

SABBATH BIBLE LESSONS

Senior Division

The Gospel According to Paul:

Corinthians

Vol. 98, No. 2

April–June 2022

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Sabbath Bible Lessons, a daily study program, is based solely on the Bible and Spirit of Prophecy without additional comments. The quotations are as brief as possible to provide concise, direct thoughts. Brackets [] are supplied in some cases to ensure clarity, proper context, and smooth readability. Further study in the source materials is strongly recommended.

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Foreword

During this quarter, Sabbath school students throughout the world will be studying about the gospel according to the apostle Paul as revealed in his epistles to the Corinthians.

At times, Paul labored alone in his missionary journeys. Following his visit to Athens, around the year A.D. 51, he arrived in Corinth, the prosperous center of government and trade for the Roman province of Achaia. This bustling city was then five times larger than Athens. Its crowded streets were teeming with Greeks, Jews, Romans, and travelers eagerly intent on business and pleasure, with little thought or care beyond the affairs of the present life. The city was almost entirely given up to idolatry, especially of sensuous pleasures.

While in this city of strangers, Paul supported himself by manual labor, lest any might misrepresent his motives in preaching the gospel. There he met two Christian believers, Aquila and Priscilla, fellow tentmakers with whom he abode (Acts 18:1-3). He worked all day and taught by night “and he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks” (Acts 18:4).

What kind of reasoning did Paul use to win souls in Corinth? In Athens, he had used elaborate arguments with logic and science to appeal to the intellectual minds of that sophisticated center of art and learning—yet without as much effect as he would have liked. So, in contrast, explaining his approach to the Corinthians he testified: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Corinthians 2:1-5).

Why would this topic be helpful for us today? Interestingly, the philosophies and lifestyle of Corinth bear great resemblance to those permeating our society. Are not people today “lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof” (2 Timothy 3:2, 4, 5)? In Corinth, habits and customs from Greek culture permeated the thinking, and grossly immoral practices contrary to Judeo-Christian standards of behavior were rampant. The people needed to be educated and fully grounded in the pure, unadulterated truths of Christ and Him crucified—as we likewise all do today.

With these thoughts in mind, it is our prayer that Sabbath school students everywhere will be fortified and blessed by the study of these vital lessons!

The General Conference Sabbath School Department

First Sabbath Offering for the Chilean Union Headquarters

The beautiful country of Chile, flanked by the imposing mountain range of the Andes, is the world's largest producer of copper. It also exports various other minerals, wood, fruit, and more.

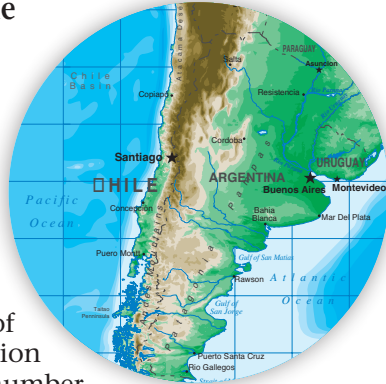
The 19,236,858 inhabitants of Chile are blessed with wide freedom of worship. Despite 70% of the population declaring themselves Catholic, that number has been decreasing. In 1925 the Catholic Church was separated from the State, thus concluding its recognition as an official religion.

Chile received the evangelistic current of the Reform Movement from neighboring Argentina via the Mendoza/Los Andes pass in 1930. Since then, the work has spread with self-denial and without pause. Today the SDARM is represented in most of its regions, with pastors and workers strategically distributed throughout its elongated geography.

We are reminded that “[God] requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality cooperating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.”—*The Acts of the Apostles*, p. 96.

The headquarters of the Chilean Union was established in the rural area surrounding the city of Linares, about 190 miles (305 km) south of the capital city of Santiago. There we have a large plot of land and spacious facilities that were designed to enable large meetings. Seminars, conferences, camps and health activities with internships for natural treatments are held. With great sacrifice, the work of this construction has developed over the years, but it has not been possible to completely finish this project. This is largely due to the fact that we live in a highly seismic country, requiring extra attention and resources to be directed in various parts of the territory to withstand the damage caused by earthquakes. Therefore, we ask our dear brethren and friends around the world kindly to help us with their offerings in order to complete this important project. We are sure that with your generous cooperation, we will achieve our goal and thus strengthen our evangelistic capacity. May God bless you abundantly!

Your brethren from the Chilean Union



Unity in Diversity

MEMORY TEXT: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21).

“The proclamation of the gospel was to be worldwide in its extent, and the messengers of the cross could not hope to fulfill their important mission unless they should remain united in the bonds of Christian unity, and thus reveal to the world that they were one with Christ in God.”—*The Acts of the Apostles*, p. 90.

Suggested Reading: *Evangelism*, pp. 98–107.

Sunday

March 27

1. ANSWERING THE PRAYER OF CHRIST

a. In His intercessory prayer, what special request did Christ present to His Father? John 17:11, 14, 21–23.

b. What is the essential condition in order to achieve unity among brethren? Isaiah 45:22; Hebrews 12:1, 2.

“[The disciples’] spiritual life and power was dependent on a close connection with the One by whom they had been commissioned to preach the gospel.

“Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the cooperation of angels of heaven.”—*The Acts of the Apostles*, pp. 90, 91.

“We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren.”—*The Review and Herald*, August 16, 1892.

2. OVERCOMING DIVISIONS

- a. How can we overcome divisions in the family and the church? John 15:4.
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“The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.

“Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another.

“Thus, it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.”—*The Adventist Home*, p. 179.

- b. How can we be looking to Christ as He intercedes for us in the heavenly sanctuary? John 5:39, 40; 17:3.
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“He whose heart is fixed to serve God will find opportunity to witness for Him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and His righteousness. In the strength gained by prayer and a study of the word, he will seek virtue and forsake vice. Looking to Jesus, the Author and Finisher of the faith, who endured the contradiction of sinners against Himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by Him whose word is truth. His everlasting arms encircle the soul that turns to Him for aid. In His care we may rest safely, saying, ‘What time I am afraid, I will trust in Thee.’ Psalm 56:3. To all who put their trust in Him, God will fulfill His promise.”—*The Acts of the Apostles*, p. 467.

“It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless.”—*The Signs of the Times*, January 27, 1898.

3. THE POWER OF GOD'S WORD

- a. How did the heavens and earth come into existence? Psalm 33:6, 9.
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“In the formation of our world, God was not beholden to preexistent substance or matter. For the ‘things which are seen were not made of things which do appear’. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.”—*Selected Messages*, bk. 3, p. 312.

- b. Explain the way the Lord transforms us into a new creature. John 6:63.
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“The word of God, received into the soul, molds the thoughts, and enters into the development of character.

“By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live ‘by every word that proceedeth out of the mouth of God.’ This is eating the Bread that comes down from heaven.”—*The Desire of Ages*, p. 391.

- c. How should we study the Word of God? John 6:53–58.
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“We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’ ”—*Ibid.*, p. 390.

4. LOOKING UNTO JESUS THROUGH PRAYER

- a. Give examples showing the frequency with which Jesus prayed in secret—and what we should learn from this. Mark 1:35; 6:45, 46.
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“Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, ‘in all points tempted like as we are;’ but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.”—*Steps to Christ*, pp. 93, 94.

- b. What do we read about the devotional life of the prophet Daniel? Daniel 6:10. How about king David? Psalm 119:62, 145, 147, 148.
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“Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lions’ den; but God sent holy angels to guard his servant.”—*The Signs of the Times*, August 14, 1884.

“Daniel knew that the God of Israel must be honored before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. He must bravely maintain his religious principles before all men; for he was God’s witness. Therefore he prayed as was his wont, as if no decree had been made.”—*The Youth’s Instructor*, November 1, 1900.

“True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven.”—*Gospel Workers* (1892), p. 36.

5. PRAYER, AN ESSENTIAL MEANS OF GRACE

- a. How often should we pray? 1 Thessalonians 5:17; Luke 21:36.
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“Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

“When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.”—*Steps to Christ*, p. 93.

- b. What is promised to those who sincerely seek the Lord? Matthew 7:7–11; Psalm 145:18, 19.
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“Another element of prevailing prayer is faith. ‘He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.’ Hebrews 11:6. Jesus said to His disciples, ‘What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ Mark 11:24. Do we take Him at His word? . . .

“When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.”—*Ibid.*, p. 96.

- c. On what conditions are our prayers answered? John 15:7; 1 John 5:14, 15.
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PERSONAL REVIEW QUESTIONS

1. How may an attitude of mine be blocking evangelistic success in my church?
2. How can I pave the way for greater harmony with my brethren?
3. Why is God’s word so powerful in changing lives?
4. Describe the intensity of the prayer life of Jesus, Daniel, and David.
5. What can I do to revolutionize the quality of my prayer life?

Divisions in the Church

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

“Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment.”—*Testimonies for the Church*, vol. 1, p. 324.

Suggested reading: *The Acts of the Apostles*, pp. 278, 279, 298–304.

Sunday

April 3

1. SERIOUS DIVISIONS AT CORINTH

- a. **What disturbing news did Paul receive from the church at Corinth? 1 Corinthians 1:11, 12.**

“The church was rent by divisions. The dissensions that had prevailed at the time of Apollos’s visit had greatly increased. False teachers were leading the members to despise the instructions of Paul. The doctrines and ordinances of the gospel had been perverted. Pride, idolatry, and sensualism, were steadily increasing among those who had once been zealous in the Christian life.”—*The Acts of the Apostles*, p. 300.

- b. **How does the Lord consider those who cause divisions in the church? Proverbs 6:16–19; Romans 16:17, 18.**

“In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas.”—*This Day With God*, p. 172.

2. SOLUTIONS TO DIVISION

- a. What solution did Paul present for the divisive believers at Corinth? 1 Corinthians 1:17, 18.
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“The proclamation of the gospel was to be worldwide in its extent, and the messengers of the cross could not hope to fulfill their important mission unless they should remain united in the bonds of Christian unity, and thus reveal to the world that they were one with Christ in God.”—*The Acts of the Apostles*, p. 90.

- b. What did Paul say about the cross of Christ? 1 Corinthians 1:18–24.
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“The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider Him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the Just for the unjust. . . . Look, O look upon the cross of Calvary; behold the royal victim suffering on your account.”—*That I May Know Him*, p. 65.

- c. Where was the glory of Paul? Galatians 6:14.
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“The Son of God had to die for the sins that Paul had committed; the blood shed on the cross was for him, to save him from eternal ruin. The precious blood of Christ was of such value that a full atonement was made for the guilty soul, and this was to Paul his ‘glory.’ It was through the blood of Christ that he had redemption, even the forgiveness of sins.”—*The Signs of the Times*, November 24, 1890.

“Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ?’ Galatians 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness.”—*The Acts of the Apostles*, p. 210.

3. GOD'S WISDOM vs. THE WISDOM OF THE WORLD

- a. What is the chief aim of most people? Jeremiah 9:23. In contrast, what is God's purpose for us all? Jeremiah 9:24.
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- b. How does Paul make a clear contrast between human "wisdom" and divine wisdom? 1 Corinthians 1:20–25.
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"With such a leader—an angel expelled from heaven—these supposedly wise men of earth may fabricate bewitching theories with which to infatuate the minds of men. Paul said to the Galatians, 'Who hath bewitched you, that ye should not obey the truth?' Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; He is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed from being rebels against the law of God into obedient servants and subjects of His kingdom. They are born again, regenerated, sanctified through the truth. This power of God the skeptic will not admit, and he refuses all evidence until it is brought under the domain of his finite faculties. He even dares to set aside the law of God, and prescribe the limit of Jehovah's power. But God has said, [1 Corinthians 1:20–24 quoted]."—*Fundamentals of Christian Education*, pp. 332, 333.

- c. How only can we find real wisdom? 1 Corinthians 1:30, 31; Colossians 2:3.
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"In Christ are 'hid all the treasures of wisdom and knowledge.' Colossians 2:3. He is 'made unto us wisdom, and righteousness, and sanctification, and redemption.' 1 Corinthians 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss."—*Christ's Object Lessons*, p. 115.

4. THE PRINCIPLE OF TRUE WISDOM

a. What is the basic principle of divine wisdom? Proverbs 1:7.

“One sentence of Scripture is of more value than ten thousand of man’s ideas or arguments. Those who refuse to follow God’s way will finally receive the sentence, ‘Depart from Me.’ But when we submit to God’s way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. The truth becomes our stock in trade. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the truth. Christ’s presence in the heart is a vitalizing power, strengthening the entire being.”—*Testimonies for the Church*, vol. 7, p. 71.

b. How does Jesus (referred to here as Wisdom) warn each of us to take heed to His pleas? Proverbs 1:20–23.

“The Saviour of the world offers to the erring the gift of eternal life. He watches for a response to His offers of love and forgiveness with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, repenting, suffering son. He cries after the wanderer: ‘Return unto Me, and I will return unto you.’ If the sinner still refuses to heed the voice of mercy which calls after him with tender, pitying love, his soul will be left in darkness. If he neglects the opportunity presented him, and goes on in his evil course, the wrath of God will, in an unexpected moment, break forth upon him.”—*Ibid.*, vol. 4, pp. 207, 208.

c. How does Wisdom (Jesus) address children and youth? Proverbs 2:1–6.

“No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God’s government. . . . The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated.”—*Christ’s Object Lessons*, p. 114.

5. GLORY IN THE LORD**a. What is justification by faith? Romans 3:21–24.**

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.”—*Faith and Works*, p. 103.

“What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless.”—*Special Testimonies for Ministers and Workers*, Series A, No. 9, p. 62.

b. How can we reveal God’s glory in our daily life? 2 Corinthians 3:18.

“The Corinthian believers needed a deeper experience in the things of God. They did not know fully what it meant to behold His glory and to be changed from character to character. They had seen but the first rays of the early dawn of that glory. Paul’s desire for them was that they might be filled with all the fullness of God, following on to know Him whose going forth is prepared as the morning, and continuing to learn of Him until they should come into the full noontide of a perfect gospel faith.”—*The Acts of the Apostles*, pp. 307, 308.

PERSONAL REVIEW QUESTIONS

1. What warning should I take from the divisions that existed in Corinth?
2. Name some vital points we need to realize about the cross.
3. Explain the danger of focusing more on man’s wisdom than God’s.
4. Why is God’s wisdom so immensely valuable?
5. Describe the glory that is to radiate from God’s people.

Immorality in the Church

MEMORY TEXT: “Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Corinthians 6:9, 10).

“How can any who have the precious, solemn message for this time indulge in impure thoughts and unholy deeds, when they know that He that never slumbers and never sleeps sees every action and reads every thought of the mind? Oh, it is because iniquity is found in God’s professed people that He can do so little for them.”—*Testimonies to Ministers*, pp. 430, 431.

Suggested Reading: *Lift Him Up*, p. 297.

Sunday

April 10

1. THE MORAL CONDITION OF THE WORLD

- a. What sad picture does Paul present about the last days? 2 Timothy 3:1–5.

“The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case; but it is not. Many men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for than event that Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt.”—*Counsels on Health*, p. 615.

- b. Through His wonderful grace, who will be able to see God? Matthew 5:8.

“The words of Jesus, ‘Blessed are the pure in heart,’ have a deeper meaning—not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike.”—*Thoughts From the Mount of Blessing*, p. 25.

2. CORINTH

- a. How notorious was the city of Corinth with regard to morality?
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“At the very beginning of his labors in this thoroughfare of travel, Paul saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess, and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immorality. They seemed to have little thought or care beyond the pleasures and gaieties of the hour.”—*The Acts of the Apostles*, pp. 243, 244.

- b. How seriously had the church of Corinth become affected by the heathen environment? 1 Corinthians 5:1, 2.
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“After the departure of Paul . . . unfavorable conditions arose; tares that had been sown by the enemy appeared among the wheat, and ere long these began to bring forth their evil fruit. This was a time of severe trial to the Corinthian church. The apostle was no longer with them to quicken their zeal and aid them in their endeavors to live in harmony with God, and little by little many became careless and indifferent, and allowed natural tastes and inclinations to control them. He who had so often urged them to high ideals of purity and uprightness was no longer with them, and not a few who, at the time of their conversion, had put away their evil habits, returned to the debasing sins of heathenism.”—*Ibid.*, pp. 299, 300.

- c. What did the apostle Paul declare regarding the immoral man—and how did he present the reason to remove the open transgressor from the fellowship of the church? 1 Corinthians 5:3–8.
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“Paul had written briefly to the church, admonishing them ‘not to company’ with members who should persist in profligacy; but many of the believers perverted the apostle’s meaning, quibbled over his words, and excused themselves for disregarding his instruction.”—*Ibid.*, p. 300.

3. SEPARATION ABSOLUTELY NECESSARY

- a. **What is the basic condition for God's children to be free from moral pollution? 2 Corinthians 6:14–18. At the same time, how can we reach people with the gospel of Christ?**

“It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. [2 Corinthians 6:17 quoted.] God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.’ 1 John 2:15. ‘The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God.’ James 4:4. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, ‘Lead us not into temptation,’ we are to shun temptation, so far as possible.”—*Patriarchs and Prophets*, pp. 458, 459.

- b. **What is the instruction of Paul regarding those who live in open sin in the church? 1 Corinthians 5:9–13.**

“Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup.’ For ‘whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.’ ‘He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.’ 1 Corinthians 11:28, 27, 29.”—*The Desire of Ages*, p. 656.

4. CHURCH DISCIPLINE

- a. **What clear instructions are given with regard to the erring? Proverbs 25:8, 9; Matthew 18:15.**

“In dealing with erring church members, God’s people are carefully to follow the instruction given by the Saviour in the eighteenth chapter of Matthew. . . . [See Matthew 18:15–18] Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter ‘between thee and him alone.’ This is God’s plan. . . .

“Do not suffer sin upon your brother; but do not expose him, and thus increase the difficulty, making the reproof seem like a revenge. Correct him in the way outlined in the word of God.”—*Gospel Workers*, pp. 498, 499.

“[Matthew 18:15 quoted.] If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan.”—*The Review and Herald*, August 16, 1892.

- b. **If—and only if—the first step fails, what is the next step in the process of recovering the erring member? Matthew 18:16.**

“Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong. He may yield to the united appeals of his brethren. As he sees their agreement in the matter, his mind may be enlightened.”—*Gospel Workers*, p. 500.

- c. **If—and only if—the first two steps fail, what is the next step regarding the one in error? Matthew 18:17, 18.**

“ ‘And if he shall neglect to hear them,’ what then shall be done? Shall a few persons in a board meeting take upon themselves the responsibility of disfellowshipping the erring one? ‘If he shall neglect to hear them, tell it unto *the church*.’ Let the church take action in regard to its members. . . .

“If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books.”—*Ibid.*, pp. 500, 501.

5. CHURCH DISCIPLINE (CONTINUED)

- a. What should we learn from how the church of Corinth was to deal openly and decisively with open transgression? 1 Corinthians 5:12, 13.

“No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this has been done, the church has cleared herself before God.”—*Gospel Workers*, p. 501.

“When every specification which Christ has given has been carried out in the true, Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth.”—*Selected Messages*, bk. 3, p. 22.

“Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. . . .

“When the individual members of the church shall act as true followers of the meek and lowly Saviour, there will be less covering up and excusing of sin. All will strive to act as if in God’s presence.”—*Testimonies for the Church*, vol. 5, p. 147.

“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart.”—*Christ’s Object Lessons*, pp. 71, 72.

PERSONAL REVIEW QUESTIONS

1. Describe the depth of purity the Lord wants to instill in each of us.
2. Why must open transgression of God’s law be dealt with seriously?
3. When addressing sinful behavior, what should be our aim?
4. What is to be my attitude and action if I see someone doing wrong?
5. When is church discipline and possible disfellowshipment necessary?

Lawsuits Among Brethren

MEMORY TEXT: “Know ye not that we shall judge angels? how much more things that pertain to this life”? (1 Corinthians 6:3).

“The saints are to judge the world. Then are they to depend upon the world, and upon the world’s lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.”—*Selected Messages*, bk. 3, p. 303.

Suggested Reading: *Selected Messages*, bk. 3, pp. 299–305.

Sunday

April 17

1. THE JUDGMENT OF THE WICKED

- a. When will the judgment of the lost occur? Revelation 20:2, 4; 2 Peter 2:4. Who will judge them? 1 Corinthians 6:2, 3.

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. [1 Corinthians 4:5 quoted.] Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: [Revelation 20:4, 6 quoted]. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death. . . .

“Satan also and evil angels are judged by Christ and His people. . . . And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.”—*The Great Controversy*, pp. 660, 661.

2. DISPUTES AMONG CHRISTIANS

- a. Where should church problems be solved? 1 Corinthians 6:4, 5.
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“The saints are to judge the world. Then are they to depend upon the world, and upon the world’s lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.”—*Selected Messages*, bk. 3, p. 303.

- b. What happened in the church of Corinth that provoked a rebuke from Paul? 1 Corinthians 6:1, 2, 6. How does the Lord consider this practice?
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“The world and unconverted church members are in sympathy. Some when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh, and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! . . .

“To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord’s chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans—half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.”—*Ibid.*, bk. 3, pp. 302, 303.

- c. Where can we find the solution to problems between church members? 1 Corinthians 6:7–11; 1 John 1:7, 9; Proverbs 28:13.
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“The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy.”—*Steps to Christ*, p. 37.

3. WARNING AGAINST SENSUALITY

- a. What was the main purpose of our creation? Isaiah 43:7.
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“Even now all created things declare the glory of [God’s] excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.”—*The Desire of Ages*, pp. 20, 21.

- b. How did Paul consider the body of the believers? Romans 6:13, 15, 19, 20.
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“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.”—*Ibid.*, p. 161.

- c. Since we are God’s property, what should each of us understand with regard to our own body? 1 Corinthians 3:16, 17; 10:31.
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“By the inspiration of the Spirit of God, Paul the apostle writes that ‘whatsoever ye do,’ even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility—‘do all to the glory of God.’ Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts.”—*Counsels on Diet and Foods*, p. 56.

4. MORAL PURITY

- a. Since our body is the temple of the Holy Spirit, what is our moral responsibility concerning it? 1 Corinthians 6:15–18.**

“Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this he is unworthy of the Christian name.”—*Testimonies for the Church*, vol. 2, p. 347.

“Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. . . . The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health. . . .

“God has given you a habitation to care for and preserve in the best condition for His service and glory. Your bodies are not your own. ‘What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.’ ”—*Ibid.*, pp. 352, 353.

- b. What is moral purity, and how can we practice it successfully? 2 Corinthians 7:1; 1 Thessalonians 4:3–5.**

“We need to place a high value upon the right control of our thoughts, for such control prepares the mind and soul to labor harmoniously for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. Our improvement in moral purity depends on right thinking and right acting. . . .

“Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.

“We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts.”—*Mind, Character, and Personality*, vol. 1, p. 235.

5. VICTORY OVER SELF-INDULGENCE

a. How did Paul illustrate the Christian race? 1 Corinthians 9:25.

“In the hope of impressing vividly upon the minds of the Corinthian believers the importance of firm self-control, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot races held at stated intervals near Corinth. Of all the games instituted among the Greeks and the Romans, the foot races were the most ancient and the most highly esteemed. They were witnessed by kings, nobles, and statesmen. Young men of rank and wealth took part in them and shrank from no effort or discipline necessary to obtain the prize.

“The contests were governed by strict regulations, from which there was no appeal. Those who desired their names entered as competitors for the prize had first to undergo a severe preparatory training. Harmful indulgence of appetite, or any other gratification that would lower mental or physical vigor, was strictly forbidden. For one to have any hope of success in these trials of strength and speed, the muscles must be strong and supple, and the nerves well under control. Every movement must be certain, every step swift and unswerving; the physical powers must reach the highest mark.”—*The Acts of the Apostles*, pp. 309, 310.

b. What does Paul say about how many win the prize? 1 Corinthians 9:24.

“Not one who complies with the conditions will be disappointed at the end of the race. Not one who is earnest and persevering will fail of success. The race is not to the swift, nor the battle to the strong. The weakest saint, as well as the strongest, may wear the crown of immortal glory. All may win who, through the power of divine grace, bring their lives into conformity to the will of Christ.”—*Ibid.*, p. 313.

PERSONAL REVIEW QUESTIONS

1. Describe the work of the redeemed during the one thousand years.
2. What can I do to improve the way church problems are handled?
3. How can I better glorify God in my body?
4. What do Christians today need to know about the seventh commandment?
5. How can I be victorious in the battle for purity?

Principles Regarding Marriage

MEMORY TEXT: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Hebrews 13:4).

“When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.”—*Patriarchs and Prophets*, p. 46.

Suggested Readings: Romans 7:1–3; 1 Corinthians 7 (entire chapter).

Sunday

April 24

1. A MAN AND A WOMAN

a. When did God celebrate the first marriage? Genesis 1:27; 2:21, 22.

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable’ (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise.”—*Patriarchs and Prophets*, p. 46.

b. At what occasion did Jesus perform His first miracle? John 2:1–10.

“Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life.—*The Desire of Ages*, p. 144.

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ ”—*Ibid.*, p. 149.

2. LEAVE AND CLEAVE

- a. What divine principle was written for a happy marriage? Genesis 2:24.
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“Around each family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves. Let each give love rather than exact it. Cultivate what is noblest in yourselves, and be quick to recognize the good qualities in each other.”—*The Faith I live By*, p. 252.

- b. How can two different people live in full harmony? Colossians 1:27, 28.
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“If the will of God is fulfilled, the husband and wife will respect each other and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him.”—*The Adventist Home*, p. 120.

- c. What are some additional principles given for edifying the family relationship? Ephesians 5:33.
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“Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims. . . .

“Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened.”—*The Ministry of Healing*, p. 361.

3. GOD HATES DIVORCE

- a. **What fundamental principle was declared by the Lord Jesus concerning the perpetuity of the marriage relation? Matthew 19:4–8.**
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“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. [Matthew 19:8 quoted.] He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall ‘leave his father and his mother, and shall cleave unto his wife: and they shall be one’ (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for man.”—*Thoughts From the Mount of Blessing*, pp. 63, 64.

- b. **What did God declare through Malachi regarding unfaithfulness in marriage? Malachi 2:12–16.**
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- c. **In case of divorce, what instruction did the Lord give through the apostle Paul? Romans 7:1–3; 1 Corinthians 7:10–15.**
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“If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue.”—*Testimonies on Sexual Behavior, Adultery, and Divorce*, pp. 158, 159.

“Now, as in Christ’s day, the condition of society presents a sad comment upon heaven’s ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace.”—*Thoughts From the Mount of Blessing*, p. 65.

4. TIMES OF RESTORATION

- a. What is God's purpose for His people in these last days? Isaiah 58:12–14.
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“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard. . . .

“In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in.”—*Prophets and Kings*, pp. 677, 678.

- b. Besides the Sabbath of the fourth commandment, name two other divine institutions that need to be restored—and why.

1) Marriage (Genesis 1:26, 27; Matthew 19:9).

2) The Original Diet (Genesis 1:29; Isaiah 22:12–14: the Day of Atonement).

“[In Eden] marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity.”—*Thoughts From the Mount of Blessing*, p. 63.

“What of the marriage relation today? Is it not perverted and defiled, made even as it was in Noah's day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were ‘marrying and giving in marriage.’ ”—*Manuscript Releases*, vol. 7, p. 56.

“Jesus wants to see happy marriages, happy firesides.”—*In Heavenly Places*, p. 202.

“The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome simple food, which God has provided in abundance.”—*Medical Ministry*, p. 283.

5. TIMES OF RESTORATION (CONTINUED)

- a. What is preceded and followed in the process of restoration? Acts 3:19–21.
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“When there shall be a ‘restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began’ (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as ‘from one Sabbath to another’ (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.”—*The Desire of Ages*, pp. 769, 770.

“Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience.”—*Medical Ministry*, p. 283.

“In order to know what are the best foods, we must study God’s original plan for man’s diet. He who created man and who understands his needs appointed Adam his food. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.”—*Child Guidance*, p. 380.

“[John the Baptist] was a representative of those living in these last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. . . .

“John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel’s hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed.”—*Counsels on Health*, p. 72.

PERSONAL REVIEW QUESTIONS

1. What is the biblical standard of marriage?
2. Explain the secrets of a happy marriage.
3. Where does the Bible make it clear that marriage is for life?
4. What vital institutions must we restore from Eden before Christ’s return?
5. How is our work similar to that of John the Baptist?

First Sabbath Offerings for World Missions

“The end of all things is at hand. . . . The Captain of our salvation says, ‘Advance. The night cometh, in which no man can work.’ ”—*My Life Today*, p. 109.

The task of sharing the everlasting gospel with an entire world plagued by Babylonish confusion is the call of the hour. It is the sacred duty of every single person who accepts the three angels’ messages. What a privilege it is—yet there still is much to be done.

As of this writing, the Universal Postal Union lists 191 nations and territories in their system, and the United Nations recognizes 195 countries worldwide. How many among this earth’s teeming multitudes have not yet received the present truth that can save their souls? The apostle reminds us, “Some have not the knowledge of God: I speak this to your shame.” “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (1 Corinthians 15:34; Romans 10:14). None are equipped to take the truth to all the world. But in the power of the Holy Spirit, we each can do something.

“Everyone who has received the gospel has been given sacred truth to impart to the world. God’s faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name and wisely using their talents in His service. . . .

“Everyone who has received Christ is called to work for the salvation of his fellow men. . . . The charge to give this invitation includes the entire church. . . .

“Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory.”—*The Acts of the Apostles*, pp. 109–111.

With today’s First Sabbath Offering for world missions, may the Lord move upon our hearts and help us cherish one way we have to collaborate in the wonderful work of salvation—through our generous gifts.



The General Conference Missionary Department

Lessons From the History of Israel

MEMORY TEXT: “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11).

“Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves.”—*The Review and Herald*, February 4, 1909.

Suggested Readings: 1 Corinthians 10:1–11;
The Acts of the Apostles, pp. 315–317.

Sunday

May 1

1. LUSTING AFTER EVIL THINGS

a. After what evil things (1 Corinthians 10:6) did the Israelites lust?

“When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. . . . He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man—the fruits of the earth, which God gave to Adam and Eve in Eden.”—*Counsels on Diet and Foods*, pp. 377, 378.

b. What was the quick result of intemperance? Numbers 11:4, 20, 31–34.

“Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. . . . Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted.”—*Patriarchs and Prophets*, p. 382.

2. IDOLATRY

- a. In what degrading apostasy did Israel take part at Sinai? Exodus 32:1–6.

“Under the pretense of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling. . . .

“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, ‘Thou shalt have no other gods before Me.’ The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. ‘They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.’ Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!”—*Patriarchs and Prophets*, p. 317.

- b. How might we today be in danger of being involved in idolatry, even without graven images? Exodus 20:3–6; 1 John 5:21.

“Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.”—*Ibid.*, p. 305.

“So long have men worshiped human opinions and human institutions that almost the whole world is following after idols.”—*Prophets and Kings*, p. 186.

“Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, ‘Ephraim is joined to idols; let him alone.’ Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, ‘How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35.”—*Christ’s Object Lessons*, p. 237.

3. IMMORALITY

a. **What moral disaster entrapped Israel at Baal-Peor? Numbers 25:1–9.**

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

b. **As we approach heavenly Canaan, how is Satan working in similar ways to destroy God’s people? 1 Corinthians 10:11–13.**

“Satan well knows the material with which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.”—*Ibid.*, pp. 457, 458.

4. A BAD HABIT

- a. **What sin was frequent in Israel’s journey, and how was it punished? 1 Corinthians 10:10; Exodus 16:8; Numbers 14:27, 36; 11:1.**
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“Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai, but in pity for their ignorance and blindness God had not then visited the sin with judgments. But since that time He had revealed Himself to them at Horeb. They had received great light, as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. ‘The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp.’ The most guilty of the complainers were slain by lightning from the cloud.”—*Patriarchs and Prophets*, p. 379.

- b. **Why were most of the Israelites who left Egypt not able to enter the promised land—and why are God’s people today journeying for such a long time in this wicked world? Hebrews 3:16–19; 4:1, 2.**
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“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.”—*Evangelism*, p. 696.

- c. **What is the root of murmuring, and how can we overcome it? Romans 11:20.**
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“Like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life; but to those who should persist in unbelief, a savor of death unto death.”—*The Acts of the Apostles*, p. 326.

5. A VICTORIOUS PEOPLE

- a. Describe the key to victory despite the challenges we face. Revelation 12:17; 1 Corinthians 15:57.
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“The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 972.

“Notwithstanding the defects of the people of God, Christ does not turn away from the objects of His care. He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on the records of heaven. He confesses them as His before the heavenly universe. Satan their adversary is shown to be an accuser and deceiver. God will do justice for His own elect.”—*Christ’s Object Lessons*, pp. 169, 170.

- b. What main qualities identify God’s people? Revelation 14:12; 15:2.
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“In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16.”—*Counsels for the Church*, pp. 39, 40.

PERSONAL REVIEW QUESTIONS

1. Explain one big problem the Israelites had in the wilderness.
2. Name some ways by which idolatry is practiced today.
3. How might Satan be trying to ensnare us like at Baal-Peor?
4. What should I do to overcome the tendency to murmur?
5. How can I be victorious in the final struggle?

The Communion Service

MEMORY TEXT: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:26).

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ 1 Corinthians 11:26.”—*The Desire of Ages*, p. 149.

Suggested Readings: 1 Corinthians 11:17–34;
The Desire of Ages, pp. 652–661.

Sunday

May 8

1. THE LORD’S SUPPER

- a. Why has Christ established the Communion service for us—and what is to be our attitude regarding it? Matthew 26:26–29; 1 Corinthians 11:26.

“In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.”—*The Desire of Ages*, pp. 656–659.

“The Communion service points to Christ’s second coming.”—*Ibid.*, p. 659.

“None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children.”—*Ibid.*, p. 656.

2. CHRIST, THE BREAD OF HEAVEN

- a. **How did Christ identify Himself with the life-giving provision of bread? 1 Corinthians 11:23–25; John 6:33–35, 50, 51, 63.**
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“To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated.”—*The Desire of Ages*, p. 389.

“The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power.”—*Ibid.*, p. 390.

- b. **What should we learn from the way Christ responded when challenged by Satan to abuse His creative power for selfish purposes? Matthew 4:4.**
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“As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’”—*Ibid.*

“As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame.”—*Ibid.*, p. 389.

3. THE WINE

- a. What kind of wine was offered by Christ at the wedding in Cana and the Communion service? Isaiah 65:8.
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“The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine ‘in the cluster,’ and says, ‘Destroy it not; for a blessing is in it.’ Isaiah 65:8.”—*The Desire of Ages*, p. 149.

“The Communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how ‘He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’ In their tribulation they found comfort in the hope of their Lord’s return. Unspeakably precious to them was the thought, ‘As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.’ 1 Corinthians 11:26.”—*Ibid.*, p. 659.

- b. What precious promise is found in 1 John 1:7?
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“The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. . . .

“That simple faith which takes God at His word should be encouraged. God’s people must have that faith which will lay hold of divine power; ‘for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.’ [Ephesians 2:8.] Those who believe that God for Christ’s sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, ‘The blood of Jesus Christ . . . cleanseth us from all sin.’ [1 John 1:7.]”—*Gospel Workers*, p. 161.

4. WORTHINESS

- a. **Who can partake of the Lord's Supper? 1 Corinthians 11:27, 29. Give an example of when it was taken unworthily. John 13:10, 11, 18.**
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“Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, ‘This do in remembrance of Me.’ And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts.”—*The Desire of Ages*, p. 653.

- b. **Though a member of the twelve, why was Judas unworthy in heart to partake of the Communion? What preparation was intended to soften his hard heart—and is needed by us, too? John 13:14, 15.**
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“The constraining power of that love [of Jesus] was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.”—*Ibid.*, p. 645.

“[Christ] had washed the feet of Judas, but the heart had not been yielded to Him. It was not purified. Judas had not submitted himself to Christ.”—*Ibid.*, p. 649.

“There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother.”—*Ibid.*, p. 650.

5. SELF-EXAMINATION

- a. Before the service, what action should we take? 1 Corinthians 11:28.

“The holy Watcher from heaven is present at this season [of feet washing] to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. As the Saviour’s humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God’s great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil thinking and evilspeaking are put away.”—*The Desire of Ages*, pp. 650, 651.

- b. How can we be worthy to take part in the Lord’s Supper? Proverbs 28:13; 1 John 1:8, 9.

“Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.”—*Ibid.*, p. 651.

“You who feel the most unworthy, fear not to commit your case to God. When He gave Himself in Christ for the sin of the world, He undertook the case of every soul.”—*Christ’s Object Lessons*, p. 174.

PERSONAL REVIEW QUESTIONS

1. How does Jesus want me to benefit from the Communion service?
2. Why does the Lord refer to Himself as the Bread of life?
3. What should be our focus when partaking of the Communion wine?
4. Why do we need to be worthy to come to the Lord’s table?
5. How can I be better prepared for my next Communion service?

Spiritual Gifts

MEMORY TEXT: “Now concerning spiritual gifts, brethren, I would not have you ignorant” (1 Corinthians 12:1).

“The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1090.

Suggested Reading: *The Faith I Live By*, p. 292.

Sunday

May 15

1. THE DIVINE SOURCE OF GIFTS

- a. How does the apostle connect the Holy Spirit with the spiritual gifts? 1 Corinthians 12:4–9.

“God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.”—*The Faith I Live By*, p. 292.

- b. What are the main purposes of the gifts in God’s church? 1 Corinthians 12:3, 7; Ephesians 4:11–13.

“Paul declares that the gifts and manifestations of the Spirit were set in the church . . . ‘till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.’ Ephesians 4:13.”—*Ibid.*

“The gifts of the Spirit are promised to every believer according to his need for the Lord’s work. The promise is just as strong and trustworthy now as in the days of the apostles.”—*The Desire of Ages*, p. 823.

2. THE WORD OF WISDOM

- a. How can we receive the gifts of the Holy Spirit? Luke 11:13; Acts 5:32.
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“If they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.”—*The Faith I Live By*, p. 292.

- b. What is true wisdom, according to God’s word? 1 Corinthians 1:30.
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“The most inquisitive may safely learn in the school of Christ that which will prove for their present and everlasting good. The uneasy and dissatisfied will here find rest. With their thoughts and affections centered in Christ, they will obtain true wisdom, which will be worth more to them than the richest earthly treasures.”—*An Appeal to Mothers*, p. 32.

- c. What is the essential knowledge for our salvation and where we can obtain it? John 17:3; Proverbs 2:3–5.
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“The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

“This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it.”—*Christ’s Object Lessons*, p. 114.

“[John 17:3 quoted.] These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless.”—*The Signs of the Times*, January 27, 1898.

3. THE GIFT OF FAITH

- a. **What is faith—and how can we possess it?** Hebrews 11:1; Ephesians 2:8; Romans 10:17.
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“Faith in Christ as the world’s Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes.”—*Christ’s Object Lessons*, p. 112.

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

“It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. [1 John 3:24; 2:3 quoted.] This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.”—*Ibid.*, pp. 312, 313.

- b. **What is the difference between genuine faith and presumption?** Galatians 5:6 (last part).
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“True faith asks the Lord, ‘What wilt Thou have me to do?’ and when the way is marked out by the Master, faith is ready to do His will, at whatever hardship or sacrifice.”—*Counsels to Parents, Teachers, and Students*, p. 183.

“Presumption is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted.”—*The Desire of Ages*, p. 126.

4. THE GIFT OF HEALING

- a. **What were the main activities of Jesus in His earthly mission? Matthew 4:23. What was the role of healing in His ministry? Verse 4:24.**
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“During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy.”—*The Ministry of Healing*, pp. 19, 20.

- b. **In Christ’s gospel commission, what work was included? Mark 16:17, 18.**
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“In the Saviour’s manner of healing there were lessons for His disciples. On one occasion He anointed the eyes of a blind man with clay, and bade him, ‘Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.’ John 9:7. The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

“To many of the afflicted ones who received healing, Christ said, ‘Sin no more, lest a worse thing come unto thee.’ John 5:14. Thus He taught that disease is the result of violating God’s laws, both natural and spiritual. The great misery in the world would not exist did men but live in harmony with the Creator’s plan. . . .

“Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, ‘The Lord will take away from thee all sickness.’ Deuteronomy 7:15. When they fulfilled the conditions, the promise was verified to them. ‘There was not one feeble person among their tribes.’ Psalm 105:37.”—*The Desire of Ages*, p. 824.

5. THE GIFT OF PROPHECY

- a. In what position is the gift of prophecy among other gifts? 1 Corinthians 12:28; Amos 3:7.
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“From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. We have now come to the last days of the work of the third angel’s message, when Satan will work with increasing power because he knows that his time is short. At the same time there will come to us through the gifts of the Holy Spirit, diversities of operations in the outpouring of the Spirit. This is the time of the latter rain.”—*Manuscript Releases*, vol. 9, p. 278.

- b. How essential is the gift of prophecy for the church today? 2 Chronicles 20:20.
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“Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?”—*Testimonies for the Church*, vol. 8, p. 298.

PERSONAL REVIEW QUESTIONS

1. How can I better benefit from God’s promise regarding the Holy Spirit?
2. Where can I find greater wisdom from God?
3. How might the enemy of souls be trying to trap me in presumption?
4. In what ways can I develop more to better help others with their health?
5. How can I better appreciate the gift of prophecy given to God’s people?

“A More Excellent Way”

MEMORY TEXT: “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Romans 13:8, 10).

“No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ.”—*The Acts of the Apostles*, p. 318.

Suggested Reading: *The Acts of the Apostles*, pp. 318, 319.

Sunday

May 22

1. THE GREATEST COMMANDMENT

a. How was Christ questioned by a lawyer—and why? Matthew 22:36.

“The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man’s duty to his fellow man. As the result, they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason, He had been charged with exalting the last six commandments above the first four.”—*The Desire of Ages*, pp. 606, 607.

b. How did Christ sum up the principles of the law? Matthew 22:37–40.

“The first four of the Ten Commandments are summed up in the one great precept, ‘Thou shalt love the Lord thy God with all thy heart.’ The last six are included in the other, ‘Thou shalt love thy neighbor as thyself.’ Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.”—*Ibid.*, p. 607.

2. THE BASIC PRINCIPLE OF THE LAW

a. How does Paul explain the way we fulfill the law? Romans 13:8–10.

“Righteousness is holiness, likeness to God, and ‘God is love’ (1 John 4:16). It is conformity to the law of God, for ‘all Thy commandments are righteousness’ (Psalm 119:172), and ‘love is the fulfilling of the law’ (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.”—*Thoughts From the Mount of Blessing*, p. 18.

b. How can we possess genuine love? 1 John 4:19.

“Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.”—*The Acts of the Apostles*, pp. 550, 551.

c. What is the divine promise in the new covenant? Hebrews 8:10–12. When is God’s law written in our heart? Romans 5:1, 5.

“The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God.”—*Selected Messages*, bk. 1, pp. 299, 300.

“In the new and better covenant Christ has fulfilled the law for the transgressors of law if they receive Him by faith as a personal Saviour. . . . Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ.”—*That I May Know Him*, p. 299.

3. THE ESSENTIAL NATURE OF LOVE

- a. How does Paul explain the supreme importance of divine love in our heart? 1 Corinthians 13:1–3.
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“No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr’s death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.”—*The Acts of the Apostles*, pp. 318, 319.

- b. What characteristics does Paul apply to love? 1 Corinthians 13:4–7.
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“The purest joy springs from the deepest humiliation. The strongest and noblest characters are built on the foundation of patience, love, and submission to God’s will. . . .

“Christ-like love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others.

“Love ‘rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.’ This love ‘never faileth.’ It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the city of God.”—*Ibid.*, p. 319.

- c. How effective and lasting is divine love? 1 Corinthians 13:8.
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“Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found.”—*Ibid.*, p. 551.

4. THE ESSENTIAL CONDITION FOR MINISTRY

- a. What question did Christ ask Peter before reinstating him in the ministry? John 21:15–17.
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“Christ mentioned to Peter only one condition of service—‘Lovest thou Me?’ This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure.

“The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of His approval to the work. The shepherd and the flock will become one, united by their common hope in Christ.”—*The Acts of the Apostles*, pp. 515, 516.

- b. Why did Christ repeat the same question to Peter three times? John 13:36-38; 18:17, 25–27.
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“Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter’s repentance, and showed how thoroughly humbled was the once boasting disciple.

“Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to overthrow him. Just before the fall of Peter, Jesus had said to him, ‘Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.’ Luke 22:31, 32. That time had now come, and the transformation in Peter was evident. The close, testing questions of the Lord had not called out one forward, self-sufficient reply; and because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock. . . .

“Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal.”—*The Desire of Ages*, p. 812.

5. A NEW COMMANDMENT

- a. Although unselfish love is eternal like God, why was it referred to as “new”? John 13:34.
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“In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. . . . To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.”—*The Desire of Ages*, pp. 677, 678.

- b. What will be the result of this love manifested in the church? Matthew 24:14.
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“Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour’s love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.”—*The Acts of the Apostles*, p. 600.

PERSONAL REVIEW QUESTIONS

1. What does the second table of stone in the Ten Commandments teach us?
2. Why can I rejoice in the good news of the new covenant?
3. With which characteristics of love do I need to be more fully imbued?
4. What essential quality did Jesus want Peter to possess in his ministry?
5. What will happen to me as I am imbued with the Spirit of Christ?

First Sabbath Offering for the Missionary School in Rwanda

The work of the SDA Reform Movement reached Rwanda in 2003 through social media, not long after the horrid massacres of genocide in 1994 which had led to the death of more than a million people in only 90 days. By the grace of God and hard work, the brethren in Rwanda have been moving forward.



In God's strength, missionaries from Rwanda have taken the message to surrounding countries such as Burundi, DR Congo, North Kivu, South Kivu, and Uganda. The Kinyarwanda language, spoken by an estimated 30 million people throughout these nations, has facilitated the work of our brethren in reaching 3,000 souls so far.

Among our members, only 10% can speak foreign languages—and the instruction given by Jesus, our Saviour, is that we are to reach every language on our planet. John the Revelator describes: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6).

That is why the Rwanda Union decided to build a missionary school to help all these countries to send out young people—not only for spiritual education but also with English courses to help them open the Spirit of Prophecy books for themselves and grow their skills in missionary work. Souls are being won to the Saviour every day in central Africa. The increase in missionary work has resulted in an increased need for trained workers to complete the commission given by the Saviour. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

Dear brethren and sisters, we appeal for your financial support in this project so that the mission given by Christ who died for us may be accomplished. Our world is changing day by day and we don't know how long we will be able to work with all the climate disasters and wars everywhere. People are dying every day and God will ask every one of us what we did to save souls and each one will need to respond.

That is why we come to each one to ask, please remember our missionary school project for the Central African countries, and thank you!

Your brethren from the Rwanda Union Mission

The Gospel and the Resurrection

MEMORY TEXT: “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” (1 Corinthians 15:1, 2).

“Hanging upon the cross Christ was the gospel. Now we have a message, ‘Behold the Lamb of God, which taketh away the sins of the world.’ Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer.”—*Manuscript Releases*, vol. 21, p. 37.

Suggested Reading: *Counsels to Parents, Teachers, and Students*, pp. 22–24.

Sunday

May 29

1. INCARNATION

- a. How did the angels give the message about the birth of Christ—and what had God commanded them? Luke 2:10, 11; Hebrews 1:6–8.

“At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation.”—*The Desire of Ages*, p. 47.

- b. How was Christ’s birth prophesied? Isaiah 7:14; Matthew 1:22, 23.

“It was to manifest this glory that [Christ] came to our world. To this sin-darkened earth He came to reveal the light of God’s love—to be ‘God with us.’ Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’ ”—*Ibid.*, p. 19.

2. A PERFECT LIFE

- a. What are we told about the entire life of Christ on earth? Isaiah 53:2–4; Luke 4:18, 19; Acts 10:38.
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“[Christ’s] whole life was a preface to His death on the cross. His character was a life of obedience to all God’s commandments, and was to be a sample for all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed. But Christ, by His perfect obedience to the law redeemed Adam’s disgraceful failure and fall.”—*Fundamentals of Christian Education*, p. 382.

“Christ, the outshining of the Father’s glory, came to the world as its light. He came to represent God to men.”—*Christ’s Object Lessons*, p. 416.

“Christ’s work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lessonbook. His tender, pitying love rebukes our selfishness and heartlessness.

“Wherever Christ went, He scattered blessings in His path. How many who claim to believe on Him have learned His lessons of kindness, of tender pity, of unselfish love? . . . There was no wearying of His patience, no repressing of His love.

“Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore.”—*Testimonies for the Church*, vol. 9, p. 31.

- b. Near the close of Christ’s mission on earth, what did He declare about Himself—and how does this benefit us? John 8:46.
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“The divine Son of God was the only one of sufficient value to satisfy the claims of God’s perfect law. . . .

“He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth Me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man’s sin, and to elevate him, and bring him back to his first estate.”—*Spirit of Prophecy*, vol. 2, p. 10.

3. HE DIED FOR HUMANITY

- a. Describe the climax of the gospel and its impact. 1 Corinthians 15:3.
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“Hanging upon the cross Christ was the gospel. . . . If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.”—*Manuscript Releases*, vol. 21, p. 37.

“The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from His pale and quivering lips for His revilers, His murderers—‘Father, forgive them; for they know not what they do’ (Luke 23:34)?”—*That I May Know Him*, p. 65.

- b. What is the only way anyone can be eternally saved? Isaiah 45:22; John 3:14–16, 36; 2 Corinthians 5:21.
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“Guiltless, [Christ] bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man’s substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.”—*Selected Messages*, bk. 1, p. 322.

“Christ’s death proves God’s great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father’s love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.”—*The Acts of the Apostles*, p. 209.

4. HE IS RISEN

- a. What wonderful news did Mary Magdalene and the other women receive from the angels? Luke 24:5–8.**

“[The women] turned to flee, but the angel’s words stayed their steps. ‘Fear not ye,’ he said; ‘for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead’ [Matthew 28:5–7]. . . .

“He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world! Quickly the women departed from the sepulcher ‘with fear and great joy; and did run to bring His disciples word.’ ”—*The Desire of Ages*, p. 789.

- b. How essential is the resurrection of Christ to the plan of salvation? 1 Corinthians 15:4, 12–20.**

“With convincing power the apostle set forth the great truth of the resurrection. [1 Corinthians 15:13–20 quoted.]

“The apostle carried the minds of the Corinthian brethren forward to the triumphs of the resurrection morn, when all the sleeping saints are to be raised, henceforth to live forever with their Lord.”—*The Acts of the Apostles*, p. 320.

“We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph’s new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above.”—*The Review and Herald*, March 8, 1892.

5. HE WAS SEEN

- a. **How many people became witnesses of the resurrection of Christ? Matthew 27:52–54; 1 Corinthians 15:5–8.**
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“As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been collaborators with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. . . .

“These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection.”—*The Desire of Ages*, p. 786.

- b. **What is promised to all faithful believers? 1 Corinthians 15:51–55; 1 Thessalonians 4:13–18.**
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“Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ 1 John 5:12. 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. Believest thou this?’ Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death.”—*Ibid.*, p. 530.

PERSONAL REVIEW QUESTIONS

1. **What does the incarnation of Christ teach us about humility?**
2. **How can my life more closely reflect that of my Lord?**
3. **How are the scenes of the crucifixion to impact my attitude?**
4. **How is the resurrection of Christ to impact my attitude?**
5. **What do we need to realize about the significance of Christ’s divinity?**

“Grace Be to You”

MEMORY TEXT: “Grace be to you and peace from God our Father, and from the Lord Jesus Christ” (2 Corinthians 1:2).

“We owe everything to God’s free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved Him, did God love us; but ‘while we were yet sinners,’ Christ died for us, making full and abundant provision for our redemption.”—*The Review and Herald*, October 15, 1908.

Suggested Reading: *Christ’s Object Lessons*, pp. 390–404.

Sunday

June 5

1. GRACE

a. What is the meaning of grace, and to whom is it offered? Titus 2:11.

“Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us.

Divine grace is the great element of saving power; without it all human effort is unavailing.”—*The Faith I Live By*, p. 94.

“Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.”—*Selected Messages*, bk. 1, pp. 331, 332.

b. What is the only way we can be saved? Ephesians 2:8, 9.

“Nothing but [Christ’s] righteousness can entitle us to one of the blessings of the covenant of grace. . . . We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation.”—*Ibid.*, p. 351.

2. JUSTIFYING GRACE

a. What is the basis of our justification before God? Romans 3:24–26.

“Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ. It is not enough to believe *about* Him; you must believe *in* Him. You must rely wholly upon His saving grace.”—*Testimonies for the Church*, vol. 5, pp. 48, 49.

b. What is the immediate result of justification? Romans 5:1–3.

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: ‘This is My child. I reprove him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God. . . .

“Justification is the opposite of condemnation. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, pp. 1070, 1071.

3. SANCTIFYING GRACE

a. How can a believer overcome sin? Romans 6:1, 2, 14.

“The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters. . . .

“Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful Helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love? . . .

“Let those who received the imprint of God by baptism heed these words [2 Corinthians 6:14–18], remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters.

“The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb’s book of life.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, pp. 1074, 1075.

b. How can we be sure about victory in our spiritual life? 2 Corinthians 12:9.

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted. . . . It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation.”—*God’s Amazing Grace*, p. 265.

“We need to trust in Jesus daily, hourly. He has promised that as our day is, our strength shall be. By His grace we may bear all the burdens of the present and perform its duties.”—*Testimonies for the Church*, vol. 5, p. 200.

4. SELF-SURRENDER

- a. What happens when we fully surrender ourselves to Christ? Matthew 11:28–30.
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“Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord ‘tellethe the number of the stars;’ and yet ‘He healeth the broken in heart, and bindeth up their wounds.’ Psalm 147:4, 3. ‘Come unto Me,’ is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened 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 the Burden Bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.”—*The Desire of Ages*, p. 329.

- b. How strong do we become when connected with Jesus? John 15:5.
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“When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”—*Ibid.*, p. 324.

5. VITAL CONNECTION

a. How can sinful people become righteous before God? John 15:5–8.

“The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian’s internal purity.”—*The Desire of Ages*, p. 310.

b. How can we remain in Christ? John 15:9–11.

“The connection of the branch with the vine, [Jesus] said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So, the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ’s strength, his emptiness to Christ’s fullness, his frailty to Christ’s enduring might. Then he has the mind of Christ. . . . Through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.

“This union with Christ, once formed, must be maintained. Christ said, ‘Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.’ This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin or resist one temptation.”—*Ibid.*, pp. 675, 676.

PERSONAL REVIEW QUESTIONS

1. Why is it so important for us to appreciate God’s grace?
2. How do tribulations strengthen me in my Christian experience?
3. How does amazing grace lead me home to the heavenly Canaan?
4. Explain the power in wholehearted surrender to Christ.
5. Why does Jesus compare Himself to a vine?

The Ministry of the New Covenant

MEMORY TEXT: “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10).

“The ‘new covenant’ was established upon ‘better promises’—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law.”—*Patriarchs and Prophets*, p. 372.

Suggested Reading: *Patriarchs and Prophets*, pp. 370–373.

Sunday

June 12

1. THE OLD COVENANT

- a. **When the Ten Commandments were proclaimed at Mount Sinai, what promise did the people of Israel make? Exodus 19:8; 24:7.**

“The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7.”—*Patriarchs and Prophets*, pp. 371, 372.

- b. **What were the terms of the Covenant established at Sinai? Ezekiel 20:11; Leviticus 18:5; Deuteronomy 27:26.**

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- c. **Where did God write the Ten Commandments, and why couldn’t the people fulfill their pledge? Exodus 31:18; Romans 10:3; 9:30–32.**

“[Priests and rulers] thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion.”—*The Acts of the Apostles*, p. 15.

2. THE MINISTRY OF DEATH

- a. **Why does Paul call the Ten Commandments the “ministration of death”? 2 Corinthians 3:7.**
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“The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God’s holy law. This is an illustration of the feelings of those who violate the law of God.”—*Selected Messages*, bk. 1, p. 232.

“[Moses] saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. . . .

“It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious.”—*Ibid.*, p. 237.

“[The Israelites] desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of His mediation, they would certainly have been consumed.”—*Ibid.*, p. 238.

- b. **What is the real condition of all humanity? Romans 3:23; 6:23 (first part).**
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“The Word of God declares, ‘All have sinned, and come short of the glory of God’ (Romans 3:23). ‘There is none that doeth good, no, not one’ (Romans 3:12). Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God.

“We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?”—*Ibid.*, pp. 320, 321.

3. THE TERMS AND BLESSINGS OF THE NEW COVENANT

a. What are the terms of the New Covenant? Hebrews 8:10–12.

“The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ Genesis 17:1. The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Genesis 26:5. . . .

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.”—*Patriarchs and Prophets*, pp. 370, 371.

“The ‘new covenant’ was established upon ‘better promises’—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God’s law.”—*The Faith I Live By*, p. 78.

b. According to this covenant of grace, who are God’s people? Hebrews 8:10; Isaiah 51:7.

“Through the grace of Christ they may be enabled to render obedience to the Father’s law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people ‘in whose heart is His law.’ Isaiah 51:7.”—*Patriarchs and Prophets*, p. 338.

4. THE MINISTRY OF THE NEW COVENANT

- a. How does Paul describe the ministry of the covenant of grace? 2 Corinthians 3:4–6; Colossians 1:25–29.
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“What a sacred trust God has committed to us, in making us His servants to aid in the work of saving souls! He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best adapted to win souls. . . .

“What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men.

“It is the Lord who has called us to this work, and we should have an eye single to His glory. We cannot trust to our own efforts, as though we could do the work of converting souls. God alone can convict and convert. Jesus invites sinners to come to Him with all their burdens, and He will give them rest and peace.”—*Gospel Workers* (1892), pp. 422, 423.

- b. What did Peter say regarding this ministry? 1 Peter 5:1–5.
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“The great Shepherd has under-shepherds, to whom He delegates the care of His sheep and lambs. The first work that Christ entrusted to Peter, on restoring him to the ministry, was to feed the lambs. [See John 21:15.] This was a work in which Peter had had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to the children and youth, and to those young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ’s service. Heretofore Peter had not been fitted to do this, or even to understand its importance.

“The question that Christ put to Peter was significant. He mentioned only one condition of discipleship and service. ‘Lovest thou Me?’ He said. This is the essential qualification. Though Peter might possess every other, without the love of Christ he could not be a faithful shepherd over the Lord’s flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister will prove a failure.”—*Gospel Workers*, pp. 182, 183.

5. THE VEIL

- a. **Why did Moses need to put a veil on his face before addressing the people, and how is this significant? Exodus 34:29–35; 2 Corinthians 3:12, 13.**
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“Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a veil. . . .

“Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. . . . The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy.”—*Selected Messages*, bk. 1, p. 232.

- b. **How can this veil be removed from our own eyes? 2 Corinthians 3:14–16.**
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“The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. . . .

“To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law.”—*Ibid.*, p. 237.

PERSONAL REVIEW QUESTIONS

1. How is Israel’s problem with God’s moral law often repeated today?
2. Why is it so foolish to compare ourselves among ourselves?
3. Explain the power behind the New Covenant.
4. Describe the biblical attitude of the New Covenant ministry.
5. What brings glory to God’s moral law?

Ambassadors for Christ

MEMORY TEXT: “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 Corinthians 5:20).

“Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.”—*The Acts of the Apostles*, p. 360.

Suggested Reading: *The Acts of the Apostles*, pp. 359–371.

Sunday

June 19

1. DIVINE TRIBUNAL

- a. Who will be judged at the divine tribunal? 2 Corinthians 5:10; Romans 14:12; Daniel 7:9, 10.

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.”—*The Great Controversy*, p. 479.

“[Paul] declared that there would surely come a day of judgment when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God or to deliver him from the results of sin. He showed that this life is man’s time of preparation for the future life. Should he neglect present privileges and opportunities he would suffer an eternal loss; no new probation would be given him.”—*The Acts of the Apostles*, p. 424.

2. ACQUITTED IN THE JUDGMENT

a. Who will be judged first? 1 Peter 4:17, 18.

b. How can we be acquitted in the judgment? John 3:16, 17; 5:24; Romans 8:1.

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: ‘I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.’ Isaiah 43:25. Said Jesus: ‘He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels’ [Revelation 3:5].”—*The Great Controversy*, p. 483.

c. What are the main conditions for someone to be acquitted? Proverbs 28:13; 1 John 1:9; Acts 3:19.

“It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the virtue of Christ that strengthens and enlightens the soul, so, that repentance may be godly and acceptable. Peter has made this matter clear where he says of Christ, ‘Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.’ Repentance is as certainly a gift of Jesus Christ as is forgiveness of sins. Repentance cannot be experienced without Christ; for it is the repentance of which He is the author that is the ground upon which we may apply for pardon. It is through the work of the Holy Spirit that men are led to repentance. It is from Christ that the grace of contrition comes, as well as the gift of pardon, and repentance as well as forgiveness of sins is procured only through the atoning blood of Christ. Those whom God pardons He first makes penitent.”—*The Youth’s Instructor*, December 6, 1894.

3. NEW BIRTH

- a. What message did Jesus address to a religious leader? John 3:3–5. When and how is the sinner born again? John 1:12, 13.
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“When truth becomes an abiding principle in the life, the soul is ‘born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.’ This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.”—*The Acts of the Apostles*, p. 520.

- b. When should the experience of new birth and death to sin occur? 1 Corinthians 15:31.
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“Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.”—*Early Writings*, p. 67.

- c. What happens when a person is born again? 2 Corinthians 5:14–17.
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“The ransom paid by Christ is sufficient for the salvation of all men; but it will avail for only those who become new creatures in Christ Jesus, loyal subjects of God’s everlasting kingdom. His suffering will not shield from punishment the unrepenting, disloyal sinner.

“Christ’s work was to restore man to his original state, to heal him, through divine power, from the wounds and bruises made by sin. Man’s part is to lay hold by faith of the merits of Christ, and cooperate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just and His righteous law vindicated.”—*Fundamentals of Christian Education*, p. 430.

4. MINISTERS OF RECONCILIATION

- a. How can we be reconciled to God? Ephesians 2:11–13, 16; Hebrews 2:17, 18.
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“Step away from Satan’s voice and from acting his will, and stand by the side of Jesus, possessing his attributes, the possessor of keen and tender sensibilities, who can make the cause of afflicted, suffering ones his own. The man who has had much forgiven will love much. Jesus is a compassionate intercessor, a merciful and faithful high priest. He, the Majesty of heaven—the King of glory—can look upon finite man, subject to the temptations of Satan, knowing that he has felt the power of Satan’s wiles.”—*Christian Education*, p. 160.

- b. Being born again and reconciled with God, what we do become? 2 Corinthians 5:18, 19.
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“Both ministers and laymen should be Bible students, and understand how to act in regard to the erring.”—*The Review and Herald*, January 3, 1893.

“The merciful are ‘partakers of the divine nature,’ and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

“To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save and for whom God has given to His children the ministry of reconciliation.”—*Thoughts From the Mount of Blessing*, p. 22.

“By their indifference many church members have grieved the Holy Spirit of God. In Christ’s stead they are to beseech others to become reconciled to God. Heavenly agencies stand ready to cooperate with those who engage in the work of the Lord. The Holy Spirit is waiting to unite in sympathy with every true believer, and to make him a laborer together with God. Let no means be neglected that will advance the work to be done. There must be no self-exaltation, and far more prayer.”—*The Paulson Collection*, p. 118.

5. AMBASSADORS

- a. **Being made ministers of reconciliation, what mission do we receive from the Lord? 2 Corinthians 5:20.**
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“The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants.”—*The Acts of the Apostles*, p. 232.

“Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.

“The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ’s stead they are to beseech men and women to be reconciled to God, and they can fulfill their mission only as they receive wisdom and power from above.”—*Ibid.*, p. 360.

- b. **How can Christ’s ambassadors be successful in their mission? Acts 1:8.**
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“Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. . . . The presence of the Spirit with God’s workers will give the proclamation of truth a power that not all the honor or glory of the world could give.”—*Ibid.*, pp. 50, 51.

PERSONAL REVIEW QUESTIONS

1. What do I need to keep in mind about the thoughts and actions I choose?
2. How, when, and why should I seriously seek God’s acceptance?
3. What happens to the thinking process of the born-again believer?
4. Upon reconciliation with God, what is my calling?
5. As Christ’s ambassadors, for what should each of us earnestly pray?

First Sabbath Offerings



APRIL 2
for the Chilean Union
Headquarters
(see p. 4.)

MAY 7
for World Missions
(see p. 30.)



JUNE 4
for the Missionary School in
Rwanda
(see p. 51.)