REDEEMING GRACE

# SABBATH SCHOOL LESSON Quarterly

Senior Division, No. 296, Second Quarter, 1969

# THE BLESSING OF DAILY STUDY

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath School lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost." —*Counsels on Sabbath School Work,* page 43.

## 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. Redemptive Activity of the Godhead
2. The Unchanging Purpose of God
3. Grace Revealed in the Life of Jesus
4. Grace and the Cross of Calvary
5. Paul's Teachings of Redeeming Grace
6. Justification by Faith Through Grace
7. Grace and the Sanctified Life
8. Redeeming Grace and the Law
9. God's Grace and Christian Perfection
10. The Grace of God and the Covenants of the Bible
11. Redeeming Grace and Predestination
12. Redeeming Grace and Christian Fellowship
13. Grace and Power in the Remnant Church

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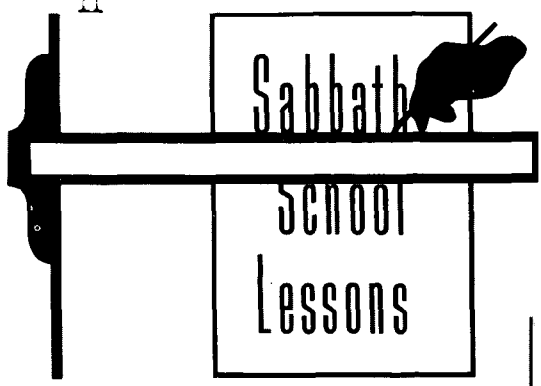


Probably you have already noticed that the lessons for this quarter are entitled "Redeeming Grace," but did you know that a very special new book is available at your Book and Bible House? The title is

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# Sabbath School Lesson Quarterly

## REDEEMING GRACE

### GENERAL INTRODUCTION

"Grace" is one of the supremely important words in both Christian theology and Christian experience.

Its importance in theology can be seen from the fact that the whole gospel is called "the gospel of the grace of God." Acts 20:24.

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

The importance of God's grace in human experience may be seen from the statement that "Christ's favorite theme was the paternal tenderness and abundant grace of God."—*Ibid.,* p. 40.

"Practically, it [grace] implies God's presence and redemptive power in human life." —W. H. Griffith Thomas, *Grace and Power* (London: Pickering & Inglis), page 85.

May these lessons lead us to realize the sufficiency of redeeming grace in our own lives (2 Cor. 9:8; 12:9), and may the inexpressible glory of this grace flow outward to become saving grace to others.

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**Lesson 1, for April 5, 1969**

## Redemptive Activity of the Godhead

**MEMORY VERSE:** "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:4.

**STUDY HELPS:** "Patriarchs and Prophets," pages 34, 35, 63-66; "The Desire of Ages," pages 19, 20; "The Ministry of Healing," pages 161-163; "SDA Bible Commentary."

**STUDY AIM:** To gain a better understanding of God's plan for salvation devised before creation as a free gift for all men, and His continuing desire that all should be saved.

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### Lesson Outline:

**Introduction**

**I. Redemption Planned Before Man's Creation**

1. Divine wisdom in the beginning. Prov. 8:1, 22, 23.
2. Eternal relationship of the Father and the Son. John 1:1-3, 14; 17:5, 24.
3. Divine activities in the beginning. Rev. 13:8; Eph. 1:3, 4; 1 Peter 1:18-20.
4. Divine purpose for man. 2 Tim. 1:9.

### II. The Nature of Grace

5. The means of revelation. John 1:14, 17.
6. The results of grace in the life. Rom. 3:24.
7. The definition of grace. *The Ministry of Healing*, page 161.
8. Adam's fall and redeeming grace. Gen. 3:2, 6, 15.

### III. Universal Grace

9. Needed by all men. Rom. 3:23-25.
10. Available to all men. 1 Tim. 2:4, 6; Titus 2:11.
11. Assures salvation as God desired. 2 Peter 3:9.
12. Efficacious in all who come to God. John 6:44, 45; 1 Cor. 15:10.

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## THE LESSON

### Introduction

"The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John 1:1, 2. Christ, the Word, the only-begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only Being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 9:6. His 'goings forth have been from of old, from everlasting.' Micah 5:2. And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8: 22-30."—*Patriarchs and Prophets*, pages 33, 34.

### Redemption Planned Before Man's Creation

**1. What does the wise man declare concerning "wisdom"? Prov. 8: 1, 22, 23.**

NOTE.—"The Son of God declares concerning Himself: [Prov. 8:22-30 quoted]." —*Patriarchs and Prophets*, page 34.

**2. How is the eternal relationship between the Father and the Son expressed? John 1:1-3, 14; 17:5, 24.**

NOTE.—Eternal Wisdom appeared to men as the eternal Word. He was eternally glorious (John 17:5) and eternally beloved (John 17:24).

**3. What activities of the Godhead prior to creation are revealed in the written Word? Rev. 13:8; Eph. 1:3, 4; 1 Peter 1:18-20. Compare Rev. 17:8.**

NOTE.—"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed."—*Patriarchs and Prophets*, page 63.

**4. In what words does Paul show that God's eternal purpose for mankind was one of gracious redemption? 2 Tim. 1:9.**

NOTE.—Every believer lives "in hope of eternal life, which God, that cannot lie, promised before the world began." Titus

1:2. The grace of God existed before the world was made.

"God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages."—*The Desire of Ages,* page 19.

## The Nature of Grace

**5. How was divine grace revealed to men, and with what was it associated? John 1:14, 17.**

NOTE.—There was a special revelation of divine grace and truth through Christ's earthly life, but grace has been poured upon men in all ages by our Lord Jesus Christ.

"What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world!" —*Gospel Workers,* page 508.

**6. What great words does Paul associate with grace? Rom. 3:24.**

NOTE.—Justification comes when we confess our sins, and when we "accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."—*Patriarchs and Prophets,* page 372.

**7. How has grace been defined?**

ANSWER.—No specific definition of grace is given in the Bible, but the Scriptures reveal grace exemplified in human lives. Outside the Bible, grace has been defined as follows:

"To learn of Christ means to receive His grace, which is His character."—*Christ's Object Lessons,* page 271.

"Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need." —*The Ministry of Healing,* page 161.

From this we can see that grace is really the outgoing of God's living power and love to seek out, and provide redemption for, lost mankind.

"Grace is God's Mercy pitying. . . . Grace is God's Wisdom planning. . . . Grace is God's Power preparing. . . . Grace is God's Love providing. . . .

"Grace is the character of God, including mercy and truth, righteousness and peace. Grace is the union of love and holiness, the very foundation of the nature of God in Christ."—W. H. Griffith Thomas, *Grace and Power* (London: Pickering & Inglis), pages 86-89.

**8. What experience of our first parents made redeeming grace necessary? Gen. 3:2, 6, 15. Compare Gen. 1:31; 2:16, 17.**

## Universal Grace

**9. What proof is given that all men need and may obtain the redeeming grace freely offered by our Saviour? Rom. 3:23-25.**

**10. What New Testament statements reveal that all men were included in the plan of redemption? For how many did Jesus die? 1 Tim. 2:4, 6; Titus 2:11.**

NOTE.—" 'The grace of God that bringeth salvation hath appeared to *all men.*' 'This is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for *all.*' Titus 2:11; 1 Timothy 2:3-6. 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,* pages 261, 262.

**11. What was God's desire concerning the human family? 2 Peter 3:9.**

NOTE.—That God's grace is offered to all is clearly seen in these words: "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. This grace becomes effective only to those who repent.

**12. Upon what is man dependent in order to accept the salvation offered in Christ? John 6:44, 45; 1 Cor. 15:10.**

NOTE.—"There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ,* page 18.

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**Lesson 2, for April 12, 1969**

## The Unchanging Purpose of God

**MEMORY VERSE:** "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

**STUDY HELPS:** "The Great Controversy," pages 483-485; "Patriarchs and Prophets," pages 65-69, 105-107; "SDA Bible Commentary."

**STUDY AIM:** To gain a better understanding and appreciation of God's love for mankind, and the glory of His saving grace in His redeemed people.

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### Lesson Outline:

**Introduction**

**I. God's Purposes of Grace**

1. The glory of His grace. Eph. 1:4-6.
2. The work of Christ for His church. Eph. 5:25-27.
3. The exaltation of God. 1 Cor. 15:28 (last clause).

**II. The Unchanging Love of God**

4. Love a motive in creation. Gen. 1:26-28.
5. Conflict the result of disobedience. Gen. 3:15.
6. Mercy and love the basis of God's covenant with Noah. Gen. 9:11-16.
7. Gracious foreknowledge in the promise of the coming Redeemer. Gen. 12:3.

**III. The Persistence of God's Gracious Love**

8. The outstretched arm to save. Hosea 12:13; 13:5; Amos 2:9, 10; 3:1, 2.
9. The arms of everlasting love. Jer. 31:1-3.
10. The divine choice of Israel. Deut. 7:7, 8.
11. The forgiveness of sin. Ex. 34:6-9.
12. The pardon of man. Isa. 44:22; 43:25.
13. The remnant of grace. Rom. 11:1-5.

## Introduction

"The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes."—*Prophets and Kings,* page 536.

"The Word of God, like the character of its divine Author, presents mysteries which can never be fully comprehended by finite beings. It directs our minds to the Creator, who dwelleth 'in the light which no man can approach unto.' It presents to us His purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity. It calls our attention to subjects of infinite depth and importance relating to the government of God and the destiny of man."—*Testimonies,* Vol. 5, p. 699.

## God's Purposes of Grace

**1. What was God's purpose in the creation and redemption of man? Eph. 1:4-6. Compare Eph. 2:7.**

**2. In carrying out the divine purposes of redeeming grace, what did Christ do for His church? Eph. 5: 25-27.**

NOTE.—It is an act of divine grace that allows believers to be clothed in the spotless robe of Christ's righteousness.

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. . . .

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' Psalm 51:17. And to the accuser of His people He declares: 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' "—*The Great Controversy,* page 484.

**3. What is the ultimate purpose of God through the completed plan of salvation? 1 Cor. 15:28 (last clause).**

NOTE.—"Since God, by virtue of His perfection, must always wish the highest, and since He Himself, by virtue of His Deity, *is* the highest, He must always have that which is within His own nature as the goal of His will. Therefore must His work be so ordered that it may lead *to Him* and have its end *in Him.* Thus the purpose of the creation of the world must consist in the unfolding, setting forth, and displaying of the glory of God. Himself is its beginning, middle, and ultimate objective, the first and the last, the Alpha and the Omega. (Rom. 11:36; Col. 1:16; Heb. 1:2)."—Erich Sauer, *The Dawn of World Redemption* (London: The Paternoster Press, 1951), pages 23, 24.

However important individual men are in the plan of redemption, we must remember that a world of men saved from sin will glorify God beyond all else. See *The Great Controversy,* page 673, paragraph 2. Compare Rev. 5:13.

## The Unchanging Love of God

**4. How is the creation of man described? Gen. 1:26-28.**

NOTE.—"Love [is] the basis of creation and of redemption."—*Counsels to Parents, Teachers, and Students,* page 32.

"All created things testify to His power, His wisdom, His love."—*Testimonies,* Vol. 8, p. 265.

**5. In what words was God's first promise to redeem sinful man given? What dual purpose was to be served by this plan? Gen. 3:15.**

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden."—*Patriarchs and Prophets,* page 65.

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan." —*Ibid.,* pp. 68, 69.

**6. After the Flood destroyed the antediluvian world, what covenant of mercy and love did God make with man? Gen. 9:11-16.**

NOTE.—"How great the condescension of God and His compassion for His erring creatures in thus placing the beautiful rainbow in the clouds as a token of His covenant with men! The Lord declares that when He looks upon the bow, He will remember His covenant. . . . Thus from generation to generation it would testify of divine love to man and would strengthen his confidence in God. . . .

"With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace: 'As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee.' "—*Patriarchs and Prophets,* pages 106, 107.

**7. What gracious promise in the patriarchal age contained the prophecy of a numerous progeny and the appearance of the world's Redeemer? Gen. 12:3. Compare Gal. 3:8, 9, 16.**

NOTE.—"There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: 'I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.' And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come."—*Patriarchs and Prophets,* page 125.

## The Persistence of God's Gracious Love

**8. How do the prophets state the initiative of God in the rescue of His people from ancient captivity? Hosea 12:13; 13:5; Amos 2:9, 10; 3:1, 2.**

NOTE.—"Brought Israel out of Egypt," "I did know thee in the wilderness," "I brought you up from the land of Egypt," "Led you forty years through the wilderness," "You only have I known"—these and many similar expressions reveal the paternal outgoing love of God for His people, despite their many transgressions.

**9. In what endearing terms is God's love expressed toward His people? Jer. 31:1-3.**

NOTE.—"Loving-kindness" in Jeremiah 31:3 is a word first used by the Bible translator Miles Coverdale in 1535, and comes from the Hebrew word *chesed,* a word often used to express the unswerving covenant love of God. When it is used of God it is one of the background words which lead on to the word "grace" (*charis*) in the New Testament.

**10. What reason is given for the Lord's choice of Israel as His own people? Deut. 7:7, 8. Compare Deut. 4:37.**

NOTE.—"In this relation [that of grace as a personal relationship] God has the initiative. He loves the people of Israel for no reason whatever, without any merit on their part (Deut. 4:37; 10:15; Hosea 3:1; 11:1). The election of Israel is thus grounded on the grace of God (Deut. 7:7-8; 9:5-6)."—J. J. Von Allmen, *Vocabulary of the Bible,* Art. "Grace" (London: Lutterworth Press, 1958), page 158.

**11. What did Moses associate with God's grace toward sinful men? Ex. 34:6-9. Compare Ps. 32:5.**

NOTE.—"Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With His own blood He paid the penalty for all wrongdoers. Every sin acknowledged before God with a contrite heart, He will remove [Isa. 1:18; Heb. 9:13, 14 quoted]." —Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 970.

**12. How is redemption associated with the blotting out of sin? For the sake of what two parties are sins forgiven? Isa. 44:22; 43:25.**

NOTE.—The sinner needs forgiveness in order to be saved; God extends forgiveness because it is the glory of His gracious nature to do so.

"Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks [in the investigative judgment] that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne."—*The Great Controversy,* page 484.

Forgiveness and cleansing from sin were the provisions of God's "new covenant" of grace in Jeremiah 31:31-34.

**13. Through whom has God preserved His truth in times of general apostasy? Rom. 11:1-5. Compare Rev. 12:17.**

NOTE.—"So too at the present time there is a remnant, chosen by grace." Rom. 11:5, RSV.

"The Father sets His love upon His elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of His own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as His obedient children. Upon them is manifested the free grace of God, the love wherewith He hath loved them. Everyone who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1114.

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**Lesson 3, for April 19, 1969**

## Grace Revealed in the Life of Jesus

**MEMORY VERSE:** "And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:16, 17.

**STUDY HELPS:** "The Desire of Ages," chapters 19, 62; "SDA Bible Commentary."

**STUDY AIM:** To discover in the life of Jesus the revelation of God's grace and the motivating power throughout Christ's life even to the hour when He hung on the cross.

## Lesson Outline:

### Introduction

### I. Saving Grace

1. The fullness of saving grace. Matt. 1:21; Luke 1:28, 30-33.
2. The way of salvation. Eph. 2:4-8.
3. The manifestation of redeeming grace. Luke 4:22; 7:21-23.

### II. Continuing Grace

4. The example of Christ. John 1:14.
5. The abundant supply. John 1:16.
6. The multiplied gifts. Rom. 5:15 (last part).

### III. Grace in Christ's Teachings

7. The fruitful example. Luke 7:36-38, 47, 48.
8. The rescued sinner. Luke 14:16-24.
9. The powerful Word. John 4:9, 19, 29, 30.

### IV. The Initiative of Grace in Seeking the Lost

10. The inner compulsion. Mark 1:38.
11. The gift of eternal life. Mark 10:24-27.
12. The conversion on the cross. Luke 23:39-43.

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## THE LESSON

### Introduction

"To learn of Christ means to receive His grace, which is His character."—*Christ's Object Lessons,* page 271.

"Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus. . . .

"What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world! Above all his companions, John the beloved disciple yielded himself to the power of that wondrous life. He says, 'The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.' 'Of His fullness have all we received, and grace for grace.' "—*The Desire of Ages,* page 250.

### Saving Grace

**1. In the announcement to Joseph and Mary what was prophesied concerning Jesus? Matt. 1:21; Luke 1:28, 30-33.**

NOTE.—The word *Jesus* means "God is salvation."

"Echoing down through the ages of antiquity had sounded the promise, 'Lo, I come' (Ps. 40:7; Zech. 2:10; Heb. 10:7). For centuries the Hebrew people—His people—had waited expectantly for the coming of their Deliverer. Now, 'when the fulness of time was come' (Gal. 4:4), the finger of destiny pointed to the One who was to fulfill these expectations."—*SDA Bible Commentary,* on Matt. 1:21.

**2. What important aspect of the way of salvation does Paul emphasize by repetition? Eph. 2:4-8.**

NOTE.—"Not only mercy but 'rich in mercy.' Not only love but 'His great love wherewith He loved us.' Not only grace but 'the exceeding riches of His grace.' And to make it still more beautifully human, the culminating point is 'His kindness toward us through Christ Jesus.' And then this is seen to be the source of our salvation. 'For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God' (Eph. ii:8). It is grace . . . that purposed salvation, grace that purchased it, grace that proclaimed it, and it is grace that applies it to our souls." —W. H. Griffith Thomas, *Grace and Power* (London: Pickering & Inglis), page 90.

**3. How were the words and power of redeeming grace evident in the life of Jesus? Luke 4:22; 7:21-23. Compare Acts 10:38.**

NOTE.—"They were surprised that words of such grace should fall from His lips." Luke 4:22, NEB.

## Continuing Grace

**4. How does John describe Christ as the embodiment of God's grace? John 1:14.**

NOTE.—The focal point in all of Christ's work was the redeeming love and grace of God. John caught the glory of grace in Christ and gives the striking description of Christ as "full of grace and truth." It was left for Paul to take the word *charis,* "grace," and give it the full New Testament meaning of power to save to the uttermost, and to systematize the doctrine of grace for future generations. Thus Jesus was the living embodiment of the grace that the disciples expounded and sought for earnestly.

**5. What did John say about the supplies of grace made available to the believer through Jesus Christ? John 1:16.**

NOTE.—"Grace for grace," may be rendered "grace upon grace." The more we appropriate, the more is bestowed.

"The truth of God received into the heart is able to make you wise unto salvation. In believing and obeying it you will receive grace sufficient for the duties and trials of today."—*Testimonies,* Vol. 3, p. 333.

"No amount of past experience will suffice for the present nor strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious."—*Ibid.,* p. 541.

**6. What has been the result of the initial saving grace of God? Rom. 5: 15 (last part).**

NOTE.—God's grace leads us to initial belief and salvation. Acts 15:11; 18:27. Since its first manifestation grace continues to operate and produces changed lives in believers. Thus Barnabas saw the grace of God in the changed lives of the saints in Antioch. Acts 11:23. When Stephen's life was changed, he was "full of faith and power." Acts 6:8. (Instead of "faith" many manuscripts read "grace.")

"If you live upon the plan of addition, adding grace to grace, God will multiply unto you His grace."—*Testimonies,* Vol. 4, p. 244.

## Grace in Christ's Teachings

**7. What exchange of gifts in Christ's contact with a grateful woman illustrates the glory of grace in action? Luke 7:36-38, 47, 48.**

NOTE.—Forgiveness of sin (verse 48), as a work of redeeming grace, was a marvelous gift for a woman who gave her all in a box of expensive fragrance.

"Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but this woman's deed would be immortalized upon the pages of sacred history. Until time should be no more, that broken alabaster box would tell the story of the abundant love of God for a fallen race."—*The Desire of Ages,* page 563.

"Through His grace she [Mary] became a partaker of the divine nature. The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry."—*Ibid.,* p. 568.

**8. What does the parable of the great supper teach as to the initiative of divine grace? Luke 14:16-24.**

NOTE.—Notice some of what may be called the "grace" words and phrases in this passage: (1) "Made a great supper." "Christ [here] represents the blessings offered through the gospel."—*Christ's Object Lessons,* page 222. (2) "And bade many," or "invited many." The Pharisees invited the "best people," but the gospel of redeeming grace embraces the whole human family. "The Lord desires that His word of

grace shall be brought home to every soul." —*Ibid.*, p. 229; (3) "Sent his servant . . . to say . . . Come; for all things are now ready." "The power of God's love and grace constrains us to come."—*Ibid.*, p. 235; (4) "Go out into the highways and hedges, and compel them to come in." There are high and low, humble and haughty, rich and poor in all lands to be reached. "Let the stewards of the manifold grace of God seek out these souls, visit their homes, and through the power of the Holy Spirit minister to their needs." —*Ibid.*, p. 234. "We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. . . . 'Come; for all things are now ready.' "—*Ibid.*, p. 237.

**9. What two things about Jesus amazed the woman at Jacob's well, and what was the result? John 4:9, 19, 29, 30.**

NOTE.—That a Jew should address a Samaritan, and a sinful woman at that, was a manifestation of the outgoing grace of Christ.

"The water that Christ referred to was the revelation of His grace in His Word. His Spirit, His teaching, is as a satisfying fountain to every soul. . . . In Christ is fullness of joy forevermore. . . . Christ's gracious presence in His Word is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 5, p. 1134.

## The Initiative of Grace in Seeking the Lost

**10. What reason was given by Jesus for going from Capernaum into the neighboring country towns? Mark 1:38. Compare Luke 4:43.**

NOTE.—"Whosoever shall receive Me, receiveth not Me, but Him that sent Me." Mark 9:37. (See also Matt. 15:24, where Jesus acknowledges His divine mission of grace to "the house of Israel.")

"The virtues of repentance are gloriously praised in the rabbinical literature, but this direct search for, and appeal to, the sinner, are new and moving notes of high import and significance. The good shepherd who searches for the lost sheep, and reclaims it, and rejoices over it, is a new figure."—Montefiore, *The Synoptic Gospels,* 2nd ed., Vol. ii, p. 520, quoted in Moffatt, *Grace in the New Testament* (London: Hodder and Stoughton, 1931), page 76.

**11. How did the disciples react when Jesus told the rich young ruler that more than a strict observance of the law was involved in salvation, and what did Jesus say in reply? Mark 10:24-27.**

NOTE.—"Who then can be saved?" The disciples were tainted with the prevalent merit-religion ideas, reasoning that obedience, sacrifice, and service, apart from true heart religion, could earn the kingdom. The disciples had yet to find God's way of granting the eternal life that the young ruler wanted. The secret of the obedient life is not mere human works, but Christ within man's heart by grace through faith. (See Gal. 2:20, 21.)

" 'This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, 'I will raise him up at the last day.' Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours."—*The Desire of Ages,* page 388.

**12. How late in His earthly life do we find Jesus extending His saving grace to seeking sinners? Luke 23: 39-43.**

NOTE.—"He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. . . . The Holy Spirit illuminates His mind, and little by little the

chain of evidence is joined together. . . . 'Lord, remember me,' he cries, 'when Thou comest into Thy kingdom.'

"Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with me in Paradise."—*The Desire of Ages*, page 750.

"All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love."—*Ibid.*, p. 753.

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**Lesson 4, for April 26, 1969**

# Grace and the Cross of Calvary

**MEMORY VERSE:** "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

**STUDY HELPS:** "The Desire of Ages," chapters 79, 81; "SDA Bible Commentary."

**STUDY AIM:** To gain a greater appreciation of the supreme outpouring of redeeming grace in the gift of God's Son to die for our sins.

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## Lesson Outline:

**Introduction**

**I. The Central Act of the Cross**

1. The supreme act of divine love. John 3:16; Rom. 5:8.
2. The sanctification of the people. Heb. 13:12.
3. The universal interest. 1 Peter 1:12.

**II. Grace Poured Out at the Cross**

4. Some gifts of grace. Rom. 1:5.
5. More gifts of grace. Col. 1:20-22.
6. Some deep experiences in grace. Eph. 1:6, 7.
7. The power of grace. Acts 4:33.

**III. Divine Grace Meets Man's Need at the Cross**

8. God's love commended. Rom. 5:6-8.
9. God's finished work on the cross. John 19:30.
10. God's power in the resurrection and its meaning. Rom. 1:4.

**IV. Grace Triumphant**

11. The sole glory of the believer. Gal. 6:14.
12. The indwelling Christ. Rom. 6:6; Phil. 1:21.
13. The inexpressible love. Eph. 3:14-21.

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## THE LESSON

### Introduction

"It was the cross, that instrument of shame and torture, which brought hope and salvation to the world."—*The Acts of the Apostles*, page 77.

The whole purpose of redeeming grace throughout all time was, and is, the salvation of mankind. This was the whole purpose of the Godhead in the incarnation of our Lord—the greatest outpouring of divine grace: "He had still one other, a beloved son; finally he sent him to them." Mark 12:6, RSV. "But when the fullness of time was come, God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

## The Central Act of the Cross

**1. On what supreme act of redeeming grace did God center His love? John 3:16; Rom. 5:8.**

NOTE.—The word translated "believeth" may be rendered "hath faith."

"The revelation of God's love to man centers in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary, we can only say, 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16.

"Christ crucified for our sins, Christ risen form the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."—*The Ministry of Healing,* pages 423, 424.

**2. What did Jesus accomplish by suffering "without the gate"? Heb. 13:12. Compare John 3:16.**

NOTE.—"Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that He died, not for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He is their Redeemer, and urges them to accept the salvation He offers."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 934.

**3. How deeply was the universe interested in the cross of Calvary? 1 Peter 1:12.**

NOTE.—"God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."—*The Desire of Ages,* pages 19, 20.

## Grace Poured Out at the Cross

**4. What did the apostle Paul claim to have received through Jesus Christ? Rom. 1:5.**

NOTE.—"Grace and apostleship to bring about the obedience of faith among all the Gentiles."—*New American Standard Bible.*

"He [Paul] often thus links the word '*grace*' with his great mission; for example, in Gal. ii.9, Eph. iii.2, 8, and perhaps Phil. i.7. Alike the enabling peace and power for service, and then the service itself, are to the Christian a free, loving, beautifying gift."—Handley C. G. Moule, *The Epistle to the Romans* (London: Pickering & Inglis), page 18.

The fact that the ex-Pharisee here includes "all the nations" as objects of God's grace is striking evidence of his own redemption by grace.

**5. What two blessings come through the blood of Christ on the cross? Col. 1:20-22.**

NOTE.—By faith we are justified and enjoy "peace with God through our Lord Jesus Christ." Rom. 5:1.

"Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 5, p. 1133.

"Through the merits of Christ he [man] can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above."—*The Great Controversy,* page 467.

**6. What do we receive through God's grace? Eph. 1:6, 7.**

NOTE.—"As a result of the revelation of God's grace in the adoption, the universe will gain a true conception of the character and purposes of God and respond with expressions of praise. . . .

"The abundance and fullness of God's grace is a prominent theme in this epistle, and is presented as a prime cause for confidence and hope."—*SDA Bible Commentary,* on Eph. 1:6.

**7. What accompanied the powerful testimonies of the apostles to the victory of the cross? Acts 4:33.**

NOTE.—"The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message The church beheld converts flocking to her from all directions."—*The Acts of the Apostles,* page 48.

## Divine Grace Meets Man's Need at the Cross

**8. How was God's love commended to sinners? Rom. 5:6-8.**

NOTE.—"God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.

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

**9. What climactic words did Jesus utter upon the cross? John 19:30.**

NOTE.—"When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. . . . The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 5, p. 1149.

"When Christ cried out, 'It is finished,' all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended."—*Ibid.*

"When Christ cried, 'It is finished,' God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. . . . He looked upon the victim expiring on the cross, and said, 'It is finished.' The human race shall have another trial.' The redemption price was paid, and Satan fell like lightning from heaven."—*Ibid.,* p. 1150.

**10. By His resurrection from the dead, what was Jesus declared to be? Rom. 1:4.**

NOTE.—"At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; thou hast swallowed up death in victory!"—*The Desire of Ages,* page 780.

## Grace Triumphant

**11. In what alone did Paul glory and why? Gal. 6:14.**

NOTE.—"The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 5, p. 1132.

**12. What happens in the sinner's life when he accepts by faith Christ's atonement on the cross for his sins? Rom. 6:6; Phil. 1:21.**

NOTE.—"Our old man is crucified with Him." "For to me to live is Christ."

"This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 7, p. 903.

The expression "for me to live is Christ" shows the intensely personal experience which God's grace brought to Paul. In Colossians 3:4 he speaks of "Christ, who is *our life*." In Colossians 1:27 he speaks of "Christ in you, the hope of glory," and in Romans 8:10 he states that "if Christ be in you, . . . the spirit is life because of righteousness."

**13. Into what inexpressible experience in divine love is the believer led through the indwelling Christ? Eph. 3:14-21.**

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**Lesson 5, for May 3, 1969**

# Paul's Teachings of Redeeming Grace

**MEMORY VERSE:** "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2.8.

**STUDY HELPS:** "The Acts of the Apostles," chapters 24, 25; "SDA Bible Commentary."

**STUDY AIM:** To seek to understand the doctrine of grace as set forth in the teachings and writings of the apostle Paul, and to see how this great apostle experienced redemptive grace in his own life.

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## Lesson Outline:

**Introduction**

**I. Grace and the Way of Salvation**

1. Grace in Paul's benedictions. Gal. 6:18; Phil. 4:23; Col. 4:18.
2. Divine initiative. Eph. 2:8, 9.
3. Divine sufficiency. 2 Cor. 9:14; 12:9; Eph. 2:7.

**II. Grace Versus Human Merit**

4. Opposing factors. Rom. 11:6.
5. Self-surrender. Gal. 2:20.
6. Justification. Titus 3:5-7; Rom. 5:9, 18, 19; 1 Cor. 6:11.

**III. Grace and God's Will for the Believer**

7. God's grace and God's will. Gal. 1:15, 16; 2 Cor. 1:1.
8. Grace in operation. Eph. 3:7-9.
9. Glory of Christ's grace. 1 Cor. 15:10, 11.

**IV. Grace Fortifies the Believer**

10. Abounding grace. Rom. 5:20, 21.
11. Unending encouragement. 2 Thess. 2:16.
12. Divine assurance. 2 Cor. 12:9.

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## THE LESSON

### Introduction

"We may see the position that grace held in the mind of Paul, when we see that every single letter that Paul ever wrote begins and ends with grace."—William Barclay, *The Mind of St. Paul* (London: Collins, 1958), page 157.

"When the apostle sought to transmit 'the light of the knowledge of the glory of

God in the face of Jesus Christ,' which had dawned upon himself outside Damascus, his good news may be described as a message or proclamation announcing that 'All is of grace, and grace is for all.' "—James Moffatt, *Grace in the New Testament* (London: Hodder and Stoughton, 1931), page 131.

"We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Christ. Let this grace be revealed to others."—*Testimonies,* Vol. 6, p. 268.

## Grace and the Way of Salvation

**1. What is a frequently recurring theme at the close of Paul's letters? Gal. 6:18; Phil. 4:23; Col. 4:18.**

NOTE.—"The grace of our Lord Jesus Christ," and similar phrases, immediately connects grace with the divine Son. Other phrases connect grace with "God the Father." Gal. 1:3.

"This phrase ['the grace of our Lord Jesus Christ'] attaches the idea of grace to the central doctrine of our faith, round which the whole content of our belief is grouped; and it thereby indicates that, if we would know what grace is, we must consider the nature of God and the nature of man, the character of the situation in which the incarnation of the Son of God and His atoning death upon the cross became necessary, the significance of His death and resurrection and the result which was achieved by them, and the divine provision by which that act of God continues to be applied and extended."—Oscar Hardman, *The Christian Doctrine of Grace* (New York: The Macmillan Company, 1947), page 26.

**2. In what words does Paul connect the grace of God with man's faith as the only way of salvation? Eph. 2:8, 9.**

NOTE.—"God's people must have that faith which will lay hold of divine power; 'for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.' "—*Gospel Workers,* page 161.

"Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."—*Patriarchs and Prophets,* page 431.

**3. In what words is saving grace described? 2 Cor. 9:14; 12:9; Eph. 2:7.**

NOTE.—These and other expressions in Paul's letters give a superlative conception of God's outgoing love and grace to save the sinner and establish the saint in holiness.

The word *charis* appears about 150 times in the New Testament. It is translated "grace" 129 times in the KJV and of this number Paul uses it 101 times; hence he is often called "the apostle of grace."

## Grace Versus Human Merit

**4. How did Paul show that the salvation of the remnant of Israel was by grace and not by works? Rom. 11:6.**

NOTE.—"Our own works can never purchase salvation."—*The Desire of Ages,* page 280.

"Without the grace of Christ every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing. But while we can claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own."—*Tetimonies to Ministers,* page 166.

"We can never be saved by works; but if our salvation does not issue in works, it is not salvation. It is not first works, and then salvation. It is first salvation, and then works. We do not become saved by keeping the Law; we can only keep the Law because we are saved. All is of love, and a man cannot accept God's grace, and then go on to break the heart of God who loved him so much."—William Barclay, *The Mind of St. Paul* (London: Collins, 1958), page 171.

**5. How is the life of the Christian believer described? Gal. 2:20.**

NOTE.—"Everything good in men and women is the fruit of the working of the Holy Spirit. The Spirit teaches us to reveal righteousness in our lives. The greatest work that can be done in our world is to glorify God by living the character of Christ. God will make perfect only those who will die to self. Those who are willing to do this can say, 'I live; yet not I, but Christ liveth in me.' "—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1109.

Man has nothing to contribute to his redemption except the sin from which he needs to be saved. When he confesses his sins, he is forgiven and justified, and Christ's righteousness is imputed to him. The Holy Spirit then enters the life, and man is thus enabled to perform good works to God's glory.

**6. What grounds of justification are mentioned by Paul? Titus 3:5-7; Rom. 5:9, 18, 19; 1 Cor. 6:11.**

## Grace and God's Will for the Believer

**7. In what way did Paul acknowledge God's gracious will for his life? Gal. 1:15, 16; 2 Cor. 1:1.**

NOTE.—Both God's grace and God's will are here said to have made him an apostle.

"These two sayings equate God's grace and God's will. In other words, the grace of God is the will of God in action on the lives of men."—William Barclay, *The Mind of St. Paul,* page 167.

"Paul briefly reviewed the leading incidents connected with his own conversion and early Christian experience. By this means he sought to show that it was through a special manifestation of divine power that he had been led to see and grasp the great truths of the gospel. It was through instruction received from God Himself that Paul was led to warn and admonish the Galatians in so solemn and positive a manner."—*The Acts of the Apostles,* page 386.

**8. Into what kind of service did the gift of God's grace lead Paul? Eph. 3:7-9.**

NOTE.—"He [Paul] claimed no wisdom of his own, but acknowledged that divine power alone had enabled him to present the truth in a manner pleasing to God. United with Christ, the greatest of all teachers, Paul had been enabled to communicate lessons of divine wisdom, which met the necessities of all classes, and which were to apply at all times, in all places, and under all conditions."—*The Acts of the Apostles,* page 303.

**9. To what did Paul attribute his accomplishments? 1 Cor. 15:10, 11.**

NOTE.—"He had learned the essential lesson that all human accomplishments are valueless in the work of God if separated from an impartation to the soul of that spiritual life from God that is called 'grace.' Paul knew that all his zeal, piety, abilities, and success as an apostle were the result of the undeserved favor God had manifested toward him."—*SDA Bible Commentary,* on 1 Cor. 15:10.

It should be noted that while in 1 Cor. 15:10 Paul gives the glory of his achievements to the grace of God, in Gal. 2:20 he attributes the fruitfulness of his life to Christ. In Paul's mind Christ was the greatest manifestation of the grace of God.

## Grace Fortifies the Believer

**10. Where sin increased, what did grace do? Rom. 5:20, 21.**

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

**11. What blessings come to the believer through divine grace? 2 Thess. 2:16.**

NOTE.—"Who has loved us and given us unending encouragement and unfailing hope by His grace." 2 Thess. 2:16, Phillips.

"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:

" 'Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.' "—*The Acts of the Apostles,* pages 266, 267.

**12. What memorable words of Paul, based on personal experience, assure the believer that God's grace makes him equal to every occasion? 2 Cor. 12:9.**

NOTE.—"The Lord has shown me that His grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation and through His grace come off victorious." —*Early Writings,* page 46.

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**Lesson 6, for May 10, 1969**

## Justification by Faith Through Grace

**MEMORY VERSE:** "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

**STUDY HELPS:** "The Acts of the Apostles," chapter 35; "SDA Bible Commentary."

**STUDY AIM:** To seek to understand the relation between grace and justification by faith.

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### Lesson Outline:

**Introduction**

**I. Man's Hopeless Condition in Sin**

1. A common heritage. Rom. 5:12.
2. A complete impotence. Rom. 3:20-26; 7:19, 20.
3. A free antidote. Rom. 5:20.
4. A way out. 1 Cor. 15:34.

**II. Man's Hope in Christ's Righteousness**

5. Exchanging man's righteousness for Christ's. Phil. 3:8-10.
6. Saving righteousness for all men in all times. Heb. 11:4; Gen. 7:1; Rom. 4:3.
7. Surrendering to Christ. 1 John 1:9.
8. Advancing with Christ. Rom. 4:3-8.

**III. Man's Assurance of Victorious Life**

9. A new experience. Gal. 2:20, 21.
10. A free gift. John 1:12.
11. A new life and a blessed hope. Titus 3:5-7.
12. A consequence of faith and grace. James 2:20-24.

## THE LESSON

### Introduction

"With great clearness and power the apostle [Paul writing to the Romans] presented the doctrine of justification by faith in Christ. . . . Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life."—*The Acts of the Apostles,* page 373.

The message of justification by faith " 'is the third angel's message in verity.' "—*Evangelism,* page 190.

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers,* page 92.

### Man's Hopeless Condition in Sin

**1. What one thing is common to all men through our father Adam? Rom. 5:12. Compare verse 19.**

NOTE.—Sin is lawlessness, which enthrones self and ignores God. Its results are ruinous, for it destroys the real man.

**2. How completely does sin render a man impotent to carry out any good intentions? Rom. 3:20-26; 7:19, 20. Compare Eph. 4:22-24.**

NOTE.—"It is the effect of sin to deaden the moral perceptions, so that the wrongdoer does not realize the enormity of transgression, and without the convicting power of the Holy Spirit he remains in partial blindness to his sin."—*Patriarchs and Prophets,* page 361.

**3. By what means does God make sin in the life evident to man? Rom. 5:20.**

NOTE.—A knowledge of the moral law was in man's heart at creation, but at Sinai the law became a written code for human conduct, and sin became more clearly revealed. The more sin became apparent to the sinner, the more God's grace abounded toward him.

"When the law is presented as it should be, it reveals the love of God."—*Gospel Workers,* page 157.

**4. What should men do while forsaking sin? 1 Cor. 15:34.**

NOTE.—"Sinful man can find hope and righteousness only in God."—*Testimonies to Ministers,* page 367.

### Man's Hope in Christ's Righteousness

**5. How did Paul find the righteousness of Christ? Phil. 3:8-10.**

NOTE.—"The righteousness that before he [Paul] had thought worth so much was now worthless in his sight. His own righteousness was unrighteousness. The deep longing of his soul was, 'That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.'

"He would know for himself the power of the Saviour's grace. He trusted in His power to save even him, who had persecuted the church of Christ. In his estimation no treasure could equal the value of the gift of the knowledge of Christ."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, page 905.

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

**6. What shows that saving righteousness was available to men in Old Testament times? Heb. 11:4; Gen. 7:1; Rom. 4:3.**

NOTE.—Others in both Old and New Testaments could be listed, such as Lot (2 Peter 2:7); Zacharias and Elisabeth (Luke 1:5, 6). The Gentiles who accepted Paul's preaching attained to righteousness through faith. Rom. 9:30; 6:17-22.

"It is through faith in the blood of Christ that all the sins of the believer are canceled and the righteousness of God is put in their place to the believer's account. O, what a marvelous transaction! What a manifestation of divine love and grace! Here is a man born in sin. As Paul says, he is 'filled with all unrighteousness.' His inheritance of evil is the worst imaginable. His environment is at the lowest depths known to the wicked. In some way the love of God shining from the cross of Calvary reaches that man's heart. He yields, repents, confesses, and by faith claims Christ as his Saviour. The instant that is done, he is accepted as a child of God. His sins are all forgiven, his guilt is canceled, he is accounted righteous, and stands approved, justified, before the divine law. And this amazing, miraculous change may take place in one short hour. *This is righteousness by faith.*"—A. G. Daniells, *Christ Our Righteousness,* 1926 edition, pages 22, 23.

**7. What does God require the sinner to do, and what becomes of his sins? 1 John 1:9. Compare Isa. 55:7.**

NOTE.—Confession, forgiveness, cleansing bring the erstwhile guilty sinner a new status before God. He is now justified, and enters upon a daily experience of surrender and sanctification.

"We must learn in the school of Christ. Nothing but His righteousness can entitle us to one of the blessings of the covenant of grace. . . . We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation."—*Selected Messages,* Bk. 1, p. 351.

**8. What do the experiences of Abraham and David teach us regarding God's grace and righteousness in the lives of the faithful? Rom. 4:3-8.**

NOTE.—"By faith he [the sinner] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light."—*Selected Messages,* Bk. 1, p. 367.

"It is quite clear that there is no word so near the center of Paul's belief as the word faith. We have only to read his letters to see that for Paul the word faith sums up the very essence of Christianity. . . .

"It is of primary importance to note that for Paul faith is always faith in a person. Faith is not the intellectual acceptance of a body of doctrine; faith is faith in a person."—William Barclay, *The Mind of St. Paul* (London: Collins, 1958), page 133.

## Man's Assurance of Victorious Life

**9. How does Paul show that God's grace provided righteousness for believing men, not as a matter of law, but as a living experience with Christ? Gal. 2:20, 21.**

NOTE.—The doctrine of the indwelling Christ becomes a living experience to the believer, and it is perceptible to others who see the results in a sanctified life. Thus the works of Christ are seen in the life of the man of faith. James 2:20-24.

"While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits."—*Steps to Christ,* page 57.

**10. To whom did Jesus extend the privilege of becoming sons of God? John 1:12.**

11. When he is justified by grace through faith, to what does the believer become heir? Titus 3:5-7. Compare Titus 2:11-13.

12. What is said concerning the importance of Christian works in the victorious lives of the faithful? James 2:20-24.

NOTE.—"In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ. . . . Faith works by love and purifies the soul. Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man."—*Selected Messages,* Bk. 1, p. 374.

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**Lesson 7, for May 17, 1969**

## Grace and the Sanctified Life

**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 469-478 (last half of chapter 27); "SDA Bible Commentary."

**STUDY AIM:** To gain help in living a life of holiness through faith and by God's grace.

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### Lesson Outline:

**Introduction**

**I. God's Will for the Believer**

1. To be sanctified. 1 Thess. 4:3.
2. To live in holiness preparing to see God. Heb. 12:14.
3. To be blameless when Jesus comes. 1 Thess. 5:23.

**II. Christ's Purpose for His Church**

4. Cleansed and sanctified. Eph. 5:25, 26.
5. Enlightened, forgiven, sanctified by faith. Acts 26:18.
6. Holy, spotless, glorious. Eph. 5:27.

**III. A Purified People**

7. Saved through sanctification of the Spirit. 2 Thess. 2:13.
8. Sanctified vessels of honor. 2 Tim. 2:21.
9. Washed, sanctified, justified. 1 Cor. 6:11.

**IV. A People Renewed in the Image of Christ**

10. Changed by beholding. 2 Cor. 3:18; Rom. 12:1, 2.
11. Putting on the new man. Eph. 4:24.
12. Sanctified with Him. John 17:15-17.

## Introduction

Sanctification is God's purpose in calling men by the gospel. It is an experience which must be learned from God through His Word. John 17:17. It cannot be purchased or obtained vicariously. Each believer should diligently seek the goal of complete sanctification. See Heb. 12:14.

"God has chosen men from eternity to be holy. 'This is the will of God, even your sanctification.' God's law tolerates no sin, but demands perfect obedience. The echo of God's voice comes to us, ever saying, Holier, holier still. And ever our answer is to be, Yes, Lord, holier still. Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan.

"Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 908.

## God's Will for the Believer

**1. How is God's will for the believer expressed by Paul? 1 Thess. 4:3.**

NOTE.—"The psalmist says 'Thy law is the truth.' By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is 'holy, and just, and good,' a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: 'I have kept My Father's commandments.' 'I do always those things that please Him.' John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification." —*The Great Controversy,* page 469.

**2. How vital to each believer is the experience of sanctification? Heb. 12:14.**

NOTE.—The word "holiness" here is from the Greek *hagiasmos,* which in 1 Thess. 4:3 and elsewhere is translated "sanctification."

"Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1076.

**3. In what words does Paul express the necessity for complete sanctification, and for how long? 1 Thess. 5:23.**

NOTE.—"The truth must sanctify the whole man—his mind, his thoughts, his heart, his strength. His vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 909.

## Christ's Purpose for His Church

**4. To what extent did Christ love His church and for what purpose? Eph. 5:25, 26.**

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. Ephesians 3:10." —*The Acts of the Apostles,* page 9.

**5. By what are men sanctified? Acts 26:18. Compare John 17:17; Rom. 10:17.**

NOTE.—"Paul often mentions sanctification, the process of character transformation through which the saints must go. To instantaneous freedom from the guilt of sin, through justification, . . . it adds a repeated and continuous dedication of the mind and the life to the goal of perfection in Christ. It is the 'work . . . of a lifetime' (see AA 560-562). . . . As all Christians must, Paul was experiencing a continuing dedication, proceeding from victory to victory in Christ (Phil. 3:12-14)."—*SDA Bible Commentary,* on Acts 26:18.

**6. What kind of church does our Lord desire to be with Him in glory? Eph. 5:27.**

NOTE.—"The Lord could carry forward His work without our cooperation. He is not dependent on us for our money, our time, or our labor. But the church is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing. He yearns after it with unspeakable love." —*Testimonies,* Vol. 6, p. 261.

## A Purified People

**7. Through what two ways has God purposed to bring about man's salvation? 2 Thess. 2:13.**

NOTE.—Paul and Peter exhort believers to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

"The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones."—*The Acts of the Apostles,* page 532.

**8. What kind of vessels should Christians be in order to be fit for the Lord's service? 2 Tim. 2:21.**

NOTE.—"The work of purification is an individual work. No one can do this work for another. 'If a man therefore purge *himself* from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use.' The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 918.

**9. By what process had the Corinthian believers become saints? 1 Cor. 6:11. Compare 1 Cor. 1:2.**

NOTE.—"Christ gave Himself for us, to redeem us from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. His church must be kept free from all false doctrine." —Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1083.

## A People Renewed in the Image of Christ

**10. How are men changed into the image of Christ? 2 Cor. 3:18; Rom. 12:1, 2.**

NOTE.—"The sanctification of the soul is accomplished through steadfastly beholding Him [Christ] by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. . . . A new nature is

imparted. Man is renewed after the image of Christ in righteousness and true holiness. . . . The character is to be full of grace and truth."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1117.

**11. How does Paul describe the new nature? Eph. 4:24. Compare verses 25-32.**

NOTE.—"No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. . . .

"Accepting Christ as a personal Saviour, and following His example of self-denial—this is the secret of holiness."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1117.

**12. What special petition did Christ offer for His disciples? What did He say of citizenship in this world? John 17:15-17.**

NOTE.—"The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works."—*Christ's Object Lessons,* page 384.

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**Lesson 8, for May 24, 1969**

## Redeeming Grace and the Law

**MEMORY VERSE:** "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

**STUDY HELPS:** "Christ's Object Lessons," chapter, "The Reward of Grace"; "SDA Bible Commentary."

**STUDY AIM:** To gain a better understanding of the relation between grace and law and the place each has in the gospel of our salvation.

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### Lesson Outline:

**Introduction**

**I. The Function of Law**

1. The purpose of God through law. Rom. 3:20.
2. The work of Christ for all men's sins. John 1:29.
3. The power of God for believers. Rom. 1:16; Titus 2:11-14.

**II. The Operation of Sin, Law, and Grace**

4. Christ came to obey His Father's revealed will. Ps. 40:7, 8; Isa. 42:21.
5. Christ related obedience to love in believers. Matt. 5:17, 18; John 15:10.
6. Grace and glory displayed in conquest of sin. Rom. 5:20, 21.

**III. The Obedient Life and Salvation by Grace**

7. Law does not give righteousness. Gal. 2:21.
8. The grace of God versus human works. Gal. 5:4; Rom. 4:4; 11:6.
9. Faith does not undermine law. Rom. 3:31.

**IV. The Controlled Life of Service**

10. The liberty and obedience of the believer saved by grace. Gal. 5:13, 14; 6:2.
11. The victorious life not a passive experience. Gal. 5:16, 25.
12. The essential personal experience of saving grace. Matt. 25:6-9; John 3:3, 6.

# THE LESSON

## Introduction

One of the most important ideas in the Old Testament is that of law, but it appears in various forms in many terms, not all meaning exactly the same thing. Psalm 119 provides examples of these differences, for there we read of commandments, ordinances, law, word, statutes, judgments, precepts, ways, testimonies. Obviously the Ten Commandments are not specifically intended by all these words, nor are they always intended by the word "law" in the English New Testament.

*Torah* is the most characteristic of the Old Testament words conveying the idea of law, and its usual meaning is to instruct, to teach, as when a superior authority passes on a rule of conduct or service.

Jesus places grace, faith, law, obedience in a context which requires repentance from sin; and He presented salvation by faith through grace, which results in obedience to God's requirements, rather than obedience to law as the title to salvation.

Speaking of the commandments, Ellen G. White says:

"Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden—harmony with God's law, which is holy, just, and good."—*Christ's Object Lessons,* page 391.

## The Function of Law

**1. What was the great purpose of the revealed commands of God? Rom. 3:20.**

NOTE.—"To those who urged that 'the preaching of the gospel answers all the ends of the law,' Wesley replied: 'This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell.' The apostle Paul declares that 'by the law is the knowledge of sin'; 'and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ.' . . .

"While preaching the gospel of the grace of God, Wesley, like his Master, sought to 'magnify the law, and make it honorable.'" —*The Great Controversy,* page 264.

**2. Whereas law, both ceremonial and moral, revealed sin without removing it, what does Christ do with the sins of the world? John 1:29. Compare Matt. 1:21.**

NOTE.—"Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, 'Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Acts 5:31. Repentence comes from Christ as truly as does pardon."—*The Desire of Ages,* page 175.

**3. What does the gospel become to those who believe? Rom. 1:16; Titus 2:11-14.**

NOTE.—"The gospel is the power of God and the wisdom of God."—*Selected Messages,* Bk. 1, p. 245.

## The Operation of Sin, Law, and Grace

**4. How did prophecy foretell Christ's attitude to the righteous principles embodied in God's law? Ps. 40: 7, 8; Isa. 42:21.**

NOTE.—"[Ps. 40:8 quoted.] As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that

it is possible for us also to obey the law of God."—*The Desire of Ages,* page 24.

"Obedience to the revealed will of God always promotes righteousness, happiness, and peace among men. In His Sermon on the Mount, Christ magnified the law by applying its principles to the motives of the heart as well as to the outward acts." —*SDA Bible Commentary,* on Isa. 42:21.

**5. How explicitly did our Lord teach that He had not come to destroy the law? What connection did He make between obedience and love in His followers? Matt. 5:17, 18; John 15:10.**

NOTE.—"The law" in Matt. 5:17 comes from the Greek word *nomos,* the New Testament equivalent of the Hebrew *torah,* which comprehends all divine teachings.

The expression "the law and the prophets" was used to describe the whole of the Old Testament.

"It was because of His great reverence for the law and the prophets that He sought to break through the wall of traditional requirements which hemmed in the Jews. While He set aside their false interpretations of the law, He carefully guarded His disciples against yielding up the vital truths committed to the Hebrews. . . .

"God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy."—*The Desire of Ages,* pages 307, 308.

This comment and the contextual setting of Matthew 5:17 indicate that Christ's primary concern was with the moral law.

**6. In what words are the entrance of law, the prevalence of sin, and the abundance of grace set before us? With what is the reign of grace connected? Rom. 5:20, 21.**

NOTE.—"Law came in [intruded, NEB], to increase the trespass; but where sin increased, grace abounded all the more." RSV.

"God permitted sin and allowed it to abound, and then overruled it to bring about the most wonderful display of His glory and grace, so that the benefits of redemption infinitely transcend the evils of the rebellion."—*SDA Bible Commentary,* on Rom. 5:20.

"The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds."—*The Desire of Ages,* page 26.

## The Obedient Life and Salvation by Grace

**7. In what strong language did Paul show that justification does not come through the law? Gal. 2:21.**

NOTE.—"Paul argues that the rewards of one who works are not a favor or a gift: they belong to him, as the result of his own efforts (see Rom. 4:4, 5). Now if, by the works of the law, one may obtain all the benefits that come through the gospel, the plan for man's redemption through Jesus Christ has been made unnecessary." —*SDA Bible Commentary,* on Gal. 2:21.

The law reveals sin. The Holy Spirit brings conviction. The surrendered soul confesses his sin, which is followed by God's forgiveness and justification through faith. The sinner then is clothed in Christ's robe of righteousness.

"Nothing but His [Christ's] righteousness can entitle us to one of the blessings of the covenant of grace. . . . We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation."—*Selected Messages,* Bk. 1, p. 351.

> "In order to do the will of God, we must search His Word, that we may know His doctrine, and put to the task all our entrusted ability."—*Counsels on Sabbath School Work,* page 73.

8. What is the condition, according to Paul, of the man who thinks he can obtain salvation by works? Gal. 5:4; Rom. 4:4; 11:6.

9. How emphatically did Paul deny that faith undermines the law? Rom. 3:31.

NOTE.—"Does this mean that we are using faith to undermine law? By no means: we are placing law itself on a firmer footing." NEB.

## The Controlled Life of Service

10. How did Paul point out that the surrendered life under grace means liberty and service, in fulfillment of the law of Christ? Gal. 5:13, 14; 6:2.

NOTE.—"God's will is expressed for you necessarily in terms of law. The law of God is the expression of God's will; that will which is good and acceptable and perfect because it is the will of infinite Love. That is God's will for you, and it comes to you in terms of law, and that law of God runs throughout the whole of life; and you never come to a time when you get out of the range of law. We sing sometimes 'Free from the law, O, happy condition!' That is true inasmuch as there is no condemnation of the law, but it is not true, and never can be true, so far as the requirements of the law are concerned. 'For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' That is God's objective."—J. R. Howden, quoted by Ernest F. Kevan, *The Law of God in Christian Experience* (London: Pickering & Inglis, 1955), page 69.

11. How does Paul show that the victorious life through God's keeping grace is not a passive experience? Gal. 5:16, 25.

NOTE.—*Walking* in the Spirit is a life of dedicated action for God. The ninefold "fruit of the Spirit" is mentioned in Galatians 5:22, 23, and Paul says, "Against such there is no law"; that is, the law does not say anything against this kind of Christian service which God's grace inspires. It is service controlled for God's glory.

"Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path."—*The Ministry of Healing*, page 115.

12. Can saving grace in one person avail for another? Matt. 25:6-9; John 3:3, 6.

NOTE.—This parable shows that ultimately the grace of God suffices to save the believer who accepts it by faith, and it will not save another. Even in present daily life, while we may be the means of communicating grace to others, it remains true that redeeming grace must be individually accepted.

"The oil of grace cannot be lent by one to another, neither [when the Lord comes] have the foolish virgins time to buy oil for themselves. . . .

"To every man is given an individual responsibility. . . .

"Who are faithful stewards of the grace of Christ?"—*Testimonies to Ministers*, pages 235, 236.

"Only by accepting the virtue and grace of Christ can we keep the law. Belief in the propitiation for sin enables fallen man to love God with his whole heart and his neighbor as himself."—*Christ's Object Lessons*, page 378.

# God's Grace and Christian Perfection

**MEMORY VERSE:** "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

**STUDY HELPS:** "The Desire of Ages," chapter 73; "The Acts of the Apostles," pages 560, 561; "SDA Bible Commentary."

**STUDY AIM:** To gain a stronger faith in God's enabling grace as the means by which the believer may be counted perfect in Christ Jesus.

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## Lesson Outline:

**Introduction**

**I. Developing Perfection in Man**

1. The development of character. Rom. 5:1-6.
2. The maturing life. 1 Cor. 2:5, 6.
3. The complete devotion. Gen. 6:9; Job 1:1, 8; Gen. 17:1.

**II. Progressive Sanctification in Christ**

4. The central Figure. Col. 1:28.
5. The excellency of Christ. Phil. 3:8, 9.
6. The possession and the pursuit. Phil. 3:12-15.

**III. Enabling and Perfecting Grace**

7. In differing spheres. Matt. 5:48.
8. Pardoning grace. 1 John 2:1, 2.
9. Purposeful grace. Eph. 4:7, 12, 13.

**IV. Purified Temples of the Holy Ghost**

10. Human temples. 1 Cor. 3:16, 17.
11. Personal relations. Ezek. 14:20.
12. Assured election. 2 Peter 1:10, 11.

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## THE LESSON

### Introduction

"God designs that every one of us shall be perfect in Him. . . . He wants us to be set free from sin."—*My Life Today*, page 15.

"None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with Divinity, human beings may in this life attain to perfection of character."—*The Acts of the Apostles*, page 531.

### Developing Perfection in Man

**1. In what ways do justifying faith, redeeming grace, and the peace of God relate to character development? Rom. 5:1-6.**

NOTE.—Justification is the gateway to peace *with* God, which becomes a developing and abiding experience in the peace *of* God. In verse 3, by the use of the word "worketh," the apostle reveals a continuing experience which develops the characteristics listed in verses 3-6. The Phillips translation reads, "Patient endurance; this in turn will develop a mature character."

In counseling certain persons who were not growing in grace as they should have

grown, Ellen G. White commented: "Oh, how much need, then, of communion with God! What need of divine grace to direct every step and show us how to perfect Christian characters!"—*Testimonies,* Vol. 3, p. 542.

**2. What word is applied to those to whom the apostles were preaching the wisdom and power of God? 1 Cor. 2:5, 6.**

NOTE.—Obviously the word "perfect" here does not mean arrival at a final point beyond which there is nothing more perfect. "Them that are perfect" is rendered "the mature" (RSV); "those who are spiritually mature" (Phillips); "those who are ripe for it" (NEB).

"*Perfect.* Gr. *teleioi,* 'full grown,' 'mature.' . . . Paul is here describing mature Christians. See Eph. 4:13, 14, where he contrasts a 'perfect' (*teleios*) man with 'children.' Compare Phil. 3:15, where Paul speaks of himself and others as 'perfect' (*teleioi*). In Heb. 5:14 *teleioi* is rendered 'of full age.' The Christian should grow in knowledge of the truth and should not require continual feeding with spiritual 'milk' (Heb. 5:12, 13)."—*SDA Bible Commentary,* on 1 Cor. 2:6.

**3. Name some Old Testament characters to whom the word "perfect" is applied. Does this mean that their whole life was absolutely sinlessly perfect? Gen. 6:9 (compare 9:21); Job 1:1, 8 (compare 40:2-5; 42:2-6); Gen. 17:1 (compare 20:2-5).**

NOTE.—In these cases Noah and Job are called "perfect," and God told Abraham to be "perfect," which is a common rendering of the Hebrew words *tam,* or *tamim.* Yet weakness is seen in their lives. Their hearts were right toward God, and as they confessed their faults, they became justified, sanctified, and were thus perfect in His sight.

"In the OT, *tam* signifies completeness, integrity, and sincerity, but always in a relative sense when used of man. A person with a 'perfect heart' was a man whose life was completely devoted to the Lord (1 Ki 8:61; 1 Chr 12:38; Is 38:3; KJV)."—*SDA Bible Dictionary,* page 840.

## Progressive Sanctification in Christ

**4. In whom is our perfection centered? Col. 1:28.**

NOTE.—"Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus."—*Testimonies,* Vol. 5, p. 500.

**5. For what did Paul suffer the loss of all things? Phil. 3:8, 9.**

NOTE.—"Mine own righteousness, which is of the law," is here contrasted with "the righteousness which is of God by faith."

"True observance of the law can result only from the transformation of the mind by divine grace."—*SDA Bible Commentary,* on Phil. 3:9.

**6. How did Paul express the idea that he possessed perfection and yet was still seeking it? Phil. 3:12-15.**

NOTE.—"I have not yet reached perfection." Phil. 3:12, NEB. "Let those of us who are mature." Phil. 3:15, RSV.

"Paul says, I have not attained, but I press forward. It is constant advancement and improvement and reformation that is to be made with individuals, to perfect a symmetrical, well-balanced character."—Ellen G. White, *Life Sketches,* page 303.

## Enabling and Perfecting Grace

**7. What standard of perfection is set before the believer? Matt. 5:48.**

NOTE.—"Our Saviour understood all about human nature, and He says to every human being, [Matt. 5:48 quoted here]. As God is perfect in His sphere, so man is to be perfect in his sphere."—*Medical Ministry,* pages 112, 113.

"This command [Matt. 5:48] is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—*The Desire of Ages,* page 311.

"Moral and spiritual perfection, through the grace and power of Christ, is promised to all."—*The Acts of the Apostles,* page 478.

**8. In what words are we assured that sinful but repentant men are sure of divine grace from God? 1 John 2:1, 2.**

NOTE.—"Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection."—*The Desire of Ages,* page 357.

**9. For what purpose does every believer receive a measure of enabling grace as a gift from Christ? Eph. 4: 7, 12, 13.**

NOTE.—"His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ.' " Eph. 4:12, 13, Phillips.

"Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. . . . They received of the fullness of the Godhead and were fashioned in the likeness of the divine."—*The Acts of the Apostles,* pages 49, 50.

## Purified Temples of the Holy Ghost

**10. What illustration is used by Paul to show that the Spirit of God dwells in the believers? 1 Cor. 3: 16, 17.**

NOTE.—"Only Christ can cleanse the soul temple. But He will not force an entrance. . . . 'He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.' . . . Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.' Eph. 2:21, 22."—*The Desire of Ages,* pages 161, 162.

"God can use every person just in proportion as He can put His Spirit into the soul-temple."—*Testimonies,* Vol. 7, p. 144. Compare Vol. 5, p. 92, where Christians are urged to empty the soul-temple of all rubbish—all envyings, all suspicions, all faultfindings.

**11. How does an Old Testament prophet impress upon us that salvation is an individual matter? Ezek. 14:20.**

NOTE.—"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. . . .

"It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ."—*The Great Controversy,* page 623.

"When a man is earnestly engaged day by day in overcoming the defects in his character, he is cherishing Christ in his soul-temple; the light of Christ is in him." —*Testimonies,* Vol. 4, p. 346.

**12. What will be the result of the believer's making his calling and election sure? 2 Peter 1:10, 11.**

NOTE.—"Man is to cooperate with God, employing every power according to his God-given ability. . . .

"Through the imparted grace of Christ, he may be enabled to overcome. To be an overcomer means more than many suppose it means. . . .

"We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him."—*Selected Messages*, Bk. 1, pp. 380, 381.

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**Lesson 10, for June 7, 1969**

# The Grace of God and the Covenants of the Bible

**MEMORY VERSE:** "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

**STUDY HELPS:** "Patriarchs and Prophets," pages 363-373; "SDA Bible Commentary."

**STUDY AIM:** To obtain a fuller understanding and appreciation of the covenants of the Bible and of my relationship to God's covenant of grace today.

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## Lesson Outline:

**Introduction**

**I. The Covenants Compared**

1. Some covenants enumerated. Gen. 3:15; 8:21, 22; 15:18; Ex. 19:5, 6.
2. The covenant of mercy and its Mediator. Heb. 8:6.
3. The old and the new. Heb. 8:8-12.

**II. The Everlasting Covenant**

4. An immutable covenant of salvation. Heb. 7:21, 22.
5. The promise before the world began. Titus 1:2.
6. The ratification of this covenant. Matt. 26:27, 28.

**III. The Covenant of Grace in Action**

7. The effect in the believer's life. Eph. 1:3-5.
8. The believer's relation to God. John 1:12.
9. The common principles in old and new covenants. Ex. 19:5 (first part); Heb. 5:9.

**IV. Law and Grace Under the New Covenant**

10. The effect of grace and the observance of law. Rom. 3:31.
11. Jesus, the disciples, and their attitude toward the Ten Commandments. Matt. 5:21, 22; 19:17-19; Luke 23:56.
12. Grace and justification. Rom. 3:23, 24.
13. Grace and the transgression of law. Rom. 6:1, 2.

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## THE LESSON

### Introduction

"As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden. . . . To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received

the hope of salvation."—*Patriarchs and Prophets,* page 370.

Men often made mutual covenants for personal reasons, as when Abraham and Abimelech "made a covenant" at Beersheba (Gen. 21:27-32). Isaac covenanted with Abimelech (Gen. 26:28), and Laban with Jacob (Gen. 31:44), the Gibeonites with Joshua (see Joshua 9:6, 11, 15, RSV, where "covenant" is used instead of "league").

## The Covenants Compared

**1. What are some of the covenants mentioned in the Old Testament? Gen. 3:15; 8:21, 22; 15:18; Ex. 19: 5, 6.**

NOTE.—The Adamic covenant (Gen. 3: 15) is really God's covenant of grace with mankind. "To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden."—*Patriarchs and Prophets,* page 65. While Adam and Eve were now sinners facing a life of toil and suffering, "they could look forward to final victory."—*Ibid.,* p. 66.

The covenant with Noah (Gen. 8:21, 22; compare 6:18) is the first Bible reference to "covenant."

"With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace: 'As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee.' "—*Patriarchs and Prophets,* page 107.

Here again is the repetition of the mercy of God toward the repentant sinner.

The Abrahamic covenant (Gen. 15:18; 18:18; 22:18) has new and distinctive features, such as its promise of a Redeemer for the blessing of all nations.

The Mosaic covenant at Sinai, also called the old covenant (Ex. 19:5, 6; compare Heb. 8:8, 9), shares with the Abrahamic covenant God's determination to choose a special people as His own, who would share communion and fellowship with Him. It was sealed by the shedding of blood. Ex. 24:8. The people failed to keep this covenant (Heb. 8:8), and it was replaced by the new covenant. Jer. 31:31-33.

**2. Of what covenant is Jesus the Mediator? Heb. 8:6. Compare Heb. 13:20.**

NOTE.—"The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 934.

"The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race."—*Ibid.,* p. 933.

**3. What made a new covenant necessary, and what was its relation to the old? Heb. 8:8-12. Compare Jer. 31:31-33.**

NOTE.—"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them' . . . ; but 'cursed be he that confirmeth not all the words of this law to do them.' . . . The 'new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law [Jer. 31:33, 34 here quoted]."—*Patriarchs and Prophets,* page 372.

## The Everlasting Covenant

**4. What act made Jesus the surety of a better covenant? Heb. 7:21, 22. Compare Ps. 110:4; Heb. 6:17.**

NOTE.—During the time of trouble preceding our Lord's return God's anxious people hear His voice in thunder tones. "God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people. . . . The Israel of God stood with their eyes fixed upward listening to the words. . . . And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image."—*Early Writings,* page 34. Compare *The Great Controversy,* page 640.

**5. When did God make the promise of eternal life to man? Titus 1:2.**

NOTE.—When Zacharias prophesied (Luke 1:67-79), he declared that in the astonishing events of the births of Jesus and John, the Lord had fulfilled a redemptive part of the Abrahamic covenant.

God initiated and executed His covenant; man agreed, obeyed, and inherited the blessing. Thus God's everlasting covenant is an act of sovereign grace for the salvation of every believing man.

"We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Christ. Let this grace be revealed to others."—*Testimonies,* Vol. 6, p. 268.

**6. How is the shedding of the blood of the covenant symbolized? Matt. 26:27, 28. Compare Heb. 13: 20, 21.**

## The Covenant of Grace in Action

**7. What glorious privileges has God bestowed on us through Jesus Christ? Eph. 1:3-5.**

NOTE.—"Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God."—*Fundamentals of Christian Education,* page 403.

**8. What does the work of Jesus enable the believer to become? John 1:12.**

NOTE.—"Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. [John 1:12 quoted here in full.]" —Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 931.

**9. What was required of man under both covenants? Ex. 19:5 (first part); Heb. 5:9. Compare Matt. 19: 17-19.**

NOTE.—"The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart [under the new covenant]. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."—*Patriarchs and Prophets,* page 372.

"By His own obedience to the law, Christ testified to its immutable character and proved that through His grace it could be perfectly obeyed by every son and daughter of Adam."—*Thoughts From the Mount of Blessing,* page 49.

## Law and Grace Under the New Covenant

**10. What is the relationship between faith and law? Rom. 3:31.**

NOTE.—"Now he asserts that law, viewed as a revelation of the holy will of God and of the eternal principles of morality, is fully vindicated and established by the gospel of righteousness by faith in Jesus Christ. Jesus came to this earth to magnify the law (Isa. 42:21; cf. Matt. 5:17) and to reveal by His life of perfect obedience that Christians can, through the empowering grace of God, give obedience to His law." —*SDA Bible Commentary,* on Rom. 3:31.

**11. What was the attitude of Jesus and the disciples toward the precepts of the Ten Commandments? Matt. 5:21, 22; 19:17-19; Luke 23:56.**

NOTE.—"It was Christ who had spoken through Moses and the prophets (1 Peter 1:9, 10; PP 366). Now He appeared in person to reaffirm the great eternal truths revealed to these holy men of old, and to restore them to their original luster, untarnished by human tradition. . . . He came to reveal the Father in His true character (cf. Ex. 34:6, 7), to prevail upon men to practice justice and mercy and to be humble before God (Micah 6:6-8)."—*SDA Bible Commentary,* on John 1:17.

"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand."—*Gospel Workers,* page 161.

**12. What provision is made in the gospel of Christ for the justification of sinners? Rom. 3:23, 24.**

NOTE.—Paul makes clear that even in Abrahamic times the gospel of grace was revealed (Gal. 3:8). Wherever people had a knowledge of God's commandments they also had redeeming grace made available to them through faith.

**13. What searching questions does Paul ask regarding sin and grace? Rom. 6:1, 2.**

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**Lesson 11, for June 14, 1969**

## Redeeming Grace and Predestination

**MEMORY VERSE:** "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

**STUDY HELP:** "SDA Bible Commentary."

**STUDY AIM:** To seek to understand God's eternal purposes of grace through His foreknowledge and His desire that all should be saved.

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### Lesson Outline:

***Introduction***

**I. The Predetermined Will of God**

1. Foreknowledge and predestination. Rom. 8:29.
2. Called, justified, and glorified. Rom. 8:30.
3. Called by the divine will. Rom. 8:28.

**II. Redeeming Grace for All Men**

4. Salvation and reprobation. 1 Tim. 2:3, 4.
5. God's will and man's repentance. 2 Peter 3:9.
6. Everlasting life on one condition. John 3:16.

**III. God's Decrees and Man's Free Will**

7. The eternal purpose. 2 Tim. 1:9.
8. The predetermined ways. Rom. 6:16, 23.

9. The eternal and immutable decrees. Eph. 3:10, 11; Heb. 6:17, 18.

**IV. God's Expectation in Men of Faith**

10. Assuring our calling and election. 2 Peter 1:10, 11.
11. Producing the fruits of a Christ-like life. 1 Peter 1:1-3.
12. Shining forth in good works. Eph. 2:10.

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## THE LESSON

### Introduction

Scarcely any doctrine has caused such bitter and lasting controversy from the fourth century onward as the doctrine of predestination. Involved in the endless disputation were questions such as the sovereign will of God, the free will of man, the saving grace of God, the place of human effort, and salvation by grace through faith.

Seventh-day Adventists have always believed that a loving God made provision for every man's redemption by His free grace, and that when men respond to the appeals of redeeming grace they become the elect and obedient children of God.

"The Father sets His love upon His elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of His own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as His obedient children. Upon them is manifested the free grace of God, the love wherewith He hath loved them. Everyone who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1114.

### The Predetermined Will of God

**1. What does the Bible state about God's foreknowledge in relation to predestination? Rom. 8:29.**

NOTE.—"For God knew His own before ever they were, and also ordained that they should be shaped to the likeness of His Son." Rom. 8:29, NEB.

"Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the City of God as a conqueror."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6, p. 1078.

**2. What does God do for those whom He has predestinated? Rom. 8:30.**

NOTE.—Men are called by the preaching of the gospel (2 Thess. 2:14). They are justified by faith in Christ's atoning work on the cross (Rom. 3:28) and by His resurrection (Rom. 4:25). Full glorification is to come when the redeemed enter into glory (Rom. 8:18).

**3. According to whose purpose are men called? Rom. 8:28.**

NOTE.—"This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men." Acts 2:23, RSV.

This statement of Peter in his sermon at Pentecost indicates that he "has so developed his spiritual insight that he now can see the working out of God's purpose, in harmony with God's foreknowledge, in the tragic events associated with Christ's death."—*SDA Bible Commentary,* on Acts 2:23.

### Redeeming Grace for All Men

**4. What statement of the apostle denies the belief that God decrees the inevitable salvation of some and the inevitable loss of others? 1 Tim. 2: 3, 4.**

NOTE.—"The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the Antinomian teachers and showed that this doctrine which led to Antinomianism was contrary to the Scriptures. 'The grace of God that bringeth salvation hath appeared to *all men.*' "—*The Great Controversy,* pages 261, 262.

**5. How does Peter express God's desire for the salvation of all men? 2 Peter 3:9.**

NOTE.—"The Spirit of God will answer the cry of every penitent heart; for repentance is the gift of God, and an evidence that Christ is drawing the soul to Himself. We can no more repent of sin without Christ, than we can be pardoned without Christ."—*Selected Messages,* Bk. 1, p. 381.

**6. On what condition is everlasting life provided for all men? John 3:16. Compare Acts 4:12.**

NOTE.—"It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed."—*Gospel Workers,* pages 259, 260.

## God's Decrees and Man's Free Will

**7. When did God's purposes of saving grace begin to operate in our behalf? 2 Tim. 1:9.**

NOTE.—"*Before the world began.* . . . 'Before times eternal,' that is, before the long ages of this earth's history. In His foreknowledge God was prepared to meet the tragedy and crisis of sin before it entered our world. . . . Because of God's omniscience, past, present, and future are alike known to Him; no earthly event can surprise Him. Knowing that sin would be a personal attack by created beings against His authority, and thus against His character, God was always prepared to demonstrate His love and fairness, not only to a sinless universe, but also before those who had despised divine love."—*SDA Bible Commentary,* on 2 Tim. 1:9.

**8. In what words does the apostle show that individual choice is related to man's eternal destiny? Rom. 6:16, 23.**

NOTE.—"Sin *pays* its servants: the wage is death. But God *gives* to those who serve Him: His free gift is eternal life through Jesus Christ our Lord." Rom. 6:23, Phillips.

Each person journeying through life becomes conscious of two ways, one leading to life, the other to disaster. He may choose which way he prefers. If, despite the warnings of God in Rom. 6:23, man chooses the wrong road and is lost, nevertheless God desired him to choose the right road and be saved. It is impossible to be saved if we choose the road that leads to death, and it is equally impossible to be lost if we will constantly remain with Christ on the road that leads to everlasting life.

**9. How are God's purpose and counsel characterized? Eph. 3:10, 11; Heb. 6:17, 18.**

## God's Expectation in Men of Faith

**10. What is the believer admonished to do with regard to his calling and election? 2 Peter 1:10, 11.**

NOTE.—There is no unconditional election of men to salvation. Faith that leads to obedience brings salvation. This is not salvation by works, but salvation by grace producing good works.

"If we comply with the conditions the Lord has made, we shall secure our election to salvation. Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 6. p. 1079.

**11. What did the apostle Peter say regarding (1) the relation between God's foreknowledge and man's election? (2) the relation between sanctification and election? (3) the new birth to a living hope? 1 Peter 1:1-3.**

NOTE.—The "elect" were the "chosen ones" who had yielded to the Holy Spirit's call, and they were therefore "sanctified by the Spirit." RSV. Compare 2 Thess. 2:13.

"God's plan for a man, worked out in connection with the sanctifying energy of the Holy Spirit, produces the fruit of a Christlike life."—*SDA Bible Commentary,* on 1 Peter 1:2.

"For every human being, Christ has paid the election price. No one need be lost. All have been redeemed. . . .

"Whom God elects, Christ redeems."—Ellen G. White Comments, *SDA Bible Commentary,* Vol. 7, p. 944.

**12. What is the purpose of the new creation? Eph. 2:10.**

NOTE.—"God desires His people to show by their lives the advantage of Christianity over worldliness. We are to live so that God can use us in His work of converting men and women and leading them to wash their garments of character and make them white in the blood of the Lamb. We are His workmanship, 'created in Christ Jesus unto good works' (Eph. 2:10). Through us God desires to reveal His manifold wisdom. Therefore He bids us let our light shine forth in good works."—*Selected Messages,* Bk. 2, p. 157.

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**Lesson 12, for June 21, 1969**

## Redeeming Grace and Christian Fellowship

**MEMORY VERSE:** "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:8, 9.

**STUDY HELP:** "SDA Bible Commentary."

**STUDY AIM:** To seek to understand how divine grace makes possible fellowship between God and man and between believers.

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### Lesson Outline:

**Introduction**

**I. The Mystery of Gracious Fellowship**

1. Enabled by grace to preach and to accept the mystery. Eph. 3:8, 9.
2. Revealed as "Christ in you, the hope of glory." Col. 1:27.
3. Called unto fellowship. 1 Cor. 1:9.

**II. The Implications of Gracious Fellowship**

4. Solemn fellowship at the Lord's table. 1 Cor. 10:16-21.
5. Tasting death for every man, by God's grace. Heb. 2:9 (last part), 14 (first part).
6. Relationships with the Godhead. 1 John 1:3, 6.

7. Fellowship of the Holy Spirit. 2 Cor. 13:14.

**III. The Gracious Fellowship of the Apostolic Church**

8. Great grace and great power. Acts 2:42.
9. Joyfulness and generosity. 2 Cor. 8:1-4, 6.
10. Gracious actions. Gal. 2:9.

**IV. The Practical Results of Fellowship With God**

11. Entering the circle of Christian fellowship. 1 John 1:3-5.
12. Exhortation and warning. 1 John 1:7; 2 Cor. 6:14-16.
13. Safeguarding the church. John 17:21.

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## THE LESSON

### Introduction

The chief objects of God's creation were *persons,* not *things.* It was His desire to dwell among men and women. When sin changed human conditions, God's desire for contact and fellowship with needy men was magnified. It centered in the plan of redemption, of which the great mysteries of the incarnation and the atonement were the focal points. These miracles linked God and man forever through suffering and conquest.

" 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages,* page 225.

### The Mystery of Gracious Fellowship

**1. By what was Paul enabled to make men see "the fellowship of the mystery"? Eph. 3:8, 9.**

NOTE.—"Fellowship" here is "plan" in the RSV, which is in accordance with many other translations. It was God's will to use believing men in a plan or dispensation that would see the outpouring of divine grace through the coming of the Lord Jesus Christ among men for their redemption.

"As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known 'the unsearchable riches of Christ.' "—*The Acts of the Apostles,* page 134.

**2. How does Paul describe the mystery revealed through the preaching of the gospel? Col. 1:27.**

NOTE.—"If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament, that its transforming agency will be revealed in a changed character."—*Fundamentals of Christian Education,* page 263.

**3. Into what were the Corinthian believers called? 1 Cor. 1:9.**

NOTE.—Verse 4 shows Paul's thankfulness for the enriching grace of God upon these imperfect saints, who, in verses 8 and 9, were assured that if they persevered in this grace, they would be preserved blameless in "the fellowship of His Son Jesus Christ our Lord."

### The Implications of Gracious Fellowship

**4. What implications may be seen in sincere communion at the Lord's Supper? 1 Cor. 10:16-21.**

NOTE.—"Communion" is an alternative rendering of the Greek word *koinōnia,* "fellowship." Sincerity in this communion implies:

(1) Belief in salvation and a sacred fellowship through faith in the substitutionary death of Christ (v. 16);
(2) Acknowledgment of union in Christ and unity through common faith in His sacrifice for us (v. 17);
(3) Renouncement of the service of evil (v. 20);
(4) Devotion to one Lord (v. 21).

"It is impossible to hold fellowship with God and with Satan at the same time; one or the other must be renounced."—*SDA Bible Commentary,* on 1 Cor. 10:21.

**5. What did the grace of God lead Jesus to do for us? Of what did Jesus partake in common with mankind? Heb. 2:9 (last part), 14 (first part).**

NOTE.—"Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*Patriarchs and Prophets,* page 63.

"He was divine, but He took our human nature, mysteriously blending the two natures in one. . . . That He might enter into all the experiences of mankind, Christ became man."—*SDA Bible Commentary,* on Heb. 2:14.

**6. With which two Persons of the Godhead are believers said to be in fellowship? What is said of the man who claims to be in this fellowship but whose life belies his profession? 1 John 1:3, 6.**

**7. What is said in the New Testament about the fellowship of the Holy Spirit with believers? 2 Cor. 13:14. Compare Phil. 2:1.**

NOTE.—We have seen that believers have fellowship with the Father and the Son (1 John 1:3), and with the Holy Spirit (2 Cor. 13:14), and with each other (1 John 1:3).

## The Gracious Fellowship of the Apostolic Church

**8. To what four things did the earliest Christian converts give their steadfast attention? Acts 2:42.**

NOTE.—"Continuing steadfastly" means waiting assiduously upon the doctrinal teachings of the men who had lived with the Lord. In their writings are found teachings of Christ who said, "Go . . . and teach . . . all things whatsoever I have commanded you." Matt. 28:19, 20.

"The fellowship" of common beliefs became intimate and sacred at the table of the Lord. This was not a eucharistic "real presence" and a renewed sacrifice by a priest, but a gathering of those who believed in the atoning sacrifice of Christ whose presence became real in every penitent, faithful believer from Calvary onward "till He come."

**9. Into what did the grace of God burst forth among the hard-pressed Macedonians? 2 Cor. 8:1-4, 6.**

NOTE.—Joyful and abundant *liberality* flourished among these poverty-stricken believers, who thereupon begged to be granted a part in a fellowship of service. In Rom. 15:26 and 2 Cor. 9:13 the Greek *koinōnia* is used of this collection for needy saints. Thus spiritual fellowship and practical service go together in the Christian church. We are in a "fellowship of ministering."

"The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. . . .

"Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace."—*The Acts of the Apostles,* pages 343, 344.

**10. By what gracious act did the leading brethren in Jerusalem receive Paul and Barnabas into intimate Christian relationship? Gal. 2:9.**

NOTE.—This was one of the most trying periods of the early church, for severe internal pressures were added to harassing external hatreds. It was no time for prejudice, friction, and personal considerations. The apostles' mutual love expressed the unity of Christian fellowship, and the "right hand of fellowship" was the outward sign of these things.

When facing forbidding difficulties in Europe in 1902, Ellen G. White wrote: "Troublous times are before us, but if we stand together in Christian fellowship, none striving for supremacy, God will work mightily for us."—*Testimonies,* Vol. 8, p. 38.

## The Practical Results of Fellowship With God

**11. What reasons are given by John for the preaching of the gospel by the apostles? 1 John 1:3-5.**

NOTE.—"The claim to fellowship with God must be demonstrated by its practical results. There will be a two-sided life—thought and action, prayer and work (MH 512). To practice the presence of God is to be conscious at all times of His nearness through His Holy Spirit. Every thought, every word, every act, reflects consciousness of His loving presence and His all-seeing eye. We have come to love Him. We know that He has always loved us, and we are grateful for His care (Ps. 139:1-12; Jer. 31:3). As naturally as a child confidently slips his hand into that of his father at the approach of danger, and keeps it there even when the danger is past, so the child of God walks with his heavenly Father. Such is true 'fellowship with Him.' "—*SDA Bible Commentary,* on 1 John 1:6.

**12. How are the believers said to find mutual fellowship? What human fellowship is to be avoided? 1 John 1:7; 2 Cor. 6:14-16.**

NOTE.—Christians who have "obtained like precious faith" (2 Peter 1:1) as a gift of God's grace find their fellowship "one with another."

Paul strongly exhorted Christians: "Do not unite yourselves with unbelievers; they are no fit mates for you." 2 Cor. 6:14, NEB.

" 'Be ye not unequally yoked together with unbelievers,' refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action."—*Evangelism,* page 617.

"Every union in which the character, beliefs, and interests of the Christian lose anything of their distinctiveness and integrity, is hereby prohibited. A Christian cannot afford to enter into any connection with the world that calls for compromise." —*SDA Bible Commentary,* on 2 Cor. 6:14.

**13. In what striking words did Jesus pray for the unity of believers among themselves and with their Lord? How was this unity to affect men of the world? John 17:21. Compare 1 Cor. 1:10.**

NOTE.—"As Jesus was about to leave His disciples, He prayed for them in a most touching, solemn manner that they all might be one [John 17:21 here quoted]."—*Testimonies,* Vol. 3, p. 446.

"God wants His people to be united in the closest bonds of Christian fellowship; confidence in our brethren is essential to the prosperity of the church; union of action is important in a religious crisis. One imprudent step, one careless action, may plunge the church into difficulties and trials from which it may not recover for years. One member of the church filled with unbelief may give an advantage to the great foe that will affect the prosperity of the entire church, and many souls may be lost as the result."—*Ibid.*

> **The money you give is all the money you ever truly save.**

Lesson 13, for June 28, 1969

# Grace and Power in the Remnant Church

**MEMORY VERSE:** "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

**STUDY HELPS:** "The Great Controversy," chapter 38; "SDA Bible Commentary."

**STUDY AIM:** To see the condition of the world and the power of God in His remnant people during the final conflict between Christ and Satan.

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## Lesson Outline:

**Introduction**

**I. The Condition of the World in the Last Days**

1. Attitude to religion in the last days. 2 Peter 3:3.
2. Description of the last days. 2 Tim. 3:1-5.

**II. The Condition of the Church in the Last Days**

3. God's power to meet last-day conditions. Acts 2:16, 17.
4. Accelerated evil met by special grace. Rev. 12:12.
5. Church should seek diligently to be without spot. 2 Peter 3:14.
6. Proof of divine sustenance in the last conflict. Dan. 12:1.

**III. The Church and the Final Revival**

7. Holy Spirit available for every believer. Luke 11:13.
8. Corroboration from Ellen G. White statements. TM 17; PK 725, 259, 260; TM 18.
9. Conditions ensuing from a Spirit-filled church. Eph. 4:3.

**IV. The World Enlightened by God's Truth Through His Church**

10. Old Testament prophecy interpreted by Paul and Barnabas. Acts 13:47.
11. World enlightened by third angel's message. Rev. 14:6-12.
12. A further message of enlightenment. Rev. 18:1-4.
13. Songs of the redeemed. Rev. 15:3.

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## THE LESSON

### Introduction

In the New Testament a sense of the imminence of Christ's second coming and of the end of the age, brought vividly into Christian thinking the fact of a remnant church. This church would face tribulation in a wicked world. There would be a great outpouring of power on God's church, and a great manifestation of evil in the world, and the two would be engaged in the climactic struggle of the ages.

"Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. 'There shall come in the last days scoffers,' he wrote, 'walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' But

'when they shall say, Peace and safety; then sudden destruction cometh upon them.' 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end."—*The Acts of the Apostles,* pages 535, 536.

## The Condition of the World in the Last Days

**1. What characteristics of worldly men in the last days does Peter mention? 2 Peter 3:3. Compare Jude 18.**

NOTE.—"Note this first: in the last days there will come men who scoff at religion and live self-indulgent lives." 2 Peter 3:3, NEB.

"Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth."—*The Great Controversy,* page 561.

"Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone."—*Patriarchs and Prophets,* pages 101, 102.

**2. What expression is used by Paul to describe the last days and conditions that would exist in the world? 2 Tim. 3:1-5.**

NOTE.—For "perilous times" we may read "times of stress" (RSV), or "a time of troubles" (NEB). The Greek word translated "perilous" may also be rendered "grievous" or "oppressive." Such times are produced by men of the character seen in these verses. They are "implacable in their hatreds" (NEB). They commit and tolerate crime, violence, and lawlessness on an unprecedented scale.

"There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness."—*Prophets and Kings,* page 275.

"The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God." —*Evangelism,* pages 31, 32.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis."—*Testimonies,* Vol. 9, p. 11.

## The Condition of the Church in the Last Days

**3. In the midst of last-day conditions, what has the Lord promised to His faithful servants? Acts 2:16, 17. Compare Joel 2:28.**

NOTE.—"Peter identified the events on the day of Pentecost as a partial fulfillment of Joel's prophecy (Acts 2:16-21). Instead of 'afterward' Peter used the phrase 'in the last days' (v. 17)."—*SDA Bible Commentary,* on Joel 2:28.

"This prophecy [Joel 2:28] . . . will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel."—*The Great Controversy,* page ix.

**4. What counterworking satanic power was foretold by John? Rev. 12:12.**

> "Time is short, and our forces must be organized to do a larger work."—*Testimonies,* Vol. 9, p. 27.

NOTE.—"When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down 'having great wrath, because he knoweth that he hath but a short time.' Revelation 12:12. He will work 'with all power and signs and lying wonders.' 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict."—*The Great Controversy,* pages ix, x.

**5. While awaiting Christ's second coming, what are we exhorted to seek diligently? 2 Peter 3:14.**

**6. What glorious promise is given that God will sustain and deliver His remnant people? Dan. 12:1.**

## The Church and the Final Revival

**7. What did Jesus affirm regarding the availability of the Holy Spirit for every believer? Luke 11:13.**

NOTE.—"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it." —*Evangelism,* page 701.

"A work of worldwide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; . . . but these are to be exceeded by the mighty movement under the last warning of the third angel."—*The Great Controversy,* page 611.

> "As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself."—*The Desire of Ages,* page 390.

**8. How does Ellen G. White describe the condition and power of the church militant in the final conflict?**

ANSWER:

*a.* "The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict."—*Testimonies to Ministers,* page 17.

*b.* " '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."—*Prophets and Kings,* page 725.

*c.* "The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellency of divine power. If she will be true to her allegiance, there is no power that can stand against her. The forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind.

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world." —*Prophets and Kings,* pages 259, 260.

*d.* "The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against."—*Testimonies to Ministers,* page 18.

**9. What are believers admonished to endeavor to maintain? Eph. 4:3.**

NOTE.—Contrast these conditions with those in the hostile world in the last days (2 Tim. 3:1-5, discussed under question 2 above). "Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another." Eph. 4:3, Phillips. "Spare no effort to make fast with bonds of peace the unity which the Spirit gives." NEB. We do not find confusion and disunity where God's Spirit reigns in the church.

When encouraging the church to accept the responsibility of a world mission program, the servant of God wrote: "The church is to work actively, as an organized body, to spread abroad the influence of the cross of Christ."—*Gospel Workers,* page 464.

Organization that is guided by the Holy Spirit moves forward in peace and power. "When the work is carried on in this way ['standing . . . shoulder to shoulder, marching right ahead, and not drawing off'], there is unity of heart, and there will be harmony of action. This will be a wonderful means of bringing the blessing of God upon the people."—*Testimonies,* Vol. 6, p. 50.

## The World Enlightened by God's Truth Through His Church

**10. What prophecy did the apostles use to prove that the whole world is to be enlightened? Acts 13:47. Compare Isa. 42:6.**

NOTE.—"It is the love of God continually transferred to man that enables him to impart light. . . .

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit.

"It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ."—*Christ's Object Lessons,* page 419.

**11. To meet the needs of this crisis hour, what messages of warning are sent to the world? Rev. 14:6-12.**

**12. What further message of enlightenment comes from heaven to awaken the church and the peoples of earth? Rev. 18:1-4.**

NOTE.—"The work of this angel [of Rev. 18] comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. . . . I saw a great light resting upon them ['the people of God'], and they united to fearlessly proclaim the third angel's message. . . .

"The light that was shed upon the waiting ones penetrated everywhere. . . . I saw that this message will close with power and strength far exceeding the midnight cry.

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven."—*Early Writings,* pages 277-279.

**13. When the final outpouring of redeeming grace has brought full redemption to the saints in heaven, in what words do they praise God? Rev. 15:3.**

NOTE.—"God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—*Testimonies to Ministers,* page 50.

**Have you given your Birthday-Thank Offering yet?**

## THIRTEENTH SABBATH OFFERING

### June 28, 1969

### South American Division

The overflow of the Thirteenth Sabbath Offering to be taken in Sabbath Schools around the world on June 28 will go to the South American Division. Three schools in this great division will benefit from this offering. They are as follows:

1. Chile College. This institution urgently needs a new dormitory for the boys. For almost thirty years they have been living in a provisional one, erected after the 1939 earthquake, which badly damaged the original. It was built for 150 students. There are now 260.

2. Northeast Brazil College. This college does not have a suitable place in which to hold religious meetings. The present meeting place provides no shelter against rain or sun. The most urgent need is for an auditorium that would serve as a chapel.

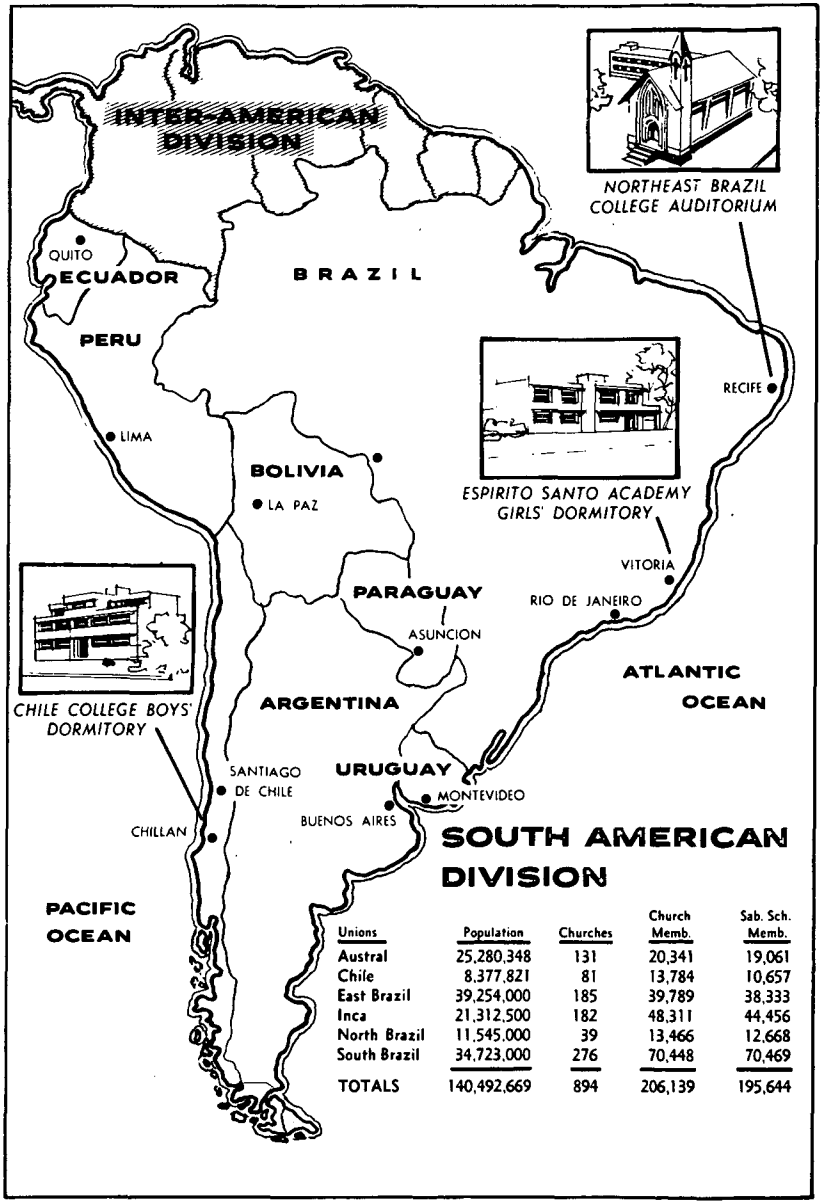
3. Espirito Santo Academy. This is a new institution at Colatina, Espirito Santo, Brazil. The girls' dormitory is in bad shape. It is an old house, completely inadequate.

Our brethren in South America are counting strongly on the proverbial Seventh-day Adventist liberality to provide funds to meet these urgent needs. Won't you do your best when the offering is taken on June 28?

## Lessons for the Third Quarter of 1969

Sabbath School members who have not received a senior *Lesson Quarterly* for the third quarter of 1969 will be helped by the following outline in studying the first lesson. The title of the series is "Divine Commands and Promises." The title of the first lesson is "Look Now Toward Heaven." The memory verse is Genesis 15:5. The texts to be studied are:

Ques. 1. Gen. 15:1, 2, 5.
Ques. 2. Gen. 15:1.
Ques. 3. Gen. 15:5, 7.
Ques. 4. Gen. 15:6; Heb. 11:6.
Ques. 5. Heb. 11:27.
Ques. 6. Rev. 4:1, 2.
Ques. 7. Ps. 36:5; 90:14.
Ques. 8. John 3:16; 1 John 4:7-11.
Ques. 9. Ps. 121:1, 2.
Ques. 10. Isa. 40:26, 28-31; Matt. 28:18.
Ques. 11. Luke 21:25-28.
Ques. 12. Col. 3:1-4.




## SOUTH AMERICAN DIVISION

| Unions | Population | Churches | Church Memb. | Sab. Sch. Memb. |
|---|---|---|---|---|
| Austral | 25,280,348 | 131 | 20,341 | 19,061 |
| Chile | 8,377,821 | 81 | 13,784 | 10,657 |
| East Brazil | 39,254,000 | 185 | 39,789 | 38,333 |
| Inca | 21,312,500 | 182 | 48,311 | 44,456 |
| North Brazil | 11,545,000 | 39 | 13,466 | 12,668 |
| South Brazil | 34,723,000 | 276 | 70,448 | 70,469 |
| TOTALS | 140,492,669 | 894 | 206,139 | 195,644 |