LESSONS FROM THE EPISTLES TO THE CORINTHIANS

SABBATH SCHOOL LESSON Quarterly

Senior Division, No. 283, First Quarter, 1966

THE BLESSING OF DAILY STUDY

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

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

My Daily Lesson Study Pledge

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

Name.....

Lesson Titles for the Quarter

1. Establishment of the Corinthian Church
2. Backgrounds of the Corinthian Epistles
3. Christian Unity
4. Warnings Against Immorality
5. Counsels Concerning Marriage
6. Relationships Between Church Members
7. Profiting From Israel's Failure
8. Spiritual Gifts
9. Love, the More Excellent Way
10. The Hope of the Resurrection
11. Fortitude in Affliction
12. Christian Liberality
13. Concluding Admonitions

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Sabbath School Lesson Quarterly

LESSONS FROM THE EPISTLES TO THE CORINTHIANS

GENERAL INTRODUCTION

This quarter's lessons are devoted to a study of First and Second Corinthians. From a doctrinal and practical point of view, First Corinthians is one of the most important epistles in the New Testament. Most of the lessons will be based on this epistle; the remainder will draw on the practical instructions of the second letter.

If the church at Corinth appears to us to have been unusually faulty, it should be remembered that it had been in existence only a few years, that Christianity had been established only recently on the soil of Europe, and that the whole Christian tradition was young. Leadership for the infant church had to be selected from the new converts, many of whom had been pagans but a short time before.

"Many Romans lived in the city [Corinth], also Greeks and Orientals. There was also a Jewish community large enough to have its own synagogue. A stone lintel with a fragmentary inscription '[Syna]-gogue of the Hebr[ews]' has been found there. . . . The script shows that it comes from a building of the 4th cent. A.D., which may, however, have been at the place on which the synagogue of Paul's day had stood (Acts 18:4). The contrast in the social status of the rather mixed population was great, probably two thirds of the population being made up of slaves. Hence, many were poor, and a small number were exceedingly rich."—*S.D.A. Bible Dictionary,* page 223.

"Into this city of six hundred thousand inhabitants—this seething mass of Jews, merchants, philosophers, ex-soldiers, retailers, and agents of vice—the lonely and suffering apostle found his way. With all their faults of head and of heart, these Greeks aroused his deepest interest. . . . He learnt to love the Corinthians with intense affection, though he never had to deal with any Church so inflated and so immoral, so indifferent to his sufferings, so contemptuous towards his teaching, or so tolerant of the opposition and the calumnies of his personal enemies and rivals." —*The Pulpit Commentary,* on 1 Corinthians, page ii.

Lesson 1, for January 1, 1966

Establishment of the Corinthian Church

MEMORY VERSE: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:1, 2.

STUDY HELPS: "The Acts of the Apostles," pages 243-254; "S.D.A. Bible Commentary."

STUDY AIM: To study the beginnings of the Corinthian church, the characteristics of its members, and environmental factors affecting the members' experiences, so as to understand better the letters addressed to this church.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Learn memory verse; General Introduction; Introduction to lesson; questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Preparation for the Second Missionary Journey

1. Motivation for the journey. Acts 15:36.
2. Break with Barnabas. Acts 15: 37-40.
3. Enlistment of Timothy. Acts 16:1-3.

II. The Gospel to Europe

4. The call in a night vision. Acts 16:6-10.
5. Luke joins the company. Acts 16:11.
6. Evangelism in various European cities. Acts 16:12, 13; 17:1, 2, 10, 11, 15-17.

III. Beginnings in Corinth

7. Means of livelihood. Acts 18:1-3.
8. Beginning of gospel witness. Acts 18:4.
9. Intensification of campaign. Acts 18:5.
10. Opposition aroused. Acts 18:6-8.
11. Encouragement imparted. Acts 18:9, 10.

IV. The Work Established

12. Evangelism continued. Acts 18:11.
13. Opposition renewed. Acts 18:12-17.
14. Campaign ended. Acts 18:18.

THE LESSON

Introduction

From the historical records in the book of Acts we shall reconstruct in this lesson the circumstances surrounding the founding of the Christian church in the ancient city of Corinth. A knowledge of these backgrounds is essential to an understanding of the message of the epistles that Paul wrote to this church.

"During the first century of the Christian Era, Corinth was one of the leading cities, not only of Greece, but of the world. Greeks, Jews, and Romans, with travelers from every land, thronged its streets, eagerly intent on business and pleasure. A great commercial center, situated within easy access of all parts of the Roman Empire, it was an important place in which to establish memorials for God and His truth."—*The Acts of the Apostles,* page 243.

"The city was universally known for its immorality. The term 'Corinthian girl' was synonymous with 'prostitute,' and 'to Corinthianize' meant to lead an immoral life. In later Greek comedies 'Corinthian' is occasionally the designation for a drunkard. According to Strabo there were about 1,000 slave girls as temple prostitutes in the sanctuary of Aphrodite located on *Acrocorinthus.* An inscription shows they had their own seats in the theater. These conditions throw light on Paul's references to the immorality of the pagan world in his two letters to the Corinthians (1 Cor 5:1; 6:9-20; 10:8; 2 Cor 7:1), and in his letter to the Romans (Rom 1:18-32), written while he was at Corinth during his 3d Missionary Journey."—*S.D.A. Bible Dictionary,* page 223. The church established in this profligate city was indeed a monument to the grace of God.

Preparation for the Second Missionary Journey

1. After having returned from his first missionary journey and having spent some time at Antioch in Syria, what motivated Paul to set out on another missionary journey? Acts 15:36.

NOTE.—"Both Paul and Barnabas had a tender regard for those who had recently accepted the gospel message under their ministry, and they longed to see them once more. This solicitude Paul never lost. Even when in distant mission fields, far from the scene of his earlier labors, he continued to bear upon his heart the burden of urging these converts to remain faithful, 'perfecting holiness in the fear of God.' . . . Constantly he tried to help them to become self-reliant, growing Christians, strong in faith, ardent in zeal, and wholehearted in their consecration to God and to the work of advancing His kingdom."—*The Acts of the Apostles,* page 201.

2. What caused Paul's break with Barnabas, and who accompanied Paul on his second missionary journey? Acts 15:37-40.

NOTE.—"Barnabas was ready to go with Paul, but wished to take with them Mark, who had again decided to devote himself to the ministry. To this Paul objected. He 'thought not good to take . . . with them' one who during their first missionary journey had left them in a time of need. He was not inclined to excuse Mark's weakness in deserting the work for the safety and comforts of home. He urged that one with so little stamina was unfitted for a work requiring patience, self-denial, bravery, devotion, faith, and a willingness to sacrifice, if need be, even life itself. So sharp was the contention that Paul and Barnabas separated, the latter following out his convictions and taking Mark with him."—*The Acts of the Apostles,* page 202.

3. Who joined the evangelistic company at Lystra? Acts 16:1-3.

The Gospel to Europe

4. What circumstances led Paul to carry the gospel to Europe? Acts 16:6-10.

NOTE.—"Both Roman power and Greek culture are the servants and agents of Paul as he stands upon the shores of the Aegean Sea and faces the problems of Europe. It is one of those eras in history which give one pause. One can but wonder what might have been the result if Paul had not pushed on to Troas, but had turned back to Cappadocia and Pontus, to Armenia and Babylonia, to India and China. Others might in time have carried the gospel westward, as some did to Rome. But if the stamp of Paul were removed from Macedonia, Achaia, and Rome, Christian history would not have run the same course."—A. T. Robertson, *Epochs in the Life of Paul,* page 146 (1935 ed.).

5. Who else joined the company at this point? Acts 16:11.

NOTE.—"Luke, the writer of the Gospel that bears his name, was a medical missionary. In the Scriptures he is called 'the beloved physician.' . . . The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation, and for some time Luke accompanied him in his travels from place to place."—*The Ministry of Healing,* pages 140, 141.

"We have not had Luke's presence in the story before, and it is revealed here by the use of 'we' and 'us' (Acts 16:10). Where Luke joined the party we are not told. It is possible, though pure conjecture, that this 'beloved physician' (Col. 4:14) may have saved Paul's life during his sickness in Galatia (Gal. 4:13). But the appearance of this Gentile Christian (one of Paul's new converts?) on the scene is an event of the first importance in the life of Paul. He will not, indeed, be with Paul constantly, though he is in the story in Acts steadily, from Acts 20:5 to the end, as well as from 16:10 to Philippi (the 'we' sections). He is with Paul in

Rome in both of his imprisonments (Col. 4:14; 2 Tim. 3:11)."—A. T. Robertson, *Epochs in the Life of Paul,* page 147.

6. At what important centers did Paul preach the gospel before arriving at Corinth? Acts 16:12, 13; 17:1, 2, 10, 11, 15-17.

Beginnings in Corinth

7. Arriving at Corinth, in what did the apostle engage to earn a livelihood? Acts 18:1-3. Compare 1 Cor. 9:14, 15; 1 Thess. 2:9.

NOTE.—"The volatile suspicious character of the people made the apostle feel the necessity for being most carefully on his guard. He was determined to set an example of the most lofty and disinterested self-denial. He had been trained to a trade, like every other Jewish boy, in accordance with a wise rule of the rabbis. His trade was the humble and mechanical trade of tent-making; and finding a Jewish compatriot named Aquila, who worked at this trade, with his wife Priscilla, he entered into partnership with them. They had been expelled from Rome by a decree of Claudius, in A.D. 52, and had probably been converted to Christianity by the unknown disciples who had founded the Roman Church. With them St. Paul formed a happy and lifelong friendship, and by toiling with them, he was able to earn a living, which was, however, so scanty that it often barely sufficed even for his simple wants (Acts xx.34; ch. iv. 11, 12; ix.4, 12; 2 Cor. vii.2; xi.9)."—*The Pulpit Commentary,* on 1 Corinthians, pages ii, iii.

"The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1063.

8. How did Paul begin his gospel witness in that great commercial center? Acts 18:4.

9. What incident led Paul to be more bold in his witness for Christ? Acts 18:5.

NOTE.—Silas and Timothy had been with Paul last at Athens, where he had summoned them after his expulsion from Berea. At that time he sent Timothy back to Thessalonica to ascertain how the young believers there were faring after the outbreak of persecution. Silas also returned to Macedonia. Now they rejoined Paul. The good news they brought of the state of the church in Macedonia greatly encouraged Paul's heart, giving him new boldness and power in his preaching.

10. What was the reaction of the Jews, and what did this lead Paul to do? Acts 18:6-8.

NOTE.—"The hatred with which the Jews had always regarded the apostles was now intensified. The conversion and baptism of Crispus had the effect of exasperating instead of convincing these stubborn opposers. They could not bring arguments to disprove Paul's preaching, and for lack of such evidence they resorted to deception and malignant attack. They blasphemed the gospel and the name of Jesus. In their blind anger no words were too bitter, no device too low, for them to use."—*The Acts of the Apostles,* page 249.

11. In the midst of opposition and persecution, what encouragement came to Paul? Acts 18:9, 10.

NOTE.—"Though Paul had a measure of success in Corinth, yet the wickedness that he saw and heard in that corrupt city al-

most disheartened him. The depravity that he witnessed among the Gentiles, and the contempt and insult that he received from the Jews, caused him great anguish of spirit. He doubted the wisdom of trying to build up a church from the material that he found there.

"As he was planning to leave the city for a more promising field, and seeking earnestly to understand his duty, the Lord appeared to him in a vision and said, 'Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.' "—*The Acts of the Apostles,* page 250.

The Work Established

12. How long did Paul remain in Corinth establishing a new Christian community? Acts 18:11.

NOTE.—If Paul's second missionary journey be dated A.D. 49 to 52, his eighteen-month ministry in Corinth would fall in the latter part of this period, or about 51 and 52. See *S.D.A. Bible Dictionary,* pages 826, 827.

13. What new opposition was aroused, and what was its outcome? Acts 18:12-17.

NOTE.—"The Jewish religion was under the protection of the Roman power, and the accusers of Paul thought that if they could fasten upon him the charge of violating the laws of their religion, he would probably be delivered to them for trial and sentence. They hoped thus to compass his death. But Gallio was a man of integrity, and he refused to become the dupe of the jealous, intriguing Jews. Disgusted with their bigotry and self-righteousness, he would take no notice of the charge."—*The Acts of the Apostles,* page 253.

14. How did Paul conclude his labors in Corinth? Acts 18:18.

Lesson 2, for January 8, 1966

Backgrounds of the Corinthian Epistles

MEMORY VERSE: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." 2 Corinthians 2:4.

STUDY HELPS: Introductions to 1 and 2 Corinthians in "S.D.A. Bible Commentary"; "The Acts of the Apostles," pages 298-301; "S.D.A. Bible Dictionary."

STUDY AIM: To present the background of the writing of the two letters to the Corinthian believers.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Begin learning memory verse; Introduction; questions 1-3.	☐	Wednesday: Questions 10-12.	☐
Monday: Questions 4-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Background of 1 Corinthians

1. Paul at Ephesus on third journey. Acts 19:1, 10; 20:31.
2. Paul writes 1 Corinthians while at Ephesus. 1 Cor. 16:8, 19.
3. Circumstances that occasioned the letter. 1 Cor. 1:11; 5:1; 7:1.
4. A secretary writes the letter. 1 Cor. 16:21.
5. Earlier correspondence. 1 Cor. 5:9.
6. The author identified. 1 Cor.1:1; 16:21.

II. Background of 2 Corinthians

7. Paul's plans after leaving Ephesus. Acts 19:21.
8. Paul's departure hastened. Acts 19:24-41.
9. Paul's experience in Troas. 2 Cor. 2:12, 13.
10. Meeting of Paul and Titus in Macedonia occasions second epistle. 2 Cor. 7:5-7.
11. Confirming evidence that 2 Corinthians was written from Macedonia. 2 Cor. 8:1; 9:2, 4.
12. Reference to former epistle. 2 Cor. 2:4.

THE LESSON

Introduction

Before beginning the study of a Biblical book we should (1) identify the author and become acquainted with him; (2) learn all we can of those to whom the message was addressed; (3) become acquainted with the times in which they lived; and (4) reconstruct the circumstances that occasioned the giving of the message. When the message is studied, it is well to seek to ascertain first what the message meant to those who first heard it; then we should apply its lessons to ourselves.

Notice how this method of study is applied to the Sermon on the Mount: "Let us in imagination go back to that scene, and, as we sit with the disciples on the mountainside, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing,* page 1.

In this lesson we shall reconstruct the backgrounds of the Corinthian epistles. In subsequent lessons, as we study the contents of the books, we shall first seek to understand what the messages meant to the Corinthian believers when the letters were read to them; then we shall draw for ourselves their deeper lessons.

Background of 1 Corinthians

1. On his third missionary journey, what city did Paul make the center of his evangelistic activities? Acts 19: 1, 10; 20:31.

NOTE.—"For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles."—*The Acts of the Apostles,* page 291.

2. Where was Paul when he wrote what is now called his first epistle to the Corinthians? During what part of his stay there was it written? 1 Cor. 16:8, 19.

NOTE.—These verses show clearly that 1 Corinthians was written while Paul was at Ephesus. His mention of waiting till after Pentecost before setting out for Macedonia and Achaia suggests that the letter most probably was written in the spring of the year, shortly before leaving Ephesus after three years of ministry there. It is difficult to date the events in Paul's life

precisely, but according to one scheme of chronology 1 Corinthians was written in the spring of A.D. 57. See the *S.D.A. Bible Commentary,* Vol. 6, pp. 101-103.

The note at the end of 1 Corinthians appearing in certain Bibles stating that "the first epistle to the Corinthians was written from Philippi" is not a part of Scripture, but is an editorial note appended in recent centuries. It does not accord with historical facts, nor with the statement, "The first epistle to the Corinthian church was written by the apostle Paul during the latter part of his stay at Ephesus."—*The Acts of the Apostles,* page 298.

3. What are some of the circumstances that occasioned the writing of the letter? 1 Cor. 1:11; 5:1; 7:1.

NOTE.—"During Paul's absence since the founding of the church some three years before, . . . numerous problems had arisen that demanded the apostle's attention. We learn of these from the epistle itself. First of all, factions had disrupted the church. Because of his eloquence and learning, Apollos was exalted above Paul by many in the church (see 1 Cor. 1:12; 3:4; cf. Acts 18:24 to 19:1). Others boasted that they were followers of neither Paul nor Apollos, but of Peter, one of the original apostles (1 Cor. 1:12). Still others disclaimed adherence to any human leader and professed to be followers of Christ (ch. 1:12).

"Furthermore, living as did the members of the Corinthian church in the midst of the profligate people of Corinth, many who had renounced their wicked ways slipped back into their old habits of life (ch. 5). Further, disrepute had come upon the church by Christians settling their quarrels in the secular courts. The Lord's Supper had been made an occasion for feasting (ch. 11:17-34). Questions had also arisen regarding marriage and related social problems (ch. 7), the eating of foods sacrificed to idols (ch. 8), the proper conduct of women in public worship (ch. 11:2-16). There was misunderstanding also regarding the proper function of spiritual gifts (chs. 12-14). Some were skeptical regarding the fact and manner of the resurrection (ch. 15)."—*S.D.A. Bible Commentary,* Vol. 6, p. 656.

4. What statement shows that Paul employed a secretary to write this epistle? 1 Cor. 16:21.

NOTE.—The fact that Paul affixes his greeting with his *own* hand implies that the rest of the epistle was written by someone else's hand, although at Paul's dictation.

It is said of Paul that "he dictated to the faithful Sosthenes one of the richest, most instructive, and most powerful of all his letters,—the first extant Epistle to the Corinthians."—Ellen G. White, *Sketches From the Life of Paul,* page 151.

5. What shows that 1 Corinthians was not Paul's first letter to the Corinthian church? 1 Cor. 5:9.

NOTE.—This letter has been lost. Nothing is known of it except this brief mention. The New Testament does not contain all the correspondence of its writers.

"Paul had written briefly to the church, admonishing them 'not to company' with members who should persist in profligacy; but many of the believers perverted the apostle's meaning, quibbled over his words, and excused themselves for disregarding his instruction."—*The Acts of the Apostles,* page 300.

6. How is Paul identified as the author of the epistle? 1 Cor. 1:1; 16:21.

Background of 2 Corinthians

7. After concluding his ministry in Ephesus, what did Paul plan to do? Acts 19:21. Compare 1 Cor. 16:8.

NOTE.—Paul's original plan was to go to Corinth and from there to Macedonia and then to return to Corinth once more before going to Jerusalem. He later changed his plans and went to Macedonia first.

8. What events hastened Paul's departure from Ephesus and his setting out for Macedonia? Acts 19:24-41. Compare 1 Cor. 15:32; 2 Cor. 1:8.

NOTE.—"He was, indeed, hurried away from Ephesus rather sooner than he had expected. It is possible, though not certain, that 1 Corinthians was written from Ephesus about the passover time (1 Cor. 5:7). He did not remain till Pentecost (1 Cor. 16:8) in spite of 'a great door and effectual' which was opened unto him. The 'many adversaries' at last proved too much for him. It had already come to be like fighting wild beasts to go on at Ephesus (1 Cor. 15:32). He was in daily peril of his life. He had held his ground at Ephesus longer even than at Corinth. But finally a condition arose that drove him away, a consolation perhaps to many a pastor who has had to leave the scene of former triumphs for Christ."—A. T. Robertson, *Epochs in the Life of Paul,* page 184.

9. At what city did Paul stop en route, and what prevented his taking advantage of an opportunity to preach Christ's gospel? 2 Cor. 2:12, 13.

NOTE.—"Verses 12, 13 reveal Paul's deep personal affection for the Corinthian believers and his unabated interest in their welfare. He had apparently dispatched Titus to Corinth to work for the restoration of harmony and to obtain a full report of conditions and of how the Corinthians received his letter of reproof (cf. AA 323). It seems that they had agreed to meet each other at Troas, but Titus had apparently been prevented from keeping that appointment."—*S.D.A. Bible Commentary,* on 2 Cor. 2:12.

10. Where did Titus meet Paul, and what was the effect on Paul of his arrival? 2 Cor. 7:5-7.

NOTE.—"At length the long-expected Titus arrived at Philippi, and relieved the anxiety of his master by better tidings than he had hoped to hear. The majority of the Corinthian Church had submitted to the injunctions of St. Paul, and testified the deepest repentance for the sins into which they had fallen. They had passed sentence of excommunication upon the incestuous person, and they had readily contributed towards the collection for the poor Christians of Palestine. But there was still a minority, whose opposition seems to have been rather imbittered than humbled by the submission which the great body of the Church had thus yielded. They proclaimed, in a louder and more contemptuous tone than ever, their accusations against the Apostle."—Conybeare and Howson, *The Life and Epistles of Saint Paul,* 1906 ed., p. 483.

It was this news from Corinth that occasioned the writing of 2 Corinthians. The letter was dispatched from Macedonia some weeks after the sending of 1 Corinthians. Shortly after this Paul visited the church again.

11. What further evidences are there that Paul was in Macedonia when he wrote 2 Corinthians? 2 Cor. 8:1; 9:2, 4.

12. In his second letter, with what feelings did Paul say he had written his former epistle? 2 Cor. 2:4.

NOTE.—"With 'anguish of heart' and with 'many tears' he sought counsel from God. Gladly would he have visited Corinth at once, had this been the wisest course to pursue. But he knew that in their present condition the believers would not profit by his labors, and therefore he sent Titus to prepare the way for a visit from himself later on. Then, putting aside all personal feelings over the course of those whose conduct revealed such strange perverseness, and keeping his soul stayed upon God, the apostle wrote to the church at Corinth one of the richest, most instructive, most powerful of all his letters."—*The Acts of the Apostles,* pages 300, 301.

Lesson 3, for January 15, 1966

Christian Unity

MEMORY VERSE: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

STUDY HELPS: "The Acts of the Apostles," pages 301-303; "S.D.A. Bible Commentary."

STUDY AIM: From Paul's counsel to the disunited Corinthian believers, to establish principles of true Christian unity.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Begin learning memory verse; Introduction; questions 1,2.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 3-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Introductory Remarks

1. Greeting. 1 Cor. 1:1-3.
2. Thanksgiving commendation. 1 Cor. 1:4-9.

II. Factions in the Church

3. Information regarding factions reaches Paul. 1 Cor. 1:10, 11.
4. The factions identified. 1 Cor. 1:12.

III. The True Wisdom of God

5. Greek love of philosophy. 1 Cor. 1:17, 22, 23.
6. The true basis of glorying. 1 Cor. 1:26-31.
7. Paul's manner of ministry. 1 Cor. 2:1-5.
8. The wisdom of God revealed. 1 Cor. 2:6-9.
9. The Holy Spirit the revealer. 1 Cor. 2:10-16.

IV. The True Position of the Gospel Minister

10. The spiritual experience of the disunited Corinthian believers. 1 Cor. 3:1-4.
11. The minister a colaborer with God. 1 Cor. 3:5-9.
12. The minister must take heed how he builds. 1 Cor. 3:10-17.
13. Paul's experiences contrasted with those of Corinthian teachers. 1 Cor. 4:8-16.

THE LESSON

Introduction

Only a few short years after Paul had established the Corinthian church, a deplorable party spirit divided the young congregation into several factions, with groups taking sides in support of or against former pastors and ministers, including Apollos. The apostle Paul was severely criticized, and he knew that he must act to meet the problem.

"Paul had sought to impress upon the minds of his Corinthian brethren the fact that he and the ministers associated with

him were but men commissioned by God to teach the truth, that they were all engaged in the same work, and that they were alike dependent upon God for success in their labors. . . .

"It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place. The seed sown must be watered, and this Apollos was to do. He followed Paul in his work, to give further instruction, and to help the seed sown to develop. He won his way to the hearts of the people, but it was God who gave the increase. It is not human, but divine power, that works transformation of character. Those who plant and those who water do not cause the growth of the seed; they work under God, as His appointed agencies, cooperating with Him in His work. To the Master Worker belongs the honor and glory that comes with success."—*The Acts of the Apostles,* pages 273, 274.

In chapters one to four of 1 Corinthians, Paul deals with various aspects of the problem of party spirit and makes a powerful appeal for Christian unity.

Introductory Remarks

1. Name the various elements in Paul's opening salutation to the Corinthian church? 1 Cor. 1:1-3.

NOTE.—Little is known of the Sosthenes who here appears as joint sender of the epistle. He may be identical with the Sosthenes, head of the synagogue at Corinth, mentioned in Acts 18:17. If so, he must have been converted after the events of Acts 18.

2. What privileges and benefits had been enjoyed by the Corinthians? 1 Cor. 1:4-9.

NOTE.—Paul did not hesitate to give commendation where commendation was due. It was diplomatic for him to do so in the introduction to his letter, because it would help him to gain a favorable hearing for the severe rebukes to follow. However, it is interesting to note that Paul did not praise the Corinthian believers directly; his praise was directed to God, whose grace, and not the believers' own effort, had produced the spiritual felicity.

Factions in the Church

3. Having concluded his introductory remarks, into what subject did Paul abruptly launch? 1 Cor. 1:10, 11.

NOTE.—"About this time there came to Ephesus members of the household of Chloe, a Christian family of high repute in Corinth. Paul asked them regarding the condition of things, and they told him that the church was rent by divisions. The dissensions that had prevailed at the time of Apollos's visit had greatly increased. False teachers were leading the members to despise the instructions of Paul. The doctrines and ordinances of the gospel had been perverted. Pride, idolatry, and sensualism were steadily increasing among those who had once been zealous in the Christian life." —*The Acts of the Apostles,* page 300.

"Paul was an inspired apostle. The truths he taught to others he had received 'by revelation;' yet the Lord did not directly reveal to him at all times just the condition of His people. In this instance, those who were interested in the prosperity of the church at Corinth, and who had seen evils creeping in, had presented the matter before the apostle, and from divine revelations which he had formerly received he was prepared to judge of the character of these developments."—*Ibid.,* p. 302.

4. Of what nature were the factions? 1 Cor. 1:12.

NOTE.—"Apollos . . . a Jewish convert to the message of John the Baptist, described as being diligent, fervent, and 'an eloquent man, and mighty in the scriptures' (Acts 18:24, 25). He was born at the Egyptian city of Alexandria. After his conversion he became an itinerent evangelist (chs 18: 24, 27; 19:1). While preaching at Ephesus

he met Aquila and Priscilla, Christian Jews, who instructed him in the tenets of Christianity (ch 18:26, 28). After this Apollos went to the Roman province of Achaia, taking with him a letter of recommendation from the church at Ephesus (v 27). While in Achaia he preached with success in the city of Corinth (chs 18:28; 19:1), and because of his abilities became popular with a certain faction that began to exalt him, as opposed to other groups which exalted Paul, Peter, or Christ (1 Cor 1:12). This condition received no encouragement from Apollos, and it was doubtless because of it that he refused to return to Corinth when Paul asked him to do so (ch 16:12). In his rebuke to the church for their factious spirit Paul stated that he and Apollos were 'one,' and 'laborers together' (ch 3:6-9)."—*S.D.A. Bible Dictionary,* page 59.

The True Wisdom of God

5. What characteristic of the ancient Greeks in part lay at the basis of the factions? 1 Cor. 1:17, 22, 23.

NOTE.—"The Greeks prized highly their subtle and learned methods of disputation and the polished eloquence of their orators. Paul did not seek to emulate their involved, philosophical style of rhetoric. The success of the gospel does not depend on these things, and the apostle had not exhibited them in his preaching. His teaching and manner of speech were not such as called forth the praise of the sophisticated Greeks. They did not regard his preaching as wise. He was anxious that the glory of the cross of Christ should not be obscured by human philosophy and elegant oratory, and thus the glory be given to man instead of to God. The preaching of the cross depends for its success, not upon the power of human reasoning and the charm of polished argumentation, but upon the impact of its simple truth attended by the power of the Holy Spirit."—*S.D.A. Bible Commentary,* on 1 Cor. 1:17.

6. Instead of glorying in human wisdom, in what should the Corinthian believers have been glorying? 1 Cor. 1:26-31.

7. In view of the Greek tendency, and of the characteristics of the gospel, of what nature had been Paul's ministry in Corinth? 1 Cor. 2:1-5.

NOTE.—"In preaching the gospel in Corinth, the apostle followed a course different from that which had marked his labors at Athens. While in the latter place, he had sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy. As he thought of the time thus spent, and realized that his teaching in Athens had been productive of but little fruit, he decided to follow another plan of labor in Corinth in his efforts to arrest the attention of the careless and the indifferent. He determined to avoid elaborate arguments and discussions, and 'not to know anything' among the Corinthians 'save Jesus Christ, and Him crucified.' "—*The Acts of the Apostles,* page 244.

8. What superior wisdom did the gospel contain? 1 Cor. 2:6-9.

9. How only can men attain to the higher wisdom? 1 Cor. 2:10-16.

The True Position of the Gospel Minister

10. What did the presence of factions indicate as to the spiritual experience of the Corinthian believers? 1 Cor. 3:1-4.

NOTE.—"Paul had necessarily adapted his manner of teaching to the condition of the church. 'I, brethren, could not speak unto you as unto spiritual,' he afterward explained to them, 'but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.' 1 Cor. 3:1, 2. Many of the Corinthian believers had been slow to learn the lessons that he was endeavor-

ing to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practice the deeper truths of the Word, they were standing where the disciples stood when Christ said to them, 'I have yet many things to say unto you, but ye cannot bear them now.' " —*The Acts of the Apostles,* page 271.

11. How should the Corinthians have regarded their spiritual leaders Paul and Apollos? 1 Cor. 3:5-9.

12. What warning did Paul issue to those who were putting into the structure of the church worthless materials? 1 Cor. 3:10-17.

NOTE.—"The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah's day, of whom it is written: 'They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.' "—*The Acts of the Apostles,* pages 596, 597.

13. In contrast to the boasted superiority of the Corinthian Christians, what was the experience of the apostles who had brought Christianity to them? 1 Cor. 4:8-16.

Lesson 4, for January 22, 1966

Warnings Against Immorality

MEMORY VERSE: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

STUDY HELPS: "The Adventist Home," pages 326-339; "Testimonies to Ministers," pages 444-456; "Testimonies," Vol. 2, pp. 390-411; "S.D.A. Bible Commentary."

STUDY AIM: To study the Biblical warnings against licentiousness.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Begin learning memory verse; Introduction; questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11, 12; begin reading study helps.	☐
Thursday: Read study helps.	☐
Friday: Review the entire lesson.	☐

Lesson Outline:

Introduction

I. A Shocking Case of Immorality

1. The case identified. 1 Cor. 5:1.
2. The action demanded. 1 Cor. 5:2-5.
3. The danger of delayed action. 1 Cor. 5:6.
4. Preparation for approaching feast. 1 Cor. 5:7, 8.
5. Social relationships with the immoral to be avoided. 1 Cor. 5:9-13.
6. Paul's counsel heeded. 2 Cor. 2:6.
7. Charity toward the repentant. 2 Cor. 2:7, 8.

II. General Instructions Regarding Purity

8. A category of sins condemned. 1 Cor. 6:9, 10.
9. Hope for the guilty. 1 Cor. 6:11.
10. Sensuality incompatible with Christianity. 1 Cor. 6:13, 15, 17.
11. Counsel to the tempted. 1 Cor. 6:18-20.
12. The Christian's motivation and goal. 2 Cor. 7:1.

THE LESSON

Introduction

"Among the more serious of the evils that had developed among the Corinthian believers, was that of a return to many of the debasing customs of heathenism. One former convert had so far backslidden that his licentious course was a violation of even the low standard of morality held by the Gentile world. The apostle pleaded with the church to put away from among them 'that wicked person.' 'Know ye not,' he admonished them, 'that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.' "—*The Acts of the Apostles,* pages 303, 304.

A Shocking Case of Immorality

1. What shocking situation in the Corinthian church had been reported to Paul? 1 Cor. 5:1.

NOTE.—"In this instance those who were interested in the prosperity of the church at Corinth, and who had seen evils creeping in, had presented the matter before the apostle, and from divine revelations which he had formerly received he was prepared to judge of the character of these developments. Notwithstanding the fact that the Lord did not give him a new revelation for that special time, those who were really seeking for light accepted his message as expressing the mind of Christ."—*The Acts of the Apostles,* pages 302, 303.

2. What had been the position of the church members in this situation? What should they have done? 1 Cor. 5:2-5.

3. What consideration dictated such prompt and drastic action? 1 Cor. 5:6.

NOTE.—"Why! oh, why! will men and women who might be respectable and good and reach heaven at last sell themselves to the devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy! Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime and fly to Christ for mercy and heal, as far as possible, the wounds they have made?"—*The Adventist Home,* pages 346, 347.

4. What preparation did Paul urge the Corinthian believers to make for the coming Passover feast? 1 Cor. 5:7, 8.

5. What had been the subject of a previous letter from Paul, and how did he now explain the meaning of his counsels? 1 Cor. 5:9-13.

NOTE.—"It is wrong for Christians to associate with those whose morals are loose. . . . If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact."—*The Adventist Home,* page 462.

6. What shows that the church carried out Paul's counsel regarding the incestuous person? 2 Cor. 2:6.

NOTE.—"The objective of church discipline had been accomplished; the offender had repented, and it was now time to restore him to the confidence and fellowship of his brethren. Christian discipline is a work of love, not of vengeance. Its objective is not revenge, but restoration. It must uphold the commandments of God and maintain church order. It must safeguard the other members of the church and protect the good name of the church, but it should also, wherever possible, lead the sinner to repentance. It must serve as a warning to other potential offenders and a deterrent to a repetition of the offense."—*S.D.A. Bible Commentary,* on 2 Cor. 2:6.

7. In view of his repentance, what action was the church now to take toward him, and what attitude were they to adopt? 2 Cor. 2:7, 8.

NOTE.—"Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love."—*Christ's Object Lessons,* page 251.

General Instructions Regarding Purity

8. Of what will unrepentant sinners be deprived? 1 Cor. 6:9, 10.

NOTE.—"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God." 1 Cor. 6:9, 10, R.S.V.

"A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt."—*The Adventist Home,* page 328. See also *The Desire of Ages,* page 656.

9. What can true religion do for one guilty of impurity? 1 Cor. 6:11.

NOTE.—"There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to ex-

ercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth. The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*The Acts of the Apostles,* pages 563, 564.

10. By what line of argument did Paul show that immorality is totally unbecoming for the Christian? 1 Cor. 6:13, 15, 17.

NOTE.—"I come again to Christians. If all who profess to obey the law of God were free from iniquity, my soul would be relieved; but they are not. Even some who profess to keep all the commandments of God are guilty of the sin of adultery. What can I say to arouse their benumbed sensibilities? Moral principle, strictly carried out, becomes the only safeguard of the soul."—*Testimonies,* Vol. 2, p. 352.

11. In view of the spiritually destructive nature of immorality, what earnest appeal did Paul make? 1 Cor. 6:18-20.

NOTE.—"I speak to our people. If you draw close to Jesus and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation and may hope to be kept pure, spotless, and undefiled till the last. If you hold the beginning of your confidence firm unto the end, your ways will be established in God; and what grace has begun, glory will crown in the kingdom of our God." —*The Adventist Home,* page 338.

12. In his later letter, what did Paul say should motivate the Christian to seek purity of life? 2 Cor. 7:1.

NOTE.—"God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life and progress in holiness, as is the hand or foot to the human body. God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger."—*Testimonies,* Vol. 1, p. 619.

Lesson 5, for January 29, 1966

Counsels Concerning Marriage

MEMORY VERSE: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25.

STUDY HELPS: "The Adventist Home," pages 105-134; "S.D.A. Bible Commentary."

STUDY AIM: To understand Paul's counsel to the Corinthians concerning various aspects of marriage, and to apply this counsel to our present-day situation.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Marriage Advised

1. Paul's reply to the Corinthians' question. 1 Cor. 7:1, 2.
2. Responsibilities and privileges of marriage. 1 Cor. 7:3-5.
3. Paul's advice qualified. 1 Cor. 7:6, 7.

II. Various Aspects of Marriage Considered

4. Counsel for the unmarried and widows. 1 Cor. 7:8, 9, 26, 29.
5. Counsel concerning divorce. 1 Cor. 7:10, 11.
6. Counsel concerning unbelieving spouses. 1 Cor. 7:12-16.

III. Counsels Related to the Times

7. Paul's counsel in view of impending distress. 1 Cor. 7:25-27.
8. Paul's counsel qualified. 1 Cor. 7:28.
9. Effects on conduct of awareness of approaching end. 1 Cor. 7:29-31.

IV. Problems of Marriage

10. Anxieties about worldly affairs. 1 Cor. 7:32-35.
11. Problems of the betrothed. 1 Cor. 7:36-38.
12. Condition for remarriage. 1 Cor. 7:39, 40, first part.
13. Paul's authority for his counsel. 1 Cor. 7:40, last part.

THE LESSON

Introduction

"This verse [1 Cor. 7:1] begins a new section of the epistle, in which there is a discussion of certain questions that the Corinthian church had asked Paul. The letter containing these questions is not extant, and it is possible for us only to conjecture as to the range of its queries. It would be most helpful, for example, to know what, precisely, were the questions relating to marriage. The interpretation of the chapter depends in part upon the nature of the problem presented in the letter to him. It seems fitting that the topic of marriage should be dealt with first, in Paul's reply, in view of his earnest warning against fornication (chs. 5; 6). Then there were probably those in Corinth who wondered whether the rigid Jewish rules that made it obligatory for all, at least the men, to marry (see Mishnah *Yebamoth* 6.6, Soncino ed. of the Talmud, Vol. 1, p. 411), were applicable to Christians. Some in the church may have had no particular desire to marry, and may have asked Paul whether it would be acceptable for them to remain single. If this query was the background of Paul's statement in ch. 7:1, then the apostle was not giving general counsel regarding the propriety of marriage, but was simply informing this particular group that it was perfectly proper to remain single. Some Christians apparently believed that marriage was a sinful state, which ought to be avoided and if possible broken up. This would be an understandable reaction against the licentiousness that was so common in Corinth at that time. In their zeal to avoid anything in the nature of fornication they might swing over to the other extreme of complete abstention from the marriage relation."—*S.D.A. Bible Commentary,* on 1 Cor. 7:1.

Marriage Advised

1. Concerning what subject had the Corinthian believers written Paul, and what advice did he give them? 1 Cor. 7:1, 2.

NOTE.—"Paul's recommendation of marriage as a protection against fornication has been regarded by some as a low concept of marriage. But such persons fail to note that because of a particular situation in Corinth, Paul dealt only with the negative side of the matter. He does not say that he offers here the only reason for marriage. He does not deny the positive elements, and the blessings that marriage provides (see on Matt. 19:12). Neander says of this passage: 'We must not overlook the fact that Paul is here not treating of marriage in general, but only in its relation to the condition of things at Corinth, where he feared the effect of moral prejudices concerning celibacy' (Lange)."—*S.D.A. Bible Commentary,* on 1 Cor. 7:2.

2. What responsibility should both husband and wife recognize, and under what circumstances only should this responsibility temporarily be set aside? 1 Cor. 7:3-5.

NOTE.—"In this verse the Greek offers a variant reading which is important for the interpretation. A.V. has: 'due benevolence,' which respects the obligation of husband and wife to each other. R.S.V. has 'her conjugal rights,' an expression clear in itself. The second reading is undoubtedly the right one. The apostle aims at disclaiming the ascetic attitude as it was propagated and practiced by some of the Corinthians (cf. vs. 5). Paul reproves such an attitude. Married people are supposed to live as such, and each of them has the same rights and the same obligations."—F. W. Grosheide, *Commentary on the First Epistle to the Corinthians,* page 156 (copyright, 1953, 1960 printing).

"Those professing to be Christians . . . should duly consider the result of every privilege [NOTE: On another occasion Mrs. White speaks of the "privacy and privileges of the family relation." See *Testimonies,* Vol. 2, p. 90.—*Compilers.*] of the marriage relation, and sanctified principle should be the basis of every action. . . .

"It is carrying that which is lawful to excess that makes it a grievous sin." *The Adventist Home,* page 122. Read *The Adventist Home* on "Marital Duties and Privileges," pages 121-128.

3. How did Paul qualify the nature of his advice? 1 Cor. 7:6, 7.

NOTE.—"*Commandment* is the reverse of *concession* (2 Cor. 8:9). Paul does not command every man and every woman to marry. His *concession* is not a reluctant admission but a full approbation. Here again it is a question of right. The Christian possesses the right to marry. Normal conditions dictate that he should use this right. Still it remains a right, *i.e.,* there may be circumstances in which it is not necessary to use it. That is the case in vs. 7. There is here no question of a commandment without any exception."—F. W. Grosheide, *Commentary on First Epistle to the Corinthians,* page 158.

Various Aspects of Marriage Considered

4. What was Paul's counsel for the unmarried and widows, and in the light of what conviction is this counsel to be understood? 1 Cor. 7:8, 9, 26, 29.

NOTE.—"Good" here is from the same Greek word as in verse 1.

"Paul advises those who have undue difficulty in keeping their sexual desires under control, to marry rather than be constantly subjected to the excitement of unsatisfied desire. The instruction here is plain and in harmony with the general tenor of the preceding verses, namely, the preservation of purity and the best attitude toward marriage (see vs. 2, 3, 5). Even when all the problems associated with married life during a period of persecution

and distress are taken into account (see v. 26), it is better to marry than to be inwardly consumed with the mentally, emotionally, and physically disturbing condition of unsatisfied desire."—*S.D.A. Bible Commentary,* on 1 Cor. 7:9.

5. What was Paul's counsel regarding divorce and whom did he quote as authority? 1 Cor. 7:10, 11. Compare Matt. 19:6-9.

NOTE.—"Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live."—*The Adventist Home,* page 340.

"A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God."—*Ibid.,* p. 344.

6. What was Paul's counsel to those who had unbelieving spouses? 1 Cor. 7:12-16.

NOTE.—When Paul said "speak I, not the Lord," he did not mean that he was speaking without divine inspiration. He simply meant that he could not refer to a specific statement Jesus had made with reference to the matter under consideration.

In the matter of mixed marriages, or of marriages where one party had accepted Christianity and the other had remained a pagan, apparently the question had arisen as to whether there was defilement in such a relationship, and as to what was the status of the children of such a union. Verses 12 to 16 are an answer to these queries. Such unions are not to be broken by the Christian's taking the initiative, and there is no problem so far as the legitimacy of the children is concerned.

Counsels Related to the Times

7. In view of the "present distress," what was Paul's counsel to those who had never been married? 1 Cor. 7: 25-27.

NOTE.—In the absence of any specific command given by Jesus, the apostle gives his own inspired judgment.

"Paul was doubtless referring to the imminence of a time of great trouble and perplexity for the Christian community."—*S.D.A. Bible Commentary,* on 1 Cor. 7:26.

8. How did Paul amplify his statement so as to make clear that he was not categorically prohibiting marriage? 1 Cor. 7:28.

9. What effect was the observation that the "time is short" to have on the believer's relationships? 1 Cor. 7:29-31.

NOTE.—"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—*Selected Messages,* Bk. 1, p. 67.

Problems of Marriage

10. How did Paul contrast the primary interests of the married and the unmarried? 1 Cor. 7:32-35.

11. By what example did Paul further show that marriage under certain circumstances would be desirable? 1 Cor. 7:36-38.

NOTE.—Commentators have been divided as to whom the "he" in the clause "he behaveth himself uncomely" refers. Some believe it refers to the father of the virgin; others to her fiancé. The passage may be understood either way.

12. In the case of remarriage, what principle should be followed? 1 Cor. 7:39, 40, first part.

NOTE.—"It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection." —*The Adventist Home,* page 68.

13. Who guided Paul in his counsel to the Corinthians regarding marriage? 1 Cor. 7:40, last part.

NOTE.—"*Have the Spirit.* There seems to be a reference here to certain leaders in the church at Corinth who believed they were inspired. The apostle asserts his belief that he, too, was under the inspiration of the Holy Spirit. This statement is therefore a claim that his letters are to be received, not as the opinion of man, but as the divinely ordained wisdom of the living God. It was necessary that Paul should clearly set forth his claim to divine illumination. Thus only could he counteract the instruction given by false teachers at Corinth, and thus only could he lay down regulations for the government of the Corinthian believers that would fortify them against the special temptations to which they were exposed."—*S.D.A. Bible Commentary,* on 1 Cor. 7:40.

Lesson 6, for February 5, 1966

Relationships Between Church Members

MEMORY VERSE: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10:32.

STUDY HELPS: "The Acts of the Apostles," pages 304-315; "S.D.A. Bible Commentary."

STUDY AIM: To derive from the Corinthians' experience and Paul's counsel to them principles to govern relationships between church members.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐
Monday: Questions 4, 5; begin reading study helps.	☐
Tuesday: Questions 6-9.	☐
Wednesday: Questions 10-12.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Problem of Foods Sacrificed to Idols

1. The problem introduced. 1 Cor. 8:1, first part.
2. The wrong and right approach. 1 Cor. 8:1 (second part), 2, 3.
3. The "knowledge" possessed by some. 1 Cor. 8:4-7, first part.
4. The weak conscience and the exercise of liberty. 1 Cor. 8:7, last part.
5. The safe course to pursue. 1 Cor. 8:9-13.

II. General Principles in Relationships Between Members

6. The neighbor's good to be Christian's goal. 1 Cor. 10:24.
7. Application of this principle under specific circumstances. 1 Cor. 10:25-30.
8. Generalization and enlargement of principle. 1 Cor. 10:31, 32.
9. Paul's example in following the principle. 1 Cor. 10:33; 11:1.

III. Going to Court Against Fellow Members Forbidden

10. The Corinthians' audacious course. 1 Cor. 6:1, 6.
11. The impropriety of the Corinthians' course. 1 Cor. 6:2-5.
12. The proper course. 1 Cor. 6:7, 8.

THE LESSON

Introduction

An important aspect of the Christian life is the development of proper relationships between fellow Christians. Many of the problems of the Corinthian church had their origin in immature attitudes and improper relationships. There was on the part of the "strong," who boasted in their knowledge and liberty, a reckless disregard for the "weak."

"The apostle, in the most decided and impressive manner, endeavored to correct the false and dangerous ideas and practices that were prevailing in the Corinthian church. He spoke plainly, yet in love for their souls. In his warnings and reproofs, light from the throne of God was shining upon them, to reveal the hidden sins that were defiling their lives."—*The Acts of the Apostles,* page 321.

The Problem of Foods Sacrificed to Idols

1. Concerning what other matter had the Christians made inquiry? 1 Cor. 8:1, first part.

NOTE.—"Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken toward the use of meats offered to idols. Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them, and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs."—*The Acts of the Apostles,* page 191.

2. What approach to the problem had the Corinthians taken, and what approach did Paul suggest? 1 Cor. 8:1 (second part), 2, 3.

NOTE.—The clause, "we all have knowledge" may be quoted from the letter of inquiry sent to Paul by the Corinthians. By these words they may have attempted to justify their course in eating foods sacrificed to idols in spite of the offense such a course caused to the weaker brethren, whom they despised as being scrupulous. Paul condemns the purely intellectual approach and appeals to love as the true solution.

3. What "knowledge" did some Christians possess and others not? 1 Cor. 8:4-7, first part. Compare Hab. 2:18, 19; 1 Cor. 10:19.

NOTE.—The two phrases "an idol is nothing in the world" and "there is none other God but one" are doubtless quotations from the Corinthians' letter. Paul conceded the truth of these statements and amplifies their meaning. The truth is basic to Christian belief.

4. What effect had the eating of foods sacrificed to idols had on the Christian who did not have this "knowledge"? 1 Cor. 8:7, last part.

NOTE.—"There were some among the church members who could not regard food that had been sacrificed to idols as ordinary food, even though they no longer believed in the existence of idols. As a result of lifelong custom they could not completely dissociate themselves from the past. Partaking of such food placed them vividly in their former setting, a situation that was more than they could bear."—*S.D.A. Bible Commentary,* on 1 Cor. 8:7.

5. In view of the danger of offending the weak brother, what course did Paul commend and himself follow? 1 Cor. 8:9-13.

NOTE.—"To lead anyone to do that which *he* thinks to be wrong is to place a stone of stumbling in his way, even if *we* do not think the act to be wrong. For we make men worse if by our example we teach them to act in contradiction of their conscience. 'Let your motto be *forbearance,* not *privilege,* and your watchword *charity,* not *knowledge.* Never flaunt your knowledge, seldom use your privilege' (Evans)."—*The Pulpit Commentary,* Vol. 19, p. 265, on 1 Cor. 8:9.

General Principles in Relationships Between Members

6. What guiding principle did Paul lay down for relationships between members? 1 Cor. 10:24.

NOTE.—"The believer should not seek first of all to gratify his own desires and pleasures and conveniences; he ought to consider first the welfare of others. Let him ask himself the question, Will the gratification of my own taste and inclinations help or injure others? Many things may be permissible, but their practice might bring spiritual harm to others; therefore it is the duty of the Christian to abstain from them. In cases where a certain thing is not positively forbidden to a Christian, but where his example would greatly influence others, he should be guided in his behavior, not by his own desires, comfort, or convenience, but by consideration of the effect of his conduct on others."—*S.D.A. Bible Commentary,* on 1 Cor. 10:24.

7. What other circumstances did Paul cite as giving possible occasion for offense, and what course did he commend? 1 Cor. 10:25-30.

NOTE.—We should note that the problem here is one of meats (Gr. *bromata,* "foods") sacrificed to idols, not one of clean versus unclean foods. The distinction between clean and unclean meats antedated Sinai (Gen. 7:8, 9), and was not abolished at the cross. This passage cannot be used to show that all foods are lawful for the Christian. Such an interpretation violates the context.

8. By what general principle should the Christian guide his conduct? 1 Cor. 10:31, 32.

9. What had been Paul's conduct, and as a result what appeal could he make? 1 Cor. 10:33; 11:1.

NOTE.—Knowing the natural inclination of men to imitate others, Paul was deeply conscious of his need to set the right example for his converts to follow. The church in Corinth was young, and the believers needed someone to show them how to walk the new "way." A Christian leader should follow Christ so closely that he may confidently and safely invite others to follow him.

Going to Court Against Fellow Members Forbidden

10. What course deserving censure had some of the Corinthian believers followed? 1 Cor. 6:1, 6.

NOTE.—"Another grave evil that had arisen in the church was that of brethren going to law against one another. Abundant provision had been made for the settlement of difficulties among believers. Christ Himself had given plain instruction as to how such matters were to be adjusted. 'If thy brother shall trespass against thee,' the Saviour had counseled, 'go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.' "—*The Acts of the Apostles,* page 304.

11. What consideration should have led to a different procedure when there was trouble between believers? 1 Cor. 6:2-5.

12. Rather than resort to litigation in public courts, what should the believer have been willing to undergo? 1 Cor. 6:7, 8.

NOTE.—"Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself 'to be defrauded' rather than open before the world the sins of his brethren in the church.

"Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are wounding Christ afresh and putting Him to open shame. By ignoring the authority of the church, they show contempt for God, who gave to the church its authority."—*The Acts of the Apostles,* pages 305, 306.

Lesson 7, for February 12, 1966

Profiting From Israel's Failure

MEMORY VERSE: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

STUDY HELPS: "The Acts of the Apostles," pages 315-318; "S.D.A. Bible Commentary."

STUDY AIM: To apply the lessons from Israel's failure in the Exodus movement to spiritual Israel today.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 10-13.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐	Wednesday: Begin study helps.	☐
Monday: Questions 4-9.	☐	Thursday: Finish study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Israel's Privileges

1. Safe passage through the sea. 1 Cor. 10:1.
2. Mosaic leadership. 1 Cor. 10:2.
3. Supernatural food and drink. 1 Cor. 10:3, 4.

II. Israel's Failure

4. Majority overthrown. 1 Cor. 10:5.
5. Israel's evil lusting a warning. 1 Cor. 10:6.

III. Specific Experiences Cited

6. Idolatrous revelry at Sinai. 1 Cor. 10:7.
7. Fornication at Baalpeor. 1 Cor. 10:8.
8. Putting the Lord to the test. 1 Cor. 10:9.
9. Repeated grumbling. 1 Cor. 10:10.

IV. Instruction From Israel's Failure

10. Instruction for our age. 1 Cor. 10:11.
11. Warning for the overconfident. 1 Cor. 10:12.
12. Encouragement for the tempted. 1 Cor. 10:13.
13. Paul's severe self-discipline to avoid failure. 1 Cor. 9:24-27.

THE LESSON

Introduction

"Paul pointed the Corinthians to the experiences of ancient Israel, to the blessings that rewarded their obedience, and to the judgments that followed their transgressions. He reminded them of the miraculous way in which the Hebrews were led from Egypt under the protection of the cloud by day and the pillar of fire by night. Thus they were safely conducted through the Red Sea, while the Egyptians, essaying to cross in like manner, were all drowned. By these acts God had acknowledged Israel as His church. They 'did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.' The Hebrews, in all their travels, had Christ as a leader."—*The Acts of the Apostles,* page 315.

Israel's Privileges

1. To what experiences of Israel did Paul refer as an illustration? 1 Cor. 10:1.

NOTE.—Paul is drawing lessons from the period of the Exodus. As the Israelites passed through the sea and wandered through the wilderness on their way to the Promised Land, so Christians today are on their way to the heavenly promised land. The same dangers still threaten, but Israel's failure stands as a perpetual warning.

2. How many of the Israelites had experienced a form of "baptism"? 1 Cor. 10:2.

NOTE.—In preparation for his observation (verse 5) that the majority of the Israelites never reached the Promised Land, Paul is emphasizing the fact that all crossed the sea, all were under the pillar of cloud, all were in the same movement together.

3. In what other privileges had all shared? 1 Cor. 10:3, 4.

NOTE.—"Spiritual" is here used in the sense of "supernatural," or "miraculous." The gifts of God are a manifestation of His Spirit. Reference is here to the manna and to the drinking of water from the rock.

Israel's Failure

4. Despite the advantages that had been the lot of all those who left Egypt, what had befallen the majority and why? 1 Cor. 10:5.

NOTE.—It was not enough to belong to the movement. The majority of those who left Egypt never reached the Promised Land. "And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness?" (Heb. 3:17, R.S.V.)

5. What lesson may the Christian learn from Israel's repeated lusting after "evil" things? 1 Cor. 10:6. Compare Ex. 16:3; Num. 11:4, 5, 34.

NOTE.—"He [Paul] showed how love of ease and pleasure had prepared the way for sins that called forth the signal vengeance of God. It was when the children of Israel sat down to eat and drink, and rose up to play, that they threw off the fear of God, which they had felt as they listened to the giving of the law; and, making a golden calf to represent God, they worshiped it. And it was after enjoying a luxurious feast connected with the worship of Baalpeor, that many of the Hebrews fell through licentiousness. The anger of God was aroused, and at His command 'three and twenty thousand' were slain by the plague in one day."—*The Acts of the Apostles,* page 316.

Specific Experiences Cited

6. Of what specific experience of Israel did Paul first warn? 1 Cor. 10:7. Compare Ex. 32:1-6.

NOTE.—"How often, in our own day, is the love of pleasure disguised by a 'form of godliness'! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel."—*Patriarchs and Prophets,* page 317.

7. To what incident did Paul next refer by way of warning? 1 Cor. 10:8. Compare Num. 25:1-5.

NOTE.—"At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites."—*Patriarchs and Prophets,* page 454.

8. What lesson is to be learned from the provocation that brought the fiery serpents? 1 Cor. 10:9. Compare Num. 21:4-6.

NOTE.—"Again they failed to endure the test of their faith and patience. By continually dwelling on the dark side of their experiences, they separated themselves farther and farther from God. They lost sight of the fact that but for their murmuring when the water ceased at Kadesh, they would have been spared the journey around Edom. God had purposed better things for them. Their hearts should have been filled with gratitude to Him that he had punished their sin so lightly. But instead of this, they flattered themselves that if God and Moses had not interfered, they might now have been in possession of the Promised Land. After bringing trouble upon themselves, making their lot altogether harder than God designed, they charged all their misfortunes upon Him. Thus they cherished bitter thoughts concerning His dealings with them, and finally they became discontented with everything." —*Patriarchs and Prophets,* page 428.

9. What persistent attitude of Israel should the Christian avoid? 1 Cor. 10:10. Compare Num. 13:32, 33; 14: 1-4, 37; 16:1-3, 31-33, 41, 46-50.

NOTE.—"But God does not want any to walk mournfully before Him. Those who thus complain of God have brought their adversity on themselves. They have robbed God, and His cause has been hindered because the money that should have flowed into His treasury was used for selfish purposes."—*Testimonies,* Vol. 6, p. 389.

Instruction From Israel's Failure

10. For what purposes have Israel's experiences been recorded and preserved? 1 Cor. 10:11.

NOTE.—"The folly of Israel in disobeying God led to their downfall in the wilderness, and later in their history, to their being carried captive to Babylon (see Jer. 17:23, 27; 25:4-11). The warning to Christians to learn the lesson of Israel's wilderness experience is peculiarly appropriate in the light of the near approach of the second advent of Christ. Many of the Israelites perished when they had almost completed the journey to Canaan (see Num. 25:9). They were the people whom God had specially favored by giving them knowledge of His law and of Himself beyond any knowledge possessed by any other people in the world, yet they failed to maintain their loyalty to Him. Christians, to whom has been entrusted the gospel of Jesus Christ, and the prophetic knowledge of His soon coming, should beware lest they allow the delusions of sinful human nature to cause them to fail of reaching the heavenly Canaan."—*S.D.A. Bible Commentary,* on 1 Cor. 10:11.

11. What lesson may be drawn from Israel's repeated failures? 1 Cor. 10:12.

NOTE.—"Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Everyone should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's Word declares, 'Many shall be purified, and made white, and tried.' Dan. 12:10. Only he who endures the trial will receive the crown of life."—*Christ's Object Lessons,* page 155.

12. In the face of the record of human failure, what encouragement is given? 1 Cor. 10:13.

NOTE.—"God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—*The Ministry of Healing,* pages 175, 176.

13. In order to win the imperishable prize, what severe self-discipline did Paul exercise? 1 Cor. 9:24-27.

Spiritual Gifts

MEMORY VERSE: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

STUDY HELPS: "The Great Controversy," Introduction, pages v-xii; "S.D.A. Bible Commentary."

STUDY AIM: To learn what the Bible has to say about the place and function of spiritual gifts in the church.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐
Monday: Questions 4, 5; read from study helps.	☐
Tuesday: Questions 6-8.	☐
Wednesday: Questions 9-11.	☐
Thursday: Questions 12, 13; read from study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Importance of Spiritual Gifts

1. Informed Christians. 1 Cor. 12:1.
2. Unity in variety. 1 Cor. 12:4-6.
3. All Christians recipients. 1 Cor. 12:7.

II. Varieties of Gifts

4. The gifts enumerated. 1 Cor. 12: 8-10.
5. The gifts distributed according to will of Spirit. 1 Cor. 12:11.

III. The Church Compared to a Body

6. Believers constitute the members. 1 Cor. 12:12-14.
7. Variety of members needed. 1 Cor. 12:15-19.
8. No member to be depreciated. 1 Cor. 12:20-27.

IV. The Gifts Evaluated

9. Enumerated in order of importance. 1 Cor. 12:28.
10. Variety and distribution re-emphasized. 1 Cor. 12:29, 30.
11. Higher gifts to be desired. 1 Cor. 12:31.
12. Prophecy the preferred gift. 1 Cor. 14:1.
13. Prophecy superior to tongues. 1 Cor. 14:2-5.

THE LESSON

Introduction

"It would appear that the Corinthian believers had asked a question concerning the relative greatness of these gifts of the Spirit, and that some of them had been boasting that the gifts they had were greater and more important than those granted to other members (see 1 Cor. 12: 18-23). Paul took the opportunity thus presented him, to give them instruction in the subject of the work of the Spirit in Christ's mystical body, His church. The Holy Spirit of God has been in the church from the beginning (see AA 37, 53; PP 593, 594; COL 218). Hence the

gifts of the Spirit were not confined to NT times. This is evident from the fact that many prophets existed in ancient times. It is God's will and plan that His church shall be empowered by gifts till the end of time (Eph. 4:8, 11-13; AA 54, 55). The gifts are all from God; therefore there can be no possible ground for the human agent to boast over his fellows because he has been favored of Heaven as an instrument for the manifestation of the power of God in a special way for the benefit of the church as a whole."—*S.D.A Bible Commentary,* on 1 Cor. 12:1.

Importance of Spiritual Gifts

1. What motivated Paul to discourse on spiritual gifts? 1 Cor. 12:1.

NOTE.—It is possible that in their letter the Corinthians had asked for a clarification of the subject of spiritual gifts. Paul is not discussing here the general work of the Holy Spirit in conversion and Christian living, but the special gifts imparted by the Holy Spirit, especially prophecy and tongues. These gifts were abundant in the Corinthian church. They came "behind in no gift." 1 Cor. 1:7.

In the early days of Christianity, when leadership was needed for the rapidly multiplying church, the multitude of spiritual gifts qualifying the members for service were especially useful and hence were more widely distributed. But they have never been withdrawn.

2. Even though there are diversities of gifts, wherein does unity lie? 1 Cor. 12:4-6.

NOTE.—It was important for Paul to stress that God is the dispenser of all spiritual gifts, because the Corinthians tended to think less highly of some of them.

3. To how many are the gifts given and for what purpose? 1 Cor. 12:7.

NOTE.—The gifts were given "to profit withal," that is, "for the common good" (R.S.V.). They were not given as a ground of boasting or a means of engendering an attitude of superiority.

Varieties of Gifts

4. Enumerate the various gifts given by the Spirit. 1 Cor. 12:8-10.

NOTE.—"In modern usage, 'knowledge' is the learning which we by use and effort acquire; 'wisdom' is the insight which gradually dawns upon us from thought and experience. In the language of the New Testament, the distinction between the two words is not so clearly marked, but 'wisdom' seems to belong more to the human *spirit,* and 'knowledge' to the *intellect.* The 'discourse of wisdom' would be that which sets forth the truth of the gospel persuasively to work conversion (ch. ii. 6, 7); the 'discourse of knowledge' would be that which enters into the speculative and theoretical elaboration of systematic theology."—*The Pulpit Commentary,* Vol. 19, pp. 397, 398, on 1 Cor. 12:8.

All who are saved have a measure of faith. The "faith" to which the apostle here refers is that trust in God that brings special answers to prayer.

"The gifts of healing" represent the ability to heal by miracle, such as the apostles exercised when they bade the sick to be healed. This gift is to be distinguished from healing through prayer, for all have the privilege of requesting God to heal the sick or of calling for the elders of the church and having them pray for recovery.

"Working of miracles" refers to working of miracles in general, beyond those or including those of healing.

"Prophecy" is the gift exercised by God's special spokesmen, the prophets.

"Discerning of spirits" is the ability to distinguish between genuine and purported, but false, divine messages.

"Tongues" is the gift discussed at length in 1 Corinthians 14. There is insufficient time in this lesson to study the gift in detail. However, there is need for Christians to be guarded against satanic delu-

sions, especially in so-called "tongues" manifestations. (For those who wish to study further on "tongues" see *S.D.A. Bible Commentary,* Vol. 6, pp. 795, 796; *Testimonies,* Vol. 1, pp. 412, 414, 419.)

"Interpretation of tongues" is the gift that enables its possessor to interpret the message that comes through the exercise of the gift of tongues.

5. According to whose will are the gifts distributed? 1 Cor. 12:11.

The Church Compared to a Body

6. To what are the members of the church compared? 1 Cor. 12:12-14.

7. How did Paul illustrate the need for a variety of gifts? 1 Cor. 12: 15-19.

NOTE.—"In scenery and in paintings we do not love monotony. A fair landscape possesses almost infinite variety of tint and form; that is not a painting which is composed of one color, however brilliant. The Church is enriched by the diversities in condition, age, ability, of its members. Yet though one member differ strikingly from another, all are *equally* of the body (ver. 15). We must not despair because we are unlike some other Christians; if all the members of the body were as even the chief and most honored members, the symmetry, usefulness, and beauty of the body would be greatly impaired (ver. 17). We must not seek to occupy a place for which we are not fitted. We are admitted to the body of Christ by God, and *He places us* (ver. 18). *We* must not move; if we are to be moved, *He* will move us. To choose a place for ourselves would be to put ourselves out of place."—*The Pulpit Commentary,* Vol. 19, p. 412.

8. By what forceful illustration did Paul show that no gift or its possessor was to be depreciated? 1 Cor. 12: 20-27.

The Gifts Evaluated

9. In what order of importance did Paul reenumerate the gifts? 1 Cor. 12:28.

NOTE.—The list of gifts in verses 8 to 10 is obviously not complete, or at least not the only classification. In verse 28, apostles and teachers are mentioned, the former represented by the gift possessed by the Twelve, the latter a gift of exposition, and the ability to make the divine message understandable to others. The "helps" were probably gifts such as deacons possessed, and the "governments" the gifts of administration.

10. How did Paul reemphasize the point that there are a variety of gifts, and that these are distributed among the members? 1 Cor. 12:29, 30.

11. What was to be the believers' attitude toward the gifts? 1 Cor. 12:31.

NOTE.—Apparently additional gifts could be acquired and could be sought after.

12. Of the various gifts, which was to be preferred above the others? 1 Cor. 14:1. Compare 1 Thess. 5:20.

NOTE.—Because of the sensational character of the gift of tongues, the Corinthians tended to place undue esteem upon this gift, and to depreciate the gift of prophecy. Paul urges that prophecy be sought above others.

13. In what way was prophecy superior to the gift of tongues? 1 Cor. 14:2-5.

Love, the More Excellent Way

MEMORY VERSE: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.

STUDY HELPS: "The Acts of the Apostles," pages 318, 319, 321; Ellen G. White Comments, "S.D.A. Bible Commentary," Vol. 6, pp. 1090-1092; also on lesson scriptures.

STUDY AIM: To discover the true meaning of love in both its negative and positive aspects.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 8-10.	☐
Sunday: Learn memory verse; Introduction; questions 1-4.	☐	Wednesday: Questions 11-13.	☐
Monday: Questions 5-7.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Excellence of Love

1. Love more excellent than the gifts. 1 Cor. 12:31.
2. Eloquence valueless without love. 1 Cor. 13:1.
3. Spiritual gifts valueless without love. 1 Cor. 13:2.
4. Philanthropy and martyrdom valueless without love. 1 Cor. 13:3

II. Love Defined

5. Love defined positively. 1 Cor. 13:4, first part.
6. Love defined negatively. 1 Cor. 13:4, last part.
7. Love further defined negatively. 1 Cor. 13:5.
8. Love's relationship to right and wrong. 1 Cor. 13:6.
9. Further attributes of love. 1 Cor. 13:7.

III. The Permanence of Love

10. Permanence contrasted with that of spiritual gifts. 1 Cor. 13:8.
11. Temporary nature of the gifts. 1 Cor. 13:9-11.
12. Nature of future and present knowledge contrasted. 1 Cor. 13:12.
13. Love's preeminence. 1 Cor. 13:13.

THE LESSON

Introduction

The word translated "charity" in 1 Corinthians is the Greek word *agapē*, which in the K.J.V. is generally translated "love," and should be so translated there also.

"*Agapē* was formerly thought to be a distinctly Christian term, for no example of it in secular Greek sources had been discovered. Now, however, several unquestioned examples of its use outside of early Christian literature have been found. However, the paucity of such examples, and the frequency of *agapē* in Christian literature show that Christians especially adopted this term to describe the higher concept of love revealed in the gospel. God is *agapē* (1 Jn 4:7, 8), and His love and that of Christ for men is represented by the term *agapē* (Rom 5:8; Eph 2:4;

1 Jn 3:1; etc.). *Agapē* also describes the relation between God and Christ (Jn 15: 10; 17:26). It is used of human love (Jn 3:35; Rom 12:9; etc.), and is listed as a fruit of the Spirit, being the first of the fruits mentioned (Gal 5:22). The classic definition of *agapē* is found in 1 Cor 13. After listing various spiritual gifts and attainments (ch 12), the apostle notes that love is the 'more excellent way' (v 31). Of the abiding qualities of faith, hope, and love, he lists love as the greatest (ch 13:13). In this and several other passages the KJV translates *agapē,* 'charity.' When the KJV was produced, 'charity' did not have the restricted meaning it often has today, and because of its use in this passage it has come to mean 'divine love,' 'love in its perfection.' "—*S.D.A. Bible Dictionary,* page 663.

The Excellence of Love

1. After having presented the place and function of spiritual gifts in the church, what did Paul proceed to show? 1 Cor. 12:31.

2. What abilities did Paul present as meaningless without love? 1 Cor. 13:1.

NOTE.—"It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech, the eloquent oratory, of the one to whom is entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1091.

3. How did Paul express the futility of even the higher gifts of the Spirit without love? 1 Cor. 13:2.

4. What self-sacrificing acts are without profit unless love is present? 1 Cor. 13:3.

NOTE.—"No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God."—*The Great Controversy,* page 487.

Love Defined

5. Positively, what is love declared to be? 1 Cor. 13:4, first part.

6. What is love declared not to be? 1 Cor. 13:4, last part.

7. What other characteristics are not a part of love? 1 Cor. 13:5.

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

8. What is love's relationship to right and wrong? 1 Cor. 13:6.

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

9. How far-reaching is love in its endurance and trust? 1 Cor. 13:7.

NOTE.—"Love not only bears with others' faults, but cheerfully submits to whatever suffering or inconvenience such forbearance makes necessary. This love 'never faileth.' It can never lose its value; it is the attribute of heaven. As a precious treasure it will be carried by its possessor through the portals of the City of God."—*Testimonies,* Vol. 5, p. 169.

"The active virtues must be cultivated as well as the passive. The Christian, while he is ever ready to give the soft answer that turneth away wrath, must possess the courage of a hero to resist evil. With the charity that endureth all things, he must have the force of character which will make his influence a positive power for good."—*Ibid.,* p. 404.

"Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things—these are the fruits upon the precious tree of love."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, pp. 1091, 1092.

The Permanence of Love

10. When contrasted with the gifts of prophecy, tongues, and knowledge, how enduring is love? 1 Cor. 13:8.

11. Why will the gifts eventually cease to be needed, and how did Paul illustrate their temporary nature? 1 Cor. 13:9-11.

12. What further contrast between this present world and the next world did Paul draw? 1 Cor. 13:12.

NOTE.—"The education begun here will not be completed in this life; it will be going forward throughout eternity, ever progressing, never completed. Day by day the wonderful works of God, the evidences of His miraculous power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended."—*Testimonies,* Vol. 8, p. 328.

"There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in 'the beauty of the Lord our God,' what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting—in the vast universe behold 'God's name writ large,' and not in earth or sea or sky one sign of ill remaining."—*Education,* page 303.

13. How did Paul summarize his discourse on love? 1 Cor. 13:13.

> "If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light."—*Counsels on Sabbath School Work,* page 23.

Lesson 10, for March 5, 1966

The Hope of the Resurrection

MEMORY VERSE: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

STUDY HELPS: "The Great Controversy," pages 637-647 (1927 ed., pp. 719-729; 1950 ed., pp. 628-637); "S.D.A. Bible Commentary."

STUDY AIM: To review Paul's arguments for a resurrection and to discover the importance of the doctrine of the resurrection to the outworking of the divine plan.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 9-11.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐	Wednesday: Questions 12-14.	☐
Monday: Questions 4-8.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The False Doctrine of "No Resurrection"

1. Some Corinthian believers denied resurrection. 1 Cor. 15:12.
2. Necessary corollaries if these contenders were right. 1 Cor. 15:14-18.
3. Christians' pitiable situation without hope of resurrection. 1 Cor. 15:19.

II. The Christian Doctrine of the Resurrection

4. Statement of doctrine. 1 Cor. 15:20-22.
5. Time of the resurrection. 1 Cor. 15:23.
6. Every enemy destroyed. 1 Cor. 15:24-28.
7. Faith in resurrection gives fortitude in affliction. 1 Cor. 15:30-32, first part.
8. Danger of disbelief. 1 Cor. 15:32 (last part), 33, 34.

III. Nature of the Resurrection

9. Variously illustrated. 1 Cor. 15: 35-41.
10. Natural and resurrection bodies contrasted. 1 Cor. 15:42-49.
11. A reason for change in bodies. 1 Cor. 15:50.

IV. Events Associated With the Resurrection

12. Translation of living saints. 1 Cor. 15:51-53.
13. Victory of that moment. 1 Cor. 15:54, 55.
14. Victory centered in Christ. 1 Cor. 15:56, 57.

THE LESSON

Introduction

"In the lowering of the moral standard among the Corinthian believers, there were those who had given up some of the fundamental features of their faith. Some had gone so far as to deny the doctrine of the resurrection. Paul met this heresy with a very plain testimony regarding the unmistakable evidence of the resur-

rection of Christ."—*The Acts of the Apostles,* pages 319, 320.

"Thus far Paul has treated only those abuses which prevailed in the whole Corinthian church, either because he had heard of them himself or because the Corinthians had asked for information. In chapter 15, however, Paul treats the resurrection of the body, of which he expressly states (vs. 12) that the latter is denied only by some among the Corinthians. Besides, we have here the first error of a doctrinal nature. According to vs. 12 this was not a system of error but rather a single contention, on one point only. But nevertheless we are here in the realm of doctrine."—F. W. Grosheide, *Commentary on the First Epistle to the Corinthians,* pages 346, 347.

The False Doctrine of "No Resurrection"

1. What were some of the Corinthian believers affirming? 1 Cor. 15:12.

2. If what they affirmed were true, what else would also be true? 1 Cor. 15:14-18.

NOTE.—"If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, 'they also which are fallen asleep in Christ are perished'? No resurrection would be necessary."—*The Great Controversy,* pages 546, 547.

3. What would be the Christian's condition if there were no hope of life after death? 1 Cor. 15:19.

NOTE.—"It should be noted that Paul is not here suggesting that piety and conformity to the revealed will of God in this life are not accompanied by happiness. The believer has cause to be happier than other men, but if the resurrection is a delusion, then Christians are more deserving of pity than any other people. No others have had such high hopes of enjoying eternity, so no others could experience so deep disappointment if those hopes are destroyed by disproving the resurrection."—*S.D.A. Bible Commentary,* on 1 Cor. 15:19.

The Christian Doctrine of the Resurrection

4. In what positive way did Paul affirm the Christian's faith in the resurrection of Christ and of man? 1 Cor. 15:20-22.

NOTE.—"The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1092.

5. At what point in time will the resurrection of the true believers occur? 1 Cor. 15:23.

NOTE.—"The voice that cried from the cross, 'It is finished,' was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above

all powers, above every name that is named, not only in this world, but also in the world to come."—*The Desire of Ages,* page 787.

6. In the establishment of the final kingdom under God the Father, what is the last enemy to be destroyed? 1 Cor. 15:24-28.

7. What hope made Paul willing to risk all for Christ? 1 Cor. 15:30-32, first part.

NOTE.—"*I die daily:* the sense is not that Paul is every day in danger of life, for that had been said in vs. 30. Paul wishes to indicate that so far as he is concerned he abandons life daily; he knows that he may die, and so he continually prepares himself for death. If he, in order to do his work, has to meet with mortal danger, he does not hesitate (Acts 25:11)." F. W. Grosheide, *Commentary on the First Epistle to the Corinthians,* page 374.

8. What dangerous philosophy may develop from disbelief in the resurrection, and what strong warning did Paul give? 1 Cor. 15:32 (last part), 33, 34.

Nature of the Resurrection

9. By what illustrations did Paul show that the resurrected body will be different from the earthly body? 1 Cor. 15:35-41.

NOTE.—"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1093.

10. How did Paul further contrast the two bodies? 1 Cor. 15:42-49.

NOTE.—"The mortal, corruptible form devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in 'the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord."—*The Great Controversy,* page 645.

11. Why is it necessary for the present body to be changed? 1 Cor. 15:50.

NOTE.—"Paul illustrates this subject by the kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1093.

Events Associated With the Resurrection

12. What will be the experience of Christians who are alive when Jesus comes? 1 Cor. 15:51-53.

NOTE.—"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together His elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God."—*The Great Controversy,* page 645.

13. What scripture will be fulfilled at that glorious moment? 1 Cor. 15: 54, 55.

NOTE.—"There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, 'O death, where is thy sting?' . . .

"Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the City of God swing back upon their hinges, and the nations that have kept the truth enter in."—Ellen G. White Comments, *S.D.A. Bible Commentary*, Vol. 6, p. 1093.

14. In whom does the Christian's victory center? 1 Cor. 15:56, 57.

Lesson 11, for March 12, 1966

Fortitude in Affliction

MEMORY VERSE: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

STUDY HELPS: "Education," pages 154-158; "S.D.A. Bible Commentary."

STUDY AIM: To develop from Paul's discussion of various aspects of human suffering a mature Christian philosophy of suffering.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-10.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐	Wednesday: Questions 11-13.	☐
Monday: Questions 4-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Blessing in Affliction

1. Comfort in affliction. 2 Cor 1:3, 4, first part.
2. Comfort shared. 2 Cor. 1:4 (second part), 5.
3. Paul's selfless ministry. 2 Cor. 1:6, 7.

II. Affliction in Asia

4. Intense nature of affliction. 2 Cor. 1:8.

5. Teaching value of affliction. 2 Cor. 1:9, 10.
6. Prayer for the afflicted. 2 Cor.1:11.

III. Triumph in Affliction

7. Courage in affliction. 2 Cor. 4:8-11.
8. Hope of resurrection braces for trial. 2 Cor. 4:14, 15; 5:1.
9. Inward victory despite outward affliction. 2 Cor. 4:16.
10. Hope of ultimate reward tempers trial. 2 Cor. 4:17, 18.

IV. Paul's Bodily Affliction

11. Purpose of Paul's bodily affliction. 2 Cor. 12:7.
12. Request for healing denied. 2 Cor. 12:8, 9, first part.
13. Mature Christian attitude toward suffering. 2 Cor. 12:9 (last part), 10.

THE LESSON

Introduction

"The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: 'Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you.' John 15:20. Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son."—*The Great Controversy,* page 47.

Blessing in Affliction

1. In his afflictions, what blessing from God did Paul experience? 2 Cor. 1:3, 4, first part.

NOTE.—"More is included in this term than mere consolation in sorrow or in trouble. It includes all that a loving heavenly Father can do for His earthborn children. See on Matt. 5:4. To the Christian, tribulation plays an important role in the perfection of character (cf. Heb. 2:10). By themselves, suffering and tribulation have no power to make men Christlike. In fact, they make many men morose and bitter. But God sanctifies tribulation, and those who find in Him grace and strength to endure have solved one of the great problems of life."—*S.D.A. Bible Commentary,* on 2 Cor. 1:4.

2. What did this blessing from God enable Paul to do for others? 2 Cor. 1:4 (second part), 5.

NOTE.—"The apostle Paul thanked God for the comfort given him in sorrow, saying: 'Blessed be . . . the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.' As Paul felt the comfort and warmth of God's love breaking into his soul, he reflected the blessing upon others. Let us so order our conduct that the pictures hung upon the walls of our memory may not be of such a character that we cannot endure to reflect upon them."—*Testimonies,* Vol. 5, p. 489.

3. How selflessly was Paul devoted to the service of others? 2 Cor. 1: 6, 7.

NOTE.—"Not for the wages we receive are we to labor. The motive that prompts

us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."—*Prophets and Kings,* page 65.

Affliction in Asia

4. To what particular affliction did Paul call the Corinthians' attention? 2 Cor. 1:8. Compare 1 Cor. 15:32.

NOTE.—The affliction here referred to has not been clearly identified. It may have been some severe mental struggle, caused in part, at least, by the conditions in the Corinthian church. Fighting with the beasts at Ephesus (1 Cor. 15:32) is generally regarded as a figurative expression, probably describing this same severe mental conflict.

5. What valuable lesson did Paul learn from this experience? 2 Cor. 1:9, 10.

6. In view of his affliction what did Paul ask the Corinthians to do? 2 Cor. 1:11.

Triumph in Affliction

7. Instead of losing heart over his affliction, what triumphant experience had Paul gained? 2 Cor. 4:8-11.

NOTE.—"As you review the past with a clear vision, you will see that at the very time when life seemed to you only a perplexity and a burden, Jesus Himself was near you, seeking to lead you into the light. Your Father was by your side, bending over you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you have thought yourself forsaken, He has been near you to comfort and sustain. We seldom view Jesus as He is, and are never so ready to receive His help as He is to help us."—*Testimonies,* Vol. 4, pp. 220, 221.

8. What hope enabled Paul to face even death courageously? 2 Cor. 4: 14, 15; 5:1.

9. In spite of outward affliction, what may be the Christian's experience within? 2 Cor. 4:16.

10. The recognition of what contrast should lead the Christian toward a mature attitude toward suffering? 2 Cor. 4:17, 18. Compare Rom. 8:18.

NOTE.—"If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of Providence, he is to rejoice in the Lord, knowing that all is working for his good. . . .

"The years of self-denial, of privation, of trial, affliction, and persecution that Paul endured, he called a moment. The things of the present time were not considered worth mentioning when compared with the eternal weight of glory that awaited them when the warfare should be over. These very afflictions were God's workmen, ordained for the perfection of Christian character. Whatever may be the circumstances of the Christian, how-

ever dark and mysterious may be the ways of Providence, however great his deprivation and suffering, he may look away from them all to the unseen and the eternal."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1099.

Paul's Bodily Affliction

11. What purpose did Paul recognize in a particular bodily affliction? 2 Cor. 12:7.

NOTE.—"Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1107.

12. When Paul sought release from this affliction, what answer came to him? 2 Cor. 12:8, 9. first part.

NOTE.—"A deep sadness still rested upon the mind and heart of Paul because of his apprehensions concerning the Corinthian church. While at Philippi he commenced his second epistle to them, for they hung as a heavy weight upon his soul. The depression of spirits from which the apostle suffered was, however, attributable in a great degree to bodily infirmities, which made him very restless when not engaged in active service. But when working for the salvation of souls, he rose superior to physical debility. He felt that the disease under which he suffered was a terrible impediment to him in his great work, and repeatedly besought the Lord to relieve him. God did not see fit to answer his prayers in this respect, though He gave him assurance that divine grace should be sufficient for him."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1107.

13. What victorious attitude toward suffering did this experience lead him to take? 2 Cor. 12:9 (last part), 10.

Lesson 12, for March 19, 1966

Christian Liberality

MEMORY VERSE: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

STUDY HELPS: "The Acts of the Apostles," pages 335-345; "S.D.A. Bible Commentary."

STUDY AIM: To derive from the apostle's discussion of his fund-raising campaign in Macedonia and Achaia principles of true Christian liberality.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 6-10.	☐
Sunday: Learn memory verse; Introduction; questions 1, 2.	☐	Wednesday: Questions 11-13.	☐
Monday: Questions 3-5.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Liberality of the Macedonians

1. Their gift to the relief of the saints at Jerusalem. 2 Cor. 8:1-4.
2. Their gift of themselves. 2 Cor. 8:5.

II. Appeal to the Corinthians

3. The appeal to abound in liberality. 2 Cor. 8:7.
4. Christ the supreme example of liberality. 2 Cor. 8:8, 9.
5. Appeal for completion of fund gathering. 2 Cor. 8:10, 11.

III. Principles of Giving

6. Gifts to be proportionate to donor's ability to contribute. 2 Cor. 8:12.
7. Equality in mutual relief. 2 Cor. 8:13-15.
8. The power of example. 2 Cor. 9:1, 2.
9. Proper organization and execution of campaign. 2 Cor. 9:3-5.
10. Reaping in proportion to the sowing. 2 Cor. 9:6.

IV. Rewards of Liberality

11. Abundance. 2 Cor. 9:7-9.
12. Enrichment. 2 Cor. 9:10, 11.
13. Multiplied benefits. 2 Cor. 9:12-15.

THE LESSON

Introduction

"According to Gal. 2:10 Paul promised at Jerusalem to take care of the poor (see also Rom. 15:26; 2 Cor. 8 and 9). It appears that the church at Jerusalem was very poor so that even the Macedonian churches, which were not rich themselves, had to collect money for Jerusalem. . . . It should be kept in mind that a collection for the poor was not quite what our notion of it is today. It was also a collection for the maintenance of the church, for the care of the poor was an essential task the church had to perform. The church itself did not need much money; the poor needed much more."—F. W. Grosheide, *Commentary on the First Epistle to the Corinthians,* page 397.

The Liberality of the Macedonians

1. In view of the poverty of the Christians at Jerusalem, what had the believers in Macedonia done? 2 Cor. 8:1-4.

NOTE.—"There had been a famine at Jerusalem, and Paul knew that many of the Christians had been scattered abroad and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. The amount raised by the churches exceeded the expectation of the apostles. Constrained by the love of Christ, the believers gave liberally, and they were filled with joy because they should thus express their gratitude to the Redeemer and their love for the brethren. This is the true basis of charity according to God's Word."—*Testimonies,* Vol. 6, pp. 271, 272.

2. What experience preceded their gracious liberality? 2 Cor. 8:5.

NOTE.—"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they 'first gave their own selves to the Lord' (2 Corinthians 8:5), then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence."—*The Acts of the Apostles,* pages 343, 344.

Appeal to the Corinthians

3. On what basis did Paul appeal to the Corinthian believers to abound in their liberality? 2 Cor. 8:7.

NOTE.—"Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in professions of great love for the truth, and, so far as words are concerned, have an interest to see the truth advance, but who do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul and leave it under the power of covetousness."—*Testimonies,* Vol. 3, p. 393.

4. To what supreme example of liberality did Paul direct the believers' attention? 2 Cor. 8:8, 9.

NOTE.—"Here was the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left His heavenly home, with its riches and honor and glory, and clothed His divinity with humanity—not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, pp. 1103, 1104.

5. How long a period had elasped since the Corinthians had begun their collection, and what appeal did Paul now make? 2 Cor. 8:10, 11.

NOTE.—"Paul's counsel was that they should no longer delay completing what they had begun a year before. It was desirable for their own sake that they should not do so. To delay would be detrimental to their own Christian experience, and would leave them open to criticism. A vow made to God cannot be repudiated without involving a man's Christian integrity (Eccl. 5:4, 5)."—*S.D.A. Bible Commentary,* on 2 Cor. 8:10.

Principles of Giving

6. On what basis is a man's gift evaluated? 2 Cor. 8:12.

NOTE.—"All should do something. The case of the widow who cast in her two mites is placed upon record for the benefit of others. Christ commended her for the sacrifice she made and called the attention of His disciples to the act. . . . Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. But the widow had deprived herself of even the necessaries of life to make her little offering. She could not see how her future wants were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount that is given as by the proportion and by the motive which prompts the gift."—*Testimonies,* Vol. 2, pp. 666, 667.

7. On the basis of what principle should the Corinthians now be ready to contribute liberally? 2 Cor. 8: 13-15.

NOTE.—"Those who are selfishly withholding their means need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory. Some, I saw, may have none of these losses to

remind them of their remissness in duty, but their cases may be the more hopeless." —*Testimonies,* Vol. 2, pp. 661, 662.

8. What effect had the Corinthians' zeal in fund raising had on others? 2 Cor. 9:1, 2.

NOTE.—"When a people have an earnest longing to help where help is needed in advancing the cause of God in any line, the Lord will impart to these consecrated, unselfish ones a heart to give gladly, as if it was a privilege. God moved on these Macedonians in their deep poverty to bestow liberally that their example might be recorded, thus leading others to exercise the same beneficence."—Ellen G. White Comments, *S.D.A. Commentary,* Vol. 6, pp. 1102, 1103.

9. In spite of the Corinthians' earlier commitment, what precautions did Paul take? 2 Cor. 9:3-5.

10. What principle operates when men make contributions to a good cause? 2 Cor. 9:6.

NOTE.—"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give."—*Testimonies,* Vol, 4, p. 484.

Rewards of Liberality

11. What spirit in the giver is commended? 2 Cor. 9:7-9.

NOTE.—"It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1105.

12. How does God respond to liberal gifts? 2 Cor. 9:10, 11.

13. What were some of the benefits that would accrue from the Corinthians' gifts? 2 Cor. 9:12-15.

Lesson 13, for March 26, 1966

Concluding Admonitions

MEMORY VERSE: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

STUDY HELP: "S.D.A. Bible Commentary."

STUDY AIM: To derive important principles of Christian living from Paul's concluding admonitions in his two letters to the Corinthians.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Learn memory verse; Introduction; questions 1-3.	☐	Wednesday: Questions 10-12.	☐
Monday: Questions 4-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Farewell Admonitions in 1 Corinthians

1. Exhortation to steadfastness. 1 Cor. 16:13.
2. Love the motivation of Christian conduct. 1 Cor. 16:14.
3. A unique closing greeting. 1 Cor. 16:22, last part.

II. Farewell Admonitions in 2 Corinthians

4. Self-examination enjoined. 2 Cor. 13:5.
5. Christians to do right for right's sake. 2 Cor. 13:6, 7.
6. The triumph of right. 2 Cor. 13:8.
7. Improvement in Corinthians' experience expected. 2 Cor. 13:9, 10.
8. Closing admonitions. 2 Cor. 13:11, first part.

III. Closing Greetings and Benediction

9. Prayer for God's presence. 2 Cor. 13:11, last part.
10. Greetings with a holy kiss. 2 Cor. 13:12.
11. Greetings from the saints. 2 Cor. 13:13.
12. Final benediction. 2 Cor. 13:14.

THE LESSON

Introduction

"His heart was filled with an earnest love for the Corinthian believers. He longed to see them revealing an inward piety that would fortify them against temptation. He knew that at every step in the Christian pathway they would be opposed by the synagogue of Satan and that they would have to engage in conflicts daily. They would have to guard against the stealthy approach of the enemy, forcing back old habits and natural inclinations, and ever watching unto prayer. Paul knew that the higher Christian attainments can be reached only through much prayer and constant watchfulness, and this he tried to instill into their minds. But he knew also that in Christ crucified they were offered power sufficient to convert the soul and divinely adapted to enable them to resist all temptations to evil. With faith in God as their armor, and with His Word as their weapon of warfare, they would be supplied with an inner power that would enable them to turn aside the attacks of the enemy."—*The Acts of the Apostles,* page 307.

Farewell Admonitions in 1 Corinthians

1. When bringing 1 Corinthians to a conclusion, what admonition to a steadfast Christian experience did Paul give the believers? 1 Cor. 16:13.

NOTE.—"They should be taught that this world is not a parade ground, but a battlefield. All are called to endure hardness, as good soldiers. They are to be strong and quit themselves like men. Let them be taught that the true test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward."—*Education,* page 295.

2. On the basis of what principle were all things to be done? 1 Cor. 16:14.

NOTE.—"God's law is fulfilled only as men love Him with heart, mind, soul, and strength, and their neighbor as themselves. It is the manifestation of this love that brings glory to God in the highest, and on earth peace and goodwill to men. The Lord is glorified when the great end of His law is attained. It is the work of the Holy Spirit from age to age to impart love to human hearts, for love is the living principle of brotherhood."—*Testimonies,* Vol. 8, p. 139.

3. What significant term did Paul use in his conclusion to his letter? 1 Cor. 16:22, last part.

NOTE.—Maran-atha is the transliteration of an Aramaic word meaning, in this context, "Our Lord cometh," or "O, our Lord, come." It is an obvious reference to the second coming of Christ and may have been a Christian watchword in common use in Paul's day.

Farewell Admonitions in 2 Corinthians

4. In concluding his next letter, what did Paul ask the Corinthian believers to do? 2 Cor. 13:5.

NOTE.—"Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans.

"Satan will insinuate himself by little wedges, that widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time."—Ellen G. White Comments, *S.D.A. Bible Commentary,* Vol. 6, p. 1107.

5. Despite what circumstances should the Christian do what is right? 2 Cor. 13:6, 7.

NOTE.—"Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward."—*The Great Controversy,* page 460.

6. What relationship exists between the believers' conduct and the truth? 2 Cor. 13:8.

7. What unselfish concern did Paul have for the Corinthians' spiritual welfare? 2 Cor. 13:9, 10.

NOTE.—"Jesus said, Be perfect as *your Father* is perfect. If you are the children of God you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children, begotten by His Spirit, you live by the life of God. In Christ dwells 'all the fullness of the Godhead bodily' (Colossians 2:9); and the life of Jesus is made manifest 'in our mortal flesh' (2 Corinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law; for 'the law of the Lord is perfect, restoring the soul.' Psalm 19:7, margin. Through love 'the righteousness of the law' will be 'fulfilled in us, who walk not after the flesh, but after the Spirit.' Romans 8:4."—*Thoughts From the Mount of Blessing,* pages 77, 78.

8. In his farewell, what four items of advice did Paul urge upon the Corinthians? 2 Cor. 13:11, first part.

NOTE.—"The Lord has given us in His Word definite, unmistakable instructions, by obedience to which we may preserve union and harmony in the church. Brethren and sisters, are you giving heed to these inspired injunctions? Are you Bible readers and doers of the Word? Are you striving to fulfill the prayer of Christ that His followers might be one? 'The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God.' "—*Testimonies,* Vol. 5, p. 248.

Closing Greetings and Benediction

9. What divine attributes did Paul commend to the Corinthians? 2 Cor. 13:11, last part.

10. What type of greeting did he ask them to extend to one another? 2 Cor. 13:12. Compare 1 Cor. 16:20, second part.

NOTE.—"*Kiss.* A common form of greeting in the East. The holy kiss was a token of Christian affection among believers (cf. Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Peter 5:14). Paul seems to have desired the Corinthian believers to give this token to one another when they received his letter, as a pledge of their newly awakened Christian unity and love. The custom, at least as later enjoined in the Apostolic Constitutions (2:57; 8:11), was for men to greet men, and women to greet women. According to Palestinian custom the kiss was on the cheek, forehead, beard, hands, or feet, but not on the lips."—*S.D.A. Bible Commentary,* on 1 Cor. 16:20.

11. Who sent greetings to the church at Corinth? 2 Cor. 13:13. Compare 1 Cor. 16:20, first part.

12. With what benediction did Paul close his letter? 2 Cor. 13:14.

NOTE.—"This verse is unique in that here alone, in the NT, what later came to be known as the apostolic benediction appears in its complete form. From earliest times it became a part of church liturgy. It was also pronounced at the baptism of new believers and at the dismissal of Christian assemblies.

"Together with Matt. 28:19 this verse provides the most complete and explicit summary of the doctrine of the Trinity."—*S.D.A. Bible Commentary,* on 2 Cor. 13:14.

THIRTEENTH SABBATH OFFERING

March 26, 1966

Inter-American Division

You will not find a territory on the map called Inter-America, but to Seventh-day Adventists there definitely is such a place! With headquarters in Miami, Florida, United States, the Inter-American Division stretches as far west as Lower California and Mexico; as far south as Colombia, Venezuela, and the Guianas on the northern coast of South America; as far east as the islands of the Caribbean; and as far north as the borders of the United States of America.

In this vast territory, comprised of 27 countries and numerous islands, live 100 million people. There are 91 million Spanish-speaking people, of whom 91,000 are Seventh-day Adventists; 4½ million French-speaking people with 26,000 Seventh-day Adventists; and 4½ million English-speaking inhabitants with 68,000 Seventh-day Adventists.

To meet the challenge of this hour we feel the need of better trained workers. Therefore, two major educational projects have been chosen to benefit from the overflow this quarter. We believe that investing in Seventh-day Adventist youth is the best investment we can make, for it pays large dividends in a world torn by strife and nationalism. Therefore we solicit the liberality of our people all around the world on the Thirteenth Sabbath for a boarding academy in Venezuela and a secondary day school in the French West Indies.

Sabbath School members who have failed to receive a senior *Lesson Quarterly* for the second quarter of 1966 will be helped by the following outline in studying the first lesson. The title of the series is "Christian Virtues." The title of the first lesson is "Goodness and Nobility." The memory verse is Matthew 5:16. The study helps are *Testimonies,* Vol. 1, pp. 303-310; Vol. 5, pp. 532-541; Vol. 9, pp. 19-29. The texts to be studied are:

Ques. 1. Luke 18:18, 19.
Ques. 2. Ex. 33:19; 34:6, 7.
Ques. 3. Acts 10:38.
Ques. 4. Luke 4:18, 19.
Ques. 5. Ps. 14:2, 3.
Ques. 6. Rom. 2:4.
Ques. 7. Ps. 107:9; Matt. 5:6.
Ques. 8. Gal. 5:22, 23.
Ques. 9. 1 Peter 1:15, 16; Matt. 5:48; Eph. 4:13.
Ques. 10. Matt. 5:16; 1 Peter 2:12.
Ques. 11. Titus 2:11-14.
Ques. 12. Heb. 13:20, 21.
Ques. 13. Matt. 25:21.

PROJECTS

1. A boarding academy in Nirgua, Venezuela.
2. A secondary school on the island of Martinique in the French West Indies.

INTER-AMERICAN DIVISION

UNIONS	POPULATION	CHURCHES	CHURCH MEMB.	SAB. SCH. MEMB.
ANTILLIAN U.M.	12,925,000	217	20,559	31,615
CARIBBEAN U.M.	2,437,530	222	25,788	29,529
CENTRAL AMERICAN U.M.	14,317,243	205	19,596	29,883
COLOMBIA-VENEZUELA U.M.	26,023,246	140	23,725	34,511
FRANCO-HAITIAN U.M.	5,250,000	100	26,518	36,723
MEXICAN U.M.	39,746,595	232	31,695	71,253
WEST INDIES U.M.	1,836,089	351	39,913	43,238
DIVISION		1	35	
TOTALS	102,535,703	1,468	187,829	276,752