heaven. Rev. 12:7.
   3. Lucifer (Satan) and his angels cast out.

III. The "Prince of This world." John 14:30.
   1. Satan claims the title. Luke 4:5-7.
   2. His claim contested.
   3. His method of work: 1 John 2:15-17.
      a. His purpose.
      b. His weapons.

IV. Victory Over Satan Possible. John 16:33.

Lesson 6 for November 7, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Creation the Direct Act of God

MEMORY VERSE: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6-9.

STUDY HELP: "Patriarchs and Prophets," pp. 44-51, 111-116.

Creation the Direct Act of God

1. How do the Scriptures account for this earth's existence? Gen. 1:1; John 1:1-3, 14; Heb. 1:2.

NOTE.—Repeatedly Bible writers ascribe creation to an act of God. To deny this truth does not merely involve the rejection of Genesis, chapters one and two, but a denial of the entire Bible and of its Author.

2. What Bible statements tell how the world was created? Heb. 11:3; Ps. 33:6, 9.

NOTE.—We know from the record in Genesis that there were stages in the process of creation day by day, and the Bible is equally clear that the material out of which the world was formed was spoken into existence by God.

3. How long was God in creating the heaven and the earth? Ex. 20:11; 31:17.

NOTE.—The word "day" in these scriptures is exactly the same as used in scores of other places in the Old Testament, for a twenty-four-hour period.

"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh God rested, and He then blessed this day and set it apart as a day of rest for man."—*"Patriarchs and Prophets," p. 111.*

4. What memorial of creation has existed from the earliest times? Ex. 20:8-11.

NOTE.—The Sabbath comes to us only through the creation week. This weekly division of time is not governed by the stars in their courses, by the moon, the sun, or any of the heavenly bodies. God set the Sabbath apart as a day of sacred rest, and as such it has come down to us through the ages, preserved by Providence against the onslaught of the enemies of God's law. It is clearly traceable in the languages of the most ancient people.

5. What law of nature was established at creation? Gen. 1:11, 12, 21.

NOTE.—"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.' "—*Id., p. 45.*

6. By whom do all things consist? Col. 1:16, 17.

NOTE.—"God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law."—*Id., p. 52.* By the laws which He has established, all nature continues as God made it. The curse which came upon the earth after man's transgression, while it brought death to all that dwelt upon the earth, did not alter the law of divine maintenance of all life. The laws of God as expressed in nature still continue to operate, else death would instantly bring to an end all that lives upon the earth.

Creation Days Literal

7. In what simple words do the Scriptures describe the creation days? Gen. 1:5, last part; 8, 13, 19, 23, 31.

8. What names were given to the evening and the morning? Verse 5, first part.

9. What great lights did God create to rule the day and the night? Verses 14-18.

NOTE.—"The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed."—*Id., p. 112.*

A Finished Work

10. How does God describe His finished work? Gen. 1:31.

NOTE.—"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God."—*Id., p. 44.*

11. When was the work of God in creating the world finished? Heb. 4:3, 4; Gen. 1:1.

NOTE.—"As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world.' But His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom 'we live, and move, and have our being.' It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens."—*Id., p. 115.* (See Isa. 40:26.)

12. As the result of sin, what came upon the world? Gen. 3:17-19.

NOTE.—"From that time the race would be afflicted by Satan's temptations. Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death. Under the curse of sin, all nature was to witness to man of the character and results of rebellion against God. . . . So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree."—*Id., pp. 59, 60.*

Mankind was now subject to the "law of sin and death." (Rom. 8:2.) The earth and all that was therein would "wax old as doth a garment." (Heb. 1:10-12.) Yet God's love and mercy would follow His creatures, wooing them back to Himself.

13. Though sin has entered and marred the earth, for what may man hope? Isa. 65:17; 2 Peter 3:13; Rev. 21:5.

NOTE.—"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are everflowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed

of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*"The Great Controversy," p. 675.*

14. How will creation be commemorated in the new earth? Isa. 66:22, 23.

NOTE.—"God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever."—*"Testimonies," vol. 6, p. 368.*

LESSON OUTLINE

[The need for the truths in this lesson to be widely disseminated is apparent. "Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions."—*"Patriarchs and Prophets," pp. 44, 45.*]

I. The Bible Account of Creation. Gen. 1:1.
   1. God spoke. Ps. 33:6, 9.
   2. How long was God in creating the heavens and the earth? Ex. 20:11.
   3. A twenty-four-hour period.
   4. A memorial of creation. Ex. 20:8-11.
   5. A law of nature established. Gen. 1:11, 12.

II. A Finished Work. Gen. 1:31.
   1. The creation of the world finished. Heb. 4:3, 4.

III. The Hope of Mankind. Isa. 65:17.

IV. Creation Will Be Commemorated.

Lesson 7 for November 14, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Creation and Fall of Man

MEMORY VERSE: "So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27.
STUDY HELP: "Patriarchs and Prophets," pp. 45-62.

Creation of Man

1. When was man created? Gen. 1:27, 31, last part.

NOTE.—Man was created on the sixth day of the first week of this world's existence. He was a product of creation, not of evolution through a long process.

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—*"Patriarchs and Prophets," p. 45.*

2. Out of what did God form man? Gen. 2:7; 3:19, last part.

NOTE.—God made man from the dust of the earth, which He had already created. Into man God breathed the breath of life, and man became a living soul.

3. How was the woman formed? What lesson of equality and oneness may we draw from this? Gen. 2:20-24; Eph. 5:28, 29.

NOTE.—"God Himself gave Adam a companion. He provided 'an help meet for him,'—a helper corresponding to him,—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation."—*"Patriarchs and Prophets," p. 46.*

4. Upon what were Adam and Eve continually dependent for life? Gen. 3:22, 23.

NOTE.—"The holy pair . . . were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels." —*Id., p. 50.*

"In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct."—*Id., p. 60.*

5. In whose image and likeness was man made? What was true of him physically and spiritually? Gen. 1:26, 27; 5:1, 2; 1:31; Eccl. 7:29.

NOTE.—"God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life."—*Id., p. 49.*

The Eden Home

6. What description is given of man's first home? Gen. 2:8, 9.

NOTE.—"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy.

. . . In the surroundings of the holy pair was a lesson for all time,—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works."—*Ibid.*

7. What was appointed to man? Verse 15.

NOTE.—"Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. . . . The Creator has prepared no place for the stagnating practice of indolence."—*Id., p. 50.*

8. Upon what did man's continuance in this blissful abode depend? Verse 17.

NOTE.—"The condition of eternal life is now just what it always has been, —just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness."—*"Steps to Christ," p. 67.*

The Fall of Man

9. When Satan was cast out of heaven, into what place was he cast? Rev. 12:9.

10. In what guise did he appear in Eden? Gen. 3:1.

NOTE.—"In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent,—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey."—*"Patriarchs and Prophets," p. 53.*

11. What warning was given our first parents? Gen. 2:16, 17.

NOTE.—"The angels warned them [Adam and Eve] to be on their guard against the devices of Satan; for his efforts to ensnare them would be unwearied. . . . The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it."—*Ibid.*

12. What inducement was offered by the serpent for partaking of the forbidden tree? Gen. 3:4-6.

NOTE.—"From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil; but let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who 'lighteth every man that cometh into the world.' "—*"Counsels to Teachers," pp. 360, 361.*

13. What experience came to man after sinning? Upon whom did man place the blame for his sin? Upon whom did the woman lay the blame? Verses 8-13.

NOTE.—"Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself: 'The woman whom *Thou gavest* to be with me, she gave me of the tree, and I did eat.' He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin.

"When the woman was asked, 'What is this that thou hast done?' she answered, 'The serpent beguiled me, and I did eat.' 'Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden?'—these were the questions implied in her excuse for her sin. Thus, like Adam, she charged God with the responsibility of their fall."—*"Patriarchs and Prophets," pp. 57, 58.*

14. What sentence was passed upon Adam and Eve? Verses 17-19.

15. What privilege were the sinful pair denied? Verses 22-24.

16. What promise was made of ultimate redemption? What does this promise comprehend? Verse 15; 1 John 3:8.

LESSON OUTLINE

["Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared."—*"Ministry of Healing," pp. 148, 149.*]

I. Creation of Man. Gen. 1:27, 31.
   1. When created.
   2. Formed of dust.
   3. Dependent upon the tree of life.
   4. Made in the likeness of God.

II. Man's Home on Earth. Gen. 2:8, 9.
   1. Was first a garden.
   2. The garden to be man's care.
   3. Obedience required.

III. The Fall of Man. Genesis 3.
   1. The entrance of Satan into man's home.
   2. Satan's disguise.
   3. Disobedience made attractive.
   4. Yielding to sin.
   5. Excuses.
   6. The penalty.
   7. The plan of redemption. Gen. 3:15; 1 John 3:8.

THIRTEENTH SABBATH OFFERING
December 26, 1936—To South Africa

Lesson 8 for November 21, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Sin and Its Penalty

MEMORY VERSE: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

STUDY HELPS: "Patriarchs and Prophets," p. 67; "The Great Controversy," pp. 483-491; "Early Writings," pp. 145, 146.

Origin and Nature of Sin

1. By how many did sin enter this earth? Rom. 5:12.

NOTE.—"Many who teach that the law of God is not binding upon man, urge that it is impossible for him to obey its precepts. But if this were true, why did Adam suffer the penalty of transgression? The sin of our first parents brought guilt and sorrow upon the world, and had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. Let none deceive themselves. 'The wages of sin is death.' The law of God can no more be transgressed with impunity now than when sentence was pronounced upon the father of mankind."—*"Patriarchs and Prophets," p. 61.*

2. How is sin defined? What law is here referred to? 1 John 3:4; James 2:9-12.

3. What entered that the offense might abound? When and where did the offense first abound? Rom. 5:20, 17, 19.

4. What indicates that the law of God was known before it was given in written form on Mount Sinai? Gen. 26:5; Ex. 16:28.

5. Under what circumstances was sin first referred to by name? Gen. 4:7.

6. With whom did sin originate in heaven? Ezek. 28:14, 16; Ex. 25:20.

NOTE.—"Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."—*Id., p. 35.*

Results of Sin

7. What did Lucifer's sin lead God to do? Ezek. 28:17; Rev. 12:7-9.

NOTE.—No place was "found any more in heaven" for Lucifer and his angels. They had forfeited their right to the purity and joy of heaven and association with its sinless inhabitants.

6. What loss did Adam and Eve sustain because of transgression? Gen. 3:22-24.

NOTE.—"After their sin, Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocency

and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. . . . In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin."—*Id., p. 61.*

9. How far-reaching were the results of Adam's transgression? Rom. 5:12, last part; 19, 21.

10. What nature have all inherited? What law of heredity rules in the flesh? Rom. 7:18, 21-23.

NOTE.—The apostle Paul says, "When I would do good, evil is present with me." The law of evil, by heredity, was the law operating in the nature of Paul before he found full deliverance. He recognized that deliverance came not from within, but rather from without. (Rom. 8:3.) The law of sin and death (Rom. 7:23) is without doubt the carnal law working in one's members, and certainly is not the law of God, as is sometimes claimed. Under the new covenant, God writes His law in the heart of the converted; but the law of sin and death is an evil tyrant which rules, unless broken by the power of Christ, until death claims its victim—the sinner.

11. From what did the apostle cry for deliverance? Rom. 7:24, 25.

NOTE.—It is said that the Romans inflicted a terrible death upon their criminals by chaining a dead body, or corpse, face to face with the victim. There was no escape from that putrid form until death claimed the criminal. Thank God that Jesus has delivered us, if surrendered fully to Him, from bondage to the sinful nature, which all have inherited.

12. What has been appointed unto all men? What follows death? Heb. 9:27.

NOTE.—This scripture refers to the death that all must die because of sin. It would not be just for saint and sinner to die in the same manner on this earth, if that were the ultimate penalty for a course of rebellion and transgression.

13. What is the wages of sin? Rom. 6:23.

14. How completely will the sinner be destroyed? Mal. 4:1, 3; Nahum 1:9; Rev. 21:8.

15. Through whom come justification and life? Rom. 5:17-19; 6:23.

NOTE.—It is often charged by atheists that there is no fairness on the part of God in bringing us into this world under the condemnation of death. It is true that without our will we inherit a dying nature. But God has made abundant provision for our deliverance. Where sin abounded grace did much more abound. Our heavenly Father provided that One, Christ Jesus, should taste death for every man, and that He should be righteousness for all who accept the gift. If men turn away from the abundant provision for justification, and continue in sin, then they must die the second death for their own deeds in the flesh, not for Adam's transgression. John 3:19.

LESSON OUTLINE

["It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err."—*"Christ's Object Lessons," p. 355.*]

I. Definition of Sin.
   1. By how many was sin brought into this earth?
   2. How was the "offense made to abound"? Rom. 5:20, 17, 19.
   3. Circumstances that caused "sin" to be mentioned. Gen. 4:7.
   4. Origin of sin. Ezek. 28:14, 16.

II. Results of Sin.
   1. Temporary result to Adam and Eve. Gen. 3:22-24.
   2. Definite sentence pronounced.
   3. Far-reaching effect of Adam's fall. Rom. 5:12, 19, 21.
   4. Experience of the apostle Paul. Rom. 7:18-25.
      a. Law of heredity.
      b. A cry for deliverance.

III. The First Death Not the Penalty of Sin. Heb. 9:27.

IV. Final Penalty for Sin. Rom. 6:23.

V. Justification Made Possible by One. Rom. 5:17-19.

VI. The Second Death a Penalty for Sin.

Lesson 9 for November 28, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Plan of Redemption

MEMORY VERSE: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

STUDY HELP: "Patriarchs and Prophets," pp. 63-70; "Early Writings," pp. 125-127.

The Promises

1. Before Adam and Eve were driven from the garden because of their sin, what promise was made for their future deliverance? Gen. 3:15.

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken."—*"Patriarchs and Prophets," pp. 65, 66.*

"Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God. . . . It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding."—*"The Great Controversy," pp. 505, 506.*

2. What did Eve say when her first son was born? Gen. 4:1.

NOTE.—"The Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. Those who first received it, died without the sight."—*"The Desire of Ages," p. 31.*

3. To whom was the promise of redemption through the Seed renewed? Gen. 12:1-3; 17:4-8.

4. What promise was made to David? What promise was made concerning the son of David? 2 Sam. 7:12, 13, 16; Isa. 9:6, 7.

Christ the Promised Seed

5. What announcement was made by the angel to Mary? Luke 1:31-33.

6. How did the apostle Paul explain "the seed of Abraham"? Gal. 3:16, 29.

NOTE.—"Through type and promise, God 'preached before the gospel unto Abraham.' And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews, 'Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.' "—*"Patriarchs and Prophets," p. 154.*

7. Through what does justification come? Verses 6, 8, 9.

8. How was the promise of the seed fulfilled? Gal. 4:4, 5.

9. What will the seed of the woman do to the serpent, or Satan? Gen. 3:15; Rom. 16:20.

10. By the lifting up of Christ on the cross, what will be done with the prince of this world? John 12:31, 32.

NOTE.—"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.

"Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of Light and the prince of darkness."—*"The Desire of Ages," p. 761.*

11. What purpose concerning Satan was fulfilled by the cross? Heb. 2:14, 15.

Complete Restoration

12. From what has Christ washed us? Rev. 1:5; Isa. 1:18.

NOTE.—" 'Come now, and let us reason together,' is the Creator's invitation to the beings He has made. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God."—*"Steps to Christ," p. 48.*

13. What was the direct purpose of the redemptive work of Christ? Gal. 4:4-6.

14. What did Jesus come to seek and to save? Luke 19:10.

NOTE.—Our Lord came into this world to recover all that was lost to man, eternal life, his Eden home, and the earth, which was his lost dominion. We may expect, then, the full restoration of all these.

15. In connection with what event will all things be restored? Acts 3:20; 21.

NOTE.—The heavens must receive Christ until the restitution of all things. When the Father sends Jesus, then, the restoration will take place. The apostle does not here distinguish between the second coming of Christ and the return at the close of the thousand years. Most of that which was lost will be restored at the second advent, but the earth is not fully restored till the close of the millennium.

16. When and how will immortality be bestowed? 1 Cor. 15:51-54; 1 Thess. 4:16, 17.

17. What promise is made to those who overcome? Rev. 2:7; 22:14.

NOTE.—"Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. . . . Transported with joy, he [Adam] beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. . . . The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat."—*"The Great Controversy," pp. 646-648.*

LESSON OUTLINE

["The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept."—*"Testimonies," vol. 9, p. 126.*]

1. The Promises of Redemption. Gen. 3:15; Gen. 12:1-3.
   1. The sentence upon Satan.
   2. Eve's hope.
   3. Promise to Abraham.
   4. Promise to David.

II. Christ the Promised Seed.
   1. Announcement at His birth. Luke 1:31-33.
   2. Abraham's seed.
   3. Faith in Christ accounted as justification.
   4. The promise fulfilled.
   5. The "prince of this world" cast out.

III. Restoration of All That Was Lost. Luke 19:10.
   1. What was crimson made "white as snow."
   2. Sons and heirs.
   3. Immortality bestowed.
   4. Right to the tree of life.

Lesson 10 for December 5, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Promise and Work of the Holy Spirit

MEMORY VERSE: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

STUDY HELP: "The Desire of Ages," pp. 662-680.

Promise of the Comforter

1. What promise of the Spirit was given through the prophet Joel? Joel 2:23, 28-32.

NOTE.—The early rain came in Palestine in the autumn or early winter at sowing time to cause the grain to begin to grow. The latter rain came toward spring for ripening the harvest. The promise in these last days is of the early and latter rain, that the reaper may overtake the sower, and that the work may be finished speedily.

2. What assurance did Christ give to His disciples? John 14:16, 17.

NOTE.—"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*"The Desire of Ages," p. 669.*

3. How willing is the heavenly Father to grant the Spirit? What is necessary to the reception of the gift? Luke 11:13.

4. Who makes intercession for the saints? Rom. 8:26, 27.

5. What evidence is there that the Holy Spirit was known in Old Testament times? Zech. 4:6.

NOTE.—"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come."—*Ibid.*

Work of the Spirit

6. What special work is the Spirit to do for gospel witnesses? What assurance have we that the promise is available today? John 14:26; Matt. 10:18-20.

NOTE.—The thought in Matthew 10:18, 19 is not that no consideration be given to the testimony before kings and rulers, but that we "be not anxious" (A. R. V.) as to our testimony. How often the Holy Spirit brings quickly to mind a scripture or an incident, when needed, in presenting the truth!

7. Of what was the Spirit to convince? John 16:8-11; see margin of verse 8.

8. What is the one unpardonable sin? Matt. 12:31, 32; compare Eph. 4:30.

NOTE.—The sin against the Holy Ghost is not just some single great sin for which there is no forgiveness; but a continual resistance of the Spirit's voice until the conscience is seared and feels no conviction of wrong. This was true of the Pharisees. Again and again they refused to believe until they were so hardened as to attribute the work of the Spirit through Christ to Satan himself. Consequently there was no hope for them, since they had rejected the only means for bringing them to repentance.

"What constitutes the sin against the Holy Ghost?—It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness."—*"Testimonies," vol. 5, p. 634.*

9. Who is the effectual teacher of truth? Through what means does He work? John 16:13; Eph. 6:17.

NOTE.—By the Spirit came the word of God; but by the same Spirit comes the understanding of that word. God chose to reveal truth to men specially

chosen by Him, giving evidence of their calling, and through these agencies the Holy Spirit gave the Scriptures to the world. Let us beware that we do not listen to another spirit. It is safe to follow a "Thus saith the Lord." We can never be misguided thus. The word is the voice of the Spirit to the soul. By neglecting its study or rejecting its precepts we turn away from His instruction and help.

10. What means are used in the new birth? John 3:5; 1 Peter 1:23.

11. How does Christ abide in the heart of the believer? Eph. 3:16, 17; John 15:7.

NOTE.—"It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life."—*"The Desire of Ages," p. 677.*

12. If the Spirit dwells in us, what fruits will be manifested? What contrast is drawn? Gal. 5:22, 23, 19-21.

Our Relationship to the Spirit

13. By whom are believers to be led in their Christian experience? Rom. 8:14.

NOTE.—Being led by the Spirit suggests submission, not only at the beginning of the Christian way, but throughout the life. We cannot use the Spirit; He must use us. When we thus surrender all to the Spirit, He will guide us, through the word, in all our ways.

14. In whose name are we baptized? What relationship does this establish? Matt. 28:19.

NOTE.—"There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*"Special Testimonies," Series B, No. 7, page 63.*

Since the divine Trinity is composed of three persons, there is established a personal relationship between the Godhead and the one baptized. To such an experience every child of God is invited.

15. What is the test of genuine Christianity? Rom. 8:9, last part.

NOTE.—"The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts."—*"Christ's Object Lessons," p. 328.*

LESSON OUTLINE

["Discreet and humble women can do a good work in explaining the truth to the people in their homes. The word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*"Testimonies," vol. 9, pp. 128, 129.*]

I. The Promise of the Comforter.

1. A prophecy of the Spirit. Joel 2:23, 28-32.

2. Assurance given the disciples. John 14:16, 17.
3. Willingness of the Father to give the Holy Spirit. Luke 11:13.
4. The Spirit makes intercession for us. Rom. 8:26, 27.

II. The Work of the Holy Spirit.
1. The Spirit convinces of sin. John 16:8, margin.
2. Teaches all things. John 16:13.
3. Brings to remembrance that which has been learned.
4. Abides in the heart of the believer. Eph. 3:16-19.
5. May be grieved away. Eph. 4:30.

III. Our Relationship to the Spirit.
1. We should be led by the Spirit. Rom. 8:14.
2. One of the names used in baptism. Matt. 28:19.
3. A test of genuine Christianity. Rom. 8:9, last part.

Lesson 11 for December 12, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Conversion

MEMORY VERSE: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

STUDY HELPS: "Steps to Christ," chapter on "The Sinner's Need of Christ;" "The Desire of Ages," pp. 167-177.

The Need of Conversion

1. What did Jesus declare was an essential preparation for entering the kingdom? Matt. 18:3; John 3:3.

2. What is necessary to forgiveness of sin? Acts 3:19.

3. How is man's inability to change his own heart illustrated? Jer. 13:23.

4. What is impossible to the carnal, or fleshly, mind? Rom. 8:7.

Steps in Conversion

5. Through whom is man freed from bondage to sin? Rom. 7:24, 25.

6. What is the first step for those to take who are under conviction of sin? What does godly sorrow work? Acts 2:38; 2 Cor. 7:10.

NOTE.—"Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering,

rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever."—*"Steps to Christ," p. 26.*

7. How does repentance come? Acts 5:31.

8. Having been brought to sorrow for sin, what is the penitent admonished to do? 1 John 1:9.

NOTE.—"The conditions of obtaining mercy of God, are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy."—*Id., p. 42.*

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

9. In whom do we receive forgiveness for our sins? Eph. 1:7; Acts 10:43.

NOTE.—If a creditor should cancel a financial obligation, how quickly the debtor would accept the fact! Should we be less believing that God indeed forgives when we confess sin? When faith grasps the promise and rests in the provision, forgiveness of sins is a fact, and the sinner has peace with God.

10. What does God further promise to do? 1 John 1:9, last part; Ezek. 36:26.

NOTE.—"It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse."—*Id., pp. 55, 56.*

11. How does the Saviour illustrate the change in man's nature? By what means is it effected? John 3:3-5; 1 Peter 1:23.

NOTE.—"The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him."—*Id., p. 72.*

12. Upon entering into this experience, what is the child of God said to be? 2 Cor. 5:17.

13. What is expected of the converted? By what means attained? 1 Peter 2:1, 2.

Rendering Obedience

14. Unto what are we created in Christ Jesus? Eph. 2:10.

15. Upon what condition is eternal life offered? Matt. 19:16-19.

NOTE.—"The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. . . . God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a preverse will, and thus frustrate His grace."—*"Thoughts From the Mount of Blessing," p. 116.*

This perfect obedience we can render only through Christ. Phil. 1:11.

16. What is evidence that a person has been justified? By what will the just finally be adjudged worthy? James 2:21, 22, 10-12.

LESSON OUTLINE

["Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*"Testimonies," vol. 9, p. 127.*]

I. The Need of Conversion. Matt. 18:3.
   1. Cannot be brought about humanly. Jer. 13:23.
   2. The enmity of the carnal mind. Rom. 8:7.

II. Steps in Conversion.
   1. Repentance involving sorrow for sin and turning from it. Acts 2:38.
   2. Confession of sin. 1 John 1:9.
   3. Accept forgiveness by faith.
   4. The new birth illustrated. John 3:3-5.
   5. Growth spiritually. 1 Peter 2:1, 2.

III. The Spirit of Obedience. Matt. 19:16, 17.

Lesson 12 for December 19, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Justification by Faith

MEMORY VERSE: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

STUDY HELPS: "Steps to Christ," chapter on "Faith and Acceptance;" "Acts of the Apostles," p. 476.

The Penalty Paid

1. What has been the experience of all men? Were there no provision of grace, what would be the ultimate result? Rom. 3:23; 6:23.

2. According to the first promise, through whom would deliverance come? Gen. 3:15; Matt. 1:21.

NOTE.—The very first promise of redemption indicates that salvation ultimately would come through another,—the seed of the woman,—and not through mere human effort.

3. Who paid the penalty of sin for every man? Matt. 20:28; 1 Cor. 15:3.

4. In addition to the payment of the penalty, what gift was provided for the sinner? Rom. 5:17; 2 Cor. 5:21.

NOTE.—"Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. 'I counsel thee,' He says, 'to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.'

"This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."—*"Christ's Object Lessons," p. 311.*

5. To what is this righteousness likened? How was this illustrated in the return of the prodigal? Isa. 61:10; Luke 15:21, 22.

NOTE.—"Your heavenly Father will take from you the garments defiled by sin. In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, 'Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments.' [Zech. 3:3-5.] Even so God will clothe you with the 'garments of salvation,' and cover you with 'the robe of righteousness.' "—*Id., p. 206.*

Righteousness Imputed

6. How was Abraham accounted righteous? Rom. 4:3; Gal. 3:6.

7. On what condition only was Abraham justified, or freed from guilt? What cannot the keeping of the law do for any man? Rom. 4:1-4; 3:20.

NOTE.—Man stands before heaven's judgment bar as a sinner. There is nothing he can do within himself to atone for past sin. Could he live a perfect life in full harmony with law, that could not satisfy justice for past guilt. He owes obedience to the law. There can be no working up of merit for justification.

8. By what is man freely justified? Rom. 3:24; Eph. 2:8, 9.

NOTE.—Grace is unmerited favor. Man does not merit justification—it is a free gift.

"Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path."—*"Ministry of Healing," p. 115.*

9. In what way must we accept justification? Rom. 5:1.

NOTE.—"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this *because He has promised.*" "If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it. Do not wait to *feel* that you are made whole, but say, 'I believe it; it *is* so, not because I feel it, but because God has promised."—*"Steps to Christ," pp. 53, 55.*

Imparted Righteousness

10. Does the grace of God in forgiving our past sins free us from obligation to obey the law? Rom. 6:14, 15.

11. How is the law established in the heart of the believer? Rom. 3:31.

12. If one commit sin after being justified, what does he prove himself to be? Gal. 2:17, 18.

13. What is the purpose of setting men free from the "law of sin and death"? Rom. 8:2, 4.

14. Being justified, in what do we stand? Rom. 5:1, 2.

15. By what means are we enabled to live righteous lives? Rom. 5:10; Eph. 3:17-19.

NOTE.—When we give ourselves to God, He forgives our sins and gives us His righteousness, accepting us just as if we had never sinned. This is God's imputed righteousness. But this is not all. He changes the heart and abides in our hearts day by day, enabling us to live righteously. This is God's imparted righteousness. (See "Steps to Christ," page 67.)

"The righteousness by which we are *justified* is *imputed*. The righteousness by which we are *sanctified* is *imparted*. The first is our title to heaven; the second is our fitness for heaven."—*Review and Herald, June 4, 1895, quoted in "Christ Our Righteousness," p. 118.*

16. At every stage in Christian growth, in whom are we complete? Col. 2:10.

NOTE.—"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ."—*"The Desire of Ages," p. 300.*

LESSON OUTLINE

["The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers."—*"Testimonies," vol. 9, p. 127.*]

I. Justification. Rom. 5:1.
   1. The death penalty for sin is paid. Matt. 20:28.
   2. The robe of righteousness provided. 2 Cor. 5:21.
      a. The parable of the return of the prodigal illustrates this.
   3. Christ's righteousness a gift. Rom. 5:17.

II. Righteousness Imputed.
   1. Abraham's faith counted as righteousness. Rom. 4:3.

III. Righteousness Imparted.
   1. Faith does not excuse one from obedience. Rom. 6:14, 15.
   2. Standing in grace. Rom. 5:1, 2.
   3. Complete in Him. Eph. 3:17-19.

THIRTEENTH SABBATH OFFERING
December 26, 1936—To South Africa

Lesson 13 for December 26, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Sanctification

MEMORY VERSE: "Sanctify them through Thy truth: Thy word is truth." John 17:17.

STUDY HELPS: "The Great Controversy," pp. 461-478; "Acts of the Apostles," p. 560; "Christ's Object Lessons," pp. 65-67.

Sanctification at Conversion

1. By what significant name are God's people designated? Ps. 34:9; Rom. 1:7.

NOTE.—The original word for "saint" means set apart, to make holy, etc.; therefore saint means a person sanctified, or set apart from the sinful world, even as the Sabbath was sanctified, or set apart from the common days of the week for a holy use.

2. From what are God's sons and daughters called? 2 Cor. 6:14, 16-18.

NOTE.—God calls for a separation from unbelievers in thought, word, deed, and from intimate association with them. Those who are thus separated are called sons and daughters of God. In this sense they are sanctified; but the work of sanctification, unlike justification, is a progressive work, continued throughout the Christian experience.

3. What truth, which all should know, did Paul accept? With this recognition, what did he do? 1 Tim. 1:15; Phil. 3:13, last part; 14.

NOTE.—We would not understand from these texts that Paul was living in known sin, but in these expressions he stated his feeling of unworthiness and the longing for greater perfection of character. The nearer a soul draws to God, the less he sees in self of which to boast.

"There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour."—*"The Great Controversy," p. 471.*

4. Among the ancient prophets, what two outstanding examples of humility are presented? Isa. 6:5; Dan. 9:3-5.

5. In whom are we sanctified? 1 Cor. 1:2; 6:11.

Sanctification in the Life

6. What shows that sanctification is a progressive work in the life? 2 Peter 3:18, first part.

NOTE.—"The Scriptures plainly show that the work of sanctification is

progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has just begun. Now he is to 'go on unto perfection.' "—*"The Great Controversy," p. 470.*

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*"Acts of the Apostles," pp. 560, 561.*

7. By what means is sanctification experienced? John 17:17; Rom. 15:16.

NOTE.—There is no true sanctification aside from the word, and the work of the Holy Spirit.

"Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin."—*"The Great Controversy," Introduction, p. vii,*

8. What is the result of obedience and sanctification? 1 Peter 1:2.

NOTE.—"Since the law of God is 'holy, and just, and good,' a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says, 'I have kept My Father's commandments.' 'I do always those things that please Him.' The followers of Christ are to become like Him,—by the grace of God, to form characters in harmony with the principles of His holy law. This is Bible sanctification."—*"The Great Controversy," p. 469.*

9. What are we admonished to pursue if we wish to see the Lord? Heb. 12:14.

NOTE.—The Revised Version rendering of Hebrews 12:14 is, "Follow after peace with all men, and the *sanctification* without which no man shall see the Lord."

10. Of what should we be partakers? What contributes to this experience? 1 Peter 1:15; Heb. 12:10.

NOTE.—"When tribulation comes upon us, how many of us are like Jacob! We think it the hand of an enemy; and in the darkness we wrestle blindly until our strength is spent, and we find no comfort or deliverance. To Jacob the divine touch at break of day revealed the One with whom he had been contending,—the Angel of the covenant; and, weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing for which his soul longed. We also need to learn that trials mean benefit, and not to despise the chastening of the Lord, nor faint when we are rebuked of Him."—*"Thoughts From the Mount of Blessing," p. 25.*

11. What standard must the Christian reach? 1 Thess. 5:23.

12. Who will bring to perfection this work of grace? Phil. 2:12, 13; 1:6.

NOTE.—It is God who brings to perfection the work begun at conversion. It is our part to surrender to the work of the Spirit through the word. This is our first work. Then it remains for us to co-operate with divine agencies. The apostle James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7. It is for us to submit and then resist. Divine power, working through human minds and hearts will develop character acceptable to God.

LESSON OUTLINE

["It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labor for their Master according to their several ability."—*"Testimonies," vol. 9, p. 128.*]

I. Sanctification at Conversion.
   1. God's people called "saints." Ps. 34:9.
      a. Meaning of the word.
   2. Separation from the world. 2 Cor. 6:14.
   3. Example of the apostle Paul. 1 Tim. 1:15.

II. Sanctification in the Life.
   1. Sanctification a progressive work. 2 Peter 3:18.
   2. The relation of the word to sanctification. John 17:17.
   3. The relation of obedience to sanctification. 1 Peter 1:2.
   4. The purpose of His chastening. Heb. 12:10.
   5. Partakers of His holiness.
   6. The standard of the Christian. 1 Thess. 5:23.

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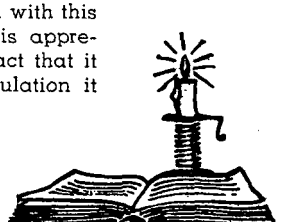

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