

SABBATH BIBLE LESSONS

Senior Division



This We Believe (I)

Vol. 85, No. 1

January–March, 2009

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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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Sabbath Bible Lessons

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Foreword

At this time in earth's history, the inspired words of the apostle Paul are highly appropriate: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12). As disciples of the crucified One, we face quite a challenging future on this earth. Yet with the blessed hope that follows, how important it is for us to gather up and cherish all the accumulated rays of light that have been graciously shed upon our pathway, for "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*The General Conference Daily Bulletin*, Jan. 29, 1893).

To recount God's providences and review His every teaching in our past history are essential to the strength of our faith. They provide a solid foundation—a platform on which we can stand with surety. For this reason, Sabbath school students around the world will be grounded and strengthened in the fundamental truths entrusted to God's remnant people in these last days.

The messenger of the Lord "was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it" (*Early Writings*, pp. 258, 259). That a deeper study of these vital principles may reinforce the faith of every believer is the prayer of

The General Conference Sabbath School Department

First Sabbath Offering

for the Kasai-Occidental Mission, Congo

The Kasai-Occidental Mission is situated in the center of the Democratic Republic of the Congo [DRC] which is also the center of the African continent and includes the province bearing its name. Free from wars and natural catastrophes, Kasai-Occidental is one of three provinces of the DRC which are populous.

This province is also renowned for its production of diamonds. However, this production of gems has never improved the life of its large population. Adding to the absence of any industry, the high cost of living, its lack of electricity, and its geographical position, the majority of its population is suffering from poverty and unemployment.

The message of reformation came to this province around 1990 by three German missionaries, and since then the message has been spreading so quickly that the Kasai-Occidental Mission is becoming the second populous mission after Angola. Since 2000 we are part of the SDA Reform Movement, and in 2005 the General Conference organized our 40 groups as a Mission.

Our three years of organization as a Mission did permit us to obtain the equipment necessary to improve the condition of our courageous workers' hard service. There are yet no church buildings, no headquarters, and no means of transportation or communication.

By reinforcing our talents and abilities, we think that the equipment of our church will help us to win more souls, as well as to keep others faithful in the truth.

We count very much on your generous offerings of this first Sabbath of 2009 so we can face the major problems of an underdeveloped region which have hindered the advancement of the work.

Our thanks in advance.

Your brethren and sisters of the Kasai-Occidental Mission



The Godhead

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

“There are three living persons of the heavenly trio . . . the Father, the Son, and the Holy Spirit.”—*Special Testimonies*, Series B, No. 7, p. 63.

Suggested Reading: *Early Writings*, pp. 54, 55, 125–127.

Sunday

December 28

1. GOD, THE FATHER

- a. What does the Bible say about God the Father? John 16:27 (first part); 1 Timothy 1:17. What warnings are given about comparing God to earthly things?

“God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.”—*Evangelism*, p. 614.

“The beautiful things of nature reveal [God’s] character and His power as Creator. They are His gift to the race, to show His power and to show that He is a God of love. But no one is authorized to say that God Himself in person is in flower or leaf or tree. These things are God’s handiwork, revealing His love for mankind.”—*Medical Ministry*, p. 94.

“Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God’s power.”—*The Review and Herald*, November 8, 1898.

- b. How is God’s character revealed? Romans 1:20–25; John 17:5, 6.

“Christ came as a personal Saviour to the world. He represented a personal God.”—*Ibid.*

2. GOD, THE SON—JESUS CHRIST

- a. What was the mission of Jesus before and after His incarnation? 1 Peter 2:21, 22; 1 John 3:5.

“After the Fall, Christ became Adam’s instructor. He acted in God’s stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.”—*The Signs of the Times*, May 29, 1901.

“In thought, word, and act Jesus was sinless. Perfection marked all that He did.”—*In Heavenly Places*, p. 166.

- b. With what words does John introduce Christ? John 1:1–4. As the Son of Man, did Christ ever cease to be God? Matthew 1:23; Isaiah 9:6; 1 Timothy 3:16; Titus 2:13, 14.

“Although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions “human” and “divine” were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty.”—*The Signs of the Times*, May 10, 1899.

“Jehovah is the name given to Christ.”—*Ibid.*, May 3, 1899.

“In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.”—*Ibid.*, August 29, 1900.

“‘In him was life; and the life was the light of men’ (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. . . . In Him was life, original, unborrowed, underived. This life is not inherent in man.”—*Selected Messages*, bk. 1, p. 296.

“If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.”—*The Review and Herald*, April 5, 1906.

3. THE INCARNATION

- a. What plan was carried out at the incarnation of Christ? John 3:16; 1 John 4:9, 10; 3:8.

“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. And in giving Christ, God gave all the resources of heaven that nothing might be wanting for the work of man’s uplifting. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more.”—*The Review and Herald*, May 2, 1912.

“The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite wisdom devise a plan that would surpass it. It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God’s law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive Him as their personal Saviour.”—*Ibid.*, October 22, 1895.

- b. What were the purposes of Jesus’ incarnation? Luke 19:10; Hebrews 2:14, 15; Isaiah 42:21.

“Jesus Christ has taken the position of one who came to seek and to save that which is lost.”—*Ibid.*, June 30, 1896.

“Blessed is the soul who can say, ‘I am guilty before God: but Jesus is my Advocate. I have transgressed His law. I cannot save myself; but I make the precious blood that was shed on Calvary all my plea. I am lost in Adam, but restored in Christ.’ ”—*The Youth’s Instructor*, November 8, 1894.

“Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation and overcame in the strength given Him from God. As He went about doing good, healing all who were afflicted by Satan, He made plain to men the character of God’s law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.”—*Testimonies*, vol. 8, pp. 207, 208.

4. GOD, THE HOLY SPIRIT

- a. What did Jesus say about the Holy Spirit whom He would send to the world? John 16:13; 14:16, 17.

“The Comforter that Christ promised to send after He ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient.”—*In Heavenly Places*, p. 336.

“The Holy Spirit was the highest of all gifts that [Jesus] could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power.”—*The Desire of Ages*, p. 671.

“The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us as we labor to reach fallen souls.”—*The Review and Herald*, July 16, 1895.

- b. What Bible proof do we have that the Holy Spirit is God? Acts 5:3, 4. What other evidence shows that the Holy Spirit has a personality? Acts 13:2; Romans 8:16, 26, 27; 1 Corinthians 2:10.

“The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. . . .

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God’ (1 Corinthians 2:11).”—*Manuscript Releases*, vol. 20, pp. 68, 69.

5. THIS IS LIFE ETERNAL

- a. What is the only means by which we may receive eternal life both here and in the hereafter? John 3:36; 6:47; 17:3.

“It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.”—*The Desire of Ages*, p. 347.

- b. What is Jesus’ deep desire in regard to His followers on earth? John 6:37–40; 14:1; 17:24.

“Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.”—*Steps to Christ*, p. 97.

“The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings—all are enlisted in behalf of man’s redemption.”—*Ibid.*, p. 21.

PERSONAL REVIEW QUESTIONS

- What common misconceptions should we clear away about God the Father?
- Consider some key points that many are not aware about Jesus.
- Why was it necessary for Christ, our Creator, to come to earth as a man?
- Why is the Holy Spirit so important in securing our salvation?
- What factors are involved in our redemption to eternal life?

The Holy Scriptures

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

“Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. He trembles at the word; for to him it is a living reality.”—*Christ's Object Lessons*, p. 59.

Suggested Reading: *Education*, pp. 185–192.

Sunday

January 4

1. THE INSPIRED WORD OF GOD

- a. What does the apostle Paul say about the origin of the Holy Scriptures? 2 Timothy 3:15–17.

“Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you depreciate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures.”—*The Signs of the Times*, September 18, 1893.

- b. What did Jesus say about the writings of the Old Testament? John 5:39; Luke 24:27, 45. What will be the result of constantly studying and obeying the Scriptures? Psalm 119:11; 2 Timothy 3:15.

“Those who continually feed upon the word of God will not turn aside, as did Adam and Eve, and disobey God's law. The word of God will give them grace and strength.”—*Ibid.*, September 5, 1895.

“If studied and obeyed, the word of God works in the heart, subduing every unholy attribute.”—*Christ Objects Lessons*, p. 100.

Monday

January 5

2. THE CENTRAL THEME OF THE SCRIPTURES

- a. What did the apostle Paul understand to be the central theme in the preaching of the gospel of salvation? 1 Corinthians 2:1, 2.

“The crucified Messiah is the central point of all Christianity. The most essential lessons for teachers and students to learn are those which point, not to the world, but from the world to the cross of Calvary.”—*Counsels to Parents, Teachers, and Students*, pp. 23, 24.

“The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God.”—*Education*, p. 125.

- b. In all sermons presented, what is the main point which should not be missing? 1 Corinthians 1:23, 24; 15:3; Ephesians 2:20.

“Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon; for Christ formed within is the hope of glory.”—*Selected Messages*, bk. 1, p. 158.

“In plain, simple language, tell every soul what he must do to be saved. God is your helper; He calls upon you to make known the hidden, unsearchable riches of the grace of Christ. Preach not your fancies, but preach Christ. Let the light of His righteousness shine into your hearts, and be revealed in your teaching. Living faith in Christ must be the very warp and woof of every sermon, the very sum and substance of every discourse; it must be woven into every appeal and every prayer.”—*Special Testimonies for Ministers and Workers*, No. 7, pp. 8, 9.

“There is one great central truth to be kept ever before the mind in the searching of the Scriptures—Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1084.

3. THE INFALLIBLE WORD OF GOD

- a. Why is it so important to study the word of God and put into practice its teachings? Psalm 119:105, 116, 133; Proverbs 2:1–5.

“To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, ‘O Lord, preserve my soul, that I shall not dishonor thee.’ Let your prayers ascend to God, that He may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: ‘Sanctify my heart through the truth. Let Thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in Thy Word, given to guide me in this life as a preparation for the future, eternal life.’ ”—*The Review and Herald*, July 19, 1906.

“The grand principle maintained by these [English] Reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice.”—*The Great Controversy*, p. 249.

- b. What is assured us about the infallibility of Bible prophecies and predictions? Isaiah 34:16; 55:10, 11.

“In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience”—*God’s Amazing Grace*, p. 198.

“The Word of the only true God is infallible. Infinite wisdom, holiness, power, and love are blended in pointing us to the standard by which God measures character. God’s Word so plainly defines the laws of His kingdom that none need to walk in darkness. His law is the transcript of His character.”—*In Heavenly Places*, p. 137.

“All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.”—*Education*, p. 178.

4. HOW TO STUDY THE BIBLE

- a. What is the advice given to those who wish to learn the truth? Isaiah 28:9, 10, 13; Acts 17:10, 11.

“The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.”—*Christian Education*, p. 85.

“The rich gems of truth do not lie on the surface. You must dig for them. Take your Bible and compare passage with passage and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting and hang them in memory’s hall.”—*The Review and Herald*, April 16, 1889.

“Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained.”—*Messages to Young People*, pp. 254, 255.

- b. What important factor is necessary to comprehend the truths of the Bible? James 1:5–8; Ephesians 6:18; Hebrews 12:28.

“We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside. While some portions of the Word are easily understood, the true meaning of other parts is not so readily discerned. There must be patient study and meditation, and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit; and the promise is sure that it will be given.”—*Ibid.*, p. 261.

“If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities.”—*The Signs of the Times*, September 18, 1893.

5. STUDY WHILE YOU CAN

- a. What is written of those who do not study the Bible? 2 Timothy 4:2–4.

“The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.”—*The Great Controversy*, p. 595.

“ ‘Sound doctrine’ is Bible truth—truth that will promote piety and devotion, confirming God’s people in the faith.”—*Gospel Workers*, p. 311.

- b. In the time of trouble, what will happen to those who are neglecting to study God’s truths now, in this probationary time? Amos 8:11, 12.

“Those who had not prized God’s Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, ‘They shall not find it. . . . Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised His saints. The filthy must remain filthy forever.’ ”—*Early Writings*, pp. 281, 282.

“Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father.”—*Ibid.*, p. 71.

PERSONAL REVIEW QUESTIONS

- Why must we obey all that God reveals—and not just pick and choose?
- What is the most important theme in all the Scriptures?
- Why is prophecy never dull, but encouraging to the soul?
- Describe God’s method of study and the attitude we must have in it.
- Why is highly essential right now that we take Bible study seriously?

The Origin of Sin

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:12–14).

“Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven.”—*The Great Controversy*, p. 493.

Suggested Reading: *Patriarchs and Prophets*, pp. 33–43.

1. AN EXALTED ANGEL

- a. Using the figure of the king of Tyre, how does the prophet Ezekiel describe Lucifer? Ezekiel 28:13, 14.

“Lucifer had been the covering cherub. He had stood in the light of God’s presence. He had been the highest of all created beings, and had been foremost in revealing God’s purposes to the universe.”—*The Desire of Ages*, p. 758.

“Though all [Lucifer’s] glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator.”—*Patriarchs and Prophets*, p. 35.

- b. Although he had already such an exalted position, what was Lucifer’s ambition? Isaiah 14:13, 14.

“Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God’s power, but not His character. He sought for himself the highest place.”—*The Desire of Ages*, pp. 435, 436.

2. SEDITION AND REBELLION

- a. What argument was used by Lucifer to persuade the angels to join him? Psalm 55:21.

“Not content with his position, though honored above the heavenly host, [Lucifer] ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.”—*Patriarchs and Prophets*, p. 35.

“The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah.”—*The Great Controversy*, p. 498.

- b. After Lucifer convinced a great part of the angels about the need of change in God’s government, what happened to those angels? Revelation 12:4 (first part).

“Satan in his rebellion took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion.”—*Testimonies*, vol. 3, p. 115.

“Lucifer had presented the purposes of God in a false light—misconstruing and distorting them to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.”—*Patriarchs and Prophets*, p. 38.

3. GOD’S LAW UNCHANGEABLE

- a. What does the Bible say about God’s law? Psalms 19:7; 111:7, 8; Romans 7:12. What did Lucifer suggest about it?

“Satan grew bold in his rebellion, and expressed his contempt of the Creator’s law. This Satan could not bear. He claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did.”—*The Story of Redemption*, pp. 18, 19.

“Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God’s government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe.”—*Patriarchs and Prophets*, p. 42.

- b. What did Jesus say about God’s law? Matthew 5:17, 18; Luke 16:17. What is the greatest proof of the immutability of God’s law? Psalm 89:34; James 1:17.

“The death of God’s beloved Son on the cross shows the immutability of God’s law. His death magnifies the law and makes it honorable, and gives evidence of its changeless character.”—*The Signs of the Times*, August 7, 1879.

“Christ did not, by bearing the sinner’s guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, He need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father’s law.”—*Ibid.*, August 25, 1887.

“Satan’s rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government and His law is bound up the well-being of all the creatures He has made.”—*The Great Controversy*, p. 499.

4. WAR IN HEAVEN

- a. What took place in heaven between Christ and Lucifer, and what was the outcome? Revelation 12:7–10; Luke 10:18.

“To the very close of the controversy in heaven the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator’s law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence.”—*The Great Controversy*, p. 499.

“In the banishment of Satan from heaven, God declared His justice and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only-begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.”—*Ibid.*, pp. 500, 501.

- b. What was in reality the target of Lucifer’s attack? Psalms 45:6; 89:14.

“Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God.”—*Early Writings*, p. 145.

“Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God’s government, and since his fall he has carried on his rebellion against the law of God.”—*Testimonies*, vol. 1, p. 342.

“It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men.”—*Patriarchs and Prophets*, p. 403.

5. HEAVEN LIBERATED FROM EVIL

- a. What was the fate of Lucifer and his followers, and why? Revelation 12:9; 2 Peter 2:4; Jude 6. What was his next plan? 1 Peter 5:8.

“Though [Lucifer] had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator’s wisdom, and satisfied to fill the place appointed him in God’s great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.”—*The Great Controversy*, p. 496.

“When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven.”—*The Review and Herald*, April 16, 1901.

- b. What took place in heaven when Christ died on the cross? Revelation 12:10. Could Satan visit heaven after the death of Jesus? John 12:31.

“By shedding the blood of the Son of God, [Satan] had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.”—*The Desire of Ages*, p. 761.

PERSONAL REVIEW QUESTIONS

- What became the aim of Lucifer, and why?
- How is the scene of Lucifer’s campaign reenacted by many today?
- In what sense did Lucifer’s rebellion undermine the law of God?
- What is often the false claim of those who tear down God’s law?
- When were the loyal angels freed from all doubts regarding Satan?

The Creation of the World

“Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded” (Isaiah 45:11, 12).

“As it came from the Creator’s hand, not only the Garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation.”—*Education*, p. 22.

Suggested Reading: *Patriarchs and Prophets*, pp. 44–51.

Sunday

January 18

1. IN THE BEGINNING GOD CREATED

- a. What does the Bible say about the creation week? Genesis 1:1, 5; Exodus 20:11; 31:17.

“Just how God accomplished the work of Creation in six literal days He has never revealed to mortals. His creative works are just as incomprehensible as His existence.”—*Lift Him Up*, p. 52.

“Each of these periods [of creation week] Inspiration declares to have been a day consisting of evening and morning, like every other day since that time.”—*Education*, p. 129.

- b. How does God reveal the fact that He is the creator of the heavens and the earth? When did the weekly cycle of seven days originate? Hebrews 11:3; Romans 1:20.

“The first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in His days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time.”—*The Spirit of Prophecy*, vol. 1, p. 85.

Monday

January 19

2. SEVEN LITERAL DAYS

- a. In the Bible reckoning, how long did it take for God to create the earth and everything that is in it? Exodus 20:11.

“Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; He says, ‘It is a sign between Me and the children of Israel forever: for in six days [not six indefinite periods of time; for then there would be no possible way for man to observe the day specified in the fourth commandment] the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.’ Please read carefully the fifth chapter of Deuteronomy.”—*Testimonies to Ministers*, p. 135.

“The sophistry in regard to the world being created in an indefinite period of time is one of Satan’s falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories.”—*Manuscript Releases*, vol. 3, p. 307.

- b. What is the record about the end of the first week at creation? Genesis 2:1–4.

“Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator’s work. The statement is made at the close of the first week’s record, ‘These are the generations of the heavens and of the earth when they were created’ (Genesis 2:4). But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of His work.”—*Patriarchs and Prophets*, p. 112.

“The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator’s rest.”—*Christian Education*, p. 190.

“Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day, and set it apart as a day of rest for man.”—*Ibid.*

3. HIS POWER IN CREATION

- a. How was the earth and all things in it created? Psalm 33:6, 9; Isaiah 40:26. How is the earth and all things in it maintained?

“No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty creative power of God through Jesus Christ.”—*The Southern Watchman*, April 24, 1902.

“When men leave the Word of God in regard to the history of Creation, and seek to account for God’s creative works upon natural principles, they are upon a boundless ocean of uncertainty.”—*The Spirit of Prophecy*, vol. 1, p. 88.

“The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being.”—*The Ministry of Healing*, p. 413.

- b. Besides creating the earth, what else does the Lord do in connection with this and other planets? Psalms 33:13, 14; 47:2; 65:9–13; 95:3–5.

“God has finished His creative work, but His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. His word controls the elements, and by Him the valleys are made fruitful.”—*The Signs of the Times*, March 20, 1884.

“As we sow the seed and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed.”—*Testimonies*, vol. 6, p. 186.

4. THE CROWNING ACT OF CREATION

- a. What is the Bible record about the creation of man and woman? Genesis 1:26, 27; 2:7.

“God created man a superior being; he alone is formed in the image of God and is capable of partaking of the divine nature, of cooperating with his Creator and executing His plans.”—*Testimonies*, vol. 5, p. 311.

“As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful.”—*The Spirit of Prophecy*, vol. 1, p. 25.

- b. For what purpose was the earth and all things in it created? Isaiah 45:18; Psalm 37:29; Revelation 4:11. When will God’s purpose be truly fulfilled, and how can we enjoy a foretaste of the Eden life even now? Revelation 21:1–5.

“God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God’s purpose to re-populate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient, as the loyal angels, or disobedient. . . . His mind and thoughts would have been as the mind and thoughts of God.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, p. 1082.

“Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power.

“‘To him that overcometh,’ Christ says, ‘will I give to eat of the tree of life, which is in the midst of the Paradise of God’ (Revelation 2:7). The giving of the tree of life in Eden was conditional, and it was finally withdrawn. But the gifts of the future life are absolute and eternal.”—*Education*, p. 302.

5. EXCEEDINGLY BEAUTIFUL

- a. When the creation of the earth and everything on it was completed, what was it like? Genesis 1:31; Ecclesiastes 3:11.

“As it came from the Creator’s hand, not only the Garden of Eden but the whole earth was exceedingly beautiful.”—*Education*, p. 22.

“The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God.”—*Patriarchs and Prophets*, p. 44.

- b. What points are significant about the environment where Adam and Eve were placed? Genesis 2:8, 15.

“Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and He no sooner made him than He gave him his appointed work. In order to be happy, he must labor.”—*Testimonies*, vol. 3, p. 77.

“God prepared for Adam and Eve a beautiful garden. He provided for them everything that their wants required. He planted for them fruit-bearing trees of every variety. With a liberal hand He surrounded them with His bounties. The trees for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain.”—*Fundamentals of Christian Education*, p. 38.

PERSONAL REVIEW QUESTIONS

- How do we know that the earth was created in six literal days?
- Why is each day of creation referred to as a “generation” in Scripture?
- How is nature able to maintain its continual course of activity?
- What is God’s ultimate purpose for the human race?
- What should we learn from God’s choice of environment for Adam?

The Origin of Adam

“Enos . . . was the son of Seth, which was the son of Adam, which was the son of God” (Luke 3:38).

“The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was ‘the son of God’ (Luke 3:38).”—*Patriarchs and Prophets*, p. 45.

Suggested Reading: *The Great Controversy*, pp. 467, 533, 646–648.

1. A LITTLE LOWER THAN THE ANGELS

- a. How is the creation of human beings described in comparison with angels? Psalm 8:4, 5.

“God created man a little lower than the angels and bestowed upon him attributes that will, if properly used, make him a blessing to the world and cause him to reflect the glory to the Giver.”—*Testimonies*, vol. 3, p. 50.

“God created man in His own image, after His likeness, free from sin, and with organs well developed. The earth was to be populated with intelligent beings who were only a little lower than the angels. But God would first prove the holy pair, and test their obedience; for He would not have a world filled with beings who would disregard His laws.”—*The Signs of the Times*, January 23, 1879.

- b. What is written about the creation of Adam? Genesis 1:26, 27; 2:7.

“There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man’s narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin.”—*Patriarchs and Prophets*, p. 45.

2. A HELPMATE—A COMPANION

- a. Describe the creation of Eve. Genesis 2:21–23. What lesson should we derive from this text? Ephesians 5:28, 29.

“Adam was perfect in form—strong, comely, pure, bearing the image of his Maker. God gave him a companion, a wife, to share with him the beauties of nature. In order for this holy pair to continue to be happy, God gave them something to do. The fact that they were holy did not debar them from working. God is never idle. To every one of the angelic host is given an appointed task.”—*Manuscript Releases*, vol. 10, p. 326.

“God Himself gave Adam a companion. He provided ‘an help meet for him’—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. . . .

“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. 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.

- b. After the creation of Eve, what did Adam recognize, and for how long is the law of marriage (verse 24) valid? Genesis 2:23, 24.

“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.”—*Thoughts From the Mount of Blessing*, pp. 63, 64.

“Every marriage engagement should be carefully considered, for marriage is a step taken for life.”—*The Adventist Home*, p. 340.

3. THE FIRST DOMINION

- a. What privilege and responsibility was given to our first parents in Paradise? Genesis 1:28; Psalm 8:6–8.

“Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature.”—*The SDA Bible Commentary*, [E. G. White Comments], vol. 1, p. 1082.

“When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan’s dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God’s, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan’s hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, ‘The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will’ (Daniel 4:17). Satan can exercise his usurped authority only as God permits.”—*The Desire of Ages*, pp. 129, 130.

- b. Though the first dominion was snatched from Adam by the usurper, what promise is given by God? Micah 4:8; Daniel 7:27.

“By yielding to temptation, [Adam] was brought under the power of Satan, and the dominion which he held passed to his conqueror. Thus Satan became ‘the god of this world’ (2 Corinthians 4:4). He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited.”—*The Signs of the Times*, November 4, 1908.

“The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored.”—*The Great Controversy*, p. 674.

“The divine Intercessor presents the plea that all who from among the fallen sons of men have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to the ‘first dominion’ (Micah 4:8).”—*The Spirit of Prophecy*, vol. 4, p. 309.

4. A WEDDING GIFT

- a. After their hands were joined in holy matrimony, what did the Creator give to Adam and Eve as a gift ? Genesis 2:8.

“God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of His hands. He planted for our first parents a beautiful garden in Eden.”—*The Adventist Home*, p. 27.

“In this [Eden] garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.”—*Patriarchs and Prophets*, p. 47.

- b. What happened to that beautiful garden that was once Adam and Eve’s delight? Revelation 2:7; 22:1, 2.

“The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be ‘a new heaven and a new earth’ (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.”—*Ibid.*, p. 62.

“In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field.”—*Prophets and Kings*, pp. 730, 731.

5. RESTORED INTO GOD’S FAMILY

- a. By the plan of redemption, what privilege is given to those who accept God’s free gift of salvation? Luke 19:10; John 1:12; 1 John 3:1, 2.

“The Son of God was given to redeem the race. At infinite suffering, the sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer and restore them again to the image of God. Those who accept the salvation brought to them in Christ will humble themselves before God as His little children.”—*Testimonies*, vol. 9, pp. 283, 284.

- b. What prophetic description is given about Adam and the host of the saved when they will finally be introduced to Eden restored? Revelation 5:13.

“Transported with joy, [Adam] beholds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat. He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer.”—*The Great Controversy*, p. 648.

PERSONAL REVIEW QUESTIONS

- What does it mean to have been made “a little lower than the angels”?
- Why did God institute the marriage?
- Does this fallen planet actually belong to Satan or to God—and why?
- To what can the fallen sons and daughters of Adam look forward?
- What will be the fortune of the redeemed throughout eternity?

First Sabbath Offering

for the Welfare Department

In the Word of God, we find specific instructions regarding the poor, especially in the books of Leviticus and Deuteronomy. Let us consider one of them:

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth" (Deuteronomy 15:7, 8).

We are not asked to help any poor person indiscriminately, but we cannot neglect the "worthy poor."

"These hands," [Paul] declared, 'have ministered unto my necessities, and to them that were with me' (Acts 20:34). Amidst his arduous labors and extensive journeys for the cause of Christ, he was able, not only to supply his own wants, but to spare something for the support of his fellow laborers and the relief of the worthy poor. This he accomplished only by unremitting diligence and the closest economy. Well might he point to his own example as he said, 'I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive' (Verse 35)."—*The Acts of the Apostles*, pp. 395, 396.

It is not an easy task to identify the "worthy poor" among all those who come to us asking for help. Without doubt, we do have many worthy poor in our midst, and it is our duty to study each case which is brought before us and help those who are poor due to difficult circumstances, such as disease, unemployment, and natural disasters.

May the Lord give us a helping spirit when this First Sabbath Offering is collected in behalf of the "worthy poor" in our midst.

The General Conference Welfare Department Secretary



The Temptation and Fall

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

"Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition [our first parents were] to have access to the tree of life."—*Patriarchs and Prophets*, p. 49.

Suggested Reading: *Patriarchs and Prophets*, pp. 52–62.

Sunday

February 1

1. GOD'S COMMANDMENT

- a. What explicit command was given to Adam and Eve in Paradise? Genesis 2:16, 17.

"The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death."—*Patriarchs and Prophets*, pp. 48, 49.

- b. How did Jesus explain the meaning of the great commandment of God? Matthew 22:35–38. What result is obtained by heeding God's command? Proverbs 6:23; 19:16.

"The joy of the Christian is not found in transgression of the law of God but in obedience of all its precepts. None are in slavery and bondage to the law but those who transgress it. Obedience produces love to God and man—the two great principles of the law of God. This obedience and this love brings fullness of joy to the disciples of Jesus."—*The Signs of the Times*, January 24, 1878.

"When we are daily under the control of God's Spirit, we shall be commandment-keeping people. We may show to the world that obedience to God's commands brings its own reward, even in this life, and in the future life eternal blessedness."—*The Upward Look*, p. 353.

2. YIELDING TO TEMPTATION

- a. Explain how was Eve tempted as she lingered around the forbidden tree. Genesis 3:6; 2 Corinthians 11:3.

“The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than from touching it. Perceiving no evil results from what she had done, Eve grew bolder. When she ‘saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat’ (Genesis 3:6). It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate. And now, having herself transgressed, she became the agent of Satan in working the ruin of her husband. In a state of strange, unnatural excitement, with her hands filled with the forbidden fruit, she sought his presence, and related all that had occurred.”—*Patriarchs and Prophets*, pp. 55, 56.

“[Adam’s] love for Eve was strong, and in utter discouragement he resolved to share her fate. He seized the fruit and quickly ate it. Then Satan exulted. . . . Adam, through his love for Eve, disobeyed the command of God, and fell with her.”—*Early Writings*, p. 148.

- b. Why were Adam and Eve unable to humbly confess their sin? Romans 6:16, 20. Whom did they blame for it? Genesis 3:12, 13.

“After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion. . . . Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in [Eve’s] excuse for her sin, thus charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy.”—*Steps to Christ*, p. 40.

3. KNOWING GOOD AND EVIL

- a. The serpent said that in the day Adam and Eve eat of the forbidden fruit their “eyes shall be opened” and they shall know “good and evil.” Were these words true? Genesis 3:5, 7.

“The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development and finding greater happiness.

“Such has been Satan’s work from the days of Adam to the present, and he has pursued it with great success. He tempts men to distrust God’s love and to doubt His wisdom. He is constantly seeking to excite a spirit of irreverent curiosity, a restless, inquisitive desire to penetrate the secrets of divine wisdom and power. In their efforts to search out what God has been pleased to withhold, multitudes overlook the truths which He has revealed, and which are essential to salvation. Satan tempts men to disobedience by leading them to believe they are entering a wonderful field of knowledge. But this is all a deception. Elated with their ideas of progression, they are, by trampling on God’s requirements, setting their feet in the path that leads to degradation and death.”—*Patriarchs and Prophets*, pp. 54, 55.

“[Genesis 3:3–5 quoted.] Satan desired to make it appear that this knowledge of good mingled with evil would be a blessing, and that in forbidding them to take of the fruit of the tree, God was withholding great good.”—*Education*, p. 24.

- b. Were the words of the serpent “Ye shall not surely die” and “ye shall be as gods” true? Genesis 3:4, 5. What was the result of listening to the serpent? When Satan said, “Ye shall not surely die,” what was his plan?

“It was Satan’s plan that Adam and Eve should by disobedience incur God’s displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man’s fall, holy angels were immediately commissioned to guard the tree of life. Around these angels flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass the barrier to partake of the life-giving fruit; hence there is not an immortal sinner.”—*Patriarchs and Prophets*, p. 60.

4. EXPELLED FROM PARADISE

- a. What was the characteristic of the tree of life from which Adam and Eve had freedom to eat? Genesis 2:9, 16.

“The tree of life is a representation of the preserving care of Christ for His children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die.”—*The Review and Herald*, January 26, 1897.

“Man was dependent upon the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree ‘and live forever’—become immortal sinners.”—*Testimonies to Ministers*, p. 134.

- b. After Adam and Eve sinned, what was God compelled to do—and why? Genesis 3:22–24.

“For transgression of the law of God, Adam and Eve were banished from Eden.”—*The Desire of Ages*, p. 741.

“After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.

“In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.”—*Patriarchs and Prophets*, p. 61.

“Adam was driven from Eden, and the angels who, before his transgression, had been appointed to guard him in his Eden home, were now appointed to guard the gates of paradise and the way of the tree of life, lest he should return, gain access to the tree of life, and sin be immortalized.”—*Confrontation*, p. 15.

5. A CURSE UPON THE EARTH

- a. What was the sentence pronounced upon the serpent, upon Eve, and upon Adam? Genesis 3:14–19.

“As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.”—*Patriarchs and Prophets*, p. 62.

- b. What was shown to Adam that would take place on earth as a result of his sin? In spite of the curse resting upon the earth, what can we see in nature? Matthew 6:28–30.

“Adam . . . was shown the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man’s continued transgression. He was shown that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing moral degeneracy.”—*The Spirit of Prophecy*, vol. 1, p. 52.

“After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth seared and marred by the curse, in the briers, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth.”—*The Review and Herald*, November 8, 1898.

PERSONAL REVIEW QUESTIONS

- Why is obedience to God vital to our own happiness and stability?
- Whenever a mistake, shortcoming, or sin of our doing is brought to our attention, what human tendency must we steadfastly resist?
- In what sense is having our eyes “opened” not always good?
- Why is it a blessing that the tree of life was barred after sin?
- As we see the bitter results of sin, what encouragement shines through?

The Plan of Redemption

“[The Father] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins” (Colossians 1:13, 14).

“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.”—*The Review and Herald*, May 2, 1912.

Suggested Reading: *The Desire of Ages*, pp. 19–26.

Sunday

February 8

1. A LOVING DEVICE

- a. When was the plan for the redemption of fallen man formulated—and by whom? Romans 16:25, 26; Colossians 1:26.

“Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.”—*The Signs of the Times*, December 23, 1897.

“The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.”—*Ibid.*, February 13, 1893.

“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin.”—*The Review and Herald*, May 2, 1912.

Monday

February 9

2. THE WORD WAS GOD

- a. What words are used by John to describe Jesus Christ? John 1:1–4. What is the real meaning of the expression “in him was life”? John 5:26.

“In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.”—*The Signs of the Times*, August 29, 1900.

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right.”—*The Review and Herald*, April 5, 1906.

“‘In him was life; and the life was the light of men’ (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. . . . In Him was life, original, unborrowed, underived.”—*Selected Messages*, bk. 1, p. 296.

- b. What titles are given to Christ in the Old Testament? Isaiah 9:6. What part does Jesus have in the eternal Godhead? Colossians 2:9.

“Jehovah is the name given to Christ.”—*The Signs of the Times*, May 3, 1899.

“[The] doctrine that denies the absolute Godhead of Jesus Christ denies also the Godhead of the Father.”—*Ibid.*, June 27, 1895.

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the One in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God’ (John 1:1). Before men or angels were created, the Word was with God, and was God.”—*Lift Him Up*, p. 74.

3. THE WORD WAS MADE FLESH

- a. How is the incarnation of Christ described by the apostles? John 1:14; Philippians 2:5–8; Hebrews 2:14.

“In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem’s manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.”—*The Signs of the Times*, July 30, 1896.

“The Pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature, and lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. He did not attach ‘Professor’ to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near us in the common walks of life.”—*Selected Messages*, book 2, p. 164.

“Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature.”—*Ibid.*, bk. 1, p. 247.

- b. What is Christ’s incarnation called? 1 Timothy 3:16.

“Although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions ‘human’ and ‘divine’ were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1129.

4. REDEEMING LOVE

- a. Why did the Father and Jesus agree to make a supreme sacrifice for the fallen race? John 3:16, 17; 1 John 4:10; Luke 19:10.

“The love of God was to be revealed to the world in the death of His beloved Son, crucified on Calvary for the sins of the world. He was to present to the world the gospel, which was to be the power of God unto salvation. This was not a new truth, but through the traditions of men it had become obscured, and the original truths, by separation from their Author, had lost their meaning to the world.”—*The Signs of the Times*, May 8, 1893.

“It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand.”—*Patriarchs and Prophets*, p. 69.

“Christ came to redeem humanity. He is interested in all our actions. He desires to mold and fashion us after the divine similitude. Not until every case is decided will Christ be at rest. I have been permitted to behold His solicitude, and the great love wherewith He has loved us.”—*This Day With God*, p. 91.

- b. Besides the redemption of humankind, what else is included in the plan of salvation? Isaiah 14:7; Micah 4:8.

“Not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, through the sacrifice of Christ, not only man, but his dominion, was to be redeemed. Because of the merits of Christ, all that man lost through sin was to be restored. The time would come when there should be no more curse, but the throne of God should be in the earth renewed, and His servants should serve Him.”—*The Bible Echo*, July 15, 1893.

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient.”—*Patriarchs and Prophets*, p. 342.

5. REDEMPTION ACCOMPLISHED

- a. What words of the prophet are to be fulfilled when sin and sinners will be no more? Isaiah 53:11 (first part); John 17:24.

“The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. ‘A fair miter’ is set upon their heads. They are to be as kings and priests unto God.”—*Testimonies*, vol. 5, p. 475.

- b. Besides meeting and recognizing each other, what will be the greatest joy of the redeemed? 1 Corinthians 13:12; Matthew 5:8; 1 John 3:1, 2.

“The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb . . . help to constitute the happiness of the redeemed.”—*The Great Controversy*, p. 677.

“As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known.”—*The Desire of Ages*, p. 804.

PERSONAL REVIEW QUESTIONS

- What reveals the amazing forethought of our loving Creator?
- What is often overlooked regarding the true identity of Jesus Christ?
- Why is the incarnation of Christ such a mystery?
- How far-reaching is the plan of salvation?
- To what glorious reunion can the redeemed look forward?

The Flood

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Hebrews 11:7).

“Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction.”—*Patriarchs and Prophets*, p. 102.

Suggested Reading: *Patriarchs and Prophets*, pp. 90–110.

1. INIQUITY ABOUNDED

- a. What was the condition of the world in the days of Noah, and what message did God give this patriarch as wickedness increased on the earth? Genesis 6:5, 12–14, 17.

“After the Fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased. Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty.”—*Patriarchs and Prophets*, p. 92.

- b. Besides immorality and violence, what was the sin of the antediluvians? Matthew 24:38; Luke 17:27.

“The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God’s gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The antediluvians were slaves of Satan, led and controlled by him.”—*Manuscript Releases*, vol. 19, pp. 246, 247.

2. A MAN OF FAITH

- a. What did the Lord say of Noah's character? Genesis 6:8; 7:1.

"What constituted the difference between Enoch and Noah, and those who were destroyed by the flood? Enoch and Noah were obedient to the law of God; the others walked in the imagination of their own hearts, and corrupted their ways before the Lord, disregarding all His requirements."—*The Signs of the Times*, February 11, 1897.

"Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by his holy integrity and unwavering faithfulness."—*Reflecting Christ*, p. 322.

- b. What does the Bible say about the unflinching faith and work of Noah? Hebrews 11:7; 2 Peter 2:5.

"Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. Not only was he to preach, but his example in building the ark was to be a continual testimony of warning to the world, showing that he believed what he preached. His simple, childlike faith, and his implicit obedience, notwithstanding the opposition he received, was an evidence to the world of his sincerity. He was firm as a rock to duty, directing the work of that singular building, under the guidance of the divine Architect. Every blow struck upon the ark was a witness to the people."—*The Signs of the Times*, February 27, 1879.

"The ark was built upon dry land. Noah walked by faith, and when the time came and [the people] saw the beasts two by two going into the ark, and the heavens darkened by the fowls that were going two by two into the ark, these were they that were obedient to God; but man was not obedient, but the beasts and fowls were finding a place of refuge. Yet notwithstanding this wonderful sight, still the people were unbelieving.

"At last God bade Noah and his family to go into the ark; and He shut them in. There they remained one week enclosed in the ark before it began to rain. How then did these wicked men mock and deride those in the ark! Was it not a trial of their faith to be shut in there for one week and yet have no rain? But after seven days it began to rain."—*Manuscript Releases*, vol. 19, p. 133.

3. THE ARK OF NOAH

- a. What were the dimensions of the ark, and what material was used for building it? Genesis 6:14–16.

"Human wisdom could not have devised a structure of so great strength and durability. God was the designer, and Noah the master builder. It was constructed like the hull of a ship, that it might float upon the water, but in some respects it more nearly resembled a house. It was three stories high, with but one door, which was in the side. The light was admitted at the top, and the different apartments were so arranged that all were lighted. The material employed in the construction of the ark was the cypress, or gopher wood, which would be untouched by decay for hundreds of years. The building of this immense structure was a slow and laborious process. On account of the great size of the trees and the nature of the wood, much more labor was required then than now to prepare timber, even with the greater strength which men then possessed. All that man could do was done to render the work perfect, yet the ark could not of itself have withstood the storm which was to come upon the earth. God alone could preserve His servants upon the tempestuous waters."—*Patriarchs and Prophets*, pp. 92–95.

- b. How much time was given to finish the ark and for the wicked to repent? Genesis 6:3. Did anyone heed Noah's warning?

"A power attended [Noah's] words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation."—*Ibid.*, p. 96.

"Noah's faith was mingled with fear; for it is written that Noah, being warned of God, moved with fear, prepared an ark for the saving of his house. His faith intensified his fear; for it was no cowardly fear that moved him. He dared not suppress the words of God for fear of men, or withhold his message in dread of the consequences that might result because of the opposition and hate of the wicked and unbelieving about him. He knew the power of God and realized that God would fulfill His word."—*The Signs of the Times*, April 18, 1895.

"Some of the carpenters [Noah] employed in building the ark believed the message, but died before the flood; others of Noah's converts backslid."—*Fundamentals of Christian Education*, p. 504.

4. THE FLOOD COVERED THE EARTH

- a. Describe the phenomenon that took place among the living creatures that entered the ark with Noah. Genesis 7:7–9. Were there some animals on earth which were not saved in the ark?

“The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. . . . Animals obeyed the command of God, while men were disobedient.”—*Patriarchs and Prophets*, pp. 97, 98.

“There were a class of very large animals which perished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man.”—*Spiritual Gifts*, vol. 4, part 1, p. 121.

- b. After seven days in which the faith of Noah was tested once more, what took place? Genesis 7:17–24.

“For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah’s message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed—the beasts and birds entering the ark, and the angel of God closing the door—they still continued their sport and revelry, even making a jest of these signal manifestations of God’s power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before.

“But upon the eighth day dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. . . .

“The [idol] worshipers were made to tremble at the power of the living God, and to know that it was their corruption and idolatry which had called down their destruction.”—*Patriarchs and Prophets*, pp. 98, 99.

5. THE EARTH DURING AND AFTER THE FLOOD

- a. What was the reaction of the wicked and of Satan himself when the Flood really came? 1 Peter 3:20.

“Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence. . . . Many of the people, like Satan, blasphemed God, and had they been able, they would have torn Him from the throne of power. Others were frantic with fear, stretching their hands toward the ark and pleading for admittance. But their entreaties were in vain. Conscience was at last aroused to know that there is a God who ruleth in the heavens. They called upon Him earnestly, but His ear was not open to their cry. In that terrible hour they saw that the transgression of God’s law had caused their ruin.”—*Patriarchs and Prophets*, pp. 99, 100.

- b. What sign and promise were given to Noah and his family? Genesis 8:15–19; 9:8–16. What was the earth like after the Flood?

“In the time of the flood, the people, and the beasts also, gathered to the highest points of land, and as the waters disappeared, dead bodies were left upon the mountains and hills, as well as on the plains. The surface of the earth was strewn with the bodies of men and beasts. But God would not have these remain to decompose and pollute the atmosphere, therefore He made of the earth a vast burying ground. He caused a powerful wind to pass over it for the purpose of drying up the waters, which moved them with great force, in some instances carrying away the tops of the mountains like mighty avalanches, forming hills and mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth.”—*The Signs of the Times*, March 13, 1879.

PERSONAL REVIEW QUESTIONS

- How are we in danger of repeating today the sin of the antediluvians?
- Why can we be inspired by the example of Noah?
- Describe the conditions under which Noah labored.
- Why were some animals not preserved in the ark?
- What evidences of the Flood remain on earth even today?

The Divine Law—the Ten Commandments

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple” (Psalm 19:7).

“Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness.”—*The Great Controversy*, p. 468.

Suggested Reading: *The Great Controversy*, pp. 433–450.

Sunday

February 22

1. A TRANSCRIPT OF GOD’S CHARACTER

- a. **What is declared about the law of God, the ten commandments, and why is it so important for us? Psalm 119:142, 151, 172.**

“Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.”—*Selected Messages*, bk. 2, p. 106.

“The Word of the only true God is infallible. Infinite wisdom, holiness, power, and love are blended in pointing us to the standard by which God measures character. . . . His law is the transcript of His character. It is the standard that all must reach if they would enter the kingdom of God. No one need walk in uncertainty.”—*In Heavenly Places*, p. 137.

- b. **Since God is immutable, and His law is a transcript of His character, for how long will His law exist? Matthew 5:17, 18.**

“This law [of God] will maintain its exalted character as long as the throne of Jehovah endures.”—*The Review and Herald*, October 10, 1899.

Monday

February 23

2. SATAN’S ENMITY AGAINST THE LAW

- a. **What is the object of Satan’s hatred which he began in heaven and pursues on earth? Revelation 12:17.**

“Satan, with all his masterly power, has interposed himself between man and the law of God, that through falsehood and sophistry he may inspire men with the same rebellion against God and His law as actuates himself. Those whom he cannot deceive, he hates.”—*The Signs of the Times*, November 14, 1895.

- b. **Whom does Satan use successfully to war against the holy law of God? Revelation 3:9; Ephesians 2:2; 2 Timothy 3:13.**

“Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan’s church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience to exalt treason and apostasy as truth and loyalty.”—*Testimonies to Ministers*, p. 16.

“There is enmity against the commandments of God in the hearts of those who claim sanctification and refuse to acknowledge the binding obligation of the law. Hatred arises in their hearts as soon as the law is mentioned. They profess to believe that the law is abolished. But if the law is abolished, what is the standard by which we shall be judged before the judgment seat of Christ? This work of belittling the law is the work of the great deceiver. If Satan can persuade men that the God of the universe has no law by which He governs them, then he can set up a standard of his own, and turn men into the path of transgression and destruction.”—*The Signs of the Times*, February 10, 1888.

“Satan’s work in our world today is to destroy the moral image of God in man, by making void the divine law; and our enemies are inspired by his spirit. By casting aside God’s great standard of character, he can deprave human nature and win men and women to his standard; for, ‘Where no law is, there is no transgression’ (Romans 4:15). With what triumph, then, he watches the professedly Christian world, as they earnestly do the very work he is doing.”—*The Review and Herald*, January 26, 1897.

3. THE STANDARD OF JUDGMENT

- a. After many years of experience in transgression, what was the final conclusion of King Solomon? Ecclesiastes 12:13; Proverbs 28:9. What must we realize about the law of God?

“The law of God is the foundation of His government and is exactly what is needed to preserve life and righteousness. Every principle of the law emanates from the Infinite God, and man will fail in his duty to God and his neighbor unless he believes and weaves the principles of the law into his life. Without faith it is impossible to please God, for it is through faith that we may render obedience to the law.”—*The Signs of the Times*, February 26, 1894.

“The law of God is the great standard of righteousness, and it will measure every man’s profession and progress. It is a mirror which discovers the defects of our characters and shows us the requirements of God. It is holy and just and good.”—*Ibid.*, March 30, 1888.

“The law of God is a transcript of His character; it is the standard of righteousness. . . . Man is required to render obedience to the revealed will of God in the smallest requirement of the law.”—*Ibid.*, February 26, 1894.

“The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe. ‘If ye love me, keep my commandments’ (John 14:15). Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, p. 1105.

- b. In the heavenly court, what is the standard by which every person will be judged? Ecclesiastes 12:14; James 2:11, 12.

“God has a law, and it is the great standard of righteousness. Everyone who has presumed upon the mercy of God, and practiced iniquity, will be judged according to his works. God has warned you to depart from all iniquity. He has commanded you individually to resist the devil, not to entertain him as an honored guest.”—*Testimonies to Ministers*, p. 448.

“Men may close their eyes to the plainest truths in the word of God, they may trample his law under their feet; but the law, instituted in the beginning, proclaimed from Sinai, and engraven on tables of stone, will judge them in the last day.”—*The Signs of the Times*, August 5, 1886.

“The law of God is the standard by which the characters and the lives of men will be tested in the judgment.”—*The Great Controversy*, p. 482.

4. WILLING OBEDIENCE

- a. When the rich young ruler asked Jesus what to do to inherit eternal life, what condition did the Lord present? Matthew 19:16, 17; Luke 18:18–20.

“The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled.”—*Steps to Christ*, p. 62.

“We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins.”—*Christ’s Object Lessons*, p. 117.

- b. What kind of obedience should be manifested by a true child of God? Isaiah 1:19; Galatians 5:6. How can we prove that we really love God? 1 John 2:3, 4; 5:2, 3.

“The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship.”—*The Desire of Ages*, p. 189.

“Willing obedience to God’s requirements gives vital energy and power to the soul. A work enduring as the sun is done for the worker as well as for those for whom he labors. However limited the capacity of the one who engages in this work, the labor which he performs in his humble sphere will be acceptable to God.”—*Testimonies*, vol. 4, p. 613.

“Those who dishonor God by transgressing His law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. . . . Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration and will also love one another; and in so doing they will keep the law.”—*The Review and Herald*, October 26, 1897.

5. THE UNCHANGEABLE LAW OF GOD

- a. What is the greatest proof that God does not change His law? Malachi 3:6 (first part); James 1:17; Luke 16:17.

“Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father’s law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan’s control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross.”—*The Desire of Ages*, pp. 762, 763.

“If God could have changed one iota of His law, Jesus need not have come to our world and died. But our Saviour, who was equal with God Himself, came into our world and suffered the death upon the cross, to give man another probation.”—*The Review and Herald*, June 10, 1890.

“It was to atone for man’s transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God’s law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.”—*Christ’s Object Lessons*, p. 314.

- b. Where was the law written—and by whom? What is its meaning? Exodus 31:18. How long are its principles to endure?

“God’s law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah.”—*The Review and Herald*, September 24, 1901.

PERSONAL REVIEW QUESTIONS

- How does the law of God provide security and stability to our life?
- What is Satan’s strategy in his rebellion against God and His law?
- Why is there need of a standard in the day of judgment?
- Since we are saved by faith, not works—why is obedience important?
- How does the cross of Christ relate to the law of God?

First Sabbath Offering

for the South India Union Mission



South India comprises the southern states of Andhra Pradesh, Karnataka, Kerala, Tamil Nadu, as well as the union territories of Pondicherry, the Andaman and Nicobar Islands, and the Lakshadweep Islands. The world’s second populous nation with over 1.1 billion people is known for her diversities and for her unity, her mammoth growth and her poverty, her uniqueness in the world arena yet with striking contrasts, and for her being the cradle of a number of world’s pagan religions.

In the late 60’s, the seed of reformation was sown in this part of India. Since that historic occasion, a good number of new missions have been established throughout India—many in regions in which there had been little or no Christian presence. The South India Union Mission prays to the Lord and appeals to all of you that your hearts may be fully open for furthering the work in this Mission.

Our brethren work relentlessly and fearlessly in this heathen nation. They do face many challenges, not the least of which is financial, such as the costs involved in renting space for worship and fellowship, communications and mailings, and providing modest living wages to the faithful laborers in building up the body of Christ.

Your gift to the South Indian Union Mission is an investment into the future for the ongoing growth of the church. This is the way that Christ would love His gospel commission to be carried on to the uttermost parts of the earth. The majority of the funds collected thus far has been used for church planting. The primary and foremost need now is to build the headquarters for the Union Mission in a convenient and more centralized location.

Please be generous as you remember this needed mission. May God richly bless all those who have committed for Christ’s cause, in any aspect, in giving for His cause or working in fulfilling His commission.

The General Conference Asian Regional Secretary

God's Day of Rest

"God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Genesis 2:3).

"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."—*Prophets and Kings*, p. 678.

Suggested Reading: *Education*, pp. 250–252.

Sunday

March 1

1. A DAY OF DELIGHT

- a. Which day of the week is set aside for rest and holy convocation, and how can we treasure it? Leviticus 23:3; Psalms 91:1; 92:4, 5; Isaiah 58:13, 14.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbathkeepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Testimonies*, vol. 6, p. 353.

"We can sit with [our children] in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy."—*Ibid.*, vol. 2, pp. 584, 585.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, p. 207.

Monday

March 2

2. THE SABBATH WAS KEPT IN ANCIENT TIMES

- a. What is written about the Sabbath before Israel reached Sinai? Exodus 16:23–28. Who are mentioned as Sabbathkeepers in the patriarchal era?

"There was something to be done in preparing even the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that which they would seethe."—*Manuscript Releases*, vol. 13, p. 292.

"The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept."—*The Desire of Ages*, p. 283.

"Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob."—*The Great Controversy*, p. 453.

- b. When did the Sabbath originate, and what does God require from us regarding the seventh day? Genesis 2:1–3; Exodus 20:8–11.

"The Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it 'my holy day.' Christ announced Himself as 'the Lord of the Sabbath.' Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist."—*The Signs of the Times*, November 12, 1894.

"The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. Like the other nine precepts of the law, it is of imperishable obligation. It is the memorial of God's creative power, the reminder of His exalted work. The fourth commandment occupies a sacred position in the law and bears the same hallowed nature as do the other great moral precepts of God."—*Ibid.*, January 8, 1894.

3. AN ATTEMPTED CHANGE

- a. In Bible prophecy, what is written about the attempt to change God's law? Daniel 7:25. Which commandment was Satan's target to destroy?

"The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that [the] papal power would with deliberate intention change the law of God."—*The Signs of the Times*, November 19, 1894.

"The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade His law to meet the standard of men? Will He accept a man-made institution in place of the Sabbath which He has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for He is a jealous God."—*The Review and Herald*, March 18, 1884.

"The Creator of the heavens and the earth commanded, 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work' (Exodus 20:10). This command was enforced by the example of its Author, proclaimed with His own voice, and placed in the very bosom of the decalogue. But the papal power has removed this divine ordinance, and substituted a day which God has not sanctified, and upon which He did not rest, the festival so long adored by heathens as the 'venerable day of the sun.' "—*The Signs of the Times*, September 14, 1882.

- b. What prophecy will be fulfilled in the last days of this world's history? Isaiah 56:2–7; 58:12–14.

"All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in."—*Testimonies*, vol. 6, p. 265.

"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."—*Prophets and Kings*, p. 678.

4. THE SABBATH IN THE NEW TESTAMENT

- a. What was Jesus' custom to do on Sabbath days, and what did He say about the Sabbath? Luke 4:16, 31; Mark 2:27, 28.

"The Sabbath commandment is placed in the very bosom of the Decalogue, amid the unchangeable precepts of Jehovah. And yet from many pulpits of our land a contemptuous cry is raised against the Sabbath instituted by the Lord God of heaven, and it is stigmatized as 'the old Jewish Sabbath.' Let all who are seeking for truth remember that the Sabbath was instituted in Eden before there was a Jew in existence, and that the Saviour said, 'The Sabbath was made for man' (Mark 2:27). The fourth commandment was spoken with the other nine of God's moral precepts amid the thunders and grandeur of Mount Sinai, and in the holy of holies in the heavenly sanctuary above is the ark of God. It is called the 'ark of the testament,' and under its cover—the mercy seat—are the ten commandments that were written with the finger of God."—*The Signs of the Times*, January 8, 1894.

"Jesus had come to 'magnify the law, and make it honorable' (Isaiah 42:21). He was not to lessen its dignity, but to exalt it. . . . He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing."—*The Desire of Ages*, p. 206.

"By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day."—*Ibid.*, p. 287.

- b. What was the attitude of the disciples, the apostles, and the early Christians regarding the seventh-day Sabbath? Luke 23:54–56; Acts 13:42, 44; 16:13; 17:2; 18:4.

"The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes: 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth (transgresseth the law) hath not seen him, neither known him' (1 John 3:4–6)."—*The Sanctified Life*, p. 68.

"Christ gave the law to His chosen people, and in seeking to make void the law of God on the ground that Christ abolished it, [men and women] do insult to both the Father and the Son."—*The Signs of the Times*, October 2, 1893.

5. THE SABBATH IN THE NEW EARTH

- a. What assurance does the Lord give through the prophet Isaiah about the Sabbath on the earth made new? Isaiah 66:22, 23.

“In the ark of God in heaven are the tables of stone upon which are written the precepts that are the foundation of His government. And the Sabbath, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. Its sanctity reaches into eternity; for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new.”—*The Signs of the Times*, April 7, 1898.

“So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator’s power. And when Eden shall bloom on earth again, God’s holy rest day will be honored by all beneath the sun.”—*The Desire of Ages*, p. 283.

- b. What will be the theme of the redeemed as they come to worship the Lord? Revelation 5:11–13; 15:2–4.

“The theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice ‘for His wonderful works to the children of men’ (Psalm 107:8)?”—*Testimonies*, vol. 5, p. 318.

“The cross of Christ will be the science and the song of the redeemed through all eternity.”—*The Great Controversy*, p. 651.

PERSONAL REVIEW QUESTIONS

- How can we make the Sabbath a delight?
- Of what is the Sabbath a memorial, and why is this not “Jewish”?
- Why is the Sabbath to be brought to a focus at the end of earth’s history?
- What examples of Sabbathkeeping are there in the New Testament?
- When will the Sabbath be restored among all true children of God?

The Ceremonial Law

“[Christ Jesus] having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Ephesians 2:15).

“We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality.”—*The Review and Herald*, July 15, 1890.

Suggested Reading: *Patriarchs and Prophets*, pp. 363–373.

1. THE CEREMONIAL LAW ABOLISHED

- a. In what sense was the ceremonial law a “shadow of good things to come”? Galatians 3:19; Hebrews 9:9, 10; 10:1.

“Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death.”—*The Signs of the Times*, July 29, 1886.

- b. How long was the ceremonial law to be in force? Ephesians 2:14, 15.

“There is a law which was abolished, which Christ ‘took out of the way, nailing it to His cross’ (Colossians 2:14). Paul calls it ‘the law of commandments contained in ordinances’ (Ephesians 2:15). This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God.”—*Ibid.*, September 4, 1884.

2. SEVEN CEREMONIAL SABBATHS

a. Name the seven days of feasts called “sabbaths.”

1. The first day of the Passover week. Exodus 12:15; Leviticus 23:5–7; Numbers 28:17, 18.
2. The seventh day of the Passover week. Exodus 12:16; Numbers 28:24, 25.
3. The first day of the seventh month. Leviticus 23:24, 25; Numbers 29:1.
4. The tenth day of the seventh month. Leviticus 16:29–31; 23:27–32; Numbers 29:7.
5. The fifteenth day of the seventh month. Leviticus 23:34, 35; Numbers 29:12.
6. The twenty-second day of the seventh month. Leviticus 23:39.
7. The fiftieth day (Pentecost), known also as the “feast of weeks.” Leviticus 23:15, 16, 21; Deuteronomy 16:9, 10.

“Anciently the children of Israel were commanded to keep three annual feasts each year: the Passover, the Feast of Tabernacles, and the Feast of Weeks.”—*The Review and Herald*, December 11, 1879.

b. What does the apostle Paul say about keeping the ceremonial Sabbaths which were “a shadow of good things to come”? Colossians 2:14–17.

“We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. . . . There is no shadow in the precepts of the decalogue. The ten commandments are not a type.”—*Ibid.*, July 15, 1890.

“The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices had no virtue after Christ’s death on the cross; but God’s law was not crucified with the Saviour.”—*Ibid.*, October 10, 1899.

“In the death of Christ, the sacrificial offering ceased. The ceremonial law was done away. But by the crucifixion the law of Ten Commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims.”—*Ibid.*, June 26, 1900.

3. A SHADOW OF THE REALITY

a. Who was the Saviour of patriarchs, prophets, and holy men in the Old Testament? Isaiah 43:11; Hosea 13:4; John 5:39.

“There is no such contrast as is often claimed to exist between the Old and the New Testament, the law of God and the gospel of Christ, the requirements of the Jewish and those of the Christian dispensation. Every soul saved in the former dispensation was saved by Christ as verily as we are saved by Him today. Patriarchs and prophets were Christians. The gospel promise was given to the first pair in Eden, when they had by transgression separated themselves from God. The gospel was preached to Abraham. The Hebrews all drank of that spiritual Rock, which was Christ.”—*The Signs of the Times*, September 14, 1882.

“The Jewish services all testify of [Christ], pointing out the attributes of His divine character. Important truth concerning Him was veiled in types and shadows and symbols, and was to be fulfilled in Christ’s mission and ministry.”—*Ibid.*, December 10, 1894.

b. If we were to keep the ceremonial law, offer sacrifices, and keep the feast days, (which were a shadow), what would it mean? Galatians 2:21.

“The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished.”—*The Review and Herald*, September 27, 1881.

“The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah’s law.”—*Ibid.*, May 6, 1875.

“It was Christ’s desire to leave to His disciples an ordinance [the foot washing and communion service] that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.”—*Ibid.*, June 14, 1898.

4. DIFFERENCES BETWEEN THE TWO LAWS

- a. Where were the ten commandments written—and by whom—and where were they placed? Exodus 31:18; Deuteronomy 10:1, 2; In contrast, where was the law of ceremonial commandments written, and where was the book placed? Deuteronomy 31:24–26; Galatians 3:10.

“In the ark were placed the tables of stone upon which God had engraved with His own finger the ten commandments. It was made expressly for this purpose, and hence was called the ark of the covenant, and the ark of the testament, since the ten commandments were God’s covenant, and the basis of the covenant made between God and Israel.”—*The Signs of the Times*, June 24, 1880.

“Nothing written on those tables [of testimony] could be blotted out. The precious record of the law was placed in the ark of the testament.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, p. 1109.

“The ceremonial law was . . . given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark.”—*Patriarchs and Prophets*, p. 365.

- b. Name some of the ordinances contained in the book of the law. Hebrews 9:9, 10; 10:1; 2 Kings 23:21; Ezra 3:2; Nehemiah 8:14.

“After the completion of the tabernacle [God] communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings and the forms of worship to be maintained in the sanctuary.”—*Ibid.*, pp. 364, 365.

“Moses completed the work of writing all the laws, the statutes, and the judgments which God had given him, and all the regulations concerning the sacrificial system. The book containing these was placed in charge of the proper officers, and was for safe keeping deposited in the side of the ark.”—*Ibid.*, p. 466.

“During the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses, especially those given in the book of the covenant, which forms a part of Deuteronomy, that had made the reign of Hezekiah so prosperous.”—*Prophets and Kings*, p. 392.

5. THE ONLY TRUE SACRIFICE

- a. What was the significance of the Passover feast and the slain lamb? Exodus 12:26, 27; John 1:29; 1 Corinthians 5:7.

“All the ceremonies of the feast [Passover] were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.”—*The Desire of Ages*, p. 77.

- b. What was the meaning of the day of atonement, and what is its significance today? Leviticus 23:27–32; Isaiah 22:12–14.

“As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain.”—*Selected Messages*, bk. 1, pp. 343, 344.

“We are living in the great antitypical day of atonement. We must individually seek God. This is a personal work. Let us draw near to God, allowing nothing to come into our efforts that would misrepresent the truth for this time. Let everyone confess, not his brother’s sin, but his own sin. Let him humble his heart before God and become so filled with the Holy Spirit that his life will show that he has been born again.”—*Testimonies*, vol. 9, p. 218.

PERSONAL REVIEW QUESTIONS

- Why was the ceremonial law added?
- Why is it no longer appropriate to keep the ceremonial sabbaths?
- How does God view the keeping of these rituals today?
- What were the main differences between the two laws?
- Explain the day of atonement today.

God's Amazing Grace

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

"Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety."—*Selected Messages*, bk. 1, p. 398.

Suggested Reading: *The Acts of the Apostles*, pp. 557–567.

Sunday

March 15

1. UNDESERVING SINNERS

- a. What did sin cause between humanity and God, and what state of things did Satan seek to perpetuate? Isaiah 59:1, 2.

"It was Satan's purpose to bring about an eternal separation between God and man."—*The Desire of Ages*, p. 25.

"[Man's] nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed."—*Steps to Christ*, p. 17.

- b. Without the grace of God, what would be our fate, and how only can we be delivered from it? Romans 5:12, 15; 6:23.

"By sin man was shut out from God. Except for the plan of redemption, eternal separation from God, the darkness of unending night, would have been his. Through the Saviour's sacrifice, communion with God is again made possible."—*Education*, p. 28.

"God's love and justice have provided one way, and one only, whereby man can be saved from eternal separation from heaven and alienation from God, and that is by faith in Christ and obedience to His law."—*The Signs of the Times*, December 15, 1887.

Monday

March 16

2. SHORT OF GOD'S GLORY

- a. When the first man and woman were created, how were they clothed? Genesis 2:25. What happened to this beautiful light which had enshrouded them before they sinned? Romans 3:23.

"The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed."—*Christ's Object Lessons*, pp. 310, 311.

- b. To cover up their nakedness, what did Adam and Eve do? Genesis 3:7. What did God provide to clothe the guilty pair, and what does it symbolize? Genesis 3:21.

"Naked and ashamed, [our first parents] tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

"This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

"But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

"Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . .

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."—*Ibid.*, p. 311.

3. GOD LOVES AND PITIES US

- a. What was, and still is, the Lord's attitude towards fallen human beings? Psalm 103:13; Isaiah 63:9; 1 John 4:10.

"[Christ] pitied and loved not only those who sought to be obedient and loving, but those also who were wayward and perverse. Jesus has not changed; He is the same yesterday, today, and forever, and He still loves and pities the erring, seeking to draw them to Himself, that He may give them divine aid. He knows that a demon power is struggling in every soul, striving for the mastery; but Jesus came to break the power of Satan and to set the captives free."—*My Life Today*, p. 300.

"While upon the earth, [the Lord] was ever touched with human woe. Although He is now ascended to His Father, and is adored by angels who quickly obey His commands, His heart, which loved, pitied, and sympathized, knows no change. It remains a heart of unchangeable tenderness still. That same Jesus was acquainted with all your trials, and did not leave you alone to struggle with temptations, battle with evil, and be finally crushed with burdens and sorrow."—*Testimonies*, vol. 2, p. 271.

- b. How did God show His infinite love to men and women who have not loved Him? 1 John 4:9, 10, 16, 19; John 3:16, 17.

"Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon Himself that He might touch and elevate humanity. He came to seek and to save that which was lost."—*Fundamentals of Christian Education*, p. 199.

"In the gracious blessings which our heavenly Father has bestowed upon us we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice."—*Testimonies*, vol. 4, p. 461.

"[The world's Redeemer] came to this world all seared and marred by the curse, that He might come close to man in his woe and affliction. With His long human arm He encircled the race, while with His divine arm He grasped the throne of the Infinite, bringing to fallen man divine power to cooperate with His human effort."—*The Review and Herald*, November 21, 1899.

4. ABUNDANT GRACE

- a. To how many does God wish to extend His tender mercy and grace? John 1:12; 2 Peter 3:9; 1 Timothy 2:4; Hebrews 7:25.

"Christ is the atoning sacrifice. He left the glory of heaven, He parted with His riches, He laid aside His honor, not in order to create love and interest for man in the heart of God, but to be an exponent of the love that existed in the heart of the Father. He came into the world to make man accept the fact that although man had sinned against God, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). Jesus paid the price of all His riches, He assumed humanity, He condescended to a life of poverty and humiliation, in order that He might seek and save that which was lost.

"Through the grace of Christ we may be strengthened and matured, so that though now imperfect we may become complete in Him. We have mortgaged ourselves to Satan, but Christ came to ransom and redeem us. We cannot purchase anything from God. It is only by grace, the free gift of God in Christ, that we are saved."—*The Youth Instructor*, September 5, 1895.

- b. What is the sure result of justification? Matthew 1:21; Titus 2:11–14.

"When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man's justification. 'Being justified by faith,' he has 'peace with God through our Lord Jesus Christ' (Romans 5:1).

"But because this experience is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory."—*The Acts of the Apostles*, pp. 476, 477.

5. SAVED BY GRACE

- a. By what means will the redeemed enter the kingdom of God? Ephesians 2:8–10; Hebrews 4:16; 12:28.

“Man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The heaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.”—*Christ's Object Lessons*, pp. 96, 97.

“Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and everyone who, through the grace of Christ, shall reach the standard of His requirement, will have an abundant entrance into the kingdom of glory.”—*Christian Education*, p. 118.

- b. What encouraging words are given us to proceed in our pilgrimage to the very end? Philippians 1:6; Hebrews 12:12–14.

“[The Father] desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.”—*Steps to Christ*, p. 64.

PERSONAL REVIEW QUESTIONS

- What is our natural condition without Christ in our life?
- What changes occurred in Adam and Eve once they experienced sin?
- Why do we have reason for deep gratitude for the gift of Christ?
- What shows the great personal interest God has for each individual?
- How does the grace of Christ work to restore us to His image?

Righteousness by Faith

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Isaiah 61:10).

“Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him not having our own righteousness, but the righteousness which is in Christ.”—*Selected Messages*, bk. 1, p. 333.

Suggested Reading: *Selected Messages*, bk. 1, pp. 359–369.

1. OUR RIGHTEOUSNESS: FILTHY RAGS

- a. How did our first parents try to justify themselves after they disobeyed God? Genesis 3:12, 13. How do people excuse their disobedience today?

“Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, ‘I cannot keep the commandments,’ need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not.”—*The Review and Herald*, May 28, 1901.

- b. What does the Bible declare of self-justification or self-righteousness? Job 9:20; Isaiah 64:6; Luke 16:15.

“Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself by other men, so he judges other men by himself.”—*Christ's Object Lessons*, p. 151.

2. CHRIST'S RIGHTEOUSNESS: HIS CHARACTER

- a. In the experience of Joshua the high-priest, what should be done before the change of garment takes place? Zechariah 3:3, 4.

"Joshua, who represents God's people, is clothed in filthy garments, and stands before the angel; but as the people repent before God for the transgression of His law, and reach up by the hand of faith to lay hold on the righteousness of Christ, Jesus says, 'Take away the filthy garments from them, and clothe them with change of raiment' (Zechariah 3:4). It is through Christ's righteousness alone that we are enabled to keep the law."—*The Signs of the Times*, June 2, 1890.

"The filthy garments are removed, for Christ says, 'I have caused thine iniquity to pass from thee' (Zechariah 3:4). The iniquity is transferred to the pure, holy, innocent Son of God; and man, all undeserving, stands before the Lord cleansed from sin, and clothed with the imputed righteousness of Christ. Oh, what a change of garment is this!"—*Sermons and Talks*, vol. 2, p. 211.

"The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, pp. 555, 556.

- b. What does the white raiment offered by Jesus represent? Matthew 22:11, 12; Revelation 3:18; 19:8.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing' (Ephesians 5:27). The fine linen, says the Scripture, 'is the righteousness of saints' (Revelation 19:8). It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, p. 310.

"The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience."—*Testimonies*, vol. 4, p. 88.

3. JUSTIFICATION: FORGIVENESS

- a. What is the definition of justification? Romans 3:25; Colossians 3:13. What is the only way that sinners can be justified before God? Romans 3:24, 26; 5:1; 1 John 1:8, 9.

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

"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."—*Faith and Works*, p. 103.

"Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving."—*Ibid.*, p. 104.

- b. Once a man is justified by faith in Christ, what is he to do? John 5:14; 8:11; 15:4. How does God consider a person who annuls His justification by returning to sin? Hebrews 10:26–29.

"It is by grace that the sinner is saved, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of His holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of His precious blood."—*The Signs of the Times*, July 29, 1886.

"As we look into the divine mirror, the law of God, we see the exceeding sinfulness of sin, and our own lost condition as transgressors. But by repentance and faith we are justified before God, and through divine grace enabled to render obedience to His commandments."—*Reflecting Christ*, p. 96.

"If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience."—*The Review and Herald*, December 9, 1890.

4. SANCTIFICATION: FITNESS FOR HEAVEN

- a. What does the Bible say about perfection of character (sanctification)? Matthew 5:46–48; 1 Thessalonians 5:23.

“He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.”—*Messages to Young People*, p. 35.

“True sanctification comes through the working out of the principle of love. ‘God is love; and he that dwelleth in love dwelleth in God, and God in him’ (1 John 4:16). The life of him in whose heart Christ abides will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.”—*The Acts of the Apostles*, p. 560.

“Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.”—*Selected Messages*, bk. 1, p. 395.

- b. What is the divine counsel regarding our characters, and how can we achieve His requirements? 1 Peter 1:15, 16; Romans 13:14.

“We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, ‘Come up higher. Be holy, holier still.’ Every day we may advance in perfection of Christian character.”—*The Ministry of Healing*, p. 503.

“We can keep the law only through making the righteousness of Christ our own. Christ says, ‘Without me ye can do nothing’ (John 15:5). When we receive the heavenly gift, the righteousness of Christ, we shall find that divine grace has been provided for us, and that human resources are powerless. Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts.”—*Reflecting Christ*, p. 103.

5. RIGHTEOUSNESS OF THE SAINTS

- a. In order to achieve true sanctification, what is expected from our part? Philippians 2:12, 13; 2 Peter 1:5–11.

“If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein.”—*The Acts of the Apostles*, p. 53.

“What is holiness?—Doing everything with an eye single to the glory of God. Holiness is so living that men shall see your good works, and by seeing them shall glorify God.”—*The Medical Missionary*, October 1, 1893.

“We are not to live like the world. We must show that the grace of Christ has a sanctifying influence upon our lives.”—*The Signs of the Times*, March 9, 1888.

- b. By looking to Jesus constantly, what will the result be in the end? 2 Corinthians 3:18; Hebrews 12:2; Revelation 3:5; 19:7–9.

“A true believer shows that his character has been transformed by living a spiritual life, by living on every word that proceeds out of the mouth of God. His consecration is shown by the words that fall from his lips and by his zeal in good works.”—*The Review and Herald*, January 25, 1898.

“Those who have rendered obedience to God in all ages have been transformed in character, and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness.”—*The Signs of the Times*, January 6, 1888.

PERSONAL REVIEW QUESTIONS

- Why is the habit of self-justification so destructive to our spirituality?
- How can we obtain the righteousness of Christ?
- What does “justification” mean?
- What does “sanctification” mean?
- How can the righteousness of Christ change our life, and why must we allow it to do so?

First Sabbath Offerings



JANUARY 3
for the Kasai-Occidental
Mission, Congo
(See p. 4.)

FEBRUARY 7
for the Welfare
Department
(See p. 30.)



MARCH 7
for the South India
Union Mission
(See p. 51.)