SABBATH SCHOOL LESSON QUARTERLY

REDEEMING GRACE

SENIOR DIVISION, No. 241 THIRD QUARTER, 1955

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
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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

REDEEMING GRACE

GENERAL INTRODUCTION

Just as the title indicates, there are two principal subjects contained in the lessons for this quarter—grace and redemption, or, the grace of God manifested in connection with the redemption of man. Why is this redemption necessary? Because of sin—because of the fall of man.

In order to gain an adequate view of the subject of redeeming grace, it is necessary to consider first the origin of evil, its universality, and its ultimate effects.

Next, God's intervention must be examined—the reasons for it, the means used by God for this intervention, the conditions the sinner must fulfill in order to benefit from it, and all the consequences that necessarily evolve for him in this life and the life to come.

In reality this study is a summary of the inclusive plan of salvation—a subject which comprises all others—"the mystery of godliness." 1 Tim. 3:16.

Lesson 1, for July 2, 1955

The Problem of Sin

MEMORY VERSE: "For all have sinned, and come short of the glory of God." Rom. 3:23.

STUDY HELPS: "Patriarchs and Prophets," chapters 1, 3; "Early Writings," pages 145-153; "The Great Controversy," chapter 29.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Read the general introduction and trace through the outline.
Sunday: Lesson introduction; questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Helps assignments.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. The Origin and Essence of Sin

1. Satan the originator of sin. John 8:44; 1 John 3:8.
2. Pride, self-exaltation, rebellion, the essence of sin. Isa. 14:12-15; Ezek. 28:12-19.
3. War in heaven. Rev. 12:7, 8.

III. Sin Transferred to This Earth

1. Satan cast to this earth. Rev. 12:9.
2. Sin invaded Eden. Gen. 3:1-7, 13.
3. By one man sin entered the world. Rom. 5:12.

IV. Sin's Revolt Against God's Law Ends in Death

1. Sin the transgression of God's law. 1 John 3:4.
2. Sin separates from God. Isa. 59:2. Compare Hab. 1:13.
3. Sin's final result. Rom. 6:21, 23; James 1:15.

V. Universality of Sin and Its Remedy

1. All have sinned. Rom. 3:23; Eccl. 7:20.
2. All stand condemned before God. Rom. 3:19.
3. The universal remedy. 1 John 2:2. Compare 1 Tim. 2:4-6.

Key Words:

1. Sin. There are several words in the Hebrew Scriptures that are translated *sin* in our English Bible. Some of these have the connotation of "guilt," "to miss the mark," "to err," "to go astray," "iniquity," "transgression." In the Greek New Testament, words indicating "error," "fault," "offense," "trespass," the act of sinning as well as sin itself, are translated by the word *sin*. The Bible's own statement is perhaps clearest of all: "Sin is the transgression of the law."

2. Rebellion. This word is translated from a Hebrew word meaning "bitterness." It appears often as *Marah* (the same as the name of the bitter spring sweetened for Israel beyond the Red Sea). Another Hebrew word translated *rebellion* means "to turn aside."

3. Transgression. Our one word *transgression* does service for several words in the original Scriptures with meanings such as, "to deal treacherously," "to deceive," "to trespass," "to act undutifully," "to pass over," "to pass by," "to go beyond."

THE LESSON

Introduction

The first lesson in our studies on redeeming grace deals with the problem of sin, for sin is the ground or occasion for the manifestation of grace. For, "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21.

The Origin and Essence of Sin

1. With whom did sin originate? John 8:44; 1 John 3:8.

NOTE.—"There was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him. 'Thus saith the Lord God: . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.' "—*Patriarchs and Prophets,* page 35.

2. What was the basic cause or essence of sin? Isa. 14:12-15; Ezek. 28: 12-19.

NOTE.—Jealousy, pride, and self-exaltation lay at the foundation of Lucifer's defection.

"Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High.' Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to

secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone."—*Patriarchs and Prophets,* page 35.

"Satan was jealous of Jesus. . . . He was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God."—*Early Writings,* page 145.

"Pride in his own glory nourished the desire for supremacy."—*The Great Controversy,* page 495.

3. In what did the rebellion in heaven result? Rev. 12:7, 8.

NOTE.—"Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. . . . Some of the angels sympathized with Satan in his rebellion. . . . They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven."—*Early Writings,* pages 145, 146.

Sin Transferred to This Earth

4. When Satan was cast out of heaven, where did he renew his activities? Rev. 12:9.

NOTE.—"After Satan and those who fell with him were shut out of heaven, and he realized . . . that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. . . . A plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them."—*Early Writings,* page 146.

"No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven."—*Patriarchs and Prophets,* page 52.

5. How did sin gain a foothold in Eden? Gen. 3:1-7, 13.

NOTE.—"Satan commenced his work with Eve, to cause her to disobey. She first erred in wandering from her husband, next in lingering around the forbidden tree, and next in listening to the voice of the tempter, and even daring to doubt what God had said. . . . She thought that perhaps the Lord did not mean just what He said, and venturing, she put forth her hand, took of the fruit, and ate. It was pleasing to the eye, and pleasant to the taste. Then she was jealous that God had withheld from them

what was really for their good, and she offered the fruit to her husband, thereby tempting him. She related to Adam all that the serpent had said, and expressed her astonishment that he had the power of speech."—*Early Writings,* pages 147, 148.

"Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall, and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained."—*Patriarchs and Prophets,* page 52.

6. Whom does the Bible hold chiefly responsible for sin's entering the world? Rom. 5:12.

NOTE.—"Deplorable as was Eve's transgression and fraught as it was with potential woe for the human family, her choice did not necessarily involve the race in the penalty for her trangression. It was the deliberate choice of Adam, in the full understanding of an express command of God—rather than hers—that made sin and death the inevitable lot of mankind. Eve was deceived; Adam was not (see Rom. 5:12, 14; 1 Cor. 15:21; 1 Tim. 2:14; 2 Cor. 11:3). Had Adam remained loyal to God in spite of Eve's disloyalty, divine wisdom would yet have solved the dilemma for him and averted disaster for the race (PP 56)."—*The Seventh-day Adventist Bible Commentary,* on Genesis 3:6.

Sin's Revolt Against God's Law Ends in Death

7. What is sin declared to be? 1 John 3:4.

NOTE.—"From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable."—*Patriarchs and Prophets,* page 69.

8. How does sin affect the sinner's relationship to God? Isa. 59:2. Compare Hab. 1:13.

NOTE.—"Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded."—*Prophets and Kings,* page 233.

9. What is the final result of sin? Rom. 6:21, 23, first part; James 1:15.

NOTE.—"To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the floodgates of woe upon the world. . . .

"The sin of our first parents brought guilt and sorrow upon the world, and had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. Let none deceive themselves. 'The wages of sin is death.' "—*Patriarchs and Prophets,* page 61.

Universality of Sin and Its Remedy

10. How many have become involved in sin? Rom. 3:23; Eccl. 7:20.

NOTE.—"For all have sinned—And consequently are equally helpless and guilty; and as God is no respecter of persons, all human creatures being equally His offspring, and there being no reason why one should be preferred before another, there-

fore His endless mercy has embraced all. [As this remark of the apostle is a universal one, and is used for the development of the doctrine of the universal grace of God in Christ, the fact upon which it is based, that is, that all have sinned, . . . must also be universal. The 'all' in this case, is the aggregate human race, which, in some way, has become involved in the universal curse of sin, by reason of their relations to the original act of sinning.]"—Adam Clarke, *Commentary,* on Rom. 3:23 (New York, Phillips and Hunt, 1883).

11. How many stand condemned before the broken law of God? Rom. 3:19.

12. What is the only and universal remedy for sin? 1 John 2:2. Compare 1 Tim. 2:4-6.

NOTE.—"The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.' Rom. 3:26. . . .

"By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love."—*The Desire of Ages,* page 762.

Lesson 2, for July 9, 1955

Meaning and Necessity of Grace

MEMORY VERSE: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

STUDY HELP: "Steps to Christ," pages 19-25.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-10.
Wednesday: Questions 11-13.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Grace Illustrated

1. Grace as saving power. Titus 2:11.
2. Grace in ancient Israel. Jer. 31:2, 3.
3. Grace in the Psalms. Ps. 45:2; 84:11.
4. Grace in the New Testament. Rom. 3:24.

III. Grace Necessary to Live the New Life

1. Grace awakens spiritually dead to life. Eph. 2:5-7.
2. Grace sufficient for every need. Heb. 4:16.

IV. Grace Necessary for Service

1. By grace weakness exchanged for strength. 2 Cor. 12:9.
2. Grace empowers for service. 1 Cor. 15:10.
3. Grace assists us to serve God acceptably. Heb. 12:28.
4. Grace is inexhaustible. John 1:16.

V. Grace Necessary for Salvation

1. Our own efforts not sufficient to save. Eph. 2:8.
2. Grace restores divine likeness. 2 Peter 1:2-4.
3. Grace prepares us for future inheritance. Acts 20:32.

Key Words:

1. Grace. In the Old Testament and also in the New Testament the English word *grace* is a translation from expressions meaning "favor." In the word *grace* we usually express the thought of undeserved or unmerited favor.

2. Salvation. This word stands for the original ideas of "rescue," "safety," "deliverance."

THE LESSON

Introduction

It is impossible for us to begin to fully comprehend the word *grace*. It is so rich in meaning, including such terms as "benevolence," "beneficence," "mercy," "peace," and "kindness." It is used especially to denote the favor of God toward man. The unmerited goodness of God bestowed upon erring mortals is beyond our human power to grasp. This divine gift of God to sinful man will be our never-ending study. As our minds contemplate this vast theme, we are lost in wonder at such condescension on Heaven's part. The whole Bible is a record of God's gracious dealings with the children of men.

Grace Illustrated

1. How is grace related to God's saving power? Titus 2:11.

NOTE.—"Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.

"The Lord God through Jesus Christ holds out His hand all the day long in invitation to the sinful and fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. He will take the prey from the mighty, He will deliver the captive, He will pluck the brand from the burning. He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin."—*The Ministry of Healing*, page 161.

2. What did the children of Israel experience in the wilderness? Jer. 31: 2, 3.

NOTE.—Some represent the Old Testament as containing only laws and regulations, but grace is also prominent throughout its pages. Grace was continually ministered to the children of Israel, not only in their deliverance from Egypt, but in all God's dealings with them.

3. How does the psalmist speak of God's grace? Ps. 45:2; 84:11.

4. What does the New Testament say grace can do for the believer? Rom. 3:24.

NOTE.—"The [Greek] word . . . [*charis*] means a favorable disposition, or kind feeling; and especially love as exercised towards the inferior, dependent, or unworthy. This is represented as the crowning attribute of the divine nature. Its manifestation is declared to be the grand end of the whole scheme of redemption."—Charles Hodge, *Systematic Theology,* vol. 2, p. 654.

Grace Necessary to Live the New Life

5. What can grace do for men who are spiritually dead? Eph. 2:5-7.

NOTE.—"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean?—Not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ,* page 20.

"Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses.' He will set free the captive that is held by weakness and misfortune and the chains of sin."—*The Ministry of Healing,* page 85.

6. What assurance do we have as we come to the throne of grace? Heb. 4:16.

NOTE.—"The sense of sin has poisoned the springs of life. But Christ says, 'I will take your sins; I will give you peace. I have bought you with My blood. You are Mine. My grace shall strengthen your weakened will; your remorse for sin I will remove.' When temptations assail you, when care and perplexity surround you, when, depressed and discouraged, you are ready to yield to despair, look to Jesus, and the darkness that encompasses you will be dispelled by the bright shining of His presence. When sin struggles for the mastery in your soul, and burdens the conscience, look to the Saviour. His grace is sufficient to subdue sin."—*The Ministry of Healing,* page 85.

Grace Necessary for Service

7. By what means may we exchange our weakness for God's strength? 2 Cor. 12:9.

NOTE.—"In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand.

"Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, 'My grace is sufficient for thee: for My strength is made perfect in weakness.' In gratitude and confidence the tried servant of God responded: 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.'" —*Prophets and Kings,* page 387.

8. What power changed Paul's life from a persecutor to a preacher? 1 Cor. 15:10.

NOTE.—What will empower us for service? "Through the grace of Christ you will be able to do a precious work for the Master. The wealth of divine resource is at your command, and through prayer and faith you may lay hold on the promises of God, and appropriate them to your need.

"Consecrate yourself and your all to the service of Him who hath loved you, and hath given Himself for you. Jesus says, 'Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.' "—*Testimonies on Sabbath School Work,* page 69.

9. What heavenly quality do we need to make our service acceptable? Heb. 12:28.

NOTE.—"Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth Its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible."—*The Ministry of Healing,* page 159.

10. Is there any likelihood of grace ever being exhausted? John 1:16.

NOTE.—This expression ("fullness") occurs only here in John's writings, but it is found in several places in Paul's epistles, such as in Colossians 1:19. "Here St. Paul's thought is evidently that the whole sum of the divine attributes exists together in Christ, and that each Christian in virtue of his fellowship with Him draws from that 'fullness' whatever he needs for the accomplishment of his own part in the great life of the church. . . . *and grace for grace*] Each blessing appropriated became the foundation of a greater blessing. To have realized and used one measure of grace was to have gained a larger measure (as it were) in exchange for it."—Westcott, *Gospel of St. John,* page 14.

Grace Necessary for Salvation

11. Are our own efforts sufficient to save us? Eph. 2:8.

NOTE.—"The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares, and yet not falter or make crooked paths for their feet."—*Counsels on Health,* page 424.

12. By what means will the divine likeness be restored in us? 2 Peter 1:2-4.

NOTE.—"Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness."—*Counsels on Health,* page 592.

13. What will the word of God's grace finally do for us? Acts 20:32.

NOTE.—"Jesus has gone to prepare mansions for those who are preparing themselves, through His love and grace, for the abodes of bliss. In the family of God in heaven there will not be found one who is selfish. The peace and harmony of the heavenly courts will not be marred by the presence of one who is rough or unkind. He who in this world exalts self in the work given him to do will never see the kingdom of God unless he is changed in spirit, unless he becomes meek and lowly, revealing the simplicity of a little child."—*Testimonies*, vol. 8, p. 140.

Lesson 3, for July 16, 1955

God's Plan

MEMORY VERSE: "We love Him, because He first loved us." 1 John 4:19.

STUDY HELP: "Patriarchs and Prophets," chapter 4.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. A Plan of Love

1. God's plan to save sinners. Eph. 1:7-9.
2. The plan conceived before creation of world. 2 Tim. 1:9, last part.
3. Love alone the motive. John 3:16.

III. Reconciliation

1. Man must be reconciled with God. 2 Cor. 5:19.
2. All must be reconciled in Christ. Eph. 1:10.
3. Redemption embraces heaven and earth. Acts 3:21.

IV. The Plan Revealed to Humanity

1. Plan revealed to Adam and Eve immediately after fall. Gen. 3:15.
2. This revelation declared by the prophets and apostles. 1 Peter 1:9-12.
3. Concerns all men. 1 Tim. 2:3, 4.

V. The Plan Realized in Christ

1. Made of a woman. Gal. 4:4, 5.
2. To seek and save the lost. Luke 19:10.
3. All creation shares in redemption. Rom. 8:19-21.

Key Words:

1. Love. The original words of Scripture for the supreme benevolent emotion have the general idea of affection, including the qualities of mercy, pity, friendship.

2. Reconciliation. In the original the usual word for reconciliation in the Old Testament carries the idea of "to cover," "to atone." In the New Testament, two Greek words translated *reconciliation* mean "to change thoroughly," "to appease," "to be merciful to."

3. Restitution. Our word *restitution* has interesting connotations in the originals. In the Hebrew there are the ideas of "to exchange," "to make whole," "to complete," "to make alive," "to give," "to turn back." In the Greek we have the ideas of "to give back," "to place down again," "to restore," "to make thoroughly right."

Introduction

When sin entered the world through the fall of Adam and Eve, divine justice demanded that the penalty of transgression be imposed. Yet the love of God, matching His justice, had provided a way whereby justice and mercy could both be met, as so beautifully expressed by the psalmist, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

A Plan of Love

1. By what plan will God save sinners? Eph. 1:7-9.

NOTE.—"Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. . . . Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God."—*The Desire of Ages,* page 762.

2. Since when has this plan existed? 2 Tim. 1:9, last part.

NOTE.—"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*The Desire of Ages,* page 22.

3. What was the motivating force of this plan? John 3:16.

NOTE.—"Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore."—*Patriarchs and Prophets,* pages 63, 64.

Reconciliation

4. Since sin had broken the relationship between God and man, what had to be the primary aim of God's plan? 2 Cor. 5:19.

NOTE.—"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss, and make possible the communication of blessing or salvation from heaven to earth."—*Patriarchs and Prophets,* page 67.

5. What had to be the final aim of God's plan? Eph. 1:10.

NOTE.—"Satan, by means of his success in turning man aside from the path of obedience, became 'the god of this world.' The dominion that once was Adam's, passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, 'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' The apostle Paul has referred to it as 'the redemption of the purchased possession.' And the psalmist had in mind the same final restoration of man's original inherit-

WAITING SENTENCE FOR THEIR SIN, ADAM AND EVE LOOK TO THE PROMISE OF A REDEEMER FOR ETERNAL LIFE.

ance when he declared, 'The righteous shall inherit the land, and dwell therein forever.' "—*Prophets and Kings,* page 682.

6. In what words did Peter describe this plan? Acts 3:21.

NOTE.—"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. 'Of whom a man is overcome, of the same is he brought in bondage.' When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the god of this world.' He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second."—*Patriarchs and Prophets,* page 67.

The Plan Revealed to Humanity

7. When did God reveal His plan of salvation to Adam and Eve? Gen. 3:15.

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory."—*Patriarchs and Prophets,* pages 65, 66.

8. Through whom was this revelation more fully declared? 1 Peter 1:9-12.

9. Whom does this plan concern? 1 Tim. 2:3, 4. Compare 2 Peter 3:9.

The Plan Realized in Christ

10. How many are included in God's plan of salvation? Gal. 4:4, 5. Compare 2 Tim. 1:10.

NOTE.—"The Son of God, 'made of a woman' (a term which described His perfect humanity), had to resemble His human brothers in all things. He had to be *born* and to *live* under the law—bear its yoke, and fulfill it perfectly by an obedience, the last act of which was his death on Calvary. He did all this in order to redeem those who had violated that law, and to elevate them to the glorious condition of children of God."—Translation from Louis Bonnet, *Le Nouveau Testament expliqué,* vol. 3, p. 340.

11. For what purpose did Jesus come to this world? Luke 19:10.

NOTE.—"When Satan tells you that you are a sinner, and cannot hope to receive blessing from God, tell him that Christ came into the world to save sinners. We have nothing to recommend us to God; but the plea that we may urge now and ever is our utterly helpless condition that makes His redeeming power a necessity."—*The Desire of Ages,* page 317.

12. How will the physical world permanently benefit from the plan of salvation? Rom. 8:19-21.

NOTE.—"A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw."—*The Desire of Ages,* page 769.

"The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . .

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy,* pages 674, 675.

Lesson 4, for July 23, 1955

The Gift of God

MEMORY VERSE: "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

STUDY HELP: "Steps to Christ," chapters 1 and 2.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Jesus Christ, the Gift of God

1. A revelation of God's overwhelming love. John 3:16.
2. Bestowed on sinners. Rom. 5:8.
3. Ultimate manifestation of love. John 10:11, 15; 15:13.
4. Christ a willing sacrifice. John 10:17, 18. Compare Gal. 1:4.

III. The Word Made Flesh

1. Originally with God. John 1:1, 2; 17:5.
2. The Son of God becomes the Son of man. Phil. 2:6-8.
3. Christ's complete identification with man. Heb. 2:14-17.

IV. The Only Acceptable Sacrifice

1. Only the blood of Christ can put away sin. Heb. 9:22, 23.
2. The price of redemption. Titus 2:14.

3. God's purchased ownership. 1 Cor. 6:19, 20.
4. The sacrifice of Jesus Christ can save all men. Heb. 2:9.
5. God's gracious invitation. Isa. 45:22.

Key Words:

1. Gift. This important word in our lesson also has several originals from which it is translated. Some of the most important carry the idea of "reward," "offering," "things lifted up," "present," "favor."

2. Price. Some of the ideas of the original words translated *price* are: "precious," "silver," "hire," "wares," "possessions," "valuation," "reward," "honor."

THE LESSON

Introduction

"'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.

The only ransom large enough to redeem the sinner from the power of Satan was the blood of Jesus Christ. Each sinner who is conscious of his own condition and feels the need of a Saviour, can claim cleansing.

Jesus Christ, the Gift of God

1. What was involved in God's gift for the salvation of sinners? John 3:16.

NOTE.—"'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to live among men, to bear their sins, and die their sacrifice, He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken."—*Steps to Christ,* page 16.

Of all the verses in the Bible, John 3:16 is without doubt the most marvelous. This wonderful passage has probably led more people out of the clouds of darkness to light than has any other passage in the word of God. There are seven wonders contained in it:

a. God—the possessor of power

b. so loved the world—the most powerful motive

c. that He gave His only-begotten Son—the supreme gift

d. that whosoever—universal welcome

e. believeth in Him—a most simple deliverance

f. should not perish—excellent grace

g. but have everlasting life—an inestimable possession.

2. On whom is this love bestowed? Rom. 5:8. Compare 1 John 3:1.

NOTE.—"The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift."—*Steps to Christ,* page 24.

3. To what lengths was this gift of love manifested? John 10:11, 15; 15:13.

NOTE.—"The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express

the greatness and tenderness of this love, he called upon the world to behold it. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' What a value this places upon man! Through transgression, the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.' "—*Steps to Christ,* page 17.

4. What did Christ say of His coming death? John 10:17, 18. Compare Gal. 1:4.

NOTE.—"If Christ was not constrained by God, except through love, to give His life for man, then neither could any man take it from Him, unless He lay it down Himself, forced by the holy freedom of love."—Translation from Alfred Schroeder, *Le Nouveau Testament,* page 183.

The Word Made Flesh

5. What position did Jesus occupy before coming to this earth? John 1:1, 2; 17:5.

NOTE.—The glory that Jesus here asks of His Father is the same as He possessed before His incarnation. He had participated completely in the divine perfections and joys of heaven.

6. In what form was Jesus to come to this earth? Phil. 2:6-8. Compare 2 Cor. 8:9; Matt. 8:20.

NOTE.—"Jesus, the brightness of the Father's glory, thought 'it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant.' [Phil. 2:6, 7, R.V., margin.] Through all the lowly experiences of life He consented to pass, walking among the children of men, not as a king, to demand homage, but as one whose mission it was to serve others."—*Thoughts From the Mount of Blessing,* page 29.

GOD'S GREATEST GIFT WAS SHROUDED IN HUMAN FORM. JESUS WAS "GOD WITH US."

7. To what extent did He identify Himself with man? Heb. 2:14-17; 4:15.

NOTE.—"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*The Desire of Ages,* page 117.

The Only Acceptable Sacrifice

8. What only could serve to put away sin? Heb. 9:22, 23.

NOTE.—"Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that

can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature."—*Testimonies,* vol. 8, p. 291.

9. What price did Jesus pay for the ransom of humanity? Titus 2:14; 1 Peter 1:18, 19.

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.

10. By virtue of our redemption, to whom do we actually belong? 1 Cor. 6:19, 20.

11. How many may profit by Christ's death? Heb. 2:9; Rom. 10:13.

12. What gracious invitation does God extend? Isa. 45:22.

NOTE.—This gift of Jesus belongs to every believer. Christ is not divided. Each soul may receive it as if it were meant for him alone.

It is reported that Lord Kelvin, one of the wisest men of the nineteenth century, said, "I feel the greatest discovery I ever made was when I discovered that Jesus Christ is my Saviour."

Lesson 5, for July 30, 1955

The Grace of God

MEMORY VERSE: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

STUDY HELP: "Steps to Christ," chapter 3.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Provisions of Divine Grace

1. Grace since time eternal. 2 Tim. 1:9, 10.
2. The law must convince man of sin. Rom. 7:7-13.
3. Repentance, primary condition for salvation. 1 John 1:9.

III. Operation of Grace

1. For all men. Titus 2:11.
2. Saved by grace and faith. Eph. 2:8.
3. Abounding grace. Rom. 5:20, last part.
4. Works excluded. Rom. 11:6.
5. Justification by works obscures grace. Gal. 5:4.

IV. The Power of Grace

1. Approaching the throne of grace. Heb. 4:16.
2. Transforming grace. 1 Cor. 15:10.
3. Heirs through grace. Titus 3:5-7.
4. Stewards of grace. 1 Peter 4:10; Acts 4:33.

Key Words:

1. Purpose. Some of the original meanings of words translated *purpose* in our English Bibles are: "a word," "thing," "device," "desire," "deed," "wish," "intention," "a setting before," "to devise," "counsel," "resolution," "to determine."

2. Repentance. This word comes from Hebrew and Greek words meaning "comforted," "eased," "turn back," "to have another mind," "concerned."

3. Transform. The original Greek word is *metamorphoomai,* which is our familiar English word *metamorphosis*—changing from one form to another, as the caterpillar to the butterfly.

THE LESSON

Introduction

"All who have ever received grace have received it from the fullness of Jesus Christ. This is the common well of salvation, out of which all believers draw the water of life: there is no access to God but by Him. Believers under the law received grace from this fountain, as well as those under the gospel: though the measure was different, yet the fountain was the same; as it is the same face which is veiled and at another time unveiled, as it is the same sum written in figures and at full length in plain words, so Christ and His grace was the same under the Old Testament and under the New. There is no difference in the substance of the promise and covenant of grace then and now. Christ is yesterday and today the same, the difference is only in circumstances—the manifestation under the gospel is clearer, and the propagation of the gospel is now of a larger extent to all nations." —Colvill, quoted in *6,000 Windows for Sermons,* page 405.

"In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*The Acts of the Apostles,* page 551.

Provisions of Divine Grace

1. When was the provision of divine grace made, and through whom was it made known? 2 Tim. 1:9, 10.

2. By what means does God seek to make sinners conscious of their need? Rom. 7:7-13.

NOTE.—"When the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The 'Light which lighteth every man that cometh into the world,' illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart."—*Steps to Christ,* pages 27, 28.

3. What primary condition must be met in order that salvation may be obtained? 1 John 1:9; Prov. 28:13. Compare Jer. 3:12, 13.

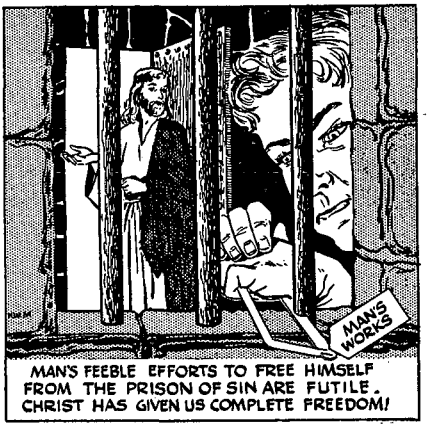
NOTE.—"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin."—*Steps to Christ,* page 26.

Operation of Grace

4. To how many is grace made available? Titus 2:11. Compare 1 Tim. 2:3, 4.

NOTE.—Titus 2:11 is "more accurately translated, *For the grace of God hath appeared, bringing salvation to all men. . . .* The [last] expression by no means asserts that all men *will* be saved by it, but that it is the *only* means by which salvation is possible."—Charles J. Ellicott, *Commentary.*

5. How is the sinner saved? Eph. 2:8.



NOTE.—In our study so far we have found that the wages of sin is death. It would follow logically that since all men have sinned, they are all condemned to death. But God, in His infinite love and mercy, has seen fit to pardon those who accept His salvation by faith (an act of confidence). To have faith means to extend one's hand and accept the free gift which God offers through His Son Jesus Christ.

"We ourselves owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ." —*Christ's Object Lessons,* page 250.

6. Although sin abounds everywhere, what does God offer in overabundance? Rom. 5:20, last part. Compare Luke 7:47; 2 Cor. 9:8.

NOTE.—"Through the love of God the treasures of the grace of Christ have been laid open before the church and the world. 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' What marvelous, unfathomable love, which led Christ to die for us while we were yet sinners! And what a loss the soul suffers who, understanding the strong claims of the law, fails to acknowledge that where sin abounds, the grace of Christ does much more abound!" —*Gospel Workers,* page 157.

7. How does the apostle Paul compare grace and works in relation to salvation? Rom. 11:6, last part. Compare Gal. 2:21.

NOTE.—"If the law had been able to save, transform, justify, and regenerate the human heart, God would certainly have spared His Son."—Translation from Ch. Rochedieu, *Les Trésors du Nouveau Testament,* page 323.

"Those who extol the law to the detriment of grace as a means of salvation, mislead man by diminishing his sin, and degrade the law which they deprive of its absolute and inviolable holiness."—Translation from *Le Nouveau Testament expliqué,* vol. 3, p. 82.

8. From what are those fallen who strive to be justified by the law? Gal. 5:4.

NOTE.—By striving for justification through obedience to the law, by legal obligations, man separates himself from grace, because he abandons Christ and His grace to seek his salvation elsewhere.

The Power of Grace

9. By what name is the throne of God called, and what invitation is given to the sinner? Heb. 4:16.

NOTE.—"To him who is conscious of his sinful condition, the throne of divine grace appears as a throne of justice; but it becomes the throne of grace for each soul reconciled with God through Him who intercedes in his favor and who shows compassion for his infirmities."—Translation from Alfred Schroeder, *Le Nouveau Testament,* vol. 4, p. 52.

10. To what does the apostle Paul attribute the miraculous transformation of his life and the results of his ministry? 1 Cor. 15:10. Compare 2 Cor. 1:12.

NOTE.—"Those who make God's word their counselor realize the weakness of the human heart and the power of the grace of God to subdue every unsanctified, unholy impulse."—*Testimonies,* vol. 6, p. 161.

11. How do we become heirs of salvation? Titus 3:5-7. Compare Gal. 3:29.

12. To what office is each believer called? 1 Peter 4:10; Acts 4:33.

NOTE.—"Even if man were capable of following God's bidding fully, this service in the form of a fulfilled duty would avail him nothing. The source of grace is purely God's love, not the works and efforts of man."—Translation from *Dictionnaire encyclopédique de la Bible,* vol. 1, p. 485.

Lesson 6, for August 6, 1955

God's Grace Complements God's Law

MEMORY VERSE: "Being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

STUDY HELPS: "Steps to Christ," pages 61-70; "Christ's Object Lessons," pages 397-413.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-7.
Tuesday: Questions 8-10.
Wednesday: Questions 11-13.
Thursday: Read Study Helps assignments.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Grace Manifests God's Love

1. The Lord merciful and gracious. Ex. 34:5, 6.
2. Grace of God by Jesus Christ. 1 Cor. 1:3, 4.
3. The measure of grace. Eph. 4:7.

III. Grace Justifies the Sinner

1. Spirit of disobedience. Eph. 2:1, 2.
2. God's law reveals sin. Rom. 7:7, 12, 13.

3. Law in the heart. Heb. 10:16, 17.
4. Justified freely by grace. Rom. 3:24, 25.

IV. Grace Restores to a New Life

1. Jesus tasted death for every man. Heb. 2:9.
2. Grace provides a new life. Rom. 6:1-4.
3. Standing in grace. Rom. 5:1-5.

V. Grace Grows to Perfection

1. God desires heart service. Deut. 5:29.
2. Love manifest in obedience. John 14:15, 21.
3. Growing in grace. 2 Peter 3:18.

Key Words:

1. Mercy. The various words used in the originals have the connotations of "bowels," "pity," "kindness," "compassion," "propitious," "loving kindness," "beneficence," "to be gracious," "tender."

2. Perfection. Our English words *perfect, perfection,* etc., are used in the Bible as a translation of numerous words in the originals with variant meanings, such as "with understanding," "complete," "to be prepared," "integrity," "finished, whole." In the Greek we have the meanings of "accurately," "diligently," "fitted," "to fill or make full," "completed," "to make an end of," "to bring to a conclusion."

THE LESSON

Introduction

Except for the eternal stability of God's law there would have been no need of divine grace nor of grace's sacrificial gift, Jesus Christ, our Lord. "This was why Jesus came as our Redeemer. It was His mission, by making men partakers of the divine nature, to bring them into harmony with the principles of the law of heaven. When we forsake our sins, and receive Christ as our Saviour, the law is exalted. The apostle Paul asks, 'Do we then make void the law through faith? God forbid; yea, we establish the law.' [Rom. 3:31.]"—*Thoughts From the Mount of Blessing,* page 80. Through the miracle of the new birth the sinful nature dies, and through sanctification the believer becomes a partaker of the divine nature. The guidance of the word of God and the ministry of the divine Spirit guarantee the victory of faith.

Grace Manifests God's Love

1. How did God reveal His attribute of grace to Moses? Ex. 34:5, 6.

2. Through whose mutual co-operation is grace extended? 1 Cor. 1:3, 4.

NOTE.—"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus."—*Steps to Christ,* page 72.

3. How generous is this priceless gift? Eph. 4:7.

NOTE.—"All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised."—*Christ's Object Lessons,* page 149.

Grace Justifies the Sinner

4. By whose spirit are sinners actuated? Eph. 2:1, 2.

NOTE.—"Christ saw humanity, through the working of the mighty growth of sin, possessed by the prince of the power of the air and putting forth gigantic strength in exploits of evil. He saw also that a mightier power was to meet and conquer Satan. 'Now is the judgment of this world,' He said, 'now shall the prince of this world be cast out.' John 12:31. He saw that if human beings believed on Him, they would be given power against the host of fallen

angels, whose name is legion. Christ strengthened His soul with the thought that, by the wonderful sacrifice which He was about to make, the prince of this world was to be cast out and men and women placed where, through the grace of God, they could regain what they had lost." —*Testimonies,* vol. 9, pp. 21, 22.

5. What standard of holiness convicts the sinner? Rom. 7:7, 12, 13.

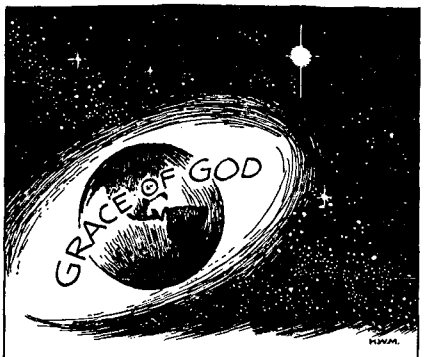
NOTE.—"The first step in reconciliation to God, is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is the knowledge of sin.' In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a 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. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains 'remission of sins that are past,' and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, 'Abba, Father!' "—*The Great Controversy,* pages 467, 468.

6. Under the covenant of grace what is man's relation to the law of God? Heb. 10:16, 17.

NOTE.—"He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . . The Scripture says, 'This is the love of God, that we



"IN THE MATCHLESS GIFT OF HIS SON, GOD HAS ENCIRCLED THE WHOLE WORLD WITH AN ATMOSPHERE OF GRACE."

keep His commandments.' 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.' Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience."—*Steps to Christ,* pages 65, 66.

7. What does grace do for the repentant sinner? Rom. 3:24, 25.

NOTE.—"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers,* page 456.

Webster's definition of justification is: "A being accepted by or made acceptable to God, as righteous or worthy of salvation."

Grace Restores to a New Life

8. How does God's grace ensure salvation from sin? Heb. 2:9.

NOTE.—"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The

broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*Patriarchs and Prophets,* page 63.

9. How does the repentant sinner share in Christ's death? Rom. 6:1-4.

NOTE.—"The work of redemption involves consequences of which it is difficult for man to have any conception. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is 'the justifier of him which believeth in Jesus.' And 'whom He justified, them He also glorified.' Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."—*Christ's Object Lessons,* pages 162, 163.

10. What transformation is wrought through justification? Rom. 5:1-5.

NOTE.—"The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: 'Being *justified by faith,* we have peace with God through our Lord Jesus Christ.' 'Do we then make void the law through faith? God forbid; yea, we establish the law.' 'For what the law could not do, in that it was weak through the flesh,'—it could not justify man, because in his sinful nature he could not keep the law,—'God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that *the righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit.' "—*Patriarchs and Prophets,* page 373.

Grace Grows to Perfection

11. Why did God desire heart service from the children of Israel? Deut. 5:29.

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

12. How will the love of Christ in the heart be revealed? John 14:15, 21; Rom. 13:8-10.

NOTE.—"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness;' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—*Thoughts From the Mount of Blessing,* page 34.

13. How is the believer to grow up to the pattern of Christian perfection? 2 Peter 3:18; 1 Peter 5:10.

NOTE.—"It is our duty to receive His word, which is plain on every point essential to the salvation of the soul, and practice its principles in our life, teaching them to others both by precept and example. Thus it will be evident to the world that we have a connection with God and implicit confidence in His word. A life of godliness, a daily example of integrity, meekness, and unselfish love, will be a living exemplification of the teaching of God's word, and it will be an argument in favor of the Bible which few will be able to resist."—*Testimonies,* vol. 5, p. 706.

THE IMPORTANCE OF SABBATH-SCHOOL GIVING

HOW fitting it is that the missions feature should be a prominent part of every Sabbath-school session, and that each member in each division should be encouraged to bring a liberal offering as he enters the house of God on Sabbath morning. The Sabbath school is the church at study. The subject is the love of God, who made the supreme gift of His Son for the salvation of men. This is the one grand theme of the Bible. The human agents seeking the lost are those men and women who have themselves believed and who long to give their all in order to be channels of that divine blessing which has brought them eternal life.

So, regularly every week in the year, and in every division of the Sabbath school, the mission appeal is given. The marvelous results of our past liberality are revealed in the thrilling reports from the fields beyond. We are reminded, too, of the lands of earth where the message of present truth is still unknown. May we continue to give of our abundance in these closing days of opportunity.

The foreign missions program of the church largely depends upon the offerings received in the Sabbath school. These gifts have been a rich and unfailing source of supply for the world-wide harvest field. But the task is not yet done. The calls for more workers and more facilities continue to multiply. Some overseas fields have been obliged to reduce their staff of laborers for want of sufficient funds to meet the rapidly increasing costs that have overtaken them. We must by all means see to it that this condition is temporary and soon remedied. Every Sabbath-school member is under the most solemn obligation to make sure that he is doing his full part in bringing bountiful gifts to the treasury of heaven, and thus having a share in hastening the Lord's return.

Redemption

MEMORY VERSE: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

STUDY HELP: "The Desire of Ages," chapter 1.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. The Sinner a Hopeless Captive

1. All guilty in the sight of God. Rom. 3:23.
2. Guilt in one transgression. James 2:10, 11.
3. The sinner delivered into Satan's hands. John 8:34, 44.
4. He cannot pay his own ransom. Ps. 49:6-8.

III. God's Intervention

1. Redeemed by the blood of Christ. 1 Peter 1:18, 19.
2. God sent His Son. Gal. 4:4, 5.
3. Sin condemned in the flesh. Rom. 8:3; 2 Cor. 5:21.

IV. Complete Redemption

1. In Christ. 1 Cor. 1:30.
2. From all iniquity and power of sin. Titus 2:14.
3. The redeemed must glorify God in body and soul. 1 Cor. 6:20; 7:23.
4. Final fulfillment of redemption. Eph. 4:30.
5. Reason for praise. Eph. 1:6, 7.

Key Words:

1. Guilt. In the originals, as in our English word, the general idea of culpability is represented, together with the following: "wicked," "under justice," "indebted," "held in," "subject to."

2. Captive, Captivity. These words in the originals usually carry the idea of "removal," "exile." The means by which this is accomplished is sometimes indicated, such as "to take by the spear," "to catch alive."

3. Redeem, Redemption. Our English word *redeem,* meaning "to buy back," as used in the Bible stands for the usual Hebrew words meaning "to free," with the accompanying idea of "avenging," or "repaying." Some words also have the ideas expressed by "separation," "to break off," "rend," "deliver," "to acquire." Likewise, in the Greek, "to loose by a price," "to acquire at the forum," "a loosing."

THE LESSON

Introduction

"We shall understand God's compassion just in proportion as we appreciate His sacrifice for us. As we search the word of God in humility of heart, the grand theme of redemption will open to our research." —*Christ's Object Lessons,* page 129.

The Sinner a Hopeless Captive

1. How many are guilty of sin? Rom. 3:23.

2. How many commandments must be transgressed before one is found guilty in the sight of God? James 2:10, 11.

NOTE.—"From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends 'in one point,' manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all.' [James 2:10.]"—*The Great Controversy,* page 582.

3. To what class does one belong who subjects himself to sin? Whose son does he become? John 8:34, 44. Compare Rom. 6:16.

4. What can be said of human effort in effecting the sinner's deliverance? Ps. 49:6-8. Compare Ezek. 7:19; Jer. 13:23.

NOTE.—Man, created in the image of God, disobeyed and became a sinner. He cannot cease being a sinner through his own power.

"As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?"—*Education,* page 29.

God's Intervention

5. What price did God pay for our ransom? 1 Peter 1:18, 19. Compare 1 Tim. 2:5, 6.

NOTE.—"All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property."—*Christ's Object Lessons,* page 326.

6. What means did God provide in order to redeem man? Gal. 4:4, 5.

NOTE.—"If I [Christ] become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home."—*The Desire of Ages,* page 625.

7. What condition did Christ accept that sin in the flesh might be condemned? Rom. 8:3; 2 Cor. 5:21.

NOTE.—"Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made 'in the likeness of sinful flesh,' that He might reach the fallen race, and lift them up."—*Patriarchs and Prophets,* page 330.

THE BANK OF HEAVEN WAS EMPTIED TO REDEEM MAN AT AN INFINITE PRICE.

Complete Redemption

8. What has Christ been made for us? 1 Cor. 1:30.

NOTE.—Christ has atoned for the sins of men—that is, He has borne in their stead the punishment they deserved.

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

9. From what has Christ redeemed us?

ANSWER: *a.* From the curse of the law. Gal. 3:13.

b. From all iniquity. Titus 2:14.

c. From sin. Rom. 6:18, 22.

d. From this present evil world. Gal. 1:4.

e. From our vain conversation received by tradition from our fathers. 1 Peter 1:18, last part.

NOTE.—"The work of redemption involves consequences of which it is difficult for man to have any conception. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation."—*Christ's Object Lessons,* pages 162, 163.

10. What will one do who realizes the price of his redemption? 1 Cor. 6:20; 7:23.

NOTE.—"All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day."—*Christ's Object Lessons,* page 326.

11. When will redemption be completely achieved? Eph. 4:30. Compare Phil. 3:20, 21.

NOTE.—"Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

"But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law."—*The Desire of Ages,* page 764.

12. What ground for praise is thus established? Eph. 1:6, 7. Compare Col. 1:12-14.

The Atonement

MEMORY VERSE: "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5:2.

STUDY HELP: "The Desire of Ages," chapter 78.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. God's Abhorrence of Sin

1. Sin separates man from God. Isa. 59:1, 2.
2. God initiates reconciliation. 2 Cor. 5:19.
3. His Son is the instrument. 2 Cor. 5:21.
4. The iniquities of the world fall on Jesus. Isa. 53:4-6.

III. The Sacrificial System

1. The atonement taught in the Old Testament. Ex. 30:10.
2. The blood of animals not sufficient to eradicate sin. Micah 6:6, 7; Heb. 10:4-9.

IV. The True Sacrifice

1. Christ's sacrifice atones for sin. Heb. 10:10-12.
2. Christ gave Himself. Eph. 5:2.
3. "The Lamb of God, which taketh away the sin of the world." John 1:29, 36.
4. He is expiatory victim for sins of entire world. 1 John 2:2.
5. Blessings of forgiveness. Rom. 4:6-8.
6. The song of the redeemed. Rev. 5:9.

Key Words:

1. Atonement. In the original Hebrew this word has the one idea of "covering." In its sole appearance in the New Testament (Rom. 5:11), the Greek word means "reconciliation."

2. Sacrifice. In nearly every reference where our English Bible uses the word *sacrifice,* the original Hebrew and Greek use words indicating "a slaughtered animal." A few references indicate a "festival," and a few "an offering" or "present."

THE LESSON

Introduction

"The fact of sin is a universal consciousness which does not have to be proved. Everyone is painfully conscious that he knows better than he does, and this knowledge produces the sense of guilt from which all men seek to escape."—J. E. Conant, D.D., *The Sheer Logic of Atonement by Substitution,* pages 5, 6.

"Upon Christ as our substitute and surety was laid the iniquity of us all."—*The Desire of Ages,* page 753.

God's Abhorrence of Sin

1. What has caused man's separation from God? Isa. 59:1, 2.

2. Who initiated and effected the reconciliation? 2 Cor. 5:19.

3. How did God treat His Son because of sin? Why? 2 Cor. 5:21.

NOTE.—"I appeal to all who profess to believe the truth, to consider the character and life of the Son of God. He is our example. His life was marked with disinterested benevolence. He was ever touched with human woe. He went about doing good. There was not one selfish act in all his life. His love for the fallen race, His desire to save them, was so great that He took upon Himself the wrath of His Father, and consented to suffer the penalty of that transgression which plunged guilty man in degradation. He bore the sins of man in His own body. 'He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' "—*Testimonies,* vol. 1, p. 482.

4. In what language did the prophet Isaiah foretell Christ's sufferings? Isa. 53:4-6.

NOTE.—Let us emphasize a few expressions used by the prophet Isaiah to paint the picture of the atonement through the Messiah's sufferings: "*Smitten* of God, and *afflicted*. . . . Wounded for our transgressions, . . . bruised for *our* iniquities: the *chastisement* of *our* peace was upon Him. . . . And the Lord hath laid on Him the *iniquity* of us all." (Italics supplied.)

"While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its

WE CAN COME BOLDLY TO THE THRONE OF GRACE, FOR CHRIST IS OUR HIGH PRIEST.

curse, yielded up His life as a sacrifice, that men might not eternally die."—*The Desire of Ages,* page 484.

The Sacrificial System

5. How is the atonement doctrine taught by the sacrificial system? Ex. 30:10. Compare Lev. 16:15-17.

NOTE.—"They [Cain and Abel] were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God."—*Patriarchs and Prophets,* page 71.

6. Was it possible for the blood of goats and bulls to take away sin? Micah 6:6, 7; Heb. 10:4-9.

NOTE.—"In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour; and thus it was with the entire ritual of the sanctuary

services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was 'a figure for the time then present,' in which were offered both gifts and sacrifices; its two holy places were 'patterns of things in the heavens;' for Christ, our great High Priest, is today 'a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' "—*Prophets and Kings,* pages 684, 685.

The True Sacrifice

7. By what single sacrifice are we sanctified and our sins expiated? Heb. 10:10-12.

8. How far did Jesus go in His love for us? Eph. 5:2.

9. With what words did John the Baptist present Jesus? John 1:29, 36.

NOTE.—"John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.' "—*The Desire of Ages,* page 112.

10. In reality what is Christ for us? 1 John 2:2; 4:10.

NOTE.—"The word 'propitiation' means God's propitious action of covering sin by means of a sacrifice. . . . Jesus is our propitiation by virtue of His holy being, His life of surrender and obedience, even unto His death on the cross."—Translation from Louis Bonnet, *Le Nouveau Testament expliqué,* vol. 4, p. 255.

11. What is said of him whose iniquities are forgiven? Rom. 4:6-8. Compare Ps. 32:1.

12. What will be the central theme of the song of the redeemed? Rev. 5:9.

Lesson 9, for August 27, 1955

Calling and Election

MEMORY VERSE: "Make your calling and election sure." 2 Peter 1:10.

STUDY HELP: "Patriarchs and Prophets," chapter 5.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Scope and Conditions of Election

1. God calls us all to repentance and salvation. Acts 17:30.
2. Distinction between "called" and "elected." Matt. 22:14.
3. The governing factor in God's call. Rom. 8:28.

III. God's Eternal Purpose

1. The plan of election drawn up before the foundation of the world. Eph. 1:4; 3:11.
2. God foresees who will answer His call. Rom. 8:29, 30.
3. God's foreknowledge. 1 Peter 1:2.
4. God's purpose for us. Eph. 1:5.

IV. God's Foreknowledge and Man's Choice

1. Divine foreknowledge does not annul individual liberty. Deut. 30:19.
2. Called according to grace, not works. 2 Tim. 1:9.
3. The election does not take personal merit into account. Rom. 9:11.
4. The elect must confirm their calling and election. 2 Peter 1:10.
5. When Christ returns, He will assemble the elect. Matt. 24:31.

Key Words:

1. Call, Calling. In Hebrew we have the following thoughts expressed: "to say," "to cause to come," "to cry as for help," "to cry," "to put or place," "to cause to hear." And in the Greek we have the following: "to say," "to speak," "to name," "to lay out in order," "to sound (*phoneo*)" "invited," as in Matthew 22:14, "to address publicly."

2. Elect, Election. Both in the Hebrew and in the Greek the idea expressed is "chosen," "choice." God's elect are His chosen ones.

3. Foreknowledge. This is a New Testament term from the Greek, *prognosis,* "a knowing beforehand." Note our medical term, *prognosis.*

THE LESSON

Introduction

"There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement, will have an entrance into the kingdom of glory."—*Patriarchs and Prophets,* page 207.

"Man is elected to work out his own salvation with fear and trembling. He is elected to put on the armor, to fight the good fight of faith. He is elected to use the means God has placed within his reach to war against every unholy lust, while Satan is playing the game of life for his soul. He is elected to watch unto prayer, to search the Scriptures, and to avoid entering into temptation. He is elected to have faith continually. He is elected to be obedient to every word that proceedeth out of the mouth of God, that he may be, not a hearer only, but a doer of the word. This is Bible election."—*Testimonies to Ministers,* page 454.

Scope and Conditions of Election

1. How many are invited to salvation through repentance? Acts 17:30.

2. How many accept the call? Matt. 22:14. Compare verses 3-8.

NOTE.—"God gives the call with the hope that all who hear it will be saved. But neither the call nor its acceptance suffices

for that. . . . In addition, an act of sovereign grace is required. However, this act is not merely arbitrary. God possesses the secret to harmonize it with human freedom; so that in the end, those who are rejected must blame themselves, and the saved obtain their salvation purely through the grace of God."—Translation from Louis Bonnet, *Le Nouveau Testament expliqué,* vol. 1, p. 223.

3. What governs God's call to us? Rom. 8:28.

God's Eternal Purpose

4. When did God form His plan of election? Eph. 1:4; 3:11. Compare 2 Thess. 2:13.

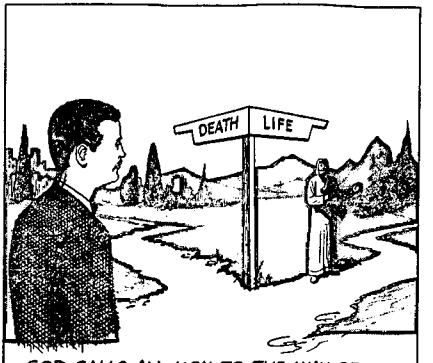
5. What progressive steps does Paul mention in the working out of God's purpose? Rom. 8:29, 30.

NOTE.—Paul here constructs a stairway to heaven, beginning with God's foreknowledge and ending with man's glorification. There may be perplexities connected with some of the steps outlined, but there is absolute certainty in God's purpose to redeem the faithful. "In all that happens [He] is carrying out His own fixed purpose." Eph. 1:11, *The Twentieth Century New Testament.*

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him." —*The Desire of Ages,* pages 224, 225.

6. In what words does Peter refer to the elect? 1 Peter 1:2.

NOTE.—The apostle deals with *election* in three phases, related to the three Persons of the Godhead. (1) Its *origin*—"according to the foreknowledge of God," not as an afterthought, but in the execution of



GOD CALLS ALL MEN TO THE WAY OF LIFE; BUT EACH ONE CHOOSES THE WAY HE DESIRES TO GO.

His predetermined plan; (2) The *means*—"through sanctification of the Spirit," a phrase used also in 2 Thessalonians 2:13; (3) The *end*—"obedience and sprinkling of the blood of Jesus Christ."

7. What has God purposed to do for us through Christ? Eph. 1:5.

NOTE.—"From eternity, moved only by pity for our lost state and not at all by any foreseen good in us, . . . God resolved to save, not all men promiscuously, but only those who should believe the gospel. This doctrine is a restatement of the fundamental doctrine of salvation through faith, from the point of a view of the eternal forethought of God. Whatever God does in time, He purposed from eternity."—Agar Beet, *Epistle to the Romans,* page 280.

God's Foreknowledge and Man's Choice

8. How do we know that God's foresight does not efface individual freedom of choice? Deut. 30:19.

NOTE.—Imagine two men walking together along a road. Soon they encounter a fork in the road. One turns left, the

other turns right. Did God foresee which path each of these men would follow? The answer is undeniably Yes. Nevertheless, each was absolutely free to make his own choice. So it is with the elect. They are perfectly free to do right or wrong; but God foresees the choice they will make, and so He has predestined to life eternal those who would choose the right way and accept salvation through Jesus Christ. Rom. 8:28.

9. According to what are we called with a holy calling? 2 Tim. 1:9.

10. What shows that election is not made according to works? Rom. 9:11.

11. What is necessary on our part to ensure our salvation? 2 Peter 1:10.

12. Who will be gathered when Jesus returns in glory? Matt. 24:31.

NOTE.—"In the time of trial before us God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.' Isaiah 26:20. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered."—*Testimonies,* vol. 6, p. 404.

Lesson 10, for September 3, 1955

Justification

MEMORY VERSE: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19.

STUDY HELP: "Steps to Christ," pages 64-69.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Sinner Not Justified by Works

1. All are sinners and condemned to die. Rom. 5:12.
2. None justified through works. Rom. 3:20.
3. Whosoever tries to be justified by law falls from grace. Gal. 2:21; 5:4.
4. Christ came to save sinners. 1 Tim. 1:15.

III. God's Gracious Gift

1. Only means of salvation. Eph. 2:8, 10; Acts 4:12.
2. Faith and law. Rom. 3:31.

3. Christ made to be sin for us. 1 Cor. 1:30.
4. This righteousness imputed to all who believe. Rom. 3:20-22.
5. Definitions of justification. Rom. 5:16-19.

IV. God's Unchanging Plan

1. In Old Testament. Isa. 53:11; Hab. 2:4.
2. In New Testament. Rom. 1:17; 9:30.
3. Outworking of this plan in the life. Rom. 5:1, 2; 8:4.

Key Words:

1. Just, Justification. Interesting connotations of these words in the original are: "right," "upright," "straight," "righteous," "finished," "perfect," "whole," "according to justice," "judgment," "judicial sentence," "declaration of right," "to become right," "to make right," "to declare right."

2. Impute. Our English word *impute,* meaning "to ascribe," "to credit," "to charge," is essentially the same thought as expressed in the original Hebrew and Greek words which mean "to think, devise, reckon," "to put, place, set," "to count," "reckon," "to bring into account."

3. Establish. In the original, this word carries the ideas of "to strengthen," "to harden," "to set up," "to lay a foundation," "to prepare," "to cause to stand," "to confirm," "to make stable," "to become strong," "to make straight."

THE LESSON

Introduction

"Because sin holds man in its grasp, he cannot be justified by the works of the law. The law offers death instead of justification. Only those who claim Christ's redeeming power by faith can be justified before God. God does not hold him responsible for his sins. He forgives him, and removes from him the punishment he has deserved. This is the *negative* element of *justification.* Rom. 4:5-8; Gal. 3:11; 2 Cor. 5:19. God counts the believer's faith as righteousness. He sees the sinner only through Jesus Christ, whose obedience and holiness become to the sinner his possession by faith. This is the *positive element* of justification. Rom. 4:5; Phil. 3:9.

"In other words, justification is an absolutely free gift; all possibility for man's self-exaltation is removed. What justifies man, therefore, are not the works of the law, but only the grace of God manifested in Jesus Christ."—Translation from F. Bonifas, *Essai sur l'unité de l'enseignement apostolique,* page 115.

Sinner Not Justified by Works

1. What brought death, and why must everyone endure it? Rom. 5:12.

2. Why is it impossible for the sinner to be justified before God by his own works? Rom. 3:20. Compare Gal. 2:16.

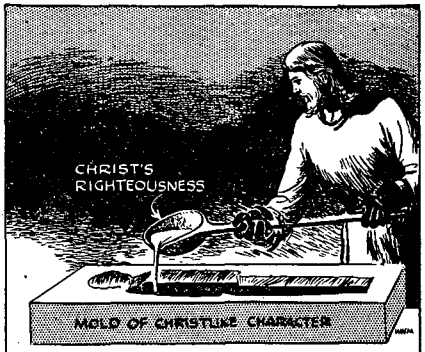
3. What happens when a person tries to be justified by the law? Gal. 2:21; 5:4.

NOTE.—"Everyone who seeks righteousness without Christ, either by works, merits, satisfactions, afflictions, or by the law, rejects the grace of God, and despises the death of Christ."—Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians,* a new abridged translation by Theodore Graebner, D.D., page 85.

4. What faithful saying is worthy of acceptance by all? 1 Tim. 1:15.

God's Gracious Gift

5. What, then, is the sole means by which salvation can be obtained? Eph. 2:8, 10; Acts 4:12; Rom. 3:24.



WE WILL NEVER FILL THE PATTERN OURSELVES. CHRIST COMPLETES OUR CHARACTER WITH HIS PERFECT LIFE.

6. What is the relation of faith to the law? Rom. 3:31.

NOTE.—"The gospel of salvation by faith comes far from annihilating the law—rather it establishes it more firmly. Christ's perfect obedience and especially His atoning sacrifice are an obvious sanction of the law's inviolable holiness."—Translation from Louis Bonnet, *Le Nouveau Testament expliqué,* vol. 3, p. 56.

7. What was Jesus made for us? 1 Cor. 1:30.

NOTE.—"This righteousness which God imputes to us is an act of divine grace. God erases our rightfully deserved condemnation and places us, as believers, before Him in the position of being righteous. Such an act was made possible through the death and resurrection of Jesus Christ."—Translation from F. Godet, *Commentaire sur la prèmiere épitre aux corinthiens,* vol. 1, p. 109.

8. To whom are justification and righteousness given? Rom. 3:20-22.

NOTE.—"We have no righteousness of our own with which to meet the claims of the law of God. But 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.

9. How does Paul contrast the power of sin and death with the power of imputed righteousness? Rom. 5:16-19.

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

God's Unchanging Plan

10. In what terms do writers in the Old Testament refer to the divine plan of salvation? Isa. 53:11; Hab. 2:4.

11. How is justification by grace expressed in the New Testament? Rom. 1:17; 9:30.

NOTE.—"The Lord can do nothing toward the recovery of man until, convinced of his own weakness, . . . he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow."—*The Desire of Ages,* page 300.

12. What are the effects of justification on the person who sincerely accepts it by faith?

ANSWER: *a*. Peace. Rom. 5:1, 2.

b. He produces good works. Eph. 2:10.

c. The law is fulfilled in him. Rom. 8:4, first part.

d. He walks not after the flesh, but the Spirit. Rom. 8:4, last part.

NOTE.—"If God Himself had not re-established harmony between the Creator and the creature, the latter could never have recovered his supreme possession, peace. For peace can only fill the heart when God declares it justified by faith through the Saviour's sacrifice in behalf of our sins. In other words, peace is born of grace, the assurance of forgiveness, and reconciliation with God."—Translation from *Le Nouveau Testament expliqué,* vol. 3, p. 62.

Lesson 11, for September 10, 1955

Regeneration

MEMORY VERSE: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

STUDY HELP: "Steps to Christ," chapter, "Growing Up Into Christ."

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. God's Plan for Humanity

1. Humanity is composed of "the children of God" and "the children of the devil." 1 John 3:10.
2. God wants to deliver man from the powers of darkness. Col. 1:12, 13.
3. Sinners to be reborn sons of God. John 1:12, 13.

III. Adoption Into Family of God

1. Predestined to adoption. Eph. 1:5.
2. Partakers of divine nature. 2 Peter 1:4.
3. Born again. John 3:3-8.
4. Of incorruptible seed. 1 Peter 1:23.
5. Washing of regeneration. Titus 3:5.
6. Baptism symbolizes break with past. Rom. 6:3-11.

IV. The New Creation

1. A new creature in Christ. 2 Cor. 5:17.
2. Walk worthy of your calling. Eph. 4:1.
3. Victory over sin. 1 John 3:9; 5:18.

Key Words:

1. Regeneration. Both in the English and in the original Greek where the word is used only twice in the New Testament (Matt. 19:28 and Titus 3:5) it means "re-creation."

2. Adoption. This, too, is a New Testament word and means in the original, "placing as a son."

3. Power. This is a frequently used word in the Bible with various suggestive meanings in the original, such as "might," "strength," "arm," "hand," "force," "valor," "rule," "hardness," "ability," "privilege," "authority," "to be a prince," "energy," "robust." The Greek word *dunamis,* meaning "power," appears in modified form in our words *dynamic* and *dynamite.*

Introduction

"Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. . . . The loveliness of the character of Christ will be seen in His followers."—*Steps to Christ,* pages 62-64.

God's Plan for Humanity

1. Into how many classes is humanity divided? 1 John 3:10. Compare Matt. 13:38.

2. What hope is possible for those chained by the power of darkness? Col. 1:12, 13. Compare Luke 8:26-35.

NOTE.—"Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ's word of power."—*The Desire of Ages,* page 320.

3. What does God do for those who receive Him? John 1:12, 13.

NOTE.—"This power [to become the sons of God] is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ."—*Christ's Object Lessons,* page 314.

"He gives to all who receive Him, power to become the sons of God. Regeneration is the only path by which we can enter the city of God. It is narrow, and the gate by which we enter is strait; but along it we are to lead men and women and children, teaching them that, in order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evilspeaking, must be put away. The new life, which makes men and women Christlike, is to be lived."—*Testimonies,* vol. 9, p. 23.

Adoption Into Family of God

4. To what great privilege are the righteous predestined? Eph. 1:5. Compare Rom. 8:15.

NOTE.—"The *spirit of adoption* is the real name for the spirit of life. While assuring us that He loves us tenderly as His beloved children, God fills us with a horror of sin and with the indomitable will to have no other aim in life than to please our Heavenly Father."—Translation from Ch. Rochedieu, *Les trésors du Nouveau Testament,* page 255.

5. Of what nature does God desire us to partake? 2 Peter 1:4.

NOTE.—"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. . . . Through the Spirit the believer becomes a partaker of the divine nature."—*The Desire of Ages,* page 671.

6. To what did Jesus compare this marvelous transformation? John 3: 3-8.

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

7. How does the apostle Peter refer to this transformation? 1 Peter 1:23.

NOTE.—"A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, 'the word of God, which liveth and abideth forever,' is communicated to men."—*Christ's Object Lessons,* page 38.

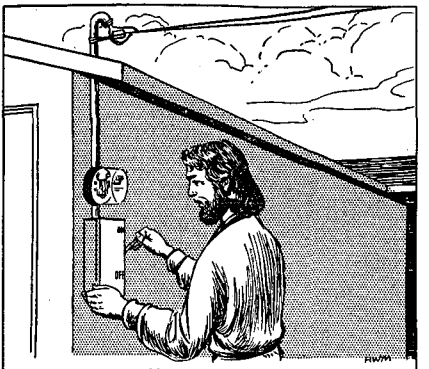
8. What expression describes this experience? Titus 3:5. Compare 1 Peter 3:21.

9. Of what is true baptism a symbol? Rom. 6:3-11.

ANSWER: *a.* Crucifixion with Christ.
b. Death of the old nature.
c. Resurrection with Christ to a new life.

The New Creation

10. What does man become in Christ? 2 Cor. 5:17. Compare Gal. 2:20.



OUR LIVES ARE DARK UNTIL THE POWER FROM HEAVEN'S POWER LINE FLOWS INTO THE LIFE.

NOTE.—"In dying as an expiatory victim for our sins, Christ makes it possible for sin to die out in us; He frees us from the slavery of sin and lets us partake of His divine nature."—Translation from *Les trésors du Nouveau Testament,* page 323.

"With a new heart everything takes on a different aspect. A new light allows us to view sin in all its hideousness, and life in its immensity, with all its possibilities and responsibilities. . . . We become in effect an entirely new creation, with new light, new life, and new love—such is true regeneration which, in fact, simply causes us to become ourselves again. We discover our true self."—*Ibid.,* p. 308.

11. How do God's children prove the reality of the change wrought within them? Eph. 4:1. Compare Col. 1:10; 1 Thess. 2:12.

NOTE.—"This is a call to glorify God here on earth—to demonstrate what the grace of God can accomplish in a heart which is fully surrendered."—Translation from *Les trésors du Nouveau Testament,* page 377.

"Is there something more encouraging than the thought that God can be pleased with our course of action? He rejoices in the fruits that we bear, the progress we make, the patience, submission, and calmness with which we bear trials, sorrow, sufferings, and life's disappointments."—*Ibid.,* p. 356.

12. What gives God's children the power of complete victory over sin? 1 John 3:9; 5:18.

NOTE.—"He cannot willingly sin or take delight in sinning; on the contrary, he detests sin, because he has partaken of the divine nature."—Translation from *Les trésors du Nouveau Testament,* page 470.

Lesson 12, for September 17, 1955

Sanctification

MEMORY VERSE: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

STUDY HELP: "Christ's Object Lessons," chapter, "To Meet the Bridegroom.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Introduction; Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Help assignment.
Friday: Review the entire lesson.

Lesson Outline:

I. Introduction

II. Called to Holiness

1. "Be ye holy; for I am holy." 1 Peter 1:15, 16.
2. Ideal set forth in the Old Testament. Lev. 11:44, 45.
3. Reiterated in the New Testament. Matt. 5:48.
4. Holiness is a prerequisite of seeing the Lord. Heb. 12:14.
5. "Woe is me! for I am undone." Isa. 6:1-7.

III. God's Will for Man

1. What God wills. 1 Thess. 4:3, first part.
2. Perfecting holiness. 2 Cor. 7:1.

IV. The Powers and Examples of Sanctification

1. Powers: *a.* God. 1 Thess. 5:23.
   b. Jesus Christ. 1 Cor. 1:30.
   c. The Holy Spirit. 1 Peter 1:2.
   d. The word. John 17:17.
   e. Trials. James 1:2-4; Heb. 12:6-11.
   f. The church. Eph. 4:11, 13.
2. Examples: *a.* Jesus. Phil. 2:5; Heb. 12:2.
   b. Paul. Phil. 3:17.
   c. The great cloud of witnesses. Heb. 12:1; 11:39, 40.

V. Complete Sanctification

1. Spirit, soul, and body. 1 Thess. 5:23.
2. Established in holiness. 1 Thess. 3:12, 13.
3. With fear and trembling we must work for our salvation. Phil. 2:12, 13.

Key Words:

1. Sanctify, Sanctification. The Hebrew and Greek words translated *sanctify* mean "to separate," "to set apart." A sanctuary is a place set apart.

2. Holy, Holiness. In the majority of references, both in the Old and the New Testaments, our English words *holy* and *holiness* mean "separation," "a setting apart." A few other meanings appear, such as "reverence," "kindness," "becoming to a priest," "gracious."

3. Will. In the originals, words translated *will* have the meaning of "desire," "wish," "thought," "good pleasure," "counsel," "purpose," "mind, judgment, decision," "to have delight in," "from his heart," "liberal," "to think well of," "volition."

THE LESSON

Introduction

Sanctification can be compared to a ladder with its many steps leading from the earth up to heaven. But there exists only one such ladder, and one must find out where it begins before attempting the ascent. The paths that lead to it are: God's call, repentance, conversion, justification, and regeneration, or new birth.

Whereas justification is instantaneous, sanctification is the work of a lifetime.

"True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares, 'This is the will of God, even your sanctification.' And he prays, 'The very God of peace sanctify you wholly.' The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for His disciples, 'Sanctify them through Thy truth: Thy word is truth.' And Paul teaches that believers are to be 'sanctified by the Holy Ghost.' "—*The Great Controversy,* page 469.

Called to Holiness

1. What is the logical consequence of God's call to us? 1 Peter 1:15, 16.

2. How is God's purpose for man's holiness expressed in the Old Testament? Lev. 11:44, 45. Compare chapters 19:2; 20:7.

3. In what words did Christ reiterate this ideal in the New Testament? Matt. 5:48.

4. What condition must be fulfilled before one can see the Lord? Heb. 12:14.

5. What impression did the vision of God's holiness leave on the prophet Isaiah? What were the results? Isa. 6:1-7.

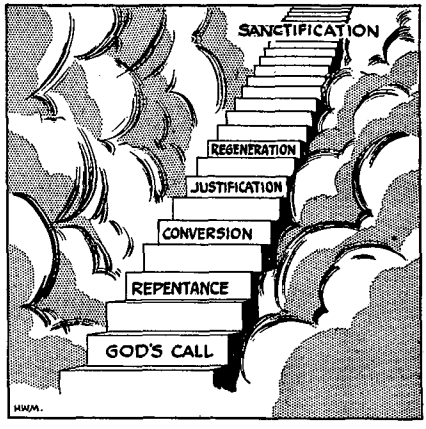
God's Will for Man

6. How is God's will toward us summarized? 1 Thess. 4:3, first part.

NOTE.—" 'For this is the will of God' because He loves us and desires to see us happy. Compare Rom. 12:2; Eph. 5:10-17. It is God's will that we escape a most horrible enemy—one who would gladly pollute, enslave, and finally destroy those who yield themselves to him. God wants us to be masters of ourselves—free and strong; God wants us to learn to resist covetousness, to discipline our minds and bodies. It is God's will that we be men and women of victory."—Translation from Ch. Rochedieu, *Les trésors du Nouveau Testament,* page 368.

7. Through what means may sanctification and holiness be perfected? 2 Cor. 7:1. Compare Eph. 5:26.

The Powers and Examples of Sanctification



8. What are the six great means used for the sanctification of believers?

ANSWER: *a. God.* 1 Thess. 5:23.
b. Jesus Christ. 1 Cor. 1:30.
c. The Holy Spirit. 1 Peter 1:2.
d. The word. John 17:17.
e. Trials. James 1:2-4; Heb. 12:6-11.
f. The church. Eph. 4:11-13.

9. Who are the great examples we must never lose sight of?

ANSWER: *a.* Jesus. Phil. 2:5; Heb. 12:2.
b. The apostle Paul. Phil. 3:17. Compare 1 Cor. 4:16; 11:1.
c. Great cloud of witnesses. Heb. 12:1; 11:39, 40.

Complete Sanctification

10. How much of our being must be sanctified? 1 Thess. 5:23.

11. What will abound in our hearts if we are established in holiness? 1 Thess. 3:12, 13.

NOTE.—"Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons,* page 360.

"It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval."—*Ibid.,* p. 361.

12. In what spirit must we work out our salvation? Phil. 2:12, 13.

NOTE.—"What we shall be in heaven is the reflection of what we are now in character and holy service."—*Christ's Object Lessons,* page 361.

FOREIGN-LANGUAGE SABBATH-SCHOOL LESSON QUARTERLIES

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The Restoration of All Things

MEMORY VERSE: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22.

STUDY HELPS: "Education," chapter, "The School of the Hereafter;" "Prophets and Kings," Chapter 60; "The Great Controversy," chapter 42.

DAILY STUDY ASSIGNMENT

Sabbath afternoon: Following the outline, survey the entire lesson.
Sunday: Questions 1-3.
Monday: Questions 4-6.
Tuesday: Questions 7-9.
Wednesday: Questions 10-12.
Thursday: Read Study Helps assignments.
Friday: Review the entire lesson.

Lesson Outline:

I. Christ's Promise and Supplications

1. Jesus' comforting promise. John 14:1-3.
2. Jesus prays to be glorified with His former glory. John 17:5.
3. He wants His disciples to be with Him. John 17:24.

II. Waiting in Hope

1. The hope of God's elect realized when Christ returns. 1 Peter 1:2-5.
2. Heaven receives Christ "until the times of restitution of all things." Acts 3:19-21.
3. The whole creation awaits deliverance from bondage of corruption. Rom. 8:19-22.

III. All Things New

1. Looking for new heavens and a new earth. 2 Peter 3:13.
2. Promises of a new creation. Isa. 65:17; Rev 21:15.
3. The preparation required. 2 Peter 3:14.
4. Heirs of the kingdom. Rom. 8:17; James 2:5.
5. Translated into the kingdom. Col. 1:12, 13.
6. When Jesus returns, we shall be like Him. 1 John 3:2, 3.

IV. Summary

Key Words:

1. Heir. The Hebrew word translated *heir* means "to possess, occupy, succeed." The Greek word means "one who receives a lot or a portion."

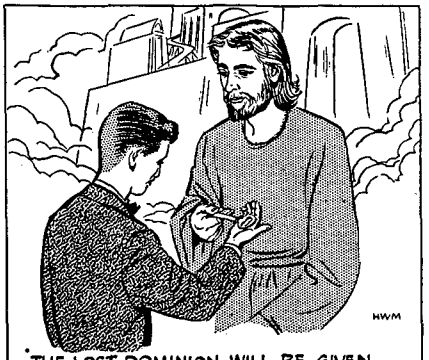
2. Hope. This word is translated from words meaning "confidence," "refuge," "expectation," "waiting."

THE LESSON

Christ's Promise and Supplications

1. What promise did Jesus make His disciples before leaving them? John 14:1-3.

NOTE.—"As Christ's earthly ministry drew to a close, and He realized that He must soon leave His disciples to carry on the work without His personal supervision, He sought to encourage them, and to prepare them for the future."—*The Acts of the Apostles,* page 21.



THE LOST DOMINION WILL BE GIVEN BACK TO MAN AS CHRIST SAYS, "COME, YE BLESSED OF MY FATHER."

2. What special request did Jesus make of His Father? John 17:5.

3. What positive wish did Jesus express? John 17:24.

NOTE.—"'I will.' The last wish of the dying Son is that His brethren, those that the Father has given Him, and those that He will give Him, shall enjoy the rights of sons and appreciate the greatness of the glory that is His very own, that of being the only Son."—Translation from Ch. Rochedieu, *Les trésors du Nouveau Testament,* page 178.

Waiting in Hope

4. When and through whom will the hope of God's elect become a reality? 1 Peter 1:2-5; Micah 4:8.

NOTE.—"'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for 'the redemption of the purchased possession.' The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored."—*The Great Controversy,* page 674.

5. Until what momentous time must heaven receive Jesus? Acts 3: 19-21.

6. Into what state has the earth fallen, and for what is it waiting? Rom. 8:19-22.

NOTE.—"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. 'Of whom a man is overcome, of the same is he brought in bondage.' When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the god of this world.' He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, 'O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.' And the apostle Paul points forward to the 'redemption of the purchased possession.' God created the earth to be the abode of holy, happy beings. The Lord 'formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed."—*Patriarchs and Prophets,* page 67.

All Things New

7. For what does the child of God long? 2 Peter 3:13; Rom. 8:23.

NOTE.—"In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness."—*Prophets and Kings,* page 722.

8. What explicit promise did God make regarding His future kingdom? Isa. 65:17; Rev. 21:15.

NOTE.—"To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!" —*Prophets and Kings,* page 731.

9. While expecting the fulfillment of these promises, what must we do? 2 Peter 3:14.

NOTE.—"It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. 'Today if ye will hear His voice, harden not your hearts.' "—*Testimonies,* vol. 5, pp. 215, 216.

10. What heritage is promised to the believer? Rom. 8:17; James 2:5.

11. What will be the final results of deliverance from sin through the redeeming grace of Jesus Christ? Col. 1:12, 13.

NOTE.—"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.'

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul."—*Prophets and Kings,* pages 730, 731.

12. Before we enter our final home, what miraculous transformation must take place in us? 1 John 3:2, 3; Phil. 3:21, 22.

Summary

During our course of study this quarter, we have examined the plan of salvation in its different aspects: creation; the temptation and fall; sin and its consequences; God's love for man; the gift of His Son Jesus Christ for the redemption of sinners; His incarnation to atone for the sins of man; His victory over sin; pardon granted freely to all who repent and believe; God's grace extended to those who want to live a victorious life; the regenerating power

which is willing to make of God's children new creatures—obedient, equal to Jesus, living a sanctified life in preparation for their final home in heaven where "the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy,* page 678.

THIRTEENTH SABBATH OFFERING

September 24

This quarter the Thirteenth Sabbath Offering overflow again goes to the Far Eastern Division to give help on three specific projects: (1) the Philippine Union College, (2) the West New Guinea school, and (3) medical work in Okinawa.

The buildings of the Philippine Union College, constructed twenty-five years ago, are the same buildings that are in use today, despite the fact that the enrollment has grown from less than 300 to more than 1,150 students. Among the many needs of the college, one of the most urgent is for a house of worship. And it is this need we may help to supply through a portion of the offering overflow.

The West New Guinea Mission is one of the newest missions in the Far Eastern Division. The needs in this field are great, and one of the greatest is for a school where young people can be trained to work for their own people.

Perhaps the name Okinawa was seldom heard before World War II, but now it is known by every schoolboy. Our work is making progress on that island, but there are many needs, the chief of which is for some kind of medical work. And that is what we are going to help to supply through the Thirteenth Sabbath Offering overflow.

LESSONS FOR THE FOURTH QUARTER, 1955

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the fourth quarter of 1955 will be helped by the following outline in studying the first lesson.

The title of the lessons for the quarter is "The Ministry of Angels," and the title of the first Sabbath's lesson is "Angels Created Beings; Disaffection and Conflict." The Memory Verse is Heb. 2:16. The texts to be studied are:

Ques. 1. Eph. 3:14, 15.
Ques. 2. Job 1:6; 1 John 3:1.
Ques. 3. 1 Tim. 5:21; Heb. 1:5.
Ques. 4. Ezek. 10:19, 20; Isa. 6:2, 6.
Ques. 5. Jude 9; Luke 1:19.
Ques. 6. Job 38:4-7.
Ques. 7. Gen. 3:24.
Ques. 8. Isa. 14:12-14.
Ques. 9. Rev. 12:7-9.
Ques. 10. 2 Peter 2:4; Jude 6.
Ques. 11. Rev. 12:12.
Ques. 12. Eph. 6:11, 12.
Ques. 13. Luke 10:17-19.
Ques. 14. Heb. 1:13, 14.

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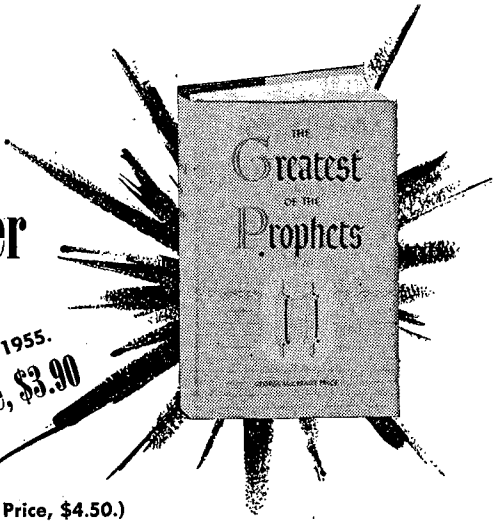

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INDONESIA	80,000,000	248	11,797	14,977
JAPAN	87,606,000	41	2,599	5,524
KOREAN	29,291,000	47	3,969	16,047
MALAYAN	51,426,819	44	3,739	5,107
N. PHILIPPINE	*9,738,770*	*320*	*16,956*	*18,648*
S. PHILIPPINE	10,349,400	329	25,983	33,956
S. CHINA ISLAND U. M.	11,600,000	11	895	1,964
DETACHED MISSIONS	185,559	5	219	256
DIVISION	280,197,548	1,045	66,157	96,479

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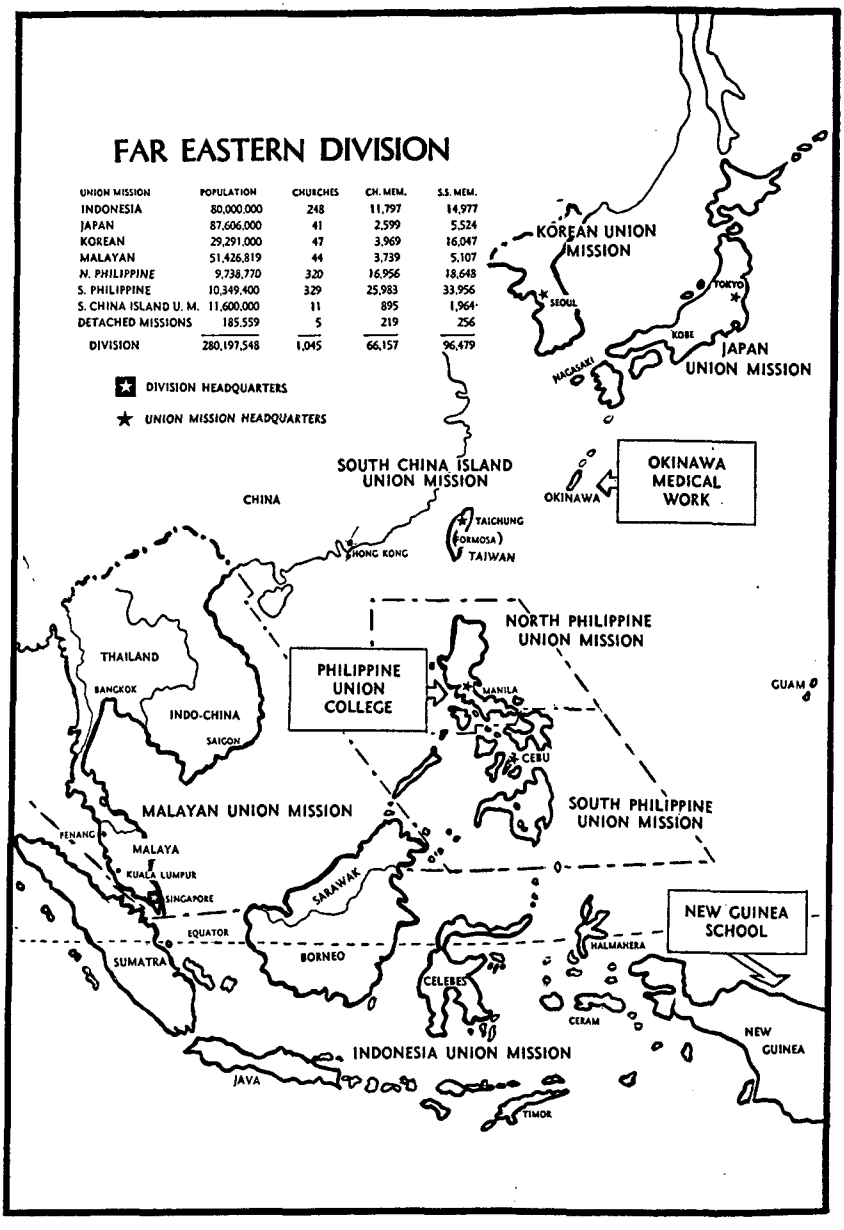
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