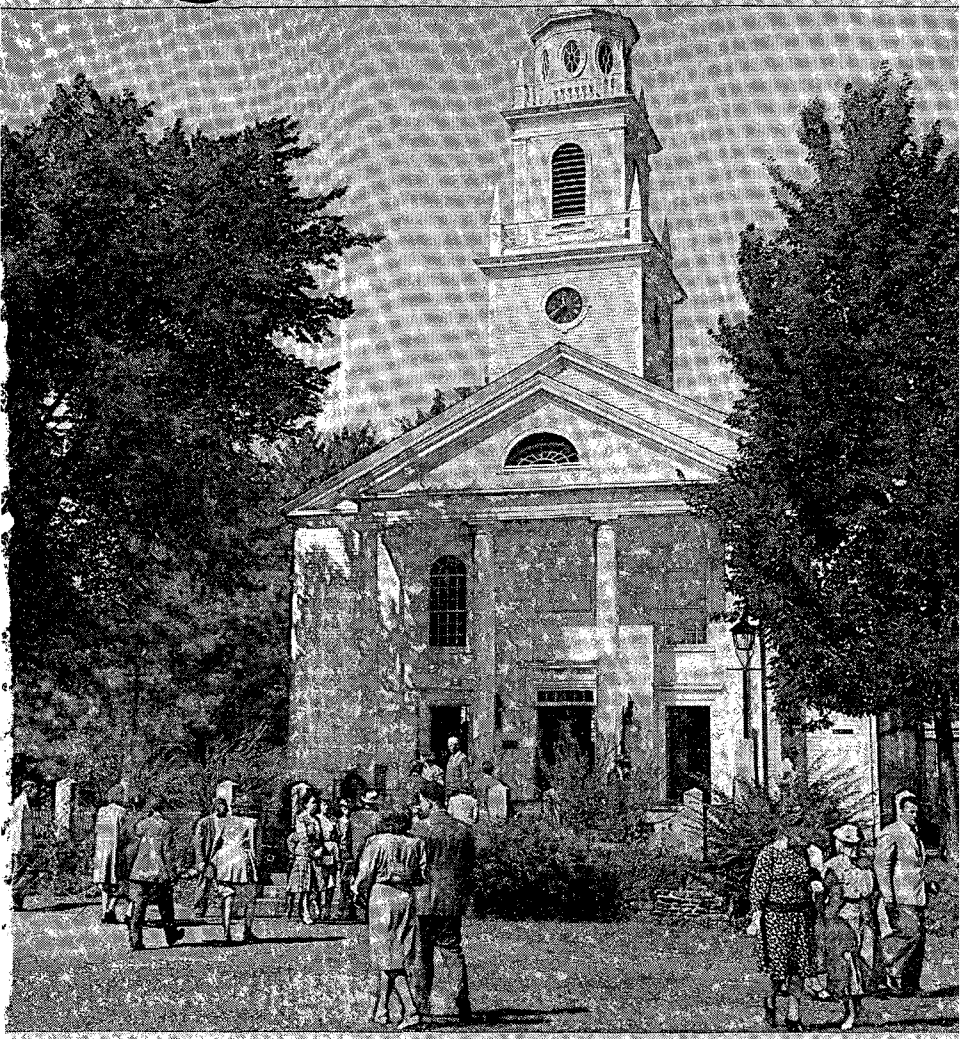
O. H. Christensen

SABBATH SCHOOL LESSON QUARTERLY



THE CHRISTIAN AND HIS NEIGHBORS

SENIOR DIVISION, NO. 267, FIRST QUARTER, 1962

AID TO MORE EFFICIENT SABBATH SCHOOLS

The Sabbath School Worker

A fifty-six-page monthly journal full of invaluable helps for Sabbath school teachers and pupils.

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THE BLESSING OF DAILY STUDY

"The beauty and riches of the word have a transforming influence on mind and character."—*Christ's Object Lessons,* page 132.

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times."—*Steps to Christ,* page 90.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

LESSON TITLES FOR THE QUARTER

1. The Members of the Godhead
2. The Unity of the Family
3. Unity of the Church
4. Relation of Church Members to Church Officers
5. Relationship of Church Officers to Church Members
6. Relationship of Church Members to Civil Authorities
7. The Church Members' Friends and Recreation
8. "Who Is My Neighbor?"
9. To All the World
10. The Christian's Relationship to His Neighbors of Other Races
11. Equality of Believers
12. The Christian and Divisive Issues
13. Doing Good to All Men

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Sabbath School Lesson Quarterly

THE CHRISTIAN AND HIS NEIGHBORS

GENERAL INTRODUCTION

"Our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*Christ's Object Lessons*, page 376.

The term "our neighbor" includes both church members and those who are not church members. And as we study this series of lessons on the relation of the Christian to his neighbors, we must first think of those closer relationships that exist in the home and in the church. Only as we practice love and live in unity with our brethren in the home and in the church can we influence for good our neighbors outside the church. Our example of unity is found in the Godhead itself; hence the importance of the first study, "The Members of the Godhead."

Lesson 1, for January 6, 1962

The Members of the Godhead

MEMORY VERSE: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:9.

STUDY HELPS: "Testimonies," vol. 8, pp. 263-269; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To show the close relationship between the Members of the Godhead, and to set that oneness of purpose before the family and the church as an example of the unity each of these institutions is to achieve in its own sphere.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Read from Study Helps.	☐
Sunday: Questions 1-5.	☐	Thursday: Finish reading Study Helps.	☐
Monday: Questions 6-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline:

Introduction

I. Their Work

1. Three Persons in the Godhead. Matt. 28:19.
2. All work together in the plan of salvation. 1 Peter 1:2.
3. The work of the Father in this plan. John 3:16; 2 Cor. 5:19.
4. The role of the Son in this plan. Acts 4:12; 1 Tim. 2:5; John 5:22; Gal. 2:20.
5. The work of the Holy Spirit in this plan. John 14:26; 2 Peter 1:21.

II. Their Unity

6. Christ did not work independently of the Father. John 5:19-23, 30, 31; 8:28; 14:10; 17:22.
7. The fullness of God dwells in Christ. Col. 1:19; 2:9.
8. Believers baptized in the name of the Father, Son, and Holy Spirit. Matt. 28:19.

III. Their Unselfish, Perfect Character

9. The Father and the Son manifested Their love in the gift of Christ. 1 John 4:9.
10. The Spirit intercedes for the saints. Rom. 8:26, 27.
11. Our pattern for love to one another. 1 John 4:10, 11.

THE LESSON

Introduction

As the members of the Godhead are of one purpose and work together in perfect unity, so ought the members of the church to work together, that the world may know and believe that Christianity is the only binding and unifying force among men. It is this example that is set forth in this first lesson, and we are to be partakers of this divine image. This lesson is a study on the unity and love among the members of the Godhead. By beholding this pattern and following it, the family and the church will develop Christian love and unity that will make them lights in their neighborhoods.

Their Work

1. What Bible proof do we have that there are three Persons in the Godhead? Matt. 28:19. Compare John 14:26.

NOTE.—"We are to co-operate with the three highest Powers in heaven,—the Father, the Son, and the Holy Ghost,—and these Powers will work through us, making us workers together with God."—*Special Testimonies,* Series B, No. 7, p. 51.

2. How do these three Persons work together in the plan of salvation? 1 Peter 1:2. Compare 2 Cor. 13:14.

3. What is the Father's part in the plan of salvation? John 3:16; 2 Cor. 5:19.

NOTE.—"The First Person of the Godhead is set forth as possessing foreknowledge, but Peter does not here suggest that this knowledge was restricted to the Father only. Although the exact nature and work of each member of the Godhead remain a mystery to man, Peter seems to suggest that, within the economy of the plan of salvation, certain specific functions are performed by each."—*The Seventh-day Adventist Bible Commentary,* on 1 Peter 1:2.

4. What is the role of the Son in this plan? Acts 4:12; 1 Tim. 2:5; John 5:22; Gal. 2:20.

5. What is the work of the Holy Spirit in this plan? John 14:26; 2 Peter 1:21.

NOTE.—In Their perfect unity there is perfect order, and each One has His part which He fulfills in the general plan of unity.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. 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 co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*Evangelism,* page 615.

Nothing like the Bible stirs
the deeps within the
soul;
Nothing like the Bible
spurs us t'ward our
heavenly goal.
Nothing like the Bible has
such blessings to impart;
Nothing like the Bible
brings such peace
within the heart.
—A. A. Esteb.

Their Unity

6. How did Jesus, living as a Man among men, describe His union with the Father? John 5:19-23, 30, 31; 8:28; 14:10; 17:22.

7. In his letter to the Colossians, how did the apostle Paul set forth the oneness of the Father and the Son? Col. 1:19; 2:9.

NOTE.—Meditate on this and see the perfect unity existing between the three Persons of the Godhead. Each is a separate Person, yet each contains that which all the Godhead contains—so perfect, so complete, past human comprehension, no one setting himself above the other, no jealousy, no envy, no superior feeling. What a lesson for God's church members! Do you have this unity in your family? Do you have it in your church? May we by beholding become changed!

8. When believers are baptized into the family of God, in whose name are they baptized? Matt. 28:19.

Their Unselfish, Perfect Character

9. How did the Father and the Son co-operate in manifesting love to the world? 1 John 4:9.

10. How does the Spirit manifest love and interest to the children of God? Rom. 8:26, 27.

11. What lesson should we draw from this? 1 John 4:10, 11.

NOTE.—"This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves."—*Testimonies to Ministers,* page 95.

"God would open the eyes of His professed people in order that they may see that they must love God supremely, and their neighbors as themselves, if they would be saved in His kingdom. Many are making manifest that they are not controlled by the Spirit of Christ but by another spirit. The attributes they display are as unlike the attributes of Christ as are the characteristics of Satan. It is high time that believers should stand shoulder to shoulder and strive together for eternal life, in place of holding themselves aloof and expressing by word and action, 'I am holier

than thou.' Those who would exert all their powers for the salvation of perishing souls must come heart to heart, and be bound together in cords of sympathy and love."—*Testimonies to Ministers,* pages 186, 187.

Thoughts for Meditation

1. Let your mind contemplate the harmony, the unity, the equality of the three Members of the Godhead, completely dominated by love, without the slightest jealousy.

2. How far are we, as members of God's family on earth, from this unity for which Christ prayed in John 17?

Lesson 2, for January 13, 1962

The Unity of the Family

MEMORY VERSE: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

STUDY HELPS: "The Adventist Home," pages 211-269, 279-302; "The Ministry of Healing," pages 356-362; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To help us to practice love and unity in the home as the basis for being good neighbors in the community.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13; read from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Relationship Between Husband and Wife

1. Adam's need of a companion. Gen. 2:18-20.
2. "Woman" created as helper. Gen. 2:21-23.
3. Husbands to love their wives. Gen. 2:24; Eph. 5:25-33.
4. Wives to honor their husbands. Col. 3:18; 1 Peter 3:1-4.
5. The value of a good wife. Prov. 12:4; 31:10-12.

II. Responsibility of Parents to Children

6. Relation of the father to his children. Deut. 6:7; Prov. 13:24; 22:6; Eph. 6:4; 1 Tim. 3:4.
7. Attitude of the mother to her children. Titus 2:4, last part; Isa. 66:13.
8. A good wife and mother provides well for her household. Prov. 31:13-31.

III. Responsibility of Children to Parents

9. The fifth commandment constitutes a promise. Ex. 20:12.
10. Punishment for disrespect to parents under theocracy. Ex. 21:15, 17.
11. Children to obey parents "in the Lord." Eph. 6:1.

IV. God's Ideal Fulfilled

12. Happiness comes when duty is fulfilled. Ps. 128.
13. The family on earth like the family in heaven. John 17:20, 21.

Introduction

Let us remember the general subject for this quarter: "The Christian and His Neighbors." If we would have right relationships with our neighbors, it is essential that we have right relationships in the home. This is not only for the sake of example but also for the actual development of our habit pattern. We cannot practice before the outside world what we do not have within our family. As there is perfect unity in heaven, so should there be in the family.

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Testimonies,* vol. 6, p. 430.

Relationship Between Husband and Wife

1. Why did God provide a human companion for Adam? Gen. 2:18-20.

NOTE.—"Among all the creatures that God had made on the earth, there was not one equal to man. And God said, 'It is not good that the man should be alone; I will make him an help meet for him.' [Gen. 2:18.] Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved."—*Patriarchs and Prophets,* page 46.

2. How did God provide a helper suitable for Adam? Gen. 2:21-23.

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,* page 46.

3. What attitude should the husband have toward his wife? Gen. 2:24; Eph. 5:25-33.

NOTE.—"When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation. . . . He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle."—*The Adventist Home,* page 228.

"Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a savior in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?"—*Ibid.,* p. 117.

4. What admonition is given to wives? Col. 3:18; 1 Peter 3:1-4.

NOTE.—"God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. . . . Her individuality cannot be merged into that of her husband,

for she is the purchase of Christ."—*The Adventist Home,* page 116.

"We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bondslave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven."—*Ibid.,* p. 118.

5. What is said of the value of a good wife to her husband? Prov. 12:4; 31:10-12.

Responsibility of Parents to Children

6. How should the father relate himself to his children? Deut. 6:7; Prov. 13:24; 22:6; Eph. 6:4; 1 Tim. 3:4.

NOTE.—"The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His word, that he may guide the feet of his children in the right way."—*The Adventist Home,* page 211.

7. What is to be the attitude of mothers toward their children? Titus 2:4, last part; Isa. 66:13.

NOTE.—"Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized, but to be taught to live pure, noble lives. They are God's property; He loves them, and calls upon you to co-operate with Him in helping them to form perfect characters."—*The Adventist Home,* page 280.

8. How does the wise man describe a good wife, mother, and neighbor? Prov. 31:13-31.

"God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed."—*Patriarchs and Prophets,* page 470.

Responsibility of Children to Parents

9. Repeat the fifth commandment. Ex. 20:12.

10. In the Levitical law, what punishment did God decree upon one who broke this commandment? Ex. 21:15, 17.

NOTE.—"Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age."—*Patriarchs and Prophets,* page 308.

11. What else are children admonished to do? Eph. 6:1.

NOTE.—"Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential."—*Prophets and Kings*, page 236.

God's Ideal Fulfilled

12. What is the result of living in harmony with God's ideal? Ps. 128.

13. How are we to be like the Godhead? John 17:20, 21.

NOTE—"God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume."—*The Adventist Home*, page 17.

"The more closely the members of a family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home." —*Ibid.*, p. 37.

Thoughts for Meditation

1. In what respect can the relationships in my home more nearly reflect the relationship of Christ to His church?

2. Is my home an influence for good in the neighborhood?

3. Will my children rise up and call me blessed?

Lesson 3, for January 20, 1962

Unity of the Church

MEMORY VERSE: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:21.

STUDY HELPS: "*Testimonies*," vol. 5, pp. 236-248, 477-490; "The Acts of the Apostles," pages 546-556; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To help make personal the meaning of Jesus' prayer in John 17, and to help the believers to demonstrate unity in all their family and church relationships.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4, 5; begin reading from Study Helps.	☐
Tuesday: Questions 6-10.	☐
Wednesday: Questions 11, 12; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Church, God's Organization

1. Church compared to a body. 1 Cor. 12:12-14, 27, 28.
2. Also called the "family." Eph. 3:15.
3. Church organized to bring all into oneness with Christ. Eph. 1:10.

II. Responsibility of Each Member

4. Members dependent upon one another. 1 Cor. 12:21-25.
5. Members to help one another. 1 Cor. 12:25, 26; Gal. 6:1, 2.

III. One in Christ

6. Only one true church. Eph. 4:4.
7. Those outside the fold to be brought in. John 10:16.
8. Made one by Christ. Gal. 3:28; Eph. 2:13, 14.
9. Love the source of unity. 1 John 4:7, 11, 16, 19-21.
10. Believers to have the mind of Christ. Phil. 2:5.

IV. Jesus' Intercessory Prayer

11. For the unity of believers. John 17:20-23, first part.
12. That the unity of the church would convince the world. John 17:23, last part.

THE LESSON

Introduction

As there is unity in heaven, so it was God's plan that there should be unity in the family and in the church, "that the world may believe" that God has sent His Son. A house divided against itself cannot stand. "The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another."—*Testimonies,* vol. 5, p. 620.

The Church, God's Organization

1. To what is the church compared? 1 Cor. 12:12-14, 27, 28.

NOTE—"He [God] requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God."—*The Acts of the Apostles,* page 96.

"In the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts. . . . But all these classes of workers were to labor in harmony."—*Ibid.,* pp. 91, 92.

2. By what other name is the church known? Eph. 3:15.

NOTE.—"The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth' (Ephesians 3:15)—these help to constitute the happiness of the redeemed."—*The Great Controversy,* page 677.

3. What was one of God's purposes in establishing the church? Eph. 1:10; 4:16.

Responsibility of Each Member

4. What interdependence exists between members of the church? 1 Cor. 12:21-25.

NOTE.—"We are all represented as being members of the body, united in Christ. In this body there are various members, and one member cannot perform exactly the same office as another. . . . Yet all these organs are necessary to the perfect whole and work in beautiful harmony with one another. The hands have their office, and the feet theirs. One is not to say to the other, 'You are inferior to me;' the hands are not to say to the feet, 'We have no need of you;' but all are united to the body to do their specific work and should be alike respected, as they conduce to the comfort and usefulness of the perfect whole."—*Testimonies,* vol. 4, p. 128.

5. What does the apostle admonish concerning the responsibility of church members to one another? 1 Cor. 12:25, 26; Gal. 6:1, 2.

NOTE.—"God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and of one faith."—*Testimonies,* vol. 6, pp. 238, 239.

One in Christ

6. How many "bodies" are there? Eph. 4:4.

7. What is Christ's plan for those outside the fold? John 10:16.

8. Through whom does the church become united? Gal. 3:28; Eph. 2: 13, 14.

NOTE.—"To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. It is broad enough for all and strong enough to sustain the weight and burden of the whole world."—*The Acts of the Apostles,* page 175.

9. What is the source of this unity? 1 John 4:7, 11, 16, 19-21.

NOTE.—"Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love."—*The Acts of the Apostles,* pages 550, 551.

10. Whose mind will the Christian possess? Phil. 2:5.

NOTE.—The achievement of unity through the transformation of character begins with the changing of one's thoughts. "The words, 'A new heart also will I give you' (Ezekiel 36:26), mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the word of God."—*Counsels to Parents, Students, and Teachers,* page 452.

Jesus' Intercessory Prayer

11. What is the dominant theme in Jesus' intercessory prayer? John 17: 20-23, first part.

NOTE.—"It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, 'Neither pray I for these alone, but for them also which shall believe on Me through their word.' John 17:20. While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, 'By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. The apostle Peter exhorts the church, 'Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.' 1 Peter 3:8, 9."—*Patriarchs and Prophets,* page 520.

12. Of what does Christian unity convince the onlooking world? John 17:23, last part.

NOTE.—"Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ."—Ellen G. White Comments, *The Seventh-day Adventist Bible Commentary,* vol. 5, p. 1148.

Thoughts for Meditation

1. Why does Satan want to divide the church?

2. What influence does unity in the church have upon unbelievers?

3. "The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one."—*Testimonies,* vol. 8, p. 269.

Faithful Sabbath school attendance is a vital part of faithful Sabbathkeeping.

Lesson 4, for January 27, 1962

Relation of Church Members to Church Officers

MEMORY VERSE: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

STUDY HELPS: "Early Writings," pages 104-107; "Testimonies," vol. 8, pp. 239-246; vol. 5, pp. 454-467; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To impart a deeper understanding of the burden and responsibility of church officers and how we can uphold their hands.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7; read from Study Helps.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12-14; read further from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. How We Become Members

1. Baptism, the door of the church. 1 Cor. 12:13; Acts 2:41.
2. Belief must precede baptism. Mark 16:16; Acts 8:12, 35-39.
3. A working faith is necessary. James 2:17-26.
4. Baptized in the threefold name. Matt. 28:19.

II. Willing Response to Leadership

5. We should know and esteem our leaders. 1 Thess. 5:12, 13.
6. Members should pray for their leaders. 1 Thess. 5:25; 2 Thess. 3:1.
7. Earnest desire, sympathy, and love bring comfort to them. 2 Cor. 7:6, 7, 13.

III. Leadership Necessary

8. Paul appointed elders over every new church. Acts 14:21-23.
9. He also ordered Titus to do the same. Titus 1:5.
10. Elders to teach the truth. Titus 1:9.
11. Leadership appointed over Israel. Num. 11:16, 17.

IV. Respect and Reverence for Leaders

12. Leaders divinely appointed. 1 Cor. 12:28.
13. We are to respect and honor the elders. 1 Tim. 5:17; Heb. 13:7.
14. We are to obey our spiritual leaders. Heb. 13:17.

THE LESSON

Introduction

In this lesson we are studying the relationship of the members toward their church leaders and the effect of such relationship upon the church as regards unity of believers.

When we were baptized we automatically assumed certain responsibilities and relationships. The general attitude we take and the way we relate ourselves to our responsibilities will affect the attitude of our neighbors toward our church as well as our attitude toward them.

The ultimate influence the church will have on her neighbors will be largely determined by the relationship of the church members to one another. Let us remember the final and only recorded prayer of Jesus for us just before His crucifixion, as found in John 17. His great burden was for the unity of believers.

How We Become Members

1. By what means do men become members of the body of Christ? 1 Cor. 12:13; Acts 2:41.

NOTE.—"*Baptized into one body.* The baptism here referred to is doubtless that which accompanies baptism by water in the case of every truly newborn child of God (see Matt. 3:11). Water baptism is valueless unless the one being baptized has been born again by the Holy Spirit (John 3:5, 6, 8). It is through the work of the Holy Spirit that men become members of the body of Christ."—*The Seventh-day Adventist Bible Commentary,* on 1 Cor. 12:13.

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, *'The Lord our Righteousness,'* Jeremiah 23:6."—*Testimonies,* vol. 6, p. 91.

2. What must precede baptism? Mark 16:16; Acts 8:12, 35-39.

3. What kind of faith is necessary? James 2:17-26.

NOTE.—"Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it

leads us to choose His way. . . . Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing."—*Education,* page 253.

4. In whose name are we baptized? Matt. 28:19.

NOTE.—"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."—*Testimonies,* vol. 6, p. 91.

This unites all true believers into one great family with one heavenly Father. If we are true members of that family, will there not be a spirit of unity among us as there should be in any good family?

Willing Response to Leadership

5. What attitude should church members have toward their leaders or officers? 1 Thess. 5:12, 13.

NOTE.—"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising, for he who does this despises the voice of God."—*The Acts of the Apostles,* pages 163, 164.

"We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together."—*Testimonies,* vol. 8, p. 242.

6. For whom did Paul solicit the prayers of the Thessalonian believers? 1 Thess. 5:25; 2 Thess. 3:1.

NOTE.—"*Pray for us.* Paul constantly prays for his converts (chs. 1:2, 3; 5:23). He now pleads for their prayers on behalf of himself and his companions (cf. Rom. 15:30; 2 Cor. 1:11; Eph. 6:18, 19; Col. 4:3). There is no selfishness in this request, for his ambitions concern only the free course of the gospel message which he was called to proclaim (2 Thess. 3:1). Ministers and laymen need one another's prayers, and both should pray that nothing be allowed to hinder the advance of the gospel message to the ends of the earth (5T 718)."—*The Seventh-day Adventist Bible Commentary* on 1 Thess. 5:25.

7. What brought comfort to Paul as spiritual father of the believers in Corinth? 2 Cor. 7:6, 7, 13.

May I give as I would if an angel
Awaited my gift at the door.
May I give as I would if tomorrow
Found me where giving was o'er.

Leadership Necessary

8. How did Paul provide for leadership in certain churches he founded? Acts 14:21-23.

NOTE.—In the New Testament the word "elder" (older) is translated from the Greek word *presbuteros,* which means the same—"older." As applied to church officers, the meaning is derived; that is, a leader is not necessarily older in years than others who are not officers, but he has those qualities associated with maturity and experience. The common word "alderman" is similar.

In a few New Testament passages the word "bishop" is used, from the Greek *episkopos,* one who "looks upon," or "oversees." In our time "bishop" applies to high officers in the organization of a church, as was also the usage in early Christian literature. However, Paul uses "bishop" to mean approximately the same as "elder."

9. What instruction did Paul give to Titus regarding church organization? Titus 1:5.

10. What was part of a church elder's work? Titus 1:9.

NOTE.—"The order that was maintained in the early Christian church made it possible for them to move forward solidly as a well-disciplined army clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted. . . .

"He [God] desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval."—*The Acts of the Apostles,* pages 95, 96.

11. What example is given of organization and delegated leadership in ancient Israel? Num. 11:16, 17.

Respect and Reverence for Leaders

12. Who appoints leaders to their positions of responsibility? 1 Cor. 12:28.

13. What are we admonished regarding respect and honor toward the elders? 1 Tim. 5:17; Heb. 13:7.

14. In what further way is their leadership to be acknowledged? Heb. 13:17.

NOTE.—"You must draw close to your brethren. Whatever may come, do not lose faith in them or in Christ; and hold fast to the truth."—*Testimonies,* vol. 8, p. 132.

"The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example."—*Testimonies,* vol. 5, p. 167.

Thoughts for Meditation

1. If you ever feel like criticizing a church leader, do you stop to consider how you would act under similar trials or circumstances?

2. Do you ever make mistakes in decisions? If so, do you admit them?

3. Is any organization successful without a leader?

4. Why do we so often resent constructive criticism from those in authority?

SOUND LESSONS FOR THE BLIND

Free taped senior Sabbath school lessons are now available for the blind. For further information write to: Christian Record, Tape Department, Box 3666, Lincoln, Nebraska. Inform your blind relatives or friends immediately. This is a real opportunity for them to enjoy the weekly Sabbath school lessons.

Lesson 5, for February 3, 1962

Relationship of Church Officers to Church Members

MEMORY VERSE: "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." Matt. 20:25, 26.

STUDY HELPS: "Early Writings," pages 97-104; "Testimonies," vol. 5, pp. 236-238; "Testimonies to Ministers," pages 305-308; "The Desire of Ages," pages 432-442 (chapter, "Who Is the Greatest?"); "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To teach the principles of true, humble leadership.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 6-9.	☐
Sunday: Questions 1, 2; begin reading from Study Helps.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 3-5; read further from Study Helps.	☐	Thursday: Finish reading Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Choosing Officers

1. The Twelve chosen by Jesus. Luke 6:13.
2. Deacons were selected by the church members. Acts 6:1-6.

II. Character of the Officers

3. Character qualifications listed. 1 Tim. 3:1-7; Titus 1:6-9.
4. A bishop's, or elder's, responsibilities. Titus 1:9; 1 Peter 5:2.
5. The character required of a deacon. 1 Tim. 3:8-10.

III. Heaven's Type of Leadership

6. The contrast between worldly and Christian leadership. Matt. 20:25-27.
7. Christ's example as a leader. Matt. 20:28; Phil. 2:5-8.
8. Heaven's principle of greatness illustrated by Jesus. Matt. 18:1-4.
9. The cause of Lucifer's fall. Isa. 14:12, 13.

IV. Responsibility of Leaders

10. Blind leaders will lead astray. Matt. 15:14.
11. Ezra's caution to custodians of the Lord's treasure. Ezra 8:24-29.
12. Paul's example in handling funds. 1 Cor. 16:3, 4.
13. Overseers to feed the flock. Acts 20:28; 1 Peter 5:2.

THE LESSON

Introduction

In order for the church to function as a Christian body, the body of Christ, it is important that its officers and leaders function in harmony with God's standard for leaders. The members should respect, honor, and obey its leaders. The leaders, in turn, are to be worthy of that respect, honor, and obedience. Only thus can the

church have a real influence on its neighbors. May every leader feel and sense this responsibility as he studies and prays over this lesson, that he may be all that God wants him to be. When he reaches that standard, he will have the full confidence and co-operation of the members. Let us study this lesson, not to have something to teach, but to have something to live.

Choosing Officers

1. How were the twelve apostles chosen? Luke 6:13.

2. How were the first deacons selected? Acts 6:1-6.

NOTE.—Here it is evident that the deacons were chosen by the believers in harmony with the qualifications stated, and the apostles ordained them. From this we may assume the elders were chosen in the same way.

Character of the Officers

3. What qualifications of character and life are required of elders? 1 Tim. 3:1-7; Titus 1:6-9.

4. What are some of a bishop's, or elder's, responsibilities? Titus 1:9; 1 Peter 5:2.

5. How is the character of a true deacon described? 1 Tim. 3:8-10.

NOTE.—"*Good report.* The reputation of the bishop in the community must be of the highest character, one that merits the full respect and confidence of those not connected with the church. . . . Christianity would have little appeal if its leaders were as lacking in integrity as men outside the church too often are.

"*Reproach.* That is, the harsh criticisms and revilings of both church members and unbelievers. When the minister's influence is blighted by the critical judgment of the community, discouragement and despair almost certainly ensue, which will further depreciate his usefulness."—*The Seventh-day Adventist Bible Commentary,* on 1 Tim. 3:7.

"A circumspect life will not only bring great profit to your own soul, but will be a bright light to shine upon the pathway of others, and will show them the way to heaven."—*Testimonies,* vol. 4, p. 38.

"The Sabbath school is a missionary field, and very much more of the missionary spirit should be manifested in this important work."—*Counsels on Sabbath School Work,* page 10.

Heaven's Type of Leadership

6. How did Jesus contrast worldly leadership with that which He approved? Matt. 20:25-27.

NOTE.—"In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character."—*The Acts of the Apostles,* page 543.

7. What example of leadership did He give us? Matt. 20:28; Phil. 2:5-8.

8. How further did He illustrate this principle? Matt. 18:1-4.

NOTE.—"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values."—*The Desire of Ages,* page 437.

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most child-like disciple is the most efficient in labor for God."—*Ibid.,* p. 436.

9. What caused Lucifer's expulsion from heaven? Isa. 14:12, 13.

NOTE.—"Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place."—*The Desire of Ages,* pages 435, 436.

Responsibility of Leaders

10. What happens when leaders do not have spiritual vision? Matt. 15:14.

11. What responsibility did Ezra lay upon the leaders selected to guard the Lord's treasure? Ezra 8:24-29.

NOTE.—"The care exercised by Ezra in providing for the transportation and safety of the Lord's treasure, teaches a lesson worthy of thoughtful study. Only those whose trustworthiness had been proved were chosen, and they were instructed plainly regarding the responsibility resting on them."—*Prophets and Kings,* page 617.

12. What care did Paul use in gathering and forwarding funds for the Jersualem church? 1 Cor. 16:3, 4.

13. What instruction of responsibility did both Paul and Peter give to leaders? Acts 20:28; 1 Peter 5:2.

NOTE.—"Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality."—*The Acts of the Apostles,* page 526.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this."—*Gospel Workers,* page 351.

Thoughts for Meditation

1. How necessary are officers for the efficient functioning of the church?

2. Am I, as an officer, sensing my responsibility, or do I merely prefer the honor of the office?

3. How can church officers help in making good relationships with their neighbors?

Relationship of Church Members to Civil Authorities

MEMORY VERSE: "Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

STUDY HELPS: "Testimonies to Ministers," pages 219, 220; "Testimonies," vol. 6, pp. 394-401; "The Acts of the Apostles," pages 66-69; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To teach the principles that should guide a Christian in his duty to, and relationship with, civil authorities.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3; begin reading Study Helps.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11, 12; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Authority of God

1. Rulers receive authority from God. Rom. 13:1.
2. A Christian's first allegiance is to God. Acts 4:19; 5:29.
3. Rulers are ministers of God for good to the law-abiding. Rom. 13:3-6.

II. Relation of Civil Authorities to God

4. The basis of the principle of separation of church and state. Matt. 22:15-21.
5. Biblical examples. Dan. 3:8-28; 6:6-23; Acts 12:4-19.
6. Religion cannot be regulated by man. John 4:24; Rom. 7:14.
7. Relationship between duty to God and duty to man. Matt. 22:35-40.

III. A Christian's Duty

8. We are pilgrims and strangers in this world. Heb. 11:13.
9. Our citizenship is in heaven. Eph. 2:19; Phil. 3:20.
10. We are to participate in good community projects. Gal. 6:9, 10.
11. We are to be loyal to authorities. 1 Peter 2:13-15.
12. Rulers may be influenced by God's truth. Jonah; Daniel 4.

THE LESSON

Introduction

Again let us keep in mind that we are studying a series of lessons on "The Christian and His Neighbors." This includes a wide field of study, and our study this week is on our relationships to civil authorities. We are in this world but not of this world. However, as long as we are here, it is not only well, but right, for us individually as well as for the church to have proper respect toward and right relationships with those in civil authority. We owe a witnessing debt to them as well as to others. Paul said he was a debtor to all men. How we can fulfill that debt to this group is our study for this week. Let us remember, "Actions speak louder than words."

Authority of God

1. From whom do all rulers receive authority? Rom. 13:1.

NOTE.—"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men."—*The Acts of the Apostles,* page 69.

2. Where does the duty of Christians lie when the laws of men conflict with the laws of God? Acts 4:19; 5:29.

NOTE.—"He [Christ] declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God."—*The Desire of Ages,* page 602.

3. Why do Christians not need to fear civil authorities who rule in justice? Rom. 13:3-6.

NOTE.—"In general, rulers are not to be dreaded except when wrong is done. In actuality, of course, not all rulers belong to this class, for many of them have persecuted the good; for example, Nero, the Roman emperor at the time Paul wrote this epistle, who was later responsible for Paul's martyrdom. Nevertheless, it is generally true that those who are virtuous have nothing to fear from civil authorities. Governments as such are not a terror to good works. On the contrary, they exist for a beneficent purpose, and generally speaking it is to the Christian's advantage to submit to their requirements."—*The Seventh-day Adventist Bible Commentary,* on Rom. 13:3.

Relation of Civil Authorities to God

4. What was Christ's teaching regarding the Christian's obligation toward civil authority? Matt. 22:15-21.

NOTE.—"When the Pharisees heard Christ's answer, 'they marveled, and left Him, and went their way.' He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God. In many minds a vexed question had been settled. Ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been clearly set forth, and they marveled at Christ's far-seeing discernment."—*The Desire of Ages,* pages 602, 603.

5. What Bible examples show that rulers should not attempt to enforce religious requirements? Dan. 3:8-28; 6:6-23; Acts 12:4-19.

6. Why should religious exercises be free from secular control? John 4:24; Rom. 7:14.

7. How did Jesus show the close relationship between our duty to God and our duty to our neighbor? Matt. 22:35-40.

NOTE.—"The fact that the Ten Commandments were written on two tables of stone emphasizes their application to two classes of moral obligation: duty to God and duty to man (Matt. 22:34-40). That which we owe to God is indispensable to that which we owe to man, for neglect of duties toward our neighbor will speedily follow the neglect of duty toward God. The Bible does not ignore the distinction be-

tween religion (duties directly related to God) and morality (duties arising from earthly relationships), but unites both in the deeper concept that all one does is done, as it were, to God, whose authority is supreme in both spheres (see Micah 6:8; Matt. 25:34-45; James 1:27; 1 John 4:20)."—*The Seventh-day Adventist Bible Commentary,* on Exodus 20:1.

The fields are white for harvest
In many a mission land;
Must sheaves be lost because the cost
Is great, that they demand?
How awful for a Christian
To save for bats and moles
The silver lent by God and meant
To rescue human souls!
—Pearl Waggoner Howard.

A Christian's Duty

8. As far as this world is concerned, how should a Christian regard himself? Heb. 11:13.

9. Where is our true citizenship? Eph. 2:19; Phil. 3:20.

NOTE.—In the New Testament the word "conversation," which meant "behavior" when the KJV was prepared, is usually used to translate the Greek word meaning "behavior." However, in Phil. 3:20 the Greek is *politeuma,* "citizenship."

"*Is.* Paul stresses the fact that the Christian's citizenship is already in heaven, even though he must presently live on earth. . . .

"*Heaven.* The Christian needs a constant awareness of the fact that he is a citizen of heaven. Attachment to one's country leads him to be loyal to it. Wherever he may be living he will conduct himself in a way that will honor the good name of his country. Keeping in mind the kind of life we expect to live in heaven, serves to guide us in our life on earth."—*The Seventh-day Adventist Bible Commentary,* on Phil. 3:20.

10. What responsibility does the Christian have toward welfare and civic projects? Gal. 6:9, 10.

NOTE.—"Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith." Gal. 6:9, 10, R.S.V.

"So then, as occasion and opportunity open to us, let us do good (morally) to all people [not only being useful or profitable to them, but also doing what is for their spiritual good and advantage]. Be mindful to be a blessing, especially to those of the household of faith—those who belong to God's family with you, the believers." Verse 10, *The Amplified New Testament.* Used by Permission of The Lockman Foundation, La Habra, California.

"Let the world see that we are not selfishly narrowed up to our own exclusive interests and religious joys, but that we are liberal, and desire them to share our blessings and privileges, through the sanctification of the truth. Let them see that the religion which we profess does not close up or freeze over the avenues to the soul, making us unsympathizing and exacting." —*Welfare Ministry,* page 295.

"People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life and conduct represent Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell in every town and city where the truth has entered. If all who know the truth will take hold of this work as opportunities are presented, day by day doing little acts of love in the neighborhood where they live, Christ will be manifest to their neighbors. The gospel will be revealed as a living power and not as cunningly devised fables or idle speculations. It will be revealed as a reality, not the result of imagination or enthusiasm. This will be of more consequence than sermons or professions or creeds."—*Ibid.,* p. 294.

11. What counsel does Peter give to Christians regarding their relationship to civil authority? 1 Peter 2: 13-15.

12. What incidents show that rulers and leaders can be influenced by God's truth? See the book of Jonah and Daniel 4.

NOTE.—"When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble."—*The Great Controversy*, page 611.

Thoughts for Meditation

1. Find other Bible examples of leaders or rulers won to the truth.

2. What are we doing to bring the message of a soon-coming Saviour to world leaders?

3. Intelligent, devoted Christians should make tactful presentation of God's last message before rulers and world leaders.

Lesson 7, for February 17, 1962

The Church Members' Friends and Recreation

MEMORY VERSE: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24.

STUDY HELPS: "The Adventist Home," pages 403-430; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To give guidance in the selection of friends and to set forth the principles of true friendship.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey	☐
Sunday: Introduction; questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Read suggested Study Helps.	☐
Thursday: Questions 11, 12.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. We Must and Will Have Friends

1. Principles in Christian frendships. James 4:4; Prov. 22:24; Rom. 14:7.
2. The influence of friends. Prov. 13:20; 1 Cor. 15:33.
3. The secret of having friends. Prov. 18:24.
4. Be not yoked with unbelievers. 2 Cor. 6:14; Amos 3:3.

II. True Love the Basis of Friendship

5. The foundation of true friendships. 1 Sam. 18:1, 4.

6. The sign of a true friend. Prov. 17:17; Ruth 1:16-18.
7. The meaning of love. 1 Cor. 13: 4-8.

III. The Social Life of Jesus Our Example

8. Jesus the wedding guest. John 2:1-11.
9. Jesus the dinner guest. Luke 19: 1-10; Matt. 9:9-13.
10. Jesus in the home of His friends. Luke 10:38-42; John 11:1-6, 21, 34-36.

IV. Christian Recreation

11. Come apart and rest. Mark 6:31.
12. Instruction to youth on recreation. Eccl. 11:9, 10; 12:1.

THE LESSON

Introduction

"It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.

"The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful."—*Testimonies,* vol. 4, p. 587.

We Must and Will Have Friends

1. What basic principle should guide the Christian in the forming of his friendships? James 4:4; Prov. 22: 24; Rom. 14:7.

NOTE.—"All will have associates and will influence and be influenced in their turn. . . . The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here and of their future destiny."—*The Adventist Home,* page 455.

2. What are some of the results of association? Prov. 13:20; 1 Cor. 15:33.

NOTE.—"It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together so that the heart of one answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse. . . . It has been truly said, 'Show me your company, and I will show you your character.' "—*The Adventist Home,* pages 455, 456.

3. What is the secret of having friends? Prov. 18:24.

NOTE.—Remember, "the best friend to have is Jesus." "Make Christ first and last and best in everything."

"As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. . . . Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy."—*The Ministry of Healing,* page 360.

4. What care should be exercised in the selection of lasting friendships? 2 Cor. 6:14; Amos 3:3.

NOTE.—"We are not to associate with the ungodly and partake of their spirit, for they will lead the heart away from God to the worship of false gods."—*The Adventist Home,* page 459.

True Love the Basis of Friendship

5. What was the foundation of David and Jonathan's friendship? 1 Sam. 18:1, 4.

NOTE.—"Love will not be a mere exchange of soft and flattering words. . . . Heart will be bound to heart in the golden bonds of a love that is enduring."—*The Ministry of Healing,* page 362.

6. What is the sign of a true friend? Prov. 17:17; Ruth 1:16-18.

NOTE.—"Those who are themselves 'compassed with infirmity' should be able to 'have compassion on the ignorant, and on them that are out of the way.' Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."—*The Desire of Ages,* page 297.

7. What is the real meaning of love? 1 Cor. 13:4-8.

NOTE.—Here are some questions to ask in choosing a lifelong friend:

"1. Is your fiancé (or fiancée) usually happy, cheerful, and optimistic? . . .

"2. Can he discuss controversial questions without indulging in heated arguments?

"3. Are his emotions stable?

"4. Is he conservative in matters of morals, politics, and finance?

"5. Does he co-operate easily with others and work smoothly with his superiors?

"6. Is he benevolent toward his inferiors and does he delight in assisting the underprivileged?

"7. Is he able to receive advice graciously?

"8. Does he give careful attention to the details of his daily work?

"9. Is he willing to take responsibility, and has he succeeded thus far in his business ventures and enterprises?

"10. Is he fond of children?

"11. Is he religious and is his religion the same as yours?

"12. Do you love him in spite of his faults? . . .

"13. Do you take pride in your fiancé?"—Harold Shryock, M.D., *Happiness for Husbands and Wives,* page 28.

> "No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word."—Ellen G. White, *Review and Herald,* September 14, 1897.

The Social Life of Jesus Our Example

8. Under what circumstances was the first miracle performed by Christ? John 2:1-11.

NOTE.—"In the festal hall where friends and kindred rejoiced together, Christ began His public ministry."—*The Ministry of Healing,* page 356.

9. What other instances are recorded of the social life of Jesus? Luke 19:1-10; Matt. 9:9-13.

NOTE.—"The entertainment was given in honor of Jesus, and He did not hesitate to accept the courtesy. . . . Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindliness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence."—*The Desire of Ages,* page 274.

10. In whose home was Jesus a frequent guest? Luke 10:38-42; John 11:1-6, 21, 34-36.

NOTE.—"What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Gracious, tenderhearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He carried blessing.

"While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches."—*The Ministry of Healing,* pages 24, 25.

Christian Recreation

11. How did Christ teach His disciples that they could not and should not work all the time? Mark 6:31.

NOTE.—"Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. . . .

"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. . . . It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed."—*The Desire of Ages,* pages 360-362.

12. In all our enjoyment, what should we remember? Eccl. 11:9, 10; 12:1.

NOTE.—"It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation."—*The Adventist Home,* page 493.

"Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians." —*Ibid.*

"Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental."—*Ibid.,* p. 494.

Thoughts for Meditation

1. It is right and proper for Christians to have friends, but let them be *Christian friends.*

2. It is entirely proper for Christians to have recreation, but let it be *Christian recreation.*

3. Jesus was social to save—so may we be.

4. There are certain kinds of people with whom Christians cannot associate. There are certain types of recreation in which the Christian cannot engage.

5. What would Jesus do? Christians are safe in doing as Jesus would do.

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Lesson 8, for February 24, 1962

"Who Is My Neighbor?"

MEMORY VERSE: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1-3.

STUDY HELPS: "The Desire of Ages," pages 497-505; "Christ's Object Lessons," chapter, "Who Is My Neighbor?" "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To teach how one may be a good Christian neighbor.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1, 2; begin reading Study Helps.	☐
Monday: Questions 3-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11-13; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Parable of the Good Samaritan

1. Three classes represented. Luke 10:30-34.
2. Samaritan moved by compassion. Luke 10:33, last part.

II. The Law of Love and Kindness

3. Ancient command to love the stranger. Deut. 10:18-20; Lev. 19:34.
4. Love fulfills the law. John 15:12, 13; Rom. 13:10.
5. A test of Christian character. James 1:27.
6. The law of love includes enemies as well as brethren. Gal. 6:10; Matt. 5:44-47.
7. Right and wrong motives for doing good. Matt. 6:2-4.

III. Practical Christianity

8. The fast that God has chosen. Isa. 58:6, 7.
9. Spiritual blessings promised to good neighbors. Isa. 58:8-11.
10. God's children to be lights in the community. Matt. 5:14-16; Phil. 2:15.

IV. The Christian's Influence in His Community

11. Good works lead unbelievers to glorify God. 1 Peter 2:9, 12.
12. Jesus counts good deeds as done unto Himself. Matt. 25:35-40.
13. The Christian's life will be fruitful. Col. 1:10; 2 Cor. 9:8.

THE LESSON

Introduction

"Who is my neighbor?" requires more than a simple answer. As we have studied in the first six lessons, the true concept of God and His divine unity is basic for family unity and church unity; and without church unity we as Christians cannot have an influence for good on our neighbors. This also will be reflected in our relationship to civil authority. The one is closely related to the other. As we study

this week's lesson, let us seek to find the answer not only to the question, "Who is my neighbor?" but also to the question, "What is my duty and responsibility to my neighbor?"

The Parable of the Good Samaritan

1. What three classes of people are represented in the parable of the good Samaritan? Luke 10:30-34.

NOTE.—"This was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words. . . .

"Both these men [Levite and priest] were in sacred office, and professed to expound the Scriptures. They were of the class specially chosen to be representatives of God to the people."—*The Desire of Ages,* page 499.

2. Regardless of the nationality of the one who fell among thieves, what motive prompted the Samaritan to care for the man? Luke 10:33, last part. Compare John 4:9, last part.

NOTE.—"He [the Samaritan] did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering. . . .

"In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, 'These things I command you, that ye love one another.' "—*The Desire of Ages,* pages 503, 504.

INVESTMENT—
Arouses latent talent
Awakens new interest
Kindles more loyalty
And increases mission giving.

The Law of Love and Kindness

3. What command did the Lord give the children of Israel regarding the stranger and the needy in their midst? Deut. 10:18-20; Lev. 19:34.

4. How is the principle of the law of love set forth in the New Testament? John 15:12, 13; Rom. 13:10.

5. In what does pure religion consist? James 1:27.

NOTE.—"In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages,* page 497.

"I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who

need our sympathy, love, and disinterested benevolence. This is God's test of our character."—*Testimonies,* vol. 3, p. 511.

6. How broad is the scope of the law of love and kindness? Gal. 6:10; Matt. 5:44-47.

NOTE.—"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. . . . This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it." —*The Desire of Ages,* page 649.

7. How did Jesus contrast the right and wrong motives for doing good? Matt. 6:2-4.

NOTE.—"Jesus had shown in what righteousness consists, and had pointed to God as its source. Now He turned to practical duties. In almsgiving, in prayer, in fasting, He said, let nothing be done to attract attention or win praise to self. Give in sincerity, for the benefit of the suffering poor. . . .

"The service rendered in sincerity of heart has great recompense. . . . The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name."—*The Desire of Ages,* page 312.

Practical Christianity

8. What did Isaiah say was more pleasing to God than fasting? Isa. 58:6, 7.

9. What beautiful promises did he make to those who met God's ideal of ministry? Isa. 58:8-11.

10. What are God's children to be to the community? Matt. 5:14-16; Phil. 2:15.

NOTE—"All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace. His promise is, 'I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.' Ezek. 34:26.

"Philip said to Nathanael, 'Come and see.' He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are." —*The Desire of Ages,* pages 141, 142.

The Christian's Influence in His Community

11. What will be the influence of the Christian's life and work? 1 Peter 2:9, 12.

12. How does Jesus interpret our good-neighborly deeds? Matt. 25: 35-40.

13. In what will the Christian be fruitful? Col. 1:10; 2 Cor. 9:8.

NOTE.—"As soon as she had found the Saviour the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples.

The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised, a whole cityful were brought to hear the Saviour. She carried the light at once to her countrymen.

"This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."—*The Desire of Ages*, page 195.

Thoughts for Meditation

1. How will the constraining love of Christ make me a good neighbor?
2. What are the true motives behind my almsdeeds?
3. How can I as a Sabbathkeeper be a good neighbor in a non-Sabbathkeeping community?
4. Do I find it easy to be neighborly with someone in a different social class from my own? If not, may I seek the grace of Christ to overcome any feeling of reluctance?

Lesson 9, for March 3, 1962

To All the World

MEMORY VERSE: "And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

STUDY HELPS: "The Desire of Ages," pages 818-828 (chapter, "Go Teach All Nations"); "Education," pages 262-271; "Testimonies," vol. 5, pp. 385-395; vol. 6, pp. 23-30; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To teach the Christian's responsibility to all peoples of the world.

DAILY STUDY ASSIGNMENT AND RECORD

Check Here

Sabbath afternoon: General survey. ☐
Sunday: Questions 1-3; begin reading Study Helps. ☐
Monday: Questions 4-6; read further from Study Helps. ☐
Tuesday: Questions 7-9; read further from Study Helps. ☐
Wednesday: Questions 10-12; read further from Study Helps. ☐
Thursday: Questions 13, 14; finish reading Study Helps. ☐
Friday: Review entire lesson. ☐

Lesson Outline:

Introduction

I. The Larger Aspect of the Good Neighbor Policy

1. Paul became all things to all men. 1 Cor. 9:19-22.
2. Paul shared that he himself might partake. 1 Cor. 9:23.
3. Responsibility extends to all peoples everywhere. Mark 16:15.

II. The Christian's Personal Responsibility

4. Jesus came to minister. Luke 4:18; Mark 10:45.
5. Christ identifies Himself with those in need. Matt. 25:40.
6. The Christian can hasten the coming of Christ. 2 Peter 3:12.

III. How and Where to Begin

7. Gospel program to begin in Jerusalem. Luke 24:47.
8. Gift of the Holy Spirit. Acts 1:8.
9. Witnessing follows. Acts 1:8; Luke 24:48.

IV. "The Ministry of Reconciliation"

10. Man's condition without Christ. Eph. 2:12.
11. God's love for sinners. John 3:16; Rom. 5:8.
12. Committed to all Christians. 2 Cor. 5:18, 19.

V. What if We Do Not Go?

13. Our great loss. Matt. 25:28-30, 45, 46; 8:12.
14. Others will be grafted in if we fail. Rom. 11:22-26.

THE LESSON

Introduction

We are debtors to all men; hence the command, "Go ye into all the world." We are our brother's keeper. We have the words of eternal life; how can we withhold them from those who know them not? It is not whether God can save them without my going, but can I be saved without sharing the good news to the best of my ability and to the ends of the earth if God so directs? If Christ dwells in me, then I surely must have His spirit. He gave Himself as the first missionary. Giving is neighborliness, and to be a good neighbor, I must share the good news and Christian joy.

The Larger Aspect of the Good Neighbor Policy

1. How earnestly did the apostle Paul relate himself to his obligation to preach the gospel to all men? 1 Cor. 9:19-22.

2. What motive did Paul have in working for others? 1 Cor. 9:23.

NOTE.—"Just as soon as a person is really converted to the truth there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others he is a living epistle, known and read of all men. His life shows that he has been converted to Christ and has become a colaborer with Him."—*Testimonies,* vol. 5, p. 386.

We can partake of the gospel only if we share it. We can share it only if we partake of it.

3. How extensively is the gospel to be preached? Mark 16:15.

NOTE.—In the larger aspect, all living men are our neighbors.

"Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory." —*The Acts of the Apostles,* page 111.

The Christian's Personal Responsibility

4. What did Jesus state His mission to be? Luke 4:18; Mark 10:45.

NOTE.—"The world is in need of workers who will labor as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered

unto—the weak, the helpless, the ignorant, the degraded."—*Testimonies,* vol. 6, p. 254.

"Our Lord designed that His church should reflect to the world the fullness and sufficiency that we find in Him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ."—*Testimonies,* vol. 5, p. 731.

5. In what way does Christ identify Himself with those in need? Matt. 25:40.

NOTE.—"In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ."—*Welfare Ministry,* page 117.

6. How may we help bring an end to human misery in the world? 2 Peter 3:12.

NOTE.—"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons,* page 69.

Is it not a great debt we owe to relieve this suffering in the world by bringing both spiritual and physical relief through the gospel, and thus to shorten the reign of sin, in view of the fact that we have received this great salvation ourselves?

How and Where to Begin

7. Where did Jesus say His disciples were to begin their work? Luke 24:47.

8. What were they to receive before beginning their work? Acts 1:8.

9. Then what were they to become? Acts 1:8; Luke 24:48.

NOTE.—"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*The Desire of Ages,* page 347.

"The Ministry of Reconciliation"

10. What is the spiritual condition of mankind without Christ? Eph. 2:12. Compare Isa. 1:5, 6.

11. How did God demonstrate His love for sinful man? John 3:16; Rom. 5:8.

NOTE.—"The true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of His followers have labored earnestly

and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence, of our Exemplar."—*Testimonies,* vol. 5, p. 385.

12. What, in turn, has been given to us? 2 Cor. 5:18, 19.

NOTE.—"As witnesses chosen of God, do we value Christ's purchased possession? Are we ready to make any and every sacrifice within our power, to place ourselves under Christ's yoke, to co-operate with Him and to be laborers together with God? All who are bearing the test of God, obeying His commandments, love the perishing human race as Christ loved them. They follow the example of Christ in most earnest, self-sacrificing labor, to seek out in the highways and hedges the high and the low, the rich and the poor, and to bear to all the message that they are the objects of Christ's special love and guardian care."—*Testimonies to Ministers,* page 246.

Branch Sabbath Schools, Vacation Bible Schools are necessary for growing Sabbath schools!

What if We Do Not Go?

13. Who will suffer loss if we fail in our responsibility? Matt. 25:28-30, 45, 46; 8:12.

NOTE.—"Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, 'Take the talent from him.' Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them.

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, 'Cast ye the unprofitable servant into outer darkness,' sets Heaven's seal to the choice which they themselves have made for eternity."—*Christ's Object Lessons,* page 365.

14. What illustration does Paul use concerning God's justice and provision for the salvation of all who will accept Him? Rom. 11:22-26.

NOTE.—Israel failed Him but He grafted in the Gentiles, and all who are willing become one spiritual tree, and thus carry on and complete God's plan.

"With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."—*The Desire of Ages,* page 490.

Thoughts for Meditation

1. Compare, in your thinking, the relative value of a testimony of personal experience with the value of presenting the doctrine and theory of the message.

2. Are any excused from responding to the call of foreign missions?

3. How is home missionary work related to foreign missionary work and to your participation?

"Let every true, honesthearted worker be encouraged to work on, keeping in view the fact that everyone will be rewarded as his works have been."—*Counsels on Sabbath School Work,* page 70.

Lesson 10, for March 10, 1962

The Christian's Relationship to His Neighbors of Other Races

MEMORY VERSE: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

STUDY HELPS: "Patriarchs and Prophets," pages 44-51; "The Desire of Ages," pages 183-195, 399-403; "The Acts of the Apostles," pages 132-142; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To aid us in establishing better Christian relationships while awaiting the new world.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6; begin reading Study Helps.	☐
Tuesday: Questions 7-9; read further from Study Helps.	☐
Wednesday: Questions 10-12; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. One Origin, Blood, and Heavenly Citizenship

1. All created by God. Gen. 1:26, 27; Acts 17:26.
2. One family in Christ. Gal. 3:26-29.
3. Our citizenship in heaven. Eph. 2:19.

II. Jesus' Ministry to Non-Jews

4. He disregarded social and national distinctions. John 4:5-30.
5. He ignored political and racial barriers. Luke 7:1-10.
6. He aided the despised. Matt. 15:21-28.

III. Disapproval of Prejudice in the Apostolic Church

7. Peter's vision. Acts 10:1-29; 11:1-3, 17, 18.
8. The insidious influence of custom. Gal. 2:11-14.
9. Many nationalities represented in early church. Acts 11:25, 26; 13:1-3.

IV. The All-Inclusiveness of the Gospel Message

10. Recognizes no national distinctions. Matt. 28:19, 20; 24:14; Rev. 14:6-12.
11. Embraces all mankind. Matt. 6: 9, 10.
12. Achieves perfect harmony through love. Col. 3:10-14.

THE LESSON

Introduction

Satan ever endeavors to promote animosities and racial feelings. Christianity seeks to remove all such prejudices and fosters the spirit of unity and oneness in Christ. Paul proclaimed from Athens' hill that God had made of one blood all men. He set forth a basic Christian principle that in Christ there is neither Greek nor Jew and

that the Christian is debtor to all men. Christ came to a world steeped in racial animosity and went out of His way to extend His healing ministry to those of other nationalities than the Jewish people. Most racial problems arise from race pride, but the followers of Jesus Christ are one in Him and brothers to all men. "He who is closely connected with Christ is lifted above the prejudice of color or caste. His faith takes hold of eternal realities. The divine Author of truth is to be uplifted. Our hearts are to be filled with the faith that works by love and purifies the soul. The work of the good Samaritan is the example that we are to follow."—*Testimonies,* vol. 9, p. 209.

One Origin, Blood, and Heavenly Citizenship

1. How is the origin of the human race set forth? Gen. 1:26, 27; Acts 17:26.

NOTE.—"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. . . . 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.' "—*Patriarchs and Prophets,* pages 44, 45.

2. What does faith in Jesus Christ make of all men? Gal. 3:26-29.

NOTE.—This means that when we become Christ's all national and racial differences cease to exist, because all are equalized in Christ. "Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value."—*The Desire of Ages,* page 403.

3. What is the Christian's relationship to his fellow men? Eph. 2:19.

NOTE.—"*Heaven.* The Christian needs a constant awareness of the fact that he is a citizen of heaven. Attachment to one's country leads him to be loyal to it. Wherever he may be living he will conduct himself in a way that will honor the good name of his country. Keeping in mind the kind of life we expect to live in heaven, serves to guide us in our life on earth."—*The Seventh-day Adventist Bible Commentary,* on Phil. 3:20.

Jesus' Ministry to Non-Jews

4. How did Jesus show His regard for one of another nationality? John 4:5-30.

NOTE.—Although Jesus left the Jordan area to avoid unnecessary controversy about baptism, He did not permit the existing prejudices of the Jews and Samaritans to keep Him from ministering to the Samaritans. There were two routes whereby Jesus could travel from Judea to Galilee. One went through Samaria, the other route was twice as long and bypassed the land of the Samaritans. The strict Jews took the longer journey to avoid contact with the Samaritans. But Jesus selected the route through Samaria. He refused to permit racial barriers to hinder Him in His work.

"Jesus had begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy."—*The Desire of Ages,* page 193.

5. What lesson in interracial understanding may be gained from Jesus' experience with the Roman centurion? Luke 7:1-10.

NOTE—"Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken through the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God, and had shown kindness to the Jews as His worshipers."—*The Desire of Ages,* page 315.

6. What do you think Jesus meant when He said, "I am not sent but unto the lost sheep of the house of Israel"? Matt. 15:21-28.

NOTE.—"It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people.

"Jesus longed to unfold the deep mysteries of the truth which had been hid for ages, that the Gentiles should be fellow heirs with the Jews, and 'partakers of His promise in Christ by the gospel.' Eph. 3:6. This truth the disciples were slow to learn, and the divine Teacher gave them lesson upon lesson. In rewarding the faith of the centurion at Capernaum, and preaching the gospel to the inhabitants of Sychar, He had already given evidence that He did not share the intolerance of the Jews. But the Samaritans had some knowledge of God, and the centurion had shown kindness to Israel. Now Jesus brought the disciples in contact with a heathen, whom they regarded as having no reason above any of her people, to expect favor from Him. He would give an example of how such a one should be treated. The disciples had thought that He dispensed too freely the gifts of His grace. He would show that His love was not to be circumscribed to race or nation.

"When He said, 'I am not sent but unto the lost sheep of the house of Israel,' He stated the truth, and in His work for the Canaanite woman He was fulfilling His commission. This woman was one of the lost sheep that Israel should have rescued. It was their appointed work, the work which they had neglected, that Christ was doing."—*The Desire of Ages,* page 402.

I love my Sabbath school
and church.
I'll never miss a day.
I love to know that round
the world
God's children for me
pray.
—A. R. Appel.

Disapproval of Prejudice in the Apostolic Church

7. What means did God use to remove prejudice from the heart of Peter and other apostles? Acts 10:1-29; 11:1-3, 17, 18.

NOTE.—"When the brethren in Judea heard that Peter had gone to the house of a Gentile and preached to those assembled, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would have the effect of counteracting his own teaching. When they next saw Peter they met him with severe censure, saying, 'Thou wentest in to men uncircumcised, and didst eat with them.'

"Peter laid the whole matter before them. He related his experience in regard to the vision and pleaded that it admonished him to observe no longer the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean. . . .

"On hearing this account, the brethren were silenced. Convinced that Peter's course was in direct fulfillment of the plan of God, and that their prejudices and exclusiveness were utterly contrary to the spirit of the gospel, they glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'

"Thus, without controversy, prejudice was broken down, the exclusiveness established by the custom of ages was abandoned, and the way was opened for the gospel to be proclaimed to the Gentiles."—*The Acts of the Apostles,* pages 141, 142.

8. How did Paul rebuke Peter for his later disaffection? Gal. 2:11-14.

NOTE.—"*Dissembled.* Literally, 'acted under a mask with [Peter],' that is, acted the part of hypocrites. Peter and these 'other Jews' knew they were not doing right, but compromised themselves in order to avoid trouble with the Judaizers. They acted as they did in order to conceal their true sentiments from those who had come from Jerusalem. They pretended to side with the Judaizing brethren. If Paul's charge of insincerity was true—and there is no reason to doubt that it was—Peter did well to remain silent, as he seems to have done."—*The Seventh-day Adventist Bible Commentary,* on Gal. 2:13.

"*The manner of Gentiles.* It had taken a miracle to convince Peter that Gentiles should be admitted to Christian fellowship on an equality with the Jews. . . . Since that experience he had evidently felt free to associate with Gentiles, contrary to Jewish custom. His apparent silence, when rebuked, implies that he recognized the error of his hasty move and the seriousness of its implications for the future of the church as a universal, united body. This much may be conceded in Peter's favor." —*Ibid.,* on Gal. 2:14.

9. Through whom did the Holy Spirit work to inaugurate the first Christian missionary movement? Acts 11:25, 26; 13:1-3.

NOTE.—"The different connections and activities of the men mentioned here indicate that the church at Antioch enjoyed a cosmopolitan leadership. Barnabas was a Cypriote; Lucius, a Cyrenian; Manaen, apparently a Palestinian aristocrat; and Saul, a rabbi from Tarsus in Cilicia."—*The Seventh-day Adventist Bible Commentary,* on Acts 13:1.

"The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor; and as a result the church was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this work would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of 'the middle wall of partition' (Ephesians 2:14) that had so long separated the Jewish and the Gentile world, would naturally subject them to the charge of heresy, and their authority as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that His servants would be called to meet, and, in order that their work should be above challenge, He instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel."—*The Acts of the Apostles,* page 161.

The All-Inclusiveness of the Gospel Message

10. How is the Christian's obligation to all races of men set forth in the Scriptures? Matt. 28:19, 20; 24:14; Rev. 14:6-12.

11. How is the brotherhood of man taught in the Lord's Prayer? Matt. 6:9, 10.

NOTE.—"In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. . . . As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory or to the well-being of your kindred."—*Thoughts From the Mount of Blessing,* 1956 ed., pp. 105, 106.

"Only those who devote themselves to His service, saying, 'Here am I; send me,' . . . they alone pray in sincerity, 'Thy kingdom come.' "—*Ibid.*, p. 109.

"The sympathies of God's people should be aroused in every church throughout our land, and there should be unselfish action to meet the necessities of different mission fields. Men should testify to their interest in the cause of God by giving of their substance. If such an interest were manifested, the bond of Christian brotherhood would exist and increase in strength between all the members of Christ's family." —*Counsels on Stewardship,* pages 38, 39.

12. What does Paul say will bind us all together in perfect harmony? Col. 3:10-14.

NOTE.—The Revised Standard Version translates verses 12-14 as follows: "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony."

Although all the virtues in this passage are important, Paul has urged love as the crowning climax of all. Love is supreme, because all the others depend on love. In fact, the other virtues cannot be attained apart from love as the chief motive. This idea is beautifully and fully set forth in 1 Corinthians 13—"the greatest of these is love."

Thoughts for Meditation

1. How can one tell if his Christian experience has developed to where he regards all nationalities as brethren?

2. How does one become a "debtor to all men"?

3. What can I do to manifest Christian brotherhood in a world of strife?

Lesson 11, for March 17, 1962

Equality of Believers

MEMORY VERSE: "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

STUDY HELPS: "Christ's Object Lessons," pages 325-365 (chapter, "Talents"); "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To help the student realize that all believers are equal before God and that there is no place for strife or respect of persons in the church.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-8; read from Study Helps.	☐
Tuesday: Questions 9-11; read further from Study Helps.	☐
Wednesday: Questions 12-14; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. All Men Equal Before God

1. Respect of persons is sin. James 2:9.
2. We become judges if we show partiality. James 2:1-4.
3. We should esteem others better than ourselves. Phil. 2:3.

II. All Have Not Had the Same Opportunity

4. All do not have the same gifts. 1 Cor. 12:4-6, 8-10; Rom. 12:3-8.
5. Greatness is revealed in service. Matt. 20:26, 27.

III. The Greater the Opportunity, the Greater the Responsibility

6. Everyone is entrusted with some responsibility. Mark 13:34.
7. We are responsible only for what has been given us. Matt. 25:21, 23, 26, 27.
8. All are given according to ability. Matt. 25:15.

IV. Equality Before God Not Necessarily Equality in Ability

9. All we have comes from God. 1 Chron. 29:14.
10. God measures us by the use we make of our gifts. Luke 12:48; 2 Cor. 8:12-15; Prov. 22:29.
11. Rewards given according to faithfulness. Matt. 25:21; Luke 16:10.

V. Cause of "Inequalities" in the Church

12. They are brought about by our lusts. James 4:1, 2.
13. Why some cannot do great things. Gal. 5:17.
14. Victory through Christ. Phil. 4:13.

THE LESSON

Introduction

We are all equal before God, but we may not all have equal abilities. Man has no right to take honor to himself for gifts that God or parents or environment have given him. His greatness or littleness is measured by God according to how he uses and develops the talents given him. One who has only one talent and uses it to the full for the glory of God is greater in God's sight than one with many talents who does not use and develop them in unselfish service. Our equality is based on what we do with what we have. How we use the gifts we have will decide our sense of appreciation and thus affect the difference of reward in heaven. The one with only one talent in the parable was not cast out because he had only one talent but because he did not use properly the one he had.

All Men Equal Before God

1. What do we commit when we have respect to persons? James 2:9.

NOTE.—"Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value."—*The Desire of Ages,* page 403.

2. What do we become when we are partial? James 2:1-4.

NOTE.—The reason we show partiality and become judges is that we think too much of ourselves and too little of God, "for there is no respect of persons with God." Rom. 2:11.

3. How should we esteem others? Phil. 2:3.

All Have Not Had the Same Opportunity

4. According to what principles are the gifts, or talents, distributed? 1 Cor. 12:4-6, 8-10; Rom. 12:3-8.

NOTE.—"One worker may be a ready speaker; another a ready writer; another

may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith; but all are to work under the same Head. The diversity of gifts leads to diversity of operations, but 'it is the same God which worketh all in all.' 1 Corinthians 12:6." —*Testimonies,* vol. 9, pp. 144, 145.

5. How does the Saviour measure greatness? Matt. 20:26, 27.

The Greater the Opportunity, the Greater the Responsibility

6. What is entrusted to everyone? Mark 13:34.

NOTE.—"Those who are too indolent to realize their responsibilities and exercise their faculties will fail of receiving the blessing of God, and the ability which they had will be taken away and given to the active, zealous workers who increase their talents by constant use."—*Testimonies,* vol. 4, pp. 458, 459. See also Matt. 25:28, 29; 2 Cor. 8:12.

7. For how much are we held accountable? Matt. 25:21, 23, 26, 27.

NOTE.—"Every servant has some trust for which he is responsible; and the varied trusts are proportioned to our varied capabilities. In dispensing His gifts, God has not dealt with partiality. He has distributed the talents according to the known powers of His servants, and He expects corresponding returns."—*Testimonies,* vol. 2, p. 282.

8. According to what standard are we given our talents? Matt. 25:15.

NOTE.—"Remember that your responsibility is measured, not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is now inexperienced and unfit to labor in God's cause, but how and why he is in this condition, and how it can be remedied. God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, He will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life."—*Testimonies,* vol. 5, p. 459.

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand."—*Testimonies,* vol. 9, p. 11.

Equality Before God Not Necessarily Equality in Ability

9. What is the source of all our abilities and possessions? 1 Chron. 29:14.

10. By what measure will we have to give account? Luke 12:48; 2 Cor. 8:12-15; Prov. 22:29.

NOTE.—"Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use."—*Christ's Object Lessons,* page 353.

11. How will we be rewarded? Matt. 25:21; Luke 16:10.

NOTE.—"Although some may be restricted to one talent, yet if they will exercise that one, it will increase. God values the service according to what a man has and not according to what he has not. If we perform our daily duties with fidelity and love we shall receive the approval of the Master as if we had performed a greater work."—*Testimonies,* vol. 4, p. 619.

Cause of "Inequalities" in the Church

12. To what does James attribute specific evils often found in the church? James 4:1, 2.

NOTE.—"But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it; you are jealous and envious of what others have got and you don't possess it yourselves. Consequently, in your exasperated frustration you struggle and fight with one another. You don't get what you want because you don't ask God for it." James 4:1, 2.—*The New Testament in Modern English,* by J. B. Phillips; copyright 1958 by The Macmillan Company, New York. Used by permission.

"*Whence.* The apostle now takes up the specific evils within the church that are the product of untamed tongues and strife-ridden hearts. The root cause of all division and confusion is self-interest."—*The Seventh-day Adventist Bible Commentary,* on James 4:1.

13. What is often the cause of frustration and failure? Gal. 5:17.

NOTE.—"In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men."—*The Desire of Ages,* page 250.

14. Through whom may we be victorious? Phil. 4:13.

NOTE.—"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages,* pages, 250, 251.

Thoughts for Meditation

1. Do I feel an inequality with my brethren? If so, why?
2. If I am not using my capabilities to the full, why not?
3. Do I have any hidden talents lost through a lack of use?
4. In the Christian army, good soldiers are as important as good officers.

Lesson 12, for March 24, 1962

The Christian and Divisive Issues

MEMORY VERSE: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15.

STUDY HELPS: "Gospel Workers," pages 391-396; "Selected Messages," b. 2, pp. 119-144; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To discover the place a Christian should assume in the secular issues of life.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11; begin reading Study Helps.	☐
Wednesday: Questions 12, 13; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. In the World, but Not of the World

1. We are to be separate from the world. 2 Cor. 6:17.
2. Fruit is the indication of character. Matt. 7:20.
3. Christians are not to be yoked with unbelievers. 2 Cor. 6:14-18.
4. Support of good causes is not restricted to our own. 1 Thess. 5:15.

II. A Reform, Not a Revolution

5. Restorers of old paths. Isa. 61:4; 58:12.
6. Submission to the powers that be. 1 Peter 2:12-15.
7. Christ's kingdom not of this world. John 18:36.
8. Patience to be exercised while awaiting the coming of the Lord. James 5:7, 8.

III. Guarding Our Words and Actions

9. To claim to be religious and not bridle the tongue is vain. James 1:26.
10. The perfect man offends not in word. James 3:2.
11. Jesus' example of prudence in speech. Luke 20:26.
12. Our words will judge us. Matt. 12:36, 37.
13. We are to show forth the praise of God. 1 Peter 2:9, 12.

THE LESSON

Introduction

More and more divisive issues, both political and social, will develop. We must constantly remember that heaven is our home and we are ambassadors for Christ. Therefore we must be careful not to place our message in an unfavorable light through thoughtless words and careless actions. Paul's example presents a sensible approach to the various issues that the Christian is called upon to face: "I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

"In the work of soul winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful."—*Gospel Workers,* page 117.

In the World, but Not of the World

1. What does the apostle Paul say should be our relation to the world? 2 Cor. 6:17.

NOTE.—"The followers of Christ are to be separate from the world in principles and interests, but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. 'I sanctify Myself,' He declared, 'that they also might be sanctified.' John 17:19. So the Christian is to abide among men, that the savor of divine love may be as salt to preserve the world from corruption."—*Counsels to Parents, Teachers, and Students,* page 323.

2. How may we know what our attitude toward, or relationship to, any person or organization should be? Matt. 7:20.

3. What command does Paul give concerning being linked with unbelievers? 2 Cor. 6:14-18.

NOTE.—"By a series of five rhetorical questions (vs. 14-16) Paul contrasts the irreconcilable and mutually exclusive opposition between the yoke of Christ and that of the world. Every union in which the character, beliefs, and interests of the Christian lose anything of their distinctiveness and integrity, is hereby prohibited. A Christian cannot afford to enter into any connection with the world that calls for compromise. The line of demarcation is clearly defined between (1) righteousness and unrighteousness, (2) light and darkness, (3) Christ and Satan, (4) faith and infidelity, (5) the temple of God and the temple of idols."—*The Seventh-day Adventist Bible Commentary,* on 2 Cor. 6:14.

4. What should be our attitude toward moral issues of the day, and toward organizations supporting them? 1 Thess. 5:15.

NOTE.—The Revised Standard Version renders this text as follows: "See that none of you repays evil for evil, but always seek to do good to one another and to all."

The temperance issue provides a clear-cut example of our responsibility in this area of moral responsibility. Ellen G. White gives the following counsel:

"I have been surprised as I have seen the indifference of some of our leaders to this organization. We cannot do a better work than to unite, so far as we can do so without compromise, with the W.C.T.U. workers."—*Gospel Workers,* page 385.

"The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence."—*Ibid.,* pp. 387, 388.

The position we have taken in the cause of temperance will assist us in rightly relating ourselves to the evils of dope, juvenile delinquency, indecent literature, unhealthful living conditions, et cetera. Civil defense and welfare work provide wonderful opportunities to show our interest in our community and country.

> "The soul of the little child that believes in Christ is as precious in His sight as are the angels about His throne."
> —*Testimonies,* vol. 4, p. 591.

A Reform, Not a Revolution

5. What does Isaiah say of the work God's people are to do? Isa. 61:4; 58:12.

NOTE.—"Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing."—*Testimonies,* vol. 6, p. 126.

"But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers."—*Testimonies,* vol. 7, p. 62.

6. What methods are we to use in our work of reformation? 1 Peter 2:12-15.

NOTE.—"The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong. He who ex-

pects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence. . . .

"If anyone shall seek to draw the workers into debate or controversy on political or other questions, take no heed to either persuasion or challenge. Carry forward the work of God firmly and strongly, but in the meekness of Christ, and as quietly as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts; preach the word, be diligent, earnest, and fervent."—*Gospel Workers,* pages 373, 374.

7. How did Jesus emphasize the spiritual nature of His kingdom? John 18:36.

NOTE.—"The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To the efficient, the cure must reach men individually, and must regenerate the heart."—*The Desire of Ages,* page 509.

8. What does James say should be our attitude as we wait for the coming of the Lord? James 5:7, 8.

Guarding Our Words and Actions

9. What does the apostle James say is a sign of vain religion? James 1:26.

10. What virtue characterizes the perfect man? James 3:2.

11. With what care did Jesus speak? Luke 20:26.

NOTE.—"Our brethren should be cautioned to make moves that will not stir up and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities."—*Testimonies to Ministers,* pages 219, 220.

12. What will judge us both here and in the hereafter? Matt. 12:36, 37.

NOTE.—"I beg of you for Christ's sake, let no hasty, rash expressions fall from your lips, let no extravagant language be used, let nothing be uttered that will savor of railing, for all this is human. Christ has no part in it. Let the ready writers be careful how they use their pens, lest they may seem to cast ridicule upon the positions of believers or unbelievers. . . .

"Let not those who believe the truth give occasion to our enemies to vindicate opposition, to give ground for the misrepresentation that men would use to oppose the advance of the truth."—*Testimonies to Ministers,* page 219.

13. What should the Christian always keep in mind in all his relationships? 1 Peter 2:9, 12.

Thoughts for Meditation

1. What would normally happen to our influence if we should join in divisive issues of a political or social nature?
2. How far can we go in joining with organizations dealing with moral issues?
3. Shall we be civic-minded? If so, how far can we go and retain our spiritual experience?

"All the resources of heaven are at the command of those who are seeking to save the lost."—*Christ's Object Lessons,* page 197.

Doing Good to All Men

MEMORY VERSE: "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." - 1 Tim. 6:18, 19.

STUDY HELPS: "Thoughts From the Mount of Blessing," chapter, "The True Motive in Service;" "Testimonies," vol. 6, pp. 261-287, 341-348; "The Seventh-day Adventist Bible Commentary," on lesson texts.

LESSON AIM: To find what the essence of true Christianity is as it issues forth from a life that has partaken of the divine nature.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3; begin reading Study Helps.	☐
Monday: Questions 4-7; read further from Study Helps.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12, 13; read further from Study Helps.	☐
Thursday: Finish reading Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Origin of Good Deeds

1. God the source of all good. Matt. 7:11; James 1:17; 3:17.
2. No good deeds apart from Christ. John 15:5.
3. Goodness within brings forth good deeds. Matt. 12:34, 35.

II. Christianity Exemplified

4. In kindness. James 1:27.
5. In mercy and justice. Micah 6:8.
6. In works of mercy to the needy. Isa. 58:6, 7, 9 (last part), 10.
7. Blessings promised to the merciful. Isa. 58:8, 9 (first part), 11.

III. "What Good Thing Shall I Do?"

8. Love of God lacking in the young man's life. Mark 10:17-22.
9. The scribes and Pharisees lacked mercy and kindness. Matt. 23:23.
10. Christ recommended deeds of mercy and doing good. Luke 10:36, 37; Acts 10:38.
11. Hospitality a Christian virtue. Rom. 12:13; 1 Peter 4:8, 9; Heb. 13:2.

IV. The Rewards

12. Judgment based on deeds of kindness done without a view to the reward. Matt. 25:40-43, 45.
13. Doing good reacts upon one's self. Ps. 126:5, 6; 1 Thess. 2:19, 20.

THE LESSON

Introduction

If the love and goodness of God are shed abroad in our hearts by the Holy Spirit, the results will be seen in our godly and helpful relationships with all mankind. We will treat the members of our family with love and respect. All disunity will disappear

from the church. Our relationship with civil authorities and neighbors will be of a nature to win, and we will be sociable to save. A burden for the lost of all nations will roll upon us; strong nationalism that creates jealousy and bitterness will vanish. We will be one in Christ Jesus. Commandment keeping and doctrines are necessary, but the real signs of true Christianity are manifest in the way we relate ourselves to the needs of the world. Correct doctrine should produce friendly, loving people. In other words, the world will see in the life and work of a true Christian a reflection of Christ as He related Himself to the needs of mankind.

The Origin of Good Deeds

1. What is the source of all good? What does it produce? Matt. 7:11; James 1:17; 3:17.

NOTE.—"God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing."—*Steps to Christ,* 1956 and pocket eds., p. 77.

2. How much can we do without Christ? John 15:5.

NOTE.—"A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. Christians are branches, and only branches, in the living Vine. One branch is not to borrow its sustenance from another. Our life must come from the parent vine. It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit." —*Testimonies,* vol. 5, pp. 47, 48.

3. What is the relationship between being good and doing good? Matt. 12:34, 35.

Christianity Exemplified

4. How does James describe pure religion? James 1:27.

NOTE.—"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."—*The Ministry of Healing,* page 205.

5. How much does God require of true believers? Micah 6:8.

NOTE.—"It should be written upon the conscience as with a pen of iron upon a rock, that he who disregards mercy, compassion, and righteousness, he who neglects the poor, who ignores the needs of suffering humanity, who is not kind and courteous, is so conducting himself that God cannot co-operate with him in the development of character."—*Testimonies,* vol. 6, p. 262.

6. What does Isaiah say constitutes the true "fast" of the Lord? Isa. 58: 6, 7, 9 (last part), 10.

7. What blessings are promised to those who minister to the needy? Isa. 58:8, 9 (first part), 11.

NOTE—"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life we must put into practice the rules given in this scripture. . . .

"Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free

and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."—*The Ministry of Healing,* pages 256, 257.

"When one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions."—*The Desire of Ages,* page 322.

"What Good Thing Shall I Do?"

8. What one thing did the young man who came to Jesus lack? Mark 10:17-22.

NOTE.—"Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered."—*The Desire of Ages,* page 519.

9. What did the scribes and Pharisees lack? Matt. 23:23.

NOTE.—"The Pharisees were very exact in tithing garden herbs, such as mint, anise, and rue; this cost them little, and it gave them a reputation for exactness and sanctity. At the same time their useless restrictions oppressed the people and destroyed respect for the sacred system of God's own appointing. They occupied men's minds with trifling distinctions, and turned their attention from essential truths. The weightier matters of the law, justice, mercy, and truth, were neglected. 'These,' Christ said, 'ought ye to have done, and not to leave the other undone.' "—*The Desire of Ages,* page 617.

10. By His life and His teachings, what course of action did Jesus recommend for His followers? Luke 10: 36, 37; Acts 10:38.

NOTE.—"Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions. We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances." —*Testimonies,* vol. 2, p. 136.

11. How may we in our homes show the spirit of Christ to strangers? Rom. 12:13; 1 Peter 4:8, 9; Heb. 13:2.

NOTE.—"These admonitions have been strangely neglected. Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that 'it is too much trouble.' It would not be if you would say: 'We have made no special preparation, but you are welcome to what we have.' By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation."—*Testimonies,* vol. 6, p. 343.

The Rewards

12. What will be the basis on which Christ will determine who is worthy of heaven? Matt. 25:40-43, 45.

13. What will be the reaction upon one's own life of his efforts to bless others? Ps. 126:5, 6; 1 Thess. 2: 19, 20.

NOTE.—"The effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."—*Steps to Christ,* page 79.

Thoughts for Meditation

1. Can I honestly say that Christ rules my life unless His life shines out to others?

2. Does a Christian life bring forth good works, or do good works help to bring forth the Christian life? Matt. 7:20; 12:33.

3. Are my excuses for sometimes refusing to do acts of kindness, such as showing hospitality or helping the needy, valid and accepted by God?

THIRTEENTH SABBATH OFFERING

March 31, 1962, Southern Asia Division

From its long list of urgent needs, the Southern Asia Division has chosen the following three objectives to benefit from the overflow of the Thirteenth Sabbath Offering:

1. The opening of medical work in the Kerala Mission, one of the most congested areas in the whole division. So far we have been unable to provide a doctor for this area, but several of the young men from this field have gone to the Vellore Christian Medical College, and we hope now to be able to establish one of them in the work in his home field.

2. A girls' dormitory for our training school at Falakata, Northeast Union.

3. A headquarters building for the Pakistan Union. We are compelled to vacate the present rented quarters, and it is necessary to build our own.

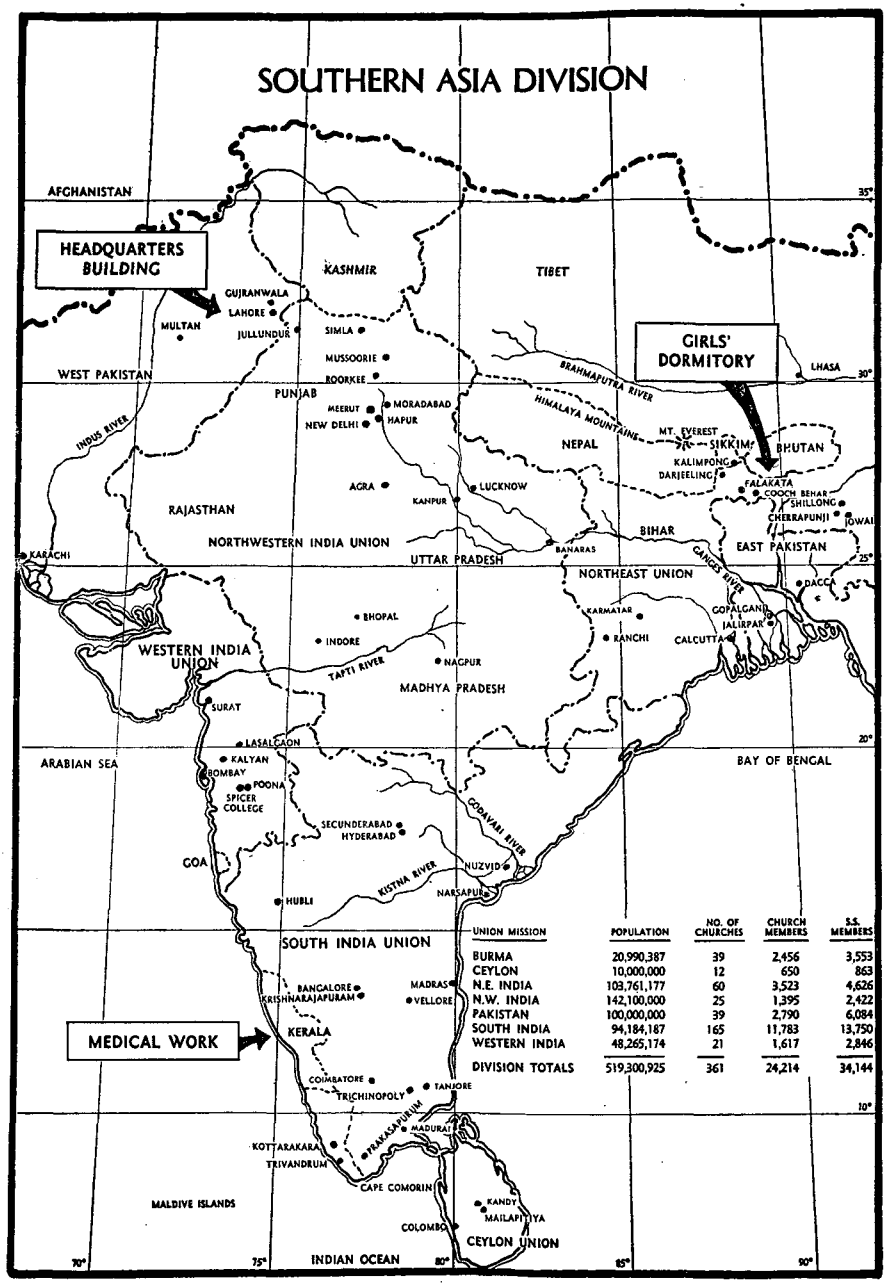
A liberal offering on Thirteenth Sabbath will be appreciated.

LESSONS FOR THE SECOND QUARTER, 1962

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the second quarter of 1962 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is "The Gift of Prophecy." The title of the first lesson is "How God Communicates With Man." The memory verse is Amos 3:7. The texts to be studied are:

Ques. 1. Gen. 1:27, 28; 2:15-17.
Ques. 2. Heb. 1:1; Isa. 59:2.
Ques. 3. Ps. 19:1-4; Rom. 1:20.
Ques. 4. Gen. 19:1-3, 12, 13.
Ques. 5. Gen. 41:1-7.
Ques. 6. Ex. 28:29, 30; Lev. 8:8.
Ques. 7. John 12:46.
Ques. 8. 1 Sam. 28:6.
Ques. 9. Num. 12:6.
Ques. 10. Hosea 1:1; Joel 1:1; Micah 1:1.
Ques. 11. Acts 2:16-21.
Ques. 12. Rev. 12:17; 19:10.
Ques. 13. 1 Thess. 5:4-6; 1 Cor. 1:4-7.

SOUTHERN ASIA DIVISION



UNION MISSION	POPULATION	NO. OF CHURCHES	CHURCH MEMBERS	S.S. MEMBERS
BURMA	20,990,387	39	2,456	3,553
CEYLON	10,000,000	12	650	863
N.E. INDIA	103,761,177	60	3,523	4,626
N.W. INDIA	142,100,000	25	1,395	2,422
PAKISTAN	100,000,000	39	2,790	6,084
SOUTH INDIA	94,184,187	165	11,783	13,750
WESTERN INDIA	48,265,174	21	1,617	2,846
DIVISION TOTALS	519,300,925	361	24,214	34,144