DIVINE COMMANDS AND PROMISES

SABBATH SCHOOL LESSON Quarterly

Senior Division, No. 297, Third Quarter, 1969

THE BLESSING OF DAILY STUDY

"Set apart a little time each day for study of the Sabbath School lesson."—*Counsels to Parents, Teachers, and Students,* page 137.

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

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. "Look Now Toward Heaven"
2. "Fear Thou Not"
3. "Be Ye Doers of the Word"
4. "Hope Thou in God"
5. "Follow After . . . Patience"
6. "Love Your Enemies"
7. "Judge Not"
8. "Watch Unto Prayer"
9. "Overcome Evil With Good"
10. "Be Careful for Nothing"
11. "Grieve Not the Holy Spirit"
12. "Be Ye Reconciled"
13. "Be Ye Perfect"

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Sabbath School Lesson Quarterly

DIVINE COMMANDS AND PROMISES

GENERAL INTRODUCTION

Obedience to all the revealed will of God is fundamental for the Christian. Every follower of Jesus should be able to say, as He did: "I delight to do Thy will, O My God: yea, Thy law is within my heart." Ps. 40:8. The law of which the psalmist here speaks prophetically includes not only the Ten Commandments, but many other commands, admonitions, exhortations, and appeals, all of which mean much in the Christian's experience. In the lessons which follow, some of these significant commands are examined in order to determine the appropriate responses to God's will. We shall learn that the path of obedience takes on an aura of glory because "all His biddings are enablings," and with every command and admonition is linked a gracious promise. This brings everlasting life within the grasp of the humblest, weakest saint or the most needy sinner.

"The conditions of eternal life, under grace, are just what they were in Eden—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace."—*Thoughts From the Mount of Blessing*, page 76.

Lesson 1, for July 5, 1969

"Look Now Toward Heaven"

MEMORY VERSE: "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." Gen. 15:5.

STUDY HELPS: "Patriarchs and Prophets," pages 132-138; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Begin reading study helps.	☐
Wednesday: Questions 9-12.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Command, "Look Now Toward Heaven"

1. Given by God. Gen. 15:1, 2, 5.
2. Revealed through vision. Gen. 15:1.
3. A command and a promise. Gen. 15:5, 7.

4. Acceptance based upon faith. Gen. 15:6; Heb. 11:6.

II. What the Look Toward Heaven Reveals

5. "Him who is invisible." Heb. 11:27.
6. God's throne room. Rev. 4:1, 2.
7. God's mercy seat. Ps. 36:5; 90:14.
8. God's love. John 3:16; 1 John 4:7-11.

III. The Gaze Heavenward

9. Assures God's help. Ps. 121:1, 2.
10. Means power for every need. Isa. 40:26, 28-31; Matt. 28:18.
11. Helps us to see the nearness of Christ's coming. Luke 21:25-28.
12. Keeps our minds centered on things above. Col. 3:1-4.

THE LESSON

Introduction

The course of our lives is often veiled in mystery. As Paul says, we see "through a glass, darkly." But we may thank God that beyond the veil lies His highway. Many live from day to day with dissatisfied hearts because they do not look toward heaven. Even when they do, they fail to see God's mercy seat. Vainly they hope that tomorrow will bring the satisfaction they do not experience today. But the secret of greater satisfaction is found in closer fellowship with Christ. The divine directive, "Look now toward heaven," was given in order to bring us into a sacred nearness to the Redeemer. Obedience to this command assures us of His everlasting mercy and unquestionable faithfulness.

The Command, "Look Now Toward Heaven"

1. By whom was the command, "Look now toward heaven," given? Gen. 15:1, 2, 5. Compare Isa. 40:26.

2. In what way did the Lord reveal Himself to Abram? Gen. 15:1.

NOTE.—"This shows that the vision was given to Abram at night. Still in vision, the patriarch was led out into the open and bidden to lift his eyes to the starry sky and count—if he could—its myriad glittering orbs, if he would know the number of his seed."—*SDA Bible Commentary,* on Gen. 15:5.

"In a vision of the night the divine Voice was again heard. 'Fear not, Abram,' were the words of the Prince of princes; 'I am thy shield, and thy exceeding great reward.' "—*Patriarchs and Prophets,* page 136.

3. What were the promises the Lord made to Abram? Gen. 15:5, 7.

NOTE.—Regarding the promises, "So shall thy seed be" and "To give thee this land to inherit it," we read: "For the third time God assures Abram that he is to possess the entire land of Canaan. . . . But his status had not changed in the least since he first entered Canaan. At intervals God repeated the promise, and Abram accepted it without ever seeing a visible sign of its fulfillment."—*SDA Bible Commentary,* on Gen. 15:7.

4. What was Abram's response to God's promises, and how was it counted to him? Gen. 15:6; Heb. 11:6.

NOTE.—"Paul used this text as the cornerstone on which he erected the doctrine of justification by faith (Rom. 4:3; Gal. 3:6). Although the possibility that Abram would have children had decreased since God's first promise, as his age increased, he did not hesitate to take God's word that it would be so. The Hebrew verbal form, translated 'he believed,' *he'emin,* is from the same root as the word *amen,* with which we emphasize our desire that God may hear and fulfill our prayers. This verb expresses complete trust in the power and promises of God. The particular form of the verb here used expresses, furthermore, that this was not just Abram's historical experience at the moment, but an abiding character trait as well. He kept on believing."—*SDA Bible Commentary,* on Gen. 15:6.

What the Look Toward Heaven Reveals

5. Because of Moses' faith what did God permit him to see? Heb. 11: 27. Compare Acts 7:55, 56.

NOTE.—"Moses did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guesswork; it was a reality. This is the kind of faith we need, faith that will endure the test. Oh, how often we yield to temptation because we do not keep our eye upon Jesus. Our faith is not continuous because, through self-indulgence, we sin, and then we cannot endure 'as seeing Him who is invisible.' "—*Testimonies,* Vol. 5, p. 652.

6. When John the Revelator looked heavenward, what did he see? Rev. 4:1, 2. Compare Isa. 6:1-4.

NOTE.—"*I looked.* Or 'I saw,' an expression John uses repeatedly to introduce new scenes or important symbols. . . .

"*A door.* Here the door, apparently, into the throne room of the universe. . . . This throne room has been identified as the most holy place of the heavenly sanctuary."—*SDA Bible Commentary,* on Rev. 4:1.

To appreciate God's greatness, His goodness, we must by faith look out and up and beyond the narrow confines of our earth and behold God's throne room.

7. Where did David place God's mercy, and what will it do for us? Ps. 36:5; 90:14.

NOTE.—"The psalmist seems to soar suddenly upward, above the depravity of humanity, to the limitless spaces where dwell the attributes of God. Because the Hebrew preposition *be,* 'in,' may also mean 'from,' as shown by Ugaritic parallels . . . , this passage should probably be understood as stating that God's loving-kindness comes 'from the heavens.' "—*SDA Bible Commentary,* on Ps. 36:5.

God's throne is filled with His mercy. The two words "mercy" and "faithfulness" are lovely attributes of God's character. Both invite us to look heavenward. God's love and mercy are inseparable; they are seen in the heavens.

8. When we by faith look unto God, what outstanding characteristic do we behold? John 3:16; 1 John 4:7-11.

NOTE.—When the great preacher Dr. Samuel Rose spoke on the words in 1 John 4:7, 8, he made the following analyses: 1. A definition of the new birth—"Everyone that loveth is born of God." 2. A definition of God—"God is love." 3. A test of Christian discipleship—"He that loveth not knoweth not God." What a world of thought opens before us. Back of it all we see God's divine love. If our lives are destitute of this love, we do not know Christ as our personal Saviour. The purpose of His coming to this world was to reveal the love of God. The greatest discovery is the discovery that "God is love." To make this discovery is to know the way of eternal salvation.

The Gaze Heavenward

9. What assurance do we receive when we look to God? Ps. 121:1, 2.

NOTE.—"David composed Ps. 121 in the Wilderness of Paran, immediately after learning of the death of Samuel (PP 664). When David realized that his last influential earthly friend was gone, he turned to the Lord for his sole remaining help. The psalm has been a great blessing to countless thousands who at one time or another have found themselves in circumstances more or less similar to those in which the psalmist finds himself."—*SDA Bible Commentary,* Introduction to Psalm 121.

"*From whence.* . . . It is not from the hills or the mountains that God's children receive help, but from God."—*Ibid.,* on Ps. 121:1.

10. How all-inclusive is the promise of divine help when we look toward God? Isa. 40:26, 28-31; Matt. 28:18.

NOTE.—"The God who faints not imparts strength to fainting hearts. Whatever man's needs may be, God is able to supply them all. . . . Those who in meekness and lowliness of spirit realize their own frailties and shortcomings are the most certain of having their needs supplied. . . . God's ear is always attuned to the cry of those who feel themselves insufficient for the tasks at hand and who desire the help of Heaven. It is in the weakness of humanity that God's strength is made perfect. . . . This fact has been proved in the lives of countless thousands." —*SDA Bible Commentary,* on Isa. 40:29.

"What is this power given to Him for? For us. He desires us to realize that He has returned to heaven as our Elder Brother, and that the measureless power given Him has been placed at our disposal."—*Testimonies,* Vol. 9, p. 186.

11. In the end-time of history what climactic event becomes the focal point of the Christian's upward gaze? Luke 21:25-28.

NOTE.—"Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' He pointed His followers to the budding trees of spring, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' "—*The Great Controversy,* pages 308, 309.

12. What is Paul's admonition to those who are risen with Christ? Col. 3:1-4. Compare Matt. 6:33.

NOTE.—"*If.* There is no doubt implied in the Greek. The phrase thus introduced has an argumentative conditional force. The condition is assumed as being true.

"*Risen with Christ.* Paul's words might be paraphrased, 'Since then you have been raised with Christ.' The 'then' takes us back to ch. 2:20, and still further back to vs. 12, 13. Paul is stressing the glorious position and privileges that the believer has in his Saviour. The poor expedient of a legalistic, or mechanical, religion, full of routines and taboos, by contrast with vital Christianity, is needless and futile.

"*Seek.* That is, make a habit of seeking, as the Greek implies. . . .

"*Those things.* The drive of the will, vitalized by the power of Jesus, should be directed to heavenly things. Man's objectives and efforts, turned away from the rudiments of the world, should be centered in heavenly realities."—*SDA Bible Commentary,* on Col. 3:1.

Thought for Meditation

We need to "look now toward heaven" and draw spiritual strength from that surveying. The same stars are there that Abraham beheld; the same God is holding them in the hollow of His hand. Troubled hearts that look for help will find it in the upward look, the look to heaven and God.

Lesson 2, for July 12, 1969

"Fear Thou Not"

MEMORY VERSE: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

STUDY HELPS: "The Desire of Ages," pages 333-341; "Testimonies to Ministers," pages 516-520; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4, 5; begin reading study helps.	☐
Tuesday: Questions 6-9.	☐
Wednesday: Questions 10, 11.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Age of Fear

1. Prophesied. Luke 21:25, 26.
2. Not to be found among God's people. Luke 12:32; Ps. 91:5.

II. Causes for Fear

3. Sin. Isa. 33:14; 57:20, 21.
4. Lack of faith. Mark 4:36-40.

III. Remedy for Fear

5. Christ. Ps. 34:4.
6. Redemption. Isa. 43:1-5.
7. Love. 1 John 4:18.
8. God's promises. Isa. 41:10.

IV. Examples of Fearlessness

9. Joshua and Caleb. Num. 14:1, 2, 6-9.
10. Daniel. Dan. 6:16-23.
11. Paul. Acts 27:21-25.

THE LESSON

Introduction

It is human to fear because the instinct of fear is rooted in our nature. Trust can be engendered by an acquaintance with God. It is one thing to say, "When I am afraid, I will trust in God," but quite another to say, "I will trust and not be afraid." It is good to remember that the fear of God delivers us from the fears in the world. Earthly fear smothers the best impulses of our lives; it destroys our joy; it disturbs our peace; it weakens us spiritually and physically.

The dictionary defines fear as "A feeling of anxiety and agitation caused by the presence or nearness of danger, evil, pain, etc.; timidity; dread; terror; fright; apprehension."—*New World Dictionary of the American Language,* College Edition.

"The concept of fear as expressed in the Bible covers a wide range of emotions. . . . The exact shade of thought or degree of fear generally needs to be determined from the context; but in most cases the Biblical usage of 'fear' reasonably approximates our modern English usage of the term."—*SDA Bible Dictionary,* on "Fear," page 346.

Age of Fear

1. What did Jesus say would be one of the signs of the end? Luke 21: 25, 26.

NOTE.—"*Men's hearts.* . . . Literally, 'men expiring from fear,' or 'men fainting from fear.' The latter part of the verse gives us the climactic reason for men's hearts failing them for fear, the shaking of 'the powers of heaven.' The scene here depicted takes place under the seventh plague. . . . Upon this scene 'the wicked look with terror and amazement,' . . . calling for the mountains and the rocks to fall upon them."—*SDA Bible Commentary,* on Luke 21:26.

2. What is God's admonition to His people in a time of fear? Luke 12:32; Ps. 91:5.

NOTE.—"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them."—*Testimonies,* Vol. 9, p. 17.

Causes for Fear

3. What is the underlying cause of fear? Isa. 33:14; 57:20, 21. See also Job 11:14, 15.

NOTE.—"*There is no peace.* Peace is the fruit of righteousness. . . . Among the works of the flesh are 'hatred, variance, emulations, wrath, strife, seditions, heresies' . . . , whereas love, joy, and peace are among the fruits of the Spirit. . . . The wicked cannot hope to enjoy either peace of mind within or tranquillity without. Where there is a departure from divine principles, dissension, variance, and strife inevitably arise. If the world would put away strife, it must first put away sin, the cause of strife. Only righteousness within can produce peace without."—*SDA Bible Commentary,* on Isa. 57:21.

"*Put it far away.* Zophar appeals to Job to put away sin, of which he is certain Job is guilty, as a prerequisite to the return of security and felicity.

"*Then.* When you have repented of your sins, you will find confidence and security and absence of fear."—*Ibid.,* on Job 11: 14, 15.

4. What did Jesus say was the cause of fear in the lives of His disciples during a storm? Mark 4:36-40.

NOTE.—"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. . . .

"As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help."—*The Desire of Ages,* page 336.

Remedy for Fear

5. In what way and through whom did David overcome fear? Ps. 34:4.

NOTE.—"When for the truth's sake the believer stands at the bar of earthly tribunals, Christ stands by his side. When he is confined within prison walls, Christ manifests Himself to him and cheers his heart with His love. When he suffers death for Christ's sake, the Saviour says to him, They may kill the body, but they cannot hurt the soul. 'Be of good cheer; I have overcome the world.' 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' "—*The Acts of the Apostles,* pages 85, 86.

6. What does God through the prophet Isaiah give as a remedy for fear? Isa. 43:1-5.

NOTE.—Christ came to redeem us from sin. With sin in the life fear is inevitable —with the eradication of sin fear vanishes. We are redeemed through the precious blood of Christ. To us He says, "Fear not, for I have redeemed thee." Our intimate relationship with Christ through redemption is expressed thus:

"So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is 'near of kin' unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover is the Lord our Saviour."—*The Desire of Ages,* page 327.

7. What will cast out fear? 1 John 4:18.

NOTE.—"Since there is no fear in love, one who fears demonstrates that he is not yet made perfect in respect to the high form of love of which the apostle is speaking. . . . As we learn to know the Lord we begin to love Him, and our fear changes from a haunting dread of a powerful and avenging God to a 'clean' . . . fear that does not wish to disappoint a friend. The more we grow in love, the less we fear. When our love is perfectly developed and freed from all trace of self, we shall be without craven fear of God or man. We

shall not fear God because we know that He is love. We shall not fear man because we know that our loving Friend will allow nothing to come upon us that will not be for our ultimate good, and that He will be with us whenever our path leads through trial or danger."—*SDA Bible Commentary,* on 1 John 4:18.

8. Following the injunction, "Fear thou not," what five promises does the prophet Isaiah mention? Isa. 41:10.

Examples of Fearlessness

9. What noble example of fearlessness do we find in the lives of Joshua and Caleb? Num. 14:1, 2, 6-9.

NOTE.—Israel rebelled against God. They believed the evil report that the ten spies brought back, for we read: "And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.

"In humiliation and distress 'Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel,' not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief."—*Patriarchs and Prophets,* pages 389, 390.

10. What experience in the life of Daniel reveals his fearlessness? Dan. 6:16-23.

NOTE.—"From the story of Daniel's deliverance we may learn that in seasons of trial and gloom God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lion's den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen and grasps eternal realities.

"Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace."—*Prophets and Kings,* page 545.

11. While facing death, how did Paul show that he did not fear? Acts 27:21-25.

NOTE.—"The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted.

"Taking advantage of a lull in the tempest, Paul stood forth on the deck and, lifting up his voice, said: . . . 'There shall be no loss of any man's life among you. . . . I believe God, that it shall be even as it was told me.' "—*The Acts of the Apostles,* pages 442, 443.

Thought for Meditation

Those who fear the Lord most are the least fearful of the future. Our trust must be in God who delivers us from the fear of men.

Lesson 3, for July 19, 1969

"Be Ye Doers of the Word"

MEMORY VERSE: "But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

STUDY HELPS: "Patriarchs and Prophets," pages 224-240, 627-636; "Steps to Christ," last chapter; "SDA Bible Commentary."

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Monday: Questions 5-7.	☐
Tuesday: Questions 8, 9; begin reading study helps.	☐
Wednesday: Questions 10-12; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Doers of the Word Are Obedient

1. Christ our example in obedience. Phil. 2:6-8.
2. God is not pleased with partial obedience. 1 Sam. 15:22.
3. Doers of the word are blessed by God. Luke 11:28; Rev. 1:3; James 1:25.
4. They build their house upon a rock. Matt. 7:24, 25.

II. Hearers, Not Doers of the Word

5. Build their house upon sand. Matt. 7:26, 27.
6. Deceive themselves. James 1:22.
7. Compared with one who forgets his true condition. James 1:23, 24.

III. Characteristics of the Doers of the Word

8. Born again. 1 Peter 1:22, 23.
9. Grow spiritually. 2 Peter 3:18.
10. Walk in the light. Ps. 119:105.
11. Fortified against sin. Ps. 119:11; 1 John 2:14.
12. Bear fruit. 2 Tim. 3:16, 17.

THE LESSON

Introduction

"By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges; and now man must cooperate with these saving agencies; he must appreciate and use the helps that God has provided—believe and obey all the divine requirements."—*Patriarchs and Prophets,* page 279.

Doers of the Word Are Obedient

1. What example of obedience to God's will has Christ set for us? Phil. 2:6-8.

NOTE.—"Jesus' obedience was rendered to the extent of laying down His life. It was humiliation indeed for God to become

man; and then, being man, to die a shameful death on the cross. . . .

"Christ's obedience was of the same nature as ours must be. It was 'in the flesh' . . . that Christ rendered this obedience. He was man, subject to the same desires to preserve His life as we are. He was tempted by Satan, but overcame the devil by the power of the Holy Spirit, even as we may do. He exercised no power in His own behalf that we may not employ."—*SDA Bible Commentary,* on Phil. 2:8.

2. How highly does God regard obedience? 1 Sam. 15:22. Compare 2 Cor. 10:5.

NOTE.—"In his expedition against Amalek, Saul thought he had done all that was essential of that which the Lord had commanded him; but the Lord was not pleased with partial obedience, nor willing to pass over what had been neglected through so plausible a motive. God has given men no liberty to depart from His requirements. The Lord had declared to Israel, 'Ye shall not do . . . every man whatsoever is right in his own eyes;' but he shall 'observe and hear all these words which I command thee.' . . . In deciding upon any course of action we are not to ask whether we can see that harm will result from it, but whether it is in keeping with the will of God. 'There is a way which seemeth right unto a man; but the end thereof are the ways of death.' "—*Patriarchs and Prophets,* page 634.

3. What does the Lord pronounce upon the doers of the word? Luke 11:28; Rev. 1:3; James 1:25.

NOTE.—God longs to bless us, but His blessing is given upon the fulfillment of conditions. In Luke 11:28 two conditions are given, first to "hear" and second to "keep" or do. The choice is ours. We alone can make the decision. The words God spoke anciently to His people have never been altered. He still says, "A blessing, if ye obey . . . : and a curse, if ye will not obey." Deut. 11:27, 28.

4. To what does Jesus liken the man who hears His words and does them? Matt. 7:24, 25.

NOTE.—"It is a dangerous thing to hear a divine command if what is heard is not translated into action, for hearing inevitably brings with it responsibility for corresponding action. . . . Obedience transforms the words of Christ into personal character."—*SDA Bible Commentary,* on Matt. 7:24.

It is well to remember that the house is the "house" of character and it is built upon a rock. Regarding this we read, "The Lord Jesus Christ is the 'rock' on which the individual Christian and the Christian church as a community of character builders are to be built. . . . According to Luke 6:48 the builder 'digged deep' in order to have a firm foundation. To build firmly requires much time and effort; it is far simpler to build a house without going to the trouble of providing a solid foundation."—*Ibid.*

Hearers, Not Doers of the Word

5. In the parable to what is a man likened who hears God's word but does not do it, and what is the result of his course? Matt. 7:26, 27.

NOTE.—"Thus Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words." —*The Desire of Ages,* page 314.

6. What do those do who are only hearers and not doers of the word? James 1:22.

NOTE.—"*Deceiving.* Gr. *paralogizomai,* 'to delude,' 'to deceive by false reasoning.' The deception is one into which a man betrays himself by false reasoning. The hearer deceives himself when he reasons that mere listening to the word, or much discussion

about truth, or membership in the church is sufficient for salvation. There must be a complete transformation of the life by the power of the Holy Spirit, which energizes believers into being 'doers of the word.' "—*SDA Bible Commentary,* on James 1:22.

7. What illustration is given to reveal the attitude of those who are hearers and not doers of the word? James 1:23, 24.

NOTE.—"As a mirror reflects the likeness of the human face, soiled or blemished as it may be, so the law of God reveals the moral countenance, marred with defects and stained with sin. To hear and to understand the Word of God is like looking into a mirror. In viewing the perfect precepts of the law as magnified in the character of Jesus Christ, we become aware of our own shortcomings and defects. The mirror of truth never flatters. Paul was unaware of his own corrupt nature until he saw himself in the mirror of the law. Without the law he thought himself morally adequate, 'alive,' but when he really understood its lofty principles he realized that he was spiritually dead. . . .

"The moment he turns from the mirror he forgets his true appearance. The test of sincerity and purpose is in the response a man makes to the challenge of the Word of God. Those who are 'hearers only,' as a result of either procrastination or 'false reasoning' . . . , choose not to surrender their lives to God. The man who hears only may be compared to the 'wayside' hearer of Matt. 13:4."—*SDA Bible Commentary,* on James 1:23.

Characteristics of the Doers of the Word

8. What is one of the instrumentalities through which the new birth is brought about? 1 Peter 1:22, 23. Compare Matt. 18:3; 2 Cor. 5:17.

NOTE.—"The Scriptures constitute God's word for man. . . . By adhering to its principles any man will experience a 'new birth' of hope, strength, and character. Apart from the 'Word of God' man can expect no moral transformation, no spiritual regeneration."—*SDA Bible Commentary,* on 1 Peter 1:23.

9. What is said concerning Christian experience? 2 Peter 3:18. Compare 1 Peter 1:5-7.

NOTE.—There is no spiritual growth without obedience to the Word of God. Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. To grow spiritually we must feed upon spiritual food. This is found in His Word.

"*Grow.* The tense implies 'keep on growing.' . . .

"Growth is characteristic of the true child of God as it is of all living things, inasmuch as he has found a new life in Christ Jesus. . . . His goal is a character that resembles the perfect character of his Lord, and a mind that is able to think His thoughts after Him. He aspires to 'grow up into Him in all things, which is the head, even Christ.' . . . In this life, and thereafter in the life to come, the Christian can look forward to endless growth in character and in understanding the will and ways of God. There will ever be new worlds of mind and spirit for him to conquer, new heights to climb, new doors of adventure and opportunity to open."—*SDA Bible Commentary,* on 2 Peter 3:18.

10. What has God given us to guide us in the path of obedience? Ps. 119:105.

NOTE.—Since God's Word is light, it is logical to believe that only those who are doers of God's will as revealed in His Word walk in the light. The more desirous we are to know God's will and to live up to the light He has for us, the brighter and the more secure will be our Christian experience.

"The Word of God illuminates the way so that man may walk safely in the spiritual darkness of this world. He who has this light to guide him need not stumble even though his path is beset with evil." —*SDA Bible Commentary,* on Ps. 119:105.

11. What fortifies us against sin? Ps. 119:11; 1 John 2:14. Compare Matt. 4:4, 7, 10.

NOTE.—"This verse contains the secret of true Christian living. A mere knowledge of the Word will not keep us from sin, but when the Word is treasured up in the heart we have the weapons with which to meet and conquer the wily foe."—*SDA Bible Commentary,* on Ps. 119:11.

12. What is revealed in the life of the one who is a doer of the word? 2 Tim. 3:16, 17. Compare John 15: 2-5, 16.

NOTE.—The words, "Throughly furnished unto all good works," indicate that those who accept the Word of God as inspired and live in harmony with it will bear fruit or reveal "good works." To bear fruit we must abide in Him and be doers of His word. We read, "A continuous abiding in a living connection with Christ is essential for growth and fruitfulness. . . . It is not possible for one branch to depend upon another for its vitality; each must maintain its own personal relationship to the vine. Each member must bear its own fruits."—*SDA Bible Commentary,* on John 15:4.

Thought for Meditation

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*My Life Today,* page 250.

Lesson 4, for July 26, 1969

"Hope Thou in God"

MEMORY VERSE: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance." Ps. 42:5.

STUDY HELPS: "Prophets and Kings," pages 681-702; "The Ministry of Healing," pages 161-169; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-8; begin reading study helps.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Importance of the Command

1. By nature we are without hope. Eph. 2:12.
2. To counteract the false hope. Job. 8:13-15; 11:20.

II. Source of the Christian's Hope

3. Christ. 1 Tim. 1:1; Jer. 17:7.
4. The Scriptures. Rom. 15:4.
5. Faith. Heb. 11:1.

III. The Hope in God

6. A lively hope. 1 Peter 1:3.
7. An anchor, sure and steadfast. Heb. 6:17-19.
8. A blessed hope. Titus 2:13.

IV. What Hope Does for Us

9. Engenders courage. Ps. 31:24.
10. Brings joy and happiness to the heart. Ps. 146:5.
11. Purifies the life. 1 John 3:2, 3.
12. Sustains in time of trouble. Joel 3:16.
13. Comforts when we face death. Prov. 14:32.

THE LESSON

Introduction

"Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing 'more abundantly' . . . to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established, but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested." —*Prophets and Kings,* page 164.

Importance of the Command

1. What is the condition of those who are without Christ? Eph. 2:12.

NOTE.—"*Without Christ.* Or, 'apart from Christ,' separated from Him. This is no condemnation of the Gentiles, but simply an assertion of the fact that, being without connection with the Messiah, they were without the source of regenerative power. 'Without Christ' is the tragic opposite of Paul's oft-repeated theme phrase, 'in Christ.' "—*SDA Bible Commentary,* on Eph. 2:12.

"The hearts of Paul and his associate workers were drawn out in behalf of those who were 'without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' Through the untiring ministrations of the apostles to the Gentiles, the 'strangers and foreigners,' who 'sometimes were far off,' learned that they had been 'made nigh by the blood of Christ,' and that through faith in His atoning sacrifice they might become 'fellow citizens with the saints, and of the household of God.' "—*The Acts of the Apostles,* page 175.

2. What is said of the false hope of the hypocrites and the wicked? Job 8:13-15; 11:20.

Source of the Christian's Hope

3. What do Paul and Jeremiah say about our hope? 1 Tim. 1:1; Jer. 17:7.

NOTE.—"*Hope.* . . . Christ is not only the object of man's hope but also its source. Men find their basis for 'hope' for temporal support as well as for future immortality in Christ."—*SDA Bible Commentary,* on 1 Tim. 1:1.

4. What does the Word of God do for us? Rom. 15:4.

NOTE.—"The Scriptures inspire hope in those who endure suffering for God's sake and for the sake of their fellowmen. The endurance that the Christian is enabled to display, and the comfort that he receives in his affliction confirm and strengthen this hope. For the connection between patience and hope see Rom. 5:3-5; 1 Thess. 1:3."—*SDA Bible Commentary,* on Rom. 15:4.

5. What is the relation between faith and hope, according to the writer of the book of Hebrews? Heb. 11:1.

NOTE.—Faith and hope are inseparable. The stronger the faith the brighter the hope. Through a living faith our fond hopes will be realized. "By faith the Chris-

tian considers himself already in possession of what has been promised him. His utter confidence in the One who has made the promises leaves no uncertainty as to their fulfillment in due time. Faith thus enables a Christian not only to lay claim to promised blessings but to receive and to enjoy them *now*. Thus, the promised inheritance becomes a present possession. The good things to come are no longer only dreams to be fulfilled in the future, but living realities in the present. To the eye of faith what is otherwise invisible becomes visible."—*SDA Bible Commentary,* on Heb. 11:1.

The Hope in God

6. By what event in the life of Jesus Christ are we "begotten again unto a lively hope"? 1 Peter 1:3. Compare Acts 26:6-8; Isa. 26:19.

NOTE.—Our hope rests upon a past fact, that of the resurrection of Christ. The one real proof that when we paint heaven we are not painting myth is the fact that Christ rose from the dead.

"In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' . . . The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in Me,' said Jesus, 'though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.' "—*The Desire of Ages,* page 530.

"The voice that cried from the cross, 'It is finished,' was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come."—*Ibid.,* p. 787.

7. With what is the hope of the Christian compared? Heb. 6:17-19.

NOTE.—One of the important and necessary parts of the equipment of a ship is its anchor. It must be able to function in an emergency. It must not fail to hold. As Christians are confronted by the storms of life, they have an anchor that will hold; it is "both sure and steadfast." This anchor is our hope in Jesus. He will keep us through all the storms and secure us in the harbor of eternal calm.

8. With what does Paul connect hope, and what does he call it? Titus 2:13.

NOTE.—"*Blessed hope.* The hope of Christ's return has been the grand incentive of the Christian faith for nearly 2,000 years, buoying the believer's spirit and steeling his courage amid all vicissitudes of life. The dark moments of discouragement, disillusionments, or sorrow in this life's experience are gloriously compensated for by the Christian's hope of the second advent."—*SDA Bible Commentary,* on Titus 2:13.

What Hope Does for Us

9. What words of inspiration come to those who hope in the Lord? Ps. 31:24.

NOTE.—"Ps. 31 is a heartfelt prayer for deliverance from trouble, enlivened by a sincere trust in God's ability to deliver. It is characterized by a galaxy of rich figures describing the distress of the persecuted and the hope that comes in time of trouble."—*SDA Bible Commentary,* introduction to Psalm 31.

"*Hope in the Lord.* Literally, 'wait for the Lord.' Hoping and waiting go hand in hand along the Christian way. Hope is a tonic to Christian experience."—*Ibid.,* on Ps. 31:24.

10. According to the psalmist, how does hope affect the life? Ps. 146:5.

NOTE.—"Hope is the balm of life and the joy of existence. It buoys our spirits up as we meet with trials and sorrows along the way."—*SDA Bible Commentary,* on Ps. 146:5.

Where there is hope there is joy and happiness. When hope goes, worry sets in. Worry takes the joy out of life. Life at best is soon cut off. How stupid to cripple it with worry when heaven and earth and God cry, "Hope." It is good to know that Christ, our hope, is master of all our problems. With Him in the life hope grows stronger and brighter day by day.

11. What change is wrought in the life of the one who hopes to see his Lord face to face? 1 John 3:2, 3.

NOTE.—"John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. . . . 'He that saith he abideth in Him ought himself also so to walk, even as He walked.' . . . He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere."—*The Acts of the Apostles,* page 559.

12. What does Joel say that the Lord will be to His people when "the heavens and the earth shall shake"? Joel 3:16.

NOTE.—"*Hope.* Heb. *machaseh,* 'a refuge,' 'a shelter.' Judgment upon the enemies of Judah means deliverance for the people of God. Thus it will be when the wicked powers of earth, under the influence of Satan, seek to destroy the faithful remnant (Rev. 13:15). God will intervene to deliver His people."—*SDA Bible Commentary,* on Joel 3:16.

13. What is said of the righteous when he faces death? Prov. 14:32. Compare 1 Thess. 4:16, 17.

NOTE.—"Precious in the sight of the Lord is the death of His saints." Ps. 116:15. "The righteous hath hope in his death." Prov. 14:32. With the psalmist, Elisha could say in confidence, "God will redeem my soul from the power of the grave: for He shall receive me." Ps. 49:15. And with rejoicing he could testify, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

Because of this wonderful hope of the Christian, "Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but we must not permit him to do this."—*Steps to Christ,* page 53.

Thought for Meditation

The Christian's hope is like a staff. When we walk with it, we shall manage to keep despairing thoughts from our lives.

Lesson 5, for August 2, 1969

"Follow After . . . Patience"

MEMORY VERSE: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:11.

STUDY HELPS: "The Acts of the Apostles," pages 529-538; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6-8.	☐
Tuesday: Questions 9, 10; begin reading study helps.	☐
Wednesday: Questions 11, 12; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Need of Patience

1. Because of the nearness of Christ's coming. James 5:7, 8.
2. Patience makes us fruitful. Luke 8:15.
3. In the lives of God's people. 1 Tim. 6:11; Heb. 10:36.
4. Patience leads to perfection. James 1:2-4.
5. To win in the Christian race. Heb. 12:1, 2.

II. Aids in the Development of Patience

6. Self-control and full surrender to God. 1 Cor. 9:25-27.
7. Spiritual growth. 2 Peter 1:5-7.
8. Trials and tribulations. Rom. 5:3-5.

III. Examples of Patience

9. Moses. Num. 12:3.
10. The prophets and Job. James 5:10, 11.

IV. Patience and the Second Coming

11. Distinguishing characteristics of the redeemed. Rev. 14:12 (first part).
12. Pilgrims at last rewarded. Isa. 25:9.

THE LESSON

Introduction

"Patience is the quality of steadfast endurance, in confident expectation of some desired end, despite difficult, discouraging, and disappointing circumstances, and often suffering. . . . In view of the fact that 'we must through much tribulation enter into the kingdom of God' . . . and particularly because entrance into the coming kingdom of glory involves a prolonged period of waiting, patience or steadfast endurance becomes a cardinal Christian virtue. . . . Patience ever reminds us that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed.' "—*SDA Bible Dictionary,* on "Patience," page 818.

The Need of Patience

1. Because of the nearness of the coming of the Lord, what does James advise us to do? James 5:7, 8.

NOTE.—"*Be patient.* In view of the ultimate vindication of the righteous at the return of Christ, James urges his fellow believers to be long-suffering under provocation and not lose their courage. The perspective of the shortness of earth's troubles compared with the unending joy of eternal life has always been a source of encouragement to the upright in heart." —*SDA Bible Commentary,* on James 5:7.

"Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. 'Be patient therefore, brethren, unto the coming of the Lord.' "—*Prophets and Kings,* page 732.

2. What does the seed of God's Word do when it falls into an honest, patient heart? Luke 8:15.

3. To whom is the command "Follow after . . . patience" especially directed? 1 Tim. 6:11; Heb. 10:36.

NOTE.—The admonition to "follow after . . . patience" was not given to a sinner, but to Timothy, a "man of God." If it was good for him then, it must be good for us today, for we are living in an impatient age. These are days that try the souls of men. While world conditions seem to be beyond control, they should not discourage us, but rather inspire us to follow after patience. To us God says, "Ye have need of patience. . . . For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:36, 37.

4. What does James say the ultimate result of patience will be in our lives? James 1:2-4.

NOTE.—The expression "perfect work" means "completed work." Patient endurance is to be continued until it has completed its task. Regarding the words "perfect and entire" we read: "Not a single desirable character trait is to be lacking; each is to be developed to perfection. These two words together suggest the fullest possible attainment of the Christ-like life. Patient endurance will help us to fulfill this task of reproducing the character of Christ, which is the 'work' God has given us to do."—*SDA Bible Commentary,* on James 1:4.

5. What admonition are we to heed if we hope to win in the Christian race? Heb. 12:1, 2.

NOTE.—"*Patience.* Gr. *hupomonē,* 'patience,' 'endurance,' 'fortitude,' 'steadfastness,' 'perseverance.' Because the Christian race is a lifelong experience, it calls for patience and perseverance—perseverance in the face of successive difficulties and disappointments and patience to await the reward at the end of the course. Admonitions to patient endurance occur again and again in the book of Hebrews."—*SDA Bible Commentary,* on Heb. 12:1.

"In the epistle to the Hebrews is pointed out the single-hearted purpose that should characterize the Christian's race for eternal life: 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.' Hebrews 12:1, 2. Envy, malice, evil thinking, evil-speaking, covetousness—these are weights that the Christian must lay aside if he would run successfully the race for immortality. Every habit or practice that leads into sin and brings dishonor upon Christ must be put away, whatever the sacrifice. The blessing of heaven cannot attend any man in violating the eternal principles of right. One sin cherished is sufficient to work degradation of character and to mislead others."—*The Acts of the Apostles,* page 312.

Aids in the Development of Patience

6. What did Paul do in order to win in the Christian race? 1 Cor. 9: 25-27.

NOTE.—"Every athlete practices self-restraint all round." 1 Cor. 9:25, Moffatt. The King James Version is, "And every man that striveth for the mastery is temperate in all things." Both words "self-restraint" and "temperate" require much patience. To win in the Christian race Paul taught self-control and complete surrender when he said, "I keep under my body, and bring it into subjection."

"In referring to these races as a figure of the Christian warfare, Paul emphasized the preparation necessary to the success of the contestants in the race—the preliminary discipline, the abstemious diet, the necessity for temperance. 'Every man that striveth for the mastery,' he declared, 'is temperate in all things.' The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's Word and guided by His Spirit, must hold the reins of control."—*The Acts of the Apostles,* page 311.

7. In what setting does Peter place the virtue of patience? 2 Peter 1:5-7.

NOTE.—"These words are full of instruction, and strike the keynote of victory.

The apostle presents before the believers the ladder of Christian progress, every step of which represents advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption."—*The Acts of the Apostles,* page 530.

8. Why are we admonished to glory in tribulation? Rom. 5:3-5. Compare 1 Peter 4:12, 13.

NOTE.—The early Christians were called upon to endure various forms of persecution. They suffered intensely. They were not promised any exemption from sorrow. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:22.

"In the natural man, who has not been born again of the Holy Spirit, tribulation, delay, and opposition often produce only impatience, or even a surrender of the good cause he may have espoused. . . . But in those who are spiritual, and thus under the influence of the Spirit of love, affliction and trial produce more perfect patience and manly endurance."—*SDA Bible Commentary,* on Rom. 5:3.

Examples of Patience

9. What was one of the outstanding characteristics in the life of Moses? Num. 12:3.

NOTE.—"It was the experience gained during the years of toil and waiting in Midian—the spirit of humility and long-suffering there developed—that prepared Moses to meet with patience the unbelief and murmuring of the people and the pride and envy of those who should have been his unswerving helpers. Moses 'was very meek, above all the men which were upon the face of the earth,' and this is why he was granted divine wisdom and guidance above all others."—*Patriarchs and Prophets,* page 384.

10. Whom does James cite as examples of patience? James 5:10, 11.

NOTE.—"*Patience.* . . . As the example of the suffering of the prophets should prevent our discouragement, the example of their patience should likewise encourage us to be patient."—*SDA Bible Commentary,* on James 5:10.

Patience and the Second Coming

11. At the coming of Christ what will be one of the outstanding characteristics in the lives of His remnant people? Rev. 14:12 (first part).

12. What will those who have waited patiently for the coming of Jesus say when He appears? Isa. 25:9.

NOTE.—"To his faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

"With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, 'Lo, this is our God; we have waited for Him, and He will save us.' "—*Christ's Object Lessons,* page 421.

Thought for Meditation

Waiting patiently helps us to know the will of God more perfectly. There are times when God says to us: "Be silent, be patient, and believe that your tears are not unnoticed."

Lesson 6, for August 9, 1969

"Love Your Enemies"

MEMORY VERSE: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

STUDY HELPS: "Christ's Object Lessons," pages 185-197; "Thoughts From the Mount of Blessing," 1956 ed., pp. 73-75 (1943 ed., pp. 113-115); "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

Introduction

I. The Command to Love Our Enemies

1. Contrary to human nature. Rom. 8:7.
2. Not a new commandment. Lev. 19:18; Deut. 10:17-19.
3. For God's people today. John 13:34; Luke 6:27-29.
4. Lack of love in time of the end prophesied. 2 Tim. 3:1, 2 (first part); Matt. 24:12.

II. Those Who Hate Are Earmarked

5. They walk in darkness. 1 John 2:9, 11.
6. They are not truthful. 1 John 4:20.
7. They are murderers. 1 John 3:15.

III. The Love That Loves the Enemy

8. Heaven-born. John 3:16; 1 John 4:9.
9. A fruit of the Spirit. Rom. 5:5; Gal. 5:22.
10. The outgrowth of forgiveness. Luke 7:47.

IV. Examples of Those Who Loved Their Enemies

11. Christ. Luke 23:34.
12. Stephen. Acts 7:55-60.
13. Paul. 2 Cor. 2:4-8.

THE LESSON

Introduction

"While we were yet unloving and unlovely in character, 'hateful, and hating one another,' our heavenly Father had mercy on us. 'After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us.' . . . His love, received, will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful."—*Thoughts From the Mount of Blessing,* page 75.

The Command to Love Our Enemies

1. What does Paul say about the unconverted, carnal mind? Rom. 8:7.

NOTE.—The command, "Love your enemies," is not easy to carry out. Humanly speaking it is impossible because the natural feeling of the heart is, "an eye for an eye, and a tooth for a tooth." Matt. 5:38. But the Christlike way is, "Love your

enemies." He treated us this way, and He bids us to follow in His footsteps.

"The Spirit of love, meekness, and forbearance pervading our life will have power to soften and subdue hard hearts and win to Christ bitter opposers of the faith."—*Testimonies,* Vol. 5, p. 174.

2. What did God bid ancient Israel to do? Lev. 19:18; Deut. 10:17-19.

NOTE.—"*Thou shalt not avenge.* It is human weakness to desire to 'get even' with one who has done us harm, but the Bible countenances no such procedure. Says Paul, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath' (Rom. 12:19). To bear a grudge is quite useless. It does no one good, and does the bearer much harm. It sours the disposition, and gives a warped view of life.

"*Love thy neighbor.* In this injunction are summed up the last six of the commandments. . . . Said Christ, 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies.'" —*SDA Bible Commentary,* on Lev. 19:18.

3. What great example of love did Christ leave us, and what does He bid us to do? John 13:34; Luke 6: 27-29.

NOTE.—Many believe that the new commandment is, "Love thy neighbor as thyself." This is an old commandment. Lev. 19:18. The new commandment is one of special, of unusual love. It is expressed in the words, "As I have loved you." This love could not be understood before the cross.

The new commandment has not replaced the Ten Commandment law. The law is as eternal as God because it is a revelation of His character. The new commandment supports the perpetuity of God's law. Jesus said, "If ye keep My commandments, ye shall abide in My love [as I have loved you]; even as I have kept My Father's commandments, and abide in His love." John 15:10. The best proof for the perpetuity of the law of God is found in the statement, "As I have loved you," or the death of Christ. If the law could have been changed or done away with, then the death of Christ would not have been necessary.

4. What is one of the signs of the last days? 2 Tim. 3:1, 2 (first part); Matt. 24:12.

NOTE.—"'A new commandment I give unto you,' Christ said, 'That ye love one another; as I have loved you, that ye also love one another.' John 13:34. What a wonderful statement; but, oh, how poorly practiced! In the church of God today brotherly love is sadly lacking. Many who profess to love the Saviour do not love one another. Unbelievers are watching to see if the faith of professed Christians is exerting a sanctifying influence upon their lives; and they are quick to discern the defects in character, the inconsistencies in action. Let Christians not make it possible for the enemy to point to them and say, Behold how these people, standing under the banner of Christ, hate one another. Christians are all members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. Very close and tender should be the tie that binds them together."—*The Acts of the Apostles,* page 550.

Those Who Hate Are Earmarked

5. What is an evidence that we walk in darkness? 1 John 2:9, 11.

NOTE.—"Nothing is said about the degree of hatred. It can exist as a state of passive "nonloving," as an active dislike, or as a malignant hate that seeks to harm its object. The slightest trace of hatred is sufficient to show that the God of love does not have full sway in the heart."—*SDA Bible Commentary,* on 1 John 2:9.

"*Darkness.* . . . He who claims spiritual enlightenment yet harbors hatred for a fellow believer clearly demonstrates that he is dwelling in spiritual darkness even 'until now,' that is, at the very moment he makes the false claim."—*Ibid.*

6. In the sight of the Lord, who is looked upon as a liar? 1 John 4:20.

NOTE.—"*I love God.* It is easy to make such a verbal claim, but the apostle shows that it is no less easy to test the truth of the claim. Verbal profession is natural and necessary . . . , but it is not sufficient. It needs to be corroborated by the professor's attitude toward his fellowmen. An examination of the quality of a man's love for his brethren will reveal much concerning the genuineness of his love for God.

"*Hateth his brother.* John clearly shows what he means by 'hate' when he equates it with 'loveth not' in the second half of the verse. Elsewhere in the Bible, hatred often implies no more than preferring oneself above another, or loving another less than one should. . . .

"*A liar.* John gives a plain test by which we can know whether we love God. If we fail in the test, but still claim to have passed it, we are indeed deliberate liars." —*SDA Bible Commentary,* on 1 John 4:20.

7. What does John say about the one who hates his brother, and what are his chances of inheriting eternal life? 1 John 3:15.

NOTE.—"*Hateth.* Comparison with v. 14 shows that 'hateth' is synonymous with 'loveth not.' Absence of love marks the presence of hate. In God's eyes there is evidently no neutral ground.

"*Murderer.* Gr. *anthrōpoktonos,* literally, 'man-killer.' The word occurs in the NT only here and in John 8:44. John strikingly points out the end result of hatred. There are other ways of killing a man than by physical violence that takes his life. Slander can so dishearten him as to prevent him from fully developing his innate abilities, and thus is destroyed part of the life he might have led. The very consciousness of being disliked by church members of good reputation is enough to quench the ardor of some and may even cause them to lose their faith in Christ, and thus destroy their spiritual lives."—*SDA Bible Commentary,* on 1 John 3:15.

The Love that Loves the Enemy

8. What act reveals that true love is heaven-born? John 3:16; 1 John 4:9.

NOTE.—" 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren,' Peter continued, 'see that ye love one another with a pure heart fervently.' The Word of God—the truth—is the channel through which the Lord manifests His Spirit and power. Obedience to the Word produces fruit of the required quality—'unfeigned love of the brethren.' This love is heaven-born and leads to high motives and unselfish actions."—*The Acts of the Apostles,* pages 519, 520.

9. Through what agency is the love of God supplied? Rom. 5:5; Gal. 5:22.

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

"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit." —*Christ's Object Lessons,* page 385.

10. What is the result of genuine forgiveness? Luke 7:47.

NOTE.—Concerning the parable of the lost and found we read, "Though you will not join in the greeting to the lost, the joy will go on, the restored one will have his place by the Father's side and in the Father's work. He that is forgiven much, the same loves much. But you will be in the darkness without. For 'he that loveth not knoweth not God: for God is love.' " —*Christ's Object Lessons,* page 211.

"We are not forgiven *because* we forgive, but *as* we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, 'With

what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.' "—*Ibid.*, p. 251.

Examples of Those Who Loved Their Enemies

11. On what special occasion did Christ reveal His love of His enemies? Luke 23:34. Compare Rom. 5:6-10.

NOTE.—"*Yet sinners*. There was nothing in man to deserve God's love. The hypothetical 'good man' of v. 7 was benevolent and loveable and inspired affection. But the love that God exercised toward us was not a response to any love we had for Him, for we were His enemies. 'Herein is love, not that we loved God, but that He loved us.' "—*SDA Bible Commentary*, on Rom. 5:8.

12. What was Stephen's attitude toward those who were his enemies? Acts 7:55-60.

13. What attitude did Paul show toward those who deserved punishment? 2 Cor. 2:4-8.

NOTE.—"Successful dealing with sinners is not achieved by bitter denunciation, by ridicule or sarcasm, by making public their sins. What these harsh weapons cannot accomplish may be done by affectionate concern, with 'many tears.' The unfortunate spectacle of a church member falling into sin awakens anguish and distress in the mind of every true follower of Christ. Godly concern and Christlike love unite the church and prevent differences of opinion concerning those disciplined."—*SDA Bible Commentary*, on 2 Cor. 2:4.

Thought for Meditation

We are true children of God not because we know most, but because we love most.

Lesson 7, for August 16, 1969

"Judge Not"

MEMORY VERSE: "Judge not, that ye be not judged." Matt. 7:1.

STUDY HELPS: "Christ's Object Lessons," pages 164-180; "Thoughts From the Mount of Blessing," 1956 ed., pp. 123-129 (1943 ed., pp. 177-185); "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9, 10; begin reading from study helps.	☐
Wednesday: Questions 11, 12; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Judging Others

1. Condemned by Christ. Matt. 7:1, 2.
2. Condemns and reveals one's self. Rom. 2:1.
3. Places us on the side of Satan. Rev. 12:10.
4. Makes talebearers and spiritual cannibals out of us. Lev. 19:15, 16; Gal. 5:15.

II. The Work of Judging

5. Belongs to God. Heb. 12:23.
6. God judges righteously. Acts 17: 30, 31; 2 Tim. 4:8.
7. God judges our words. Matt. 12:36, 37.
8. According to the law of God. James 2:10-12; Eccl. 12:13, 14.

III. Cures for Judging Others

9. Christ within the heart. Gal. 6:1.
10. True love. John 15:12, 17.
11. Keeping in mind that we are judgment-bound. Rom. 14:10, 12, 13.
12. Seeing the beam in our own eyes. Matt. 7:3-5.

THE LESSON

Introduction

"If we have a sense of the long-suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised His associates would have been, if, after becoming acquainted with Him, they had heard Him speak one word of accusation, of faultfinding, or of impatience. Let us never forget that those who love Him are to represent Him in character.

" 'Be kindly affectioned one to another with brotherly love; in honor preferring one another.' 'Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.' "—*The Ministry of Healing,* page 489.

Judging Others

1. What warning does Christ give to those who judge? Matt. 7:1, 2.

NOTE.—"*Judge not.* Jesus here refers particularly to judging another's motives, not to judging the right or wrong of his acts. God alone is competent to judge men's motives, because of the fact that He alone is able to read men's innermost thoughts. . . . Looking thus on men's hearts, God loves the sinner the while He hates the sin. Able to discern only the 'outward appearance' . . . and not the heart, men inevitably make mistakes. Jesus does not here refer to that fine sense of discrimination by which the Christian is to distinguish between right and wrong . . . , but rather to the habit of censorious, sharp, and usually unjust criticism."—*SDA Bible Commentary,* on Matt. 7:1.

2. What are we generally guilty of when we judge others? Rom. 2:1.

NOTE.—"Those who condemn or criticize others, proclaim themselves guilty, for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves."—*Thoughts From the Mount of Blessing,* page 124.

3. With whom do we associate ourselves when we sit in judgment over others? Rev. 12:10. Compare Zech. 3:1-3.

NOTE.—"Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the Word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children."—*Christ's Object Lessons,* pages 45, 46.

4. Why are we admonished not to be talebearers or to devour one another? Lev. 19:15, 16; Gal. 5:15.

NOTE.—"*Bite and devour one another.* A vivid metaphor that paints a picture of cannibalism. The Galatians were con-

ducting themselves like wild, ravenous beasts. By word and deed they were preying upon one another. Activities such as gossip, slander, and sharp dealing are no doubt included.

"*Consumed one of another.* Church history records the sad fate of one religious group after another in which Paul's fateful warning was fulfilled. The unity of the faith, and the unity of believers within the unity of the faith, was the subject of our Lord's prayer recorded in John 17. With such a condition prevailing as that here described by Paul, no Christian group can enjoy a healthy religious experience."—*SDA Bible Commentary,* on Gal. 5:15.

The Work of Judging

5. Who is to be the judge of man's work? Heb. 12:23.

NOTE.—"It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and He will give to each his just reward."—*The Acts of the Apostles,* page 276.

"God was the lawgiver at Mt. Sinai; on Mt. Zion He appears as 'the Judge of all' men, to judge them by the law He proclaimed from Sinai. It will be no less awe inspiring to stand before God when He judges all men according to the standard of the law."—*SDA Bible Commentary,* on Heb. 12:23.

6. Whom has God appointed to do the judging? Acts 17:30, 31; 2 Tim. 4:8.

NOTE.—"Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: 'He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.' . . . Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world."—*The Great Controversy,* page 548.

7. What does Jesus say concerning the judging of our words? Matt. 12:36, 37. Compare Prov. 18:21.

8. What will be the measuring rod when our lives are judged by God? James 2:10-12; Eccl. 12:13, 14.

Cures for Judging Others

9. In dealing with the faults of others, what should be our attitude? Gal. 6:1.

NOTE.—"If Christ is in you 'the hope of glory,' you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help, to bless, and to save. In dealing with those who are in error, you will heed the injunction, Consider 'thyself, lest thou also be tempted.' . . . You will call to mind the many times you have erred and how hard it has been to find the right way when you had once left it. You will not push your brother into greater darkness, but with a heart full of pity you will tell him of his danger."—*Thoughts From the Mount of Blessing,* page 128.

10. What does Jesus say that our relationship should be to each other? John 15:12, 17. Compare 1 Peter 4:8.

NOTE.—One of the best cures for judging others is expressed in the word "love." Love and kindness are inseparable twins. When these are in the heart, the spirit of judging vanishes.

True love never judges unjustly, it does not see the faults and failures in others. Our love for each other is to be different from the love displayed by the Pharisees. Christ's requirements are always plus requirements. If our lives are destitute of Christ's divine love, then we do not know Him as we should. Let us remember that

the spirit of judging, of condemning, is not the spirit that prays, "Abba, Father." Only the spirit of love can do that.

11. What should we always remember when we are prone to judge others? Rom. 14:10, 12, 13.

NOTE.—That judging which the Bible prohibits is that which is done in a harsh and condemnatory spirit. The Lord does not forbid the exercise of sound judgment in dealing with others. It is said of one man's experience that "there has been a failure to read character. He believed others to be as honest as himself, and in some cases he has been deceived."—*Testimonies,* Vol. 2, p. 630. Your safety and that of others calls for the exercise of good judgment.

We often have to make decisions that concern other persons, and to do that we must evaluate and judge whether this or that is the right thing to do in each case. We have been warned to "try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. Proposals for marriage, requests for baptism, nominations for church offices, calls for church discipline, employment of persons for gospel work and secular work, election and appointment of persons for service in the civil government, the trial of the accused in courts of justice, and many other things call for the exercise of good judgment concerning the mental, physical, and moral aptitudes, qualifications, and intentions of individuals. In every case the judging should be just and in the spirit of the golden rule (Matt. 7:12), but not in a harsh and condemnatory spirit that would drive anybody nearer damnation.

"We shall all stand. In the Greek the word for 'all' is in the position of emphasis. All of us, both weak and strong, are to stand before the divine tribunal. Since all believers are alike subjects and servants of God, and must all stand before the same judgment seat, they have no right to sit in judgment on one another. Such judging usurps a prerogative of God."—*SDA Bible Commentary,* on Rom. 14:10.

12. Before attempting to judge others, what should we do first? Matt. 7:3-5.

NOTE.—*"Why beholdest thou? . . .* Our proverb, 'Those who live in glass houses should not throw stones,' has a similar import. There is also an Arabic proverb that runs, 'How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?'—*SDA Bible Commentary,* on Matt. 7:3.

"But the difficulty lies with the individual members of the church, and it is here that the cure must be wrought. Jesus bids the accuser first cast the beam out of his own eye, renounce his censorious spirit, confess and forsake his own sin, before trying to correct others."—*Thoughts From the Mount of Blessing,* page 127.

Thought for Meditation

Those who judge others labor in vain, they err often and sin easily; but when they judge and examine themselves, their labor will not be in vain.

Lesson 8, for August 23, 1969

"Watch Unto Prayer"

MEMORY VERSE: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Mark 13:35.

STUDY HELPS: "The Great Controversy," chapter 32; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9, 10; begin reading study helps.	☐
Wednesday: Questions 11, 12; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Command to Watch

1. Addressed to whole church. Mark 13:37.
2. To be observed with diligence. Eph. 6:18.
3. To be accompanied by prayer. Col. 4:2.
4. To be combined with service. Rev. 3:2.

II. Reasons for Watching and Praying

5. Nearness of Christ's coming. 1 Peter 4:7.
6. Satan is on our trail. 1 Peter 5:8.
7. A bulwark against temptation. Matt. 26:41.
8. Because of apostasies and deceptions. Acts 20:29-31.
9. To escape the evils to come. Luke 21:36.
10. To protect ourselves and the doctrines. 1 Tim. 4:16.

III. Two Classes When Christ Comes

11. The careless, indifferent, and unprepared. Luke 12:45, 46.
12. Those who have watched unto prayer and are ready. Luke 12:35-37; 1 John 3:3.

THE LESSON

Introduction

In the thirteenth chapter of Mark where the words, "Watch ye therefore," are recorded, Jesus, talking to His disciples, foretells the destruction of the temple. He warns them against the danger of being deceived and tells them how they will be hated for the sake of the gospel that is to go to all the world. Verses 24 and 25 describe the signs that indicate the nearness of His return. At the close of the chapter He tells us that no one knows the day or the hour of His return, not even He or the angels, but only the Father. Because of this He gives the warning, "Watch ye therefore." And why should we watch? "Lest coming suddenly He find you sleeping."

The Command to Watch

1. How inclusive did Christ make the command to watch? Mark 13:37.

NOTE.—"Jesus has left us this warning: 'Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping.' The church of God is required to fulfill her night watch, however perilous, whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by His own example to the Source of their strength in times of need, distress, and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world and show that they are pilgrims and strangers upon the earth."—*Testimonies,* Vol. 2, p. 205.

2. How diligent are we to be in our watchfulness and prayer? Eph. 6:18.

NOTE.—"Perseverance in prayer is not for the purpose, by sheer persistence, of making God change His mind, in some such fashion as a begging child finally extracts what he wants from an unwilling parent. Perseverance in prayer, however, clearly indicates on the part of the suppliant a state of mind that gives God an opportunity to

do things He could not safely do for him otherwise."—*SDA Bible Commentary,* on Eph. 6:18.

3. What is the apostle Paul's admonition to the church regarding prayer? Col. 4:2. Compare 1 Thess. 5:2-6.

4. In addition to being watchful, what does God tell us to do? Rev. 3:2. Compare Isa. 35:3, 4.

NOTE.—The importance of doing missionary work is expressed clearly to all. God calls every church member to enter His service. "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies,* Vol. 7, p. 30. "Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Ibid.,* Vol. 6, p. 438.

Reasons for Watching and Praying

5. Why are we admonished to watch and pray? 1 Peter 4:7. Compare Mark 13: 33-36.

NOTE.—"*End of all things.* That is, the end of the world. . . .

"*Is at hand.* Literally, 'has come near.' The imminent prospect of facing the great Judge of the universe . . . is, indeed, a sobering thought. Peter's counsel to believers, particularly that of the verses that follow, is given in a spirit of urgency, because 'the end of all things is at hand.' "—*SDA Bible Commentary,* on 1 Peter 4:7.

6. With what adversary are we confronted? 1 Peter 5:8. Compare Rev. 12:12.

NOTE.—"The more we learn in reference to the early days of the Christian church, and see with what subtlety Satan worked to weaken and destroy, the better we shall be prepared to resist his devices and meet coming perils. We are in the time when tribulations such as the world has never yet seen will prevail. 'Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One."—*Testimonies,* Vol. 5, p. 297.

"Through deceptive means and unseen channels, Satan is working to strengthen his authority and to place obstacles in the way of God's people, that souls may not be freed from his power and gathered under the banner of Christ. By his deceptions he is seeking to allure souls from Christ, and those who are not established upon the truth will surely be taken in his snare. And those whom he cannot lead into sin he will persecute, as the Jews did Christ." —*Ibid.,* p. 295.

7. By what means are we able to escape temptations? Matt. 26:41.

NOTE.—"Christ was a perfect overcomer; and we must be perfect and entire, wanting nothing, without spot or blemish. The redemption which Christ achieved for man was at infinite cost to Himself. The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer; and we shall then not only reap the reward, which is the gift of eternal life, but shall increase our happiness on earth by a consciousness of duty performed, and by the greater respect and love of those about us."—*Testimonies,* Vol. 4, p. 39.

8. What warning does Paul give regarding apostasies and deceptions? Acts 20:29-31.

NOTE.—"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to over-

throw them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumors and in their turn will repeat them, and thus a link will be formed connecting them with the archdeceiver. This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction.

"We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men from the truth."—*Testimonies,* Vol. 5, pp. 295, 296.

9. How is it possible to escape the evils that are coming upon the world? Luke 21:36.

10. What personal counsel concerning doctrine is given by the apostle Paul? 1 Tim. 4:16.

NOTE.—One of the easiest things for us to do is to watch others and to forget to watch self. This is not God's plan for us. Through Paul He says, "Take heed unto thyself." This admonition we also find in Acts 20:28: "Take heed therefore unto yourselves." This we need to do constantly, because Satan's arrows are ever pointed at us. He knows that when our eyes are on others we become easy targets for him.

"*Doctrine.* . . . The successful church leader will not only live an exemplary life but will also possess a keen understanding of the Scriptures. The Holy Spirit cannot bless the labors of those who work for souls while willfully neglecting the thorough study of the Word."—*SDA Bible Commentary,* on 1 Tim. 4:16.

Two Classes When Christ Comes

11. Describe the adverse effects on character resulting from a careless and indifferent attitude toward Christ's coming. Luke 12:45, 46.

NOTE.—"That evil servant who said in his heart, 'My Lord delayeth His coming,' professed to be waiting for Christ. He was a 'servant,' outwardly devoted to the service of God while at heart he had yielded to Satan. He does not, like the scoffer, openly deny the truth, but reveals in his life the sentiment of the heart—that the Lord's coming is delayed. Presumption renders him careless of eternal interests. He accepts the world's maxims and conforms to its customs and practices. Selfishness, worldly pride, and ambitions predominate. Fearing that his brethren may stand higher than himself, he begins to disparage their efforts and impugn their motives. Thus he smites his fellow servants. As he alienates himself from the people of God, he unites more and more with the ungodly. He is found eating and drinking 'with the drunken'—joining with worldlings and partaking of their spirit. Thus he is lulled into a carnal security and overcome by forgetfulness, indifference, and sloth."—*Testimonies,* Vol. 5, pp. 101, 102.

12. Explain why, on the other hand, an opposite ennobling transformation takes place in those who joyfully await their Lord's return. Luke 12:35-37; 1 John 3:3.

NOTE.—"Because we know not the exact time of His coming, we are commanded to watch. . . . Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household 'their portion of meat in due season.' Luke 12:42. They are declaring the truth that is now specially applicable."—*The Desire of Ages,* page 634.

Thought for Meditation

Those who do not watch unto prayer are like a city without walls; they are exposed to the inroads of the enemy of our souls.

Lesson 9, for August 30, 1969

"Overcome Evil With Good"

MEMORY VERSE: "Be not overcome of evil, but overcome evil with good." Rom. 12:21.

STUDY HELPS: "The Desire of Ages," pages 114-131; "The Ministry of Healing," pages 484-496; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5, 6; begin reading study helps.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-12; read further from helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Contrast Between Evil and Good

1. The Lord beholds both. Prov. 15:3.
2. Constant conflict between them. Rom. 7:15-19.
3. By nature all are evil, none good. Ps. 14:2, 3; Rom. 3:12; Jer. 17:9.
4. The evil hate light; the good love it. John 3:19-21.
5. Deceived call evil good and good evil. Isa. 5:20, 24.
6. God says, "Depart from evil and do good." Ps. 34:14; 37:27.

II. Evil Can Be Overcome

7. Through Christ. 1 Cor. 15:57; Rom. 8:37.
8. Through faith. 1 John 5:4, 5.
9. By doing good. Rom. 12:21.

III. Promises to Those Who Overcome

10. To eat of the tree of life. Rev. 2:7.
11. A white raiment. Rev. 3:5.
12. To inherit all things. Rev. 21:7.

THE LESSON

Introduction

One of the most heartening parts of the gospel is the assurance of personal victory. Human nature says, "It can't be done." But Paul, through inspiration says, "Overcome evil with good." Rom. 12:21. Christ is not indifferent to our struggle in overcoming all that is evil. He knows that the human heart is inadequate to cope with the many evils in the world, evils that reach into the inner recesses of the heart, that concern the daily realities of life. The first step in dealing with evil is to realize that we must face it and believe that it can be overcome through the power of Christ. Evil becomes sinful only as we cherish it. We read: "There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence."—*That I May Know Him,* page 140.

Contrast Between Evil and Good

1. What does the wise man say concerning the eyes of the Lord? Prov. 15:3. Compare 2 Chron. 16:9.

NOTE.—"*Beholding*. Better, 'keeping watch.' Sometimes children are given the

impression that God watches them in order to find cause for blame; but our heavenly Father watches with the pitiful, loving eye of One who knows the frailty of our nature."—*SDA Bible Commentary,* on Prov. 15:3.

2. What frustrating experience did Paul have regarding the conflict between evil and good? Rom. 7:15-19.

NOTE.—"*No good thing.* It is impossible for man of himself to resist the power of evil. A higher power must take possession of the soul before the evil passions can be subdued. Paul experienced the painful frustration that comes to all who seek to attain to righteousness in their own strength." —*SDA Bible Commentary,* on Rom. 7:18.

3. What is the natural condition of our human nature? Ps. 14:2, 3; Rom. 3:12; Jer. 17:9.

4. What contrasting attitudes are manifested by those who do evil and those who love truth? John 3:19-21.

NOTE.—"Cain hated and killed his brother, not for any wrong that Abel had done, but 'because his own works were evil, and his brother's righteous.' . . . So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. 'Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' . . . The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace." —*Patriarchs and Prophets,* page 74.

5. What does Isaiah say will be the reward of those who are deceived about good and evil? Isa. 5:20, 24.

NOTE.—"He who persistently resists the warnings that God in His mercy sends, will ultimately become so perverse in his thoughts that he is unable longer to distinguish between good and evil. He honestly thinks right is wrong and wrong is right. When perversity reaches such a pass, doom cannot be long delayed."—*SDA Bible Commentary,* on Isa. 5:20.

"God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things. . . . Let no one deceive himself with the belief that a part of God's commandments are nonessential, or that He will accept a substitute for that which He has required."—*Patriarchs and Prophets,* page 360.

6. What does God command His children to do? Ps. 34:14; 37:27.

NOTE.—"Christian living is both negative and positive; we must go away from evil, and we must do good. Merely refraining from evil is not enough. We must be active in doing good."—*SDA Bible Commentary,* on Ps. 34:14.

"The opinion which prevails in some classes of society, that religion is not conducive to health or to happiness in this life, is one of the most mischievous of errors. The Scripture says: 'The fear of the Lord tendeth to life: and he that hath it shall abide satisfied.' . . . 'What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.' "—*Patriarchs and Prophets,* page 600.

Evil Can Be Overcome

7. Through whom is our victory assured? 1 Cor. 15:57; Rom. 8:37. Compare Phil. 4:13.

NOTE.—"Christ's victory was as complete as had been the failure of Adam.

"So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, 'Submit yourselves therefore to God. Resist

the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.' . . . We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but 'the name of the Lord is a strong tower: the righteous runneth into it, and is safe.' . . . Satan trembles and flees before the weakest soul who finds refuge in that mighty name."—*The Desire of Ages,* pages 130, 131.

8. What weapon are we to use in gaining the victory over evil? 1 John 5:4, 5.

NOTE.—"*Faith.* Gr. *pistis.* . . . This is the only occurrence of this word in John's Gospel or epistles. How can 'our faith' enable us to overcome the world? John provides the answer in v. 5, where he implies that the faith to which he is referring is that which accepts Jesus as the Son of God. Such a faith appropriates the Saviour's victory over the world and duplicates it in the life of the believer. It does not stop at mental assent but leads to positive action. Like the paralytic who was commanded to rise, we attempt what seems impossible. . . . As our will chooses to rise from the thralldom of sin, the life-giving power of God comes into every moral fiber and enables us to accomplish what we by faith have willed. Were we to lie back and wait for the Lord to lift us up from sin, nothing would happen. Our faith must lay hold of His promises, and must desire, choose, and will to act upon them before that strength can aid us." —*SDA Bible Commentary,* on 1 John 5:4.

9. How does Paul say that evil can be overcome? Rom. 12:21.

NOTE.—The twelfth chapter of Romans presents many wonderful and helpful suggestions for overcoming evil with good. From verses 9 to 21 Paul gives not less than twenty things the Christian is to practice and do in his daily living. When we heed them we shall have no trouble in overcoming evil with good.

"*Be not overcome of evil.* The infliction of vengeance is a sign, not of strength, but of weakness. The one who allows his temper to be stirred up and his Christian principles of love and self-control to be abandoned suffers defeat. But the person who represses the desire for revenge and turns a wrong done to him into an opportunity for showing kindness gains a victory over himself and over the powers of evil. This is not only nobler in itself but will be much more effective. It may disarm an enemy . . . and win another soul. Thus God has not meted out to sinners the vengeance they have long deserved, but rather has overwhelmed them with love and mercy. And it is the goodness, forbearance, and long-suffering of God that leads men to repentance. . . . The Christian who is being tranformed into the image of God . . . will show by his treatment of his enemies that day by day his character is becoming more and more like the character of God, who is love."—*SDA Bible Commentary,* on Rom. 12:21.

Promises to Those Who Overcome

10. What promise did the Lord make to the overcomer in the Ephesus church? Rev. 2:7.

11. According to the message given the Sardis church, what are the promises to the overcomer? Rev. 3:5.

NOTE.—Notice the three promises in this one text, promises not only for those in the Sardis church, but to all the children of God who will overcome. "Shall be clothed in white raiment"; "I will not blot out his name out of the book of life"; "I will confess his name before My Father, and before His angels."

12. How all-inclusive is the promise to the overcomer? Rev. 21:7.

NOTE.—When the conflict is ended, the saints will have overcome. Their reward is sure. They shall "inherit all things." What a glorious inheritance! Tongue cannot describe its beauty, its grandeur. The overcomers over all that is evil and sinful

are those who have a Christlike character. They are pure in heart, for the pure in heart "shall see God." They are the ones who were willing to follow their Lord wherever He led them. Now, they shall "follow the Lamb whithersoever He goeth." Rev. 14:4.

Thought for Meditation

God would never bid us to be victorious or to overcome if this were impossible. He does not ask the impossible. It was Whittier who said, "The smile of God is victory."

Lesson 10, for September 6, 1969

"Be Careful for Nothing"

MEMORY VERSE: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

STUDY HELPS: "Thoughts From the Mount of Blessing," 1956 ed., pp. 109-113 (1943 ed., pp. 161-165); "The Desire of Ages," pages 364-371; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn memory verse.	☐
Sunday: Questions 1, 2; begin reading study helps.	☐
Monday: Questions 3-7.	☐
Tuesday: Questions 8, 9; read further from helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Importance of the Command

1. God displeased when we worry. Matt. 6:25-34.
2. Especially for our time. Luke 21:34.

II. Reasons for Heeding the Command

3. God remembers us. Isa. 49:14-16.
4. God cares for us. 1 Peter 5:7.
5. God promises to supply all our needs. Phil. 4:19.
6. Effects of our mental attitudes. Prov. 17:22.
7. Because God remembers the sparrow. Luke 12:6, 7.

III. Aids in Obeying the Command

8. Prayer and faith. Phil. 4:6.
9. Full surrender and trust in God. Ps. 37:3-5.

IV. Examples of God's Care for His Children

10. Revealed in Joseph's experience. Gen. 45:5-7.
11. The miracle of the oil. 2 Kings 4:1-7.
12. Paul's bonds contributed to the "furtherance of the gospel." Phil. 1:12, 19.
13. Christ's contact with the Syrophoenician woman. Matt. 15:21-28.

Introduction

It is interesting to notice the following translations of our memory verse: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer." J. B. Phillips.* "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving." James Moffatt.†

Let us remember that God is pitiful and tender in mercy. His heart of love is touched when we sorrow. We are invited to take to Him all our perplexities and know that nothing is too great for Him to bear. He who upholds the worlds, who rules over all the affairs of the universe, is the same God who notices the things that affect our peace. He unravels the dark experiences that come to us. He will not let go by unnoticed the calamities that befall us, the anxieties that harrass our soul, or the sincere prayers we offer to Him.

Importance of the Command

1. What are some of the reasons Jesus gives why we should not worry? Matt. 6:25-34.

NOTE.—"All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. 'Are not ye of much more value than they?' . . . The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character."—*The Desire of Ages,* page 313.

2. What warning are we to heed as we near the end of time? Luke 21:34.

NOTE.—The twenty-first chapter of Luke deals with conditions that will prevail prior to the coming of the Lord. When the people of God see the fulfillment of these signs that are so prevalent, they are warned not to have the cares of this life to worry them. The word "cares" might well be rendered "anxieties" or "worries."

Reasons for Heeding the Command

3. What assurance has God given us that He will always remember us? Isa. 49:14-16. Compare Ps. 40:17.

NOTE.—"*Graven thee.* Or, 'inscribed thee,' or 'engraved thee.' Israel feared that God had forgotten the covenant promises made to the fathers. . . . The state of Israel in Isaiah's time may seem to imply such forgetfulness. But Isaiah declares that they had no conception of the depth and enduring quality of His love for them as a people. . . . Throughout eternity the nail prints in the hands of Christ will be a perpetual reminder of His love for sinners." —*SDA Bible Commentary,* on Isa. 49:16.

"Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his

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†*The Moffatt Bible: A New Translation,* by James Moffatt. Copyright by James Moffatt, 1954, reprinted by permission of Harper & Row, Publishers, Inc., New York City.

prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"'Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.' . . . The Lord of hosts has said: 'He that toucheth you toucheth the apple of His eye.'"—*The Great Controversy,* page 626.

4. What are we bidden to do with our cares? 1 Peter 5:7. Compare Ps. 37:18, 19, 25.

NOTE.—"Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be open for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon your Burden Bearer.

"Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstances, no distance, can separate us from the Saviour. Wherever we may be, He is at our right hand, to support, maintain, uphold, and cheer. Greater than the love of a mother for her child is Christ's love for His redeemed. It is our privilege to rest in His love, to say, 'I will trust Him; for He gave His life for me.'"—*The Ministry of Healing,* page 72.

5. To what extent will God supply our needs? Phil. 4:19.

NOTE.—"*Supply.* Literally, 'fulfill,' that is, God will supply to the full any needs the Christian might have. Elijah in exile was sustained by ravens. . . . The lives of the three young men were preserved in the fiery furnace. . . . God's angels serve as ministering spirits to supply the needs of those who shall be heirs of salvation. . . . In the last days, immediately prior to the coming of Christ, when conditions are severe, the bread and water of God's people will be sure. . . . None who serve the Lord need fear that He will leave them uncared for."—*SDA Bible Commentary,* on Phil. 4:19.

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing,* page 481.

6. How do our mental attitudes affect us? Prov. 17:22.

NOTE.—"There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, 'My yoke is easy, and My burden is light.' Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. 'No good thing will He withhold from them that walk uprightly.'"—*The Ministry of Healing,* page 481.

7. What lesson of God's care for us does the fifth sparrow teach? Luke 12:6, 7. Compare Matt. 10:29-31.

NOTE.—A sparrow was sold as an article of food in the markets of Palestine. Two were sold for a farthing, but an extra one was thrown in when the buyer came along with two farthings. Yet this extra sparrow, almost worthless, was remembered by the Lord. We read, "Not one of them is forgotten before God." Luke 12:6.

"Many limit divine Providence and divorce mercy and love from His character. They urge that the greatness and majesty of God would forbid His interesting Himself in the concerns of the weakest of His creatures. 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the

very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.' "—*Testimonies,* Vol. 4, p. 522.

Aids in Obeying the Command

8. What does Paul suggest that will help us to "be careful for nothing"? Phil. 4:6.

NOTE.—It is well to remember that prayer and faith are essential in obeying the command, "Be careful for nothing." Notice how Paul emphasizes prayer, "But in everything by prayer and supplication." Then faith is implied when he says, "Let your requests be made known unto God." Only those who have faith in Him make known their requests to Him.

9. With what admonitions and promises does the psalmist encourage God's faithful followers? Ps. 37:3-5.

NOTE.—Notice the first word in each of these verses: "Trust," "Delight," and "Commit." Each word has a promise attached to it. "Trust . . . , and verily thou shalt be fed." "Delight . . . , and He shall give thee the desires of thine heart." "Commit . . . , and He shall bring it to pass." Those who trust in the Lord, who delight in Him, and who commit their ways unto Him, will have no trouble in obeying the command: "Be careful for nothing."

Examples of God's Care for His Children

10. How was God's hand revealed in Joseph's experience? Gen. 45:5-7.

11. On another occasion, how did He work to relieve the want of the family of one of the prophets? 2 Kings 4:1-7.

12. In what way did Paul explain the failure of the plans of his enemies, and God's work on his behalf? Phil. 1:12, 19.

13. When traveling in the region of Tyre and Sidon, how did Jesus demonstrate His love and care for the Gentiles as well as the Jews? Matt. 15:21-28.

Thought for Meditation

Our security is not found in laying up goods for years to come, for often they melt in an hour. Our safety is found in the words, "Your heavenly Father knoweth that ye have need of all these things."

Lesson 11, for September 13, 1969

"Grieve Not the Holy Spirit"

MEMORY VERSE: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

STUDY HELPS: "The Acts of the Apostles," pages 35-56; "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

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Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10; begin reading study helps.	☐
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Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Spirit's Work

1. Reveals sins. John 16:8.
2. Leads. Rom. 8:14.
3. Guides into all truth. John 16:13.
4. Testifies of Christ. John 15:26.
5. The agency of communication. Rom. 8:26, 27.
6. Unites the believers. Eph. 4:12-15.
7. Aids in the battle against the enemy. Isa. 59:19.

II. Conditions of Receiving the Holy Spirit

8. Asking. Luke 11:11-13.
9. Confessing and forsaking sin. Acts 2:37, 38.
10. Obedience. Acts 5:32.

III. Grieve Not the Spirit

11. Warning against grieving the Spirit. Eph. 4:30.
12. Grieving the Spirit leads to the unpardonable sin. Matt. 12:31, 32.
13. Our daily prayer. Ps. 51:11.

THE LESSON

Introduction

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

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

The Spirit's Work

1. What is one of the functions of the Holy Spirit? John 16:8.

NOTE.—"The office of the Holy Spirit is distinctly specified in the words of Christ: 'When He is come, He will reprove the world of sin, and of righteousness, and of judgment.' . . . It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements."—*The Acts of the Apostles*, page 52.

2. What work of the Holy Spirit is evident in the sons of God? Rom. 8:14.

NOTE.—"*Are led.* Or, 'are being led.' The present tense indicates continuous action. The leading of the Spirit does not mean a momentary impulse but a steady, habitual influence. It is not those whose hearts are occasionally touched by the Spirit, or those who now and then yield to His power, who are the sons of God. God recognizes as His sons only those who are continually led by His Spirit.

"It is important to notice that the guiding and transforming power of the Holy Spirit is described as leading, not forcing. There is no coercion in the plan of salvation. The Spirit dwells only in the hearts of those who accept Him in faith. And faith implies a loving and willing submission to the will of God and the directing influence of the Holy Spirit."—*SDA Bible Commentary*, on Rom. 8:14.

3. What title does Jesus bestow upon the Holy Spirit, and into what does He guide us? John 16:13.

NOTE.—"*Spirit of Truth.* This expression occurs again in chs. 15:26; 16:13. The emphasis seems to be upon the fact that the Spirit defines, imparts, and defends truth. . . . The Spirit would guide the disciples

'into all truth.' "—*SDA Bible Commentary,* on John 14:17.

Through the centuries searchers for truth have asked, "What is truth?" God has placed the desire in the heart, and it must not be quenched. The world is filled with error. The best way to expose error is to present truth. Truth needs no defender. We can know what truth is, so Jesus said, "Ye shall know the truth." John 8:32. The Bible gives these answers to the question, "What is truth?" (1) "I am the . . . truth." John 14:6; (2) "The Spirit is truth." 1 John 5:6; (3) "Thy Word is truth." John 17:17; (4) "Thy law [all of God's revealed will] is the truth." Ps. 119:142. To reject any one of these, Jesus, the Spirit, the Word, or His revealed will, means to grieve the Spirit.

4. How intimate is the work and relationship between Christ and the Holy Spirit? John 15:26.

5. What part does the Spirit have in our communion with God? Rom. 8:26, 27.

NOTE.—"We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us, with groanings which cannot be uttered.' . . . Such prayers God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer 'exceeding abundantly above all that we ask or think.' "—*Christ's Object Lessons,* page 147.

6. What effects do the gifts of the Spirit have upon the church? Eph. 4:12-15. Compare Eph. 4:3, 4; Acts 2:1-4, 46.

NOTE.—"If God's professed people would receive the light as it shines upon them from His Word, they would reach that unity for which Christ prayed, that which the apostle describes, 'the unity of the Spirit in the bond of peace.' There is, he says, '*one* body, and *one* Spirit, even as ye are called in *one* hope of your calling; one Lord, one faith, one baptism.' "—*The Great Controversy,* page 379.

7. What has the Lord promised to do for us when we are confronted by the enemy? Isa. 59:19.

NOTE.—"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' "—*The Great Controversy,* page 600.

"When the enemy comes in with seemingly irresistible force, and it appears that nothing can prevent him from pouring out his wrath on the righteous, God reveals His mighty power. . . . Again and again throughout history God has intervened in the most marvelous ways to deliver His people. Such will again be the experience of God's people in the great crisis at the end of time. At the moment the wicked of earth think they have the saints completely within their power, the Lord will manifest Himself, destroying their enemies and taking the saints home with Him to receive their inheritance."—*SDA Bible Commentary,* on Isa. 59:19.

Conditions of Receiving the Holy Spirit

8. How does Jesus impress us with the importance of asking for the Holy Spirit? Luke 11:11-13.

9. In his sermon on the Day of Pentecost, what did Peter say was vital in order to receive the Holy Spirit? Acts 2:37, 38.

10. How does God respond to man's attitude of submission and obedience? Acts 5:32.

NOTE.—"The Spirit of God is given to the obedient: in proportion as a man who has received the *first* influences of it (for without this he cannot *move* in the spiritual life) is obedient to these influences, in the same proportion the gifts and graces, the light, life, and power, of the Holy Spirit, are increased in His soul."—*Clarke's Commentary,* Vol. 5, p. 720.

Grieve Not the Spirit

11. What important warning does Paul give concerning the Spirit? Eph. 4:30. Compare 1 Thess. 5:19; Gen. 6:3.

NOTE.—"*Grieve.* Gr. *lupeō,* 'to cause pain,' 'to distress,' 'to grieve.' The Greek phrase may be translated, 'stop grieving.' The personality of the Holy Spirit is here clearly implied; only *persons* can be grieved."—*SDA Bible Commentary,* on Eph. 4:30.

We are warned not to grieve the Spirit because we are sealed by Him unto the day of redemption. Regarding this thought we read: "It is hoped that the believer will persevere and that he will be glorified. This can be only if he holds 'fast the confidence and the rejoicing of the hope firm unto the end.' . . . The act of sealing does not forever guarantee salvation, for it is possible to sin against the Holy Spirit and thus forfeit redemption. . . . The sin for which there is no pardon comes as a climax to a series of grievings. It is important therefore to guard against even a single act of grieving."—*Ibid.*

12. What is the ultimate result of sinning against the Holy Spirit? Matt. 12:31, 32.

NOTE.—The Pharisees charged Jesus with being in league with Satan. They said, You have the devil. Furthermore, they said, You cast out devils through the prince of devils. Matt. 9:34. Christ answered, "If Satan cast out Satan, he is divided against himself. . . . And if I by Beelzebub cast out devils, by whom do your children cast them out?" Matt. 12:26, 27. These questions closed their mouths. These words against Jesus led up to the unpardonable sin referred to in verse 31.

We read: "In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."—*The Desire of Ages,* page 324. According to this statement the sin against the Holy Spirit is expressed in the words, "Refusing the invitation of mercy." Another answer to the question, "What is the unpardonable sin?" is found in the words, "The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit."—*Ibid.*

As long as God calls us to repentance, to forsake sin, whatever it may be, so long there is hope for us. But if we refuse to forsake it, and do not turn from it or leave it alone, that sin will become unpardonable, for God will cease to ask us to forsake it. This thought is borne out in the experience of Saul. Of him we read, "It was not pardon for sin and reconciliation with God, that he sought, but deliverance from his foes. By his own stubbornness and rebellion he had cut himself off from God." —*Patriarchs and Prophets,* page 676.

13. Realizing the seriousness of quenching the Holy Spirit, what should be our daily prayer? Ps. 51:11.

Thought for Meditation

"Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved." —*Testimonies,* Vol. 5, p. 120.

"Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest."—*Historical Sketches,* page 142.

Lesson 12, for September 20, 1969

"Be Ye Reconciled"

MEMORY VERSE: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

STUDY HELPS: "Patriarchs and Prophets," pages 63-70; "SDA Bible Commentary."

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Lesson Outline:

Introduction

I. The Need of Reconciliation

1. Sinful man not reconciled. Isa. 59:2.
2. Scope of reconciliation. 2 Cor. 5:18, 19.

II. Thoughts Concerning Reconciliation

3. Foretold. Dan. 9:24.
4. Taught by Christ's ambassadors. 2 Cor. 5:20.
5. Reveals suffering of God with Christ. 2 Cor. 5:19 (first part).
6. Through the death of Christ. Rom. 5:10.
7. Purpose of reconciliation. Col. 1:21, 22.

III. Sinners' Hope Centers in Reconciliation and Redemption

8. Redemption. Eph. 1:7.
9. Reconciliation. Heb. 2:17.
10. Propitiation. 1 John 4:10.
11. Salvation. Rom. 5:10; Heb. 7:25.
12. The home of the saved. Rev. 21:1-7.

THE LESSON

Introduction

"It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Romans 8:7. But 'God so loved the world, that He gave His only-begotten Son,' that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, 'he cannot see the kingdom of God.' "—*The Great Controversy,* page 467.

The Need of Reconciliation

1. What has sin brought about between man and God? Isa. 59:2.

NOTE.—"The first step in reconciliation to God is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is

the knowledge of sin.' . . . In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own."—*The Great Controversy,* page 467.

"Sin erects a barrier between man and God. If heaven seems far distant from earth, it is because sin has hung a veil of separation between man and God."—*SDA Bible Commentary,* on Isa. 59:2.

2. What does Paul say is the scope of reconciliation? 2 Cor. 5:18, 19.

NOTE.—Regarding the scope of reconciliation we read:

"*Reconciling the world.* The plan of salvation does not consist in reconciling God to men, but in reconciling men to God. The entrance of sin had set men at enmity with God, and it was the purpose of Christ in coming to this world to win back the affection and loyalty of men toward God." —*SDA Bible Commentary,* on 2 Cor. 5:19.

"Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that, while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for 'God was in Christ, reconciling the world unto Himself.' "—*The Great Controversy,* page 502.

Thoughts Concerning Reconciliation

3. What prophecy foretold the work of reconciliation? Dan. 9:24.

4. What have Christ's ambassadors been commissioned to do? 2 Cor. 5:20.

NOTE.—"*As though God.* It is the ambassador for Christ who speaks 'the word of reconciliation' (v. 19). God speaks to men through His ambassadors, even as He reconciled the world to Himself through Christ. . . . See Isa. 1:18; Jer. 44:4; Eze. 33:11; Hosea 11:8.

"*In Christ's stead.* Literally, 'for Christ,' that is, on behalf of Christ. The Christian ambassador is in no sense a substitute for Christ, but simply the one through whom reconciliation is effected. He is in no sense a priestly mediator, for there is only 'one mediator between God and men, the Man Christ Jesus.' . . . Reconciliation has already been provided in Christ. The minister is simply the agent by whom 'the word of reconciliation' . . . is proclaimed to others. He is not the creator or dispenser of it. He leads men and women into the presence of God, where they experience reconciliation for themselves. His task is to convince men that God has provided reconciliation in Christ. Each believer thus has access to and deals directly with God." —*SDA Bible Commentary,* on 2 Cor. 5:20.

"The example of those who minister in holy things should be such as to impress the people with reverence for God and with fear to offend Him. When men, standing 'in Christ's stead' . . . to speak to the people God's message of mercy and reconciliation, use their sacred calling as a cloak for selfish or sensual gratification, they make themselves the most effective agents of Satan."—*Patriarchs and Prophets,* page 580.

5. What was the relationship between the Father and the Son in the work of reconciliation? 2 Cor. 5:19 (first part).

NOTE.—The work of reconciliation takes on a deeper meaning when we know that "God was in Christ," and that He suffered with His Son in bringing about reconciliation. We read: " 'And the counsel of peace shall be between Them both.' The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: 'I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.' . . . God was 'in Christ, reconciling the world unto Him-

self.' . . . And in the ministration in the sanctuary above, 'The counsel of peace shall be between Them both.' "—*The Great Controversy,* pages 416, 417.

6. What does Paul say was the price of reconciliation? Rom. 5:10.

NOTE.—"The Bible nowhere speaks of God being reconciled to man. It is true that the death of Christ made it possible for God to do for man what He otherwise could not have done. . . . By bearing the penalty of transgression Christ provided a way by which men might be restored to God's favor and be brought back to their Eden home . . . ; and but for the sacrifice of Christ all men would have reaped the inevitable results of sin and rebellion in final destruction under the wrath of God. . . . But this does not mean that God needed to be reconciled. The alienation was entirely on man's part . . . , and it is God who, in His great love, initiates the reconciliation: 'God was in Christ, reconciling the world unto Himself.' . . . Though God strongly hates sin, His love for sinners is even stronger, and He has spared nothing, however dear, to bring about a reconciliation. . . . Christ did not die to win God's love for man, but to win man back to God."—*SDA Bible Commentary,* on Rom. 5:10.

7. What does Paul say about Christ's purpose in His work of reconciliation? Col. 1:21, 22.

Sinners' Hope Centers in Reconciliation and Redemption

8. What is the apostle's message to the Ephesians regarding redemption? Eph. 1:7.

NOTE.—It is impossible to separate reconciliation and redemption. The word "redemption" in Ephesians 1:7 carries with it the thought of releasing, a buying back, or a ransom. In plain words it is defined as "the forgiveness of sins." This means that the sinner is liberated from the filth and condemnation that sin brings into the life. Redemption brings about a new life. Paul speaks of it as "newness of life." Rom. 6:4. It is the Christ life within the heart. It is the life referred to when he said, "Nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Christ does not live within a heart unless we have been reconciled with God and man. His redeeming grace accomplishes all this for sinful man.

9. Why was Christ "made like unto His brethren"? Heb. 2:17.

NOTE.—The writer of the book of Hebrews makes it very clear that Christ was "made like unto His brethren," for two reasons: one, "that He might be a merciful and faithful high priest in things pertaining to God"; and two, "to make reconciliation for the sins of the people." Reconciliation is the result of the acceptance of redemption. Concerning this word we should note that it is an act of God's grace that leads men and women to accept forgiveness and gives them a determination to live a new life in Christ. The work of conversion and sanctification reconciles us to God and brings us into accord with the principles of His Word.

10. What does John say concerning the Father's purpose in sending Christ to this world? 1 John 4:10.

NOTE.—The word "propitiation," or "expiation," conveys the idea of mercy or reconciliation. This does not mean that God's anger requires appeasement, but that Jesus came to make reconciliation for the sins of the people. The Greek emphasizes that Christ Himself is the propitiation as well as the propitiator. He is both priest and victim.

11. What does the sinner need "much more" than reconciliation? Rom. 5:10; Heb. 7:25.

NOTE.—Christ's death made reconciliation possible, that is a restoration of a peaceful relationship with God. Christ's

life makes possible the maintenance of such a relationship.

"If the death of Christ had such saving power in effecting our reconciliation, how much more will His risen life have power to bring our salvation to joyous fulfillment."—*SDA Bible Commentary,* on Rom. 5:10.

12. What will be the grand result of God's plan of reconciliation? Rev. 21:1-7.

NOTE.—"Soon we shall see Him in whom our hopes of eternal life are centered. And in His presence the trials and sufferings of this life will seem as nothingness. . . .

"Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. [James 5:7, 8 quoted.]"—*Prophets and Kings,* page 732.

Thought for Meditation

We cannot wrestle with God and wrangle with men. To be reconciled with our fellowmen is an essential preparation to meet God in peace.

Lesson 13, for September 27, 1969

"Be Ye Perfect"

MEMORY VERSE: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

STUDY HELPS: "Christ's Object Lessons," pages 95-102; "Steps to Christ," pages 43-48, 67-75; "Thoughts From the Mount of Blessing," 1956 ed., pp. 76-78 (1943 ed., pp. 116-118); "SDA Bible Commentary."

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

Introduction

I. Importance of the Command

1. Perfection lost through sin. Gen. 3:7.
2. Taught by Christ. Matt. 5:48.
3. Paul's conception of the command, "Be ye perfect." Phil. 3:12-14.

II. Means of Attaining Perfection

4. Not through outward display or aims. 1 Sam. 16:7.
5. Through complete surrender. Matt. 16:24, 25.
6. Through the Word. 2 Tim. 3:16, 17.
7. Through patience. James 1:4.
8. Step-by-step process. Heb. 6:1.
9. By beholding Christ. 2 Cor. 3:18.

III. Perfection to Become a Reality

10. In Christ. Col. 2:9, 10.
11. Christ's ideal for His church. Eph. 5:25-27.
12. In His people before the coming of the Lord. 1 John 3:2.

Introduction

"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. . . . Thus Job was designated as 'perfect' . . . despite weaknesses revealed later by adversity . . . , showing that his perfection was relative rather than absolute. Similarly, Noah was said to be 'perfect' . . . though later he succumbed to the weakness of the flesh. . . . Perfection was the ideal God set before Abraham. . . . The RSV generally translates *tam*, 'blameless.' . . .

"In the NT 'perfection' consists essentially in maturity as distinguished from immaturity, as adults differ from children and youth. A mature person is one who has attained the normal limits of stature, strength, and mental power. This concept of maturity is clearly evident in such passages as 1 Cor. 2:6; 14:20; Eph. 4:13, 14; Phil. 3:15; Heb. 5:14. Paul speaks of himself and his fellow Christians as already perfect . . . , but in almost the same breath makes it evident that there is a sense in which perfection is a goal yet to be attained."—*SDA Bible Dictionary,* on "Perfect," "Perfection," page 840.

Importance of the Command

1. After Adam and Eve sinned, what sudden realization came to them? Gen. 3:7.

NOTE.—The first record of man's creation reads: "So God created man in His own image, in the image of God created He him." Gen. 1:27. A perfect creation! A perfect being! But sin marred man's perfect life; it caused him to lose his perfect character.

"*The eyes of them both were opened.* What irony lies in these words, which record the fulfillment of Satan's ambiguous promise! The eyes of their intellect were open—they realized that they were no longer innocent. Their physical eyes were opened—they saw that they were naked.

"*And made themselves aprons.* Standing ashamed in each other's presence, they sought to evade the disgrace of their nakedness. Their fig-leaf aprons were a pitiful substitute for the radiant garments of innocence they had forfeited."—*SDA Bible Commentary,* on Gen. 3:7.

2. In the Sermon on the Mount, what standard did Jesus uphold before His hearers? Matt. 5:48.

NOTE.—"The word 'therefore' implies a conclusion, an inference from what has gone before. Jesus has been describing to His hearers the unfailing mercy and love of God, and He bids them therefore to be perfect. . . .

"The conditions of eternal life, under grace, are just what they were in Eden—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace." —*Thoughts From the Mount of Blessing,* page 76.

3. How did Paul express his feeling regarding perfection? Phil. 3: 12-14.

NOTE.—It is most dangerous to sit at ease and say, "I have reached perfection." With Paul we must say, "I count not myself to have apprehended: . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. Those who boast of their perfection are as imperfect as were the Pharisees in the days of Christ. It was Spurgeon who said, "He who boasts of being perfect is perfect in folly. I never saw a perfect man. Every rose has its thorns and every day its night. Even the sun shows spots, and the skies are darkened with clouds. And faults of some kind nestle in every bosom."

Means of Attaining Perfection

4. In what way does God evaluate a man's true character? 1 Sam. 16:7. Compare Rom. 14:17.

NOTE.—In all the illustrations Christ shows that in the kingdom to be established it is the inner attitude and motive that will determine perfection of character and not that which appears on the outside. It is human to look on outward appearances and divine to look into the heart.

We read: "The Jews were toiling wearily to become righteous by their own efforts, to earn salvation by works. But in their scrupulous legalism they paid so much attention to the minute details of the letter of the law that they lost sight completely of its spirit. . . . In the Sermon on the Mount Christ sought to turn their attention from the husks to the wheat. They had made the law an end in itself, something to be kept for its own sake, and had forgotten that its purpose was to lift their gaze to the high ideals of supreme love toward God and self-sacrificing love toward one's fellowmen. . . . The rabbis taught that righteousness consists in having an excess of good deeds over evil deeds to one's account in heaven.

"It is important to note the relationship between vs. 48 and 45 (ch. 5), for to be 'children of your Father which is in heaven' (v. 45) is equivalent to being 'perfect, even as your Father which is in heaven is perfect' (v. 48)."—*SDA Bible Commentary,* on Matt. 5:48.

5. What initial step is essential in order to obtain perfection? Matt. 16: 24, 25. Compare Matt. 10:37, 38; 26:39 (last part).

NOTE.—"When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood."—*The Ministry of Healing,* page 131.

6. What does God's Word do for us in the development of a perfect character? 2 Tim. 3:16, 17.

7. What does James admonish us to do in order to reach perfection? James 1:4.

8. How does the writer of the book of Hebrews suggest that we develop perfection? Heb. 6:1. Compare Mark 4:28.

NOTE.—"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."—*The Acts of the Apostles,* pages 560, 561.

9. What takes place in the lives of those who behold Christ? 2 Cor. 3:18.

NOTE.—"The contemplation of the image of Christ acts upon the moral and spiritual nature as the presence of God did upon the face of Moses. The humblest Christian who constantly looks to Christ as his Redeemer will reflect in his own life something of the glory of Christ. If he faithfully continues to do so, he will go on 'from glory to glory' in his personal Christian experience. . . .

"*From glory to glory.* This transformation is progressive. It advances from one stage of glory to another. Our spiritual assimilation of Christ comes through His

glory and results in a reflection of glory like unto His."—*SDA Bible Commentary,* on 2 Cor. 3:18.

Perfection to Become a Reality

10. In whom is perfection of character realized? Col. 2:9, 10. Compare 2 Peter 1:4-8.

NOTE.—Goodspeed renders Colossians 2: 9, 10 thus: "It is in Him [Christ] that all the fullness of God's nature lives embodied, and in union with Him you too are filled with it."

"The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness."—*Selected Messages,* Bk. 2, pp. 32, 33.

11. What is Christ's ideal for His church? Eph. 5:25-27.

12. What will be the condition of the church at the coming of Christ? 1 John 3:2.

NOTE.—"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5: 27. Then she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10."—*The Great Controversy,* page 425.

"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.' Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: 'They shall walk with Me in white: for they are worthy.' Revelation 3:4.

"Thus will be realized the complete fulfillment of the new-covenant promise: 'I will forgive their iniquity, and I will remember their sin no more.' 'In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.' Jeremiah 31:34; 50:20."—*Ibid.,* pp. 484, 485.

Thought for Meditation

It was Augustine who said, "This is the very perfection of a man, to find out his own imperfection."

The teacher's edition of the "Sabbath School Lesson Quarterly" is a valuable aid to every Sabbath-school teacher, because every other page is blank, providing space for writing out texts, notes, comments, etc. Ask your Sabbath-school secretary to secure one for you along with the order for regular "Quarterlies."

THIRTEENTH SABBATH OFFERING

September 27, 1969

Far Eastern Division

The lure of exotic tropical islands, the challenge of a land gripped in the horrors of war, the demand for more national workers with graduate degrees to keep pace with rising standards of nations newly proud of their progress—these are all reflected in the projects chosen for special assistance from the Thirteenth Sabbath Offering overflow this quarter.

The three projects are:

1. A training school in the islands of Palau. The administration building of the old school was destroyed by a typhoon; and now, with the purchase of a new plot of ground in a better location, the time has come to build a larger and better school that will serve the children and youth of this whole area and prepare workers for the entire Trust Territories of the South Pacific. The need is both urgent and outstanding.

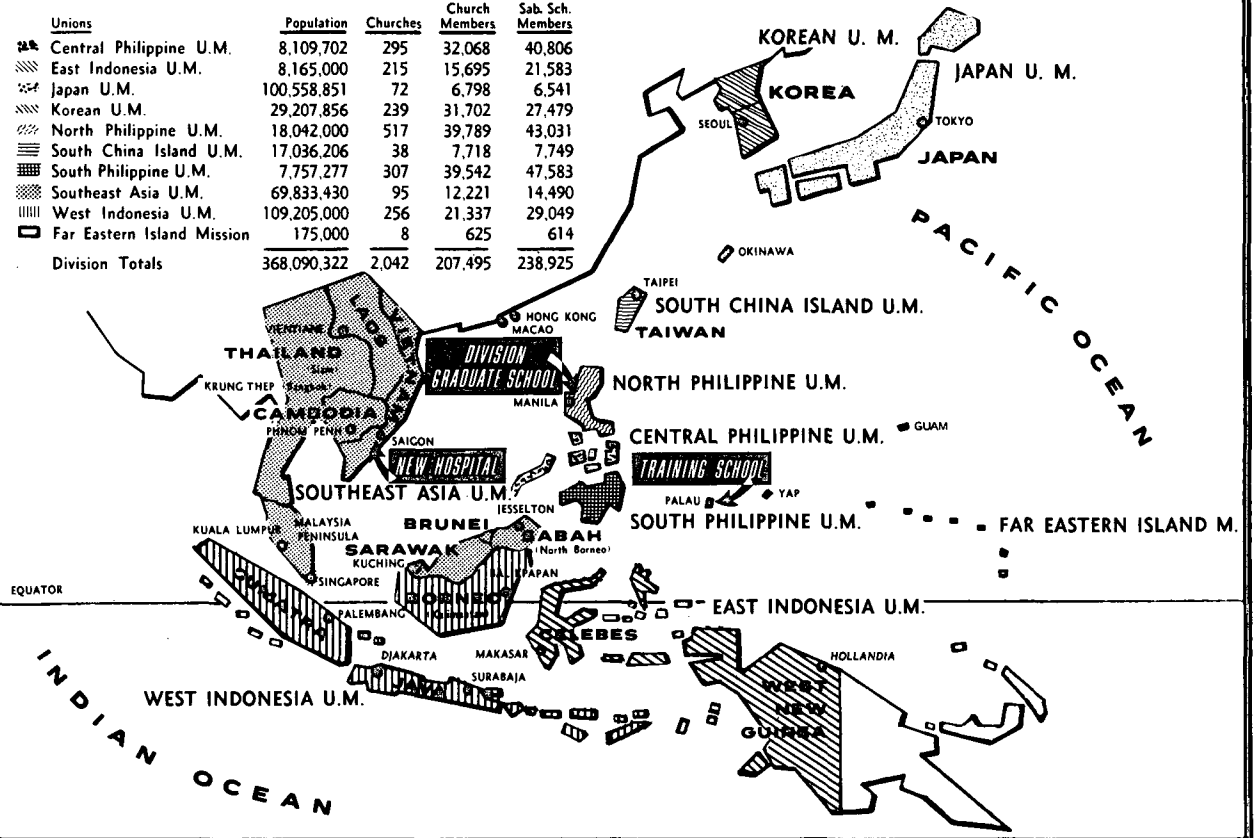
2. A new hospital for the city of Saigon. Our small hospital in this war-torn city has done excellent service for the sick and injured. A new hospital will be constructed less than a mile from the old one but in a spot where there is not so much constant traffic. The new hospital will enable the medical staff to give more efficient and effective service.

3. The construction of the administration building for the Far Eastern Division School of Advanced Studies on the grounds of the Philippine Union College. This school is urgently needed to meet the demand for qualified workers in all parts of the Far East.

Lessons for the Fourth Quarter of 1969

Sabbath School members who have not received a senior *Lesson Quarterly* for the fourth quarter of 1969 will be helped by the following outline in studying the first lesson. The title of the series is "Keys of the Kingdom." The title of the first lesson is, "Christ, the Author and the Theme of Scripture." The memory verse is John 5:39. The texts to be studied are:

Ques. 1. Col. 3:16 (first part).
Ques. 2. 1 Peter 1:10-12.
Ques. 3. John 5:39.
Ques. 4. Isa. 11:1-3.
Ques. 5. Ps. 40:7, 8.
Ques. 6. Matt. 4:1-11; Luke 4:1-13.
Ques. 7. Heb. 4:12.
Ques. 8. Hosea 6:5.
Ques. 9. Luke 4:32; Matt. 7:29.
Ques. 10. Matt. 5:21, 22, 27, 28, 38, 39, 43, 44.
Ques. 11. Matt. 21:42 (first part); Luke 10:26.
Ques. 12. John 3:19-21; 1:9-11, 5.
Ques. 13. Luke 24:25-27.

FAR EASTERN DIVISION

Unions	Population	Churches	Church Members	Sab. Sch. Members
Central Philippine U.M.	8,109,702	295	32,068	40,806
East Indonesia U.M.	8,165,000	215	15,695	21,583
Japan U.M.	100,558,851	72	6,798	6,541
Korean U.M.	29,207,856	239	31,702	27,479
North Philippine U.M.	18,042,000	517	39,789	43,031
South China Island U.M.	17,036,206	38	7,718	7,749
South Philippine U.M.	7,757,277	307	39,542	47,583
Southeast Asia U.M.	69,833,430	95	12,221	14,490
West Indonesia U.M.	109,205,000	256	21,337	29,049
Far Eastern Island Mission	175,000	8	625	614
Division Totals	368,090,322	2,042	207,495	238,925