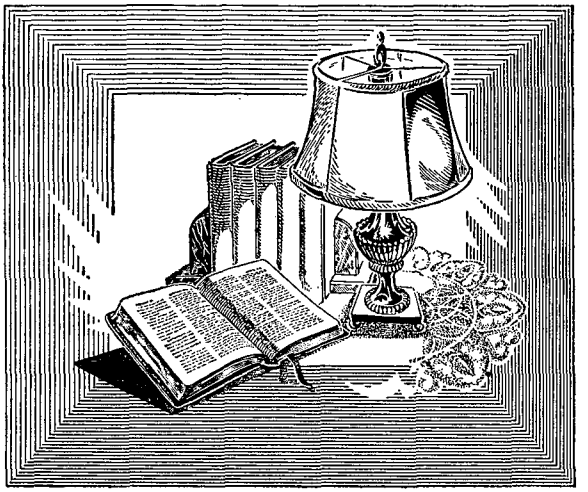
W. L. Emmerson

STUDIES ON THE DECALOGUE



SABBATH SCHOOL LESSON QUARTERLY

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Thirteenth Sabbath Offering, March 26, 1949

FAR EASTERN DIVISION

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25

"God loveth a cheerful giver"

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DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my 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.....

Place a check (√) mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

STUDIES ON THE DECALOGUE

Lesson 1, for January 1, 1949

The Law and the Gospel

MEMORY VERSE: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

STUDY HELP: "Patriarchs and Prophets," chapters 2 to 4.

An Ordered Universe

1. How did the physical universe originate? What is the secret of its harmonious operation? Heb. 11:3, first part; Isa. 40:26.

NOTE.—"Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend."—*Thoughts From the Mount of Blessing,* page 77.

2. To whom does man owe his life? Upon what is his well-being dependent? Acts 17:28; Deut. 30:19, second part.

NOTE.—"There are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends."—*Thoughts From the Mount of Blessing,* pages 77, 78.

God's Beneficent Provision

3. What beneficent provision has God made that man may know the way of life? Ps. 119:104; Rom. 3:20, last part.

NOTE.—"Without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance."—*The Great Controversy,* page 468.

4. By what means does God make man conscious of his deviation from the law of God? John 8:9; 1 John 3:21.

NOTE.—"This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character."—*Testimonies,* vol. 2, p. 512.

5. What is the inevitable fate of those who reject God's counsel? Prov. 15:9, first part; Ps. 37:38.

NOTE.—"A signpost was erected by God for those journeying through this world. One arm of this signpost pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death."—*Prophets and Kings,"* page 179.

Sin and Redemption

6. In earth's earliest days what tragedy befell the human race, and how far-reaching have been its consequences? Rom. 5:12; 3:23.

NOTE.—"By venturing to disregard the will of God upon one point, our first parents opened the floodgates of woe upon the world. And every individual who follows their example will reap a similar result."—*Thoughts From the Mount of Blessing,* page 83.

7. Since the law of God could not be set aside, to what task did God set Himself? Rom. 3:24-26.

8. What gracious provision did He make whereby the guilt of transgression might be removed? Rom. 5:18, 19; 1 John 1:9.

NOTE.—"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven." —*Patriarchs and Prophets,* page 63.

9. What further provision has He made whereby the pardoned sinner may be brought into conformity to the will of God? Rom. 8:3, 4.

NOTE.—"The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace." —*Thoughts From the Mount of Blessing,* page 116.

The righteous ~~Marks of the~~ Remnant

10. What two essentials have always characterized the experience of those who avail themselves of the divine way of escape from condemnation? Heb. 11:8; Acts 6:7; Rev. 14:12.

NOTE.—"In every age, from 'the midst of apostasy and rebellion, God gathers out a people that are true to Him,—a people 'in whose heart is His law.' "—*Patriarchs and Prophets,* page 338.

11. When all have had the opportunity of accepting or rejecting God's gracious offer, what will God do? Acts 17:31, first part; John 3:18.

12. What will be the reward of those whom He approves? Rom. 6:22.

NOTE.—"The redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the vile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome Satan, and through divine grace have formed perfect characters. . . . They are without fault before the great white throne, sharing the dignity and the privileges of the angels."—*Steps to Christ,* pages 131, 132.

13. Under the provision of the new covenant, what is accomplished for the believer? Heb. 10:15, 16.

Lesson 2, for January 8, 1949

The Decalogue

MEMORY VERSE: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father." John 14:21.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 9-22; "Thoughts From the Mount of Blessing," pages 73-81; "Patriarchs and Prophets," pages 303-314, 331-342.

God's Ten Words

1. What special privilege did God grant to Israel, and where was it given? Rom. 3:1, 2; Neh. 9:13, 14.

NOTE.—"The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world."—*Patriarchs and Prophets,* page 305.

2. In what form did He set forth the principles of His moral government? Deut. 4:12, 13. Read Exodus 20:1-17.

NOTE.—"Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love."—*Patriarchs and Prophets,* page 305.

"The first table containing the first, second, third, and fourth commandments, and comprehending the . . . reverence we owe and the religious service we should render to Him. The second, containing the six last commandments, and comprehending a complete system of *ethics,* or *moral duties,* which man owes to his fellows. . . . By this division, the first table contains our *duty* to God; the second, our *duty* to our neighbor."—Adam Clarke, *Commentary,* note on Exodus 20:1.

3. How did God indicate the unique character of the Ten Commandment code? Ex. 24:12; Deut. 5:22.

NOTE.—"He [God] did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His holy precepts, or of confounding His requirements with human ordinances or customs."—*Patriarchs and Prophets,* page 364.

Declared From the Beginning

4. While the law of God was first set forth as the Decalogue at Sinai, what evidence have we that it was God's standard of righteousness from the beginning? Rom. 4:15, last part; 5:13.

NOTE.—"God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience. . . . At Sinai the law was given a second time."—*Testimonies,* vol. 8, p. 207.

5. Mention some examples of individuals being condemned for disobedience of God's law. Gen. 3:6, 16-19; 4:10-12; 27:18, 19, 41-43; 31:19; 35:2.

NOTE.—"From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued."—*The Great Controversy,* page 582.

Still the Standard of Righteousness

6. What was it prophetically declared Jesus would abolish on Calvary? What had He no intention of abrogating? Dan. 9:27 (compare Matthew 27:51); Matt. 5:17-20.

NOTE.—"While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable."—*Patriarchs and Prophets,* page 365.

7. Of what is commandment keeping an evidence? John 14:15; 15:10, 14.

NOTE.—"There are only two classes in the world today, and only two classes will be recognized in the judgment,—those who violate God's law, and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. 'If ye love Me,' He says, 'keep My commandments.' "—*Christ's Object Lessons,* page 283.

"If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law."—*The Acts of the Apostles,* page 563.

8. What testimony did Paul bear concerning the place of the law in the life of faith and grace? Rom. 3:31.

9. How complete will be the believer's conformity to the law of God? James 2:8-12.

10. How is such conformity with the law of God made possible in the life of the forgiven sinner? Phil. 2:13; Gal. 2:20.

NOTE.—"It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law."—*The Great Controversy,* page 467.

The Law in the Last Days

11. What will be the attitude of the children of God in contrast to the lawlessness of the world in the last days? Rev. 14:12; 2 Tim. 3:1-5.

NOTE.—"With the setting aside of the Bible has come a turning away from God's law. The doctrine that men are released from obedience to the divine precepts, has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in like an overwhelming flood. Everywhere are seen envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust."—*Prophets and Kings,* page 624.

"We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, 'Here are they that keep the commandments of God, and the faith of Jesus.' "—*Testimonies,* vol. 6, p. 292.

12. What will be the reward of those who, by grace, remain loyal to God and to His law? Rev. 22:14.

NOTE.—"Those principles that were made known to man in Paradise as the great law of life, will exist unchanged in Paradise restored. When Eden shall bloom on earth again, God's law of love will be obeyed by all beneath the sun." —*Thoughts From the Mount of Blessing,* pages 80, 81.

Lesson 3, for January 15, 1949

No Other Gods

MEMORY VERSE: "O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6.

STUDY HELP: Taylor G. Bunch, "The Ten Commandments," pages 23-34.

The True Object of Worship

1. In the first commandment what affirmation does God make, and what is His legitimate demand? Ex. 20:1-3; Isa. 42:8; Ex. 23:13.

NOTE.—"Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service."—*Patriarchs and Prophets,* page 305.

2. On what grounds does God claim man's exclusive allegiance and worship?

ANSWER: *a.* For what He is. Ps. 99:5; 1 Tim. 1:17.
b. For what He has done as Creator, Ps. 95:6; as Provider, Ps. 107:8; as Deliverer, Ex. 20:2; Col. 1:13.

NOTE.—"The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others."—*The Great Controversy,* page 452.

3. What kind of worship does God expect from His creatures? Deut. 6:5; Matt. 22:37, 38.

NOTE.—"There is allowed no separation of our affections from God. Nothing is to divide our supreme love for Him or our delight in Him."—*Testimonies,* vol. 1, p. 436.

From Creator Worship to Creature Worship

4. By what steps did man depart from the true worship of God? To what new objects did he begin to give reverence? Rom. 1:21, 22, 25.

5. What forms of creature worship became prominent in ancient times? Deut. 4:15, 19; Rom. 1:23; Col. 2:18.

NOTE.—"The sun and moon were objects of worship to the Egyptians."—*Patriarchs and Prophets,* page 272.

"In ancient Egypt everything that had life, great and small, beautiful or disgusting, was idealized and deified, from the mighty monarch to the crawling beetle, from the bull to the onion."—W. Senior, *God's Ten Words,* page 29.

6. What other things have men made into gods and worshiped? 1 Tim. 6:10; Phil. 3:19.

NOTE.—"Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god."—*Patriarchs and Prophets,* page 305.

7. What mental conceptions have been set up as gods and worshiped? Col. 2:8.

NOTE.—"It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few."—*The Great Controversy,* page 583.

False Gods Degrade and Ruin

8. Why is the worship of false gods not merely foolish but degrading? Rom. 1:28-32.

NOTE.—"It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence."—*Patriarchs and Prophets,* page 91.

9. What will be the fate of all false gods and of those who persist in worshiping them? Jer. 10:11, 15; Rev. 22:15.

God's Last Appeal

10. In what forms will false worship culminate in the last days? 2 Tim. 3:4, last part; 2 Peter 3:3; 1 Tim. 4:1; Rev. 13:4, 15.

NOTE.—"The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart."—*Prophets and Kings,* page 177.

11. How is God seeking to recall man to the worship of Himself? Rev. 14:6, 7.

NOTE.—"In the last days of this earth's history, the voice that spoke from Sinai is still declaring, 'Thou shalt have no other gods before Me.' Man has set his will against the will of God, but he cannot silence the word of command. The human mind cannot evade its obligation to a higher power. Theories and speculations may abound; men may try to set science in opposition to revelation, and thus do away with God's law; but stronger and still stronger comes the command, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'"—*Prophets and Kings,* pages 624, 625.

12. What, therefore, are we urged to do if we would partake of the joys of the eternal kingdom? 1 Cor. 10:14; 1 John 5:21.

NOTE.—"Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols and seek to carry them along; but we cannot advance until we put them away, for they separate us from God. The great Head of the church has chosen His people out of the world and requires them to be separate. He designs that the spirit of His commandments shall draw them to Himself and separate them from the elements of the world."—*Testimonies,* vol. 1, p. 289.

Lesson 4, for January 22, 1949

True Worship

MEMORY VERSE: "And let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

STUDY HELP: Taylor G. Bunch, "The Ten Commandments," pages 35-63.

The Spirit of Devotion

1. How is God described, and how only may He be worshiped? John 4:24.

NOTE.—"Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship."—*The Desire of Ages,* page 189.

2. What legitimate aids were afforded to ancient Israel to assist their worship of the invisible God? Ex. 25:8, 9.

NOTE.—"The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world."—*Testimonies to Ministers,* page 123.

3. How has Jesus made God real to us? John 14:8-11; Heb. 1:1-3.

NOTE.—"Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God."—*Testimonies,* vol. 5, p. 739.

Images a Snare

4. In worship what was man expressly forbidden to use? Ex. 20:4, 5; Deut. 4:15-19.

NOTE.—"In what does it (the second commandment) differ from the first? The first forbade the worship of any false god with or without an image, sun, moon, stars, Baal, or Ashtoreth. The second forbids even the worship of Jehovah Himself under any symbolic form whatever."—W. Senior, *God's Ten Words,* page 48.

5. In what perversion of worship do images ultimately result? Isa. 44:9, 14, 16, 17.

NOTE.—"It may have seemed strange to many of us, that among the Ten Commandments which were to set forth in the shortest possible form the highest, the most essential duties of man, the second place should be assigned to a prohibition of any kind of images. . . . Let those who wish to understand the hidden wisdom of these words study the history of ancient religions. Let them read the descriptions of religious festivals in Africa, in America, and Australia. . . . History is sometimes a stronger and sterner teacher than argument, and one of the lessons which the history of religions certainly teaches is this, that the curse pronounced against those who would change the invisible into the visible, the spiritual into the material, the divine into the human, the infinite into the finite, has come true in every nation on earth."—Max Müller, quoted by W. Senior in *God's Ten Words,* pages 59, 60.

How the Gospel Delivers

6. How utterly foolish and profitless is the worship of graven images? Isa. 44:10, 18-20; 45:20; 46:7.

7. What features that may be witnessed in modern image worship characterized that of apostate Israel? Hosea 13:1-3; 1 Kings 19:18; Ezek. 16:17-20; 8:10, 11.

NOTE.—"The worship of images and relics, the invocation of saints, and the exaltation of the pope, are devices of Satan to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any object that can be substituted for the One who has said, 'Come unto Me.' "—*The Great Controversy,* page 568.

8. How has Rome endeavored to conceal her violation of the second commandment?

ANSWER: By substituting as far as possible the reading of catechisms for the reading of the Bible. In these catechisms the Decalogue is so markedly abridged as to amount to a change. In Butler's *Catechism* the first commandment is thus given: "I am the Lord, thy God; thou shalt not have strange gods before Me." The second is given: "Thou shalt not take the name of the Lord thy God in vain." Assuming that what we call the second commandment is a part of the first, they omit all reference to graven images as presented in Exodus 20:4. In order to present ten commandments, the catechism makes two commandments of the tenth as we understand it. Their ninth commandment reads: "Thou shalt not covet thy neighbor's wife." Their tenth reads: "Thou shalt not covet thy neighbor's goods." In this way the command against the making of, or bowing down to, graven images is hidden from view.

NOTE.—"There are twenty-nine catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, in twenty-seven of which the second commandment is totally omitted; in two, mutilated."—Dr. McCaul, quoted by R. H. Charles, in *The Decalogue,* page 74.

9. Is idolatry necessarily limited to the worship of images of wood, metal, or stone? Ezek. 14:3.

NOTE.—A false philosophy to which a man gives his acquiescence, and in which he trusts rather than God, may become to him an idol. Science, evolution, education, reason, progress, civilization, humanism, all forms of state worship and secular idealisms, are some of the "idols" to which modern man is giving his allegiance today rather than to God.

A "Jealous" God

10. How does God feel toward idol worship, ancient or modern? Ex. 20:5. See also Deuteronomy 32:16; 32:21.

NOTE.—"The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy."—*Patriarchs and Prophets,* page 306.

11. What will be the ultimate fate of those who fail to abandon their idols? Hosea 8:4.

12. How will God regard those who love and obey Him? Ex. 20:6.

NOTE.—" 'Showing mercy unto thousands of them that love Me, and keep My commandments.' In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to *thousands* of generations."—*Patriarchs and Prophets,* page 306.

Lesson 5, for January 29, 1949

The Holy Name

MEMORY VERSE: "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." Ps. 29:2.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 64-76; "Thoughts From the Mount of Blessing," pages 102-106, 157, 158.

"Hallowed Be Thy Name"

1. What do the Scriptures say of the name of God? Ps. 111:9, last part; Ps. 29:2.

NOTE.—"The Scripture declares of God, 'Holy and reverend is His name.' To what human being is such a title [reverend] befitting? How little does man reveal of the wisdom and righteousness it indicates! How many of those who assume this title are misrepresenting the name and character of God! Alas, how often have worldly ambition, despotism, and the basest sins, been hidden under the broidered garments of a high and holy office!"—*The Desire of Ages,* page 613.

2. How, then, should the name of God be regarded by man? Matt. 6:9.

NOTE.—"Holy angels have been displeased and disgusted with the irreverent manner in which many have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God; and the name of Christ is so sacred to them that they speak it with the greatest reverence."—*Testimonies,* vol. 1, p. 410.

"To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence."—*Thoughts From the Mount of Blessing,* page 157.

"Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided."—*Education,* page 243.

3. Of what should man never be guilty? Ex. 20:7; Lev. 19:12, last part.

NOTE.—"This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him."—*Patriarchs and Prophets,* pages 306, 307.

The Name of the Lord Profaned

4. How did God's people of old profane the name of the Lord among the heathen? Ezek. 36:20, 23. See Leviticus 18:21.

NOTE.—"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon. The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. The sufferings of the men of Judah were to be in proportion to the light they had had, and to the warnings they had despised and rejected. Long had God delayed His judgments; but now He would visit His displeasure upon them, as a last effort to check them in their evil course."—*Prophets and Kings,* page 425.

5. What terrible guilt is incurred by the misrepresentation of God by His people? 2 Sam. 12:14; Rom. 2:23, 24.

6. In what other way may professing believers profane the name of God? Luke 6:46; Matt. 15:7, 8.

NOTE.—"Open apostasy would not be more offensive to God than hypocrisy and mere formal worship."—*Patriarchs and Prophets,* page 523.

7. How will God regard hypocrites? Matt. 7:21-23.

NOTE.—"Ten thousand times ten thousand may profess to obey the law and the gospel, and yet be living in transgression. Men may present in a clear manner the claims of truth upon others, and yet their own hearts be carnal. Sin may be loved and practiced in secret. The truth of God may be no truth to them, because their hearts have not been sanctified by it. The love of the Saviour may exercise no constraining power over their base passions. We know by the history of the past that men may stand in sacred positions, and yet handle the truth of God deceitfully."—*Testimonies,* vol. 5, p. 536.

Invoking God's Name

8. In what legitimate way may the name of God be invoked? Deut. 6:13; Dan. 12:7; Rev. 10:5, 6.

NOTE.—"Our Saviour did not . . . forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. The high priest said unto Him, 'I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.' Jesus answered, 'Thou hast said.' Matt. 26:63, 64. Had Christ, in the Sermon on the Mount, condemned the judicial oath, He would at His trial have reproved the high priest, and thus, for the benefit of His followers, have enforced His own teaching."—*Thoughts From the Mount of Blessing,* page 104.

"If there is anyone who can consistently testify under oath, it is the Christian. . . . When required to do so in a lawful manner, it is right for him to appeal to God as a witness that what he says is the truth, and nothing but the truth."—*Ibid.,* pages 104, 105.

9. What proper reticence, however, should we exercise even in this solemn act? Matt. 5:34-37.

NOTE.—"These words [verse 37] condemn all those meaningless phrases and expletives that border on profanity."—*Thoughts From the Mount of Blessing*, page 105.

"Some exaggerate in their language. Some swear by their own life; others swear by their head—as sure as they live; as sure as they have a head. Some take heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing against which Jesus warns His disciples."—*Testimonies*, vol. 1, p. 201.

10. What does Paul urge all believers to put away? Col. 3:8; Eph. 5:4.

Attitude to God's Name in Latter Days

11. How widespread will be the profanation of God's name in the latter days? Rev. 13:1, 5, 6; 2 Tim. 3:5.

12. What special regard will God have for those who in the last days revere His name? How will they be rewarded? Mal. 3:16; 4:2; Rev. 11:18.

NOTE.—"God will remember those who have met together and thought upon His name, and He will spare them from the great conflagration. They will be as precious jewels in His sight; but His wrath will fall on the shelterless head of the sinner."—*Testimonies*, vol. 4, p. 107.

13. How universally will the name of the Lord be reverenced in the new earth? Isa. 59:19.

NOTE.—"With unutterable delight the children of earth enter into the joy and wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—*The Great Controversy*, pages 677, 678.

"Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light."—Mrs. E. G. White, *Review and Herald*, March 4, 1884.

Lesson 6, for February 5, 1949

Creation's Memorial

MEMORY VERSE: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

STUDY HELP: Taylor G. Bunch, "The Ten Commandments," pages 77-90.

Remembering the Creator

1. What fundamental difference between the power of the true God and false gods should be recognized in worship? Jer. 10:10-12; Ps. 96:5.

NOTE.—"The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. . . . 'This great fact can never become obsolete, and must never be forgotten.' "—*The Great Controversy,* pages 436-438.

2. What period of time was particularly set apart for the worship of the Creator, and why? Ex. 20:8-11. See also Genesis 2:1-3.

NOTE.—"The Sabbath, as a memorial of God's creative power, points to Him as the Maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater."—*Patriarchs and Prophets,* page 336.

3. How specifically are the bounds of the Sabbath defined? Lev. 23:32, last part; Neh. 13:19 (compare Mark 1:21, 32); Luke 4:31, 40.

NOTE.—"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."—*Testimonies,* vol. 6, p. 353.

"When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's."—*Ibid.,* vol. 2, p. 702.

4. In view of His participation in the work of creation what claim was Jesus also justified in making? Mark 2:28.

NOTE.—"It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier."—*The Desire of Ages,* page 288.

Universality and Perpetuity of the Sabbath

5. For whom was the Sabbath made? Mark 2:27.

NOTE.—"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands, and the subjects of His authority."—*Patriarchs and Prophets,* page 48.

6. How is the universality of the Sabbath emphasized? Ex. 20:10, last part; 23:12; Isa. 56:6, 7.

7. How do we know that the Sabbath antedated Sinai? Gen. 2:1-3; Ex. 16:23-26.

NOTE.—"God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was then set apart by the Most High for such purpose, without limitation to age or country, the observance of it is obligatory upon the whole human race.... The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God."—G. Bush, *Notes on Genesis,* vol. 1, pp. 47-49.

"The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work."—*Patriarchs and Prophets,* page 307.

8. What convincing evidence have we that the Sabbath would continue to be obligatory in the Christian Era? Matt. 24:20.

NOTE.—Jesus knew that Jerusalem would not fall until many years after His death. Obviously, then, He expected that the Christians would continue worshiping "according to the commandment," even as they had always done. Never once did He suggest that His death and resurrection would make any difference to the Sabbath. As they had worshiped on the seventh-day Sabbath during the time He spent on earth with them, so He expected them to continue after He left them. And if the seventh-day Sabbath was observed by the Christians forty years after the resurrection, when Jerusalem fell, can there be the slightest justification for not observing it four hundred years after, or fourteen hundred years after, or nineteen hundred years after?

A Sign of Allegiance

9. What significance would the Sabbath all down the ages have for God and man? Ex. 31:13; Ezek. 20:12, 20.

NOTE.—"Pointing to God as the Maker of the heavens and the earth, it

distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him."—*Patriarchs and Prophets,* page 307.

10. What is forbidden on the Sabbath day, and why? Ex. 20:10, 11; 23:12.

NOTE.—"The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds." —*The Desire of Ages,* page 207.

"Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character."—*Patriarchs and Prophets,* page 307.

11. How is the time of the Sabbath to be used? Lev. 23:3, first part; Luke 4:16.

12. What works are commendable on the Sabbath day? Matt. 12:10-12.

NOTE.—"Nature must continue her unvarying course. God could not for a moment stay His hand, or man would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day."—*The Desire of Ages,* page 207.

13. What is promised to those who rightly observe the Sabbath? Isa. 58:13, 14.

NOTE.—"All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight,—these the angels were specially blessing with light and health, and special strength was given them."—*Testimonies,* vol. 2, pp. 704, 705.

14. In what special way will God's creative work continue to be remembered? Isa. 66:23.

NOTE.—"When there shall be a 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another' the nations of the saved shall bow in joyful worship to God and the Lamb."—*The Desire of Ages,* pages 769, 770.

Lesson 7, for February 12, 1949

Parents and Children

MEMORY VERSE: "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:2, 3.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 91-109; "Christ's Object Lessons," pages 198-211 (new ed., pages 201-213); "Messages to Young People," pages 325-340.

Parental Responsibility

1. What institution besides the Sabbath was established in the beginning? How did God complete the first family circle? Gen. 2:20-24; 5:3-5.

NOTE.—"The heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*The Ministry of Healing,* page 349.

"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.

2. What responsibilities devolve upon parents? 1 Tim. 5:8; Deut. 6:3-7.

NOTE.—"The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial."—*Fundamentals of Christian Education,* page 65.

"To a great extent, parents hold in their own hands the future happiness of their children. Upon them rests the important work of forming the character of these children. The instructions given in childhood will follow them all through life."—*Testimonies,* vol. 1, p. 393.

Children's Debt to Parents

3. What corresponding debt do children owe their parents? Ex. 20:12.

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." —*Patriarchs and Prophets,* page 308.

"One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus, to a great degree, may be prevented those later conflicts between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine."—*Education,* page 287.

4. Should obedience to parents be merely the fulfilling of a duty? Prov. 23:~~26~~. 24-26

NOTE.—"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.

5. What example of filial devotion did Jesus set? Luke 2:51, 52.

NOTE.—"Jesus is our example. There are many who dwell with interest upon the period of his public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. . . . And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth.' "—*The Desire of Ages,* page 74.

6. What emphasis did Jesus place upon the fifth commandment? Matt. 19:19, first part; 15:4-6.

7. In what language does Paul stress its continued obligation? Eph. 6:1; Col. 3:20.

Rewards of Obedience

8. In what is the fifth commandment unique? Eph. 6:2, 3.

NOTE.—"This is not a subject unworthy of notice, but a matter of vital importance. The promise is upon condition of obedience. If you obey you shall live long in the land which the Lord your God gives you. If you disobey you shall not prolong your life in that land."—*Testimonies,* vol. 2, pp. 80, 81.

"Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful, son or daughter. Unless such learn obedience and submission here, they will

never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmissive children."—*Testimonies,* vol. 1, pp. 497, 498.

9. What rewards does the commandment bring with it? Prov. 4:20-22; 3:1, 2.

NOTE.—"Our youth profess to be among those who keep the commandments of God, and yet many of them neglect and break the fifth commandment; and the rich blessing promised to those who observe this precept, and honor father and mother, cannot be fulfilled to them."—*Messages to Young People,* page 331.

Children Bring Blessing or Sorrow

10. How does filial devotion enrich the life of parents? Prov. 23:24, 25; 29:17.

NOTE.—"If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse."—*Testimonies,* vol. 5, p. 44.

"When the judgment shall sit, and the books shall be opened; when the 'well done' of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe and, pointing to their mother, say, 'She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation.' "—*Messages to Young People,* page 330.

11. What sorrow will the wayward child bring? Luke 15:11-13. See also Proverbs 17:25.

NOTE.—"Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home."—*Christ's Object Lessons,* page 203.

"Many fathers and mothers have gone down brokenhearted to the grave because of the ingratitude, the lack of respect, shown them by their children." —*Messages to Young People,* page 332.

12. What joy did the return of a prodigal bring to his parents? Luke 15:13:32.

Draw Together

13. What will be prominent among the sins of the last days, and what tragic consequences will result? 2 Tim. 3:1-3; Mark 13:12.

NOTE:—"Perhaps no sign of the present time is more sad than the preva-

lence of disobedience on the part of children to parents during the days of childhood, and lack of reverence and respect when once the restraints of home have been left behind."—G. Campbell Morgan, *The Ten Commandments,* page 62.

14. When the church is faced with this menace, what will the Elijah message do for the people of God? Mal. 4:5, 6; Luke 1:17.

Lesson 8, for February 19, 1949

The Gift of Life

MEMORY VERSE: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 110-119; "Thoughts From the Mount of Blessing," pages 87-90; "Patriarchs and Prophets," pages 74-77; "The Acts of the Apostles," pages 568, 577.

A Sacred Gift

1. To whom does man owe the gift of life? Gen. 2:7.

NOTE.—"Life is mysterious and sacred. It is the manifestation of God Himself, the Source of all life."—*The Ministry of Healing,* page 397.

2. What prohibition does the sixth commandment enjoin? Ex. 20:13.

NOTE.—"Life may be taken accidentally, or in self-defense, or even in shocking carelessness, all which is homicide, but not murder. To constitute murder, life must be taken evilly and willfully. There must be present in the act personal feeling, hate, or revenge, or covetousness. It is this personal feeling which makes murder awful, and which sends a thrill of horror through the land as the national conscience is confronted with the hideous sin."—W. Senior, *God's Ten Words,* page 219.

Murder and Its Motive

3. Where do we find the earliest recorded breach of the sixth commandment? Gen. 4:8-10.

4. What was the motive for Cain's sin? Gen. 4:5, 8; 1 John 3:12.

NOTE.—"Cain hated and killed his brother, not for any wrong that Abel had done, but 'because his own works were evil, and his brother's righteous.'

So in all ages the wicked have hated those who were better than themselves." —*Patriarchs and Prophets,* page 74.

5. For what other reason has man sought to destroy his fellow man? 2 Kings 21:23, 24.

6. What divine condemnation does the murderer incur? Ps. 5:6, last part; Prov. 6:16, 17.

7. How may the sixth commandment be broken without actually taking the life of another? Matt. 5:21, 22; 1 John 3:15.

NOTE.—"Our Lord makes plain the very spirit of the law, and so confronts the true spirit within us by teaching that there may be murder without any killing, or wound, or even blow. He carries it down from the deed of the hand to the feeling of the heart: . . . passion, hate, malice, covetousness, ill temper. . . . In the sight of the Searcher of hearts, all evil anger, malicious feeling, and unforgiving temper is the spirit of murder."—W. Senior, *God's Ten Words,* page 232.

"All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for 'whoso hateth his brother is a murderer'); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health,—all these are, to a greater or less degree, violations of the sixth commandment."—*Patriarchs and Prophets,* page 308.

God's People Persecuted

8. What have the people of God sometimes suffered for their faith? Heb. 11:36-38; Matt. 24:9.

NOTE.—"In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the Isle of Patmos 'for the word of God, and for the testimony of Jesus Christ.' " —*The Acts of the Apostles,* page 575.

9. How will the bloodguiltiness of the persecutors recoil upon their own heads? Rev. 18:6, 24; Matt. 23:34-36.

NOTE.—"Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage. . . . They may consign His believing ones to prison, to the chain gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. God will reward them double for their sins."—*Christ's Object Lessons,* pages 178, 179.

10. In what ways will the spirit of evil manifest itself in the last days? Luke 21:9, 10 (compare Genesis 6:11); Rev. 13:15; Matt: 24:9, 10.

NOTE.—"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God."—*Testimonies,* vol. 9, p. 231.

11. How will God's people deport themselves under persecution? Matt. 5:38, 39.

NOTE.—"Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time. . . . The people will be led to acts of violence and opposition. . . . What course shall the advocates of truth pursue? They have the unchangeable, eternal word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the word of God is as a sharp, two-edged sword, and will cut its way to the heart." —*Testimonies,* vol. 9, p. 239.

12. What will be the ultimate fate of the persecutors? 1 John 3:15; Rev. 21:8.

13. What assurance does God give to His suffering people? Rom. 12:19; Matt. 5:11, 12.

NOTE.—"From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest of criminals. But the day is near when 'God is judge Himself.' Ps. 50:6. Then the decisions of earth shall be reversed. 'The rebuke of His people shall He take away.' Isaiah 25:8."—*Christ's Object Lessons,* pages 179, 180.

Lesson 9, for February 26, 1949

Pure in Heart and Life

MEMORY VERSE: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 120-134; "Thoughts From the Mount of Blessing," pages 93, 94.

A Sacred Relationship

1. What relationship did God ordain in the creation of our first parents? Matt. 19:4-6. See Genesis 2:20-24.

NOTE.—"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. . . . When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets,* page 46.

2. How is family life safeguarded in the seventh commandment? Ex. 20:14.

NOTE.—"The command is a simple, unqualified, irrevocable negative. 'Thou shalt not!' No argument is used, no reason given, because none is required. The sin is of so destructive and damning a nature that it is in itself sufficient cause for the stern forbidding. . . . A sevenfold vice is this sin of unchaste conduct, being sin against the individual, the family, society, the nation, the race, the universe, and God."—G. Campbell Morgan, *The Ten Commandments,* page 78.

3. What law inexorably operates in the life of man? Gal. 6:7, 8; 1 Cor. 15:33.

NOTE.—"He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest."—*Patriarchs and Prophets,* page 268.

Secret of Stability

4. To what may sensuality ultimately be traced? Rom. 1:28, 29.

NOTE.—"Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold. Let the youth, then, be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation."—*Education,* page 190.

5. What was the stabilizing principle in the life of Joseph? Gen. 39:9, last part.

NOTE.—"Joseph's answer reveals the power of religious principle. He would not betray the confidence of his master on earth, and, whatever the consequences, he would be true to his Master in heaven. Under the inspecting eye of God and holy angels, many take liberties of which they would not be guilty in the presence of their fellow men; but Joseph's first thought was of God. 'How can I do this great wickedness, and sin against God?' he said."—*Patriarchs and Prophets,* page 217.

6. By what power may the sinner be delivered from temptation? 2 Peter 2:9, first part; Col. 3:5; 1 Thess. 4:3-5.

NOTE.—"If you draw close to Jesus, and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled till the last. . . . If Christ be within us, we shall crucify the flesh with the affections and lusts."—*Testimonies,* vol. 5, p. 148.

Temple of God's Spirit

7. Why are sins against the body so extremely wicked? What do we owe God? 1 Cor. 6:15, 19, 20.

NOTE.—"Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor Him upon the earth in our bodies and in our spirits which are His."—*Testimonies,* vol. 2, p. 354.

8. What manner of life only is becoming to saints? 1 Thess. 4:7.

NOTE.—"Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven."—*Testimonies,* vol. 2, p. 458.

Every Thought in Captivity

9. How wide an application did Jesus give to the seventh commandment? Matt. 5:28.

NOTE.—"This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God,

declared the evil thought or look to be as truly sin as is the unlawful deed." —*Patriarchs and Prophets,* page 308.

10. What thoughts should possess the mind of the believer? Phil. 4:8.

NOTE.—"It is your duty to control your thoughts. You will have to war against a vain imagination. You may think that there can be no sin in permitting your thoughts to run as they naturally would without restraint. But this is not so. You are responsible to God for the indulgence of vain thoughts; for from vain imaginations arises the committal of sins, the actual doing of those things upon which the mind has dwelt. Govern your thoughts, and it will then be much easier to govern your actions. Your thoughts need to be sanctified." —*Testimonies,* vol. 3, p. 82.

11. By what means is control of the thoughts made possible? 2 Cor. 10:4, 5.

NOTE.—"It is for you to yield up your will to the will of Jesus Christ; and as you do this, God will immediately take possession, and work in you to will and to do of His good pleasure. Your whole nature will then be brought under the control of the Spirit of Christ; and even your thoughts will be subject to Him."—*Testimonies,* vol. 5, p. 514.

The Pure Remnant

12. What figure is used symbolically of the righteous? Rev. 14:1, 4.

13. Who only will be permitted to see God? Matt. 5:8.

NOTE.—"The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God."—*Testimonies,* vol. 4, p. 312.

"The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden."—*Thoughts From the Mount of Blessing,* page 45.

235 MILLION PEOPLE TO EVANGELIZE

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March 26.

Lesson 10, for March 5, 1949

Honesty in All Things

MEMORY VERSE: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28.

STUDY HELP: Taylor G. Bunch, "The Ten Commandments," pages 135-147.

The Right of Ownership

1. By what commandment are the legitimate rights of possession safeguarded? Ex. 20:15.

NOTE.—"Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the books of heaven."—*Patriarchs and Prophets,* page 309.

2. What reward for diligent effort does God promise? Deut. 8:18.

NOTE.—"There is no sin in being rich, if riches are not acquired by injustice."—*Christ's Object Lessons,* page 266.

Warnings and Admonition

3. What counsel was given the taxgatherers in Christ's day? Luke 3:12, 13.

NOTE.—"The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate."—*Testimonies to Ministers,* page 360.

"Sin is sin, whether committed by the possessor of millions, or by the beggar in the streets. Those who secure property by false representations are bringing condemnation on their souls. All that is obtained by deceit and fraud will be only a curse to the receiver."—*Testimonies,* vol. 4, p. 311.

4. Against what temptation are employers warned? What should all workers render? Lev. 19:13, 36; Titus 2:9, 10.

NOTE.—"Were the principles of God's laws regarding the distribution of property carried out in the world today, how different would be the condition of the people! An observance of these principles would prevent the terrible evils that in all ages have resulted from the oppression of the poor by the rich

and the hatred of the rich by the poor. While it might hinder the amassing of great wealth, it would tend to prevent the ignorance and degradation of tens of thousands whose ill-paid servitude is required for the building up of these colossal fortunes. It would aid in bringing a peaceful solution of problems that now threaten to fill the world with anarchy and bloodshed."—*Education,* page 44.

"If a workman in the daily vocations of life is unfaithful, and slights his work, the world will not judge incorrectly if they estimate his standard in religion according to his standard in business."—*Testimonies,* vol. 4, p. 311.

5. What forms of dishonesty have been frequently used in the course of buying and selling? Deut. 25:13-16; Amos 8:5, 6.

NOTE.—"An honest man, according to Christ's measurement, is one who will manifest unbending integrity. Deceitful weights and false balances, with which many seek to advance their interests in the world, are abomination in the sight of God. Yet many who profess to keep the commandments of God are dealing with false weights and false balances."—*Testimonies,* vol. 4, p. 310.

"It is neither the magnitude nor the seeming insignificance of a business transaction that makes it fair or unfair, honest or dishonest. By the least departure from rectitude we place ourselves on the enemy's ground, and may go on, step by step, to any length of injustice. A large proportion of the Christian world divorce religion from their business. Thousands of little tricks and petty dishonesties are practiced in dealing with their fellow men, which reveal the true state of the heart, showing its corruption."—*Ibid.,* vol. 4, p. 337.

Repentance and Restoration

6. What course of action is required of a repentant thief? Ezek. 33:15, 16; Luke 19:8, 9.

NOTE.—"Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. . . . If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession."—*The Desire of Ages,* page 556.

7. What antidote for stealing is recommended? Eph. 4:28.

8. What example should the Christian set the unbeliever? 1 Peter 2:12; 2 Cor. 8:21; 7:2.

NOTE.—"When a man is indeed connected with God, and is keeping His law in truth, his life will reveal the fact; for all his actions will be in harmony

with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles. Firm integrity shines forth as gold amid the dross and rubbish of the world."—*Testimonies,* vol. 4, p. 310.

Robbing God

9. In what other way, besides abusing the rights of fellow men, is the eighth commandment broken? Mal. 3:8.

NOTE.—"As a man deals with his fellow men, so will he deal with God. He that is unfaithful in the mammon of unrighteousness, will never be entrusted with the true riches. The children of God should not fail to remember that in all their business transactions they are being proved, weighed in the balances of the sanctuary."—*Testimonies,* vol. 4, p. 311.

10. How are the results of honesty and dishonesty in this matter set forth? Amos 8:5; Mal. 3:8-10.

NOTE.—"If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world."—*The Great Controversy,* page 475.

"Those who selfishly spend the Lord's gifts on themselves, leaving their needy fellow creatures without aid, and doing nothing to advance God's work in the world, dishonor their Maker. Robbery of God is written opposite their names in the books of heaven."—*Christ's Object Lessons,* page 266.

Recompense and Reward

11. How will sinful exploitation recoil upon the transgressors in the last days? James 5:1-5; Ezek. 7:19.

NOTE.—"Riches bring with them great responsibilities. To obtain wealth by unjust dealing, by overreaching in trade, by oppressing the widow and the fatherless, or by hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you.' "—*Testimonies,* vol. 2, p. 682.

12. How does God counsel and encourage the exploited ones? James 5:7.

NOTE.—"Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done

carelessly and dishonestly, but with fidelity, promptness, and thoroughness. . . . Their veracity, faithfulness, and integrity are tested and proved in temporal things. If they are faithful in that which is least, they will be faithful in much."—*Testimonies,* vol. 4, p. 309.

13. What are the honest in heart and life assured? Isa. 33:15, 16.

NOTE.—"Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. 'They shall see His face; and His name shall be in their foreheads.' Rev. 22:4."—*Christ's Object Lessons,* page 180.

Lesson 11, for March 12, 1949

Truthful Lips

MEMORY VERSE: "Lying lips are abomination to the Lord: but they that deal truly are His delight." Prov. 12:22.

STUDY HELP: Taylor G. Bunch, "The Ten Commandments," pages 148-161.

The Use of the Tongue

1. Against what sin of the tongue does the ninth commandment specifically warn? Ex. 20:16.

NOTE.—"This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or talebearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment."—*Patriarchs and Prophets,* page 309.

2. In what worthy ways should the tongue be employed? Eph. 4:29; Ps. 145:5-7, 11, 12; 37:30; Job 16:5.

NOTE.—"The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving."—*Christ's Object Lessons,* page 298.

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."—*The Ministry of Healing,* page 159.

3. What harm may the tongue work if uncontrolled? James 3:5, 6, 9, 10.

NOTE.—"In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance cannot undo. Oh, the hearts

that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!"—*Education,* pages 236, 237.

Slander and Evilspeaking

4. In what seemingly innocent way is this commandment often violated? Lev. 19:16; Ex. 23:1.

NOTE.—"There are some who, in order to tear down or injure the reputation of another, will, from sheer malice, fabricate falsehoods concerning them." —*Testimonies,* vol. 4, p. 335.

"Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practices the youth should be taught to shun, as they would shun the leprosy."—*Education,* page 236.

5. What other form of falsehood is condemned in the Scriptures? Ps. 12:2; Prov. 26:28.

NOTE.—"Flattery is also a form of the same sin. To say to another man concerning him things which are not believed to be true, which, indeed, are known to be untrue, simply for the sake of pleasing him, and paying tribute to his vanity, is to perjure the soul, and may be to imperil his safety."—G. Campbell Morgan, *The Ten Commandments,* page 103.

6. To what methods of speaking and dealing do some resort for reasons of self-interest? Ps. 34:13; Jer. 9:5.

NOTE.—"Lies of self-interest are uttered in buying and selling goods, cattle, or any kind of merchandise. Lies of vanity are uttered by men who love to appear what they are not. A story cannot pass through their hands without embellishment. Oh, how much is done in the world which the doers will one day wish to undo! But the record of words and deeds in the books of heaven will tell the sad story of falsehoods spoken and acted."—*Testimonies,* vol. 4, p. 335.

"Falsehood virtually consists in an intention to deceive; and this may be shown by a look or a word. Even facts may be so arranged and stated as to constitute falsehoods."—*Ibid.,* vol. 4, p. 335.

Lips of the Righteous

7. How does God regard all falsehood of the lips? Jer. 9:3; Prov. 12:22.

NOTE.—"Falsehood and deception of every cast is sin against the God of truth and verity. The word of God is plain upon these points. . . . God is a God of sincerity and truth. The word of God is a book of truth. Jesus is a faithful and true witness. The church is the witness and ground of the truth.

All the precepts of the Most High are true, and righteous altogether. How, then, must prevarication, and any exaggeration or deception appear in His sight?"—*Testimonies,* vol. 4, p. 336.

8. How should the keeping of one's word be regarded even though it appear to be disadvantageous to do so? Ps. 15:4, last part.

NOTE.—"An adherence to the strictest principles of truth will frequently cause present inconvenience, and may even involve temporal loss; but it will increase the reward in the future life."—*Testimonies,* vol. 4, p. 337.

9. How will the children of God not employ their tongues? What will they hate? Isa. 63:8; Ps. 119:163.

NOTE.—"Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one."—*Thoughts From the Mount of Blessing,* pages 105, 106.

10. Can unaided man hope to keep his tongue in the ways of truth? What help, therefore, should we ask of the Lord? James 3:7, 8; Ps. 141:3.

NOTE.—"You have a work to do to control the tongue. It is a little member and boasteth great things, but it needs the bridle of grace and the bit of self-control to keep it from running at random."—*Testimonies,* vol. 2, p. 316.

11. What ultimately determines the character of our speech? Matt. 12:34, 35; Ps. 51:6.

NOTE.—"When the mind is pure and the thoughts ennobled by the truth of God, the words will be of the same character, 'like apples of gold in baskets of silver.' "—*Counsels to Teachers,* page 443.

"We cannot speak the truth unless our minds are continually guided by Him who is truth."—*Thoughts From the Mount of Blessing,* page 106.

Deceivers of the Last Days

12. What forms of falsehood will be particularly manifest in the last days? 2 Tim. 3:3, 13; 1 Tim. 4:1, 2.

13. What will characterize the lips of the remnant in the last days? Rev. 14:5; Zeph. 3:13.

14. What language may well be the prayer of the soul? Ps. 19:14.

Lesson 12, for March 19, 1949

Holy Contentment

MEMORY VERSE: "And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

STUDY HELPS: Taylor G. Bunch, "The Ten Commandments," pages 162-173; "Christ's Object Lessons," pages 252-259 (new ed., pages 253-259).

How Covetousness Began

1. How comprehensive is the command against covetousness? Ex. 20:17. See also Romans 13:9.

NOTE.—"The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another, will not be guilty of an act of wrong toward his fellow creatures."—*Patriarchs and Prophets,* page 309.

2. Where and when did covetousness first arise? In what circumstances did it take root in the human heart? Isa. 14:12-14; Gen. 3:6.

NOTE.—"Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield."—*The Great Controversy,* page 494.

3. With what other sins is covetousness associated? Jer. 6:13; Acts 5:1-5; James 4:1-3.

NOTE.—"It was covetousness that Ananias and Sapphira had first cherished. The desire to retain for themselves a part of that which they had promised to the Lord, led them into fraud and hypocrisy."—*The Acts of the Apostles,* page 74.

Root of All Evil

4. What warning did Jesus give concerning treasure? Matt. 6:19-21.

NOTE.—"We have before us the fearful doom of Achan, of Judas, of Ananias and Sapphira. Back of all these we have that of Lucifer, that 'son of the morning,' who, coveting a higher state, forfeited forever the brightness and bliss of heaven. And yet, notwithstanding all these warnings, covetousness abounds." —*Patriarchs and Prophets,* pages 496, 497.

Covetousness Is Idolatry

5. What, therefore, does Paul declare covetousness to be? Col. 3:5, last part.

NOTE.—"The word of God defines covetousness as idolatry. It is impossible for men and women to keep the law of God and love money. The heart's affections should be placed upon heavenly things. Our treasure should be laid up in heaven; for where our treasure is, there will our heart be also."—*Testimonies,* vol. 3, p. 130.

6. How does God, therefore, regard the covetous? Ps. 10:3.

True Estimate of Possessions

7. What counsel did Jesus give concerning life and material things? Matt. 16:24-26.

NOTE.—"The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice He cried, 'What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Matt. 16:26. He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there. The value of this treasure is above gold or silver. The riches of earth's mines cannot compare with it."—*Christ's Object Lessons,* pages 106, 107.

8. How does Paul admonish believers? How should we ask God to guide our desires? Col. 3:5; Ps. 119:36.

NOTE.—"In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease will be overcome, and it will be our pleasure to do the will of Christ, whose servants we claim to be."—*Testimonies,* vol. 3, p. 382.

9. With what should we be content, and why? Heb. 13:5.

NOTE.—"Open your hearts to receive this kingdom, and make its service your highest interest. Though it is a spiritual kingdom, fear not that your needs for this life will be uncared for. If you give yourself to God's service, He who has all power in heaven and earth will provide for your needs."—*Thoughts From the Mount of Blessing,* page 147.

Divine Remedy for Covetousness

10. What provision has God made to check covetousness in His people? Mal. 3:10.

NOTE.—"Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order

of God to tear away treasures from the covetous as fast as they are gained, and to consecrate them to the Lord, to whom they belong."—*Testimonies,* vol. 3, p. 548.

11. From what will the covetous be forever excluded? 1 Cor. 6:9, 10.

NOTE.—"In the day of final judgment men's hoarded wealth will be worthless to them. They have nothing they can call their own."—*Christ's Object Lessons,* page 372.

Lesson 13, for March 26, 1949

The Supreme Motive

MEMORY VERSE: "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2:5.

LESSON HELPS: Taylor G. Bunch, "The Ten Commandments," pages 174-190; "The Acts of the Apostles," pages 539, 567; "Christ's Object Lessons," pages 376-389 (new ed., pages 381-395).

Love, the Way of Obedience

1. How does Jesus summarize the law and explain the secret of conformity to its requirements? Mark 12:28-34.

NOTE.—"The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness. The ritual service was of no value, unless connected with Christ by living faith. Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the gospel. The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins."—*The Desire of Ages,* page 608.

"God's law is fulfilled only as men love Him with heart, mind, soul, and strength, and their neighbor as themselves. It is the manifestation of this love that brings glory to God in the highest, and on earth peace and good will to men."—*Testimonies,* vol. 8, p. 139.

2. What ancient command did Jesus amplify when He designated love as the way of obedience? Deut. 6:4, 5; 2 John 5, 6.

NOTE.—"He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people. . . . The Teacher is the same in both dispensations. God's claims are the same. The principles of His government are the

same. For all proceed from Him 'with whom is no variableness, neither shadow of turning."—*Patriarchs and Prophets,* page 373.

3. In what way, then, was Christ's commandment new? John 13:34; 15:9, 10.

NOTE.—"He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another."—*The Desire of Ages,* pages 677, 678.

Love Implanted in the Life

4. From whence does love, the fulfiller of the law, come? How is it communicated to men? 1 John 4:7, 8, 16; Rom. 5:5.

NOTE.—"This love is heaven-born."—*The Acts of the Apostles,* page 520.

"If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—*Christ's Object Lessons,* page 283.

5. In what ways are the three Persons of the Godhead associated in the impartation of the power of love? 1 John 4:10, 19; John 17:26; Gal. 5:22, first part.

NOTE.—"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun."—*The Great Controversy,* page 468.

"The love of Christ with its redeeming power has come into the heart. This love masters every other motive, and raises its possessor above the corrupting influence of the world."—*Christ's Object Lessons,* page 101.

"It is the work of the Holy Spirit from age to age to impart love to human hearts; for love is the living principle of brotherhood."—*Testimonies,* vol. 8, p. 139.

6. How will love implanted in the life inevitably manifest itself? John 14:15, 23; 2 John 6.

NOTE.—"John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. . . . If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will

be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law."—*The Acts of the Apostles,* page 563.

7. In the light of the principle of love how serious is the breaking of one commandment? James 2:10.

NOTE.—"Since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments."—*The Desire of Ages,* page 607.

"God's law is one living word, man's duty is the response of one central feeling. . . . Is it not that each sin which the law condemns is a violation of that spirit which the law demands? Love violated, the whole moral life is violated."—W. Senior, *God's Ten Words,* pages 352, 354.

Love and Our Neighbor

8. If we love and obey God, whom else also will we love and serve? 1 John 4:21; 5:1; John 15:17.

NOTE.—"If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love."—*Christ's Object Lessons,* pages 384, 385.

9. Who is our neighbor? Luke 10:29-37.

NOTE.—"Christ has shown that 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."—*The Desire of Ages,* page 503.

10. How will love for our neighbor express itself? What will be the measure of our love? 1 John 3:18; John 15:12; 1 John 3:16.

NOTE.—" 'Let us not love in word,' the apostle writes, 'but in deed and in truth.' The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work."—*The Acts of the Apostles,* page 551.

"The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men."—*Education,* page 16.

"The heart in which love rules, will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed."—*Testimonies,* vol. 5, p. 169.

11. Of what is love to others thus an evidence? John 13:35; 1 John 2:10; 4:12.

NOTE.—"This love is the evidence of their discipleship. . . . When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted."—*The Desire of Ages,* page 678.

12. In what one word does Paul summarize the last six commandments? How does James define the royal law respecting our neighbor? Gal. 5:14; James 2:8.

NOTE.—"The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love."—*The Desire of Ages,* page 607.

Rewards of Loving Obedience

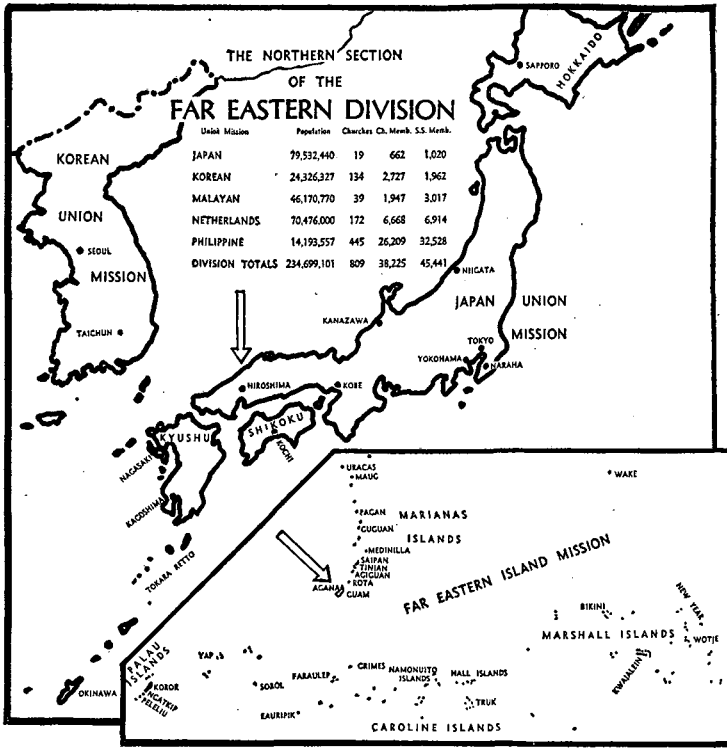
13. What will be the reward here and hereafter of loving obedience? Ex. 20:6; Deut. 7:9; 30:16.

SABBATH SCHOOL LESSONS FOR THE SECOND QUARTER

If you have not received a *Lesson Quarterly* for the second quarter, the following outline will help you to study daily:

The lessons are entitled "The Messages of Daniel the Prophet." Lesson 1, for April 2, is entitled "Ambassadors to Babylon." The lesson scripture is Daniel 1:1-20. The memory verse is Daniel 1:8. The principal study help is *Daniel and the Revelation* (1944 edition), pages 15-27. The texts covered are:

Ques. 1: Gen. 12:1-3; 22:18; Gal. 3:8.
Ques. 2: Deut. 28:1, 13.
Ques. 3: Gen. 17:8.
Ques. 4: Jer. 8:5; Hosea 11:8.
Ques. 5: Isa. 39:1-7.
Ques. 6: Ezek. 21:25-27.
Ques. 7: 2 Chron. 36:14-16.
Ques. 8: Dan. 1:1, 2; 2 Chron. 36:17-20.
Ques. 9: Dan. 1:3-5.
Ques. 10: Dan. 1:6, 7.
Ques. 11: Dan. 1:8.
Ques. 12: Dan. 1:9-16.
Ques. 13: Dan. 1:17.
Ques. 14: Dan. 1:18-20.
Ques. 15: 1 Sam. 2:30, last part; Prov. 22:29.



THIRTEENTH SABBATH OFFERING

March 26, 1949—Far Eastern Division

In this far-flung Far Eastern Division with approximately 235,000,000 population we have 40,000 baptized members. A new interest in the things of God has sprung up in this field, and a special effort is being made to take advantage of this opportunity to hasten the gospel message. The doors are wide open, and we must enter. For many years some of the Pacific islands have waited for the gospel. This field needs everything—workers, chapels, schools, medical institutions, and homes for workers.

The two projects, however, to which the overflow of the Thirteenth Sabbath Offering is dedicated are the establishing of headquarters on Guam for the newly organized Far Eastern Island Mission, comprising the Marianas, Palau, Caroline, and the Marshall Islands, and the opening of medical work in Hiroshima, Japan. The latest overflow offering given to this field the fourth quarter of 1946 was $36,162.54. Will you not give generously of your means to these two projects that we may roll up an even larger overflow on March 26?

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