SABBATH SCHOOL LESSON QUARTERLY

LOVE

SENIOR DIVISION, No. 236, SECOND QUARTER, 1954

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

		RECORD		
$5.00		1._____	7._____	13._____
2.00		2._____	8._____	Birthday
1.50	"God loveth a	3._____	9._____	_____
1.00	cheerful giver"	4._____	10._____	Investment
.50		5._____	11._____	_____
.40		6._____	12._____	TOTAL

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 _____

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													
3rd 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

LOVE

GENERAL INTRODUCTION

"Just as the Decalogue constitutes a summary of the Scriptures, so Love is the law of God abridged to a single word. Love to God, when written out in positive and negative commands, produces the first table of the moral law, and love to man, the second table which regulates man's duties and responsibilities to his fellow men. And on these two exhibitions of love 'hang all the law and the prophets,' or the entire Bible.

"What could therefore be more basic than a consideration of the binding claims of love? It is the foundation principle upon which securely rests the government of heaven, which all the cunning efforts of the great deceiver have been unable to shake. In it rests inviolate the free moral agency which guarantees in all intelligent creatures the power of choice so that when the present contest between good and evil is ended, 'affliction shall not rise up the second time.'" —Taylor G. Bunch, *Love*, pages 7, 8.

ACKNOWLEDGMENT

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Lesson 1, for April 3, 1954

The Way of Love

MEMORY VERSE: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8.

STUDY HELPS: "The Acts of the Apostles," pages 70-76, 311-319; "Christ's Object Lessons," pp. 260-267, 327, 328 (new ed., pp. 329, 330); Taylor G. Bunch, "Love," pages 9-13.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. General Introduction: Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-14.
6. Read from Study Helps assignment.
7. Read further from Study Helps assignment and review entire lesson.

Lesson Outline:

I. Covetousness Condemned and Commended

1. Prohibition of tenth commandment. Ex. 20:17; Rom. 7:7.
2. Evil companions of covetousness. Eph. 5:3-5.
3. Commendable objects of covetousness. 1 Cor. 12:31.

II. Gifts of the Spirit

1. Desirability of spiritual gifts. 1 Cor. 14:1.
2. Bestowal of spiritual gifts. Eph. 4:8, 11-15.
3. Purpose and extent of spiritual gifts. 1 Cor. 1:6-8; Rev. 12:17.
4. Diversity of gifts and manifestations. 1 Cor. 12:1, 4, 7-12, 14-25.

III. The Excellence of Love

1. The "more excellent way." 1 Cor. 12:31; 13.
2. The pre-eminent fruit. Gal. 5:22; Rom. 5:5.
3. Source of love. 1 John 4:7, 8, 16.

IV. Waning Love in Last Days

1. Abounding iniquity. Matt. 24:9-12.
2. Cause of perilous times. 2 Tim. 3:1-5.
3. Distress, perplexity, fear. Luke 21: 25-27.
4. Love an antidote of fear. 1 John 4:17, 18.

Key Words and Phrases:

1. Covetousness: From a Latin word meaning "to desire," usually used in derogatory sense, as unlawful craving for that which belongs to another, although it may be used in a good sense.

One Greek word for covet, a form of which is used in Romans 7:7, is *epithumeō,* "to fix the mind upon." Another, used in 1 Corinthians 12:31 and 14:39, is *zēloō,* "to be zealous for."

2. Spiritual gifts. The gifts of the Spirit are divine bestowals of grace and credentials for specific types of ministry. The word *gift* in this sense in the original Greek is *charisma,* meaning "grace" or "favor."

3. Fruit of the Spirit. The fruits of the Spirit are qualities of character resulting from the indwelling of the Holy Spirit.

THE LESSON

Covetousness Condemned and Commended

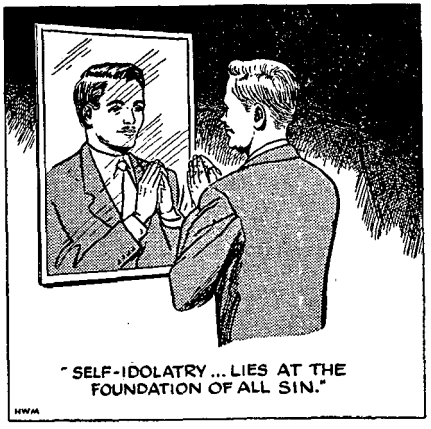
1. What is forbidden in the tenth commandment? How much is included in this commandment? Exodus 20:17; Rom. 7:7.

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. With what catalogue of ugly sins is covetousness associated? Of what great sin is the covetous person guilty, and what will be his punishment? Eph. 5:3-5.

NOTE.—This kind of covetousness is a selfish and inordinate desire to possess by any means what belongs to another, even though it be unjust and unlawful. It is the sin that gives birth to stealing. In *Gospel Workers,* page 114, we are told that "self-idolatry . . . lies at the foundation of all sin," and in *The Acts of the Apostles,* page 339, that "the spirit of selfishness is the spirit of Satan. The principle illustrated in the lives of worldlings is to get, get. Thus they hope to secure happiness and ease, but the fruit of their sowing is misery and death."

3. What are Christians urged to do, with the evident approval and blessing of heaven? 1 Cor. 12:31.



NOTE.—It is both proper and praiseworthy for us to covet moral, spiritual, and intellectual things, for in our attaining them, others are not dispossessed of them.

"While we look not at things seen, but things unseen: for things seen are temporary, but things unseen are eternal." 2 Cor. 4:18, Weymouth, 3d ed. The most valuable things of life are invisible to the natural vision, but they are of far greater value and permanence than those which are material and visible. How true this is of hope, wisdom, knowledge, righteousness, character, and the nine fruits of the Spirit enumerated in Galatians 5:22, 23. These are all possessed by Christ to the full, but when we desire to be, and become partakers of His character, His virtues are not decreased. By "seeing Him who is invisible," Moses was able to refuse the visible and material "pleasures of sin" and "treasures in Egypt." Heb. 11:25-27. His vision of Christ gave him a true sense of values.

Gifts of the Spirit

4. What should Christians follow after and desire; and especially which one of the "gifts"? 1 Cor. 14:1.

5. When and by whom were the spiritual gifts bestowed, and what are some of the most important to the church? Eph. 4:8, 11-15.

6. What is their purpose, and how long will they continue to fulfill their mission? 1 Cor. 1:6-8; Rev. 12:17.

7. How diversified are these gifts, and how is their relative importance emphasized and illustrated? 1 Cor. 12:1, 4, 7-12, 14-25.

The Excellence of Love

8. After urging Christians to desire earnestly the best gifts of the Spirit, what did the apostle promise to reveal? What is the "more excellent way" which is even more desirable and valuable than spiritual gifts? 1 Cor. 12:31; 13.

NOTE.—"And yet I will go on to show you a still higher path." (Moffatt.) "And now I will point out to you a way of life which transcends all others." (Weymouth.) This supremely excellent and incomparable way of life is the way of love as set forth in chapter 13. Divine love is the very center and soul of Christianity.

"The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance."—*Fundamentals of Christian Education,* page 179.

"Love, the basis of creation and of redemption, is the basis of true education. . . . To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored."—*Counsels to Parents, Teachers, and Students,* page 32.

9. What does Paul list first in the manifestation of the fruits of the Spirit? What makes it possible for love to control the life? Gal. 5:22, 23; Rom. 5:5, last part.

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

"You must *be* good before you can *do* good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom, or the vine its purple clusters."—*Ibid.*, p. 183.

10. Where does love come from? How does love help us to know God? 1 John 4:7, 8, 16.

NOTE.—"God is love; God is, in Himself, in His essence, love."—*Testimonies to Ministers*, page 265.

"Only like can appreciate like. Unless you accept in your own life the principle of self-sacrificing love, which is the principle of His character, you cannot know God."—*Thoughts From the Mount of Blessing*, pages 42, 43.

Waning Love in Last Days

11. Because of the prevailing condition before His second coming, what did Christ say many would lose? Matt. 24:9-12.

12. Which sin is listed first of the nineteen that will prevail in the last days? 2 Tim. 3:1-5.

NOTE.—"No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they cannot see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. They observe the forms of worship, but without repentance or faith."—*The Desire of Ages*, page 584.

13. What conditions did Jesus say would exist among the nations in the last days? How would the uncertainty of coming events affect individuals? Luke 21:25-27.

14. What will give assurance in the day of judgment? What is the effect of fear, and what is an effective remedy? 1 John 4:17, 18.

NOTE.—In the light of these scriptures it is evident that love will be given prominent place in God's last message to the world. "The last rays of merciful light, the last message of mercy to be given to the world, is the revelation of His character of love."—*Christ's Object Lessons*, page 415.

Every member of the remnant people of God should therefore pray daily: "Lord, take my heart; for I cannot give it. . . . Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christ-like self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Ibid.*, p. 159.

DAILY STUDY OF THE SABBATH-SCHOOL LESSON STRENGTHENS SPIRITUALITY.

The Power of Love

MEMORY VERSE: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

STUDY HELPS: "Steps to Christ," pages 10-18; Taylor G. Bunch, "Love," pages 21-28.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review the entire lesson.

Lesson Outline:

I. Love in Action

1. God's love gift. John 3:16.
2. Love's constraining power. 2 Cor. 5:14.
3. Loving ministry. Luke 7:36-48.

II. The Love That Begets Love

1. Supreme manifestation of love. 1 John 4:9, 10.
2. Love perfected. 1 John 4:11-13.
3. Source of love. 1 John 4:16, 19.

III. The Children of God Manifested

1. Love one another. 1 John 4:20, 21.
2. Evidence of Christian experience. 1 John 3:14, 15.
3. The sons of God. 1 John 3:1-3.

IV. Waning Love Reproved

1. Departure from first love. Rev. 2:1-5.
2. Lukewarm condition. Rev. 3:14-17.
3. The remedy. Rev. 3:18-22.

Key Words:

1. Constraineth comes from the Latin *stringere,* "to draw tight." The English verb *constrain* means "to compel or force, to secure by bonds." The original Greek word is *sunechō,* "to hold together."

2. Perfected, from the Latin *facere,* "to make," the same root as in factory; and the Latin *per,* meaning "through." The Greek word *teleioō* means "to end or complete." Hence our derived meaning of "to make perfect."

3. Manifest, from the Latin *manifestus,* "caught or apprehended," "seized by the hand," hence that which is palpable, evident to the senses. The Greek word used in 1 John 4:9 is a form of *phaneros,* meaning "apparent."

4. Laodicea. A city in Asia Minor named by Antiochus II after his wife. One of the seven churches used as a synonym for spiritual apathy.

"The term 'lukewarm' is applicable to this class. They profess to love the truth, yet are deficient in Christian fervor and devotion. . . . The True Witness hates this lukewarmness."—*Testimonies,* vol. 4, p. 87.

THE LESSON

Love in Action

1. How is the motivating power of love set forth? John 3:16.

NOTE.—"The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it,

we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of His only-begotten Son!"—*Fundamentals of Christian Education,* page 179.

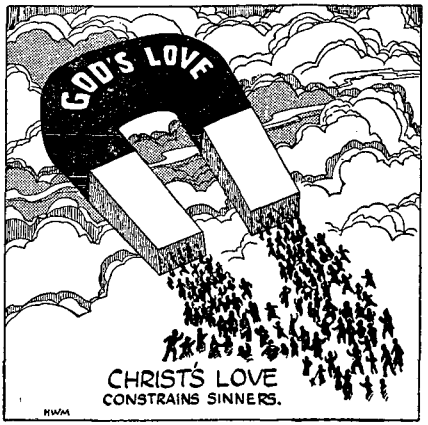
"The glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."—*The Desire of Ages,* page 20.

"Christ's most favorite theme was the paternal character and abundant love of God."—*Testimonies to Ministers,* page 192.

2. What inspired the unparalleled success of the early church? 2 Cor. 5:14.

NOTE.—*"Constrain"* has both a positive and a negative meaning—to push forward and to hold back, to impel to do right and to restrain from doing wrong. It not only presses a person into service and holds him to his task, but it also keeps him within the narrow and restricted bounds of rectitude and self-discipline until the mission is accomplished.

"Christian workers who succeed in their efforts, must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked. . . . 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. Supreme love for God and unselfish love for one another,—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. . . . In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around. . . . This redeeming power, filling the heart, would control every other motive, and raise its possessors above the corrupting influences of the world."—*The Acts of the Apostles,* pages 551, 552.



3. What happened as Jesus was dining at the home of a Pharisee? What reproof did He give His host for his critical attitude? On what basis did Jesus explain the contrasting conduct of Mary and Simon? Luke 7:36-48.

The Love That Begets Love

4. What supreme manifestation of love is set forth by the apostle John? 1 John 4:9, 10.

5. How is God's love perfected in us? Through what agency is this fellowship made possible? 1 John 4:11-13.

NOTE.—"God is the embodiment of benevolence, mercy, and love. Those who are truly connected with Him cannot be at variance with one another. His Spirit ruling in the heart will create harmony, love, and unity."—*Counsels to Parents, Teachers, and Students,* page 90.

"Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to

receive, to reveal, and to impart. . . . We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character and love. Our Redeemer covers us with His righteousness."—*The Ministry of Healing,* page 37.

6. What is the source of love? 1 John 4:16, 19.

The Children of God Manifested

7. What is said of the person who boasts of his love for God when he does not love his fellow men? What command is therefore given? 1 John 4:20, 21.

8. What is the evidence of deliverance from the sentence of eternal death? To what terrible sin is hatred related? 1 John 3:14, 15.

9. In what other way is the love of God manifested? When does this family relationship begin? Of what may we be assured? 1 John 3:1-3.

NOTE.—"When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, 'No, it cannot be described.' We can only do as did the beloved disciple, and say, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' In attempting any description of this love, we feel that we are as infants lisping their first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity."—*Fundamentals of Christian Education,* pages 179, 180.

Waning Love Reproved

10. What serious charge and admonition did Christ bring to the church at Ephesus? Rev. 2:1-5.

NOTE.—"Yet I have this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent." (Weymouth.)

"Christ ascended to heaven and sent His Holy Spirit to give power to the work of His disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. . . . Is not the same thing repeated in this generation?"—*Testimonies,* vol. 8, p. 26.

"The messages to the church of Ephesus and to the church in Sardis have been often repeated to me by the One who gives me instruction for His people. . . . We are seeing the fulfillment of these warnings. Never have scriptures been more strictly fulfilled than these have been. . . . Let us read and study those portions of God's word that have special reference to these last days, pointing out the dangers that will threaten God's people."—*Ibid.,* pp. 98-100.

11. For what does Christ rebuke the Laodiceans? Of what do they boast, and what is their true spiritual state? Rev. 3:14-17.

NOTE.—After the great disappointment of 1844 the Sabbathkeeping Adventists believed that the Philadelphian church was typical of those who had ardently looked for the second advent at the end of the 2300 prophetic years of Daniel 8:14. For about twelve years they believed and taught that the message to the Laodicean church was addressed only to those Adventists who had failed to walk in the advancing light of the sanctuary and the Sabbath truths. In the latter part of 1856 it began to be taught through the *Re-*

view and Herald that the remnant church had itself become lukewarm and should heed the appeal to buy the "gold tried in the fire," and the "white raiment." They must anoint their eyes with "the eyesalve." Soon this solemn message was being sounded by most of the ministry, but some were not convinced, and then it was that Mrs. White wrote with positive assurance:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time. . . . It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance."—*Testimonies,* vol. 1, p. 186.

But the Laodicean message is not limited to Seventh-day Adventists, nor addressed solely to them. "The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches. . . . Are we putting forth every effort that the churches may be warned?"—*Testimonies,* vol. 6, p. 77.

12. What counsel and appeal provide a complete remedy? Rev. 3:18-22.

NOTE.—"Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness to seek the gold tried in the fire, the white raiment, and the eyesalve? The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it."—*Testimonies,* vol. 5, p. 233.

In *Early Writings,* pages 270, 271, we are told that the Laodicean message is "the solemn testimony upon which the destiny of the church hangs," because its rejection produces the "shaking" and its acceptance brings "the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Lesson 3, for April 17, 1954

The Law of Love

MEMORY VERSE: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:8.

STUDY HELPS: "The Desire of Ages," pages 497-505; "Love," pages 14-20.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. Love the Basis of Obedience

1. Acceptable obedience. John 14:15, 21-24.
2. Evidence of love. 1 John 5:2, 3.
3. Love perfected. 1 John 2:3-5.

II. The Life of Love

1. Walk of love. 1 John 2:6; Eph. 5:1, 2, 8, 9, 15.
2. Profession not enough. Matt. 7:21-27.
3. Abounding love. 1 Thess. 3:12, 13.

III. Love, the Summary of Law

1. Jesus' summary of the law. Matt. 22:36-40.
2. The fulfilling of the law. Rom. 13:8-10.
3. Thy neighbor as thyself. Gal. 5:14.

IV. Law in the Heart

1. In the heart of Christ. Ps. 40:7, 8.
2. The new-covenant provision. Jer. 31:31-34; Heb. 8:6-12.
3. Living epistles. 2 Cor. 3:3, 17, 18.

Key Words and Phrases:

1. Commandment, from the Latin *mandare*. Compare "mandate," an authoritative directive. The Greek word used in John 14 and 1 John 2 and 5 is *entolē*, "Thing given in charge."

2. Walk in Love. The Greek word here translated "walk" is a form of *peripateō*, and means "to walk around or about." To walk in love constitutes a manner of life. "To walk in love signifieth not one act or two, but the perpetual tenor of our lives."—Joseph S. Exell, in the *Biblical Illustrator*.

3. Fulfill is best understood by a transposition "fill full." It does not signify abolition as some hold, as when Christ said, as recorded in Matthew 5:17, that He had come to fulfill the law. Here, as in Romans 13:8, "fulfill" is from the Greek word *plēroō*, "to fill, make full." Love does not abrogate the law, but lives it to the full.

4. Epistle is from the common Greek word *epistolē*, meaning "a written communication, a letter." Christians are to be an open letter to the world with the message of love inscribed by the Holy Spirit in their hearts.

THE LESSON

Love the Basis of True Obedience

1. What makes obedience acceptable to Christ? What love and fellowship are promised in return for the obedience of love? John 14:15, 21-24.

NOTE.—"If ye love Me, ye will keep My commandments," is the American Standard Version of verse 15. "There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be . . . filled with His love. . . . A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery."—*Steps to Christ,* page 49.

2. What is the evidence of genuine love for God and man? 1 John 5:2, 3.

NOTE.—"When the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that 'the law of the Lord is perfect, converting the soul.' Ps. 19:7. And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor."—*The Desire of Ages,* page 505.

3. How may we know that we love God and are acquainted with Him? What is said of those who claim to know God but do not obey Him? In whom only can the love of God be made perfect? 1 John 2:3-5.

The Life of Love

4. What should those do who boast of fellowship with Christ? How will those who love and follow Christ con-

duct themselves? 1 John 2:6; Eph. 5:1, 2, 8, 9, 15.

NOTE.—"Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odor." "Live and act as sons of light—for the effect of the light is seen in every kind of goodness, uprightness and truth." "Therefore be very careful how you live and act." (Weymouth.)

"Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast."—*Christ's Object Lessons,* page 49.

5. How did Jesus condemn the profession of obedience when love is lacking? How did He describe such self-approval? By what illustration did He enforce His statement? Matt. 7:21-27.

NOTE.—"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—*Christ's Object Lessons,* page 402.

6. By what abounding experience may Christians be established in holiness? 1 Thess. 3:12, 13.

Love, the Summary of Law

7. How did Jesus summarize the contents of the two tables of the Decalogue? By what statement did He indicate that this summary includes all Scripture? Matt. 22:36-40.

NOTE.—This statement has been appropriately called "the incomparable summary of the law of God." It is obedience to "the first and great commandment" that makes

possible the fulfilling of "the second." Only those who love the Lord with all the affection, spiritual being, intellectual power, and physical might, can love others as they love themselves.

"To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

"Like the first is the second commandment, 'Thou shalt love thy neighbor as thyself.' Mark 12:31. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men."—*Counsels to Parents, Teachers, and Students,* page 32.

8. How did the apostle Paul make it clear that love meets all the demands of the second table of the Decalogue? Rom. 13:8-10.

NOTE.—Moffatt translates these verses as follows: "Be in debt to no man—apart from the debt of love one to another. He who loves his fellow man has fulfilled the law. . . . Love never wrongs a neighbor; that is why love is the fulfillment of the law."

Weymouth translates them: "Owe nothing to anyone except mutual love; for he who loves his fellow man has satisfied the demands of law. . . . Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to law." This is illus-

trated by the law of marriage, which is completely fulfilled in mutual love.

"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.

"Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. . . . When self is merged in Christ, love springs forth spontaneously."—*Christ's Object Lessons*, page 384.

9. How are we to regard our neighbor? Gal. 5:14.

Law in the Heart

10. What made obedience a pleasure to Jesus? Ps. 40:7, 8.

11. With whom has the new covenant been made? Where is it written? What will be the blessed results? Jer. 31:31-34. Compare Heb. 8:6-12.

NOTE.—Here is the distinction between the old and new covenants. The first is an attempt to obey the law on the basis of human works and promises. The second is obedience by the indwelling presence of Christ to the same law written in the heart and mind. The first kind of obedience is a burden and the second a delight. Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. The new covenant is based on love. The law is written in the heart, the seat of affection.

12. What are Christians declared to be? Through what agency is the law written in the heart? What change is thus wrought in the character? 2 Cor. 3:3, 17, 18.

NOTE.—"God is the mighty, all-powerful agency in this work of transformation. By His Holy Spirit He writes His law in the heart. Thus divine relationship is renewed between God and man. . . . The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ."—Ellen G. White, in *Review and Herald*, June 10, 1902.

Lesson 4, for April 24, 1954

The Rule of Love

MEMORY VERSE: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

STUDY HELPS: "Thoughts From the Mount of Blessing," pages 177-185, 192-196; "Testimonies," vol. 9, pp. 239-244; "Love," pages 29-34.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read from Study Helps assignment.
7. Review the entire lesson.

Lesson Outline:

I. Life's Golden Rule

1. Treatment of others. Matt. 7:12.
2. The mote and the beam. Matt. 7:1-5.
3. Judging others, inexcusable. Rom. 2:1-3.

II. Submission, Not Retaliation

1. Hated by the world. John 15:18-20.
2. Suffering wrongfully. 1 Peter 2:19-23.
3. Rejoicing in the common lot of Christians. 2 Tim. 3:12; Matt. 5:10-12.

III. Attitude Toward Enemies

1. Love your enemies. Matt. 5:43-48.
2. The other cheek. Luke 6:27-29.
3. The children of the Highest. Luke 6:31-35.

IV. Our Standing in the Judgment

1. "With the same measure." Luke 6:36-38.
2. Disinterested service and the judgment. Matt. 25:34-46.
3. Our example in suffering. Isa. 53:4, 5; Heb. 12:2, 3.

Key Words and Phrases:

1. The Golden Rule. Matthew 7:12 has been well named "the golden rule." What joy and peace the world would know if all practiced this rule!

2. Judge Not. The Greek word used in Matthew 7 and Romans 2 is a form of *krinō* and implies judgment. In James 2:4 it is from *kritēs,* from which we get the words "critics," "criticize," and "criterion." Men's own evil thoughts sometimes become the criterion by which they judge others. Goodspeed translates James 2:4 thus: "Have you not wavered and shown that your judgments are guided by base motives?"

3. Enemies. The Latin root word *inimicus* is made up of a negative prefix to the word *amicus,* "friend." The Greek word *echthros* includes the idea of opponent. To love one's enemies is uniquely a grace of Christianity in its highest manifestation.

THE LESSON

Life's Golden Rule

1. How did Jesus set forth the principles of the second table of the Decalogue? Of what did He declare this to be a summary? Matt. 7:12.

NOTE.—"Christ's rule of life, by which every one of us must stand or fall in the judgment, is, 'Whatsoever ye would that men should do to you, do ye even so to them.' "—*The Desire of Ages,* page 640.

"The whole circle of our obligation to one another is covered by that word of Christ's, 'Whatsoever ye would that men should do to you, do ye even so to them.' "—*Education,* page 136.

2. What severe rebuke had Jesus just given in regard to the evils of judging? By what illustration did He show that the one who judges is far more guilty than the one judged? Matt. 7:1-5.

NOTE.—"Therefore" of verse 12 indicates that the golden rule was given in view of what Jesus had just been saying in regard to judging and charity. To a large extent even in this life we get what we give. "According to the figure that our Saviour uses, he who indulges a censorious spirit is guilty of greater sin than is the one he accuses; for he not only commits the same sin, but adds to it conceit and censoriousness. . . . The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Pharisaism. When the religious experience is devoid of love, Jesus is not there; the sunshine of His presence is not there. No busy activity or Christless zeal can supply the lack. . . . He who is guilty of wrong, is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart."—*Thoughts From the Mount of Blessing,* pages 180, 181.

3. Who alone is qualified to judge justly? What will the unfair critic be unable to escape? Rom. 2:1-3.

NOTE.—"Thus those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves."—*Thoughts From the Mount of Blessing*, page 179.

"Do not think yourself better than other men, and set yourself up as their judge. Since you cannot discern motive, you are incapable of judging another. In criticizing him, you are passing sentence upon yourself; for you show that you are a participant with Satan, the accuser of the brethren."—*The Desire of Ages*, page 314.

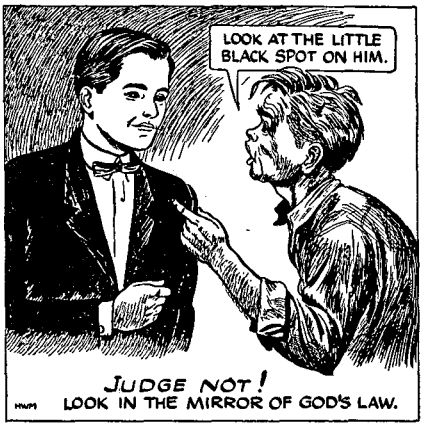
Submission, Not Retaliation

4. What may genuine Christians expect from ungodly people? What two reasons are given for hatred and persecution? John 15:18-20.

NOTE.—Jesus was not hated, persecuted, and crucified because He was bad, but because He was good. His godly character and conduct were a constant rebuke to sinners. It is for this reason that His followers have been persecuted in all ages. But to the Christian, persecution is a blessing in disguise. "Fiery trials make golden Christians," and God's remnant people will come to the kingdom "out of great tribulation" and through this experience will "have washed their robes, and made them white in the blood of the Lamb."

"Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."—*The Great Controversy*, page 48.

5. Who are commended for their attitude under ill-treatment? What example is given for imitation? What is the only assurance of eventual justice? 1 Peter 2:19-23.



6. How many will be hated and persecuted? On what basis only is persecution a blessing? What reason is given for rejoicing? 2 Tim. 3:12; Matt. 5:10-12.

Attitude Toward Enemies

7. How should Christians treat their enemies? How does God demonstrate His impartiality? What statement indicates that this is one of the chief evidences of perfection? Matt. 5:43-48.

8. How did another writer record these sayings of Jesus? How will the Christlike respond to the ill-treatment of others? Luke 6:27-29.

9. What principle should govern our actions toward others? What examples are given of the application of this principle in daily life? What reward is promised? Luke 6:31-35.

Our Standing in the Judgment

10. In what language are the principles of the golden rule restated? Luke 6:36-38.

NOTE.—Of the golden rule we read: "This is the true rule of honesty. It is another expression of the law, 'Thou shalt love thy neighbor as thyself.' And it is the substance of the teaching of the prophets. It is a principle of heaven, and will be developed in all who are fitted for its holy companionship. The golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus. . . . That which we do to others, whether it be good or evil, will surely react upon ourselves, in blessing or in cursing. Whatever we give, we shall receive again. The earthly blessings which we impart to others, may be, and often are, repaid in kind. What we give does, in time of need, often come back to us in fourfold measure in the coin of the realm. But, besides this, all gifts are repaid, even in this life, in the fuller inflowing of His love, which is the sum of all heaven's glory and its treasure. And evil imparted, also returns again. Everyone who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness. . . . The standard of the golden rule is the true standard of Christianity; anything short of it is a deception. . . . When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times." —*Thoughts From the Mount of Blessing*, pages 192-197.

11. What affects the eternal destiny of all? What opposite rewards will be meted out? Matt. 25:34-46.

NOTE.—"Every unjust act toward a fellow being is a violation of the golden rule. Every wrong done to the children of God, is done to Christ Himself in the person of His saints."—*Prophets and Kings*, page 652.

12. How fully did Jesus as our example practice the golden rule? Isa. 53:4, 5; Heb. 12:2, 3.

NOTE.—"Christ was treated as we deserve that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' "—*The Desire of Ages*, page 25.

Lesson 5, for May 1, 1954

The Commandment of Love

MEMORY VERSE: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.

STUDY HELPS: "Testimonies," vol. 8, pp. 239-243; "Love," pages 35-40.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. The New Commandment

1. "As I have loved you." John 13:34.
2. Love implanted by Holy Spirit. Rom. 5:5.
3. Love's supreme sacrifice. John 15:13; Rom. 5:6-10; 1 John 3:16.

II. The New Did Not Supplant the Old

1. Christ did not change the law. Matt. 5:17-20.
2. He magnified the law. Isa. 42:21.
3. He renewed an old commandment. Lev. 19:17, 18; John 13:34.

III. Inspired Interpretations

1. The old-new commandment. 1 John 2:7, 8.
2. The message from the beginning. 1 John 3:11.
3. Hatred breeds murder. 1 John 3:12, 15.

IV. The Evidence of Discipleship

1. Revelation to all men. John 13:34, 35.
2. A witness to the world. John 17:21-26.
3. Quality of brotherly love. Rom. 12:9, 10.

Key Words and Phrases:

1. New Commandment. The new commandment in some respects is like the new covenant. The new covenant was really God's basic covenant with His people from the beginning. It became new in its ratification by Christ. Likewise the new commandment was the fundamental law of human relationships from the beginning and became new in its magnification in the life and death of Christ.

2. Magnify is from the Latin *magnus,* "great." The Hebrew word *gadal* also means "to make great." Instead of belittling the law, as some attempt to do, Jesus made it great.

3. Hate implies aversion often coupled with enmity or malice. It is the antithesis of love and the root of murder. See 1 John 3:15.

4. Kindly Affectioned. The last days are to be characterized by a lack of natural affection (2 Tim. 3:3), but Christians will manifest true brotherly love and consideration.

THE LESSON

The New Commandment

1. What new commandment did Jesus give just before His departure? What was to be the measure of love among Christians? John 13:34.

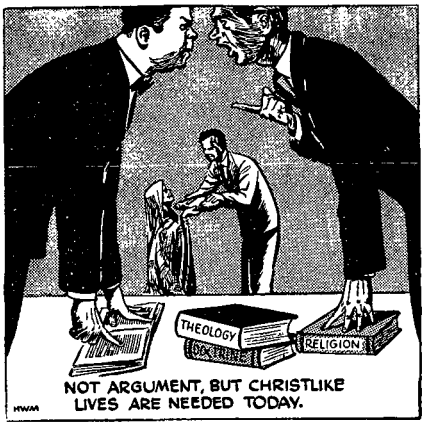
NOTE.—This "new commandment" has been called "the eleventh commandment." However, it adds nothing to the ten, but is rather a summary of the Decalogue and shows that love is the basic principle in obedience to the whole law. Genuine Christianity is to love with the same unselfish and devoted fervor with which Christ loved.

"When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world."—*Christ's Object Lessons,* page 340.

2. Through what agency is the love of God implanted in the heart? Rom. 5:5.

NOTE.—"All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness."—*The Desire of Ages,* page 302.

3. What is the supreme sacrifice one human being can make for another? In what respect is the love of Christ



still greater? John 15:13; Rom. 5:6-10; 1 John 3:16.

NOTE.—"It is scarcely conceivable that anyone would die for a simply just man, although for a good and lovable man perhaps" some would. (Weymouth.) Love for another cannot be carried further than death, when a person gives all that he has. Someone has said that "self-sacrifice is the high-water mark of love." The cross of Christ best measures the height and depth and breadth of the love of Christ, which is indescribable.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary."—*The Desire of Ages,* page 661.

The New Did Not Supplant the Old

4. By what statement did Jesus make it clear that the new commandment does not supplant the old? Who are considered least and who great in the sight of heaven? Matt. 5:17-20.

5. In Christ's relation to the law, what was the purpose of His first advent? Isa. 42:21.

6. In what sense was Christ's commandment to love one another new? Compare Lev. 19:17, 18 with John 13:34.

NOTE.—It was in reality a renewed commandment, but its spirit had been so far lost that it required a new demonstration in the life.

While this prophecy was fulfilled in the teachings of Christ which showed that the law is so "exceeding broad" that it embraces "the whole duty of man," including the thoughts of the mind and the motives of the heart, yet the law was magnified chiefly by the new measure of love as exemplified in the life and death of Christ, which has given new motives and incentives for obedience. The law, therefore, becomes new in experience rather than time. Jesus went the second mile in obedience and loved His neighbor more than He loved Himself. Such love had never before been seen or known.

"Man's destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life."—*The Desire of Ages,* page 498.

"The principle on which Christ acted is to actuate the members of the church which is His body. The plan and ground of salvation is love."—*Ibid.,* p. 550.

Inspired Interpretations

7. How does the apostle of love explain the new commandment? What reason does he give for its newness? 1 John 2:7, 8.

NOTE.—The old commandment is new because, as John said, "The darkness is passing away, and the true light already shineth." (American Standard Version.) Like the "new song," love can never grow old. It is ever new and fresh with every new experi-

ence. It puts the old law in a new setting and love in a new light. It becomes a new code of conduct to those who through the new birth become new creatures under the new covenant. To them "all things are become new," even the Decalogue.

8. What message has been heard from the beginning? 1 John 3:11.

NOTE.—"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. . . . 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. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart."—*The Desire of Ages,* pages 677, 678.

9. What example of disobedience to this ancient commandment is cited? And what basic motive is revealed? 1 John 3:12, 15. Compare 1 John 2:9, 11.

The Evidence of Discipleship

10. What does obedience to the new commandment reveal to "all men"? John 13:34, 35.

NOTE.—Not by their peculiarity of dress, orthodoxy of belief, austerity of life, or rites and ceremonies are the followers of Christ to be recognized. Love is the badge of their order, the banner of their religion. Tertullian said: "The working of such love puts a brand upon us; for see, say the heathen, how they love one another, and are ready to lay down their lives for each other." Jerome declared that John in his old age often quoted the new commandment, and when asked why, he replied, "Because it is the Lord's commandment; and if it be fulfilled it is enough."

11. What do Christian love and unity show to the world? John 17:21-26.

NOTE.—"There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts. Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. The indwelling of the Spirit will be shown by the outflowing of heavenly love."—*Christ's Object Lessons,* p. 419 (new ed., pp. 428, 429).

12. What kind of love should Christians manifest? How should they regard evil and good? What will be their attitude toward each other? Rom. 12:9, 10.

NOTE.—"Let your love be perfectly sincere." (Weymouth.) "Let love be genuine." (R.S.V.)

"Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Testimonies,* vol. 9, p. 21.

Lesson 6, for May 8, 1954

The Supremacy of Love

MEMORY VERSE: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1.

STUDY HELPS: "The Acts of the Apostles," pages 318-322; "Love," pages 41-52.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review the entire lesson.

Lesson Outline:

I. The Transcendent Life

1. The more excellent way. 1 Cor. 12:31; 13:1.
2. The divine agent. Gal. 5:22, 23.
3. The voice of love unto edification. 1 Cor. 13:1; 14:7-12.

II. Love Pervading the Gifts

1. The essential element in spiritual gifts. 1 Cor. 13:2.
2. A paramount gift. 1 Cor. 14:1-4.
3. Place and duration of the prophetic gift. Amos 3:7; 2 Peter 1:19; Rev. 12:17; 19:10.
4. The source and importance of the gift of wisdom. Prov. 4:7-9; 9:10; Hosea 4:6.
5. The gift of faith. Heb. 11:1-6.
6. Availing faith. Matt. 17:14-21; Gal. 5:6.

III. Love Supreme

1. In good deeds. 1 Cor. 13:3, first part; Matt. 6:1-4.
2. In martyrdom. 1 Cor. 13:3.
3. Love's supreme manifestation: John 15:12, 13; Rom. 5:7, 8.

Key Words and Phrases:

1. Charity, as used in the King James Version, was borrowed from the Vulgate. It was used to avoid the sensuous and vulgar sense with which love was often associated in the sixteenth century. The word is altogether too limited in meaning, and therefore "love" is more correct and meaningful, and is used in all of the more modern translations.

2. More Excellent Way. *Excellent* is from the Latin root that means "to go beyond the limit." The Greek word in the original is *huperbolēn* from *huper,* meaning "over," plus *ballein,* meaning "to throw." Compare *hyperbole.* Love is the more excellent way, that goes beyond that which is required. It is the spirit of the second mile. Compare Matt. 5:41.

3. Sounding Brass. This expression connotes empty, ostentatious, noisy profession. The Greek word for "sounding" is related to our word "echo" and as used here is as an empty, mocking, noisy echo.

THE LESSON

The Transcendent Life

1. What gift is even more excellent and desirable than those enumerated in chapter 12 of 1 Corinthians? By what striking illustration does the apostle emphasize the uselessness of the gift of speech or tongues when love is lacking? 1 Cor. 12:31, last part; 13:1.

NOTE.—The chapter we now begin to study, which sets forth "the more excellent way," or "the way of life that transcends all others," has appropriately been called The Psalm of Love. Here the value of love is emphasized in comparison with spiritual gifts and the spirit of charity and sacrifice.

2. Through what agency do the Father and Son bestow the excellent and incomparable gift of love? What other Christian characteristics naturally follow? Gal. 5:22, 23.

NOTE.—The Holy Spirit was given as the Spirit of love, and the purpose of His advent was to reproduce in man the character of Christ, who came into the world to manifest the love of God. Because "God is love," the Spirit of God is also love, and therefore "the fruit of the Spirit is love." Someone has said that the Father is the Fountain of love; the Son the Reservoir of love, in whom the love was poured out; and the Spirit the living love which united both and then overflowed into the world.

3. To what did the apostle liken eloquence without love? What lesson does Paul emphasize from the playing of musical instruments? 1 Cor. 13:1; 14:7-12.

NOTE.—"A noisy gong or a clanging cymbal." (Moffatt.) The Hebrews had "loud cymbals" and "high-sounding cymbals." Ps. 150:5. Loveless religion is often loud and noisy and unharmonious. To ancient Israel the Lord said, "Take thou away from Me the noise of thy songs." Amos 5:23. From the viewpoint of heaven all religious exercises constitute discordant and unintelligible noise when love is not the motivating principle.

"Talents, learning, and eloquence, without this heavenly attribute, will be as meaningless as sounding brass or a tinkling cymbal." —*Testimonies*, vol. 5, p. 169.

Love Pervading the Gifts

4. What other three important spiritual gifts are named? How does the apostle estimate the worth of the possessor if he is without love? 1 Cor. 13:2.

5. What is one of the chief spiritual gifts to be desired? How is its importance over the gift of tongues stated? 1 Cor. 14:1-4.

6. What has been revealed to the church through the gift of prophecy? How long will the prophetic light continue to shine? What is Satan's attitude toward the remnant because of the prophetic gift in their midst? Amos 3:7; 2 Peter 1:19; Rev. 12:17; 19:10.

7. How important are wisdom and knowledge? Where do these gifts have their source? What will be the tragic result when knowledge is lacking? Prov. 4:7-9; 9:10; Hosea 4:6.

NOTE.—"While we cannot now comprehend the works and ways of God, we can discern His great love, which underlies all

His dealings with men. He who lives near to Jesus will understand much of the mystery of godliness. He will recognize the mercy that administers reproof, that tests the character, and brings to light the purpose of the heart."—*The Desire of Ages,* page 394.

8. What is faith, and what is said of the importance of this gift of the Spirit? Heb. 11:1-6.

9. What was the cause of the failure of the disciples to heal the sick on a certain occasion? What will even a small amount of faith accomplish? What brings miracle-working faith? Matt. 17:14-21; Gal. 5:6.

NOTE.—"No matter how high his profession, he whose heart is not imbued with love for God and for his fellow men is not a disciple of Christ. Though he should possess great faith, and even have power to work miracles, yet without love his faith would be worthless."—*Testimonies,* vol. 5, p. 168.

"Faith working by love is the key of knowledge, and everyone that loveth 'knoweth God.' "—*The Desire of Ages,* page 139.

Love Supreme

10. How does God regard man's substitution for charity? What spirit should actuate one's almsgiving? 1 Cor. 13:3, first part; Matt. 6:1-4.

NOTE.—The value of true charity is determined by *how* we give, rather than *what* we give; by the motive rather than the act. The most liberal giving from a selfish viewpoint robs charity of its charitableness, making it more a bid for honor and glory and popularity, or a commercial investment than a manifestation of love.

"He might display great liberality, but should he from some other motive than genuine love bestow all his goods to feed the poor, the act would not commend him to the favor of God."—*Testimonies,* vol. 5, p. 168.

11. What is the utmost limit in individual sacrifice? What is the value of even martyrdom when the motive is selfish? 1 Cor. 13:3.

NOTE.—This text indicates the possibility of suffering martyrdom from a wrong motive on the basis of self-love, pride of opinion, or stubbornness.

"In his zeal he might even meet a martyr's death, yet if destitute of the gold of love he would be regarded by God as a deluded enthusiast or an ambitious hypocrite."—*Testimonies,* vol. 5, p. 168.

12. What is the greatest manifestation of human love? How is the love of Christ even greater? What should be the measure of our love for each other? John 15:12, 13; Rom. 5:7, 8.

NOTE.—"Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, 'Love one another, as I have loved you' (John 15:12); when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts."—*The Desire of Ages,* page 641.

LESSON QUARTERLIES FOR THE BLIND

The senior Sabbath-school lessons, slightly condensed, are published each quarter in Braille and supplied free to the blind upon request. Address: The Christian Record Benevolent Association, Box 66, Lincoln 6, Nebraska.

The Character of Love

MEMORY VERSE: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

STUDY HELPS: "Christ's Object Lessons," pages 376-389; "Love," pages 53-58.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-13.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. The Spirit of Long-Suffering

1. Love suffereth long. 1 Cor. 13:4, first part.
2. Long-suffering a fruit of the Spirit. Gal. 5:22.
3. A characteristic of God. Ex. 33:18; 34:6; Ps. 86:15.
4. Leads to repentance. Rom. 2:4.

II. The Spirit of Kindness

1. Love is kind. 1 Cor. 13:4; Gal. 5:22.
2. Divine loving-kindness. Ps. 17:7; 36:7; Jer. 31:3.
3. Jacob's gentle spirit. Gen. 33:14.
4. Gentleness the secret of greatness. 2 Sam. 22:36.

III. Love Does Not Envy

1. Love envieth not. 1 Cor. 13:4.
2. Devastating effect of envy. Prov. 27:4.
3. Envy in contrast with love. Song of Solomon 8:6, 7.
4. Envy, one of the works of the flesh. Gal. 5:19-21.
5. Envy and wisdom. James 3:14-18.

Key Words and Phrases:

1. Long-Suffering. *Long-suffering* is suffering that is extended and drawn out, or lasting. It is the virtue of enduring with patience, resignation, and fortitude. It is patient toleration of the weakness and offenses of others, refraining from retaliation or retribution.

2. Kindness. The Anglo-Saxon root of this word is the same as in "kin" and "kindred." Hence *kind* used as an adjective, *kindly* as an adverb, and *kindness* as a noun, signify in their basic meaning feelings befitting our common, natural relationships. The Greek word *chrēstos,* translated "kind," means "useful, beneficial;" hence the spirit of kindness seeks to be helpful as one would expect to be to his own kin.

3. Gentle. From the Latin root meaning "tribe" or "race;" hence, with connotation of conduct befitting the tribe, nobility of character, honorableness, refinement, as in the word *gentleman.* The Hebrew *'ānāh* in "Thy gentleness hath made me great" includes the idea of humility.

4. Envy. Envy is the fruit of malice or covetousness. The original Greek word used mostly for "envy" in the New Testament is synonymous with "jealousy."

THE LESSON

The Spirit of Long-Suffering

1. As the apostle begins his analysis of love, what beautiful characteristic is set forth? 1 Cor. 13:4, first part.

NOTE.—"Love is patient and kind." (Weymouth.) "Love is very patient, very kind." (Moffatt.) In this section of his treatise on love, the apostle describes love as a positive principle. He expands its meaning by dividing it into the various elements of which it is composed, as light shining through a prism is broken up into its component parts—the various colors of the rainbow. He takes love into the laboratory of experience and shows that it is not a single ingredient, but a combination of active spiritual ingredients. He tells what love is, and what it is not; what it does, and what it does not, do.

2. What is the fourth of the nine beautiful fruits which will appear in the life, of which love is the first? Gal. 5:22.

3. When Moses asked for a vision of the glory, or character, of God, what six beautiful characteristics were divinely proclaimed? Ex. 33:18; 34:6; Ps. 86:15.

4. What is the blessed result of the long-suffering and goodness of God? Rom. 2:4.

NOTE.—Since it is an integral part of the character of God, long-suffering is being godlike or Christlike. It is therefore essential to character building and salvation. See 2 Corinthians 6:4-6; Ephesians 4:1-3; Colossians 3:12-14. It will be especially needed by the remnant. See Revelation 7:12-14; 12:17.

The Spirit of Kindness

5. What godly characteristic is given second place in those enumerated by Paul in the chapter under consideration? By what name is it described in the fifth fruit of the Spirit? 1 Cor. 13:4, second part; Gal. 5:22.

NOTE.—"The grace of Christ in the soul is developing traits of character that are the opposite of selfishness,—traits that will refine, ennoble, and enrich the life. Acts of kindness performed in secret will bind hearts together, and will draw them closer to the heart of Him from whom every generous impulse springs. The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower,—these constitute no small share of the blessings and happiness of life." —*Thoughts From the Mount of Blessing,* page 123.

6. What prayer was offered by the psalmist? What further description does he give of God's kindness? How does the Lord say His love is manifested toward us? Ps. 17:7; 36:7; Jer. 31:3.

7. In what words did Jacob reveal one of the characteristics of a gentleman? Gen. 33:14.

NOTE.—"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit."—*The Ministry of Healing,* page 489.

"None but a wholehearted Christian can be a perfect gentleman; but if Christ is abiding in the soul His spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart will appear in self-denial, in true courtesy. Such workers will be the light of the world." —*Testimonies to Ministers,* page 264.

8. What did David declare to be the secret of true greatness? 2 Sam. 22:36.

NOTE.—"The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words. An angel-presence is in the home. The life breathes a sweet perfume, which ascends to God as holy incense. Love is manifested in kindness, gentleness, forbearance, and long-suffering. The countenance is changed. Christ abiding in the heart shines out in the faces of those who love Him and keep His commandments. Truth is written there. The sweet peace of heaven is revealed. There is expressed a habitual gentleness, a more than human love."—*Christ's Object Lessons*, p. 102 (new ed., p. 99).

Love Does Not Envy

9. What does the apostle say love does not do? 1 Cor. 13:4, second part.

NOTE.—"Love is not jealous." (Revised Standard Version.) "Love knows neither envy nor jealousy." (Weymouth.) "Every true Christian will develop in his life the characteristics of this divine love; he will reveal a spirit of forbearance, of beneficence, and a freedom from envy and jealousy."—*Testimonies*, vol. 5, p. 123.

10. What question is asked in regard to envy? Prov. 27:4, last part.

11. How does Solomon contrast jealousy and love? Song of Solomon 8:6, 7.

NOTE.—"Envy is one of the most satanic traits that can exist in the human heart, and it is one of the most baleful in its effects. . . . It was envy that first caused discord in heaven, and its indulgence has wrought untold evil among men." "Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred, and eventually to revenge and murder."—*Patriarchs and Prophets*, pages 385, 651.

12. To what evil family does envy belong? Gal. 5:19-21.

13. With what are envy and strife contrasted? James 3:14-18.

NOTE.—"Envy is not merely a perverseness of temper, but a distemper, which disorders all the faculties. It began with Satan. He desired to be first in heaven, and because he could not have all the power and glory he sought, he rebelled against the government of God. He envied our first parents and tempted them to sin and thus ruined them and all the human race.

"The envious man shuts his eyes to the good qualities and noble deeds of others. He is always ready to disparage and misrepresent that which is excellent. Men often confess and forsake other faults, but there is little to be hoped for from the envious man. . . .

"The envious man diffuses poison wherever he goes, alienating friends and stirring up hatred and rebellion against God and man. He seeks to be thought best and greatest, not by putting forth heroic, self-denying efforts to reach the goal of excellence himself, but by . . . diminishing the merit due to the efforts of others."—*Testimonies*, vol. 5, p. 56.

The Humility of Love

MEMORY VERSE: "Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off." Ps. 138:6.

STUDY HELPS: "The Acts of the Apostles," pages 283, 284; "Love," pages 59-64.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words: Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-10.
5. Ques. 11-13.
6. Read Study Helps assignment.
7. Review the entire lesson.

Lesson Outline:

I. The Sin of Pride

1. No pride in love. 1 Cor. 13:4, last part.
2. Haughtiness condemned. 1 Sam. 2:3; Prov. 8:13.
3. Pride and humility contrasted. Prov. 11:2; 16:18; Luke 14:11.

II. A Satanic Spirit

1. Lucifer's boastful ambition. Isa. 14:12-15.
2. The standard of greatness. Matt. 18:1-4.
3. Pride contributes to last-day perils. 2 Tim. 3:1-5.

III. The Spirit of Christ

1. Christ our example in humility. Matt. 11:28, 29; Phil. 2:5-9.
2. In lowliness of mind esteem others. Phil. 2:2-4.
3. Paul did not boast. 2 Cor. 10:1, 13-18; 12:5, 6.

IV. The Virtue of Meekness

1. The eighth fruit of the Spirit. Gal. 5:22, 23.
2. Companion virtues of meekness. Eph. 4:2, 3; Col. 3:12, 13.
3. God's dwelling place. Isa. 57:15; Ps. 138:6.
4. The inheritance of the meek. Matt. 5:5; Ps. 37:29; 149:4.

Key Words and Phrases:

1. Humility, from *humus,* "the earth." A humble person is not exalted but is down to earth.

2. Vaunteth, from the Latin *vanus,* "vain, empty." Vainglory and boasting are not fruits of the Spirit.

3. Perilous Times. Two Greek words are used in the New Testament for peril: (1) *kindunos,* "danger," "peril;" (2) *chalepos,* "hard," "difficult," "fierce." In 2 Timothy 3:1 it is the latter word. Hard, difficult, fierce times will come, because men will be lovers of self.

THE LESSON

The Sin of Pride

1. What characteristics of pride are never seen in love? 1 Cor. 13:4, last part.

NOTE.—"Is not rash," is the marginal reading for "vaunteth not itself." "Love . . . is not arrogant or rude." (R.S.V.) "Love makes no parade, gives itself no airs." (Moffatt.) "Love is not forward and self-asser-

tive, nor boastful and conceited." (Weymouth.)

Since love "is not puffed up," those controlled by its power will not be wise in their "own conceits." They will not be characterized by inflated ego or swollen self-conceit. Love "does not swell or swagger," and is "not inflated with vanity," are other translations of the statement in 1 Corinthians 13:4. Inflation always indicates a shrinkage in value, as illustrated by financial inflation. Being "puffed up" by pride always indicates a little man attempting to hide his smallness or ignorance.

"Love vaunteth not itself. It is a humble element; it never prompts a man to boast, to exalt himself. Love for God and for our fellow men will not be revealed in acts of rashness nor lead us to be overbearing, fault-finding, or dictatorial. Love is not puffed up. The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill."—*Testimonies,* vol. 5, pp. 123, 124.

2. What admonition from Hannah's prayer should be heeded? What is God's attitude toward this evil trait? 1 Sam. 2:3; Prov. 8:13.

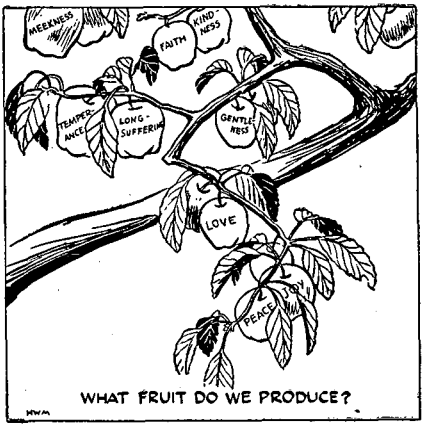
NOTE.—"There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons,* p. 154 (new ed., p. 156).

"The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth."—*Testimonies,* vol. 7, pp. 199, 200.

3. What are the sure results of pride and haughtiness? What opposite reward will be given? Prov. 11:2; 16:18; Luke 14:11.

A Satanic Spirit

4. What caused the fall of Lucifer? What divine decree indicates the final reward of pride and self-exaltation? Isa. 14:12-15.



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. . . . 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 Desire of Ages,* p. 436 (1940 ed., pp. 435, 436).

"Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies. . . . It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity."—*Education,* page 154.

5. What question did the selfish ambitions of the disciples lead them to ask? How only did Jesus say they could ever enter the kingdom of heaven? Who would be considered greatest there? Matt. 18:1-4.

NOTE.—"To be great in God's kingdom is to be a little child in humility, in simplicity of faith, and in the purity of love. All pride must perish, all jealousy be overcome, all ambition for supremacy be given up, and the meekness and trust of the child be encouraged. All such will find Christ their rock of defense, their strong tower. In Him they

may trust implicitly, and He will never fail them."—*Testimonies,* vol. 5, p. 130.

6. What sins of pride will produce "perilous times" in "the last days"? What statement indicates that these conditions will prevail among professed Christians? 2 Tim. 3:1-5.

NOTE.—Five of the nineteen sins here enumerated are forms of pride. "Let no one deceive his own soul in this matter. If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evilspeaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan, not of Jesus Christ, who was meek and lowly of heart."—*Testimonies to Ministers,* page 441.

The Spirit of Christ

7. In contrast to Lucifer's spirit of pride, what was the attitude of Jesus? Matt. 11:28, 29; Phil. 2:5-9.

8. What harmony will be produced among those who possess the mind and love of Christ? What will be their attitude toward others? Phil. 2:2-4.

9. What spirit actuated the apostle Paul as he proclaimed the gospel? 2 Cor. 10:1, 13-18; 12:5, 6.

NOTE.—"The goodness, the mercy, the compassion, the tenderness, the loving-kindness of God are to be expressed in the words, deportment, and character of all who claim to be children of God, especially in those who claim to be messengers sent by the Lord Jesus with the word of life to save the perishing. . . . They should bear the same quality of fruit that the vine bears."—*Testimonies to Ministers,* pages 151, 152.

The Virtue of Meekness

10. What is the eighth manifestation of the fruit of the Spirit, of which the first is love? Gal. 5:22, 23.

11. With what other beautiful Christian virtues is meekness associated? Eph. 4:2, 3; Col. 3:12, 13.

NOTE.—"Meekness is a precious grace, willing to suffer silently, willing to endure trials. Meekness is patient and labors to be happy under all circumstances. Meekness is always thankful and makes its own songs of happiness, making melody in the heart to God. Meekness will suffer disappointment and wrong, and will not retaliate."—*Testimonies,* vol. 3, p. 335.

12. With whom will God dwell? Isa. 57:15; Ps. 138:6.

NOTE.—"Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above. 'Though the Lord be high, yet hath He respect unto the lowly.' Ps. 138:6. Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God."—*The Desire of Ages,* page 301.

13. What rich reward is promised to the meek? How permanent will be their dwelling place? What does God promise to do to their characters? Matt. 5:5; Ps. 37:29; 149:4. Compare 1 Peter 5:6.

NOTE.—"Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above."—*Testimonies,* vol. 7, p. 131.

The Behavior of Love

MEMORY VERSE: "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:5, 6.

STUDY HELPS: "The Acts of the Apostles," pages 318, 319; "Testimonies," vol. 5, pp. 123, 124; "Love," pages 65-72.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. Love's Wise Deportment

1. Conduct ever seemly. 1 Cor. 13:5, first part.
2. David's exemplary behavior under provocation. Ps. 101:2; 1 Sam. 18:5, 14, 15, 28-30.
3. Paul's unblamable deportment. 1 Thess. 2:10; 1 Tim. 3:2.

II. Love Is Unselfish

1. Seeks not her own. 1 Cor. 13:5, second part.
2. Blessed in giving. Acts 20:35; 1 Cor. 10:24; Phil. 2:3, 4.
3. The greatness of ministry. John 6:38; Mark 10:43-45.

III. The Tranquillity of Love

1. Love is not provoked. 1 Cor. 13:5, third part.
2. Love takes no offense. Ps. 119:165.
3. Jesus prayed for His enemies. Luke 23:34; 1 Peter 2:21-23.

IV. A Lover of Justice

1. Thinks no evil. 1 Cor. 13:6.
2. Unwise comparisons. 2 Cor. 10:12; Luke 18:10, 11; Matt. 7:1-5.
3. Treatment of enemies. Matt. 5: 43-48.

Key Words and Phrases:

1. Behavior is one's reaction to his environment. Love does not behave unseemly.

2. Offend. The original Hebrew word for *offend* as used in Psalm 119:165 is *mikshōl* and means "a stumbling block." Nothing that anyone may say or do should become a stumbling block to the Christian.

3. True Courtesy. *Courtesy* is really conduct worthy of the court of royalty. In a sense every man is a king, and he should be treated with courtly deference.

THE LESSON

Love's Wise Deportment

1. What else does the apostle say that love does not do? 1 Cor. 13:5, first part.

NOTE.—Is never rude. "She does not behave unbecomingly" is the Weymouth translation. Love is always kind and courteous and on her best behavior, ever walking in the paths of rectitude and good manners.

Love is never rude, ill-bred, erratic, unbalanced, or extreme. She always does things "decently and in order."

"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 (1948 ed., pp. 168, 169).

2. What vow did David make in his youth? Under what difficult circumstances did he fulfill this pledge, and with what results? Ps. 101:2; 1 Sam. 18:5, 14, 15, 28-30.

3. To what did Paul call his converts to witness? What did he say regarding the life and conduct of leaders? 1 Thess. 2:10; 1 Tim. 3:2.

Love Is Unselfish

4. How does love demonstrate an unselfish spirit? 1 Cor. 13:5, second part.

NOTE.—Love "is . . . never selfish." (Moffatt.) "Love does not insist on its own way." (R.S.V.)

"She does not . . . seek to aggrandize herself." (Weymouth.) Love is never greedy, grasping, or covetous and never seeks its own interests. Love obeys the counsel, "Seekest thou great things for thyself? seek them not." Jer. 45:5.

"Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to *I* that so often hinders the growth of love."—*Testimonies,* vol. 5, p. 124.

5. What did Jesus say about unselfishness? How did Paul state the same truth? Acts 20:35; 1 Cor. 10:24; Phil. 2:3, 4.

NOTE.—"Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation."—*The Desire of Ages,* page 623.

6. How did Jesus manifest the spirit of unselfishness? What did He declare to be the evidence of true greatness? John 6:38; Mark 10:43-45.

NOTE.—" 'I seek not Mine own glory,' but the glory of Him that sent Me. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give."

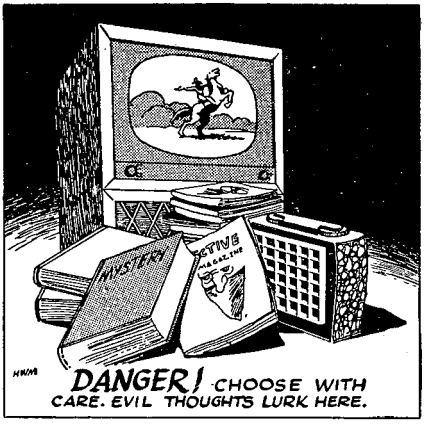
"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."

"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. This love is the evidence of their discipleship."—*The Desire of Ages,* pages 21, 437, 678 (1940 ed., pp. 677, 678).

The Tranquillity of Love

7. What further characteristic of love does Paul give in his analysis? 1 Cor. 13:5, third part.

NOTE.—"Is not irritable or resentful." (R.S.V.) "Never irritated, never resentful." (Moffatt.) "Nor blaze out in passionate anger." (Weymouth.) "Easily" does not belong in the text and would open the way for irritability under some circumstances and would, therefore, constitute an excuse



for provocation and anger. "Is not provoked," is the American Standard Version, and this is the meaning in practically all translations.

Perhaps the influence of Christians is destroyed more quickly and more often by a show of temper than by any other means.

8. What keeps the child of God from being offended? Ps. 119:165.

9. What example did Jesus set in regard to conduct under provocation? What was His only expectation of the triumph of justice? Luke 23:34; 1 Peter 2:21-23.

NOTE.—"True courtesy is not learned by the mere practice of rules of etiquette. . . . The essence of true politeness is consideration for others. . . . Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society."—*Education,* pages 240, 241.

A Lover of Justice

10. In what does love find no occasion for rejoicing? In what does love rejoice? 1 Cor. 13:6.

NOTE.—"He whose heart is imbued with love is filled with sorrow at the errors and weaknesses of others; but when truth triumphs, when the cloud that darkened the fair fame of another is removed, or when sins are confessed and wrongs corrected, he rejoices."—*Testimonies,* vol. 5, p. 169.

11. What warning is given against seeking satisfaction in measuring ourselves with others? How did the Pharisee in the temple find pleasure and credit? 2 Cor. 10:12; Luke 18:10, 11; Matt. 7:1-5.

NOTE.—"Christ is the only true standard of character, and he who sets himself up as a standard for others, is putting himself in the place of Christ. . . . The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Pharisaism. When the religious experience is devoid of love, Jesus is not there. . . . No busy activity or Christless zeal can supply the lack. There may be a wonderful keenness of perception to discover the defects of others, but to everyone who indulges this spirit, Jesus says, 'Thou hypocrite, first cast out the beam out of thine own eye.' "—*Thoughts From the Mount of Blessing,* page 181.

We are told that the spirit of Pharisaism will produce "multitudinous exactions" which "will lead its advocates to judge all who come short of the prescribed human standard" so that "the atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies."—*Thoughts From the Mount of Blessing,* pages 177, 178.

12. What spirit should Christians manifest even toward their enemies? Of what two things would this be an evidence? Matt. 5:43-48.

NOTE.—"If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness, and make us largehearted and generous."—*Steps to Christ*, page 126.

Lesson 10, for June 5, 1954

The Thoughts of Love

MEMORY VERSE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

STUDY HELPS: "Thoughts From the Mount of Blessing," pages 141-150; "Love," pages 73-86.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-11.
5. Ques. 12-14.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. The Issues of Life

1. Love thinketh no evil. 1 Cor. 13:5, last part.
2. Out of the heart are the issues of life. Prov. 4:23; 23:7.
3. Evil thoughts come from the heart. Mark 7:20-23.

II. Evil Thinking

1. In the days of Noah. Gen. 6:5-12.
2. In the time of Lot. Gen. 18:20; 19:12, 13; 2 Peter 2:5-8; Luke 17:26-30.
3. In apostolic times. Rom. 1:21-29.
4. Transgression of the seventh commandment. Matt. 5:27, 28.
5. To be shunned by God's children. Eph. 5:3-8; Col. 3:1-10.

III. Love Supplants Evil Surmisings

1. Imaginations naturally evil. 1 Tim. 6:4, 5; Gen. 6:5; Rom. 1:21.
2. God's understanding of the heart. 1 Chron. 28:9; Ps. 139:1-4.
3. Love's attitude toward others' faults. Prov. 10:12; 1 Peter 4:8; Ps. 32:1, 2.

IV. Love Does Not Borrow Trouble

1. Be not anxious. Matt. 6:25-34.
2. Forget past troubles. Phil. 3:13-15.
3. The divine remedy for anxiety and evil thoughts. Rom. 12:2; Phil. 2:5; 4:8.

Key Words and Phrases:

1. Issues. Literally, the "outgoings." The heart is a fountain. The thoughts constitute the source and fountain of character and conduct. See James 3:11.

2. Imaginations. The word *imagination* has *image* as its chief component. The faculty of imagination is exerted in the forming of mental images. *Imaginary* is another form of the word. Imagination may be use-

ful, but we are warned against evil imaginations.

3. Inordinate Affection. *Inordinate* means "not restricted or restrained by prescribed rules or standards of morality." It is that which is immoderate, excessive, or irregular. "Inordinate affection" is translated "sensual passion" by Weymouth. "Concupiscence," or "unholy desire" (Weymouth), is illicit sexual lust. Every Christian should earnestly pray the prayer of David: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

4. Evil Surmisings. Surmise is akin to suspicion and usually has a negative connotation. The Greek word is *huponoia,* meaning "suspicion." Love is not suspicious. Love sees the best and puts the best possible construction on the motives of others.

5. Take No Thought. This phrase is best understood by reference to the Greek original, which is from *merimnaō,* meaning "overanxious." "Do not worry" would express the thought in modern terminology. There is no place for worry in the thoughts of a Christian.

THE LESSON

The Issues of Life

1. In his analysis of love what else does the apostle Paul say love does not do? 1 Cor. 13:5, last part.

2. Why should the thoughts be carefully guarded? Prov. 4:23; 23:7, first part.

NOTE.—"The heart is the citadel of the man. From it are the issues of life or death. Until the heart is purified, a person is unfit to have any part in the fellowship of the saints. . . . The mind that is not elevated to the highest standard will in time lose its power to retain that which it had once gained."—*Testimonies,* vol. 5, pp. 536, 537.

3. What things issue from an evil heart? What effect do they have on the life? Mark 7:20-23.

NOTE.—"Jesus explained that defilement comes not from without, but from within. Purity and impurity pertain to the soul. It is the evil deed, the evil word, the evil thought, the transgression of the law of God, not the neglect of external, man-made ceremonies, that defiles a man."—*The Desire of Ages,* page 397.

Evil Thinking

4. What terrible conditions brought destruction upon the antediluvian world? What is said of the character of Noah? Gen. 6:5-12.

5. What similar conditions prevailed in the ancient cities of Sodom and Gomorrah? How did this corruption affect Lot? Of what period were these conditions typical? Gen. 18:20; 19:12, 13; 2 Peter 2:5-8; Luke 17:26-30.

NOTE.—"For their lawless deeds were torture, day after day, to the pure soul of that righteous man—all that he saw and heard whilst living in their midst." 2 Peter 2:8, Weymouth. So it is now. Of God's people today it is said: "Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm."—*Testimonies,* vol. 5, p. 210.

" 'As it was in the days of Noah, so shall it be also in the days of the Son of man.' God will have a people zealous of good works, standing firm amid the pollutions of this degenerate age. There will be a people who hold so fast to the divine strength that they will be proof against every temptation." —*Testimonies,* vol. 3, p. 472.

6. What conditions among the ungodly are shown to be the real fruits of idolatry? Rom. 1:21-29.

7. How was the scope of the seventh commandment magnified by Christ? Matt. 5:27, 28.

8. What timely counsel is given to Christians? Eph. 5:3-8; Col. 3:1-10.

NOTE.—"The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character independent of the grace of Christ, is building his house upon the shifting sand. In the fierce storms of temptation it will surely be overthrown. . . . This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things."—*Patriarchs and Prophets,* page 460.

Love Supplants Evil Surmisings

9. With what other evils does Paul class evil surmisings? How did evil and vain imaginations become entrenched in the heart of antediluvian man? 1 Tim. 6:4, 5; Gen. 6:5; Rom. 1:21.

NOTE.—The evil mind commits sin in the imagination by being suspicious of others and surmising evil of them. Transgressors instinctively impute evil, even to the innocent. A large per cent of the vicious rumors and gossip which assassinate reputations and curse society, and even the church, grows out of the evil imaginations of evil minds and hearts.

10. How much of the imaginations does God understand? 1 Chron. 28:9; Ps. 139:1-4.

11. What is love's attitude toward the sins of others? Prov. 10:12; 1 Peter 4:8; Ps. 32:1, 2.

NOTE.—Love does not condone sin, but neither does it maliciously condemn the sinner. "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."

"Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. How miserable is the talebearer, the surmiser of evil! He is a stranger to true happiness."—*Testimonies,* vol. 5, pp. 169, 176.

"So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another."—*The Ministry of Healing,* page 483.

Love Does Not Borrow Trouble

12. In the light of Christ's teaching, what additional thought might reasonably be included in the phrase, "thinketh no evil"? What is to be our attitude toward anticipated troubles? Matt. 6:25-34.

NOTE.—"It is a misfortune to borrow the trouble of next week to embitter the present week. When real trouble comes, God will fit every meek and lowly one to bear it. When His providence permits it to come, He will provide help to endure it. Fretting and murmuring cloud and stain the soul, and shut out the bright sunlight from the pathway of others."—*Testimonies,* vol. 2, p. 641.

13. What rule of life is given for the perfect man? Phil. 3:13-15.

NOTE.—"Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement. . . . It is not wise to gather together all the unpleasant recollections of a past life,—its iniquities and disappointments,—to talk over them and mourn over them until we are overwhelmed with discouragement. . . . So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might suppose we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need.

"Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. . . . We should not allow the perplexities and worries of everyday life to fret the mind and cloud the brow. If we do, we shall always have something to vex and annoy. . . . Cast your care upon God, and remain calm and cheerful."—*Steps to Christ,* pages 121-127.

14. What is the remedy for anxiety and all wrong thinking? Rom. 12:2; Phil. 2:5; 4:8.

Lesson 11, for June 12, 1954

The Forbearance of Love

MEMORY VERSE: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

STUDY HELPS: "The Acts of the Apostles," pages 529-538; "Love," pages 89-101.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-13.
6. Read from Study Helps assignment.
7. Review the entire lesson.

Lesson Outline:

I. Love's Forbearance

1. Beareth all things. 1 Cor. 13:7, first part.
2. Christ's forbearance. Isa. 53:4-6; 1 Peter 2:21-23.
3. Self-control of Jesus. Isa. 53:7; Matt. 26:62, 63; 27:12-14; Luke 23:8, 9.
4. Prayer for control of words. Ps. 19:14; 141:3.

II. Love's Confidence

1. Believeth all things. 1 Cor. 13:7, second part.
2. Basis of confidence. Mark 11:22; Heb. 11:1.
3. Paul's expression of confidence. 2 Cor. 7:16; Gal. 5:10; Phil. 1:6.

III. Love's All-Embracing Hope

1. Hopeth all things. 1 Cor. 13:7, third part.
2. Abraham's example. Rom. 4:18, 20, 21.
3. Source of hope. Rom. 8:24, 25; 15:4.

IV. Love's Endurance

1. Endureth all things. 1 Cor. 13:7, last part.
2. Purpose and result of trials. James 1:2-4; Matt. 24:13.
3. Endurance of the remnant. Rev. 7:14; 14:12.

Key Words and Phrases:

1. "Beareth All Things." The original Greek word used here is a form of *stegō*, which means "to endure." Patient endurance is to characterize God's remnant church.

2. "Believeth All Things." *Pisteuō*, translated "believe," means "to adhere, to trust, to rely on." Love "is full of trust." (Weymouth.) Love exercises confidence in others.

3. "Hopeth All Things." Hope is a joyous expectation. Hope surmounts all barriers. Abraham hoped against hope. Rom. 4:18.

4. "Endureth All Things." The Greek root *menō*, "to remain," is the basis of the word *hupomenō*. which means "to remain under." Love does not run out from under difficulties. It remains under the load and patiently endures pain, distress, hardship, or any prolonged stress without succumbing.

THE LESSON

Love's Forbearance

1. What does the apostle say of the patience and forbearance of genuine love? 1 Cor. 13:7, first part.

NOTE.—"Love not only bears with others' faults, but cheerfully submits to whatever suffering or inconvenience such forbearance makes necessary."—*Testimonies,* vol. 5, p. 169.

2. What example did Jesus set in forbearance under ill-treatment and persecution? In the light of His patient endurance, what are we admonished to do? Isa. 53:4-6; 1 Peter 2:21-23.

3. How did Jesus demonstrate His ability to keep silent during injustice and affliction? Isa. 53:7; Matt. 26:62, 63; 27:12-14; Luke 23:8, 9.

NOTE.—"There is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away. Under a storm of stinging, faultfinding words, keep the mind stayed upon the word of God. Let mind and heart be stored with God's promises. If you are ill-treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises."—*The Ministry of Healing,* page 486.

4. What prayer should every Christian offer daily? Ps. 19:14; 141:3.

NOTE.—"Talk less; much precious time is lost in talk that brings no light."—*Testimonies to Ministers,* page 499.

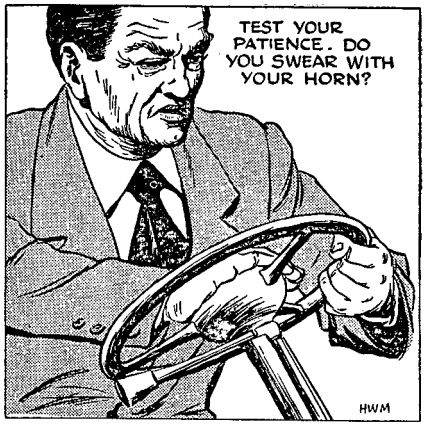
"We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power." —Ellen G. White, in *Review and Herald,* March 22, 1887.

Love's Confidence

5. How does the apostle describe the trust and confidence of love? 1 Cor. 13:7, second part.

NOTE.—Commenting on this text, John Calvin wisely said: "Not that the Christian

knowingly and willingly allows himself to be imposed upon—not that he divests himself of prudence and judgment, that he may be the more easily taken advantage of. . . . The consequence will be, that a Christian man will reckon it better to be imposed upon by his own kindness and easy temper, than to wrong his brother by an unfriendly suspicion."—*Calvin's Commentaries*, Corinthians, vol. 1, p. 425.



6. Upon what does faith and confidence in others have its true basis? How is faith and confidence in God and His word defined? Mark 11:22; Heb. 11:1.

NOTE.—"Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." (Weymouth.)

7. What attitude did Paul have toward the believers? What was his assurance? 2 Cor. 7:16; Gal. 5:10; Phil. 1:6.

NOTE.—"I rejoice that I have absolute confidence in you." (Weymouth.) Nothing does more to help us to believe in people and have confidence in them than a genuine conversion producing a deep spiritual experience that is evident to all. This is what brought the perfect love and unity to the disciples in the upper room, resulting in the early rain of the Spirit. When God's remnant people are again surcharged with God's love and filled with His Spirit, the love and unity will return and the latter rain will fall with its glorious results.

Love's All-Embracing Hope

8. What other beautiful characteristic does love possess? 1 Cor. 13:7, third part.

NOTE.—Love is "full of hope." (Weymouth.) When there is no room left for belief, then love still hopes for the best; that things will come out right in the end. It hopes for repentance and conversion even when all grounds for belief have disappeared. Even in the worst of offenders and the most hopeless cases, love still clings to the possibility that good will eventually come out of the evil and that what happened will work together for the benefit of those concerned. Love still hopes when those without love have abandoned all hope and seem as hopeless as if they were dead and in their graves.

9. What is said of the hope and faith of Abraham when the fulfillment of God's promise for a son seemed hopeless? Rom. 4:18, 20, 21.

NOTE.—"Under utterly hopeless circumstances he hopefully believed, so that he might become the forefather of many nations, in agreement with the words, 'Equally numerous shall your posterity be.' (Gen. xv.5)." Romans 4:18, Weymouth (pocket edition).

"Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable."—*Prophets and Kings*, page 164.

"Be strong, and talk hope. Press your way through obstacles. You are in spiritual wedlock with Jesus Christ. The word is your assurance. Approach your Saviour with the full confidence of living faith, joining your

hands with His."—*Testimonies,* vol. 6, p. 462.

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Education,* page 166.

10. How important is hope in the plan of redemption? With what only does hope have to do? What is the unfailing source of hope? Rom. 8:24, 25; 15:4.

Love's Endurance

11. With what quality of love does the apostle Paul close his analysis? 1 Cor. 13:7, last part.

NOTE.—Love is "full of patient endurance." (Weymouth.)

"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace." —*Thoughts From the Mount of Blessing,* pages 23, 24.

12. What do the trials of life produce in God's people? What is the final result of patience? Who only will be saved when Christ returns? James 1:2-4; Matt. 24:13.

NOTE.—"Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness."—*Christ's Object Lesson,* p. 61 (new ed., p. 58).

13. Through what experience will God's remnant people pass and with what result? What will therefore be an outstanding characteristic of those who are translated? Rev. 7:14; 14:12, first part.

NOTE.—"Here is a call for the endurance of the saints," is the Revised Standard Version. For "patience" the American Standard Version in the marginal reading used the word "steadfastness." This has been a characteristic of saints in all ages. Ours is an irritable and impatient generation, but out of it will be gathered the most calm, serene, and patient saints of all history.

"God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. . . . God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. God watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants."—*Patriarchs and Prophets,* page 129.

FOREIGN-LANGUAGE SABBATH-SCHOOL LESSON QUARTERLIES

The senior "Sabbath School Lesson Quarterly" is published in the following foreign languages: Bohemian, Danish-Norwegian, German, Hungarian, Italian, Polish, Russian, Serbian, Slovakian, Spanish, Swedish, Ukrainian, and Yugoslavian. Write to the International Branch of the Pacific Press at Brookfield, Illinois, for any of these quarterlies for the strangers within your gates.

The Growth of Love

MEMORY VERSE: "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4:15.

STUDY HELPS: "Steps to Christ," pages 71-80; "Love," pages 111-122.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-13.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. Spiritual Development

1. Growth in spiritual experience. 1 Cor. 13:8-11.
2. Examples of spiritual development. 1 Sam. 2:26; Luke 1:63, 80; 2:40, 52.
3. Thanksgiving for growth of faith and love. 2 Thess. 1:3.

II. Where Spiritual Life Begins

1. Ye must be born again. John 3:1-7.
2. Babes in Christ. 1 Cor. 3:1-3; Heb. 5:12-14.
3. Nourished by the word. 1 Peter 1:23; 2:1, 2.
4. Childlike simplicity. Matt. 18:2-4.

III. Attaining Spiritual Maturity

1. Growth in grace. 2 Peter 3:18.
2. Spiritual growth illustrated. Ps. 92:12; Eph. 2:5, 10, 20-22.
3. Ultimate goal of spiritual development. Eph. 4:11-15.

IV. Our Completeness

1. More abundant life. John 10:10.
2. Prayer for perfect completeness. Col. 4:12.
3. Complete in Him. Col. 2:6, 7, 9, 10.

Key Words and Phrases:

1. Grow. The Greek word translated "grow" is *auxanō* and means "to grow up." Christians should become mature in spiritual life.

2. Abound. The Greek word is *perisseuō,* meaning "to be over and above." Our English word "abound" is from the Latin *unda,* "wave," hence to rise in waves. *Abundance* is an overflowing fullness.

3. Mature, from the Latin, meaning "ripe, fully developed."

THE LESSON

Spiritual Development

1. How does the apostle Paul illustrate the growth of love in spiritual development from its beginning to full maturity? 1 Cor. 13:8-11.

NOTE.—Here as elsewhere in the Scriptures the spiritual is illustrated by the physical. Love and spiritual life begin with birth and develop through childhood and youth to mature manhood. A normal Christian experience demands continuous growth and progress through life.

2. What examples of spiritual development from childhood are mentioned in the Scriptures? 1 Sam. 2:26; Luke 1:63, 80; 2:40, 52.

NOTE.—" 'The child Samuel grew on, and was in favor both with the Lord, and also with men.' Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. It was his constant endeavor to become what God would have him. This is the privilege of every youth. God is pleased when even little children give themselves to His service."—*Patriarchs and Prophets,* page 573.

"The childhood and youth of Jesus were spent in a little mountain village. There was no place on earth that would not have been honored by His presence. The palaces of kings would have been privileged in receiving Him as a guest. But He passed by the homes of wealth, the courts of royalty, and the renowned seats of learning, to make His home in obscure and despised Nazareth.

"Wonderful in its significance is the brief record of His early life: 'The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.' In the sunlight of His Father's countenance, Jesus 'increased in wisdom and stature, and in favor with God and man.' Luke 2:52. His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood."—*The Desire of Ages,* page 68.

3. What was Paul constrained to do as he witnessed the growth of the Thessalonians in faith and love? 2 Thess. 1:3.

Where Spiritual Life Begins

4. In His night interview with Nicodemus what did Jesus say was absolutely necessary to salvation? How did He distinguish between the first and the second birth? Through what agency is the new birth accomplished? John 3:1-7.

NOTE.—"You must receive a new life from above before you can appreciate heavenly things. . . . The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*The Desire of Ages,* pages 171, 172.

5. What did the apostle Paul call the young Corinthian believers? Therefore with what kind of spiritual food must they be fed? What evidence of their immaturity did he give, and what would be an evidence of spiritual maturity? 1 Corinthians 3:1-3; Heb. 5:12-14.

NOTE.—"Many of the Corinthian believers had been slow to learn the lessons that he was endeavoring to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practice the deeper truths of the word, they were standing where the disciples stood when Christ said to them, 'I have yet many things to say unto you, but ye cannot bear them now.' Jealousy, evil surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which 'searcheth all things, yea, the deep things of God.' However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ."—*The Acts of the Apostles,* page 271.

6. What agency does the Holy Spirit use in producing the new birth? What change does this bring in the life? What is the secret of rapid growth? 1 Peter 1:23; 2:1, 2.

7. What childlike attitude is essential to salvation? Matt. 18:2-4.

NOTE.—"It was not enough for the disciples of Jesus to be instructed as to the nature of His kingdom. What they needed was a change of heart that would bring them into harmony with its principles. Calling a little child to Him, Jesus set him in the midst of them; then tenderly folding the little one in His arms He said, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*The Desire of Ages,* page 437.

Attaining Spiritual Maturity

8. How is Christian growth referred to by Peter? 2 Peter 3:18.

NOTE.—"Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. 'The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.' "—*Steps to Christ,* page 118.

9. What figures illustrate spiritual growth? Ps. 92:12; Eph. 2:5, 10, 20-22.

10. What is the ultimate goal of spiritual development? Eph. 4:11-15.

NOTE.—"The apostle's desire for those to whom he addressed his letters of counsel and admonition, was that they should 'be no more children, tossed to and fro, and carried about with every wind of doctrine;' but that they should all come into 'the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' He entreated those who were followers of Jesus in heathen communities not to walk 'as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God.' . . . He encouraged the believers to look forward to the time when Christ, who 'loved the church, and gave Himself for it,' would 'present it to Himself a glorious church, not having spot, or wrinkle, or any such thing'—a church 'holy and without blemish.' "—*The Acts of the Apostles,* page 470.

Our Completeness

11. What does Jesus provide for His followers? John 10:10.

12. What was the burden of the prayers and labors of Epaphras? Col. 4:12.

13. In what experience and in whom is our completeness? Col. 2:6, 7, 9, 10.

NOTE.—"The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, as 'new-born babes,' to 'grow up' to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall 'be called trees of righteousness, the planting of the Lord, that He might be glorified.' So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life."—*Steps to Christ*, page 71.

Lesson 13, for June 26, 1954

The Permanence and Pre-eminence of Love

MEMORY VERSE: "Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13, Revised Version.
STUDY HELPS: "The Desire of Ages," pages 677-680; "Love," pages 123-128.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Following outline, survey entire lesson.
2. Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read Study Helps assignment.
7. Review entire lesson.

Lesson Outline:

I. Love Contrasted With Spiritual Gifts

1. Love never fails. 1 Cor. 13:8, first part.
2. Prophecy, tongues, and knowledge transitory. 1 Cor. 13:8, last part.
3. Prophecy and changed conditions. Jonah 3:4-10; Jer. 17:25.
4. Partial knowledge. 1 Cor. 13:9.
5. Knowledge versus love. 1 Cor. 8:1-3.

II. Secrets of Abiding Love

1. Example and test of love. John 15:9, 10.
2. Love perfected. 1 John 2:5, 6; 4:12, 16.
3. Comprehension of the all-embracing love of Christ. Eph. 3:17-19.

III. The Crowning Virtue

1. Abiding virtues. 1 Cor. 13:13, first part.
2. Greatness of faith. Heb. 10:38, 39; 11:1, 6.
3. Importance of hope. Rom. 8:24, 25.
4. Love the crowning virtue. 1 Cor. 13:13, last part.

Key Words:

1. Fail. Two Greek words are used in 1 Corinthians 13:8 for "fail." The first, in reference to love's never failing, is from *ekpiptō*, "to fall away." The second, referring to prophecy's failing, is from *katargeō*, "to make useless." Love never deserts. Prophecies may be made useless.

2. Vanish is from the Latin *evanescere*, from which we get "evanescent, fleeting," and is from the root *vanus*, "empty." Human knowledge is evanescent and will pass away.

3. Abideth. An Anglo-Saxon word meaning "to bide or dwell." The Greek of the original is *menō*, "to remain." Love dwells and remains when all else is gone.

Love Contrasted With Spiritual Gifts

1. What does the apostle say of the enduring nature and dependability of love? 1 Cor. 13:8, first part.

NOTE.—"Love never fails." (Weymouth.) "Love never disappears." (Moffatt.) "Love never ends." (R.S.V.) "Love falleth never away." (Tyndall.) Love is permanent and survives everything else. It abides through time and eternity. Mere human love often fails and disappears, as is demonstrated in the divorce courts. But the love which is the fruit of the Spirit never fails because it bears, believes, hopes, and endures all things. Among its many virtues is its permanence.

"This love 'never faileth.' It can never lose its value; it is the attribute of heaven. As a precious treasure it will be carried by its possessor through the portals of the City of God."—*Testimonies,* vol. 5, p. 169.

2. How does Paul contrast the permanence of love with the temporary function of spiritual gifts? 1 Cor. 13:8.

NOTE.—These gifts of the Spirit will cease when they have fulfilled their mission in connection with the gospel. They do not "fail" in their divinely appointed mission, but are no longer needed when they serve their purpose. But love is an eternal principle which will continue throughout all eternity.

3. Cite prophecies that were not fulfilled because of changed conditions. Jonah 3:4-10; Jer. 17:25.

4. What did Paul mean by the knowledge that "shall vanish away"? 1 Cor. 13:9.

NOTE.—Imperfect knowledge of truth will end because it will be superseded by full, mature, and perfect knowledge when we reach the perfect state. This is indicated by the various translations: "For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away" (R.S.V.) or, "will be superseded" (Moffatt). "For our knowledge is imperfect, and so is our prophesying; but when the perfect state of things is come, all that is imperfect will be brought to an end." (Weymouth.)

Even the accumulated knowledge of all ages is only partial. We know but little on any subject. Edison declared that we do not know a hundredth part of 1 per cent of anything.

5. How may knowledge become even dangerous without the controlling power of love? What is the surest evidence of ignorance? 1 Cor. 8:1-3.

NOTE.—" 'Knowledge' puffs up, but love builds us." (R.S.V.) "Knowledge, however, tends to make people conceited; it is love that builds us up. If anyone imagines that he already possesses any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have attained; but if anyone loves God, that man is known by God." (Weymouth.) "The time demands greater efficiency and deeper consecration." —*Testimonies,* vol. 9, p. 27. The greater the training, knowledge, and efficiency, the more essential is a deepening love and spiritual experience in order to use them aright. Misused and uncontrolled knowledge is even dangerous.

Secrets of Abiding Love

6. By following what two examples of affection can our love be made permanent? What is one of the secrets of abiding love? John 15:9, 10.

NOTE.—"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. . . . With

the golden chain of His matchless love Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame."—*The Desire of Ages,* pages 678-680.

7. In whom is the love of God perfected? What does this prove? How will such persons walk or live? 1 John 2:5, 6; 4:12, 16.

8. What is said of the experience in love of those in whose hearts Christ dwells? What does this enable them to comprehend? With what are they therefore filled? Eph. 3:17-19.

The Crowning Virtue

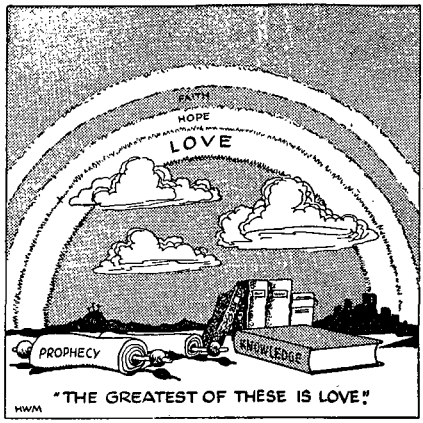
9. What abiding virtues does Paul mention? 1 Cor. 13:13, first part.

NOTE.—These three permanent virtues are "treasure in the heavens that faileth not." Luke 12:33. They pertain to what we are, rather than what we do and say; to character, rather than conduct.

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions."—*Christ's Object Lessons,* p. 332 (new ed., p. 335).

10. What is the basis of all true Christian experience? How is it defined? Heb. 10:38, 39; 11:1, 6.

NOTE.—"Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart



of the enemy's camp."—*Testimonies,* vol. 4, p. 163.

"Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages,* page 347.

"Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—*Gospel Workers,* page 262.

"We may achieve victories which our own erroneous and misconceived opinions, our own defects of character, our own smallness of faith, have made to seem impossible. Faith! we scarcely know what it is."—*Testimonies to Ministers,* page 187.

11. How important is hope in the plan of redemption? To what other virtue is it related? Rom. 8:24, 25.

NOTE.—Faith and hope are vitally important. They are both great, but love is still greater because it is the root and source of the other two. Faith and hope are means to an end, but love is the end itself. Love is more unselfish, for faith and hope chiefly benefit ourselves, while love flows out to others. The Bible does not say, "God is faith," or, "God is hope," but it does say,

"God is love." Therefore how important it is that all men everywhere "covet earnestly" the "more excellent way" of love, the way of life that transcends all others. This is the more abundant life which is found only in Him who is "the way, the truth, and the life," who is love personified and incarnate.

12. What is the crowning virtue? 1 Cor. 13:13, last part.

NOTE.—"The strongest and noblest characters are built on the foundation of patience, love, and submission to God's will. . . . This love 'never faileth.' It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the City of God. 'And now abideth faith, hope, charity,' these three; but the greatest of these is charity.' "—*The Acts of the Apostles*, page 319.

SPECIAL NOTICE

The *Teacher's Edition* of the Senior *Sabbath School Lesson Quarterly* is now available. Because of the many requests received from Sabbath-school members everywhere, it is once more making its appearance. The first-quarter issue of 1954 was the first edition printed.

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THIRTEENTH SABBATH OFFERING

June 26, 1954

From the lands of the hummingbird, the sugar cane, coconut groves, banana plantations, tropical forests, exotic flowers, golden beaches, volcanoes, chasms, and snow-capped mountain ranges—even from the lands of Inter-America—come our mission appeals this quarter. In these lands where the advent message is going rapidly, new facilities are needed for keeping pace with the onward march of the message.

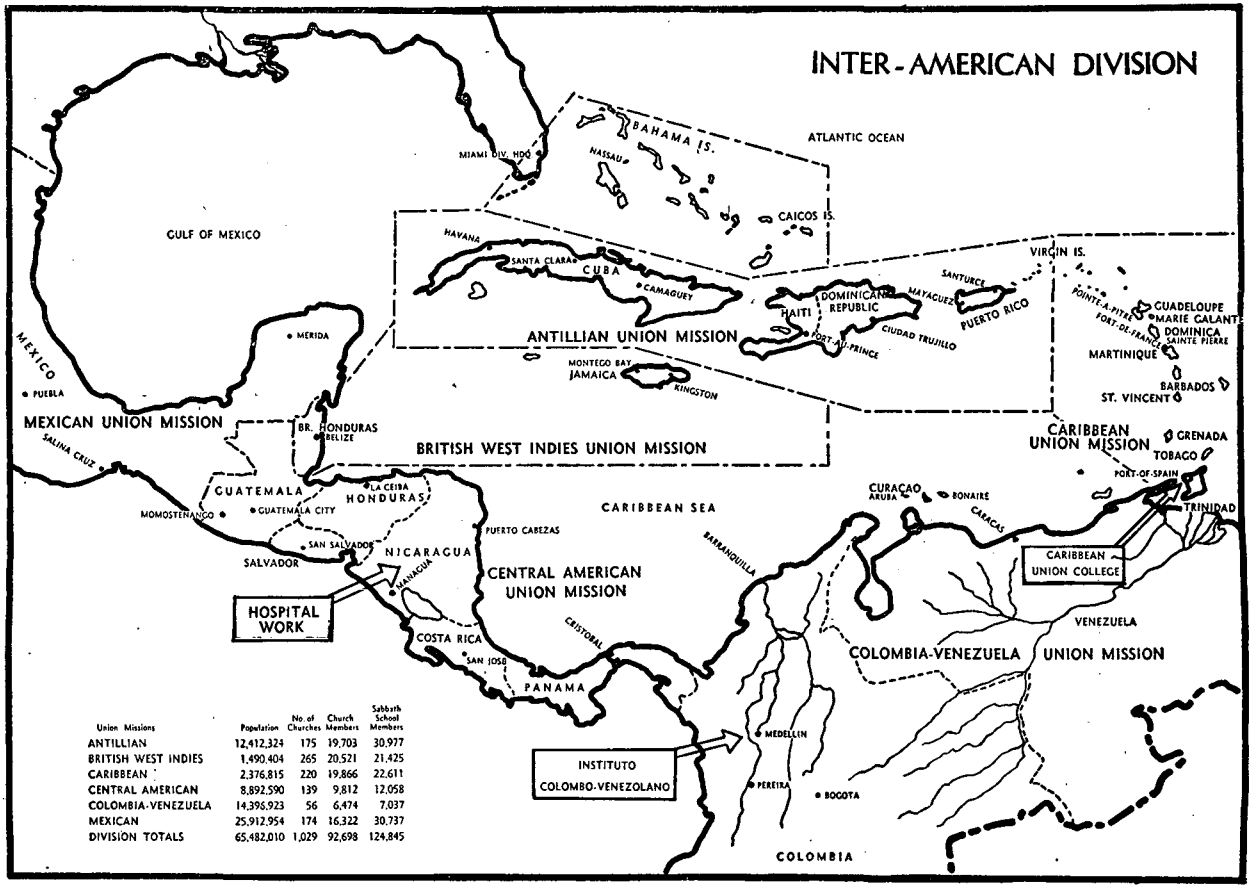
This quarter the Thirteenth Sabbath Offering overflow will help to provide increased facilities for the Colombia-Venezuela Training School and the Caribbean Training College, as well as help to expand our medical work in Central America. May we keep in mind the needs of our young people and the needs of the sick and afflicted as we plan for our Thirteenth Sabbath Offering on June 26.

LESSONS FOR THE THIRD QUARTER OF 1954

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1954 will be helped by the following outline in studying the first lesson. They will thus be able to follow the daily study of the lesson.

The general topic of the lessons is "Studies in Doctrine." The title of the lesson for July 3 is "Sound Doctrine." The memory verse is Titus 2:1. The texts to be studied are:

Ques. 1. 2 Tim. 3:1-5, 13; 4:1-4.
Ques. 2. Jer. 10:8; 1 Tim. 1:4, 9, 10; 6:3-5.
Ques. 3. 1 Tim. 4:6, 13, 16; Titus 1:9; 2:1, 7, 10.
Ques. 4. Isa. 28:9, 10; 2 Tim. 2:15.
Ques. 5. John 7:17.
Ques. 6. Rom. 16:17.
Ques. 7. 2 Tim. 3:15, 16.
Ques. 8. 2 Peter 3:16; Matt. 4:6.
Ques. 9. 1 John 2:22, 23; 2 John 7, 9.
Ques. 10. Isa. 8:20.
Ques. 11. 2 Tim. 4:3; Acts 5:28; Jer. 6:16; Ezek. 33:31.
Ques. 12. 2 Thess. 2:3-7.
Ques. 13. Rom. 6:17.
Ques. 14. Acts 2:42; 1 Tim. 4:16.



Union Missions	Population	No. of Churches	Church Members	Sabbath School Members
ANTILLIAN	12,412,324	175	19,703	30,977
BRITISH WEST INDIES	1,490,404	265	20,521	21,425
CARIBBEAN	2,376,815	220	19,866	22,611
CENTRAL AMERICAN	8,892,590	139	9,812	12,058
COLOMBIA-VENEZUELA	14,396,923	56	6,474	7,037
MEXICAN	25,912,954	174	16,322	30,737
DIVISION TOTALS	65,482,010	1,029	92,698	124,845