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First Epistle of Peter

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FIRST EPISTLE OF PETER

Lesson 1 — The Christian's Hope

APRIL 7, 1923

LESSON SCRIPTURE: 1 Peter 1: 1-9.

Daily Study Outline

1. How we are chosen, questions 1-3.
2. An inheritance reserved, questions 4-6.
3. Kept by God's power, questions 7, 8.
4. More precious than gold, questions 9, 10.
5. Our faith tested, questions 11, 12.
6. The fruition of our hope, questions 13, 14.
7. Review the lesson.

Questions

1. To whom did Peter address his first epistle? 1 Peter 1: 1. Note 1.
2. By what means are we elected, or chosen? How is this election made effectual? Verse 2. Note 2.
3. For what does the apostle bless God? Verse 3.
4. Through what miraculous event does that hope come? Verse 3, last part.
5. To what does this hope cause us to look forward? Verse 4, first part.
6. How is this inheritance described? Where is it reserved? Verse 4, last part.
7. How are those kept for whom this inheritance is reserved? Verse 5. Note 3.
8. What does this faith bring to the heart of the believer? Verse 6, first part.
9. What does the apostle say is needful for the present in developing character? Verse 6, last part.
10. What does the apostle say is more precious than gold? Verse 7, first part.
11. What three qualities will this test develop in the faith of every believer? When will this be manifest? Verse 7, last part. Note 4.
12. In whom do our faith and hope center? Verse 8.
13. What do this faith and hope put in the heart of every believer? Verse 8, last part. Note 5.
14. In what glorious event will this faith and hope culminate? Verse 9.

Notes

1. The expression in the first verse, "strangers scattered," is in the Revised Version "sojourners of the dispersion," and it is thought by many to refer to Israel according to the flesh; but while believing Jews are doubtless included, evidently the epistle is addressed, and comes with peculiar force, to gentile believers. See chapter 2: 10. As we proceed in the study of these lessons, we shall see that though this epistle has been a blessing to the church through all the past, it has special application and force in the last days. See chapter 1: 13; 4: 7, 12, 13, 17.

2. The elect of God primarily is Christ Himself (Isa. 42: 1), and all those who are Christ's are therefore also the elect of God. They are chosen "before the foundation of the world" (Eph. 1: 4), "according to the foreknowledge of God" (1 Peter 1: 2), chosen to be "holy and without blame" (Eph. 1: 4), chosen to salvation (2 Thess. 2: 13; 2 Tim. 2: 10), chosen through the belief of the truth, the sanctification of the Spirit, and the "sprinkling of the blood of Jesus" (2 Thess. 2: 13; 1 Peter 1: 2).

When we choose what God chooses, and as long as we continue so to choose, our election is sure. That this election is not unconditional, but dependent on man's choice, is clearly shown by the fact that it is through sanctification of the Spirit unto obedience. That is, only those who yield to the convicting, sanctifying power of God's Spirit, even to a life of obedience to God, are elect, according to the foreknowledge of God.

3. Faith is based upon God's word. God says it; faith says it is so, and so it is. Hope is based on God's *promise*. The one all-embracing promise of God is that relating to the Seed, Jesus Christ. (See Gen. 3: 15; 13: 16; 22: 17, 18; and other passages.) This hope centers in Christ, His death and resurrection. To this, Paul refers as "the hope of the promise made of God unto our fathers." Acts 26: 6. This hope included the resurrection of the dead (verse 8; 24: 15); it was "the hope of Israel" (28: 20); it is the hope of the Lord's coming (Titus 2: 13), of eternal life (3: 7), of salvation (1 Thess. 5: 8), of the incorruptible inheritance (1 Peter 1: 4); it is the hope of the gospel (Col. 1: 23), Christ our hope (1 Tim. 1: 1), "Christ in you, the hope of glory" (Col. 1: 27). We are begotten again unto that hope by the word of the gospel (1 Peter 1: 23; James 1: 18); but that word of the gospel is the living Word, our Lord Jesus Christ, who demonstrated His power over sin and death by His resurrection (Acts 2: 24). This hope in Christ is therefore "a living hope," ever growing brighter, bigger, stronger, as we appropriate the living Word.

4. *Trial of Your Faith.*— Every day brings its trials of faith, every temptation puts faith to the test; but to him who has genuine faith, there is never any more danger of faith's failing under one test than under another. It matters not how great the test; power sufficient for every need awaits faith. It is not a matter of the strength of the person tempted, nor of the strength of the temptation brought; it is a matter of simple faith in Christ. Faith puts Christ in our place, and Christ is as able to meet all the armies of Satan as He is to meet the weakest foe. He who thus endures temptation proves in every trial that his faith is genuine — a precious experience indeed here, but more precious when found unto praise and glory and honor at the revelation of Jesus Christ.

5. *Love.*— Faith begets love by continually proving God to be what He is. The Christian therefore knows Christ, though having never seen Him. Faith has brought Him into the heart (Eph. 3: 17), put Him into the life (Gal. 2: 20), and proved Him to be love in all places, under all circumstances; and the soul loves Him with an ever-growing love. Again, the Spirit of God is given to those who ask in faith (Luke 11: 9-13; Gal. 3: 14), and to the sons of God (Gal. 4: 6); and by that Spirit, "the love of God is shed abroad in our hearts" (Rom. 5: 5).

Lesson 2—The Great Salvation

APRIL 14, 1923

LESSON SCRIPTURE: 1 Peter 1: 10-16.

Daily Study Outline

1. Prophets searched diligently, questions 1-3.
2. Prophets unable to understand fully, questions 4, 5.
3. Gospel preached in old time, questions 6-8.
4. Angels do not fully understand, questions 9, 10.
5. Our interest in the gospel, questions 11, 12.
6. High standard of perfection, questions 13-15.
7. Review the lesson.

Questions

1. Who does the apostle say had prophesied of salvation?
1 Peter 1: 10.
2. How anxious were the prophets to understand the plan of salvation? Answer: They searched diligently.
3. Of what did they prophesy? Verse 10, last part.

4. To what extent did the prophets have knowledge of the salvation and grace of God? Note 1.
5. Why did they search their own writings? Note 2.
6. By whose Spirit did the prophets speak? Verse 11.
7. Concerning what did this Spirit which was in them testify beforehand? Verse 11, last part.
8. Cite two prophecies in the Old Testament in which the sufferings of Christ are particularly noted. Psalm 22; Isaiah 53.
9. For whose special benefit were these things revealed? 1 Peter 1: 12.
10. Who else besides the prophets desired to look into the meaning of these prophecies? Verse 12, last part.
11. In view of the interest of the angels and the prophets in the things thus revealed, what should be our state of mind and heart? Verse 13. Note 3.
12. Like whom does the apostle exhort us to be? Verse 14, first clause.
13. Against what are we warned? Verse 14, last part.
14. After whom should we be fashioned? Verse 15.
15. What standard of perfection does the apostle hold before us to be copied in our lives? Verse 16. Note 4.

Notes

1. *Have Inquired.*—The holy men of old certainly knew the salvation of Christ personally. (See Gen. 49: 18; Ex. 15: 2; Ps. 9: 14; 51: 12.) In fact, the whole inspired psalmody of Israel breathes of the salvation of God, both present and future. Yet they did not understand the plan of salvation in its fuller development, as did and do those of the Christian era. This is expressly declared in the Scripture (1 Peter 1: 12), by the prophets themselves (Dan. 12: 4, 9), by Christ (Matt. 13: 16, 17), by the apostles (Rom. 16: 25, 26; Eph. 3: 5); but this understanding was not necessary, for God, by His Spirit, spoke through the prophets things which they did not know nor understand. They were the instruments; it was the *Spirit of Christ* which was in them that testified, not the prophets themselves. The Spirit of God knows the mind and thoughts of God (1 Cor. 2: 11), and therefore it was necessary that the Spirit of God should convey the thoughts of God to future generations (2 Sam. 23: 2; see also 1 Cor. 2: 13; 2 Tim. 3: 16).

2. A true prophet, when speaking for God, does not express his own thoughts. His testimony does not originate with himself, but comes from One higher, for whom he speaks.

After giving the message, he must in turn apply his mind to understand its meaning fully; for this could in no wise be guaranteed simply because he had been chosen as a vehicle to convey it.

3. The Revised Version gives a thought in the rendering of this verse which ought to be considered in its study; it reads, "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is being brought [margin] unto you at the revelation of Jesus Christ." Note, the girding is not a single act, but a constant work, a binding up with the truth of God (Eph. 6: 14), as that truth is constantly revealed in the onward path of the Christian (Phil. 3: 15, 16). And note also that this grace is not all future, but is constantly flowing from a full fountain to which we have access by faith (Rom. 5: 2), as Christ is revealed to us more and more in His word; for to the faithful Christian student of the word are constantly revealed new manifestations of the glory of the Master (2 Cor. 4: 6), which will increase "from glory to glory" (2 Cor. 3: 18), until the day of the revealing of the glory of His presence (2 Thess. 1: 7, 10; 2: 8), when His people shall be made like Him (Phil. 3: 20, 21; 1 John 3: 2).

4. *Be Ye Holy.*—The Revised Version puts the expression as both a command and a declaration: "Like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." See Lev. 19: 2. God commands things impossible for us in and of ourselves. He says, "Be ye holy;" but of ourselves we have no holiness about us. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64: 6); but He who called us is holy, and as He called us in our uncleanness to holiness (1 Thess. 4: 7; Eph. 1: 4), Christ sanctified or made holy Himself, that we might be holy (John 17: 19), and to those who submit to Him, He gives a new heart and a new spirit, cleansing them from all their pollution (Eze. 36: 25-27). They are "created in righteousness and true holiness" (Eph. 4: 24); and being made free from the power of sin, they have, by God's grace, "fruit unto holiness, and the end everlasting life" (Rom. 6: 22). So the expression, "Ye shall be holy; for I am holy," is a pledge of God's holiness and power that, if we will but submit to Him, we shall be established "unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ" (1 Thess. 3: 13). Our part is to submit to God's plan, to yield to His holy conditions; God, by the Spirit of holiness and His word, does the work.

HAVE you formed the daily study habit?

Lesson 3—Bought with a Price

APRIL 21, 1923

LESSON SCRIPTURE: 1 Peter 1: 17-25.

Daily Study Outline

1. God is no respecter of persons, questions 1-3.
2. The price of our redemption, questions 4-6.
3. Revealed in the last days, questions 7, 8.
4. Purified through obeying truth, questions 9-11.
5. Love with a pure heart fervently, questions 12-14.
6. Born of the word of God, questions 15, 16.
7. Review the lesson.

Questions

1. What characteristic does Peter ascribe to God? 1 Peter 1: 17. See Acts 10: 34.
2. According to what is every man judged? How should we pass the time of our sojourning? 1 Peter 1: 17. Note 1.
3. What is the nature of the price paid for our redemption? Verse 18, first part.
4. From what are the children of God redeemed? Verse 18. Note 2.
5. What is the price paid for our redemption? Verse 19.
6. To what symbolical sacrifice does Peter liken the shed blood of Christ? Verse 19, last part.
7. How far back was this sacrifice made effectual for men? Verse 20, first part.
8. At what time was the Son of God made manifest to the world as a sacrifice? Verse 20, last part.
9. What was the fact of Christ's resurrection to confirm in the believer? Verse 21.
10. How had the believers purified their souls? Verse 22. Note 3.
11. What did their obedience to the truth do for them? Verse 22.
12. That this experience may be ours, what are we exhorted to do? Verse 22, last part.
13. By what means are we not begotten? Verse 23, first part.
14. How enduring is the means by which we are transformed? Verse 23, last part. Note 4.
15. How is this agency contrasted with mortal man? Verses 24, 25. Note 5.

16. By what means is the word made known to others? Verse 25, last part.

Notes

1. "The more joy in Christ any man has, the more will he be afraid of not conforming sufficiently to Christ. Fear is inseparable from earnestness of purpose. It accompanies all the nobler feelings. If you love, you fear; if you strive and aspire, you fear. Whatever may be one's estimate of the fear of judgment, all must recognize the nobility of the fear that springs from thinking of the greatness of redemption. This fear is only possible to men who have spiritual sight, tender conscience, and gratitude."—*J. Leckie, in "The Sermon Bible."*

2. *Conversation*.— This word, found in verse 15 of the last lesson, and verse 18 of this (see also 2: 12; 3: 1, 2), means the whole course of conduct, manner of life, behavior. See the Revised Version. This is what "conversation" meant in English when the Bible was translated, and the word is so used now in some instances, but in most cases is applied to common talking among persons. Let the student understand that, while it is not confined to speech, it includes this as a part of the "manner of life." From the vain worldly manner of life, God has redeemed us to a new manner of life, even His own.

3. *Purified in Obeying the Truth*.— This text is a parallel to Acts 15: 9, "purifying their hearts by faith." The faith is faith in the cleansing, purifying word (John 15: 3); the obedience is the obedience of faith (Rom. 16: 26) to the word or truth of the gospel. The cleansing power in the word is the Spirit of God. Compare with 1 Peter 1: 2; 2 Thess. 2: 13.

4. "The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the 'end of all things is at hand.' His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith 'steadfast unto the end.'

"The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness."—*"The Acts of the Apostles," p. 518.*

5. "Since we are grass and live a brief day of years, what is the use of so much anxious care, of so much fretting and fussing? What is the good of hoarding money for other people to ruin themselves with when you are dead? What is the good of hating your neighbor? What is the sense of trying to act a part, of seeming other than we are, of being hypocrites? What is the gain of guile, or envy, or evil speaking? Let us think no evil, and do no wrong; for this is the word of the Lord that endureth forever: that all bitterness and wrath, that all anger and clamor, that all evil speaking, that all malice, be put away from you. And let us be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. Then, since I am grass, and disease is in the air, and I die to-morrow, I will have no dealings with malice, or hate, or envies; I will chide nobody in the world except myself, against whom I know most faults. And that is the moral. If all flesh is grass, let us remember it: no grudge, no guile, no hate, no evil speaking, but to love one another."—*J. R. Paxton, in "The Sermon Bible."*

Lesson 4—The Chief Corner Stone

APRIL 28, 1923

LESSON SCRIPTURE: 1 Peter 2: 1-8.

Daily Study Outline

1. Growing as newborn babes, questions 1-3.
2. Christ, the living stone, questions 4, 5.
3. Acceptable to God, questions 6, 7.
4. A spiritual house, questions 8, 9.
5. A chief corner stone in Zion, questions 10, 11.
6. To some a stone of stumbling, questions 12, 13.
7. Review the lesson.

Questions

1. What do those put away who are begotten of God's word and born of His Spirit? 1 Peter 2: 1. Note 1.
2. As newborn babes, for what do they long? Why do they desire this? Verse 2.
3. Who will thus desire to feed upon God's word? Verse 3.
4. To what is Christ the Lord likened? Verse 4. Note 2.
5. How was He regarded by men? How did God regard Him? Verse 4.
6. How does Peter continue this comparison? Verse 5. Note 3.

7. As Christ is the elect "living stone" of God, what are those who are Christ's? Answer: They are lively, or living stones. Note 4.
8. Into what are they as lively (living) stones built? Note 5.
9. What sacrifices do they offer? How are such regarded by God? Verse 5, last part.
10. What precious assurance does Peter quote from Isaiah? Verse 6.
11. How is Christ, the corner stone, regarded by believers? Verse 7, first part.
12. To whom does He prove a stone of stumbling and a rock of offense? Verse 7, last part.
13. Why do these two classes regard Him so differently? Verse 8. Note 6.

Notes

1. "The habit of backbiting, gossip, ungenerous criticism . . . reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven. We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?"—*Education*, p. 235.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Testimonies*, vol. 6, p. 42.

"An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan."—*Id.*, vol. 5, p. 609.

2. "Christ is represented by the chief corner stone. Jew and gentile must build upon this foundation, and their connection with Christ, this 'precious stone' makes them living stones."—*Spirit of Prophecy*, vol. 3, p. 38.

"Many persons are hewn, polished and beautified by their own endeavors, but they never will become 'living stones' because they are not connected with Christ. When the rain falls, and the tempest rages, and the floods come they will fall in ruin because they are not riveted to the eternal rock, the chief corner stone, Christ Jesus."—*Id.*, p. 40.

3. *Lively Stones*.—Better, “living stones.” The child of God is ever represented by something which has life and implies action. He is the soldier on duty (Eph. 6:13), the contender in the games (1 Cor. 9:24), the pilgrim traveler (Heb. 11:13), a living branch of the True Vine (John 15:5); he is to grow (Eph. 4:15), to walk (Eph. 4:1), to run (Heb. 12:1), to fight the fight of faith (1 Tim. 6:12), to watch, to work, etc.; and when an inanimate object like a stone is taken to represent the Christian, life is imputed to that object. This life comes from Christ, the living Rock, on which believers as stones are built, receiving life from the foundation, Christ (1 Cor. 3:11; Gal. 2:20). They thus become welded or grown to the rock, connected with the one life. The object of this building is said to be to offer up spiritual sacrifices acceptable to God. All that makes anything acceptable to God is that Christ shall be in it; and if Christ is in us, and we are in Him, the praises and prayers of His people, the sacrifices for His sake, their labors of love, in fact, the very life, are all acceptable in the Beloved. (See Mal. 1:11; Rom. 12:1; Heb. 13:15, 16.)

4. “The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. So it is that all the hewing, fitting and polishing of character must be done during man’s probation. . . . Earth is the quarry and the workshop where men are to be fitted and refined for the courts of heaven. As the stones composing Solomon’s temple came together in the wall a perfect fit, without the touch of ax or hammer or any other instrument, so will the resurrected saints, and those who are alive at the time of His coming be caught up together to meet the Lord in the air, each one fitted for the great change and taking his proper place in the temple of God’s love.”—“*Spirit of Prophecy*,” vol. 3, pp. 40, 41.

5. To the believer, Christ is the precious foundation. To the unbeliever, or disobedient (for the terms are synonymous—see Revised Version), He is a stone of stumbling. The same sun and rain which ripen and develop the wheat, also ripen and develop the tares and the weeds. The latter class stumble because they will not obey; they do not wish to do God’s will. “Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.” Hosea 14:9. The earnest student of prophecy will find added interest in this lesson by a diligent study of Isa. 28:14-22. This scripture comes with especial force to those living in the last days. When God’s judgments sweep away the refuge of lies, and the house

built on the sand is overthrown, blessed indeed will those be who have "digged deep," and laid their foundation on the Rock Christ Jesus. Luke 6: 47-49.

6. We are not to understand, from the closing words of verse 8, that certain persons are foreordained to disobedience and death, but that those who choose sin instead of righteousness are appointed to destruction. It is character that is chosen, and not individuals. Those who partake of the character of Christ will be saved; those who reject His righteousness will be lost.

Lesson 5—The Chosen People

MAY 5, 1923

LESSON SCRIPTURE: 1 Peter 2: 9-16.

Daily Study Outline

1. Showing forth God's praises, questions 1, 2.
2. From darkness to light, questions 3, 4.
3. Right living before the world, questions 5, 6.
4. Obedience to authority, questions 7, 8.
5. An example to the disobedient, questions 9, 10.
6. Sincere Christian living, questions 11, 12.
7. Review the lesson.

Questions

1. By what different terms are those called who are built upon Christ? 1 Peter 2: 9, first part.
2. For what purpose have they been chosen, crowned, separated, purchased? Verse 9, last part. Note 1.
3. What was their former condition? Verse 10.
4. With what earnest words does the Lord exhort His people? Verse 11. Note 2.
5. What should be their conversation among the gentiles? Verse 12, first part.
6. What may be the result of such a life? Verse 12, last part.
7. What is the Christian's duty as regards the laws of men? Verses 13, 14. Note 3.
8. From what motive, and for whose sake, should submission be made? Verse 14, last part.
9. What great principle did Jesus set forth concerning our duty to governments? Matt. 22: 21. Note 4.
10. How should we relate ourselves to the laws of men which would cause us to violate the law of God? Acts 5: 29.

11. When we obey those who are in authority over us, what will be the result? 1 Peter 2: 15.
12. In what way should this obedience be rendered? Verse 16. Note 5.

Notes

1. "Evil angels are commissioned to employ men as their agents upon the earth. These can the most successfully exert an influence to make Satan's attacks effective against the remnant whom God calls 'a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.' This, Satan is determined to hinder. He will employ everyone who will engage in his service to hinder the chosen people of God from showing forth the praises of Him who has called them from darkness into His marvelous light. To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host."—"*Testimonies*," vol. 2, p. 105.

2. "*Fleshly Lusts*."—We are exhorted as strangers and pilgrims to abstain from fleshly lusts. They consist of the sinful desires and longings of the carnal, unrenewed mind and heart. Selfish gratification of the appetites and passions is to be *denied*, not *indulged*. Every power of the mind and body should be consecrated to God and His service, and not perverted and weakened by indulgence. We are not our own, because we have been bought with the precious blood of Christ; hence whether we eat or drink, or whatsoever we do, we should do all to the glory of God. 1 Cor. 6: 19, 20; 10: 31. We do not glorify God in our bodies and spirits, which are His, when we seek carnal pleasures and selfish gratification. These fleshly lusts war against the soul; that is, when we indulge them, we injure our spiritual natures, we weaken our moral powers, and defile ourselves with sin. Hence we are exhorted to abstain from them.

3. When rulers enact unwise or oppressive laws, they are frequently spoken of with disrespect and contempt by the people. Such examples often become contagious; but Christians should not allow themselves to be carried away by these bad examples; and all laws, needless and oppressive though they may be, should be obeyed with faithfulness unless they contravene God's law. In such case only may we refuse to obey.

4. All expressions like these in our lesson pertain to proper laws, and to such only as rulers have a right to make. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." To God belongs everything which pertains to His worship or service as commanded in His word

or conceived by the conscience. The civil duties, between man and man, and the duty of man to support the state, are distinct from the duties which pertain to religion. Daniel was prime minister in an idolatrous empire, and was obedient to all civil laws, but he *could not* obey a law which would compel him to dishonor God. Dan. 6: 4-23. The three young Hebrews, high in position, faithful in all civil duties, could not do otherwise than refuse to dishonor God by obeying the king's command to bow down before the golden image. Dan. 3: 8-18. See also Acts 4: 19 and 5: 29. The matter of obedience to laws which deny or dishonor God is not a matter of "will not" or "would not," but of "cannot" and "could not." The Christian would die rather than dishonor God.

5. "The true Christian is the only man who is free upon earth, because he will never desire to do more than God's law permits him, and that, indeed, is glorious liberty. There is no such freedom as serving God."—*The Sermon Bible*, vol. 12, p. 42.

Lesson 6—Christ Our Example

MAY 12, 1923

LESSON SCRIPTURE: 1 Peter 2: 17-25.

Daily Study Outline

1. Honor due to all men, questions 1, 2.
2. Honor the king, questions 3, 4.
3. Masters and servants, questions 5-7.
4. The glory of suffering, questions 8, 9.
5. The Christian's example in suffering, questions 10-12.
6. Christ the sin-bearer, questions 13-15.
7. Review the lesson.

Questions

1. How should every person be regarded? 1 Peter 2: 17. Note 1.
2. How should we regard the children of God? Verse 17. Note 2.
3. What should be our attitude toward God? Verse 17. Note 3.
4. How should rulers be regarded? Verse 17. Note 4.
5. How are servants enjoined to regard their masters? Verse 18.
6. To what kind of masters should they render faithfulness? Verse 18, last part. Note 5.

7. If they are Christ's, who are they really serving? Eph. 6: 6-8.
8. What kind of service is pleasing to God? 1 Peter 2: 19.
9. Under what circumstances does the child of God profit by buffeting? Verse 20. Note 6.
10. Why should we be patient under injustice and wrong treatment? Verse 21. Note 7.
11. What is said of the perfectness of Christ's life? Verse 22.
12. In all unjust treatment, what character did Christ manifest? Verse 23.
13. What did His faith lead Him to do? Verse 23, last part.
14. For what purpose were all His sufferings? Verse 24.
15. What relationship does Christ sustain to every obedient child of God? Verse 25.

Notes

1. The practical duties enjoined in this lesson are those which are very likely to be overlooked. "Honor all men." "Some are not worthy of honor," says one; neither are we. We are by nature the same as they (Eph. 2: 3); all were made originally in the likeness of God as much as we (James 3: 9); all are bought by the same precious blood of Christ (1 Tim. 2: 6); all are therefore for Christ's sake entitled to esteem and honor.

2. *Love the Brotherhood.*— A closer, deeper affection than that which we cherish for all men, for we are bound together by the life and presence of Christ (John 17: 23).

3. *Fear God.*— The fear of the Lord, not cringing or slavish fear, but loving reverence, is the foundation of wisdom. He who knows God most, fears and loves Him most.

4. *Honor the King.*— Under God he is your ruler; honor his office and respect his authority. See 1 Peter 2: 14, 15.

5. *Servants.*— We are all servants, servants of God and the Lord Jesus Christ. He was misunderstood, unappreciated, scorned, maligned, crucified; so will we be. Let us do our work faithfully wherever we labor, with all fear of God, not with eyeservice, as men pleasers, but as doing service to God, and not to man. Eph. 6: 5-7. A bad servant will many times be patient under a gentle master; but only the servant who is loyal to God will be patient and true under the froward master. If he maintains this spirit for Christ's sake, of Christ will he receive the reward. We are called thus to suffer and deny ourselves. See Matt. 16: 24; Acts 14: 22; 2 Tim. 3: 12.

6. "Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and op-

position leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory."—*Acts of the Apostles*, pp. 467, 468.

7. "Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the press till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; . . . gold looks the brighter for scouring; glowworms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs."—*Spencer*.

Lesson 7—Practical Duties

MAY 19, 1923

LESSON SCRIPTURE: 1 Peter 3: 1-11.

Daily Study Outline

1. Counsel to believing wives, questions 1, 2.
2. Power of right living, questions 3, 4.
3. Adornment of godly women, questions 5-7.
4. Counsel to husbands, questions 8, 9.
5. Loving one another as brethren, questions 10, 11.
6. Rules for a long life, questions 12-14.
7. Review the lesson.

Questions

1. How should the believing wife regard her unbelieving husband? 1 Peter 3:1. Note 1.
2. What influence may such behavior have upon the husband? Verse 1, last part.
3. In what way may he be won to Christ? Verse 2.
4. In what manner will a believing wife not wish to adorn herself? Verse 3.

5. What adornment will she seek? Of what value is this?
Verse 4.
6. What class of women in old time followed this example?
Verse 5.
7. Whose daughters are those who thus adorn themselves?
Verse 6.
8. How are husbands exhorted to dwell with their wives?
Verse 7, first part.
9. What reason is given why the husband should have this special regard for his wife? Verse 7.
10. What reason is given why both husband and wife should regard this instruction? Verse 7, last part.
11. What spirit should be manifested among brethren? Verse 8. Note 2.
12. With what spirit should evil and railing be met? Verse 9.
13. What does God design that such opposition shall bring us?
Verse 9, last part.
14. What instructions are given to him who loves life and good days? Verses 10, 11.

Notes

1. *Wives and Husbands*.— Such instructions as are here given are frequently laughed at or sneered about even by those who profess the name of Christ. An unwise, overbearing husband has pressed them too far, or an obstinate, self-willed, worldly-minded wife has rebelled against them; but it is well to remember that these words are the words of God, to be listened to or studied with reverence, and that we must meet them in the judgment. Subjection to a husband does not mean slavish homage, but the simple respect due to him whom God and nature have placed first as head and protector of the family. The very name husband — house-band — indicates a binding together, not a lording over. Husbands should love their wives as *their own selves* (Eph. 5: 25, 28), and should not be bitter against them (Col. 3: 19), but dwell with them according to the knowledge revealed in the word of God, giving them honor (1) because they are the weaker sex, (2) because they are heirs together of the grace of life. Wives are to submit to their husbands as is fit in the Lord (Col. 3: 18), to defer to them in matters that do not violate conscience or cause the wife to dishonor God, never disparaging them in the eyes of their children or others. She should be modest, prudent, economical. If these virtues appear, and affection exists, God will be honored, and the united prayers of husband and wife put up to Him for their children and various needed blessings will not be hindered.

2. *Of One Mind.*—The only way to be of one mind is to have the mind of Christ (Phil. 2:5). This mind will take possession of us when we fully renounce self and let Christ in. This unites us with Christ, and through Christ with one another (John 17:21-23). Union of each soul with God is the only way possible to have union with one another.

Lesson 8—Suffering for Righteousness' Sake

MAY 26, 1923

LESSON SCRIPTURE: 1 Peter 3:12-22.

Daily Study Outline

1. God's care for the righteous, questions 1-3.
2. Suffering for righteousness, questions 4, 5.
3. Witnessing against evil men, questions 6, 7.
4. Christ as our substitute, questions 8, 9.
5. Preaching to the ungodly, questions 10-12.
6. Our assurance, questions 13, 14.
7. Review the lesson.

Questions

1. What care has the Lord for the righteous? 1 Peter 3:12, first part.
2. What is His attitude toward those who are evil? Verse 12, last part.
3. What security is promised those who walk in the right way? Verse 13. Note 1.
4. What is said of those who suffer for righteousness' sake? Verse 14. Note 2.
5. In time of trouble what should we always be ready to do? Verse 15. Note 3.
6. Under all circumstances what should we endeavor to maintain? Verse 16, first part.
7. What effect may such a spirit have upon those who do us evil? Verse 16, last part.
8. If it is God's will that we suffer, for what should it be? Verse 17. Note 4.
9. For what did Christ once suffer? For what purpose? Verse 18.
10. To whom did Christ preach by His Spirit? Verse 19. Note 5.
11. Through whom and at what time was this preaching done? Verse 20.

12. What is said of baptism? Verse 21.
13. In what great event must we believe in order to share this salvation? Verse 21, last clause.
14. What assurance do we have that Christ is able to save us from all that can come upon us? Verse 22.

Notes

1. *Who Is He That Will Harm You?* — Even though we suffer persecution for *righteousness' sake*, that will not work to our ultimate harm, though it causes present sufferings; for to them that love God, all things work together for good. Even in the greatest sufferings, His followers are, through the love of God, more than conquerors. See Rom. 8: 28, 37. In the very sufferings, then, they may find happiness and rejoice. See also Matt. 5: 11, 12.

2. "The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil."—*The Great Controversy*, pp. 528, 529.

3. The Revised Version makes the latter part of verse 14 and the first part of verse 15 almost identical with the latter part of Isa. 8: 12 and the first part of verse 13. Isaiah says: "Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself." Peter says: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Isaiah tells us in the next verse what the Lord will be to those who trust in Him. "He shall be for a sanctuary," a safe and holy place; for in the time of trouble, God will spread over us the pavilion of His power (Ps. 27: 5; 34: 7), and hide us under the shadow of His wings (Ps. 17: 8), in the secret place of His tabernacle (Ps. 27: 5).

4. "Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children, that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of His work. In His providence He brings these

souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often He permits the fires of affliction to burn, that they may be purified. God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good."—"*Acts of the Apostles*," p. 524.

5. The "spirits" referred to by Peter, to whom Christ preached, were the people living in the days of Noah, while the ark was preparing. The prison referred to was not a literal prison of cells and iron bars, but a condition far worse — a bondage of soul brought about through their disobedience. Read Gal. 3: 22, 23 and Isa. 61: 1.

Noah was the actual preacher, a preacher of righteousness; but he was controlled by the Spirit of God, which Spirit, Peter declares, raised Jesus from the dead.

Lesson 9—The Godly Life

JUNE 2, 1923

LESSON SCRIPTURE: 1 Peter 4: 1-8.

Daily Study Outline

1. The true value of suffering, questions 1, 2.
2. The life of the flesh, questions 3, 4.
3. How a Christian is regarded, questions 5, 6.
4. The gospel preached to all, questions 7, 8.
5. Nearness of the end, questions 9, 10.
6. The value of fervent love, questions 11, 12.
7. Review the lesson.

Questions

1. Who has suffered for us? 1 Peter 4: 1. Note 1.
2. In view of His suffering, what should we do? Verse 1, last part.
3. What effect does God design that this suffering shall have on us? Verse 2.
4. How should we regard our past life? Verse 3, first part.
5. What were some of the things we did when living as gentiles? Verse 3, last part. See Eph. 2: 1-3; Titus 3: 3.
6. What do the gentiles think of those who do not do those things? 1 Peter 4: 4.
7. To whom must all such give account? Verse 5.

8. Why was the gospel preached to those who have died in past ages? Verse 6. Note 2.
9. What great event does the apostle declare to be close at hand? Verse 7, first part. Note 3.
10. What should be our manner of life, in view of that event? Verse 7, last part.
11. What Christian grace should we cherish above all others? Verse 8, first part.
12. What will this grace accomplish in every life? Verse 8, last part. Note 4.

Notes

1. *Suffered in the Flesh.*—Christ took upon Himself the infirmities and sins of the flesh (Heb. 2: 14; 4: 15; 2 Cor. 5: 21); but to every sin He died, every lust He crucified, every selfish desire He denied Himself — and all for our sakes. We are to reckon ourselves dead unto sin (Rom. 6: 11), to put to death the passions and sins of the flesh (Rom. 8: 12, 13; Gal. 5: 24), to deny ourselves (Matt. 16: 24), to renounce all and follow Him (Luke 14: 33). Thus dying to sin, in Christ we cease from sin and live unto God. Rom. 7: 4. And surely is not the time past of our life sufficient for indulgence in all these sins and lusts? Christ will take them all away, and put in their place His own righteousness.

2. The Spirit of Christ is given to every child of His (Rom. 8: 9); and the gift of preaching is bestowed through it (1 Cor. 12: 4). Through that Spirit, Christ has always ministered to the souls in the prison house of sin (Isa. 61: 1; Ps. 51: 12, 13). In the days of Noah, that Spirit spoke through the patriarch (2 Peter 2: 5), who by faith preached the message and saved his house (Heb. 11: 7). As Noah by faith did what God enjoined, so we by baptism show our faith in the death and resurrection of our Lord Jesus Christ. It is not the baptism that saves, but faith in the resurrection of Jesus Christ. Baptism is the manifestation of our faith, even as the baptism of Noah in the ark by the Deluge was the manifestation of his faith in the power of God. It is not the mere act that saves, not the physical washing, but faith in a risen Redeemer, which cleanses the conscience of its dead works.

3. "The end of all things is at hand: be ye therefore sober, and watch unto prayer.' We are not only required to pray, but to guard the words and actions, and even the thoughts,—to 'watch unto prayer.' If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises

left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought, but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those of the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have, to enable us to stand in that day?"—*Gospel Workers*, old edition, p. 419.

4. The apostle does not teach here that charity is to excuse and cover up the sins we should confess to God and our fellow men and put away from us. It will help us to look for the good, the desirable, the commendable in others rather than their mistakes and defects. If you have knowledge of anything that would damage or bring suspicion upon the character of another, keep it as a sacred trust. Do not divulge it unless your silence would directly involve you in a wrong. Even after you have told the offender of his wrong, you should not feel at liberty to advertise his defects to others. You cannot ascend to honor and influence by using the defects in others as a scaffolding upon which to climb. Make it a ruling principle to bring to the fore a person's good qualities. If a fault is noticed, search for and mention the extenuating circumstances, the possible causes for failure. Make it a point to search for these; for they are in the lives of the most imperfect. Be quick to discern some generous construction to put upon the fault, or mention some consideration to weigh in the opposite scale. "True, he was unpardonably dull and slow; but then, how trustworthy and reliable!" "Yes, he was irritable and abrupt; but remember what a strain he has been under lately, not leaving his office until late at night, and returning early every morning, with no let-up of the business pressure." "Are you sure there is not some other explanation possible for his action?" In some such ways as these, Christian love argues with itself and others; and as the result, many a sin is hindered on its way, and many a fault condoned. True charity rebukes with great tenderness. There are cases where duty demands severe treatment. The sore must not go unlanced, lest it spread infection and death to the whole body; but the lancing is done with exquisite tenderness. The wrongdoer is reproved, rebuked, and exhorted, but with all long-suffering. 2 Tim. 4: 2. The man overtaken in a fault is restored in the spirit of meekness. Gal. 6: 1.

Lesson 10—Christian Stewardship

JUNE 9, 1923

LESSON SCRIPTURE: 1 Peter 4: 9-11.

Daily Study Outline

1. Exercising hospitality, questions 1, 2.
2. Christ's regard for His children, questions 3, 4.
3. Stewards of God, questions 5, 6.
4. God glorified in all, questions 7, 8.
5. Gifts for the church, questions 9, 10.
6. Bestowed according to God's will, question 11.
7. Review the lesson.

Questions

1. In what spirit should hospitality be extended to one another? 1 Peter 4: 9.
2. To whom else besides brethren in the church should such kindness be shown? Heb. 13: 1, 2.
3. What hospitality was once unwittingly bestowed upon three celestial beings? Gen. 18: 1-8. Note 1.
4. What does Christ say of those who receive or reject even the least of His children? Matt. 25: 40, 45. Note 2.
5. What has every man received? 1 Peter 4: 10. Note 3.
6. What is expected of those who hold these gifts? Verse 10, last part.
7. After what manner should we speak and minister? Verse 11, first part. Note 4.
8. For what reason should we do this? Verse 11, last part.
9. Name some of the gifts which God has given to His church. 1 Cor. 12: 4-11.
10. For how long were these gifts given to the church? Eph. 4: 13.
11. To how many and by whose choice are these gifts bestowed? 1 Cor. 12: 11.

Notes

1. "The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God's children we, too, may receive His angels into our dwellings. Even in our day, angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes. . . . Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is

necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of special blessings."—*"Testimonies,"* vol. 6, pp. 342, 344, 345.

2. "But not to any class is Christ's love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him."—*"Desire of Ages,"* p. 638.

3. The Revised Version of 1 Peter 4: 10 reads, "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." God's grace is here said to be manifold, because manifested in so many ways in the church of God, even as the raindrops separate the light into the glorious colors of the rainbow. This grace comes through the gracious Spirit of God (Eph. 4: 7; 1 Cor. 12: 4); these gifts of God's Spirit are given to everyone who is Christ's (Rom. 8: 9), to profit, or increase (1 Cor. 12: 7), divided not according to the will of the man, but the wisdom of the Spirit (verse 11); these gifts were bestowed upon the church when Jesus left this world (Eph. 4: 8), for the perfecting of the saints, for the work of the ministry, for the building up of the body, or church, of Christ (verse 12); and these gifts will continue, according to the measure of faith and consecration of the church, till the perfect day, or till Christ comes (1 Cor. 13: 8-10; Eph. 4: 13). Some of these gifts are mentioned in Rom. 12: 6-8; 1 Cor. 12: 8-10, 28; Eph. 4: 11.

4. "The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort; the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He has sent."—*Mrs. E. G. White, in "Conference Bulletin,"* 1893, p. 420.

PLAN for the Thirteenth Sabbath Offering on June 30, 1923.

Lesson 11—Suffering with Christ

JUNE 16, 1923

LESSON SCRIPTURE: 1 Peter 4: 12-19.

Daily Study Outline

1. Enduring fiery trials, questions 1, 2.
2. The joy of His coming, questions 3, 4.
3. Bearing reproach for Christ's sake, questions 5, 6.
4. Christ suffers in His followers, questions 7, 8.
5. Glorifying God in suffering, questions 9, 10.
6. Judgment hour admonitions, questions 11-13.
7. Review the lesson.

Questions

1. How are we exhorted to regard the trying experiences through which we must pass? 1 Peter 4: 12. Note 1.
2. What enables us to rejoice in suffering? Verse 13. Note 2.
3. What will be the experience of all who suffer? Verse 13, last part.
4. For what experience above all others did the apostle Paul long? Phil. 3: 10. Note 3.
5. How should we regard reproach for the name of Christ? 1 Peter 4: 14, first part.
6. Of what is this reproach an assurance to every believer? Verse 14.
7. How is Christ affected by this persecution and suffering of His followers? Verse 14, last part.
8. Against what kind of suffering are we warned? Verse 15.
9. How should one regard it who suffers as a Christian? Verse 16.
10. What does this give us the privilege of doing? Verse 16, last part.
11. To what solemn hour does this lesson apply? Verse 17, first part. Note 4.
12. What contrast is shown between the righteous and the wicked? Verse 17, last part; verse 18.
13. What are they exhorted to do who suffer according to the will of God? Verse 19.

Notes

1. *The Fiery Trial*.—Trials are a part of our heritage; for "hereunto were ye called" (1 Peter 2: 21). The last days will be especially perilous (2 Tim. 3: 1); every wind of doctrine will be blowing (Eph. 4: 14); men will put darkness for

light, and light for darkness (Isa. 5: 20); false prophets will do great signs and wonders, to deceive, if possible, the elect of God (Mark 13: 22); Satan himself will appear as an angel of light, and his ministers as ministers of righteousness (2 Cor. 11: 14, 15); persecution will break forth upon those who honor God's law in the gospel of Christ (Rev. 12: 17; 13: 11-17); Satan will work with all power and signs and lying wonders (2 Thess. 2: 9-12); in short, every delusion of the past, every device of the devil adapted for the present, a very flood of iniquity and persecution, will roll in upon the world and the people of God in these days of peril, culminating in the hour of temptation such as the world has never before seen (Rev. 3: 10). These are the perils.

2. On the other hand, the Lord Jesus Christ, who conquered Satan, has promised, "Lo, I am with you alway, even unto the end of the world." He has given His precious truth to meet all the wiles of the adversary (2 Thess. 2: 10-12); He has promised that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him (Isa. 59: 19); God will keep His people in the hour of temptation which is coming on all the world to try those who dwell on the earth (Rev. 3: 10).

3. "There is a fellowship of Christ's sufferings in relation to pain. The pains of life, inward and outward, are as varied as the bodies and souls on which they fasten. Our sensibilities to pain are very various: one thing hurts one person, and another another; that which is agony to me my neighbor scarcely feels. This is true of the roughnesses of life, and it is true of the calumnies of life, and it is true of the disappointments of life; it is true of those trials which come to us through the affections, and it is true of those trials which come to us through the ambitions of our nature. Thus much we may say with certainty: that no man, and therefore no Christian, passes through life untouched by distress. The cause may vary, and the kind may vary, and the degree may vary, all but infinitely; still the fact is there, the thing is there; the experience must be gained, as alone it can be gained, through suffering; and oftentimes the even tenor of an untroubled life, in its brightest and serenest day, is but the torrent's smoothness ere it dash below. . . .

"There is a fellowship of Christ's sufferings in relation to sin. As He resisted unto blood, striving against sin, so must we. It is a life-and-death battle for each one of us. We shall never have done with it for long together while life lasts. Sometimes by craft and sometimes by assault, sometimes by ambush, sometimes by feigned flight, sometimes with parade of arms and trumpets, as though secure of intimidation and of triumph, the old enemy attacks again, the old sin rises

from its fall, and there is nothing before us yet once more save hard-earned victory or shameful defeat. In the midst of all, let this be our stay: 'Greater is He that is with us, than he that is in the world.'—*C. J. Vaughn, in "Lectures on Philipians."*

4. "In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel?'—"Great Controversy," p. 480.

Lesson 12—Instructions to the Church

JUNE 23, 1923

LESSON SCRIPTURE: 1 Peter 5: 1-6.

Daily Study Outline

1. The elders exhorted, questions 1, 2.
2. A witness of Christ's suffering, questions 3, 4.
3. Controlling motives in service, questions 5, 6.
4. The reward promised, questions 7, 8.
5. Holding one another in esteem, questions 9, 10.
6. The price of true greatness, questions 11-13.
7. Review the lesson.

Questions

1. What class does the apostle especially exhort? 1 Peter 5: 1.
2. Of what does he say he was a witness? Verse 1.
3. Of what was he a partaker? Verse 1. Note 1.
4. What instruction does the apostle give to the elders? Verse 2, first part.
5. What principles should govern them in their work? Verse 2, last part.
6. By what motives should they be actuated in discharging their responsibility? Verse 3. Note 2.
7. If faithful in their work what will be their reward? Verse 4, last part. Note 3.
8. When will this reward be given? Verse 4, first part.
9. How should the younger members of the church relate themselves to the older? Verse 5. Note 4.

10. What is the duty of all to one another? Verse 5. Note 5.
11. With what should they be clothed? Verse 5. Note 6.
12. How does God regard the proud and the humble? Verse 5, last part. Note 7.
13. What will God do for those who humble themselves? Verse 6.

Notes

1. *A Partaker of the Glory That Shall Be Revealed.*—God's glory is in His character. (See Ex. 33: 18, 19; 34: 5-7.) That character, that glory, will be seen in all its transcendent loveliness when the King appears in His beauty (Isa. 33: 17); but men may know Him *here* (John 17: 3), by faith they may *now* appropriate His righteousness (Rom. 3: 21, 22), and have the beauty of the Lord upon them (Ps. 90: 17). And so Peter in this life partook of the glory which shall be revealed, not only in Christ but in *us* (Rom. 8: 18).

2. *Neither as Being Lords over God's Heritage.*—There is a strange and striking contrast between that church which claims to find her primal head in Peter, and in which is the highest development of the mystery of iniquity, and the instruction given by the Lord through Peter to the true church of Christ. In the apostate church, we have lords many, who do little else but lord it over the souls of God's heritage; and when they held the power, they lorded it over their bodies, and all of the persecutions of the Dark Ages have come because men professing to be ministers of Christ have lorded it over God's heritage in their lust of power and filthy lucre. The apostle presents the duty of the true elder; let him heed the instructions, and not content himself with being better than others. Feed the flock of God with the Word (1 Peter 2: 2), which is able to build them up (Acts 20: 32); doing willingly even as the Master, having compassion (Mark 6: 34), not for gain of lucre, but gain of souls, ensamples to the flock in all soberness, humility, and faithfulness. (See 1 Tim. 3: 1-7; Titus 1: 5-9.)

3. "All who regard as an unwelcome task the care and burdens that fall to the lot of the faithful shepherd, are re-proved by the apostle: 'Not by constraint, but willingly; not for filthy lucre, but of a ready mind.' All such unfaithful servants the Chief Shepherd would willingly release. The church of Christ has been purchased with His blood, and every shepherd should realize that the sheep under his care cost an infinite sacrifice. He should regard them each as of priceless worth, and should be unwearied in his efforts to keep them in a healthy, flourishing condition. The shepherd who is imbued with the spirit of Christ will imitate His self-denying

example, constantly laboring for the welfare of his charge; and the flock will prosper under his care."—"*Patriarchs and Prophets*," p. 192.

4. *Submit—Be Subject.*—Of course under God. God is first. His requirements are paramount. But the faithful man of God upon whom, in the providence of God, is placed burdens in the church, God will sustain, and through him will give instruction to the flock, which may not be disregarded or despised except at peril to the soul. As the elder must watch for souls as they that must give account (Heb. 13: 17), so it is a corresponding duty of the church to heed the faithful admonitions, warnings, and instruction which God gives through the elders. See Heb. 13: 7, 17; 1 Thess. 5: 12, 13. The dignity and position of the elder is to be respected for Christ's sake (1 Tim. 5: 1), and no accusation is to be received against him except at the mouth of two or three witnesses (verse 19).

5. *Subject One to Another.*— See Phil. 2: 3; Rom. 12: 10; Eph. 5: 21.

6. *Humility.*— A most precious grace, because teachable. See Matt. 5: 3; Isa. 57: 15; 62: 2; James 4: 10.

7. "God would have His people disciplined and brought into harmony of action, that they may see eye to eye, and be of the same mind and of the same judgment. . . . It will be necessary to reprove and exhort, and some will need to be rebuked sharply, as the case demands. We hear the plea, 'Oh, I am so sensitive, I cannot bear the least reflection!' If these persons would state the case correctly, they would say, 'I am so self-willed, so self-sufficient, so proud-spirited, that I will not be dictated to; I will not be reprov'd. I claim the right of individual judgment; I have a right to believe and talk as I please.' The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried? Peter exhorts his brethren: 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.'"—"*Testimonies*," vol. 3, p. 360.

THE Thirteenth Sabbath Offering on June 30, 1923, is to be given to the Inter-American Division. This division was formed at the last General Conference. For convenient administration, it was divided as follows: Eastern Union: Jamaica and South Caribbean conferences, and Cuban, Haitian, Porto Rican, Venezuela, and Bahama missions. Western Union: West Caribbean Conference, and Mexican, Honduras, Guatemala, and Salvador missions.

Lesson 13—Resisting the Enemy

JUNE 30, 1923

LESSON SCRIPTURE: 1 Peter 5: 7-14.

Daily Study Outline

1. The need of vigilance and sobriety, questions / 1, 2.
2. Resisting the devil, questions 3, 4.
3. Called unto His eternal glory, questions 5, 6.
4. Suffering before perfection, questions 7, 8.
5. Glory and dominion are God's, questions 9, 10.
6. Stand in the true grace, questions 11-14.
7. Review the lesson.

Questions

1. Upon whom should we cast our cares? 1 Peter 5: 7. Note 1.
2. What exhortation is given? Verse 8, first part.
3. What reason is given for this watchfulness? Verse 8. Note 2.
4. By what means are we to resist the devil? Verse 9. Note 3.
5. Who besides ourselves are subject to the same afflictions? Verse 9.
6. To what has God called us? Verse 10, first part. Note 4.
7. Through whom does God send this call? Verse 10.
8. What experience must come to all of us? Verse 10.
9. What will these experiences do for us? Verse 10, last part.
10. To whom, then, will belong the glory? For how long? Verse 11.
11. What does Peter say of the brother by whom he sent this epistle? Verse 12.
12. What does the apostle declare he has testified? Verse 12.
13. What church and person joined in sending a salutation to the brethren? Verse 13.
14. How were they to greet one another? What blessing did Peter wish for them all? Verse 14. Note 5.

Notes

1. "Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make

a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care."—"*Patriarchs and Prophets*," p. 294.

2. "The inspired warning is sounding down the centuries to our time: 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.' From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan."—"*Great Controversy*," p. 510.

3. *Whom Resist*.—The only way to resist the enemy is by faith in Christ. If our eyes are fixed upon the enemy, we fall before him. When Peter looked down upon the raging waves, he sank; when his eyes were on Christ, he safely walked the boiling billows. "Looking unto Jesus" is our only safety (Heb. 12: 2, 3); for faith puts Him before us so that we do not have to meet the enemy; Christ meets him.

4. *Called*.—Let the heart rest on the great fact that God has called us, not to wrath (1 Thess. 5: 9), but to eternal glory (1 Peter 5: 10); Christ died that all might have it (John 3: 16; 20: 31); He accepted us according to the good pleasure of His will (Eph. 1: 5, 6); He has wrought us for immortality (2 Cor. 5: 4, 5); and He who has begun the good work is able to finish it till the day of Jesus Christ (Phil. 1: 6). Why should we doubt God? God Himself has undertaken the work which it is His will, His good pleasure, to finish. Shall we not make His will ours? The sufferings and trials we meet will not hinder Him. Satan will say that we are killed all day long like sheep for the slaughter; but faith says, because Christ says, that in all these things, we are more than conquerors through Him that loved us. Rom. 8: 36-39.

5. "Thus Peter wrote to the believers at a time of peculiar trial to the church. Many had already become partakers of Christ's sufferings, and soon the church was to undergo a period of terrible persecution. Within a few brief years many of those who had stood as teachers and leaders in the church were to lay down their lives for the gospel. Soon grievous wolves were to enter in, not sparing the flock. But none of these things were to bring discouragement to those whose hopes were centered in Christ."—"*Acts of the Apostles*," p. 528.