# SABBATH SCHOOL LESSON QUARTERLY

STUDIES IN DOCTRINE

SENIOR DIVISION, No. 237, THIRD QUARTER, 1954

## INDIVIDUAL SABBATH-SCHOOL OFFERING GOAL

"As God hath prospered him."

**MY WEEKLY GOAL (Check Amount)**

| | | | | |
|---|---|---|---|---|
| $5.00 | | RECORD | | |
| 2.00 | | 1._____ | 7._____ | 13._____ |
| 1.50 | "God loveth a cheerful giver." | 2._____ | 8._____ | Birthday |
| 1.00 | | 3._____ | 9._____ | _____ |
| .50 | | 4._____ | 10._____ | Investment |
| .40 | | 5._____ | 11._____ | _____ |
| | | 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 | | | | | | | | | | | | | |
| 3d Day's Study | | | | | | | | | | | | | |
| 4th Day's Study | | | | | | | | | | | | | |
| 5th Day's Study | | | | | | | | | | | | | |
| 6th Day's Study | | | | | | | | | | | | | |
| 7th Day's Study | | | | | | | | | | | | | |

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

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# Sabbath School Lesson Quarterly

## STUDIES IN DOCTRINE

**Lesson 1, for July 3, 1954**

## Sound Doctrine

**MEMORY VERSE:** "But speak thou the things which become sound doctrine." Titus 2:1.

**STUDY HELPS:** "The Great Controversy," pages 518-550; "Gospel Workers," pages 311-315; W. B. Ochs, "Living Faith," chapter 1.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-3; Memory Verse.
3. Questions 4-6; read "Living Faith," chapter 1.
4. Read "The Great Controversy" assignment.
5. Questions 7-10.
6. Questions 11-14; Illustration; read "Gospel Workers" assignment.
7. Review the entire lesson.

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### Lesson Outline:

**I. The Importance of Sound Doctrine**

1. It is needed. 2 Tim. 3:1-5, 13; 4:3, 4.
2. There are false doctrines. Jer. 10:8; 1 Tim. 1:4, 9, 10.
3. It is important. 1 Tim. 4:6, 13, 16.

**II. Necessity of Knowing the Doctrine**

1. A sound understanding. Isa. 28:9, 10.
2. A willing mind. John 7:17.
3. A perception and avoidance of false teachers. Rom. 16:17.

**III. Tests of Sound Doctrine**

1. It is based on the Bible. 2 Tim. 3:15, 16.
2. It does not misuse the Scriptures. 2 Peter 3:16; Matt. 4:6.
3. It magnifies and honors Christ. 1 John 2:22, 23; 2 John 7, 9.
4. It upholds the whole of Scripture. Isa. 8:20.

**IV. Contrasting Attitudes Toward Sound Doctrine**

1. It may be opposed. 2 Tim. 4:3.
2. It may be rejected. 2 Thess. 2:3-7.
3. It may be obeyed. Rom. 6:17.
4. It must be adhered to continually. Acts 2:42.

### Key Thought:

The word *doctrine* means, "That which is taught; a principle, or body of principles, in any branch of knowledge; . . . principle of faith."—Webster, *New Collegiate Dictionary*. A doctrine may be based on truth or falsehood. Hence there are true or sound doctrines, and untrue or false doctrines. In order that the child of God be not led away by false doctrines, he must have an adequate understanding of true doctrines. As related to salvation, all true and sound doctrines are based on the Bible. To be effective, sound doctrine must be understood and obeyed.

## The Importance of Sound Doctrine

**1. What condition in the last days emphasizes the need of sound doctrine? 2 Tim. 3:1-5, 13; 4:1-4.**

NOTE.—The following comment is made regarding 2 Timothy 4:3, 4: "The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ, and choose teachers who praise and flatter them."—*The Acts of the Apostles,* pages 504, 505.

**2. In contrast to sound doctrine, what other kinds of doctrines are there? Jer. 10:8; 1 Tim. 1:4, 9, 10; 6:3-5.**

NOTE.—These doctrines of vanity are called by various names in the Bible:

"The doctrine of the Pharisees and of the Sadducees." Matt. 16:11, 12.

"Doctrines of men." Col. 2:22; Eph. 4:14.

"Doctrines of devils." 1 Tim. 4:1.

"Divers and strange doctrines." Heb. 13:9.

"Doctrine of Balaam," "doctrine of the Nicolaitanes." Rev. 2:14, 15.

"Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. . . . Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion."—*The Great Controversy,* page 523.

**3. In what words did the apostle Paul set forth the importance of sound doctrine? 1 Tim. 4:6, 13, 16; Titus 1:9; 2:1, 7, 10.**

NOTE.—"All manner of false doctrines, heresies, and satanic deceptions are misleading the minds of men."—*Testimonies,* vol. 5, p. 158.

## Necessity of Knowing the Doctrine

**4. How are the doctrines of the Bible to be learned? Isa. 28:9, 10; 2 Tim. 2:15.**

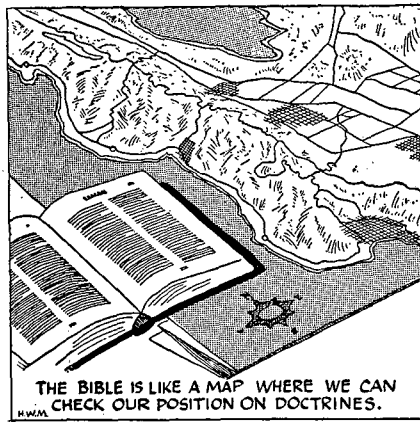
**5. Before one can know the doctrine, what must he be willing to do? John 7:17.**

NOTE.—Commenting on this text, the servant of the Lord says: "When we are truly seeking to do God's will, the Holy Spirit takes the precepts of His word and makes them the principles of the life, writing them on the tablets of the soul. And it is only those who are following the light already given that can hope to receive the further illumination of the Spirit. This is plainly stated in the words of Christ: 'If any man will *do* His will, he shall know of the doctrine.' "—*Testimonies,* vol. 5, p. 705.

"Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures." —*The Desire of Ages,* page 459.

**6. Against what will a knowledge of sound doctrines be a safeguard? Rom. 16:17.**

NOTE.—"The times [of the apostles] were full of peril for the church. Satanic delusions existed everywhere. By misrepresentation and falsehood the emissaries of Satan sought to arouse opposition against the doctrines of Christ; and in consequence dissen-




sions and heresies were imperiling the church. . . . John was filled with sadness as he saw these poisonous errors creeping into the church. He saw the dangers to which the church was exposed, and he met the emergency with promptness and decision." —*The Acts of the Apostles,* pages 553, 554.

## Tests of Sound Doctrine

**7. Upon what knowledge is Christian doctrine based? 2 Tim. 3:15, 16.**

NOTE.—The Bible is the test of all doctrine. Whatever does not harmonize and square with this, is not to be received. "There is but one standard of the everlastingly right and the everlastingly wrong, and that is the Bible."—Thomas de Witt Talmadge, quoted in *Bible Readings for the Home,* 1949 subscription ed., p. 125.

Speaking of Luther's separation from Rome, the messenger of God wrote: "He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures."—*The Great Controversy,* page 126.

**8. Against what misuse of the Scriptures must we be constantly on guard? 2 Peter 3:16; Matt. 4:6.**

NOTE.—"In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."—*The Great Controversy,* page 521.

**9. To what other test should doctrines be submitted? 1 John 2:22, 23; 2 John 7, 9. Compare Luke 24:25-27.**

NOTE.—"Every true doctrine makes Christ the center, every precept receives force from His words."—*Testimonies,* vol. 6, p. 54.

"Another dangerous error is the doctrine that denies the deity of Christ, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His pre-existence." —*The Great Controversy,* page 524.

**10. By what final standard should all doctrine be judged? Isa. 8:20.**

NOTE.—"All points of doctrine, even though they have been accepted as truth, should be brought to the law and to the testimony; if they cannot stand this test, 'there is no light in them.' "—*Testimonies,* vol. 5, p. 575.

## Contrasting Attitudes Toward Sound Doctrine

**11. In what ways does opposition to sound doctrine manifest itself? 2 Tim. 4:3; Acts 5:28; Jer. 6:16; Ezek. 33:31.**

NOTE.—Some prefer smooth things to sound doctrine; some oppose Christian doctrine by persecution; some refuse to walk in the old paths; some hear but will not obey.

**12. After the death of the apostles, what far-reaching results did the rejection of sound doctrine bring about? 2 Thess. 2:3-7.**

NOTE.—The great apostasy, the substitution of the doctrines of men for the doctrine of Christ, was the result of disobedience to the teaching of the word of God. We read: "The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness."—*Testimonies,* vol. 5, p. 710.

**13. What has been the attitude of God's children to His Will as revealed in the doctrines of the Bible? Rom. 6:17. Compare Acts 26:19.**

NOTE.—"God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—*Education,* page 244.

**14. Aside from the acceptance of sound doctrine, what else is essential? Acts 2:42; 1 Tim. 4:16. Compare Heb. 10:23, 35.**

## Illustration:

A colporteur tried to sell a man a copy of the Bible. The man said: "No, sir. I buy only useful things. What's that book good for, anyway?"

The colporteur asked: "What is a signpost good for?"

The man answered: "To tell the way one is going."

"Quite true," said the colporteur. "That's what the Bible is good for; it tells us the way to heaven."

The man bought the Bible, became converted, and then told others about the way to heaven. The Bible is our guide in living, in doctrine. Moreover, as we accept the doctrines as taught in His word and obey them, we become living signposts. Our lives reveal the way to heaven.

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**Lesson 2, for July 10, 1954**

# Christ, the Son of God

**MEMORY VERSE:** "Thou art the Christ, the Son of the living God." Matt. 16:16.

**STUDY HELPS:** "The Desire of Ages," pages 19-49; "The Great Controversy," pages 666-669; W. B. Ochs, "Living Faith," chapter 2.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-4; Memory Verse.
3. Questions 5-7; read "Living Faith," chapter 2.
4. Questions 8-10; read "The Great Controversy" assignment.
5. Questions 11-16; Illustration.
6. Read "The Desire of Ages" assignment.
7. Review the entire lesson.

## Lesson Outline:

### I. His Sonship Proclaimed

1. By an angel. Luke 1:35.
2. By the Father. Matt. 3:17.
3. By Christ Himself. John 10:36.
4. By Peter. Matt. 16:14-16.

### II. Evidence of His Divine Sonship

1. His pre-existence. Micah 5:2.
2. His eternity. John 17:5.
3. His unity with the Father. John 10:30.
4. His fullness. Col. 2:9.
5. His creative power. Col. 1:16, 17.
6. His redemptive power. Luke 2:11; Matt. 1:21.

### III. The Son of God Becomes the Son of Man

1. The promise of Immanuel. Isa. 7:14. Compare Matt. 1:23.
2. The time of the incarnation. Gal. 4:4, 5.
3. The Son of man. Matt. 18:11; John 3:14.
4. The assumption of human nature. Phil. 2:6-8.
5. The purpose of the incarnation. Heb. 2:14-18.
6. The universal praise. Phil. 2:9-11; Rev. 5:13.

## Key Thought:

"'Immanuel, . . . God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.'"—*The Desire of Ages,* page 19.

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## THE LESSON

### His Sonship Proclaimed

**1. In the angel's announcement to Mary, what did he say her child should be called? Luke 1:35.**

**2. What testimony did the Father give at the time of the baptism of the Saviour? Matt. 3:17.**

NOTE.—"These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."—*The Desire of Ages,* page 112.

**3. What did Jesus claim concerning His divine sonship? John 10:36.**

NOTE.—"Christ came to . . . reveal our heavenly Father to sinful human beings. . . . He shared the lot of men, and yet He was the blameless Son of God."—*Testimonies,* vol. 8, p. 286.

**4. In what words did Peter express the disciples' conviction concerning the deity of Christ? Matt. 16:14-16.**

### Evidence of His Divine Sonship

**5. What does the Bible teach concerning the pre-existence of Christ? Micah 5:2; 1 Cor. 10:4.**

NOTE.—"When He came 'in the likeness of men,' He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God 'manifest in the flesh.' 1 Tim. 3:16. . . . 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."—*The Desire of Ages,* pages 24, 25.

**6. What words in the prayer of Christ reveal the eternity of His being? John 17:5.**

NOTE.—"There are light and glory in the truth that Christ was One with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible."—Ellen G. White, in *Review and Herald,* April 5, 1906.

**7. In what words did Christ express His unity with the Father? John 10:30. Compare John 14:7-10.**

NOTE.—In the creation of man there is a very definite relationship between Christ the Son, and His coexistence with God the Father. The Father said: "Let Us make man in Our image, after Our likeness." Gen. 1:26. The words *us* and *our* are very significant—indicating coexistence, co-operation, co-workers together in a grand purpose of creating man "in Our image." The first chapter in the Bible reveals the deity of the Son and His place as a Person of the Godhead.

**8. What was Paul inspired to write concerning the divinity of Christ? Col. 2:9.**

NOTE.—"The fullness of the Godhead." It is good to know that the Christ whom we serve, who took upon Himself our flesh and blood, is also divine. "Behold, then, the wonderful conjunction of both natures in the one Immanuel, who was by His very constitution an actual temple, 'God with us,' the habitation of the Deity—returned and resettling itself with men; and fitted to be what it must also be, a most acceptable sacrifice. For here was met together man that could die, and God that could overcome death."—Howe, *Living Temple,* part 2, quoted in *Life in Christ,* by Edward White, page 238.

**9. In what act were the divine Father and Son associated? Col. 1:13-17; Heb. 1:1, 2.**

**10. What announcements regarding the birth of Jesus give evidence that He is the divine Son of God? Luke 2:11; Matt. 1:21.**

NOTE.—"Jesus died, not to save man *in* his sins, but *from* his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow Him, denying self, and obeying God at any cost."—*Testimonies,* vol. 4, p. 251.

## The Son of God Becomes the Son of Man

**11. What prophecy foretold the incarnation of the Son of God in human flesh? Isa. 7:14. Compare Matt. 1:23.**

NOTE.—" 'His name shall be called Immanuel, . . . God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days

of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.' "—*The Desire of Ages,* page 19.

**12. When and how was this prophecy fulfilled, and for what purpose? Gal. 4:4, 5.**

NOTE.—" 'When the fullness of the time was come, God sent forth His Son.' Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. . . . In 'the region and shadow of death,' men sat unsolaced. With longing eyes they looked for the coming of the Deliverer."—*The Desire of Ages,* pages 32, 33.

**13. By what name did Jesus often refer to Himself? Matt. 18:11; John 3:14.**

**14. What testimony does the apostle Paul bear concerning the humanity of Jesus? Phil. 2:6-8. Compare Rom. 1:3.**

NOTE.—"The King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display."—*The Desire of Ages,* page 43.

"But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. . . . Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*Ibid.,* p. 49.

**15. What was made possible through Christ's life in human flesh? Heb. 2:14-18.**

NOTE.—Through the life of Christ in human flesh, His death and subsequent resurrection, reconciliation between man and God was brought about. Christ died in order that He might abolish death. Rev. 1:18. The resurrection of Jesus made possible the resurrection of the dead. 1 Cor. 15:12-16.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages,* page 25.

**16. Eventually what will the whole human race acknowledge? Phil. 2: 9-11; Rev. 5:13.**

NOTE.—We are told that the final coronation of Christ will take place after the resurrection of the wicked, after the City of God has descended from heaven. In a panoramic view the lost will see "the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. . . . As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways,

Thou King of saints' (Rev. 15:3); and falling prostrate, they worship the Prince of life."—*The Great Controversy,* pages 666-669.

### Illustration:

When the saintly Scottish preacher, Mr. Rutherford, was imprisoned for his religious opinions, he carried with him a remarkable consciousness of Christ's presence. Even some of his bitterest jailers felt that God was with him. His own comment was: "I thought of Jesus until every stone in the walls of my cell shone like a ruby."

If we were as conscious of God with us today, our everyday life would be tinged with glory.

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**Lesson 3, for July 17, 1954**

## Christ Our Salvation

**MEMORY VERSE:** "For unto you is born this day in the City of David a Saviour, which is Christ the Lord." Luke 2:11.

**STUDY HELPS:** "Steps to Christ" pages 16-18; "Living Faith," chapter 3.

**DAILY STUDY ASSIGNMENT**

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Questions 1-3; Memory Verse.
3. Questions 4, 5; "Steps to Christ" assignment.
4. Questions 6-8.
5. Questions 9-12.
6. Questions 13, 14; Illustration; "Living Faith," chapter 3.
7. Review the entire lesson.

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### Lesson Outline:

**I. Concerning Our Salvation**

1. Its nature. 1 Peter 1:18, 19.
2. Its magnitude. Heb. 2:2, 3.
3. Its inestimable value. Matt. 16:26.

**II. All Heaven Interested in Our Welfare**

1. God. Ezek. 33:11; John 3:16.
2. Jesus. Gal. 1:4.
3. Holy Spirit. Rom. 8:26.
4. Angels. Heb. 1:14.

**III. The Need of Salvation**

1. All men need salvation. Rom. 3:23; 5:12; Jer. 17:9.
2. All men are helpless to save themselves. Jer. 13:23.

**IV. Salvation Provided**

1. Through Christ alone. Matt. 1:21; Acts 4:12.
2. Through His creatorship. Isa. 43:1; Eph. 2:10.
3. Through His divinity, humanity, and sinlessness. Heb. 1:8; Matt. 1:23; 1 Peter 2:22.
4. Through His intercession, deliverance, and blotting out of sins. Heb. 7:25; John 8:36; Isa. 1:18.

**V. Personal Salvation**

1. Individual acceptance. Rev. 3:20.
2. Individual rejection. Jer. 8:20; Rev. 6:14-17.

### Key Words:

**1. Jesus.** The name *Jesus* was given to the Lord by command of God, who made known His will to Joseph in this matter through an angel. Matt. 1:21. The reason for this choice was also stated: "For He shall save His people from their sins." This is precisely what the name *Jesus* means. It comes to us from the Hebrew through the

Greek. The Hebrew equivalent is *Joshua.* This Hebrew name is a compound one based on the verb, *to save, to deliver, to set free,* and a shortened form of the name *Jehovah* in the Hebrew. The meaning of this Hebrew name is *Jehovah shall save,* or, *the salvation of Jehovah.*

Joshua's name, originally, was Hoshea, meaning *salvation, deliverance.* It was afterward changed to Jehoshua, or Joshua. *Isaiah* is another form of writing the same compound name, meaning in that case the *salvation of Jehovah.*

**2. Salvation.** "Salvation is a free gift, and yet it is to be bought and sold. . . . The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession."—*Christ's Object Lessons,* pages 116, 117.

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## THE LESSON

### Concerning Our Salvation

**1. Although salvation is a free gift, what did it cost the Son of God? 1 Peter 1:18, 19; 1 Cor. 6:20. Compare Isa. 55:1.**

**2. What will be the consequences "if we neglect so great salvation"? Heb. 10:28, 29; 2:2, 3.**

NOTE.—"Because sinners will not accept of the salvation freely offered them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to Him. They are His property; and if they will not yield obedience to Him who has given His life for them, but devote their time and strength and talents to the service of Satan, they are earning their wages, which is death."—*Testimonies,* vol. 3, p. 365.

**3. How does the worth of salvation compare with the riches of the world? Matt. 16:26.**

NOTE.—"In view of the glorious inheritance that may be his, 'what shall a man give in exchange for his soul?' Matt. 16:26. He may be poor, yet he possesses in himself a wealth and dignity that the world could never bestow."—*Steps to Christ,* page 132.

### All Heaven Interested in Our Welfare

**4. What is God's desire for the human family? Ezek. 33:11; 1 Tim. 2:3, 4; 2 Peter 3:9.**

**5. To what extent is heaven interested in our salvation? John 3:16; Gal. 1:4; Rom. 8:26; Heb. 1:14.**

NOTE.—"I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? . . . God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased."—*Testimonies,* vol. 1, p. 124.

### The Need of Salvation

**6. Why does man need salvation? Rom. 3:23; 5:12; Ps. 38:4.**

**7. What is the true condition of the natural heart? Jer. 17:9.**

NOTE.—"Men do not know their own hearts; for 'the heart is deceitful above all things, and desperately wicked.' Jer. 17:9. But God understands the tendencies of the depraved nature of man. . . . The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in us; for he desires that we may be ruined, and be condemned before God."—*Patriarchs and Prophets,* page 688.

**8. By what illustration does the prophet Jeremiah teach man's inability to save himself? Jer. 13:23.**

NOTE.—"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.' Jer. 13:23. There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."—*Steps to Christ,* pages 35, 36.

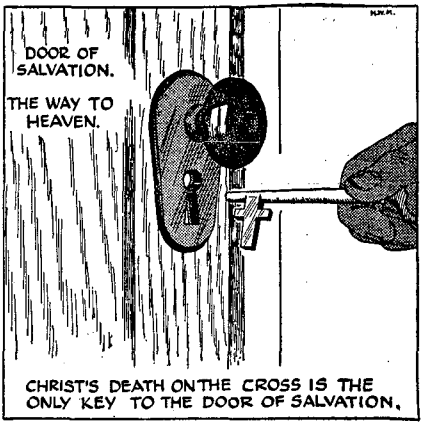
## Salvation Provided

**9. How and through whom alone has salvation been made possible? Matt. 1:21; Acts 4:12.**

NOTE.—"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ,* page 16.

"The price of heaven is Jesus. The way to heaven is through faith in 'the Lamb of God, which taketh away the sin of the world.' John 1:29."—*The Desire of Ages,* page 385.

"Salvation is a substitutionary thing. It




is won for sinful men by Another becoming their substitute. In the substitutionary death of Christ on the cross He died for the sins of the world."—Charles G. Trumbull, *What Is the Gospel?* pages 37, 38.

**10. With what is the power of redemption associated? Isa. 43: 1; Eph. 2:10.**

NOTE.—Only He who created man has power to redeem him. His creative power and His power to save are linked together in many scriptures. It is the creative power which transforms the life and makes a new creature out of it. That is what Paul meant when he said: "Therefore if any man be in Christ, he is a new creature" (or creation). 2 Cor. 5:17.

**11. What three essentials for salvation are found in Christ? Heb. 1:8; Matt. 1:23; 1 Peter 2:22-24.**

NOTE.—This world has produced many great men, men of power and influence; but in Christ, and only in Him, do we find the essentials that make a Saviour. These are His divinity, His humanity, and His sinless life.

12. What assurance do we have of full and complete salvation? Heb. 7:25; John 8:36; Isa. 1:18.

NOTE.—God, who wants man restored in His image, freely offers him full salvation. He promises to save to the uttermost —that means completely. "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, page 67.

"The chain that has been let down from the throne of God is long enough to reach to the lowest depths. Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance."—*Testimonies*, vol. 7, p. 229.

### Personal Salvation

13. Although salvation is a free gift from God, what must we do to be saved? Rev. 3:20; 22:17; Ezek. 14:20.

14. What sad words will be uttered by those who have rejected salvation? Jer. 8:20; Rev. 6:14-17.

NOTE.—"At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard: 'The harvest is past, the summer is ended, and we are not saved.' Jer. 8:20."—*Testimonies*, vol. 7, p. 16.

### Illustration:

A Calcutta paper stated that a young Brahman came to the house of a missionary for an interview. In the course of their conversation the Brahman said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." The missionary asked: "What is that?" The reply of the Brahman was: "A Saviour." Thank God for a Saviour!

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**Lesson 4, for July 24, 1954**

## Christ Our Righteousness

**MEMORY VERSE:** "And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

**STUDY HELPS:** "Steps to Christ," pages 64-70; "Christ's Object Lessons," pages 313-318; "Living Faith," chapter 4.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Word; Questions 1-3; Memory Verse.
3. Questions 4-6; "Steps to Christ" assignment.
4. Read remaining Study Helps.
5. Questions 7-11.
6. Questions 12-14; Illustration.
7. Review the entire lesson.

## Lesson Outline:

### I. A Timely Message

1. Man has no righteousness. Rom. 3:10; Prov. 21:21.
2. Christ is called "Our Righteousness." Jer. 23:6.
3. Christ was "made unto us . . . righteousness." 1 Cor. 1:30.

### II. Innocence Lost

1. Man's disobedience. Gen. 3:1-10.
2. Man's sin. Isa. 59:1.
3. Man's consequent condition. Isa. 64:6.

### III. The Way to Righteousness

1. Our own strength unavailing. John 15:5; Jer. 13:23.
2. Our own works worthless. Eph. 2:9; Rom. 9:31, 32.
3. Our living faith in Christ avails. Gal. 2:16; Rom. 5:1.
4. Our overcoming the world by faith gives victory. 1 John 5:4.
5. Our walking "after the Spirit" brings justification. Rom. 8:1.

### IV. Christ's Righteousness Fits Us for Translation

1. It brings us into harmony with God's law. Ps. 119:142; Rom. 8:4.
2. It enables us to attain perfection. Matt. 5:48; 1 John 3:2.
3. It gives purity of heart in God's sight. Ps. 24:3, 4; Matt. 5:8.

## Key Word:

**Righteousness.** "The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail."—*Testimonies,* vol. 3, p. 528.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' The fine linen, says the Scripture, 'is the righteousness of saints.' Rev. 19:8; Eph. 5:27. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons,* page 310.

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## THE LESSON

### A Timely Message

**1. Why is the message of Christ our Righteousness so important now? Rom. 3:10; Isa. 64:6; Prov. 21:21.**

NOTE.—"The people must be instructed that Christ is unto them salvation and righteousness. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit, and who present it before the Father as did Abel in his offering."—*Gospel Workers,* page 162.

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies,* vol. 6, p. 19.

**2. What name is given to the Lord by the prophet Jeremiah? Jer. 23:6.**

**3. What four things has Christ been made for us? 1 Cor. 1:30.**

NOTE.—"The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are 'hid all the treasures of wisdom and knowledge.' He is 'made unto us wisdom, and righteousness, and sanctification, and redemption.' Col. 2:3; 1 Cor. 1:30. All that can satisfy the needs and

longings of the human soul, for this world and for the world to come, is found in Christ."—*Christ's Object Lessons,* page 115.

## Innocence Lost

**4. What caused our first parents to lose their original innocence? Gen. 3:1-10. Compare Rev. 3:5.**

NOTE.—"The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God, it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering."—*Christ's Object Lessons,* pages 310, 311.

**5. What is the cause of our separation from God? Isa. 59:1, 2; Prov. 28:9; 1 John 3:4.**

**6. With what does the prophet Isaiah compare our own righteousness? Isa. 64:6. Compare Zech. 3:1-4.**

## The Way to Righteousness

**7. Why is it impossible for man in his own strength to obtain righteousness? John 15:5; Jer. 13:23.**

NOTE.—If man could become righteous through his own strength, then the death of Jesus was not necessary. "It was possible for Adam, before the Fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God."—*Steps to Christ,* page 67.

**8. What does God's word teach concerning the effort to obtain righteousness through our own works or the works of the law? Eph. 2:9; Gal. 2:16; Rom. 9:31, 32.**

NOTE.—"Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou
alone."—Augustus M. Toplady.

**9. How alone can we hope to obtain righteousness? Gal. 2:16; Rom. 5:1. Compare James 2:17-19.**

NOTE.—"If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. . . . Let us not be deceived by the oft-repeated assertion, 'All you have to do is to believe.' Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. 'Faith, if it hath not works, is dead, being alone.' The Christian is a man of thought and practice."—Ellen G. White, in *Review and Herald,* June 11, 1901.

**10. Before one can be said to be clothed with the righteousness of Christ, over how much must he obtain victory? 1 John 5:4.**

NOTE.—He must have victory over every known sin. Since man lost the robe of

righteousness through sin, it is logical to believe that the robe of righteousness is regained by forsaking sin and by accepting the One who has been made unto us righteousness; for, "while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—Ellen G. White, in *Review and Herald,* Nov. 4, 1890.

**11. How does Heaven look upon the one who is clothed with the righteousness of Christ? Rom. 8:1.**

NOTE.—"Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ,* page 67.

## Christ's Righteousness Fits Us for Translation

**12. What is the relation of the righteousness of Christ to the law? Ps. 119:142; Rom. 8:4; 3:21.**

NOTE.—"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God. . . . Righteousness is love, and love is the light and the life of God."—*Thoughts From the Mount of Blessing,* page 34.

"He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law."—*Christ's Object Lessons,* page 314.

**13. What should be the goal of every child of God? Matt. 5:48; 1 John 3:2.**

NOTE.—"God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng."—*Christ's Object Lessons,* page 315.

**14. What will fit us to see the glory of God? Ps. 24:3, 4; Matt. 5:8.**

NOTE.—"Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.' "—Ellen G. White, *Review and Herald,* July 9, 1908.

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Ibid.*, June 4, 1895.

### Illustration:

Before a violin can be of any value, either as a solo instrument or in an orchestra, it must be tuned with the other instruments. Before a life can be at its best and in right relationship with other lives, it must be in tune with Christ, who is our righteousness. He is the supreme Music-maker. When our lives are surrendered to Him and covered with His righteousness, then and only then will discords and strife vanish.

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**Lesson 5, for July 31, 1954**

## The New Birth

**MEMORY VERSE:** "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

**STUDY HELPS:** "The Desire of Ages," pages 167-177; "Living Faith," chapter 5.

**DAILY STUDY ASSIGNMENT**

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-3; Memory Verse.
3. Questions 4-6; "Living Faith," chapter 5.
4. Questions 7-9; read section of "The Desire of Ages" assignment.
5. Questions 10, 11; read remaining section of "The Desire of Ages" assignment.
6. Questions 12-15; Illustration.
7. Review the entire lesson.

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### Lesson Outline:

**I. The Importance of the New Birth**

1. It was emphasized by Jesus. John 3:3, 5.
2. It is needed by all. Rom. 3:23.
3. It is man's only hope. Eph. 2:12.

**II. An Old and New Testament Doctrine**

1. David's penitent cry. Ps. 51:7-10.
2. Ezekiel's prophecy and promise. Ezek. 36:25-27.
3. Joel's appeal. Joel 2:12, 13.
4. John's declaration on birth in Christ. 1 John 2:29; 3:9.
5. Paul's statement on the new creation. 2 Cor. 5:17.
6. Peter and the new birth. 1 Peter 1:23.

**III. Meaning of the New Birth**

1. It is difficult to explain. John 3:7, 8.
2. It must be experienced to be understood. Luke 19:1-9.

**IV. Evidences of the New Birth**

1. The surrendered will. Luke 22:42, last part.
2. The mind of Christ. Phil. 2:5.
3. The humble spirit. Matt. 11:29, last part.
4. The fruits of the Spirit. Gal. 5: 22, 23.

### Key Thought:

"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' (1 Peter 2:2; Eph. 4:15) 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.' Isa. 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life."—*Steps to Christ,* page 71.

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## THE LESSON

### The Importance of the New Birth

**1. What alone will qualify one to enter the kingdom of God? John 3: 3, 5.**

NOTE.—"The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. 'Except a man be born again,' the Saviour has said, 'he cannot see the kingdom of God.' John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit."—*Testimonies,* vol. 9, p. 156.

**2. Why do all need the new birth? Rom. 3:23; 5:12, last part.**

**3. What is the condition of the one who has not experienced the new birth? Eph. 2:12; Luke 18:13.**

NOTE.—"There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, 'O wretched man that I am! who shall deliver me from this body of death?' Rom. 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, 'Wilt thou be made whole?' He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength."—*The Desire of Ages,* page 203.

### An Old and New Testament Doctrine

**4. How did the psalmist express his earnest desire for a change of life and heart? Ps. 51:7-10.**

**5. What does the Lord say about this experience? Ezek. 36:25-27; 11: 19, 20.**

**6. What appeal for genuine repentance is made by God through the prophet Joel? Joel 2:12, 13.**

**7. What is John's testimony concerning those who have experienced the new birth? 1 John 2:29; 3:9.**

**8. By what is the life of the one who is truly converted known? 2 Cor. 5:17.**

NOTE.—" 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' 2 Cor. 5:17. Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls

that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles."—*The Acts of the Apostles,* page 476.

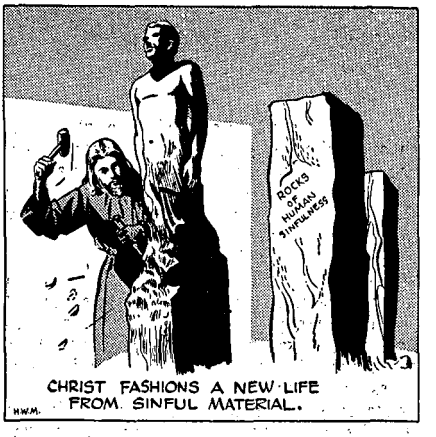
**9. By what means is the new birth brought about? 1 Peter 1:23; James 1:18.**

## Meaning of the New Birth

**10. How did Jesus illustrate the new birth? John 3:7, 8.**

NOTE.—The new birth cannot be explained, it must be experienced. This was taught very forcibly by Jesus when He talked to Nicodemus and said that no one could see the kingdom of God without being born again. Nicodemus was perplexed when Jesus used the wind to illustrate the working of the Spirit upon the life. Concerning this we read: "The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*The Desire of Ages,* page 172.

**11. When Zacchaeus was truly converted, what did it lead him to do? Luke 19:1-9.**



CHRIST FASHIONS A NEW LIFE FROM SINFUL MATERIAL.

## Evidences of the New Birth

**12. When one has experienced the new birth, what will he be willing to say? Luke 22:42, last part.**

NOTE.—When conversion takes place, self will be fully surrendered to God. Those who are born again will always say:

"Have Thine own way, Lord! Have
Thine own way!
Thou art the Potter; I am the clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still."
—A. A. Pollard.

**13. What does the one who is converted possess and reveal? Phil. 2:5; 1 Cor. 2:16.**

NOTE.—"The Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself."—*The Desire of Ages,* page 176.

**14. What admirable condition is revealed in the life of the one who has been born again? Matt. 11:29, last part; Isa. 57:15; Micah 6:8.**

**15. What fruit appears in the converted life? Gal. 5:22, 23.**

NOTE.—Since conversion is brought about through the work of the Holy Spirit upon the heart and life of the individual, we must conclude that those who experience the new birth are not only spiritually minded but also Spirit-filled. They reveal the "fruit of the Spirit."

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God." —*The Desire of Ages*, page 173.

### Illustration:

A youth swimming in the sea had gone too far, and rescuers took him into a building while men worked desperately to restore him. As one after another left the building, each said with a shrug of the shoulders: "No hope."

At last someone emerged and cried: "He has taken a breath!"

The new birth is new breath, new hope, new life. It is breath from heaven that comes when every breath of sin is gone. It is new life from God when the old life of sin is dead.

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**Lesson 6, for August 7, 1954**

## The Second Coming of Jesus

**MEMORY VERSE:** "Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

**STUDY HELPS:** "The Great Controversy," pages 640-644; "Living Faith," chapter 6.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Questions 1, 2; Memory Verse.
3. Questions 3-7.
4. Read "The Great Controversy" assignment.
5. Questions 8-14.
6. Question 15; Illustration; "Living Faith," chapter 6.
7. Review the entire lesson.

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### Lesson Outline:

**I. The Certainty of His Coming**

1. It is based on Christ's promise. John 14:1-3.
2. It is as certain as was the first advent. Heb. 9:27, 28.

**II. The Doctrine in the Old and New Testaments**

1. Testimony of Old Testament characters:
   *a.* Enoch. Jude 14, 15.
   *b.* Job. Job 19:25, 26.
   *c.* David. Ps. 50:3.
   *d.* Isaiah. Isa. 40:10.

2. Testimony of Gospel writers. Matt. 24:30; Mark 13:26, 27; Luke 21:27.
3. Testimony of apostles. 2 Peter 1:16-19; Titus 2:13.
4. The angels' proclamation. Acts 1:11.

### III. The Nearness of His Coming

1. The disciples' question. Matt. 24:3.
2. The Saviour's answer. Matt. 24:4-13.
3. The celestial signs. Luke 21:25-28.
4. The signs in the church. 1 Tim. 4:1.
5. The signs in the world. 2 Peter 3:3-5.
6. The gospel to all the world. Matt. 24:14.

### IV. Our Attitude Toward His Coming

1. We must be watchful and ready. Matt. 24:42, 44.
2. We should pray for this event. Rev. 22:20, last part.

## Key Words:

**1. Coming.** The early Christians used a word, *parousia,* as a term to denote their Master's return. It was contrasted with another word rendered "absence." Technically, *parousia* meant the presence of someone standing by.

"In bodily form, He is now absent in heaven: on that day [the *parousia*] He will be visibly present on earth."—J. Agar Beet, *Manual of Theology,* page 458.

**2. Fables.** In 1 Timothy 1:4, as in other scriptures, reference is made to fables, which can refer to any oral sayings handed down from the past. There was a large body of rabbinical fables.

"It was said in the Jewish schools that an oral law had been given on Sinai, and that this law, a succession of teachers, from the time of Moses, had handed down. This 'law that is upon the lip,' as it was termed, was further illustrated and enlarged by the sayings and comments of the more famous Jewish rabbis, and in the time of our Lord constituted a supplement to the written law in the Pentateuch. For centuries this supplementary code was preserved by memory or in secret rolls, and doubtless was constantly receiving additions. It contained, along with many wild and improbable legendary histories, some wise teachings. This strange collection of tradition and comment was committed to writing in the second century by Rabbi Jehuda, under the general name of the Mishnah, or repetition (of the law)."—Ellicott, *Commentary,* on 1 Tim. 1:4.

There were many other oral traditions, which often served to becloud the truths taught by Jesus. See Matthew 15:3.

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## THE LESSON

### The Certainty of His Coming

**1. What promise did Jesus make regarding His return? John 14:1-3.**

NOTE.—The words "I will come again" were spoken at a time when the hearts of God's children were troubled. That is why the Lord began by saying: "Let not your heart be troubled." The disciples tried to understand what might happen to them should the Master leave them. To bring hope, cheer, comfort, and an undying faith into their lives, He promised that He would come again. How sweet the words sounded, "And if I go and prepare a place for you, I will come again." This promise not only belonged to the disciples back yonder, but it is a real inspiration to God's people today who are looking forward to His appearing. God's promises will not fail. The coming of Jesus is mentioned more than fifteen hundred times in His word, and more than three hundred times in the New Testament. What an emphasis on His coming!

**2. What two proofs given by Paul make the second coming of Christ a certainty? Heb. 9:27, 28.**

NOTE.—The first advent of Christ makes the second advent necessary. If the second coming of the Lord did not take place, His

first appearing would be of no avail. Paul wrote: "So Christ was once offered to bear the sins of many." This is a historical fact; He was here; He was the offering that was made in our behalf for our sins. Therefore Paul continues: "And unto them that look for Him shall He appear the second time." This statement makes His second advent definite. He will come again.

## The Doctrine in the Old and New Testaments

**3. What testimonies are given by Old Testament characters regarding the coming of the Lord? Jude 14, 15; Job. 19:25, 26; Ps. 50:3; Isa. 40:10.**

**4. How did the Gospel writers regard the Saviour's great prophecy of His return? Matt. 24:30; Mark 13:26, 27; Luke 21:27.**

**5. What experience is mentioned by Peter that lifts the doctrine of Christ's advent above the false teachings of men? 2 Peter 1:16-19.**

**6. What is the coming of Jesus called? Titus 2:13.**

NOTE.—"The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, 'the appearing of the great God and our Saviour Jesus Christ' was the 'blessed hope.' "—*The Great Controversy*, page 302.

**7. At the time of Christ's ascension, what promise did the angels make to the disciples? Acts 1:11.**

NOTE.—"While the disciples were gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing ranks of heavenly angels. As these angels escorted Him to the courts above, they sang in triumph, 'Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord, to Him that rideth upon the heavens of heavens. . . . Ascribe ye strength unto God; His excellency is over Israel, and His strength is in the heavens.' Ps. 68:32-34, margin. . . .

"The promise of Christ's second coming was ever to be kept fresh in the minds of His disciples. The same Jesus whom they had seen ascending into heaven, would come again, to take to Himself those who here below give themselves to His service."—*The Acts of the Apostles*, pages 32, 33.

## The Nearness of His Coming

**8. With what important event were the disciples concerned, and what question did they ask the Master? Matt. 24:3.**

**9. What are some of the omens of the soon return of the Saviour? Matt. 24:7, 12, 23, 24, 27, 37-39.**

NOTE.—"As the people of Noah's day 'knew not until the Flood came, and took them all away; so,' in the words of our

Saviour, 'shall also the coming of the Son of man be.' Matt. 24:39. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasure; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity,—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*The Great Controvery,* pages 338, 339.

10. What specific events seen today reveal the nearness of the second coming of the Lord? Luke 21:25-28.

11. How did Paul describe the conditions that would prevail just prior to the second coming of Jesus? 1 Tim. 4:1.

12. What did Peter say would be the attitude of the wicked concerning the second advent? 2 Peter 3:3-5.

13. What great task confronts the people of God before the coming of the Lord? Matt. 24:14.

## Our Attitude Toward His Coming

14. What should be the attitude of every child of God toward the coming of Jesus? Matt. 24:42, 44; Isa. 25:9; 2 Tim. 4:8.

15. What should be the daily prayer of the true Christian? Rev. 22:20, last part.

### Illustration:

On the eleventh day of March, 1942, General Douglas McArthur was ordered to leave the Philippines, but he engendered faith in those he left behind when he said: "I shall return." About two and a half years later his voice was heard over the air, and the message he sent to the people of the Philippines was: "I have returned." Someday our Saviour, who promised to come again, will be heard saying: "I have returned." This is not a fanciful interpretation of the Scriptures. His promise to return is recorded in the sure word of God.

"I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

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**Lesson 7, for August 14, 1954**

# Manner and Purpose of Christ's Coming

**MEMORY VERSE:** "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

**STUDY HELPS:** "The Great Controversy," pages 304-309; "Living Faith," chapter 7.

**DAILY STUDY ASSIGNMENT**

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-3; Memory Verse.
3. Questions 4-6; "Living Faith," chapter 7.
4. Read "The Great Controversy" assignment.
5. Questions 7-12.
6. Questions 13-17; Illustration.
7. Review the entire lesson.

## Lesson Outline:

### I. False Ideas Concerning His Coming

1. The warning against deception. Matt. 24:4, 5, 24.
2. The crowning act of deception. 2 Cor. 11:14.
3. The deceived. 2 Thess. 2:10-12.

### II. Specific Errors Concerning the Second Advent

1. That it took place at the resurrection. Matt. 28:2-6; Mark 16:2-6; Rev. 1:7.
2. That it takes place at conversion. Matt. 24:30.
3. That it takes place at death. John 21:21-23.

### III. Christ's Coming Is Personal and Visible

1. Promise of Jesus to come in person. John 14:3.
2. "The Lord Himself shall descend." 1 Thess. 4:16.
3. The angels' assurance of a personal return. Acts 1:11.
4. The warning against secret appearings. Matt. 24:23-26.
5. The appearance like lightning. Matt. 24:27.
6. The threefold glory of His appearance. Matt. 16:27.

### IV. The Purpose of Christ's Return

1. To bring salvation. Isa. 61:1-3; Luke 19:10.
2. To gather the elect. Matt. 24:31.
3. To set up His kingdom. Dan. 2:44; Rev. 11:15.
4. To establish His kingdom. Matt. 6:33.

## Key Thought:

"Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth, and the 'light, which lighteth every man that cometh into the world.' John 1:9. The Spirit of truth has been sent to guide men into all truth."—*The Great Controversy,* page 528.

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## THE LESSON

### False Ideas Concerning His Coming

**1. What did Jesus say would be one of the deceptions of the latter times? Matt. 24:4, 5, 24.**

NOTE.—"Evil spirits will be put upon the track of every soul that seeks to join the ranks of Christ, for Satan wishes to recover the prey taken from his grasp. Evil men will give themselves over to believe strong delusions, that they may be damned. These men will put on the garments of sincerity and deceive, if possible, the very elect."—*Testimonies,* vol. 4, p. 595.

**2. Before the end of time, how will Satan himself attempt to deceive the people? 2 Cor. 11:14.**

NOTE.—"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Rev. 1: 13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. . . .

"But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures."—*The Great Controversy,* pages 624, 625.

3. What four experiences does Paul note in the lives of those who will be deceived? 2 Thess. 2:10-12.

NOTE.—It is important that we not only know the manner of Christ's coming but that we have the right attitude toward this great event. Satan will do his utmost to deceive even the very elect. Paul earmarks those who are or who will be deceived. He tells us that they will be known by the following: They (1) "received not the love of the truth," (2) "believe a lie," (3) "believed not the truth," (4) "had pleasure in unrighteousness."

When we rely upon the word of God, accept its teaching, and live in harmony with it, we need not fear deception.

## Specific Errors Concerning the Second Advent

4. Why cannot the resurrection of Jesus represent His second coming? Matt. 28:2-6; Mark 16:2-6; Rev. 1:7.

NOTE.—When Christ came forth from the tomb, only a few saw Him. When He comes the second time, "every eye shall see Him." The two events are entirely separate. The first has already taken place; the second takes place after the gospel has been preached or proclaimed to every nation, tongue, and people. Matt. 24:14.

5. Why cannot conversion represent the second coming of Christ? Matt. 24:30.

NOTE.—There are those who believe that the second coming of Jesus takes place at the time of conversion, but this is not based upon a "thus saith the Lord." When one experiences the new birth, Christ comes and dwells in the heart by His Holy Spirit; but this is not His second coming. The coming of Jesus into the heart by His Spirit is invisible; His second coming will be visible and universal.

6. What experience indicates that the disciples did not believe that death is the second coming of Jesus? John 21:21-23.

NOTE.—It is evident that the disciples regarded death and the coming of Christ as two distinct or separate events.

"The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years Satan has thus been saying, 'Behold, He is in the secret chambers;' and many souls have been lost by accepting this deception."—*The Great Controversy,* page 525.

## Christ's Coming Is Personal and Visible

7. What did Jesus promise concerning His second coming? John 14:3.

8. What does the apostle Paul say about the personal coming of the Lord? 1 Thess. 4:16.

9. What assurance was given by the angels at the time of the ascension of Jesus? Acts 1:11.

NOTE.—"It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven."—*The Great Controversy,* page 339.

10. What warning did Jesus give concerning the teaching of a secret coming? Matt. 24:23-26.

NOTE.—"Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. 'There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.' " Matt. 24:24-27.—*The Great Controversy,* page 625.

**11. In what striking manner is the visible coming of the Lord described in the word of God? Matt. 24:27.**

**12. In what glory will the Saviour appear? Matt. 16:27; Luke 9:26. Compare Dan. 7:9; Ps. 50:3; Ezek. 1:13, 14.**

NOTE.—The glory that surrounds Christ when He appears the second time is indescribable. We read: "No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. 'His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.' Hab. 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun."—*The Great Controversy,* page 641.

## The Purpose of Christ's Return

**13. What was the purpose of the first advent of Christ? Isa. 61:1-3; Luke 19:10; Heb. 9:28, first part.**

NOTE.—"Christ came to bring salvation within the reach of all. Upon the cross of Calvary He paid the infinite redemption price for a lost world. His self-denial and self-sacrifice, His unselfish labor, His humiliation, above all, the offering up of His life, testifies to the depth of His love for fallen man. It was to seek and to save the lost that He came to earth. His mission was to sinners, sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with Himself."—*Testimonies,* vol. 5, p. 603.

**14. What will the angels do when they appear with Christ in glory? Matt. 24:31. Compare Isa. 43:5, 6.**

**15. What will the people of God then receive? Heb. 9:28.**

NOTE.—"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation' (Heb. 9:28), to bless His waiting people with eternal life."—*The Great Controversy,* page 485.

**16. At the return of Jesus, what will become of the kingdoms of this world? Dan. 2:44; Rev. 11:15.**

NOTE.—"About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of

all His holy prophets since the world began.' Acts 3:21. Then the long-continued rule of evil shall be broken; 'the kingdoms of this world' will become 'the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.' Rev. 11:15. 'The glory of the Lord shall be revealed, and all flesh shall see it together.' 'The Lord God will cause righteousness and praise to spring forth before all the nations.' Isa. 40:5; 61:11."—*The Great Controversy*, page 301.

**17. In view of the soon establishment of His kingdom, what should we do? Matt. 6:33.**

NOTE.—"If you give yourself to God's service, He who has all power in heaven and earth will provide for your needs."—*Thoughts From the Mount of Blessing*, page 147.

### Illustration:

It is said that on a hot summer day a lad was traveling alone in a train. A lady asked him if he were not tired of the journey, the noise, and the heat. The boy replied: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it." When we tire a little, let us remember that the Master will meet us at the end of the journey.

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**Lesson 8, for August 21, 1954**

## Immortality Through Christ

**MEMORY VERSE:** "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

**STUDY HELPS:** "The Great Controversy," pages 58, 531-534; "Living Faith," chapter 8.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Background Information; Questions 1-3.
3. Questions 4-6; Memory Verse.
4. Questions 7-10.
5. Read "Living Faith," chapter 8.
6. Questions 11-13; Illustration; "The Great Controversy" assignment.
7. Review the entire lesson.

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### Lesson Outline:

**I. Man's Creation and Nature**

1. Created by God. Gen. 1:26, 27.
2. Perfect. Gen. 1:31.
3. Wonderfully made. Ps. 139:14.

**II. Immortality**

1. God alone possesses immortality. 1 Tim. 6:15, 16.
2. Man stated to be mortal. Job 4:17.
3. Man believed Satan's lie. Gen. 3:4.

**III. Man's True Condition in Death**

1. He has returned to dust. Eccl. 3:19, 20.
2. His thoughts have perished. Ps. 146:3, 4.
3. He is unconscious. John 11:11.
4. He rests in the grave. Job 17:13; Dan. 12:13.

**IV. Immortal Life**

1. It is found only in Christ. John 10:15, 17, 18.
2. It is a gift of God through Christ. John 3:16.
3. It is received at the resurrection of the righteous. 1 Cor. 15:51-55.

### Key Words:

"**Soul.** The Hebrew word *nephesh*, of the Old Testament, occurs about 700 times, and

is rendered *soul* 471 times; *life* and *living* about 150 times; and the same word is also rendered a *man*, a *person, self, they, me, him, anyone, breath, heart, mind, appetite*, the *body* (dead or alive), *lust, creature*, and even a *beast;* for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchee* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered, *mind, us, you, heart, heartily*, and is twice applied to the *beasts* that perish. . . . Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psuchee*, not once is the word *immortal*, or *immortality*, or *deathless*, or *never-dying*, found in connection, as qualifying the terms. . . .

**"Spirit.** The Hebrew word *ruach* occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times, and the balance in 18 different ways. . . . Like the word *psuchee*, neither *ruach* nor *pneuma* are ever once connected with the words which indicate that it is deathless, never-dying, or immortal."—Wilson, *Emphatic Diaglott*, 1870 edition, Alphabetical Appendix.

### Background Information:

Belief in the natural immortality of the soul led to the deification and worship of the dead. This was customary among all the people of antiquity,—Egyptians, Assyrians, Babylonians, Phoenicians, Greeks,—in fact, among all except those who worshiped the true God. More than that, this false doctrine, the immortality of the soul, paved the way for the teaching of spiritism, which is defined as "a belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, commonly manifested through a medium; the practices of spiritualists."—Webster, *New Collegiate Dictionary*.

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## THE LESSON

### Man's Creation and Nature

**1. Who was the Creator of man, and how was man made? Gen. 1:26, 27; 2:7; Ps. 103:14.**

**2. In what condition was man when he came forth from the hands of his Maker? Gen. 1:31; Eccl. 7:29.**

NOTE.—"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind—all began their work, and all were placed under law. Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power."—*Testimonies*, vol. 8, p. 264.

**3. As David considered the miracle of his own creation, what was he led to exclaim? Ps. 139:14.**

NOTE.—"The psalmist cannot contemplate his own frame, God's workmanship, without breaking into thanks, nor without being touched with awe. Every man carries in his own body reasons enough for reverent gratitude."—Alexander Maclaren, D.D., *Expositor's Bible*, comment on Ps. 139:13-18.

### Immortality

**4. Who only possesses inherent immortality? 1 Tim. 6:15, 16; 1:17.**

NOTE.—The word "immortality" is defined by Webster as "exempt from liability to die." God is the only being who possesses original life or immortality in Himself. All others must receive it from Him.

5. What did Job say about the nature of man? Job 4:17.

NOTE.—Webster defines the word *mortal* as "subject to death."

6. What was the basis of the false teaching concerning the immortality of the soul? Gen. 3:4.

NOTE.—The first lie ever recorded came from the enemy of all truth. This lie is expressed in five words: "Ye shall not surely die." These words form the root, the foundation, upon which the theory of the immortality of man is based—a poor foundation to build upon.

Among ancient peoples in general there was some form of belief in survival after death, just as there was an equally widespread tradition of a universal flood. These things point to a common origin. In the first case it was the satanic lie, "Ye shall not surely die;" in the second it was the Biblical story of the Flood.

"Herodotus reports (bk. ii, 123) that the Egyptians 'were the first who taught that man's soul is immortal.' "—J. Agar Beet, *The Immortality of the Soul,* page 15.

## Man's True Condition in Death

7. What happens to man when he dies? Eccl. 3:19, 20; 12:7; Gen. 3:19.

8. What is the state of man in death? Ps. 146:3, 4; 6:5; Eccl. 9:5, 6.

9. With what is death compared in the Bible? John 11:11; Dan. 12:13; 1 Cor. 15:51; 1 Thess. 4:15.

NOTE.—Death is a sleep. This thought runs through the whole Bible. In sound sleep one is wholly lost to consciousness; time goes by unmeasured.

THE AUTHOR OF THE RESURRECTION PROMISES MAN ETERNAL LIFE.

10. What does the word teach concerning the resting place of the dead? Job 17:13; Dan. 12:13.

NOTE.—The Hebrew original for *grave* in Job 17:13 is *sheol,* meaning, among other things, a dark, hollow, subterranean place, used simply in reference to the abode of the dead in general, without distinguishing between the good and the bad. See Young's *Analytical Concordance.*

If the dead are in the grave, then they are not in heaven or in a place of torment. If they have no thought, then they cannot think. If they know nothing, then they have no understanding. If the dead are asleep, then they are not awake.

## Immortal Life

11. What definite proof do we have that immortality is found only in Christ? John 10:15, 17, 18; Acts 3:15; Rev. 1:18.

NOTE.—Jesus laid down His life, but He was the "Prince of life." Acts 3:15. Because He was sinless and holy He came forth from the tomb. Rom. 1:4. As He was the Author of eternal salvation, so He was "the Author of the resurrection," and because Jesus was the Conqueror of the

grave "He asserted His right and power to give eternal life" to all who trust in Him. See *The Desire of Ages,* page 530. He delivered us from wrath by His death, and brought to us immortality through His own divine life.

**12. Who only is assured of immortal life? John 3:16; 1 John 5:12; Rom. 2:7.**

NOTE.—"Every man may come into possession of this priceless blessing if he will comply with the conditions. All 'who by patient continuance in well-doing seek for glory and honor and immortality,' will receive 'eternal life.' Rom. 2:7."—*The Great Controversy,* page 533.

**13. When will the people of God be clothed with immortality? 1 Cor. 15:51-55; Ps. 17:15; 1 Thess. 4:15, 16.**

### Illustration:

In Bunhill Fields, London, stands the tomb of Dr. John Coudor, and on it the following words are inscribed: "I have sinned, I have repented; I have trusted, I have loved; I rest, I shall rise; and through the grace of Christ, however unworthy, I shall reign." These words express the hope of all those who have served God and have been laid to rest.

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**Lesson 9, for August 28, 1954**

## The Millennium

**MEMORY VERSE:** "And they lived and reigned with Christ a thousand years." Rev. 20:4, last part.

**STUDY HELPS:** "The Great Controversy," pages 653-660; "Living Faith," chapter 9.

**DAILY STUDY ASSIGNMENT**

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-3.
3. Questions 4-6; "The Great Controversy" assignment.
4. Questions 7-9; Memory Verse.
5. Read "Living Faith," chapter 9.
6. Questions 10-14; Illustration.
7. Review the entire lesson.

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### Lesson Outline:

**I. Premillennial World Conditions**

1. Compared to Noah's day. Matt. 24:37-39; Gen. 6:5, 11; 2 Tim. 3:1-5
2. Two classes of men. Matt. 13:38, 39.
3. Peace efforts. Isa. 2:2-4; Joel 3:9, 10; 1 Thess. 5:3.

**II. The Beginning of the Millennium**

1. The return of Christ. John 14:1-3; Rev. 20:4, 5.
2. The two resurrections. Rev. 20:4, 5.
3. The wicked slain. 2 Thess. 2:7-10.
4. The saints taken to heaven. John 14:3; 1 Thess. 4:16 (last part), 17.

**III. Events During the Millennium**

1. Satan bound. Rev. 20:1, 2.
2. The earth desolate. Jer. 4:23-27.
3. The righteous sit in judgment. Rev. 20:4.

**IV. The Close of the Millennium**

1. The resurrection of the wicked. Rev. 20:5, first part.

2. The loosing of Satan. Verse 3 (last part), 7.
3. The attempt on the city. Verses 7-9.
4. The destruction of the wicked. Mal. 4:1.
5. The new earth. Rev. 21:1; Isa. 65:17.

## Key Thought:

The word *millennium* comes from two Latin words, *mille,* meaning "a thousand," and *annus* "a year"—a thousand years. The word *millennium* is not found in the English Bible, but the expression "one thousand years," which is equivalent to it, is used six times in the twentieth chapter of Revelation. The saints will be in heaven, the wicked are slain, and Satan is bound. He and his angels will be judged during this period. "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

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## THE LESSON

### Premillennial World Conditions

**1. What conditions precede the coming of the Lord? Matt. 24:37-39; Gen. 6:5, 11; 2 Tim. 3:1-5.**

NOTE.—Thinking men and women everywhere recognize the prevailing wickedness of the time in which we live. No one can deny that drunkenness, vice, crime, and debauchery have greatly increased. The sins of Noah's days are repeated in our day.

**2. How many classes of people will there be when Christ comes? Matt. 13:38, 39.**

NOTE.—We are told that "the harvest is the end of the world." It is plain that the wicked, represented by the tares, live with the righteous—the wheat—until the end of the world. Jesus and the New Testament writers nowhere anticipated that the whole world would be converted.

**3. What has been prophesied concerning peace efforts in the last days and their results? Isa. 2:2-4; Joel 3:9, 10; 1 Thess. 5:3.**

NOTE.—" 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning.' 2 Peter 3:4. Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? 'There is no cause for alarm,' they cry. 'Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists.' But this doctrine of the millennium does not harmonize with the teachings of Christ and His apostles." —*Patriarchs and Prophets,* page 103.

### The Beginning of the Millennium

**4. What glorious events mark the beginning of the millennium? John 14:1-3; Rev. 20:4, 5.**

NOTE.—There will be two general resurrections with one thousand years between them. They mark the beginning and the end of the thousand years. The first resurrection brings forth those who died in the Lord; the second, those who have rejected Christ and will be lost eternally. Since the righteous dead are raised at the second coming of Christ, it is evident that this event will mark the last day of the present Christian age, and the beginning of the millennium, or the thousand-year period. Therefore the coming of Christ is premillennial.

**5. What will happen to the wicked when Christ comes? 2 Thess. 2:7-10;**

**Heb. 10:27. Compare Luke 17:26-30; 1 Thess. 5:3.**

NOTE.—"At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory."—*The Great Controversy,* page 657.

**6. At the second coming of Christ what delightful change is afforded the righteous? John 14:3; 1 Thess. 4:16 (last part), 17.**

## Events During the Millennium

**7. After the translation of the righteous and the slaying of the wicked, where and how will Satan be confined? Rev. 20:1, 2. Compare Mark 5:3, 4.**

NOTE.—With the righteous in heaven and the wicked slain, his iniquitous work is brought to a standstill during the thousand years, for he will have no one to deceive. His place of confinement is the "bottomless pit," or this earth. The expression *bottomless pit* is the same that is used in the Septuagint translation of Genesis 1:2, and which is rendered *deep* in the King James Version.

"That the expression 'bottomless pit' represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form, and void; and darkness was upon the face of the deep.' Gen. 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. . . .

"For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed."—*The Great Controversy,* pages 658-660.

**8. What will be the condition of Satan's prison house during the thousand years? Jer. 4:23-27; Isa. 24:19, 20.**

NOTE.—"The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations. . . .

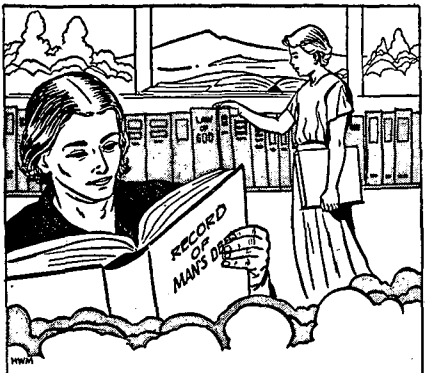
"The revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years."—*The Great Controversy,* pages 657, 658.

**9. During the millennium what will be the work of the righteous? Rev. 20:4; 1 Cor. 6:1, 2; Ps. 149:4-9.**

NOTE.—"During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. . . . It is at this time that, as foretold by Paul, 'the saints shall judge the world.' Rev. 20:4, 6; 1 Cor. 6:2, 3. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death."—*The Great Controversy,* pages 660, 661.

## The Close of the Millennium

**10. When will the rest of the dead, the wicked, be resurrected? Rev. 20:5, first part.**




DURING THE 1,000 YEARS THE SAINTS WILL SEE THAT GOD IS JUST WITH THE WICKED.

NOTE.—"At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of 'the judgment written.' Thus the revelator, after describing the resurrection of the righteous, says, 'The rest of the dead lived not again until the thousand years were finished.' Rev. 20:5. And Isaiah declares, concerning the wicked, 'They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*' Isa. 24:22."—*The Great Controversy,* page 661.

**11. What change in Satan's condition will take place at the close of the millennium? Rev. 20:3 (last part), 7.**

**12. As a result of the resurrection of the wicked, what does Satan attempt to do, and what is the outcome? Rev. 20:7-9.**

NOTE.—"Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. . . .

"In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause."—*The Great Controversy,* pages 664-670.

**13. How complete will be the destruction of the wicked? Mal. 4:1; Nahum 1:9.**

NOTE.—"Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations."—*The Great Controversy,* page 673.

**14. After the destruction of the wicked by fire what will appear? Rev. 21:1; Isa. 65:17.**

## Illustration:

A preacher was concluding a sermon on the millennium, stressing the final union of Christ with His people. "It reminds me," he said, "of a reunion I once saw. A beautiful young woman returned from college with many honors. A tremendous reception engulfed her, and she was swept up in the noisy festivities with which her little home town welcomed her. I was at her home when it was all over. Throwing her arms round her mother's neck, she exclaimed: 'Oh, mother, this is the moment I have been longing for!' "

That will be the feeling in every heart when Jesus and His people are united forever.

**PLAN NOW FOR THE THIRTEENTH SABBATH, SEPTEMBER 25**

# The Law of God

**MEMORY VERSE:** "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18.

**STUDY HELPS:** "Patriarchs and Prophets," pages 303-314; "Living Faith," chapter 10.

### DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-5.
3. Questions 6-8; "Patriarchs and Prophets" assignment.
4. Questions 9-12.
5. Read "Living Faith," chapter 10.
6. Questions 13-16; Application; Memory Verse.
7. Review the entire lesson.

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## Lesson Outline:

### I. Purpose of the Law

1. To reveal the things of God. Ps. 119:18.
2. To outline God's plan for man. Eccl. 12:13.
3. To bring peace and tranquillity. Ps. 119:165; Isa. 48:18.
4. To expose wrongdoing. 1 John 3:4.
5. To show the love of God among men. John 13:34; 15:10.

### II. The Law a Revelation of God's Character

1. It is holy, just, good. Rom. 7:12.
2. It is perfect. Ps. 19:7; Matt. 5:48.
3. It is unchangeable. Ps. 111:7, 8; Matt. 5:17, 18.

### III. The Attempt to Change the Law

1. Prophesied. Dan. 7:25.
2. Attempted by the papal power. See note.
3. Unchanged after the crucifixion. Rom. 3:31; 7:12; James 2:10.

### IV. The Law Is God's Standard in Judgment

1. God judges in righteousness. Ps. 67:4; Acts 17:31.
2. The law is the standard of righteousness. Ps. 119:172.
3. Men are judged by the law. James 2:8-12.

### V. The Christian's Attitude Toward the Law

1. The example of Christ. John 15:10; Isa. 42:21.
2. The psalmist's attitude. Ps. 119:6, 47, 69.
3. The attitude of the remnant church. Rev. 14:12.

## Key Thought:

"The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Luke 10:27. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man."—*Patriarchs and Prophets*, page 305.

## THE LESSON

### Purpose of the Law

**1. As the psalmist contemplated the law of God, what prayer did he offer for enlightenment? Ps. 119:18.**

NOTE.—The words "Open Thou mine eyes" are a request; they express a heart desire. The psalmist was not blind physically; he prayed for spiritual eyesight that he might see the beauty, the wondrous things in the law. Before one can understand the purpose of the law, he must have spiritual eyesight. Blind Helen Keller, shortly before her sixtieth birthday, expressed pity for the real unseeing—those who have eyes yet do not see.

**2. What is man's full duty, and where is it revealed? Eccl. 12:13; Matt. 22:35-40.**

NOTE.—The Ten Commandments were written on two tables of stone. The first four reveal our duty to God; the last six our duty to our fellow men. The keeping of the commandments is based upon love—love to God and love to our fellow men. Where love rules supreme, there transgression of the law is not found.

**3. What is experienced by those who obey the law of God? Ps. 119: 165; Isa. 48:18. Compare 1 Cor. 14:33.**

NOTE.—"Men cannot manufacture peace. Human plans for the purification and uplifting of individuals or of society will fail of producing peace, because they do not reach the heart. The only power that can create or perpetuate true peace is the grace of Christ. When this is implanted in the heart, it will cast out the evil passions that cause strife and dissension."—*The Desire of Ages,* page 305.

**4. How does the word of God define sin? 1 John 3:4; 5:17; Rom. 3:20; 4:15; 7:7.**

NOTE.—"The first step in reconciliation to God, is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is the knowledge of sin.' 1 John 3:4; Rom. 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own. The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin."—*The Great Controversy,* pages 467, 468.

**5. What is the new commandment, and what is its relation to the law of God? John 13:34; 15:10. See Deut. 6:4.**

NOTE.—The new commandment did not replace the Ten Commandment law. It supports the perpetuity of the law of God. Jesus said: "If ye keep My commandments [not *commandment*], ye shall abide in My love." His love is expressed in the new commandment: "As I have loved you." If we love as He loved, we will do what He says, namely: "If ye love Me, keep My commandments." John 14:15.

### The Law a Revelation of God's Character

**6. What three characteristics of the law mentioned by Paul are also characteristics of God? Rom. 7:12; Lev. 11:44; Nahum 1:7.**

NOTE.—"The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom."—*Patriarchs and Prophets,* page 52.

**7. What other characteristic of God is revealed through His law? Ps. 19:7; Matt. 5:48.**

NOTE.—" 'The law of the Lord is perfect, converting the soul.' Ps. 19:7. Without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance."—*The Great Controversy,* page 468.

Speaking of the perfection of the law, C. H. Spurgeon said: "Its *perfection* is a proof of its divinity. No human lawgiver could have given forth such a law as that which we find in the Decalogue. It is a perfect law; for all human laws that are right are to be found in that brief compendium and epitome of all that is good and excellent toward God, or between man and man."—*Sermons,* vol. 2, p. 280.

**8. What is said of the unchangeableness of God and His law? Mal. 3:6; Ps. 111:7, 8; Matt. 5:17, 18.**

NOTE.—"The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author." —*The Great Controversy,* page 467.

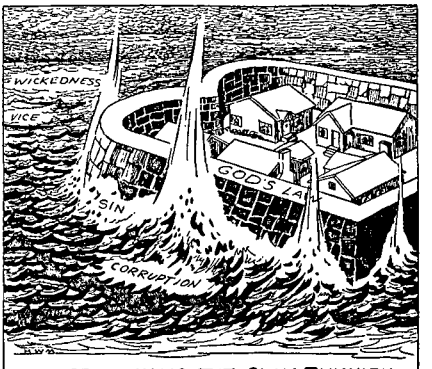
John Wesley wrote: "The moral law, contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other." —"Upon Our Lord's Sermon on the Mount," Discourse 5, in *Works,* vol. 5, pp. 311, 312.

## The Attempt to Change the Law

**9. What does Daniel the prophet say concerning the attempt to change the law of God? Dan. 7:25.**

NOTE.—This prophecy has been fulfilled. In Peter Geiermann's *Convert's Catechism of Catholic Doctrine* (page 50), we read:

"Q. *Which is the Sabbath day?*



GOD'S LAW IS THE ONLY BULWARK AGAINST CRIME, CORRUPTION, AND EVIL.

"A. Saturday is the Sabbath day.

"Q. *Why do we observe Sunday instead of Saturday?*

"A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.

"Q. *Why did the Catholic Church substitute Sunday for Saturday?*

"A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

"Q. *By what authority did the Church substitute Sunday for Saturday?*

"A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her."

**10. What statements support the continuance of the law after the crucifixion of Jesus? Rom. 3:31; 7:12, 14; James 2:10; Rev. 14:12; 22:14.**

## The Law Is God's Standard in Judgment

**11. How will God judge all people? Ps. 67:4; Acts 17:31.**

**12. What is God's standard of righteousness? Ps. 119:172.**

NOTE.—"The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment.' Eccl. 12:13, 14. The apostle James admonishes his brethren, 'So speak ye, and so do, as they that shall be judged by the law of liberty.' James 2:12." —*The Great Controversy,* page 482.

**13. By what are men judged? James 2:8-12.**

### The Christian's Attitude Toward the Law

**14. What example of Jesus reveals the attitude the Christian should adopt toward God's law? John 15:10; Isa. 42:21; Ps. 40:8.**

NOTE.—"The claim that Christ by His death abolished His Father's law, is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to 'magnify the law, and make it honorable.' . . . And concerning Himself He declares, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40:8."—*The Great Controversy,* page 466.

**15. What great motive should move our hearts to keep God's law? Ps. 119:6, 47, 69, 97.**

**16. By what will the remnant church be known? Rev. 14:12.**

### Application:

"God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—*Patriarchs and Prophets,* page 49.

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**Lesson 11, for September 11, 1954**

## The Sabbath

**MEMORY VERSE:** "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

**STUDY HELPS:** "The Desire of Ages," pages 281-289; "The Great Controversy," pages 451-453; "Living Faith," chapter 11.

**DAILY STUDY ASSIGNMENT**

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-5.
3. Questions 6-8; Memory Verse.
4. Questions 9, 10; "The Great Controversy" assignment.
5. Questions 11, 12; Further Comments; "The Desire of Ages" assignment.
6. Read "Living Faith," chapter 11.
7. Review the entire lesson.

## Lesson Outline:

### I. The Sabbath

1. Its divine origin. Gen. 2:1-3.
2. It was blessed and sanctified as God's rest day. Gen. 2:2, 3.
3. It is a safeguard against evolution. Ex. 20:8-11.
4. It was the *seventh* day of creation. Ex. 20:10, first part; Luke 23:54.
5. It was made for man. Mark 2:27.

### II. Christ and the Sabbath

1. The Lord's day. Isa. 58:13; Mark 2:28.
2. The day He observed. Luke 4:16.
3. The day observed after His resurrection. Matt. 24:15-20.

### III. The Sabbath Taught in the New Testament

1. By the Gospel writers. Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; John 19:31.
2. By the apostle Paul. Acts 13:14.

### IV. The Sabbath in the New Earth

1. Observance by all men. Isa. 66:23.
2. Blessing for all men. Rev. 22:14.

## Key Thought:

"God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. 'The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.' Ps. 19:1, 2. The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."—*Patriarchs and Prophets,* page 48.

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## THE LESSON

### The Sabbath

**1. When and by whom was the Sabbath instituted? Gen. 2:1-3.**

NOTE.—The Sabbath is the sign of God's creative power. Through Sabbathkeeping we are to remember Him as the true and the living God, and as the Creator of all things.

"The Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down."—*Patriarchs and Prophets,* page 336.

"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history." —*Ibid.,* p. 111.

**2. By what three distinctive acts was the Sabbath made? Gen. 2:2, 3.**

NOTE.—In instituting the Sabbath the Lord performed three acts. His first act on the seventh day was to rest. Thus the Sabbath became God's rest day. The word *Sabbath* means "rest." His second act was the placing of His blessing upon the Sabbath. Therefore it became His "blessed" rest day. His third act was to sanctify the Sabbath. Webster states that *sanctify* means "set apart to a holy or religious use."

**3. In what way is the Sabbath a definite weapon against the teaching of evolution? Ex. 20:8-11.**

NOTE.—The Sabbath commandment establishes three facts:

*a.* The Creator, "the Lord made."
*b.* Time in creation, "in six days."
*c.* The things created, "heaven and earth, the sea, and all that in them is."

**4. According to the law, which day is the true Sabbath? Ex. 20:10, first part; Luke 23:54.**

NOTE.—The crucifixion of Jesus occurred on the preparation day, or Friday, the sixth day of the week. The day that followed was the Sabbath. Since there are only seven days in the week, the day which follows the sixth must be the seventh. This day is the Sabbath.

**5. For whom was the Sabbath made? Mark 2:27; Isa. 56:2.**

NOTE.—The name *Jew* is said to be derived from the Aramaic form of the word *Judah,* applied originally to people in southern Palestine, then to all the Israelites. The Sabbath was instituted more than two thousand years before there was a Jew, therefore it is not a Jewish Sabbath. It was the Sabbath established by the Lord.

"The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people."—*Patriarchs and Prophets,* page 48.

## Christ and the Sabbath

**6. By what name is the Sabbath designated? Ex. 20:10, first part; Isa. 58:13; Mark 2:28. Compare Rev. 1:10.**

NOTE.—"The Lord's day is the seventh day, the Sabbath of creation. On the day that God sanctified and blessed, Christ signified 'by His angel unto His servant John' things which must come to pass before the close of the world's history, and He means that we should become intelligent with regard to them."—*Testimonies,* vol. 6, p. 128.

**7. In what did Christ set His followers a noble example? Luke 4:16.**

NOTE.—It was our Saviour's "custom" to attend divine service on the Sabbath. The word *custom* implies continuous practice. His day is not to be kept in a mechanical way. We are to enjoy its holy hours and be refreshed spiritually as we meditate upon heavenly things. The Sabbath will be the happiest day of the week when we follow in the footsteps of our Master, including the custom of attending divine service on "the Sabbath day."

"God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator."—*Patriarchs and Prophets,* page 48.

**8. To what event did Jesus refer, indicating that the Sabbath should be kept after His ascension? Matt. 24:15-20.**

NOTE.—The flight of God's people took place three and one-half years before the fall of Jerusalem A.D. 70. A flight in winter would have meant extreme discomfort and hardship, and an attempt to flee on the Sabbath would have met with difficulties.

## The Sabbath Taught in the New Testament

**9. What reference is made to the Sabbath following the crucifixion? Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; John 19:31.**

**10. How did Paul regard the commandment to keep the Sabbath day? Acts 13:14, 42, 44; 16:13; 17:2; 18:4.**

NOTE.—The book of Acts was written about thirty years after the resurrection of Jesus. It contains the principal historical

facts regarding the apostolic church. The gospel religion taught in Acts exemplified the faith of all the apostles. In it they express their view of the teaching of Christ. Is it not reasonable to believe that if Christ had changed the Sabbath, or commanded that the first day of the week be kept, the apostles would have known about it and would have taught it with the same force as they taught baptism and the Lord's Supper? But they are silent on this. Not a hint is given anywhere for Sundaykeeping.

## The Sabbath in the New Earth

11. What does the prophet Isaiah say concerning Sabbathkeeping in the earth made new? Isa. 66:23.

12. What blessing is promised to those who honor God's commandments? Rev. 22:14.

NOTE.—The redeemed who will inherit the new earth have experienced the new birth. They have been obedient to the commandments of God, including the fourth. In their restored Eden home they will keep the same Sabbath that was instituted by God during the creation week. The prophet says: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Those who expect to share in the blessing of Sabbathkeeping in the earth made new will keep the Sabbath here. Our relation to the Sabbath must be such that we shall "call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:13.

## Further Comments:

"The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God. . . . The Sabbath, therefore, lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."—J. N. Andrews, *History of the Sabbath,* page 515.

"It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. . . . The message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth commandment."—*The Great Controversy,* page 438.

**SABBATH-SCHOOL LESSONS IN BRAILLE**

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

# Baptism

**MEMORY VERSE:** "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

**STUDY HELPS:** "The Desire of Ages," pages 109-113; "Living Faith," chapter 12.

## DAILY STUDY ASSIGNMENT

1. Sabbath afternoon; general survey of the lesson, based on outline.
2. Key Word; Questions 1-4.
3. Questions 5-7; section of "The Desire of Ages" assignment.
4. Questions 8-10; remaining section of "The Desire of Ages" assignment.
5. Questions 11-15; Application.
6. Read "Living Faith," chapter 12.
7. Review the entire lesson.

## Lesson Outline:

### I. The Importance of Baptism

1. The example of Jesus. Matt. 3:14, 15.
2. The testimony of the Gospel writers. Matt. 28:19; Mark 16:15; Luke 7:29, 30; John 3:5.
3. The church is united by it. Eph. 4:5. Compare Matt. 3:11.
4. The entrance to church membership. 1 Cor. 12:12, 13.

### II. Requirements for Baptism

1. Instruction. Matt. 28:19, first part.
2. Faith. Mark 16:16, first part; Acts 8:36, 37.
3. Repentance, conversion, confession of sin. Acts 2:37, 38.

### III. Significance of Baptism

1. It commemorates Christ's death. Rom. 6:3, 4.
2. It was not by sprinkling. John 3:23.
3. It was by immersion. Acts 8:38, 39.

### IV. Life After Baptism

1. A newness of life. Rom. 6:4, last part.
2. A fuller acceptance of Christ. Gal. 3:27.
3. A search for higher things. Col. 3:1.
4. A greater testing. Matt. 4:1-10.
5. A victorious experience through the word. Luke 4:4, 8, 10.

## Key Word:

**Baptism.** When Paul wrote, "We are buried with him by *baptism*" (Rom. 6:4), he used the Greek noun *baptisma*, "consisting of the processes of immersion, submersion, and emergence."—W. E. Vine, *Expository Dictionary of New Testament Words*, art. "Baptism," vol. 1, p. 96.

## THE LESSON

### The Importance of Baptism

**1. In what act did the Saviour set a noble example for His followers? Matt. 3:14, 15.**

NOTE.—"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us."—*The Desire of Ages*, page 111.

**2. How do the Gospel writers express the importance of baptism?**

Matt. 28:19; Mark 16:15, 16; Luke 7:29, 30; John 3:5.

3. In what way does baptism purify and unify the church? Matt. 3:11; Eph. 4:5.

4. With what condition must all comply in order to enjoy full church membership? 1 Cor. 12:12, 13.

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

## Requirements for Baptism

5. What is the first requirement for baptism? Acts 8:35, 37, 38; Matt. 28:19, first part.

NOTE.—"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: 'Come out from among them, and be ye separate, . . . and touch not the unclean thing.' And to them is fulfilled the promise: 'I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."—*Testimonies,* vol. 6, p. 91

6. What condition of heart must precede baptism? Mark 16:16, first part; Acts 8:36, 37.

7. What other evidence of fitness for baptism was given on the Day of Pentecost? Acts 2:37, 38.

NOTE.—True repentance leads to conversion and confession of sin. The prerequisites to baptism—instruction, faith, repentance, and conversion—cannot be experienced by a young child. The Bible is silent concerning infant baptism.

## Significance of Baptism

8. What does baptism commemorate? Rom. 6:3, 4; Col. 2:12.

NOTE.—"This passage [Rom. 6:4] cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—Conybeare and Howson, *Life and Epistles of the Apostle Paul,* at Rom. 6:4, footnote, 1906 ed., p. 557.

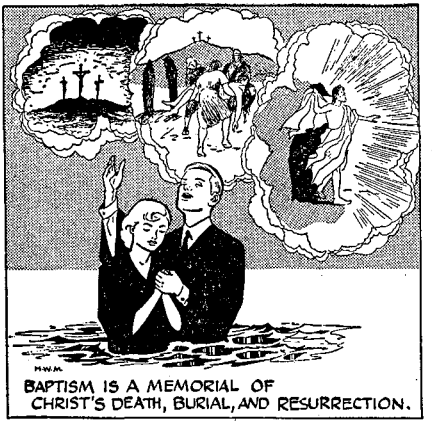
9. What statement of John indicates that the mode of baptism cannot be sprinkling? John 3:23.

10. What other experiences teach that the mode of baptism is immersion? Acts 8:38, 39; Matt. 3:16.

## Life After Baptism

11. How is the life after baptism designated? Rom. 6:4, last part; Gal. 2:20.

NOTE.—The words "newness of life" suggest that the life previous to baptism was the old life. The same apostle who describes the new life also reveals the characteristics of the old. The old man is to be buried in baptism. The new represents the converted man. On this new life G. G. Findlay writes: "The baptism of the Galatians signalized their entrance 'into Christ,' the union of their souls with the dying, risen




Lord. They were 'baptized,' as Paul phrases it elsewhere, 'into His death,' to 'walk' henceforth with Him 'in newness of life.' By its very form—the normal and most expressive form of primitive baptism, the descent into and rising from the symbolic waters—it pictured the soul's death with Christ, its burial and its resurrection in Him, its separation from the life of sin and entrance upon the new career of a regenerated child of God."—*The Expositor's Bible,* comment on Gal. 3:27.

**12. How is the life after baptism further described? Gal. 3:27.**

NOTE.—The text makes it clear that Paul speaks of the life after baptism. The putting on of Christ is an experience that comes to us through faith. The expressions: "faith in Christ" (verse 26), "baptized into Christ," and "put on Christ" are closely associated; they are synonymous expressions. Of these three expressions someone has said: "The first is the spiritual principle, the ground or element of the new life; the second, its visible attestation; and the third indicates the character and habit proper thereto:"

**13. After baptism what will the true child of God seek? Col. 3:1.**

NOTE.—The life after baptism turns its seeking heavenward; it seeks "those things which are above." Heavenly things satisfy the longing of the heart; they are of eternal value; they will endure. In our spiritual experience we are to "mount up with wings as eagles." Isa. 40:31. We are to live in the heavenly atmosphere. We must continue to "seek those things which are above" until we reach our eternal goal—heaven itself.

**14. What experience should those who follow their Master in baptism be prepared to meet? Matt. 4:1-10; Luke 4:13.**

**15. How may we successfully meet the deceptive temptations of Satan? Luke 4:4, 8, 10.**

NOTE.—It was after Christ's baptism that Satan tempted Him in the wilderness, but the enemy was defeated in every attempt. The secret of Christ's success must be ours. It is found in three words: "It is written."

## Application:

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory."—*Testimonies,* vol. 6, pp. 98, 99.

# Obedience

**MEMORY VERSE:** "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

**STUDY HELPS:** "Patriarchs and Prophets," pages 279, 627-636; "Living Faith," chapter 13.

## DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Thought; Questions 1-3; Memory Verse.
3. Questions 4, 5; section of "Patriarchs and Prophets" assignment.
4. Questions 6-8; remaining section of "Patriarchs and Prophets" assignment.
5. Questions 9-14; Illustration.
6. Read "Living Faith," chapter 13.
7. Review the entire lesson.

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## Lesson Outline:

### I. Obedience Defined and Exemplified

1. A service of love. John 15:14; Gen. 12:1, 4.
2. An example in Christ's life. Phil. 2:8.
3. A sign of latter days is the absence of obedience. 2 Tim. 3:1-5.

### II. Things That Lead to Disobedience

1. The desire for popularity. 1 Sam. 15:23, 24; John 12:42, 43.
2. The delay in punishment against evil. Eccl. 8:11.

### III. Examples That Show How Highly God Regards Obedience

1. Moses. Num. 20:7-12.
2. Nadab and Abihu. Lev. 10:1, 2.
3. Uzza. 1 Chron. 13:9, 10.

### IV. Various Aspects of Obedience

1. It is more important than sacrifice. Ps. 40:6; 1 Sam. 15:22, 23.
2. It comes to those who hear God's voice. Ps. 40:6.
3. It brings delight in doing God's will. Ps. 40:8, first part.
4. It puts God's law in the heart. Ps. 40:8, last part; Heb. 8:10.
5. It is learned through suffering. Heb. 5:7, 8.
6. It is rewarded. Isa. 1:19; Rev. 22:14.

## Key Thought:

"Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things."—*Patriarchs and Prophets*, page 290.

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## Obedience Defined and Exemplified

1. How does Jesus define true obedience? John 15:14. Compare James 2:23; Gen. 12:1, 4.

NOTE.—"Obedience is not a mere outward compliance, but the service of love." "We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—*Steps to Christ,* pages 65, 66.

2. What example of obedience did Christ set for us? Phil. 2:8; 1 Peter 2:21-23.

NOTE.—Christ is our only true example in obedience. We are admonished to "follow His steps." Example is more forceful than precept. It is one thing to tell others what to do and another to do it ourselves. If all the world accepted Christ as an example, and followed in His footsteps, there would be no more confusion in doctrine, or hypocrisy in living.

3. In what ways is the spirit of disobedience manifested in the last days? 2 Tim. 3:1-5; 2 Peter 3:3, 4; Isa. 24:3-6, 20; James 5:1-7.

NOTE.—2 Tim. 3:1-5. "But you must realize that in the last days the times will be full of danger. Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity, and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed, and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a façade of 'religion,' but their conduct will deny its validity. You must keep clear of people like this."—*Letters to Young Churches,* a translation of the New Testament epistles by J. B. Phillips.

## Things That Lead to Disobedience

4. What led Saul to disobey the voice of God? 1 Sam. 15:23, 24. Compare John 12:42, 43.

NOTE.—Saul wanted to be popular with the people. He did not want to jeopardize his standing as king. His true self is revealed by the messenger of God, who wrote: "Saul's disobedience changed his relation to God. . . . But Saul presumed upon his exaltation, and dishonored God by unbelief and disobedience. Though when first called to the throne he was humble and self-distrustful, success made him self-confident. The very first victory of his reign had kindled that pride of heart which was his greatest danger. The valor and military skill displayed in the deliverance of Jabesh-gilead had roused the enthusiasm of the whole nation. The people honored their king, forgetting that he was but the agent by whom God had wrought; and though at first Saul ascribed the glory to God, he afterward took honor to himself. He lost sight of his dependence upon God, and in heart departed from the Lord."—*Patriarchs and Prophets,* pages 630-633.

5. What emboldens some men to be disobedient? Eccl. 8:11.

## Examples That Show How Highly God Regards Obedience

6. What kept Moses from entering the Promised Land? Num. 20:7-12.

7. What seemingly slight violation caused the death of Nadab and Abihu? Lev. 10:1, 2.

**8. Why was God's anger kindled against Uzza? 1 Chron. 13:9, 10.**

NOTE.—"The Philistines, who had not a knowledge of God's law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him, he had, in face of the divine prohibition, presumed to touch the symbol of God's presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah, He designed to impress upon all Israel the importance of giving strict heed to His requirements."—*Patriarchs and Prophets,* page 706.

## Various Aspects of Obedience

**9. What does the psalmist say concerning the importance of obedience, in contrast to forms and ceremonies? Ps. 40:6. Compare 1 Sam. 15:22, 23.**

NOTE.—The fortieth psalm contains a prophecy of Jesus. It reveals His attitude toward obedience. Four statements concerning Christ clearly set forth the various aspects of obedience. Sacrifices and offerings are essential, but God emphasizes that there is something deeper, something better than mere external things. He looks into the heart. Forms and ceremonies mean little unless they are inspired by an obedient life. Amos 5:21-27.

**10. What part does the sense of hearing play in man's obedience to God's voice? Isa. 30:21; Matt. 11:15.**

**11. In what is true obedience revealed? Ps. 40:8, first part.**

NOTE.—God does not want a forced obedience. Obedience is the outgrowth of love. Love is the motive power of true obedience.

"The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service."—*Patriarchs and Prophets,* page 34.

**12. What attitude does the Christian take toward the law of God? Rom. 7:22; Heb. 8:10.**

NOTE.—As long as the law is in the heart, purity of life will be manifested; obedience will be supreme. As long as the law is only in the Bible or on tables of stone, we shall not delight in it.

**13. How does the Lord sometimes teach obedience? Heb. 5:7, 8; Ps. 4:1.**

NOTE.—Sickness and suffering have brought many individuals from a selfish, disobedient life, and caused them to lay their talents at God's feet to be used by Him in obedient service. Paul suffered

greatly, but in all his afflictions he could say: "I was not disobedient unto the heavenly vision." Acts 26:19.

**14. What promises are made to the obedient? Isa. 1:19; Rev. 22:14.**

NOTE.—"For nations as well as for individuals, the path of obedience to God is the path of safety and happiness, while that of transgression leads only to disaster and defeat."—*Patriarchs and Prophets,* page 591.

**Illustration:**

Those who travel among the Alps claim that they have an unusual, peculiar feeling for their Alpine guide. They tell us that it is not a feeling of companionship, fellowship, or friendship alone, but a combination of all three. They conclude that this feeling comes because of their obedience to the guide's commands. We have a Guide. To us He says: "Ye are My friends, if ye do whatsoever I command you." Those who obey Him have a feeling not only of companionship, fellowship, and friendship, but of implicit faith in Him as their Guide.

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## THIRTEENTH SABBATH OFFERING

### September 25, 1954—Northern European Division

The overflow from the Thirteenth Sabbath Offering for the third quarter of 1954 is to be shared by four needy schools—our training schools at Kuyera, Ethiopia, and Konola, Liberia, and our secondary schools at Ihie, Nigeria, and Bekwai, Gold Coast.

Realizing the heavy strain financially upon the Northern European Division in rehabilitating itself following World War II, we are made unusually aware of the pressing needs of these schools in the mission fields of that division.

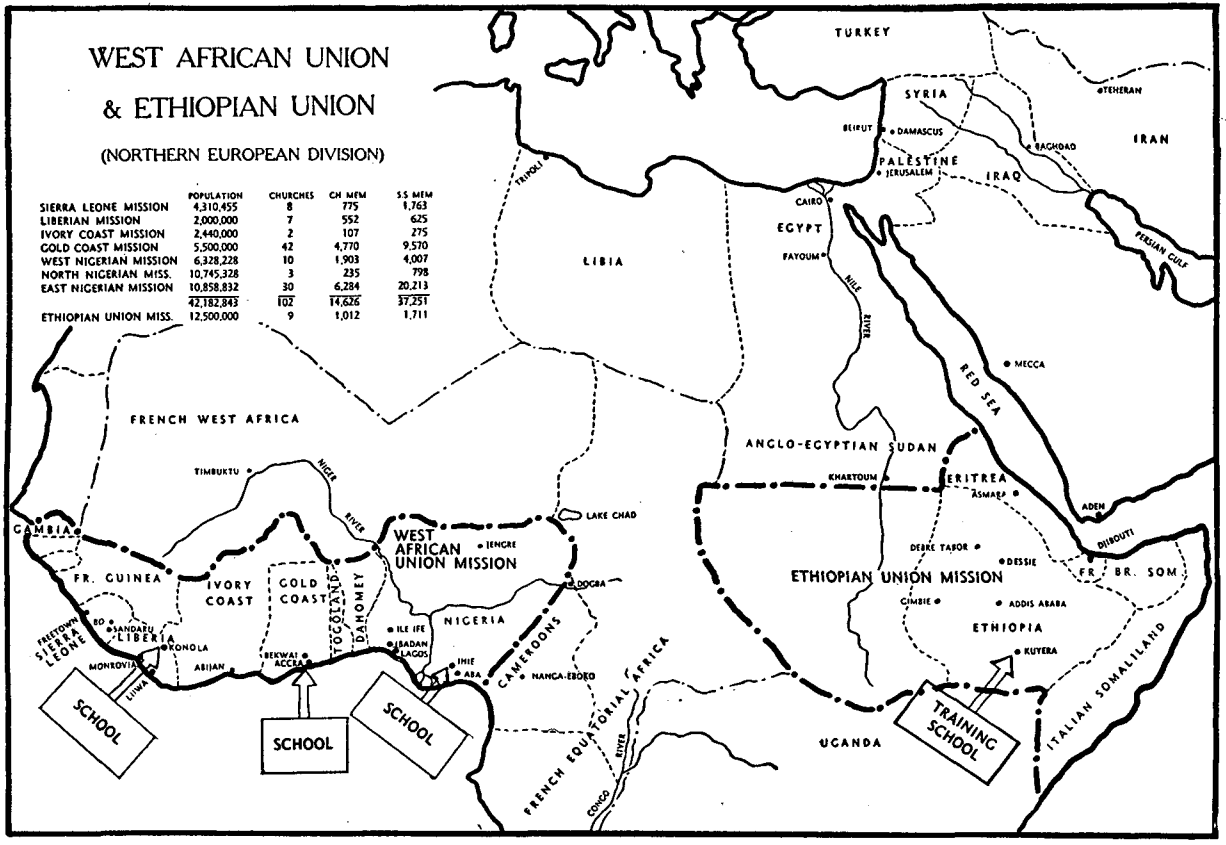
The students and teachers in Liberia, Nigeria, the Gold Coast, and Ethiopia greatly desire to have their schools advanced to complete secondary-school status. With the general present awakening in all of Africa, to accomplish only this much seems imperative for the onward progress of the message. Let us not fail them on September 25.

## LESSONS FOR THE FOURTH QUARTER OF 1954

The general topic of the lessons for the fourth quarter is "Triumphant in Suffering." The first lesson is entitled, "The Origin of Sin and Suffering." The memory verse is Isaiah 43:2. The study help is *Patriarchs and Prophets,* pages 33-43; 67-70. The texts to be studied are as follows:

Ques. 1. Ps. 18:30.
Ques. 2. Gen. 1:31.
Ques. 3. 1 John 3:8.
Ques. 4. Ezek. 28:15.
Ques. 5. Isa. 14:13, 14.
Ques. 6. Gen. 1:26, 27.
Ques. 7. Gen. 2:16, 17.
Ques. 8. Gen. 3:16, 17.
Ques. 9. Rom. 5:12.
Ques. 10. Rom. 8:22, 23.
Ques. 11. Rom. 6:23.
Ques. 12. Deut. 8:5.
Ques. 13. Lam. 3:31-33.
Ques. 14. Isa. 43:2.

# WEST AFRICAN UNION & ETHIOPIAN UNION

(NORTHERN EUROPEAN DIVISION)

| | POPULATION | CHURCHES | CH MEM | S.S MEM |
|---|---|---|---|---|
| SIERRA LEONE MISSION | 4,310,455 | 8 | 775 | 1,763 |
| LIBERIAN MISSION | 2,000,000 | 7 | 552 | 625 |
| IVORY COAST MISSION | 2,440,000 | 2 | 107 | 275 |
| GOLD COAST MISSION | 5,500,000 | 42 | 4,770 | 9,570 |
| WEST NIGERIAN MISSION | 6,328,228 | 10 | 1,903 | 4,007 |
| NORTH NIGERIAN MISS. | 10,745,328 | 3 | 235 | 798 |
| EAST NIGERIAN MISSION | 10,858,832 | 30 | 6,284 | 20,213 |
| | 42,182,843 | 102 | 14,626 | 37,251 |
| ETHIOPIAN UNION MISS. | 12,500,000 | 9 | 1,012 | 1,711 |