THE PEOPLE OF PROMISE

SABBATH SCHOOL LESSON

Quarterly

Senior Division, No. 285, Third 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. God's Purpose for This Earth
2. God's Purpose Revealed Through the Patriarchs
3. God Reveals His Purpose to National Israel
4. God's Glorious Plan for Israel
5. Israel's Failure and God's Mercy
6. Prophecies of Disaster and Hope
7. The Vineyard of the Lord
8. Christ Rejected by His Chosen People
9. Spiritual Israel Replaces Literal Israel
10. Prophecy and the Church
11. Attempts to Defeat God's Purposes
12. The Remnant Preserved
13. Climax of God's Purpose

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Sabbath School Lesson Quarterly

THE PEOPLE OF PROMISE

A study of God's purpose for His people, ancient and modern.

GENERAL INTRODUCTION

The people of promise are, by definition, those in whom Christ has become the center of life, the foundation of doctrine, and the motive of action. Throughout all time God has sought out such a people, and to these—His truehearted servants—He has given the promises of abundant and everlasting life. Repeatedly God has named Israel as His people; and it is His purpose that they should share the wonders of His love and goodness. This He made possible through Jesus Christ. Through the divine Son of God, those "who sometimes were far off" are restored to unity and fellowship with God.

The Biblical account witnesses that God's purpose always anticipates man's needs. It also records the calling of the patriarchs through whom God sought to work out His purposes. Sacred history indicates, too, the establishment of the Jewish theocracy. Prophecy and the divine Word faithfully outline the story of the kingdom of Israel, and what they might have been fills many pages of the Old Testament. That they failed to meet God's pattern is also recorded.

It is our aim in this series of lessons to show God's fundamental purpose for His people, both the literal and the spiritual Israel. Through the Word of God we shall see that, though the nation of ancient Israel failed, God's purposes for those who belong to Him have not failed. They are meeting their fulfillment now in the lives of those who make up the remnant church.

Lesson 1, for July 2, 1966

God's Purpose for This Earth

MEMORY VERSE: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Ps. 100:3.

STUDY HELPS: "Patriarchs and Prophets," pages 44-51, 63-70 (chapters 2 and 4); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To discover God's purpose in creating the earth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: General introduction; questions 1-3.	☐
Monday: Questions 4-6; begin reading study helps.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10, 11; read further from study helps.	☐
Thursday: Questions 12-14; finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. God's Purpose in Creation

1. The earth to be inhabited and dominion restored. Isa. 45:18.
2. Man given dominion over the earth. Ps. 8:6-8; 115:16.
3. Man created for the glory of God, and for companionship with God. Isa. 43:7; Acts 17:24-27.

II. God's Purpose Delayed by Sin

4. Mankind now all under sin. Rom. 3:9-12, 23.
5. Salvation provided by God through Jesus Christ. John 3:16; Col. 1:27.
6. Lost dominion restored through Jesus Christ. Col. 1:19, 20.

III. God Seeks a People

7. Salvation freely offered to all. Rev. 22:17.
8. Sinners justified by Christ's death, saved by His life. Rom. 5:8-10, 21.
9. The redeemed, God's chosen, peculiar people. 1 Peter 2:9, 10; Titus 2:14.

IV. God's Purpose Realized

10. Union between God and man effected. Rev. 7:4, 9, 10.
11. They to be His people, He to be their God. Rev. 21:3; 22:3, 4.

V. God's Mercy for Sinners

12. God not willing that any should perish. Ezek. 33:11; 2 Peter 3:9.
13. God, the divine Shepherd; His people, the sheep. Ps. 100:3; 79:13; 95:7.
14. God's people, righteous overcomers, heirs through Christ. Isa. 60:21; Gal. 3:29; Rev. 21:7.

THE LESSON

Introduction

"God created the earth to be the abode of holy, happy beings. The Lord 'formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' Isaiah 45:18. That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed."—*Patriarchs and Prophets,* page 67.

God's Purpose in Creation

1. What affirmation does the prophet make concerning God's purpose for this earth? Isa. 45:18. Compare Isa. 11:9.

2. In the original plan for this earth, what relation was man to have toward God's creation? Ps. 8:6-8; 115:16.

NOTE.—"While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son."—*Patriarchs and Prophets,* page 50.

3. What two purposes has God in mind for His created beings? Isa. 43:7; Acts 17:24-27.

NOTE.—"The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*Patriarchs and Prophets,* page 50.

"So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God."—*Ibid.,* p. 51.

God's Purpose Delayed by Sin

4. How complete is man's enslavement to sin? Rom. 3:9-12, 23.

NOTE.—"Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him ruler over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree."—*Patriarchs and Prophets,* pages 59, 60.

5. What provision had been made for the restoration of man? John 3:16; Col. 1:27.

NOTE.—" 'And the counsel of peace shall be between them both.' The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: 'I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.' John 16:26, 27. God was 'in Christ, reconciling the world unto Himself.' 2 Corinthians 5:19."—*The Great Controversy,* pages 416, 417.

6. Through whom will "all things" be reconciled? Col. 1:19, 20.

God Seeks a People

7. What gracious invitation does God extend to all mankind? Rev. 22:17. Compare Isa. 55:1, 2.

NOTE.—"The God of heaven is pleading with His erring children to return to Him, that they may again cooperate with Him in carrying forward His work in the earth. The Lord holds out His hand to take the hand of Israel and to help them to the narrow path of self-denial and self-sacrifice, to share with Him the heirship as sons of God. Will they be entreated? Will they discern their only hope?"—*Prophets and Kings,* pages 706, 707.

8. What is the purpose of Christ's death on the cross, and of His life? Rom. 5:8-10, 21.

9. How does God regard those who have been redeemed through His plan? 1 Peter 2:9, 10; Titus 2:14.

NOTE.—"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles,* page 9.

God's Purpose Realized

10. How does the prophet describe the fulfillment of God's search for a faithful remnant? Rev. 7:4, 9, 10. Compare Rom. 9:25, 26.

NOTE.—"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and be-

fore the Lamb, clothed with white robes, and palms in their hands.' Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs."—*The Great Controversy,* page 665.

11. What relationship will finally be established between God and the redeemed? Rev. 21:3; 22:3, 4.

NOTE.—"Restored to His presence, man will again, as at the beginning, be taught of God: 'My people shall know My name: . . . they shall know in that day that I am He that doth speak: behold, it is I.' "—*Education,* page 302.

God's Mercy for Sinners

12. How are God's long-suffering and mercy displayed in His search for a faithful people? Ezek. 33:11; 2 Peter 3:9.

NOTE.—"God does not desire the destruction of any. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?' Ezek. 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction."—*Christ's Object Lessons,* page 123.

13. Under what figure does the psalmist describe God's relationship to His people? Ps. 100:3; 79:13; 95:7.

NOTE.—"The shepherd's life of diligence and care-taking, and his tender compassion for the helpless creatures intrusted to his charge, have been employed by the inspired writers to illustrate some of the most precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. After the Fall, He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones He left the honors and glories of His Father's house."—*Patriarchs and Prophets,* page 190.

14. How have the true followers of God been described in the Bible? Isa. 60:21; Gal. 3:29; Rev. 21:7.

NOTE.—"The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, 'They shall see His face; and His name shall be in their foreheads' (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man's uplifting,—the power of God, 'which giveth us the victory through our Lord Jesus Christ.' "—*Education,* pages 125, 126.

Lesson 2, for July 9, 1966

God's Purpose Revealed Through the Patriarchs

MEMORY VERSE: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16.

STUDY HELPS: "Patriarchs and Prophets," pages 145-155 (chapter 13); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To understand how God worked through a line of holy men to reveal His eternal purpose for the restoration of mankind.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

Introduction

I. Adam, and God's Purpose

1. Evil to be destroyed by the Seed of our first parents. Gen. 3:15; Rev. 19:11-16; Heb. 2:14.
2. The sacrificial system pointed to a coming Redeemer. Gen. 4:2-4; 8:20, 21.

II. Noah, and the Promise

3. Noah and family only faithful ones in a depraved society. Gen. 6:5-9; 7:1.
4. The rainbow a pledge of God's mercy. Gen. 9:11-17.

III. Abraham, and God's Purpose

5. All nations to be blessed through Abraham's Seed. Gen. 22:17, 18.
6. The father of the faithful instructed his household. Gen. 18:19; 26:4, 5.
7. Faith in God's promise made Abraham willing to sacrifice his son. Gen. 22:12; Heb. 11:17-19; James 2:21-23.

IV. Abraham, Father of the Faithful

8. God's promises dependent upon Abraham's faith. Rom. 4:3-5; Gen. 15:5, 6.
9. Promises made to Abraham include the whole world. Gal. 3:7-9.
10. Promises available to all through Christ. Gal. 3:14, 29.

V. Abraham, and the Promised Seed

11. Seed of Abraham defined as Christ. Gen. 22:18; Gal. 3:16.
12. Faith in Christ the basis of our sonship to God. Gal. 3:26.
13. God's love demonstrated in gift of His Son. 1 John 4:9, 10, 19.

THE LESSON

Introduction

God's purpose is eternal. It does not differ from one generation to another. Even before Abraham received the glorious vision of an earth peopled with his faithful descendants, God had provided a plan through which He would redeem fallen mankind.

To the patriarchs God revealed glimpses of the divine purpose as clear and unmistakable as any later revelation. "From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methusaleh, Noah, Shem, Abraham, Isaac, and Jacob—through these and other worthies the Lord has preserved the precious revealings of His will."—*Prophets and Kings*, pages 682, 683.

Adam, and God's Purpose

1. Through whom will the struggle between good and evil finally reach a triumphant conclusion? Gen. 3:15; Rev. 19:11-16; Heb. 2:14.

NOTE.—"Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance and faith in Christ they might again become the children of God."—*Patriarchs and Prophets*, page 66.

2. What form of worship was early practiced among God's true followers? Gen. 4:2-4; 8:20, 21.

NOTE.—"They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement by offering the firstlings of the flock in sacrifice."—*Patriarchs and Prophets,* page 71.

Noah, and the Promise

3. How complete was the degradation of mankind before the great Flood? Who only was found faithful? Gen. 6:5-9; 7:1.

4. How did God reveal to Noah and succeeding generations the assurance of His love and mercy? Gen. 9: 11-17. Compare Rev. 4:3.

NOTE.—"By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in Him. God Himself has declared, 'When I see the blood, I will pass over you.' 'The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.' "—*Testimonies to Ministers,* page 157.

Abraham, and God's Purpose

5. In what words did God reveal to Abraham His purpose for mankind? Gen. 22:17, 18. Compare Gen. 18:18.

NOTE.—"Abraham, . . . to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a lightbearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of the earth."—*Prophets and Kings,* page 368.

6. What trait of character in Abraham made him the kind of person God could choose as the father of the faithful? Gen. 18:19; 26:4, 5. Compare James 2:23.

NOTE.—"God called Abraham to be a teacher of His Word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. And that which gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, 'I know him, that he will command his children and his household after him.' Genesis 18, 19. Yet his authority was exercised with such wisdom and tenderness that hearts were won. . . . And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah.

"No less effective today will be the teaching of God's Word when it finds as faithful a reflection in the teacher's life."—*Education,* pages 187, 188.

7. How did Abraham's willingness to sacrifice Isaac reveal his spirit of cooperation with God's purpose? Gen. 22:12; Heb. 11:17-19; James 2: 21-23.

NOTE.—"Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God would impress upon Abraham the gospel of salvation to man. In order to do this, and make the truth a reality to him as well as to test his faith, He required him to slay his darling Isaac. All the sorrow and agony that Abraham endured through that dark and fearful trial were for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving His own Son to die to rescue man from utter ruin."—*Testimonies,* Vol. 3, p. 369.

Abraham, Father of the Faithful

8. Upon what were the blessings promised to Abraham and his seed dependent? Rom. 4:3-5; Gen. 15:5, 6.

NOTE.—"It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world—of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. It is God that speaks. He who understands the thoughts afar off, and places the right estimate upon men, says, 'I know him.' There would be on the part of Abraham no betraying of the truth for selfish purposes."—*Patriarchs and Prophets,* pages 140, 141.

9. In the ultimate plan of God how broad are the promises made to Abraham? Gal. 3:7-9.

NOTE.—"The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations."—*Prophets and Kings,* pages 231, 232.

10. How may we receive the blessings promised to Abraham? Gal. 3: 14, 29.

Abraham, and the Promised Seed

11. To whom in particular did Paul apply the "seed" promised to Abraham? Gen. 22:18; Gal. 3:16.

12. On what basis does God choose His children? Gal. 3:26.

NOTE.—"The Spirit of God is freely bestowed to enable every man to lay hold upon the means of salvation. Thus Christ, 'the true Light,' 'lighteth every man that cometh into the world.' John 1:9. Men fail of salvation through their own willful refusal of the gift of life."—*The Great Controversy,* page 262.

13. In the divine plan for our salvation how is the great breadth and depth of the love of God for us revealed? 1 John 4:9, 10, 19.

NOTE.—"Do not look to men nor hang your hopes upon them, feeling that they are infallible, but look to Jesus constantly. Say nothing that would cast a reproach upon our faith. Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case. . . . Your fellowmen cannot absolve you from sin or cleanse you from iniquity. Jesus is the only one who can give you peace. He loved you and gave Himself for you. His great heart of love is 'touched with the feeling of our infirmities.' What sins are too great for Him to pardon? What soul too dark and sin-oppressed for Him to save? He is gracious, not looking for merit in us, but of His own boundless goodness healing our backslidings and loving us freely, while we are yet sinners."—*Testimonies,* Vol. 5, p. 649.

Lesson 3, for July 16, 1966

God Reveals His Purpose to National Israel

MEMORY VERSE: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6.

STUDY HELPS: "Patriarchs and Prophets," pages 291-314 (chapters 26, 27); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To discover God's purpose in choosing Israel to be His people.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10; begin reading study helps.	☐
Wednesday: Questions 11-13; read further from study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. God's Promise Remembered

1. God released Israel from bondage in fulfillment of His promise. Ps. 105:42-45.
2. God's choice of Israel based on His previous promise. Deut. 7:7, 8; 4:37, 38.
3. God's people to be holy and peculiar. Ex. 19:5, 6.

II. God's Covenant Proclaimed

4. A covenant between God and His people. Deut. 5:2-4.
5. The covenant command, written by God's finger. Ex. 24:7; Deut. 4:13.
6. Israel broke the covenant they had made. Ex. 32:7, 8.
7. A Saviour from sin needed. Heb. 9:8-12.

III. Love and Obedience Desired

8. Obedience to God's laws required. Deut. 10:12, 13.
9. The commandments to be written in the heart. Ezek. 36:26; Heb. 8:10.
10. Love to God and man the motive for obedience. Deut. 6:5; Lev. 19:18.

IV. Holiness Declared Essential

11. Continual instruction in God's requirements enjoined. Deut. 6:4-9.
12. Holiness God's desire for His people. Deut. 26:16-19.
13. Obedience one of the characteristics of those who will enter God's kingdom. Isa. 1:19; 26:2.

THE LESSON

Introduction

It may seem strange to us that God should choose a specific nation in order to reveal His will to mankind. But God had a definite purpose in view. "He designed that the principles revealed through His people should be the means of restoring the moral image of God in man.

"God's law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust.

He made them the depositaries of His law, and He purposed through them to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God."—*Prophets and Kings,* page 16.

God's Promise Remembered

1. While Israel was in bondage, what did God do in fulfillment of His promise? Ps. 105:42-45.

NOTE.—"But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Gen. 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the selfsame day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Ex. 12:41."—*The Desire of Ages,* page 32.

2. Why did God choose Israel from among the nations of their time? Deut. 7:7, 8; 4:37, 38.

NOTE.—"God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself.

"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. . . . God furnished them with every facility for becoming the greatest nation on the earth."—*Christ's Object Lessons,* page 288.

Not because they were worthy, but because of His love did God choose Israel.

3. What high purpose did God have for His chosen people? Ex. 19:5, 6.

NOTE.—"It was just as necessary then as it is now that God's people should be pure, 'unspotted from the world.' They must keep themselves free from its spirit, because it is opposed to truth and righteousness. But God did not intend that His people, in self-righteous exclusiveness, should shut themselves away from the world, so that they could have no influence upon it.

"Like their Master, the followers of Christ in every age were to be the light of the world."—*Patriarchs and Prophets,* page 369.

God's Covenant Proclaimed

4. What did God establish between Himself and the children of Israel? Deut. 5:2-4.

NOTE.—"If the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage."—*Patriarchs and Prophets,* page 371.

5. Under the covenant arrangement what did God call upon Israel to do? Ex. 24:7; Deut. 4:13.

6. How was the covenant broken at Sinai? Ex. 32:7, 8.

NOTE.—"God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on

condition of obedience: 'If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation.' Exodus 19: 5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. . . . They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image."—*Patriarchs and Prophets,* pages 371, 372.

7. What did God seek to teach the Israelites through the tabernacle services? Heb. 9:8-12.

NOTE.—"They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their Deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."—*Patriarchs and Prophets,* page 372.

Love and Obedience Desired

8. Regardless of their broken promises and their need of a Saviour, what did the Lord still require of the Israelites? Deut. 10:12, 13.

NOTE.—"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized."—*Steps to Christ,* page 62.

9. What provision has God made to enable His children to render acceptable obedience? Ezek. 36:26; Heb. 8:10.

10. What should motivate obedience to God's requirements? Deut. 6:5; Lev. 19:18.

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.

Holiness Declared Essential

11. How diligent were parents in Israel to be in teaching God's requirements to their children? Deut. 6:4-9. Compare 2 Tim. 3:15.

NOTE.—"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as underteachers, while Christ Himself is the chief Instructor."—*The Desire of Ages,* page 515.

12. What high ideal does God hold up before His people? Deut. 26:16-19. Compare Eph. 5:27.

NOTE.—"There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be re-

vealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. 'He that saith, I know Him, and keepeth not His commandments,' John wrote, 'is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him.' 'He that keepeth His commandments dwelleth in Him, and He in him.' "—*The Acts of the Apostles,* pages 562, 563.

13. What trait of character will be identified with those who gain entrance into the kingdom of God? Isa. 1:19; 26:2. Compare Matt. 22: 36-40.

Lesson 4, for July 23, 1966

God's Glorious Plan for Israel

MEMORY VERSE: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61:10.

STUDY HELPS: "S.D.A. Bible Commentary," Vol. 4, pp. 26-30; "Christ's Object Lessons," pages 284-290 (chapter, "The Lord's Vineyard"); "S.D.A. Bible Dictionary."

STUDY AIM: To discover God's plan for Israel in the earth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Wednesday: Questions 10, 11; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Questions 12-14; finish reading study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-9.	☐		

Lesson Outline:

Introduction

I. Prophecies of Prosperity

1. God's people to be above all nations. Deut. 26:18, 19; 28:13.
2. Obedience the condition of prosperity. Deut. 28:1, 9; 11:13, 14.
3. Material, political, spiritual blessings assured. Deut. 28:2-14.

II. Israel as a Witness

4. Israel called to witness before the nations. Deut. 28:9, 10.
5. Gentiles to see the righteousness of Israel. Isa. 61:9-11; 62:2.
6. Israel to be a light to the Gentiles. Isa. 60:1-3.

III. Privileges of Israel

7. Sickness and disease to be banished. Ex. 15:26; Deut. 7:13-15.
8. Israel to excel in agriculture and technical skill. Ex. 35:30-35; Deut. 7:13.
9. Privileges dependent on character. Lev. 19:2; Deut. 28:1, 2, 13, 14.

IV. Successful Witnessing

10. Gentiles received blessings of covenant. Joshua 2:8-14; 9:3, 8-10; Ruth 1:16.
11. Kings and princes acknowledge the power of Israel's God. 1 Kings 4: 29-34; 2 Chron. 9:22, 23.

V. The Hope of Israel

12. God's law to be written in the heart. Deut. 30:6.
13. The hope of Israel to be in God. Ps. 78:7; Jer. 17:13; 1 Tim. 1:1.
14. God asks His people to separate from sin. 1 Peter 2:9, 10; 3:15, 16.

Introduction

"The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God were to unite themselves with His chosen people. As the numbers of Israel increased, they were to enlarge their borders until their kingdom should embrace the world."—*Prophets and Kings,* page 19.

Prophecies of Prosperity

1. What position did God intend that Israel should occupy among the nations of the earth? Deut. 26:18, 19; 28:13.

NOTE.—"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect. They would have been the mightiest nation on the earth. God said: 'Thou shalt be blessed above all people.' "—*The Ministry of Healing,* page 283.

2. Upon what important conditions were the prophecies of Israel's prosperity based? Deut. 28:1, 9; 11:13, 14.

NOTE.—"God called Israel, and blessed and exalted them, not that by obedience to His law they alone might receive His favor and become the exclusive recipients of His blessings, but in order to reveal Himself through them to all the inhabitants of the earth. It was for the accomplishment of this very purpose that He commanded them to keep themselves distinct from the idolatrous nations around them."—*Patriarchs and Prophets,* page 369.

3. If Israel were obedient to God, what abundant blessings would be bestowed upon them? Deut. 28:2-14.

NOTE.—"It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only-begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship."—*Testimonies,* Vol. 8, pp. 287, 288.

Israel as a Witness

4. To what important role did God call His people Israel? Deut. 28:9, 10.

NOTE.—"As they looked upon their peculiarity of dress, they were to remember that they were God's commandment-keeping people, and that He had wrought in a miraculous manner to bring them from Egyptian bondage to serve Him, to be a holy people unto Him. They were not to serve their own desires, or to imitate the idolatrous nations around them, but to remain a distinct, separate people, that all who looked upon them might say: These are they whom God brought out of the land of Egypt, who keep the law of Ten Commandments. An Israelite was known to be such as soon as seen, for God through simple means distinguished him as His."—*Testimonies,* Vol. 1, p. 524.

5. What were the surrounding nations to see in Israel? Isa. 61:9-11; 62:2. Compare Deut. 4:6-8.

6. What furthur picture of Israel's witness to the nations is given by Isaiah? Isa. 60:1-3.

Privileges of Israel

7. In what unique way would God bless His people for their obedience to His principles? Ex. 15:26; Deut. 7:13-15.

NOTE.—"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their Teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth."—*Christ's Object Lessons,* page 288.

8. What God-given skills and blessings would help to make them materially prosperous? Ex. 35:30-35; Deut. 7:13.

NOTE.—"The Hebrew people were to acquire wisdom and skill in all 'cunning work,' that is, a high degree of inventive genius and ability as artisans, for the manufacture of all kinds of utensils and mechanical devices. Technical know-how would render products 'made in Israel' superior to all others."—*S.D.A. Bible Commentary,* Vol. 4, p. 28.

9. What standard of character development did God hold before His people? Lev. 19:2; Deut. 28:1, 2, 13, 14.

Successful Witnessing

10. After Israel's entry into the Promised Land, what Gentiles shared in the blessings of the covenant? Joshua 2:8-14; 9:3, 8-10; Ruth 1:16.

NOTE.—"The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land led many of the heathen to recognize the God of Israel as the Supreme Ruler. . . .

"In wicked Jericho the testimony of a heathen woman was, 'The Lord your God, He is God in heaven above, and in earth beneath.' Joshua 2:11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith 'Rahab perished not with them that believed not.' Hebrews 11:31. And her conversion was not an isolated case of God's mercy toward idolaters who acknowledged His divine authority. In the midst of the land a numerous people—the Gibeonites—renounced their heathenism and united with Israel, sharing in the blessings of the covenant."—*Prophets and Kings,* page 369.

11. In the days of Solomon how was the renown of Israel spread abroad as a witness to the power of God? 1 Kings 4:29-34; 2 Chron. 9: 22, 23.

NOTE.—"Many came to see the manner of his [Solomon's] government and to receive instruction regarding the conduct of difficult affairs.

"As these people visited Solomon, he taught them of God as the Creator of all things, and they returned to their homes with clearer conceptions of the God of Israel and of His love for the human race. In the works of nature they now beheld an expression of His love and a revelation of His character; and many were led to worship Him as their God."—*Prophets and Kings,* page 47.

The Hope of Israel

12. What part does God act in enabling His people to fulfill His requirements? Deut. 30:6. Compare Jer. 31:33.

NOTE.—"To have one's life inspired and directed by the love of God is to inherit eternal life. The possibilities of life for every man are ultimately reduced to two. One is to love God with all one's powers. The end result is life in all its fullness, ultimately merging into immortality. The alternative is a disregard of God's good pleasure, with one's life devoted to the things of this earth. A life spent persistently in such a way leads to eternal death. These alternatives challenge every man and woman born into the world."—*S.D.A. Bible Commentary,* on Deut. 30:20.

13. Where must all place their hope if they are to receive the promised salvation? Ps. 78:7; Jer. 17:13; 1 Tim. 1:1.

NOTE.—"The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, 'In thee shall all families of the earth be blessed.' Genesis 12:3. As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. And when, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. 'Your father Abraham rejoiced to see My day,' Christ declared; 'and he saw it, and was glad.' "—*Prophets and Kings,* page 683.

14. What plan still holds for God's people as they live for Christ today? 1 Peter 2:9, 10; 3:15, 16.

NOTE.—"Our life must be hid with Christ in God. We must know Christ personally. Then only can we rightly represent Him to the world. Let the prayer constantly ascend: 'Lord, teach me how to do as Jesus would do were He in my place.' Wherever we are we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life."—*Testimonies,* Vol. 6, p. 121.

Lesson 5, for July 30, 1966

Israel's Failure and God's Mercy

MEMORY VERSE: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Joel 2:32.

STUDY HELPS: "Prophets and Kings," pages 452-463 (chapter 37); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To seek to understand God's infinite mercy to wayward Israel.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

Introduction

I. Cursings and Warnings

1. Israel warned of the results of disobedience. Deut. 28:15, 45, 46.
2. Disease, dispersion, persecution, to follow disobedience. Deut. 28: 58-67.
3. Rebellion and hardheartedness apparent in Israel. Deut. 31:27-29; 9:6-8.

II. Righteousness and Grace

4. God's character revealed as merciful and long-suffering. Ex. 34:6, 7.
5. Israel's righteousness only filthy rags. Isa. 64:6; Jer. 23:6.
6. God desires obedience, contrition, and faith. Deut. 5:29.

III. Disobedience and Idolatry

7. Obedience followed by idolatry. Judges 2:7-14.
8. Despite Solomon's apostasy, God fulfilled His oath to David. 1 Kings 11:6, 11-13; 2 Sam. 7: 15, 16.
9. Israel sent into captivity because of apostasy. 2 Kings 18:11, 12; 2 Chron. 36:14-17.

IV. Pleadings and Promises

10. God promises restoration to the penitent. Mal. 3:5-7, 16-18.
11. God still loves His wayward children. Isa. 49:13-17.
12. The coming Messiah to bring restoration. Mal. 4:2; Isa. 9:6, 7.
13. Deliverance will come to the remnant. Joel 2:32.

THE LESSON

Introduction

The history of Israel is a sad one. It presents a dismal picture of repeated failure. Rulers and people alike were apparently unmindful of God's purposes for them. But, on the other hand, there are repeated evidences of God's willingness to forgive and restore Israel to her destined position of power and glory. Even after the captivity of Judah there were still opportunities for Israel to return to the Lord; then He would fulfill in them the high honor and hope to which they were rightly heirs.

Cursings and Warnings

1. What dire warning revealed to the children of Israel the results of disobedience to God's will? Deut. 28:15, 45, 46.

NOTE.—"There is no safety except in strict obedience to the Word of God. All His promises are made upon condition of faith and obedience, and a failure to comply with His commands cuts off the fulfillment to us of the rich provisions of the Scriptures. We should not follow impulse, nor rely on the judgment of men; we should look to the revealed will of God and walk according to His definite commandment, no matter what circumstances may surround us. God will take care of the results; by faithfulness to His Word we may in time of trial prove before men and angels that the Lord can trust us in difficult places to carry out His will, honor His name, and bless His people."—*Patriarchs and Prophets,* pages 621, 622.

2. How would God punish the children of Israel for their rejection of His divine will? Deut. 28:58-67.

3. As early as the wilderness wanderings, what unfortunate condition of heart was apparent among the Israelites? Deut. 31:27-29; 9:6-8.

Righteousness and Grace

4. What attributes of God's character were revealed to Moses in the mount? Ex. 34:6, 7.

5. Why was it useless for Israel to rely on their own righteousness for favor with God? Isa. 64:6; Jer. 23:6. Compare Zech. 3:3-5.

NOTE.—"The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer and in faith claiming the promises of God."—*Testimonies,* Vol. 5, pp. 468, 469.

"His own sins and those of his people were pardoned. Israel were clothed with 'change of raiment,'—the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests and bore the inscription, 'Holiness to the Lord,' signifying that, notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary."—*Ibid.,* p. 469.

6. What heart experience did the Lord desire among His people? Deut. 5:29. Compare 1 Sam. 15:22; Ps. 51: 17, 19; Heb. 11:39.

NOTE.—"Many have murmured at what they called God's injustice in sparing David, whose guilt was so great, after having rejected Saul for what appeared to them to be far less flagrant sins. But David humbled himself and confessed his sin, while Saul despised reproof and hardened his heart in impenitence."—*Patriarchs and Prophets,* page 726.

Disobedience and Idolatry

7. After the death of Joshua, how long was Israel faithful to the Lord? Judges 2:7-14.

NOTE.—"God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. . . .

"But regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as 'pricks' in their eyes, and as 'thorns' in their sides. Numbers 33:55."—*Patriarchs and Prophets,* page 544.

"Yet He did not utterly forsake His people. There was ever a remnant who were true to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry and to deliver the Israelites from their enemies. But when the deliverer was dead and the people were released from his authority, they would gradually return to their idols. And thus the story of blacksliding and chastisement, of confession and deliverance, was repeated again and again."—*Ibid.,* p. 545.

8. In view of Solomon's apostasy, why did the Lord preserve the line of David? 1 Kings 11:6, 11-13; 2 Sam. 7:15, 16.

NOTE.—"Placed at the head of a nation that had been set as a beacon light to the surrounding nations, Solomon should have used his God-given wisdom and power of influence in organizing and directing a great movement for the enlightenment of those who were ignorant of God and His truth. Thus multitudes would have been won to allegiance to the divine precepts, Israel would have been shielded from the evils practiced by the heathen, and the Lord of glory would have been greatly honored. But Solomon lost sight of this high purpose. He failed of improving his splendid opportunities for enlightening those who were continually passing through his territory or tarrying at the principal cities.

"The missionary spirit that God had implanted in the heart of Solomon and in the hearts of all true Israelites was supplanted by a spirit of commercialism."—*Prophets and Kings,* page 71.

9. For what reasons were Israel and Judah ultimately sent into captivity? 2 Kings 18:11, 12; 2 Chron. 36:14-17.

NOTE.—"The sorrow of the prophet over the utter perversity of those who should

have been the spiritual light of the world, his sorrow over the fate of Zion and of the people carried captive to Babylon, is revealed in the lamentations he has left on record as a memorial of the folly of turning from the counsels of Jehovah to human wisdom. Amid the ruin wrought, Jeremiah could still declare, 'It is of the Lord's mercies that we are not consumed;' and his constant prayer was, 'Let us search and try our ways, and turn again to the Lord.' Lamentations 3:22, 40. . . . The prophet's absolute faith in God's eternal purpose to bring order out of confusion, and to demonstrate to the nations of earth and to the entire universe His attributes of justice and love, now led him to plead confidently in behalf of those who might turn from evil to righteousness."—*Prophets and Kings,* page 461.

Pleadings and Promises

10. In what words does the final prophetic witness of the Old Testament describe God's willingness to accept those who fear Him in the midst of apostasy? Mal. 3:5-7, 16-18.

NOTE.—"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. After their return, they gave much attention to religious instruction and to the study of that which had been written in the book of the law and in the prophets concerning the worship of the true God. The restoration of the temple enabled them to carry out fully the ritual services of the sanctuary. Under the leadership of Zerubbabel, of Ezra, and of Nehemiah they repeatedly covenanted to keep all the commandments and ordinances of Jehovah. The seasons of prosperity that followed gave ample evidence of God's willingness to accept and forgive, and yet with fatal shortsightedness they turned again and again from their glorious destiny and selfishly appropriated to themselves that which would have brought healing and spiritual life to countless multitudes."—*Prophets and Kings,* page 705.

11. Through what precious promises were the children of Israel assured of God's abiding love and mercy? Isa. 49:13-17.

12. What glorious hope sustained God's faithful children through the ages? Mal. 4:2; Isa. 9:6, 7.

NOTE.—"Through the long centuries of 'trouble and darkness' and 'dimness of anguish' (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave."—*Prophets and Kings,* page 681.

13. What additional promise did God make to those who were faithful to Him? Joel 2:32.

NOTE.—"Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—*Prophets and Kings,* page 714.

Lesson 6, for August 6, 1966

Prophecies of Disaster and Hope

MEMORY VERSE: "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:3.

STUDY HELPS: "Prophets and Kings," pages 292-300, 440-451 (chapters 24, 36); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To see how God balanced His prophecies of disaster with promises of hope.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Tuesday: Questions 7-9; read further from study helps.	☐
Sunday: Questions 1-3; begin reading study helps.	☐	Wednesday: Questions 10-12.	☐
Monday: Questions 4-6.	☐	Thursday: Finish study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Hope for Israel

1. Punishment threatened for backsliding. Hosea 1:4-6, 9.
2. God's purposes will be fulfilled. Hosea 1:10, 11; 2:1.
3. Even Gentiles to become God's people through His mercy. Rom. 9:22-26.

II. The Throne of David

4. Doom of Judah and its king foretold. Ezek. 21:25-27; Jer. 36:30, 31.
5. Christ to succeed to the throne of David. Isa. 9:6, 7; Jer. 23:5.
6. Christ described as the Lion of Judah, the Root of David. Rev. 5:5; 22:16.

III. The Vessel of Clay

7. Judah's punishment symbolized by breaking of a clay vessel. Jer. 19:1, 10, 11.
8. A new covenant established through Christ. Jer. 31:31-34.
9. Reunion of Judah and Israel promised to repentant Israel. Ezek. 37:16-24.

IV. The Coming of a Deliverer

10. Restoration to leadership among nations promised through Christ. Isa. 42:1-7; 49:6, 7.
11. The Messiah came to die for transgressors. Isa. 53:5; Luke 19:10; 1 Tim. 2:6.
12. Through Christ we may enter into God's purposes. John 3:16; Eph. 2:11-14; Matt. 8:11.

THE LESSON

Introduction

The prophets of the Lord who foretold the results of Israel's disobedience did not paint a picture of absolute disaster and gloom. Always there was hope if the people would repent and follow God's plan. And the basis of that hope was the assurance of a coming Messiah who would fulfill all God's purposes.

Though Israel apostatized and failed God, misunderstood His purposes, thwarted His hopes, and distorted His plans, God will carry forward His plan to its completion through the work of the church.

Hope for Israel

1. How do the names given to the children of the prophet Hosea reflect Israel's apostasy? Hosea 1:4-6, 9.

NOTE.—Jezreel: God will scatter
Lo-ruhamah: not having obtained mercy
Lo-ammi: not my people

"The names of the prophet's three children are significant, pointing as they do to God's punishment of His people for

their sins."—*S.D.A. Bible Commentary,* on Hosea 1:4.

"*Ye are not my people.* In this strong fashion God indicates His rejection of Israel as a nation because of their sins, the severance of His covenant relation with them."—*Ibid.,* on Hosea 1:9.

2. With what contrasting statement does the prophet indicate that there will still be a fulfillment of God's purposes? Hosea 1:10, 11; 2:1, margin. Compare Gen. 22:17; 32:12.

NOTE.—"Mingled with the prophecy of the breakup of the kingdom of Israel (v.4) is the promise of restoration. . . . The promised restoration would not be to the ten tribes as such, but to Israel and Judah together."—*S.D.A. Bible Commentary,* on Hosea 1:10.

"Judah and Israel are spoken of together to indicate that God's plan for His chosen people was that they should be united in one nation. Later prophets emphasized this same truth (see Jer. 3:18; 50:4, 5, 33; Ezek. 37:16-22; etc.). Representatives from the tribes of Israel were among the exiles who returned after the captivity of Judah."—*Ibid.,* on Hosea 1:11.

3. To whom did the apostle Paul apply these prophecies of Hosea? Rom. 9:22-26. Compare Hosea 2:23; 1 Peter 2:10.

NOTE.—"Notwithstanding Israel's failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour's advent there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing."—*The Acts of the Apostles,* pages 376, 377.

The Throne of David

4. What prophecies foretold the doom of Judah and its king? Ezek. 21:25-27; Jer. 36:30, 31.

NOTE.—"To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king."—*Prophets and Kings,* page 451.

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'"—*Education,* page 179.

5. To whom was the throne of David ultimately to come by divine decree and right of succession? Isa. 9:6, 7; Jer. 23:5. Compare Acts 13:33-35.

NOTE.—"The 'sure mercies' that God had promised to David included the promise of an eternal kingdom (2 Sam. 7:16), which was realized through Christ, the Son of David. This broad understanding of 'the sure mercies of David' is indicated by the promise, 'I will make an everlasting covenant with you, even the sure mercies of David' (Isa. 55:3). The victory of Christ, made certain by the resurrection, was a fulfillment of this covenant and a crucial point in the establishment of the kingdom promised to David."—*S.D.A. Bible Commentary,* on Acts 13:34.

6. How is Christ revealed in the great prophecies of the book of Revelation? Rev. 5:5; 22:16.

NOTE.—"This title is drawn from Isa. 11:1, 10, which speaks, literally, of the 'shoot out of the stock . . . of Jesse' and the 'root of Jesse,' David's father. In Rom. 15:12 Paul applies the latter figure to Christ, implying that Christ is a second David. David was Israel's greatest king and military hero. The Davidic concept of the Messiah was essentially that of a conqueror who would restore the kingdom to Israel. . . . Although Christ did not restore a literal kingdom to the Jews, His victory in the great controversy with Satan does restore the kingdom in an infinitely greater and more important sense."—*S.D.A. Bible Commentary,* on Rev. 5:5.

The Vessel of Clay

7. What illustration did Jeremiah use to show that God's decision to punish Judah for their sins would be carried out? Jer. 19:1, 10, 11.

8. By what means will the promises to Israel be ultimately fulfilled? Jer. 31:31-34. Compare Heb. 8:6-12.

NOTE.—"Humbled in the sight of the nations, those who once had been recognized as favored of Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do. . . . Yet those who had been the object of His tender love were not forever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy."—*Prophets and Kings,* page 475.

9. What prophecy foretold a glorious future to the Israelites, and on what condition? Ezek. 37:16-24.

NOTE.—"The restoration of Israel from captivity among the heathen was the first step in the fulfillment of the divine promises. This remnant was to consist of those who had profited from the discipline of the Exile and had become spiritually pure. Since the prerequisite revival was never attained, either before or after the return under Zerubbabel, the fulfillment of these promises was prevented. God did for Israel all that their obdurate disobedience would allow Him to do, but they remained rebellious. Therefore, eventually, He had to reject them utterly. The unfolding of the divine promise here and in the following verses applies to the picture as it would have been if God's purposes had been carried out."—*S.D.A. Bible Commentary,* on Ezek. 37:21.

The Coming of a Deliverer

10. What precious hope of future glory was to be fulfilled in the coming of the promised Messiah? Isa. 42:1-7; 49:6, 7. Compare Acts 13:47.

NOTE.—"The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing."—*Prophets and Kings,* pages 699, 700.

11. For what purpose did the Messiah come to this earth? Isa. 53:5; Luke 19:10; 1 Tim. 2:6.

NOTE.—"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love."—*The Desire of Ages,* page 753.

12. How may all people come within the scope of God's plans? John 3:16; Eph. 2:11-14; Matt. 8:11.

NOTE.—"The gathering in of the Gentiles was to follow His approaching death. Only by His death could the world be saved. Like a grain of wheat, the Son of man must be cast into the ground and die, and be buried out of sight; but He was to live again."—*The Desire of Ages,* pages 622, 623.

"Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest,—the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God."—*Ibid.,* p. 623.

Lesson 7, for August 13, 1966

The Vineyard of the Lord

MEMORY VERSE: "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:5.

STUDY HELPS: "Prophets and Kings," pages 15-22; "Christ's Object Lessons," pages 284-306; "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To understand the purpose of the parable of the vineyard.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-6.	☐
Monday: Questions 7-10.	☐
Tuesday: Begin reading study helps.	☐
Wednesday: Questions 11-13.	☐
Thursday: Finish study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Vineyard of the Lord

1. The Lord's vineyard. Isa. 5:1, 7.
2. God's tender care for His vineyard. Isa. 5:2-4.
3. Vineyard to be destroyed because of oppression and lawlessness. Isa. 5:5-7, 24, 25.
4. God's vine cut down and the vineyard burned with fire. Ps. 80:8, 9, 14-16.
5. God's vine had turned into a degenerate vine. Jer. 2:21, 22.
6. God would care for His vineyard until it bore fruit. Isa. 27:2, 3, 6.

II. Unfaithful Husbandmen

7. Christ's parable of the vineyard and the unfaithful husbandmen. Matt. 21:33-36.
8. Unfaithful husbandmen destroyed. Luke 20:13-16, 19.

III. The Two Sons

9. The willing and unwilling sons. Matt. 21:28-30.
10. Repentant sinners to take the place of unfaithful religious leaders. Matt. 21:31, 32.

IV. The True Vine

11. Christ the True Vine, His followers the branches. John 15:1, 2.
12. The branch must abide in the vine. John 15:4, 5, 8; 1 John 2:27, 28.
13. The fruit of the Spirit born in the life of Christ's true followers. Gal. 5:22-24; Eph. 5:9.

THE LESSON

Introduction

Under the symbol of the vineyard, the prophets of the Old Testament, and later Jesus Himself, spoke to the nation of Israel. They well understood the care and culture of the vine, for it was highly prized among them. Its husbandry, harvesting, planting, and grafting were all used as types of the spiritual work that God desired to do for His people.

The people of God were the vineyard of the Lord. But not only that; they were also the husbandmen of the Lord's vineyard. Thus they were taught their responsibility to see that the vine of the Lord spread out into the four corners of the earth.

The Vineyard of the Lord

1. Under what familiar figure does the prophet describe the nation of Israel? Isa. 5:1, 7.

NOTE.—"To this people were committed the oracles of God. They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices. And as the tower in the vineyard, God placed in the midst of the land His holy temple."—*Prophets and Kings,* page 18.

2. How does the prophet describe the tender care the Lord lavished on His vineyard? What were the results? Isa. 5:2-4.

NOTE.—"With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them and in forebearance waited for their acknowledgment. Prophets and messengers were sent to urge His claim upon the husbandmen; but, instead of being welcomed, these men of discernment and spiritual power were treated as enemies."—*Prophets and Kings,* page 21.

3. For what reason did the Lord determine to destroy the vineyard on which He had spent so much time and effort? Isa. 5:5-7, 24, 25.

NOTE.—"The withdrawal of divine favor during the period of the Exile led many to repentance, yet after their return to the Land of Promise the Jewish people repeated the mistakes of former generations and brought themselves into political conflict with surrounding nations. The prophets whom God sent to correct the prevailing evils were received with the same suspicion and scorn that had been accorded the messengers of earlier times; and thus, from century to century, the keepers of the vineyard added to their guilt."—*Prophets and Kings,* page 21.

4. How does the psalmist describe the condition of the vine of the Lord? Ps. 80:8, 9, 14-16.

NOTE.—"The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the Promised Land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is spiritual life received."—*The Desire of Ages,* page 675.

5. According to the prophet, what change took place in the character of the vine? Jer. 2:21, 22.

6. Despite the degeneracy of the vine, what did the prophet Isaiah see concerning the future of Israel? Isa. 27:2, 3, 6.

NOTE.—"Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.' "—*Prophets and Kings,* page 22.

Unfaithful Husbandmen

7. How does Christ describe the failure of Israel to bear fruit? Matt. 21:33-36.

NOTE.—"The guilt of these leaders in Israel was not like the guilt of the ordinary sinner. These men stood under the most solemn obligation to God. They had

pledged themselves to teach a 'Thus saith the Lord' and to bring strict obedience into their practical life. Instead of doing this they were perverting the Scriptures. They laid heavy burdens upon men, enforcing ceremonies that reached to every step in life."—*Christ's Object Lessons,* page 292.

8. With what words did Christ condemn the leaders of the Jewish nation for their rejection of Him? Luke 20:13-16, 19.

NOTE.—"The Jewish rulers did not love God; therefore they cut themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard; but the husbandmen treated Him with marked contempt, saying, We will not have this man to rule over us. They envied Christ's beauty of character."—*Christ's Object Lessons,* page 293.

"The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights. But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God."—*Ibid.,* p. 294.

The Two Sons

9. In the parable of the two sons, what contrasting attitudes did the Lord reveal? Matt. 21:28-30.

NOTE.—"So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. When it was for their interest to do so, they made the requirements of the law very exacting; but when obedience was required from themselves, by cunning sophistries they reasoned away the force of God's precepts. Of them Christ declared, 'Do not ye after their works; for they say, and do not.' Matt. 23:3. They had no true love for God or man. God called them to be co-workers with Him in blessing the world; but while in profession they accepted the call, in action they refused obedience. They trusted to self, and prided themselves on their goodness; but they set the commands of God at defiance. They refused to do the work which God had appointed them, and because of their transgression the Lord was about to divorce Himself from the disobedient nation."—*Christ's Object Lessons,* pages 278, 279.

10. Who will enter the kingdom of God before the self-righteous? Why? Matt. 21:31, 32.

NOTE.—"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to cooperate with God on earth would not cooperate with Him in heaven. It would not be safe to take them to heaven."—*Christ's Object Lessons,* page 280.

The True Vine

11. Who is the True Vine? What relationship do His followers bear to Him? John 15:1, 2.

NOTE.—"He who is united to Christ, partaking of the sap and nourishment of the Vine, will work the works of Christ. The love of Christ must be in him or he cannot be in the Vine. Supreme love to God, and love to your neighbor equal to that which you bear to yourself, is the basis of true religion."—*Testimonies,* Vol. 4, p. 353.

12. How does the relationship of the branch to the vine illustrate the relationship of the Christian to Christ? John 15:4, 5, 8; 1 John 2: 27, 28.

NOTE.—"The apparently dry branch, by being connected with the living vine, becomes a part of it. Fiber by fiber, and vein by vein, it adheres to the vine till it derives its life and nourishment from the parent stock. The graft buds, blossoms, and produces fruit. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ. Finite man is united with the infinite God. When thus united, the words of Christ *abide* in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon and cherished and enshrined in the heart. They should not be repeated, parrot-like, finding no place in the memory and having no influence over the heart and life."—*Testimonies,* Vol. 4, pp. 354, 355.

13. What precious fruit will be born in the life of one who abides in Christ? Gal. 5:22-24; Eph. 5:9.

Lesson 8, for August 20, 1966

Christ Rejected by His Chosen People

MEMORY VERSE: "Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

STUDY HELPS: "The Desire of Ages," pages 395-398; 580-588 (chapters 42, 64); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To discover how and when Israel as a nation lost its last opportunity to fulfill God's purposes.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Wednesday: Questions 12, 13; begin reading study helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Finish reading study helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

Lesson Outline:

Introduction

I. The Chosen People Rebuked

1. Christ announced the kingdom of heaven. Matt. 6:33; 10:5-7.
2. The fate awaiting the cities of Judah compared to that of Sodom and Gomorrah. Matt. 11:20-25.
3. Professed people of God described as adulterous, unbelieving, insincere. Matt. 16:3, 4; 13:58; Mark 7:6-8.

II. The Jewish Nation Fails God

4. Pharisees and scribes give priority to tradition over God's commands. Mark. 7:13.
5. The common people were neglected, but Christ sought to help them. Mark 6:34; Matt. 14:14.
6. Spiritual leaders condemned as hypocrites. Matt. 23:23-28.
7. Jews had killed the prophets, and refused instruction. Matt. 23:31, 34-36.

III. Literal Israel Rejects Christ

8. Christ came to His own, but they received Him not. John 1:11, 12.
9. Tearfully, Christ announces termination of Israel's special relationship with God. Matt. 23:37-39; Luke 19:41-44.

10. Mob demands Christ's sacrifice and claims no king but Caesar. John 19:13-15; Matt. 27:25.
11. The kingdom of God taken from Abraham's literal descendants and given to others. Matt 21: 42-45.

IV. The Kingdom of Heaven

12. Christ's kingdom not of this world. John 18:36; 6:15.
13. Character of the citizens in Christ's kingdom. Matt. 5:3, 10; 18:2, 3.

THE LESSON

Introduction

With the coming of Christ came also the last hope for Israel as a nation. Had they listened and obeyed there was still opportunity for them to fulfill God's purpose for them. Instead they turned away from the Son of God who was sent to lead them back to the divine plan. "They eagerly sought the power of His kingdom, but were unwilling to be guided by its principles. They grasped at the material blessing so generously offered them, but refused the spiritual graces that would have transformed their lives and fitted them to be His representatives. They brought forth 'wild grapes' rather than the mature fruit of a Godlike character (Isa. 5:1-7; cf. Gal. 5:19-23), and because of this failure to bear the fruit expected of them, forfeited their role in the divine plan."—*S.D.A. Bible Commentary,* Vol. 4, p. 33.

Tradition, the blindness of their leaders, their perversion of God's truth, and their unwillingness to accept the role of Christ as the Saviour of men were all factors in the rejection of the Messiah by Israel. God therefore purposed to fulfill His plans for mankind through spiritual Israel, His church.

The Chosen People Rebuked

1. To what spiritual kingdom were the Jews of Christ's day pointed by Jesus? Matt. 6:33; 10:5-7.

2. By what comparison did Jesus warn of the seriousness of rejecting Him? Matt. 11:20-25.

NOTE.—"Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another."—*Christ's Object Lessons,* page 295.

3. What was the spiritual condition of the chosen people at the time of the first advent? Matt. 16:3, 4; 13:58; Mark 7:6-8.

NOTE.—"Those who desired a sign from Jesus had so hardened their hearts in unbelief that they did not discern in His character the likeness of God. They would not see that His mission was in fulfillment of the Scriptures. In the parable of the rich man and Lazarus, Jesus said to the Pharisees, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16:31. No sign that could be given in heaven or earth would benefit them."—*The Desire of Ages,* page 407.

The Jewish Nation Fails God

4. What had become more important to the people of Christ's day than the truth of God? Mark 7:13. Compare Gal. 1:14.

NOTE.—"The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted

those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ."—*The Desire of Ages,* page 398.

5. Why was Christ moved with compassion as He viewed the multitudes? How did He seek to help them? Mark 6:34; Matt. 14:14.

NOTE.—"In the parables which Christ had spoken, it was His purpose both to warn the rulers and to instruct the people who were willing to be taught. But there was need to speak yet more plainly. Through their reverence for tradition and their blind faith in a corrupt priesthood, the people were enslaved. These chains Christ must break."—*The Desire of Ages,* pages 611, 612.

6. What scathing words of condemnation revealed the spiritual condition of religious leaders of Israel? Matt. 23:23-28.

NOTE.—"All that God commands is of consequence. Christ recognized the payment of tithes as a duty; but He showed that this could not excuse the neglect of other duties. The Pharisees were very exact in tithing garden herbs, such as mint, anise, and rue; this cost them little, and it gave them a reputation for exactness and sanctity. At the same time their useless restrictions oppressed the people and destroyed respect for the sacred system of God's own appointing. They occupied men's minds with trifling distinctions, and turned their attention from essential truths. The weightier matters of the law, justice, mercy, and truth, were neglected. 'These,' Christ said, 'ought ye to have done, and not to leave the other undone.'" —*The Desire of Ages,* page 617.

7. What attitude had the Jews taken toward the various endeavors God had made to warn them of their condition? Matt. 23:31, 34-36. Compare Luke 16:31.

NOTE.—"The Pharisees built the tombs of the prophets, and adorned their sepulchers, and said one to another, If we had lived in the days of our fathers, we would not have united with them in shedding the blood of God's servants. At the same time they were planning to take the life of His Son. This should be a lesson to us. It should open our eyes to the power of Satan to deceive the mind that turns from the light of truth. Many follow in the track of the Pharisees. They revere those who have died for their faith. They wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching; we would never have been partakers in the guilt of those who rejected the Saviour. But when obedience to God requires self-denial and humiliation, these very persons stifle their convictions, and refuse obedience. Thus they manifest the same spirit as did the Pharisees whom Christ condemned."—*The Desire of Ages,* page 618.

Literal Israel Rejects Christ

8. When Jesus came to this world, what was the attitude of His people toward Him? John 1:11, 12.

NOTE.—"Christ 'came unto His own, and His own received Him not.' John 1:11. The light of God shone into the darkness of the world, and 'the darkness comprehended it not.' John 1:5. But not all were found indifferent to the gift of heaven. The merchantman in the parable represents a class who were sincerely desiring truth. In different nations there were earnest and thoughtful men who had sought in literature and science and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews there were those who were seeking for that which they had not. Dissatisfied with a formal religion, they longed for that which was spiritual and uplifting. Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and when Christ was revealed to them, they received Him with gladness."—*Christ's Object Lessons,* page 116.

9. What solemn announcement did Christ make as He contemplated the city of Jerusalem and its temple? Matt. 23:37-39; Luke 19:41-44.

NOTE.—"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

"That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered."—*The Desire of Ages,* page 587.

10. With what words did the children of Israel declare their allegiance as they rejected Christ? John 19:13-15; Matt. 27:25.

NOTE.—"Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."—*The Desire of Ages,* pages 737, 738.

11. In rejecting Christ what had the literal descendants of Abraham also lost? Matt. 21:42-45.

NOTE.—"In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling."—*The Desire of Ages,* page 587.

The Kingdom of Heaven

12. What did Christ declare concerning the nature of His kingdom? What was His response to those that would make Him king? John 18:36; 6:15.

13. How did Jesus characterize those who will be citizens of the heavenly kingdom? Matt. 5:3, 10; 18:2, 3.

NOTE.—"Again Jesus explained to the disciples that His kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God."—*The Desire of Ages,* page 437.

Lesson 9, for August 27, 1966

Spiritual Israel Replaces Literal Israel

MEMORY VERSE: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11.

STUDY HELPS: "The Acts of the Apostles," pages 9-16, 372-382 (chapters 1, 35); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To investigate the present-day application of God's promises made to ancient Israel.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

Introduction

I. Christ and the Gentiles

1. Gospel to be carried to all nations. Matt. 28:19, 20; Acts 1:6-8.
2. Paul appointed apostle to Gentiles. Acts 9:15; 13:46, 47; 18:6.
3. All nations are one in Christ. Col. 3:11; Gal. 3:28, 29.

II. Christ and Literal Israel

4. Children of promise counted as Abraham's seed. Rom. 9:6-8; Gal. 4:7.
5. Israel replaced by the Christian church. Rom. 9:30-32.
6. A remnant of Israel saved through the election of grace. Rom. 11:1-6.

III. The Olive Tree

7. Wild branches take the place of natural branches. Rom. 11:17-21.
8. Natural branches may be grafted back. Rom. 11:22-24.
9. Thus "all Israel" shall be saved. Rom. 11:25, 26; 9:27.
10. God offers salvation to all who believe. Rom. 3:22; 10:11-13.

IV. One in Christ

11. Power of God unto salvation extends to all men. Rom. 1:16.
12. Christ was crucified to reconcile all men to God. Eph. 2:16-18; Acts 4:12.
13. Faith works by love to produce a new creation. Gal. 5:6; 6:15, 16; 1 Cor. 7:19.

THE LESSON

Introduction

Though the nation of Israel rejected God's final offer of salvation, God never rejected the Jewish people as individuals. To them was given the privilege of sharing in the spread of the gospel into all the earth. By accepting Jesus as the Messiah they might become members of spiritual Israel.

"The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to entrust to others the privileges they had abused and the work they had slighted. God's glory must be revealed, His word established. Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do."—*The Acts of the Apostles*, page 16.

Christ and the Gentiles

1. How comprehensive was the commission Christ gave to the apostles? Matt. 28:19, 20; Acts 1:6-8.

NOTE.—"Just before leaving His disciples, Christ once more plainly stated the nature of His kingdom. He recalled to their remembrance things He had previously told them regarding it. He declared that it was not His purpose to establish in this world a temporal kingdom. He was not appointed to reign as an earthly monarch on David's

throne. When the disciples asked Him, 'Lord, wilt Thou at this time restore again the kingdom to Israel?' He answered, 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' Acts 1:6, 7. It was not necessary for them to see farther into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message."—*The Acts of the Apostles*, page 30.

2. What special task was assigned to Paul? How did he indicate that he accepted it? Acts 9:15; 13:46, 47; 18:6.

NOTE.—"The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service show clearly that the Lord works through appointed agencies in His organized church. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour Himself, Paul was immediately afterward brought into contact with members of the newly organized church at Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, again bearing witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles, laid upon the church the work of ordaining him and his fellow laborer."—*The Acts of the Apostles*, pages 162, 163.

3. In what words does the apostle declare the complete equality of all men in Christ? Col. 3:11; Gal. 3: 28, 29.

Christ and Literal Israel

4. What does Paul declare to be the only basis on which God accepts men as His children? Rom. 9:6-8; Gal. 4:7.

NOTE.—"In His law God has made known the principles that underlie all true prosperity, both of nations and of individuals. To the Israelites Moses declared of this law: 'This is your wisdom and your understanding.' 'It is not a vain thing for you; because it is your life.' Deuteronomy 4:6; 32:47. The blessings thus assured to Israel are, on the same conditions and in the same degree, assured to every nation and to every individual under the broad heavens."—*Prophets and Kings*, pages 500, 501.

5. How does Paul explain that Israel's place in the plan of God has been taken by the Christian church? Rom. 9:30-32.

6. How did Paul answer his own question about the possibilities of an Israelite's finding salvation? Rom. 11:1-6.

The Olive Tree

7. What happened to the natural branches of the olive tree, and who took their place? Rom. 11:17-21.

NOTE.—"Paul likens the remnant in Israel to a noble olive tree, some of whose branches have been broken off. He compares the Gentiles to branches from a wild olive tree, grafted into the parent stock. . . .

"Through unbelief and the rejection of Heaven's purpose for her, Israel as a nation had lost her connection with God. But the branches that had been separated from the parent stock God was able to reunite with the true stock of Israel—the remnant who had remained true to the God of their fathers."—*The Acts of the Apostles*, pages 377, 378.

8. What does Paul say may yet happen to the natural branches even after they have been broken off? Rom. 11:22-24.

9. What experience did Paul say would eventually come to "all Israel"? Rom. 11:25, 26; 9:27.

NOTE.—"Some commentators hold that the faithful remnant . . . to which are added those Jews who accept Christ during the Christian Era, constitute the 'all Israel' who will be saved. . . .

"Other commentators hold that 'all Israel' represents spiritual Israel. This view is based on the belief that Paul is here completing his illustration of the olive tree. He has shown how the branches representing the unbelieving Jews were broken off, and the wild olive shoots, representing the Gentiles, grafted in. He has shown, also, how the severed branches could be reunited with the parent stock. By the grafting in of these branches the tree representing spiritual Israel would again be made whole. 'All Israel' would thus represent the totality of those saved, Jews and Gentiles, who together constitute 'all' of true Israel (Rom. 2:28, 29; Gal. 6:15, 16)."—*S.D.A. Bible Commentary*, on Rom. 11:26.

10. In what words does Paul clearly indicate that all men have equal opportunities before God? Rom. 3:22; 10:11-13.

NOTE.—"Jesus Christ, the wisdom and power of God, was the theme of every discourse. His name—the only name given under heaven whereby men can be saved—was by them exalted. As they proclaimed the completeness of Christ, the risen Saviour, their words moved hearts, and men and women were won to the gospel. Multitudes who had reviled the Saviour's name and despised His power now confessed themselves disciples of the Crucified."—*The Acts of the Apostles*, page 594.

One in Christ

11. How extensive is the appeal of the gospel of Christ in its application? Rom. 1:16. Compare Isa. 45: 22-24.

NOTE.—"We have now only a little time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may realize that the gospel is the power of God unto salvation to them that believe. May they see the importance of giving so pure and righteous a representation of God that the world shall see Him in His beauty. May they be so filled with the Spirit that dwells in Him that the world will have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ."—*Testimonies*, Vol. 7, pp. 11, 12.

12. What was the purpose of God in permitting His Son to make the supreme sacrifice? Eph. 2:16-18; Acts 4:12.

NOTE.—"The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them.

"If the followers of Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries."—*Steps to Christ*, page 81.

13. How does the apostle state the principles of Christian life and salvation? Gal. 5:6; 6:15, 16; 1 Cor. 7:19.

NOTE.—"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes

to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, page 827.

Lesson 10, for September 3, 1966

Prophecy and the Church

MEMORY VERSE: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

STUDY HELPS: "Prophets and Kings," pages 710-721, "The Acts of the Apostles," pages 9-16; "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To follow the prophetic delineation of God's purpose for His church.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Tuesday: Questions 7-10.	☐
Sunday: Questions 1-4.	☐	Wednesday: Questions 11-14.	☐
Monday: Questions 5, 6; begin reading study helps.	☐	Thursday: Finish study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Church and the Messiah

1. The Messianic prophecies establish the identity of Christ. Luke 24: 44-48; Acts 8:34, 35.
2. Christ came at the exact time prophesied. Mark 1:15.
3. The blessings promised to Abraham fulfilled in the promised Seed. Gal. 3:14-16, 28.
4. The prophecy of the coming city yet to be fulfilled. Heb. 11:10-16, 39.

II. The Church and Salvation

5. The gospel to be preached in all the world. Mark 16:15, 16.
6. The church of Christ embraces the faithful of all races. Joel 2:32; Rom. 10:11-13.

III. The Church and the Kingdom

7. Christ receives the kingdom and gives it to His saints. Dan. 2:44; 7:14, 22, 27.
8. It is God's pleasure to give the kingdom to His saints. Luke 12: 31, 32; Matt. 5:3.
9. The gathering of the redeemed fulfills Christ's prophecies. Matt. 24:31; 25:31, 32.

IV. Preparing for the Kingdom

10. The importance of commandment keeping in those preparing for heaven. Isa. 26:2; Matt. 19:17; Rev. 22:14.
11. Grace and power provided for salvation. John 1:12.
12. A sanctified, holy people. Heb. 10: 10, 14; Titus 2:12-14; Rev. 14:1-5.

V. A Universal Kingdom

13. The worldwide extent of the gospel message fulfills prophecy. Isa. 49: 12, 22, 23; 60:9-11; Matt. 24:14.
14. The Holy Spirit empowers the church for its worldwide task. Acts 1:8; Matt. 28:18-20.

Introduction

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—*Prophets and Kings*, pages 713, 714.

Many Old Testament prophecies were conditional upon Israel's obedience. They were not fulfilled, because the people were disobedient. Others meet their fulfillment in Christ or in spiritual Israel today.

The Church and the Messiah

1. What use did Jesus make of the Messianic prophecies concerning Himself? How did Philip the evangelist speak of them? Luke 24:44-48; Acts 8:34, 35.

NOTE.—"Reasoning from prophecy, Christ gave His disciples a correct idea of what He was to be in humanity. Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men had been misleading. It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ desired that the ideas of His disciples might be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to Him. He showed them that the awful conflict which they could not yet comprehend was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die, as every transgressor of the law must die if he continues in sin. All this was to be, but it was not to end in defeat, but in glorious, eternal victory. Jesus told them that every effort must be made to save the world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort."—*The Desire of Ages*, page 799.

2. What is said of the timeliness of Christ's coming to this earth? Mark 1:15. Compare Dan. 9:25; Gal. 4:4, 5.

NOTE.—"Century after century passed away; finally the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel. As the Jews departed from God, faith grew dim, and hope well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended by many; and those whose faith should have continued strong were ready to exclaim, 'The days are prolonged, and every vision faileth.' Ezekiel 12:22. But in heaven's council the hour for the coming of Christ had been determined; and 'when the fulness of the time was come, God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons.' "—*Prophets and Kings*, page 700.

3. Through whom were fulfilled the prophecies of blessings made to Abraham? Gal. 3:14-17, 28. Compare Gen. 22:15-18.

NOTE.—"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Steps to Christ*, page 14.

4. What ancient promise yet remains to be fulfilled to the faithful of all ages? Heb. 11:10-16, 39. Compare Isa. 54:1.

The Church and Salvation

5. In His commission to His disciples, how widely did Christ say the gospel was to be preached? Mark 16:15, 16. Compare Rev. 14:6.

6. How is Joel's prophecy of deliverance to the faithful to find its final fulfillment in the church of the last days? Joel 2:32; Rom. 10:11-13.

NOTE.—"The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate."—*The Desire of Ages*, page 403.

The Church and the Kingdom

7. To whom will the promised kingdom be given? Dan 2:44; 7:14, 22, 27. Compare 2 Peter 3:13.

8. With what precious words did Jesus assure His disciples of their inheritance in the promised kingdom? Luke 12:31, 32; Matt. 5:3.

NOTE.—"Today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. . . .

"Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit."—*The Desire of Ages*, page 509.

9. What prophecies will meet fulfillment in the gathering of the redeemed of all ages? Matt. 24:31; 25:31, 32.

NOTE.—"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people."—*The Great Controversy*, page 644.

Preparing for the Kingdom

10. What place do God's commandments fill in preparing one for citizenship in the kingdom of heaven? Isa. 26:2; Matt. 19:17; Rev. 22:14.

NOTE.—"*That do his commandments*. . . . Of the early uncials (see Vol. V, pp. 114-116) only the Sinaiticus and the Alexandrinus contain this section of Revelation, and both of these read 'that wash their robes.' Most of the minuscule manuscripts read 'that do his commandments.' The ancient versions are divided in their readings, as are the patristic quotations. . . .

"In actual fact both readings suit the context and are in harmony with John's teaching elsewhere. On the subject of keeping the commandments see Rev. 12:17; 14:12; cf. John 14:15, 21; 15:10; 1 John 2:3-6. On the subject of washing robes see Rev. 7:14, where a company of saints is described as having 'washed their robes, and made them white in the blood of the Lamb.'"—*S.D.A. Bible Commentary*, on Rev. 22:14.

11. To whom is granted the privilege of becoming sons of God? John 1:12. Compare Eph. 2:8.

NOTE.—"Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last 'see His face; and His name shall be in their foreheads.' Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God, and know Him as Father?"—*The Ministry of Healing*, page 421.

12. What experience comes to God's people when they accept Christ as their Saviour? Heb. 10:10, 14; Titus 2:12-14; Rev. 14:1-5.

NOTE.—"God's people are to be distinguished as a people who serve Him fully, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord and Him only."—*Testimonies*, Vol. 9, p. 17.

A Universal Kingdom

13. What prophecies concerning the Messianic mission of Israel are now to be fulfilled in the church? Isa. 49:12, 22, 23; 60:9-11; Matt. 24:14.

NOTE.—"Living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world."—*The Great Controversy*, page 459.

14. What means has God ordained to enable His church to fulfill His purpose today? Acts 1:8; Matt. 28: 18-20.

NOTE.—"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked."—*The Great Controversy*, page 606.

Lesson 11, for September 10, 1966

Attempts to Defeat God's Purposes

MEMORY VERSE: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 15:2.

STUDY HELPS: "The Acts of the Apostles," pages 264-268; "The Great Controversy," pages 49-60 (chapter 3); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To understand the dangers that threaten the fulfillment of God's purpose for His church, and how the church will triumph over these obstacles.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-3; begin reading study helps.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10, 11; read further from study helps.	☐
Thursday: Questions 12-14; finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Apostasy Foretold

1. A power would arise to deceive the elect. Matt. 24:11-13, 24.
2. The "man of sin" already developing in Paul's day. 2 Thess. 2:3, 4, 7.
3. Men falsely claiming to be spiritual Israelites would persecute the church. Rev. 2:9, 10.

II. In the Grip of Apostasy

4. Apostasy during the Dark Ages. Rev. 2:19-22; 3:4.
5. Widespread persecution of God's faithful. Rev. 6:8-11; Matt. 24: 21, 22.
6. Times and laws of God changed. Dan. 7:25.

III. The Church in the Wilderness

7. The true church flees to the wilderness. Rev. 12:6, 13-16.
8. The faithful overcome by the blood of the Lamb. Rev. 12:10, 11.
9. Persecuting power limited to 1260 years. Dan. 7:25; Rev. 12:6; 13:5; Matt. 24:22.

IV. The Judgment

10. The hour of God's judgment proclaimed. Rev. 14:6, 7.
11. World dominion taken from earthly powers by judgment. Dan. 7:26.

V. The Triumph of Truth

12. Those who hate the truth finally destroyed. 2 Thess. 2:9-12; Rev. 21:8.
13. The message to the Laodiceans offers help to last-day believers. Rev. 3:18-22.
14. The overcomers to gather on the sea of glass. Rev. 15:1-4.

THE LESSON

Introduction

Today, even as in the days of ancient Israel, there are forces at work in the world endeavoring to thwart and obstruct the purposes of God for His people.

"Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions."—*The Great Controversy*, page 55.

Through counterfeits of the most subtle kind God's purposes and His truth were perverted. Attacks upon the lives of those who resisted these falsifications of the truth became more and more violent. But the same prophecies that told of this great assault on the plan of God tell also of the coming triumph of God's faithful and chosen people.

Apostasy Foretold

1. What danger did Christ discern for the future of His faithful followers? Matt. 24:11-13, 24.

NOTE.—"From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper

into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. . . . The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name."—*The Great Controversy*, page 39.

2. What development, already beginning in his day, did Paul foresee as a threat to the truth of God? 2 Thess. 2:3, 4, 7.

NOTE.—"Paul outlined the baleful work of that power of evil which was to continue through long centuries of darkness and persecution before the second coming of Christ. The Thessalonian believers had hoped for immediate deliverance; now they were admonished to take up bravely and in the fear of God the work before them. The apostle charged them not to neglect their duties or resign themselves to idle waiting. After their glowing anticipations of immediate deliverance the round of daily life and the opposition that they must meet would appear doubly forbidding. He therefore exhorted them to steadfastness in the faith."—*The Acts of the Apostles*, pages 266, 267.

3. Through the symbolism of the second church of Revelation how did Jesus warn of the coming of this apostasy? Rev. 2:9, 10.

NOTE.—"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, 'the mystery of iniquity' carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions."—*The Great Controversy*, page 49.

In the Grip of Apostasy

4. How widespread did apostasy become in the church during the Dark Ages? Rev. 2:19-22; 3:4.

NOTE.—"Trends that began in earlier periods became dominant during the Dark Ages. The Scriptures not being available to the ordinary Christian, tradition was exalted in their place. Works came to be considered a means of attaining salvation. A false and human priesthood obscured the true and divine priesthood of Jesus Christ."—*S.D.A. Bible Commentary,* on Rev. 2:18.

5. How does prophecy depict the fierce and widespread persecution and oppression of those times? Rev. 6: 8-11; Matt. 24:21, 22.

6. Besides the attack on God's people, what further attempts did Satan make to thwart God's purpose? Dan. 7:25.

NOTE.—"When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God."—*The Great Controversy*, page 55.

The Church in the Wilderness

7. In the face of threatened extermination where did the true followers of God flee? Rev. 12:6, 13-16.

NOTE.—"Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only Mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for generations to come."—*The Great Controversy*, page 61.

8. What relationship to the Lord preserved the church in the wilderness during its time of tribulation? Rev. 12:10, 11.

9. What time limit was placed upon the development and extent of this attack upon the purposes of God? Dan. 7:25; Rev. 12:6; 13:5; Matt. 24:22.

NOTE.—"The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798."—*The Great Controversy*, page 439.

The Judgment

10. What message of judgment follows the conclusion of the time of tribulation? Rev. 14:6, 7. Compare Dan. 7:21, 22.

NOTE.—"Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*The Great Controversy*, page 490.

11. What effect will the judgment have on the forces of evil? Dan. 7:26.

NOTE.—"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*The Great Controversy*, page 483.

The Triumph of Truth

12. What will be the condition of heart of those doomed to final destruction? 2 Thess. 2:9-12; Rev. 21:8. Compare Gal. 5:19-21.

NOTE.—"The unregenerate not only reject truth but even refuse to entertain a love for truth, that is, they hate truth. This attitude does not concern truth in the abstract, but 'the truth,' the one great truth that comes from God, which is embodied in Christ Jesus. Final condemnation of sinners will be based on their rejection of Jesus, who is 'the truth' (John 14:6). Their refusal to cherish a love for what is true makes them susceptible to being influenced by all that is deceitful, by all the machinations of the wicked one."—*S.D.A. Bible Commentary*, on 2 Thess. 2:10.

13. What vitally important counsel is addressed to the Laodicean church? Rev. 3:18-22.

14. What final scene of victory depicts the ultimate triumph of God's cause on the earth? Rev. 15:1-4.

NOTE.—"As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy*, page 678.

Lesson 12, for September 17, 1966

The Remnant Preserved

MEMORY VERSE: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

STUDY HELPS: "The Great Controversy," pages 451-460 (chapter 26); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To identify the faithful remnant who will receive the seal of God as a symbol of their perfection of character.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1, 2; begin reading study helps.	☐
Monday: Questions 3-6.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10, 11; read further from study helps.	☐
Thursday: Questions 12, 13; finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Remnant in Bible Times

1. A faithful remnant preserved during the time of the captivity. 2 Chron. 30:6; Ezek. 6:8, 9.
2. A remnant in apostolic times. Rom. 9:27; 11:5.

II. The Last-Day Remnant

3. The last-day remnant designated by John. Rev. 12:17.
4. The true remnant will keep the commandments and have the faith of Jesus. Rev. 14:12.
5. The gospel to be preached in all the world in the last days. Rev. 14:6, 7.
6. The last gospel call to go with power. Rev. 18:1-4.

III. A Holy Nation

7. God's commandments proclaimed and kept. Rev. 14:6-12.
8. The redeemed wear robes symbolic of purity of character. Rev. 7:9, 13-15; 1 Thess 5:23.
9. Holiness of character forever fixed. Rev. 22:11 (last part), 12.
10. A special blessing promised to the faithful. Rev. 3:20, 21.
11. Personal preparation for latter rain required. Hosea 6:1-3; Joel 2:12, 13.

IV. The Seal of God

12. The seal of God placed on the righteous. Rev. 7:1-4.
13. Spiritual preparation for the second coming of Christ. 2 Peter 3:13, 14; 1:10, 11.

Introduction

"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in."—*Prophets and Kings,* page 678.

The Remnant in Bible Times

1. What designation is given the faithful who were preserved at the time of the captivity? 2 Chron. 30: 6; Ezek. 6:8, 9.

2. How does Paul describe the Jews of his day who had found salvation in Christ? Rom. 9:27; 11:5.

The Last-Day Remnant

3. What designation does John give those who remain faithful after the great apostasy of the 1260 years? Rev. 12:17.

NOTE.—"Finally, with the passing of the 1260 years of papal supremacy . . . and the arrival of the 'time of the end,' the time when Heaven's last message (ch. 14:6-12) was to be proclaimed to the world, . . . God raised up another 'remnant,' the one designated in Rev. 12:17 (cf. vs. 14-17). This is *the* 'remnant' of the long and worthy line of God's chosen people that has survived the fierce onslaughts of the dragon down through history, most particularly the darkness, persecution, and error of the 'time, and times, and half a time,' or 1260 'days' of vs. 6, 14. It is God's *last* 'remnant' by virtue of the fact that it is the appointed herald of His final appeal to the world to accept the gracious gift of salvation (ch. 14:6-12).

"From the very first, Seventh-day Adventists have boldly proclaimed the three messages of ch. 14:6-12 as God's last appeal to sinners to accept Christ, and have humbly believed their movement to be the one here designated as the 'remnant.' No other religious body is proclaiming this composite message, and none other meets the specifications laid down in ch. 12:17. Hence none other has a valid, scriptural basis for claiming to be '*the* remnant' of v. 17."—*S.D.A. Bible Commentary,* Additional Note on Revelation 12, Vol. 7, p. 815.

4. What two characteristics distinguish bearers of God's truth in the last days of earth's history? Rev. 14:12.

5. What divinely appointed plan does God purpose to complete through a last-day special message? Rev. 14:6, 7.

NOTE.—"The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy,* page 612.

6. What message does the angel of Revelation 18 repeat and amplify? Rev. 18:1-4. Compare Rev. 14:8-11.

NOTE.—"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-1844 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."—*The Great Controversy*, page 611.

A Holy Nation

7. To what feature of God's law do the three angels' messages draw attention? Rev. 14:6-12. Compare Isa. 58:12-14.

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

8. As John saw the saved in heaven, in what were they clothed? How had the experience symbolized by these garments been achieved? Rev. 7:9, 13-15; 1 Thess. 5:23. Compare Rev. 3:5, 18.

NOTE.—"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. . . . The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another."—*The Great Controversy*, pages 489, 490.

9. What will be the spiritual condition of God's remnant people when Christ returns? Rev. 22:11 (last part), 12. Compare Heb. 10:14.

10. What does God promise as a special blessing to His faithful remnant? Rev. 3:20, 21.

11. What preparation did the prophet say was necessary for the reception of the latter rain by the remnant? Hosea 6:1-3; Joel 2:12, 13, 32. Compare Rev. 14:4, 5.

NOTE.—"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall

upon us as the early rain fell upon the disciples on the Day of Pentecost."—*Testimonies*, Vol. 5, p. 214.

"Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." —*Ibid.*, p. 216.

The Seal of God

12. What will distinguish God's people from the rest of the world? Rev. 7:1-4.

NOTE.—"What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands."—Ellen G. White Comments, *S.D.A. Bible Commentary*, Vol. 7, p. 968.

13. What deep spiritual experience must be ours if we are to be ready for the second coming of Christ? 2 Peter 3:13, 14; 1:10, 11. Compare Gal. 2:20.

NOTE.—"Jacob was in fear and distress while he sought in his own strength to obtain the victory. He mistook the divine Visitor for an enemy, and contended with Him while he had any strength left. But when he cast himself upon the mercy of God, he found that instead of being in the hands of an enemy, he was encircled in the arms of infinite love. He saw God face to face, and his sins were pardoned. 'The kingdom of heaven suffereth violence, and the violent take it by force.' This violence takes in the whole heart. To be doubleminded is to be unstable. Resolution, self-denial, and consecrated effort are required for the work of preparation. The understanding and the conscience may be united; but if the will is not set to work, we shall make a failure. Every faculty and feeling must be engaged. Ardor and earnest prayer must take the place of listlessness and indifference. Only by earnest, determined effort and faith in the merits of Christ can we overcome, and gain the kingdom of heaven. Our time for work is short. Christ is soon to come the second time."—Ellen G. White Comments, *S.D.A. Bible Commentary*, Vol. 1, pp. 1095, 1096.

Lesson 13, for September 24, 1966

Climax of God's Purpose

MEMORY VERSE: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

STUDY HELPS: "The Acts of the Apostles," pages 593-602 (chapter 58); "The Great Controversy," pages 662-678 (chapter 42); "S.D.A. Bible Commentary"; "S.D.A. Bible Dictionary."

STUDY AIM: To discover how God's eternal purpose will be realized.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Tuesday: Questions 8-11.	☐
Sunday: Questions 1-4.	☐	Wednesday: Questions 12-14.	☐
Monday: Questions 5-7; begin reading study helps.	☐	Thursday: Finish reading study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Restoring the Lost Unity

1. Christ prayed for the restoration of lost unity. John 14:1-3; 17:21-24.
2. Christians are adopted as sons of God. Eph. 1:3-6; 1 John 3:1, 2.
3. Unity to be revealed in the church. 1 Cor. 1:10; Eph. 4:12, 13.
4. God rewards His purchased possession with a crown of righteousness. Eph. 1:11-14.

II. Destroying All Evil

5. The final battle against evil. Rev. 16:13-16.
6. The wicked punished, the righteous rewarded. Matt. 13:39-43.
7. Complete destruction meted out to Satan and sinful men. Rev. 20:9, 10, 14, 15; 21:7, 8.

III. Redeeming His Purchased Possession

8. The gates and the foundations of New Jerusalem named for twelve patriarchs and twelve apostles. Rev. 21:12-14.
9. Dominion restored through Christ. Dan. 7:13, 14, 22, 27.
10. Face-to-face communion with God restored. Rev. 21:3, 7; 22:3, 4.
11. The nations of the saved bring their glory and honor to God's city. Rev. 21:24-26.

IV. Living the Purpose of God

12. The kingdom of God first to be established in men's hearts. Luke 17:21; Col. 1:26.
13. Christians will witness for God and reflect His power. 1 Peter 2:11, 12; 2 Peter 3:13, 14.
14. God able to keep us from falling and present us faultless at the second advent. Jude 24, 25; Heb. 10:34-37.

THE LESSON

Introduction

"Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. . . . All heaven is waiting for men and women through whom God can reveal the power of Christianity.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace."—*The Acts of the Apostles,* page 600.

Restoring the Lost Unity

1. What is the expressed purpose of Christ for us? John 14:1-3; 17:21-24.

NOTE.—"This is the divine purpose—the restoration of a lost unity. It must necessarily be in Christ, because He is the center of all things. All things were made by Him; He upholds all things by the word of His power; He is the center of the church and its supreme hope. The Christian life is no solitary adventure into the kingdom of God; the Christian is a member of a community, the body of Christ, the church. The unity of God's universe had been broken by sin. The mystery of God's will was His plan to restore this unity when

the occasion was ready, a restoration to be accomplished through Christ. That mystery will find its culmination at the end of the great controversy, when all things in heaven and on earth will be united in Christ, and the character of the Godhead will have been vindicated."—*S.D.A. Bible Commentary*, on Eph. 1:10.

2. In order that this divine purpose might be fulfilled, what special position and privilege become ours in Christ? Eph. 1:3-6; 1 John 3:1, 2.

NOTE.—"Your heavenly Father proposes to make you a member of the royal family, that through His exceeding great and precious promises you may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The more you partake of the character of the pure, sinless angels, and of Christ your Redeemer, the more vividly will you bear the impress of the divine, and the more faint will be the resemblance to the world."—*Testimonies*, Vol. 2, p. 44.

3. Through what body is this unity in Christ revealed to the world? 1 Cor. 1:10; Eph. 4:12, 13.

NOTE.—"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, page 9.

4. What wonderful hope is a part of God's purpose for His children? Eph. 1:11-14. Compare 2 Tim. 4:8.

NOTE.—"In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain."—*Testimonies*, Vol. 9, pp. 285, 286.

Destroying All Evil

5. How do the Scriptures describe the preparation for the "battle of that great day of God Almighty"? Rev. 16:13-16. Compare Joel 3:2, 14-16.

NOTE.—"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners' (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer.

"The darkest hour of the church's struggle with the powers of evil is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for 'when the blast of the terrible ones is as a storm against the wall,' God will be to His church 'a refuge from the storm.' Isaiah 25:4."—*Prophets and Kings*, page 725.

6. What awards will be given to the wicked and to the righteous? Matt. 13:39-43. Compare Rev. 14: 14-20.

NOTE.—"The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall 'return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Mal. 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny."—*Christ's Object Lessons*, page 74.

7. What is the ultimate fate of evil, sin, and Satan? Rev. 20:9, 10, 14, 15; 21:7, 8.

Redeeming His Purchased Possession

8. What representative names are inscribed on the gates and the foundations of the New Jerusalem? Rev. 21:12-14. Compare Heb. 11:10, 14-16.

NOTE.—"Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today."—*Prophets and Kings*, page 720.

9. Through whom is the dominion restored to God's chosen people? Dan. 7:13, 14, 22, 27.

NOTE.—"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter as pictured by the hand of God. He who died for the sins of the world is opening wide the gates of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won."—*Prophets and Kings,* pages 731, 732.

10. In the earth restored what close relationship will be between God and the redeemed? Rev. 21:3, 7; 22:3, 4.

11. What is said of the relationship between God and the nations in the new earth? Rev. 21:24-26.

Living the Purpose of God

12. Where must the kingdom of God first be established if we are to inherit eternal life? Luke 17:21; Col. 1:26.

NOTE.—"Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: . . . [Galatians 2:20 quoted.] Then they will labor as did Paul for the benefit of men. He said, 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.' 2 Cor. 5:20."—*The Desire of Ages*, page 510.

13. What responsibilities rest upon us as we bear witness to the power and salvation of God in our lives? 1 Peter 2:11, 12; 2 Peter 3:13, 14.

NOTE.—"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh when no man can work. Let those who are rejoicing in the light of present truth now make haste to impart the truth to others. The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake are now to respond: 'Here am I; send me.' Isaiah 6:8."—*Testimonies*, Vol. 9, p. 135.

14. As we fulfill God's purpose for our lives, what glorious assurance is ours for the future? Jude 24, 25; Heb. 10:34-37.

NOTE.—"Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."—*Testimonies*, Vol. 9, p. 287.

THIRTEENTH SABBATH OFFERING

September 24, 1966

Trans-Africa Division

It was in 1894 that a little band of missionaries arrived at Solusi and opened the first Seventh-day Adventist mission station for non-Christian people. The early years of work at Solusi were years of test and trial. But out of those years of hard work, sickness, and sacrifice of life has come a strong mission program, centered in a Christian college that has made an impact on the Adventist Church that will be felt to the end of time.

Solusi-trained students now fill many places of responsibility in the work of the church in Africa in these trying times. This must be increasingly true in the years ahead, but it will not be so unless this school can be enlarged and strengthened to meet the growing needs. The overflow this quarter will help to meet some of the most urgent needs, which are:

1. An adequate and dependable water supply.

2. A suitable library.

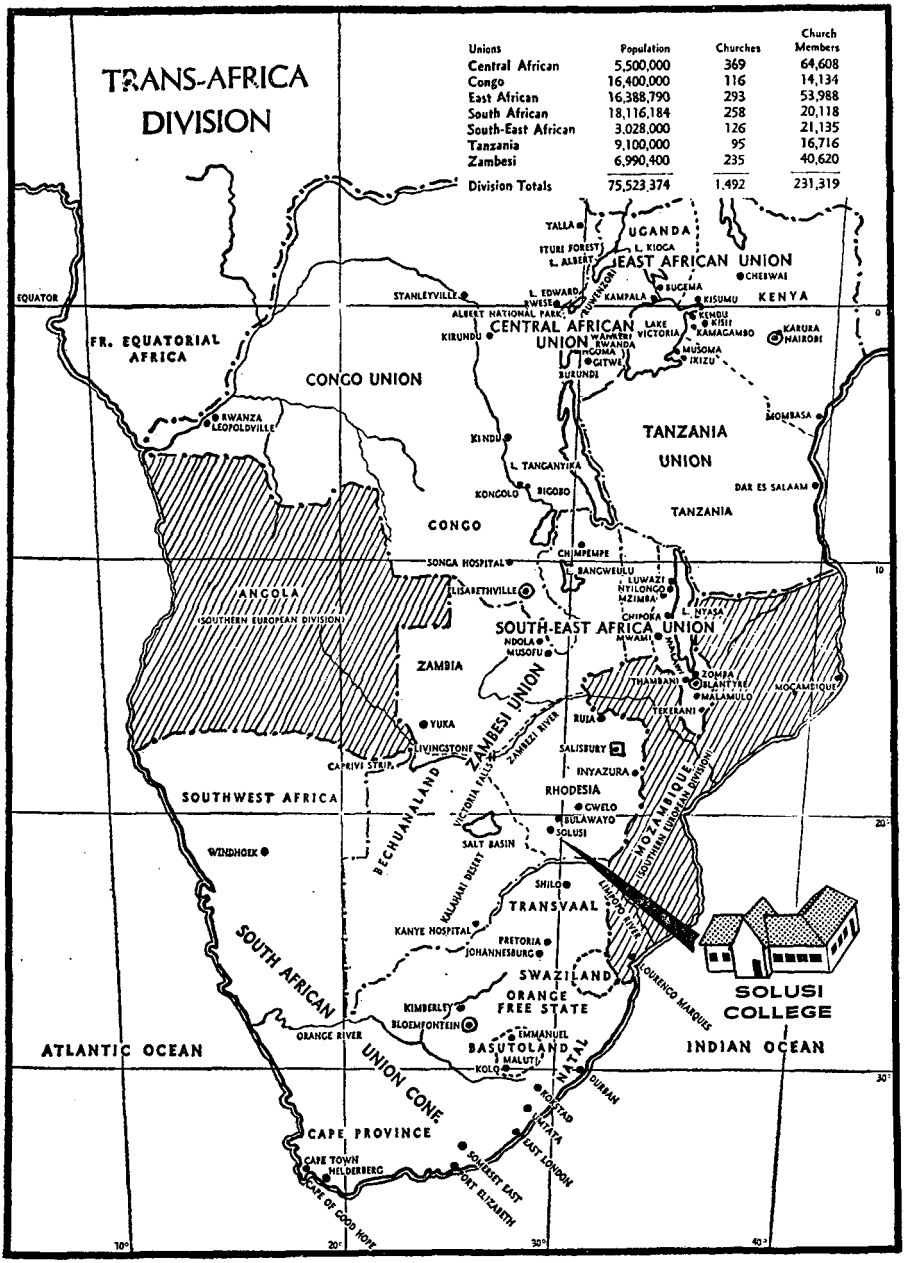
3. A science building furnished and equipped for teaching science on the college level.

Won't you come to the aid of Old Solusi at this critical time?

Lessons for the Fourth Quarter, 1966

Sabbath School members who have failed to receive a senior *Lesson Quarterly* for the fourth quarter of 1966 will be helped by the following outline in studying the first lesson. The title of the series is, "The Spirit-Filled Life." The title of the first lesson is "Christlikeness." The memory verse is Romans 8:9, last part. The study helps are *The S.D.A. Bible Commentary* and *Steps to Christ,* chapter "Growing Up Into Christ." The texts to be studied are:

Ques. 1. Isa. 11:1-5; 61:1-3.
Ques. 2. Matt. 9:36; Luke 9:51-56; Eph. 5:2; Gal. 6:2.
Ques. 3. Col. 1:13-15; Heb. 1:1-3.
Ques. 4. Gen. 1:26, 27.
Ques. 5. Rom. 8:29.
Ques. 6. Col. 3:8-10.
Ques. 7. 1 John 2:6.
Ques. 8. Rom. 8:9, last part.
Ques. 9. 2 Peter 1:4.
Ques. 10. 2 Cor. 1:21, 22.
Ques. 11. 1 Cor. 15:49.
Ques. 12. 1 John 3:2; 1 Cor. 15:51-54.
Ques. 13. Phil. 3:20, 21.

TRANS-AFRICA DIVISION

Unions	Population	Churches	Church Members
Central African	5,500,000	369	64,608
Congo	16,400,000	116	14,134
East African	16,388,790	293	53,988
South African	18,116,184	258	20,118
South-East African	3,028,000	126	21,135
Tanzania	9,100,000	95	16,716
Zambesi	6,990,400	235	40,620
Division Totals	75,523,374	1,492	231,319