

A. H. Williams

# SABBATH SCHOOL LESSON QUARTERLY

First Quarter, 1933



*"This is My commandment, That ye love one another as I have loved you." John 15:12.*

## The Epistles of John

Thirteenth Sabbath Offering  
March 25, 1933

**MISSIONS IN SOUTH AMERICA**

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# APPROPRIATION OF PAST Thirteenth Sabbath Offering Overflows SOUTH AMERICA, No. 2

In 1928 the Sabbath schools of the world piled up an overflow offering of \$22,732.50 in the third quarter, to be devoted to work among the Indians of South America. The report of the South American Division treasurer relative to the disposal of this sum is as follows:

Mission Home, Laro Station, Lake Titicaca . . . . .	\$1,200.00
Coniba and Ucayali Mission Homes, Amazon Mission, F. A. Stahl . . . . .	2,000.00
Sandia Missions headquarters, Bolivia . . . . .	3,000.00
Central School, near Cochabamba, Bolivia . . . . .	7,032.50
Hospital equipment, Chulumani, Bolivia . . . . .	5,000.00
Purchase of Araguaya Indian property, Gozaz, Brazil . . . . .	2,000.00
Mission home, Manaus, Brazil . . . . .	2,500.00
Total . . . . .	\$22,732.50

SABBATH SCHOOL DEPARTMENT.



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## Foreword

It is earnestly recommended that as a preliminary to the study of the Epistles of John, each epistle be read through, prayerfully and carefully. The epistles are not merely collections of verses or proof texts, but unified letters, dealing with central subjects; and this view should ever be kept in mind.

Of the New Testament epistles in general, Sir William Ramsey writes:

"They spring from the heart of the writer and speak direct to the heart of the readers. They are often called forth by some special crisis in the history of the persons addressed, so that they arise out of the actual situation in which the writer conceives the readers to be placed; they express the writer's keen and living sympathy with, and participation in, the fortunes of the whole class addressed, and are not affected by any thought of a wider public. On the other hand, the letters of this class express general principles of life and conduct, religion and ethics, applicable to a wider range of circumstances than those which called them forth; and they appeal as emphatically and intimately to all Christians in all time as they did to those addressed in the first instance."

### Lesson 1—January 7, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

## Witnesses of the Living Word

**LESSON SCRIPTURE:** 1 John 1:1-4.

**MEMORY VERSE:** "These things write we unto you, that your joy may be full."  
1 John 1:4.

**LESSON HELP:** "The Acts of the Apostles," pp. 546-556.

### THE LESSON

1. What does the apostle John assert concerning His intimate acquaintance with the central object of his epistles? 1 John 1:1, 3, first part.

**NOTE.**—John's personal association with Jesus began when he was called to follow Him (Mark 1:19, 20); it continued intimately throughout Christ's ministry. He was one of the three chosen to accompany the Saviour on the mount of transfiguration (Luke 9:28-31). It was John who, sitting next to the Lord, asked who it was who would betray Him (John 13:25). John followed Christ to the court of the high priest, to the trial before Pilate, and at last to Calvary where to him was committed the care of Mary, mother of Jesus (John 19:25-27). John knew intimately the life story of his Master. He had learned to enter into the sacrifice and the joy of ministry as did his Lord. He could say, "Which we have heard, . . . seen with our eyes, . . . looked upon, . . . handled, . . . of the Word of life." He was a contemporary witness of the Saviour's life on earth.

2. What should every Christian know? Eph. 3:17-19.

3. What should he be able to witness in word and life? 1 Peter 3:15.

**NOTE.**—"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step

by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—*"The Desire of Ages,"* p. 340.

4. To whom was the Life (Christ) manifested? 1 John 1:2, first part.

5. What did seeing the Life cause them to do? Verse 2, second part.

6. With whom was the Life from eternity? Verse 2, last part.

NOTE.—John knew that only in Jesus Christ was eternal life possible. It is this life that he set before the church of his day and before us. He desired the apostolic church to see it in its beauty, its simplicity, its fellowship, its joy. Jesus was its center, He who had come forth from the Father, who "was with the Father," and "was manifested" to them. He would write these personal experiences of contact with his well-known Master, to bring the hope of life to them, that their joy might be full.

7. Give examples of how Christ was manifested to men while on earth. *Answer.*—To the priests and rulers, and to the shepherds at His birth. Matt. 2: 1-6; Luke 2:8-14. In His ministry. John 11:47-54. At His trial and death. Luke 22:54-71; 23:1-7, 46-49.

NOTE.—Even Christ's enemies had opportunity to know Him. From His birth to His return to His Father He lived, taught, wrought miracles, was betrayed, and died, in the sight and with the knowledge of rulers and people. His life was not lived in obscurity. His fame spread even beyond the borders of His native land to Syrophœnicia. All had opportunity, with the disciples, of knowing Him intimately, yet many saw in Him no beauty that they should desire Him. Isa. 53:2.

8. What was the express purpose of the apostle in writing the Gospel of John? *Answer.*—To reveal Jesus, the life of the world.

(a) John 1:4. "In Him was life."

(b) John 20:31. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

NOTE.—John in writing the Gospel record which bears his name sought to present Christ as the life of men. "In Him was life." He wrote of that life that we "might have life" by accepting Jesus. In common with his epistles, the Gospel of John enters into a sympathetic revelation of the tender love and blessed companionship to be enjoyed with Christ. This seems to have been John's burden for the church. He wanted it for all the church because he himself knew its blessedness.

9. Which did Jesus commend most highly, faith based upon sight, or upon the fulfillment of prophecy and the testimony of personal experience? John 20:29.

10. For what other purpose does John say he is imparting knowledge of the Word of life? 1 John 1:3.

11. To what fuller fellowship will this knowledge of the Word of Life lead? John 17:21.

NOTE.—"All that Christ was to the first disciples, He desires to be to His children to-day; for in that last prayer, with the little band of disciples gath-

ered about Him, He said, 'Neither pray I for these alone, but for them also which shall believe on Me through their word.' . . . If Christ is dwelling in our hearts, He will work in us 'both to will and to do of His good pleasure.' We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ.'—*"Steps to Christ,"* p. 80.

12. What does John say is the objective of his epistle? 1 John 1:4.

13. How is this experience described by another writer? Eph. 3:17-19.

14. What parting word had Jesus given to His disciples? Acts 1:8.

15. What was the purpose of this witnessing to all the world? Luke 2:10, 13, 14.

NOTE.—Christ's first advent was to bring joy and peace to human hearts in their need. This He has accomplished for every soul who has acknowledged Him and accepted Him as his Saviour. Each witness for Him, who himself has tasted of the joy of life in Christ, is a messenger of joy "to all people." Through their witness they become partakers with the angels in the message of joy and peace which they gave when they announced the Saviour's birth.

16. What did the obstinate unbelief of God's chosen people lead the apostles to do? Acts 13:45-47; 28:28.

17. As the result of witnessing for Jesus, what joy comes to those who by faith accept Him? 1 Peter 1:7-9.

NOTE.—Our eyes may never have seen Him as did John and Peter and all the apostles, yet we know Him and we love Him. Even now though we see Him by faith alone, yet believing Him brings "joy unspeakable and full of glory" for we have received salvation for our souls, and there is a "blessed hope" set before us. This joy, this glory, and this "blessed hope" is the abiding experience of every one who is led to Christ through the witnessing of Christians for Him.

## Lesson 2—January 14, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### "God Is Light"

LESSON SCRIPTURE: 1 John 1:5 to 2:6.

MEMORY VERSE: "Whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:5.

LESSON HELP: "The Acts of the Apostles," pp. 561-563.

#### THE LESSON

1. What does the writer of this epistle affirm God to be? 1 John 1:5.

NOTE.—John's "message" includes, besides this affirmation, the whole epistle to which this statement serves as an introduction. Light, as here understood, is that condition which permits of our seeing things as they really are. With the coming of light, truth is manifested. The stronger the light, the more

clearly the truth will be revealed; as when the X ray enables us to see what is otherwise concealed. The light of God is most fully seen in the light that streams from the cross of Calvary.

**2. How may we perceive the light? Ps. 36:9.**

NOTE.—Knowledge of God is not reserved for the few and withheld from the many, as claimed by some of old time, and by a multitude to-day who reserve to themselves the interpretation of God's will. "In Him is no darkness at all." He is light, bringing light to bear upon the heart and life whatever may have been its previous state or condition. It is possible for all, if they so desire, to know Him and to know His will. There is nothing in Him that obscures knowledge, but there is in Him a light "which lighteth every man." John 1:9.

**3. What assurance is given to those who follow Jesus, the light of the world? John 8:12.**

**4. What renders fellowship with God impossible? 1 John 1:6.**

NOTE.—It is impossible to have fellowship with God while continuing to walk in darkness; that is, while refusing to obey revealed truth.

**5. When we "walk in the light," what follows? Verse 7, first part.**

NOTE.—Walking in the light "as He [Christ] is in the light" removes every bar to fellowship with God and with one another. Following in the light of the life of Jesus will insure our being like Him in character and purpose. Sin and darkness alone bar us from fellowship with Him, and with our brethren.

**6. What naturally follows our choosing to walk in the light with Christ? Verse 7, last part.**

NOTE.—"With His own blood He has signed the emancipation papers of the race. Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy's temptations. He does not desire us to be overcome and perish. . . . To-day He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. . . ."

"The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God."—*Ministry of Healing*, p. 90.

**7. What would be evidence that "the truth is not in us," that the healing light has not been allowed to enter our spiritual eyes? Verse 8.**

NOTE.—This text is paraphrased thus by Dr. Robert Law: "If we say that we have no guilt, no responsibility for the actions, wrong in themselves, which we have committed, we but deceive ourselves."

John uses an expression similar to the phrase to "have no sin" in three other places: John 9:41; 15:22-24; 19:11. In each of these scriptures the same thought of sin is expressed. It is not "have not sinned," but "have no sin," no guilt on the conscience, no responsibility to God for sin.

**8. What response does God make to our confession of sin? Verse 9.**

NOTE.—He freely cleanses us from all sin and unrighteousness because, on the one hand, we have confessed; and, on the other hand, because "He is faith-

ful and just." It is entirely in harmony with His character to do so. "In this was manifested the love of God" (1 John 4:9). The meaning is not that we should regard our forgiveness merely as the proof that God is "faithful and just," but that forgiveness is the inevitable response to our confession, for He who is Infinite Love and Infinite Righteousness could not do otherwise.

"It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."—*"Steps to Christ,"* p. 57.

9. What would be the climax of evidence that we are not in fellowship with God? Verse 10.

10. What additional statement of his purpose in writing the epistle does John make? 1 John 2:1, first part.

11. If one should fall into sin, what source of help is available to him? Verse 1, last part.

NOTE.—"Christ is at the right hand of God, who also maketh intercession for us. . . . He 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."—*Id.*, p. 69.

12. To how many does God's mercy extend? Verse 2.

13. By what test may we know that we know God? Verse 3.

NOTE.—"He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment."—*"Christ's Object Lessons,"* p. 314.

14. What is said of one who professes to know God, but does not keep His commandments? Verse 4.

NOTE.—Mere confession of sin is not sufficient. (See Matt. 7:21, 24.) Not only does the light of God reveal sin, it also reveals duty. The obedient life of the Master reveals our disobedience.

Confession of sins, walking in the light, "fellowship with Him,"—unless this experience includes keeping His commandments, it lacks a vital element.

15. What is said of one who keeps God's word? Verse 5, first part.

NOTE.—"The love of God" is the love which is the nature of God ("God is love" 1 John 4:8), and the same love is manifested in one who is "born of God" (1 John 4:7).

"John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love. . . . If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law."—*"The Acts of the Apostles,"* p. 563.

16. What does one who keeps God's word know? Verse 5, last part.

NOTE.—That union between God and man here described is the sweetest, deepest thing of human experience. This is the perfection of experience which our Master prayed might be ours (John 17:21-23). It is this inestimable privilege which is to be the experience of every saved soul. Its reality in the heart of every believing child is the manifestation of His character in the life. To such He is "Emmanuel, . . . God with us."

17. How should one "walk" who claims to abide in Christ? Verse 6.

NOTE.—"Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*"The Desire of Ages,"* p. 504.

### Lesson 3—January 21, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

## The New Commandment; Vanity of the World

LESSON SCRIPTURE: 1 John 2:7-17.

MEMORY VERSE: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2:10.

### THE LESSON

1. Of what does John say he would first write to the church? How long had they had this commandment? 1 John 2:7.

2. What apparent reversal of thought follows in his next statement? Verse 8, first part.

3. What reason does the apostle give for saying this last statement is true? Verse 8, last part.

NOTE.—Both the old commandment and the new commandment of which John writes in the seventh and eighth verses are identical. In 2 John 5 he speaks of the commandment to "love one another" as that which "we had from the beginning." In John 13:34 Jesus says, "a new commandment I give unto you, That ye love one another." We get the key to that thought in 1 John 2:7, 8. While it is an old commandment of which John speaks, still it is new, for love's old, old story is a new, a living experience to every soul as he first finds Christ, the inspiration and source of his love and comradeship.

4. What tests a person's relation to light and darkness? Verse 9.

5. What is the condition of him who loves his brother? What will not be found in such a Christian? Verse 10.

NOTE.—"Occasion of stumbling" concerning the church of Christ on earth often results from the treatment meted out to others by professed followers of



the Master. Let a brother know Jesus so fully that he loves his brethren individually and collectively, holds no grudges, is kindly affectioned to others, protecting the weak, covering the failings of the erring,—that Christian has found Jesus. He abides in the light. His life will be a help, not a hindrance, to others. Christ desires such followers.

6. What is the spiritual state of one who allows hatred to dwell in his heart? What causes this condition? Verse 11.

7. What impelled John to write to those whom he styles "little children"? Verse 12.

8. What additional reason is given for writing to them? Verse 13, last part.

9. For what reasons does the apostle apply the lessons of his epistle to the fathers in the church? Verse 13, first part; verse 14, first part.

10. Why did John address the young men of the church? Verse 13, second part; verse 14, last part.

NOTE.—"Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men. . . . The salvation of souls is to be the motive that inspires them to action. In their God-given strength they are to rise above every enslaving, debasing habit. They are to ponder well the paths of their feet, remembering that where they lead the way, others will follow."—"*Gospel Workers*," p. 67.

11. What are all admonished not to do? What is said of one who loves the world? Verse 15.

12. How does the apostle analyze the relation between the world and the Father? Verse 16.

NOTE.—"No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. Christ is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will; they must act with His Spirit. Then it is no more they that live, but Christ that lives in them. He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness. . . .

"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged."—"*Mount of Blessing*," pp. 139, 140.

13. What contrast is drawn between the eternity of sons of God, and the temporary nature of the world? Verse 17.

NOTE.—"God's everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. The precious things of the hills shall perish; but the soul that lives for God, shall abide with Him. . . . The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope, amid loss and affliction. The songs of the angels will welcome him there, and for him the tree of life shall yield its fruit."—*Id.*, p. 148.

## Lesson 4—January 28, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### Last-Day Antichrists

LESSON SCRIPTURE: 1 John 2:18-28.

MEMORY VERSE: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." 1 John 2:24.

#### THE LESSON

1. At a time when worldliness threatened the remnant church, what other danger would they face? 1 John 2:18, first part.
2. What should the church know when these conditions prevail? Verse 18, last part.

NOTE.—Webster's Dictionary gives this definition of Antichrist: "One who denies or opposes Christ. Specifically: A great antagonist, expected to fill the world with wickedness, but to be conquered forever by Christ at His second coming. Though mentioned by name in the Bible only in 1 John 2:18, 22, Antichrist is thought to be referred to, as the 'man of sin,' in 2 Thessalonians 2:1-12, and as the 'beast' in Revelation 11, 13, and 17."

The word "antichrist," meaning against Christ, must refer primarily to the great adversary and apostate, Satan. But the apostle here refers to "many antichrists" who "went out from us," or apostatized. Here apparently is an allusion to 2 Thessalonians 2:3, 4, 7, where Paul predicts the revealing of the "man of sin," and adds, "The mystery of iniquity doth already work." There was indeed a "falling away" from the early church, but though an apostate sit "in the temple of God, showing himself that he is God," yet in no sense could his claim be true, for "he is Antichrist, that denieth the Father and the Son." "They went out from us," says John, "but they were not of us."

3. With whom have these antichrists been nominally connected? Why did they leave the body of Christ? Verse 19.

NOTE.—"They went out from us, but they were not of us." Apostasy has marked the entire history of the church. The reason is here set forth. Having severed their connection with the Head, they soon became separated from the body. Many have gone out from us. It is because "they were not of us." But the message has steadily gone on; for nothing can be done "against the truth, but for the truth." 2 Cor. 13:8.

4. What would the remnant church possess? What would this do for them? Verse 20.
5. How does this statement of the work of the Holy Spirit harmonize with the words of Jesus concerning the Spirit? John 14:26; 16:13.
6. What reason does John give why he is writing to the church? 1 John 2:21.

NOTE.—Ye know the truth. The apostle did not write to the believers because they did not know the truth, but because they did know it. In their

feeling of security there was danger that they might allow seductive doctrines to lead them astray from Christ. He exhorted them, "Let that therefore abide in you, which ye have heard from the beginning." The testimony of John and of all the apostles had been based upon the Scriptures of truth. The believers had accepted the word of God at the mouth of the beloved disciples and others of the eleven who had been with the Lord Jesus during His ministry.

John desired with all the intenseness of his soul that having accepted Bible truth, they be not "stony ground" hearers, but that the word of life should abide in their hearts, and bear fruit unto eternal life. In forgetfulness and neglect of the word there was danger that they be seduced by false doctrines. And the exhortation of the apostle is timely in this present age, for carelessness in Bible study or neglect of the Scriptures may open the way to Satan's seductions, to false doctrines, and to consequent apostasy and loss of eternal life. Doubly important is it to-day that we store God's word in our minds, for the time will come when we shall not have free access to the Bible as we do now.

**7. What is said of one who denies that Jesus is the Christ? What is the specific doctrine of Antichrist? Verse 22.**

NOTE.—"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. . . . Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ."—*The Great Controversy*," pp. 49, 50.

A similar transposition is taking place to-day. Some who have been called away from Antichrist are now denying the incarnation, the divinity, the resurrection, of our Lord. Worldliness, a desire for numbers,—the same factors which led to the apostasy of the early church,—are leading against Christ to-day. Humanity is exalted into the place of God, and the Christ no longer sits enthroned in the hearts of His professed followers. It is for such a time as this, "the last time" (verse 18), that the message of Revelation 14 calls out the remnant people. They, too, stand in deadly danger, and need to heed the admonition, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

**8. How close is the relationship between the Father and the Son? Verse 23.**

NOTE.—"I and My Father are one," says the Saviour. "He that seeth Me seeth Him that sent Me." John 12:45. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10. Throughout His life on earth Christ was constantly emphasizing His oneness with the Father; one in thought, in act, in purpose. So here the apostle makes it clear that there can be no separation of the Father and Son. He who receives God must acknowledge and receive His Son, Jesus, for "who-soever denieth the Son, the same hath not the Father."

9. What are we admonished to let abide in us? What will be the result of this permanent abode within us? Verse 24.

NOTE.—“Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him, that we are to grow in grace. He is not only the author but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. . . .

“Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.”—*Steps to Christ*,” pp. 73-75.

10. What promise is given to those who abide continually in Christ? Verse 25.

11. Concerning whom had John written these things? Verse 26.

12. If the church abides in Christ’s anointing, of what will it have no need? What is the anointing to which reference is here made? Verse 27; John 14:26.

13. How does the apostle Paul explain the working of the Spirit in the hearts of the believers? 1 Cor. 2:12, 13.

NOTE.—Paul here clearly reveals that the result of receiving the anointing of the Holy Spirit is to direct the Christian to the things “freely given to us of God,” that is, to lead us to His truth, His word. We are not led to yield our minds to man’s wisdom, but to the teachings of the Holy Spirit through His word. Thus comparing “spiritual things with spiritual,” judging what is truth by “the law” and “the testimony” (Isa. 8:20), we will be led into a deeper spiritual experience. Not seductive human imaginings, but divine revelation, in full harmony with His eternal will and purpose, will result from the anointing given by Christ to His followers. There will be no attempt to reject a “Thus saith the Lord,” as recorded in the Scriptures of truth, for a supposed personal revelation. Nor will one so anointed set his interpretation of truth against a clearly taught principle of the word of God, or Bible instruction concerning the administration of the church.

“The lapse of time has wrought no change in Christ’s parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.”—*The Acts of the Apostles*,” p. 50.

14. If we abide in Him, what will be our experience at His appearing? 1 John 2:28.

NOTE.—The apostle pleads for such an abiding in Christ, and of Christ in us, that we shall not be ashamed in the day of His appearing. The major por-

tion of earth's inhabitants will come to the hour of His appearing ashamed and confounded (Rev. 6:14-17); but the people of God will greet Him with joy (Isa. 25:9). Of the scenes of that day we are told:

"The cry bursts forth from lips so lately scoffing. 'The great day of His wrath is come; and who shall be able to stand?' The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

"That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. . . . That voice awakens memories which they would fain blot out,—warnings despised, invitations refused, privileges slighted."

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. . . . And the living righteous and the risen saints unite their voices in a long, glad shout of victory."—*"The Great Controversy,"* pp. 642, 644.

### Lesson 5—February 4, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

## Sin and Righteousness

LESSON SCRIPTURE: 1 John 2:29; 3:1-9.

MEMORY VERSE: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

### THE LESSON

1. What is the character of Christ? What is true of every one who does righteousness? 1 John 2:29.

NOTE.—We know that God is righteousness. All righteousness is from Him. Man of himself can do "no good thing." Hence the natural conclusion of the apostle, "every one that doeth righteousness is born of Him [God]." We do not become sons of God because of our righteous acts, for these are impossible until we have been transformed by His grace. Then, for the reason that we are "sons of God," "born of Him," we do right because He is righteous and we are His sons, controlled by His Spirit.

2. To what do we owe our privilege of sonship with God? 1 John 3:1, first part.

NOTE.—"What a value this places upon man! Through transgression, the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through

connection with Christ, they may indeed become worthy of the name 'sons of God.'—"*Steps to Christ*," p. 17.

3. What is the world's attitude toward those who become sons of God? Verse 1, last part.

NOTE.—The world cannot understand or appreciate the nature or the principles of the kingdom of God. To the worldling, sacred things are foolishness. Their attitude toward the newly begotten "sons of God," is identical with their attitude toward God and spiritual things. As the unregenerate rejected Christ and persecuted Him, so the world relates itself to His followers, His brethren. John 16:1-4.

4. When does our sonship begin? What does not yet appear? 1 John 3:2, first part; John 1:12.

5. Of what may we be certain at Christ's appearing? 1 John 3:2, last part.

NOTE.—"We may have a vision of the future, the blessedness of heaven. In the Bible are revealed visions of future glory, scenes pictured by the hand of God, and these are dear to His church. By faith we may stand on the threshold of the eternal city, and hear the gracious welcome given to those who in this life coöperate with Christ, regarding it as an honor to suffer for His sake."—"*The Acts of the Apostles*," p. 601.

6. What will every man who has this hope in him do? Verse 3.

NOTE.—"John was a teacher of holiness, and in his letters to the church he laid down unerring rules for the conduct of Christians. . . . He taught that the Christian must be pure in heart and life. Never should he be satisfied with an empty profession. As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere. . . .

"God can be honored by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them."—*Id.*, p. 559.

7. What is the attitude of the sinner toward the law? What is sin defined to be? Verse 4.

NOTE.—"The beloved disciple, who listened to the words of Jesus on the mount, writing long afterward, under the inspiration of the Holy Spirit, speaks of the law as of perpetual obligation. He says that 'sin is the transgression of the law,' and that 'whosoever committeth sin transgresseth also the law.' He makes it plain that the law to which he refers is 'an old commandment which ye had from the beginning.' He is speaking of the law that existed at the creation, and was reiterated upon Mount Sinai."—"*Mount of Blessing*," p. 77.

8. For what purpose did Christ come among men? From what is He free? Verse 5.

9. How is freedom from sin made possible? What is said of the sinner? Verse 6.

NOTE.—The thought of the apostle is clear. So long as one abides in Christ, he will not sin. It is when one separates himself from the source of His inspiration and power that sin obtains dominion. We have failed to see the beauty, the glory, the thrilling companionship and joy in Jesus Christ, if once having professed Him we turn to the paltry things of the world.

10. Who alone then is righteous? Verse 7.

11. Of what is sin in the life an evidence? Verse 8, first part.

NOTE.—Sin originated with Lucifer, once a covering cherub (Eze. 28:14), and a leader of the hosts of heaven. Because of his pride and self-seeking (Isa. 14:12-15) he was cast out of heaven (Luke 10:18) to become the tempter, Satan, or the devil. Through him sin came into the world (Gen. 3:1-6), and those of the sons of men who commit sin are following the leadership of Satan; they are "of the devil." Only as we turn to Christ and to God for strength to overcome the devil's domination can we win the victory over Satan's dominance of our lives, and live righteously before God and man.

12. What was God's plan for the removal of sin? Verse 8, last part.

13. What test of sonship is again stated? Verse 9, first part.

NOTE.—We are not to understand from this that one who is born of God will never sin at all, for in this same epistle we have been told that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. And instruction is given that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Hence, we understand that those who are born of God will not deliberately or consciously continue in sin; they will change their course of life; their habits, their associations, their pleasures, their manner of life, and their motives will not be in the direction of sinful indulgence, but of self-denial. In other words, they will not continue a life of sin, although, through temptation or ignorance, they may be led astray.

14. Why cannot a son of God continue in sin? Verse 9, last part.

NOTE.—This should not be construed to mean that it is an impossibility for one who is born of God to commit sin, for this would destroy man's free moral agency. It simply means that such are his feelings, his desires, his views of right, and his sense of God's love and mercy, that he cannot engage in sinful practices. Once he enjoyed the pleasures of sin, but now he has no relish for them; they are repulsive and abhorrent to him, because, being born of God, and having partaken of the divine nature, his love for sin is taken away, and sin is so contrary to the nature which he now has that he can say with Paul, "How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2.

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The Lord will truly finish this work with a people who are loyal to the message. More converts, more Sabbath schools, more members, were reported the first quarter of 1932 than during the same period the previous year. The increase in Sabbath schools was 527, making the total number of Sabbath schools at that time throughout the world 10,621. The increase in members was 21,134, making the total Sabbath school membership 417,780. Through these schools and by these members the twenty-fifth million was given to missions in seven months and three weeks. Let all rejoice that our people are loyal and true, and give liberally of what they have. Truly the Lord is blessing His work!

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Thirteenth Sabbath Offering, March 25, 1933

MISSIONS IN SOUTH AMERICA

## Lesson 6—February 11, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### The Measure of True Love

LESSON SCRIPTURE: 1 John 3:10-24.

MEMORY VERSE: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

#### THE LESSON

1. What practical tests of our relationship to the Father are given? 1 John 3:10.

NOTE.—The previous lesson opened with the positive assertion that "every one that doeth righteousness is born of Him." The negative of this is the opening thought of the present lesson, "whosoever doeth not righteousness is not of God." In the last clause this thought is coupled with "neither he that loveth not his brother." Love is the fulfilling of the law (Rom. 13:8-10). The apostle thus brings home to us that righteousness, the keeping of the law of God, is inseparably identified with the love we show toward others.

2. What indicates that this is not a new interpretation of godliness? Verse 11.

3. By what early incident in the life of mankind are we reminded that love is essential to Christian living? Verse 12, first part.

4. What caused Cain to slay Abel? Verse 12, last part.

NOTE.—No more outstanding illustration of the effects of hatred, aside from the death of the Son of God, is recorded in sacred history than the slaying of Abel. It is earth's earliest illustration also of the ultimate results of sin's curse upon mankind—death. Hatred of Abel's obedience, coupled with a determination on Cain's part to follow his own unbridled desires, led to murder. To cherish self-seeking and hatred to-day is as fatal as in earth's beginnings. It can lead to but one end—death.

5. What attitude may we expect the world to take toward Christians? Verse 13.

6. What is certain evidence that we have entered into "life"? Where does he abide who does not love his brother? Verse 14.

NOTE.—Love is the evidence of having passed from death to life. "In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*The Acts of the Apostles*, p. 551.

7. If one hates another, of what is he guilty? From what does he cut himself off? Verse 15.

8. How far should the Christian be willing to go to show his love for his brethren? What reason is given for this? Verse 16.

NOTE.—"Here is the work of self-denial upon which we must enter with cheerfulness, in imitation of the example of our Redeemer. The Christian's



life must be one of conflict and of sacrifice. The path of duty should be followed, not the path of inclination and choice."—*Testimonies*," vol. 3, p. 538.

"Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod."—*Ministry of Healing*," p. 105.

9. Concerning what practical application of the principle of brotherly love does the apostle ask? Verse 17.

10. How does the apostle say that true love is best demonstrated? Verse 18.

11. What comfort comes to him who thus practices the spirit of brotherly love? Verses 19, 20.

NOTE.—If in our hearts we desire to be like Jesus, obedient, kind, loving, we may rest assured that we are of the truth, and our hearts will find comfort before God. When at times our natural frailties and weaknesses may overwhelm, and our hearts condemn us as we behold the perfection of our Father, we should remember that God knows our heart's desires. He knows our weakness and our utter dependence upon Him. Knowing our motives and our willing surrender to the guidance of His Spirit, out of our weakness He will make us strong. Heb. 11:34; Phil. 4:13.

12. Toward whom does the Christian with a clear conscience have confidence? Verses 21.

13. What may we confidently expect as the result? Verse 22.

NOTE.—"Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,—the 'all things' to supply the need of fallen man,—was given to Him as the head and representative of humanity. And 'whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.'"—*The Desire of Ages*," p. 668.

14. What commandments does John state have been given to us? Verse 23.

NOTE.—Here are stated in a new way the great principles of truth enunciated by Jesus during His earthly ministry, that on love to God and love to man hang all the law and the prophets. Matt. 22:34-40.

15. What result follows commandment keeping? Verse 24, first part.

NOTE.—"There are many who, though striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth. The Lord would have all His sons and daughters happy, peaceful, and obedient. Through the exercise of faith the believer comes into possession of these blessings. Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*The Acts of the Apostles*," pp. 563, 564.

## Lesson 7—February 18, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### Confessors of Christ

LESSON SCRIPTURE: 1 John 3:24 to 4:12.

MEMORY VERSE: "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." 1 John 4:9.

#### THE LESSON

##### 1. How may we know that God abides in us? 1 John 3:24.

NOTE.—"There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while refusing to render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God; but this is presumption on their part, for John tells us that true love for God will be revealed in obedience to all His commandments. It is not enough to believe the theory of truth, to make a profession of faith in Christ, to believe that Jesus is no impostor, and that the religion of the Bible is no cunningly devised fable. 'He that saith, I know Him, and keepeth not His commandments,' John wrote, 'is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.' 'He that keepeth His commandments dwelleth in Him, and He in him.' John did not teach that salvation was to be earned by obedience; but that obedience was the fruit of faith and love."—*The Acts of the Apostles*," pp. 562, 563.

##### 2. How are believers addressed? What exhortation is given concerning this trying of the spirits? What makes this necessary? 1 John 4:1.

NOTE.—"The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in error, and think he has the truth. What then? We answer, The Spirit and the word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the devil."—*The Great Controversy*," p. 397.

##### 3. How may the Spirit of God be known? Verse 2.

NOTE.—The Lord in love and mercy does not leave His people without instruction and warning concerning the false prophets and false teachers who seek to lead His people astray. These will be numerous and prominent in their work as we draw near the end of time. The Scriptures are the only safeguard against the influence of false teachers and the delusive power of spirits of darkness. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

##### 4. What spirit is not of God? What is that spirit called? Verse 3.

NOTE.—The apostle here again brings to view the essential necessity for every professing Christian to have a definite conviction of the incarnation of Jesus. We must not only accept Christ as the Son of God, but must believe

that He came into the world, was born of a woman, lived, ministered, suffered, died, and rose again, for the purpose of opening a sure way back to God for all the sons of Adam.

It is essential not only that we believe this concerning the Christ, but also that we believe and accept for ourselves the birth of the Spirit (John 3:8). We must receive the Christ to dwell in our flesh, to control our actions (Gal. 2:20). Such a confession of Him not only indicates but demonstrates by the life our acceptance of the incarnate Son of God as our Saviour.

5. What confidence may every believer possess? What is the basis of this confidence? Verse 4.

NOTE.—Fear or lack of confidence will not trouble the sincere, trusting Christian. While realizing his own weakness and inability to overcome the world, he knows that he may triumph in Christ Jesus. He can do all things through Him who gives him strength.

6. Whence are those of the Antichrist? As a result, of what do they speak? Who gives heed to them? Verse 5.

NOTE.—Spiritual things are “spiritually discerned.” One who is immersed in the world, its interests, its pleasures, and its gayety cannot speak the language nor enter into the interests of the kingdom of heaven. One who deserts the spiritual realm soon speaks a different language, and accepts a view of life totally opposed to the ideals God has set before His children. Only the world, which enters into the same spirit, hears them, or understands them. The love and self-sacrifice of true children of God are to the world also incomprehensible.

Commenting upon 1 John 4:5, the servant of the Lord refers to a certain large church. The message is largely applicable now, and should be heeded by all: “I looked upon the dress and listened to the conversation of many who profess the truth. Both were opposed to the principles of truth. Dress and conversation reveal that which is most treasured by those who claim to be pilgrims and strangers on the earth. ‘They are of the world, therefore speak they of the world, and the world heareth them.’

“Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time. All means needlessly expended in dress or in the adorning of our houses is a waste of our Lord’s money. It is defrauding the cause of God for the gratification of pride.”—“*Testimonies*,” vol. 5, pp. 188, 189.

7. Of what was the apostle confident? Whom did he expect to hear his message? Whom not to hear it? By these things what is known? Verse 6.

8. What are the “beloved” urged to do? Who is the source of love? What is the experience of every one that loveth? Verse 7.

NOTE.—“All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is made manifest, there the divine relationship is revealed. ‘Every one that loveth is born of God, and knoweth God.’

“Those whom Christ commends in the judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them.”—“*The Desire of Ages*,” p. 638.

9. Of what is the lack of love an evidence? What proves this to be true? Verse 8.

10. How did God manifest His love for mankind? Verse 9.

11. How is the supreme quality of God's love for man demonstrated? Verse 10.

NOTE.—“In the contemplation of Christ, we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him; and we can only exclaim, O the height and depth of the love of Christ!”—“*Acts of the Apostles*,” p. 334.

12. What response is due from us to this evidence of God's love? Verse 11.

NOTE.—“In every true disciple, this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Christ. It is on the earth that His children are to reflect this love through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God.”—*Ibid.*

13. Whom has no man seen? Verse 12, first part; John 1:18.

14. What shows the indwelling presence of God and the perfecting of His love? 1 John 4:12, last part.

NOTE.—“When the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that ‘the law of the Lord is perfect, converting the soul.’ And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren, declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor.”—“*The Desire of Ages*,” p. 505.

## Lesson 8—February 25, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

## Love Made Perfect

LESSON SCRIPTURE: 1 John 4:13 to 5:8.

MEMORY VERSE: “This is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3.

### THE LESSON

1. How are we assured of the fellowship of the Father? 1 John 4:13.

NOTE.—“That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. . . . A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. . . . Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness,

faith, meekness, temperance. . . . By the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure.”—*Steps to Christ*,” pp. 61-63.

2. To what will this assurance cause us to testify? Verse 14.

3. What blessing comes to every one who confesses that Jesus is the Son of God? Verse 15.

NOTE.—“‘If a man love Me,’ Christ said, ‘he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.’ The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature.”—*Christ’s Object Lessons*,” p. 61.

4. What had the apostle known and believed? Of what may he who dwells in God be assured? Verse 16.

NOTE.—“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.’ 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. . . . It is the fragrance of our love for our fellow men that reveals our love for God.”—*The Acts of the Apostles*,” p. 560.

5. Wherein is our love made perfect? Verse 17.

NOTE.—“As He is, so are we in this world.” Christ came into the world “to be the Saviour of the world.” He came to live a sinless life, to labor, to sacrifice, to suffer, and to die, for one great objective. The travail of His soul, the burden of heart that He carried to Calvary was that by His sacrifice He might bring salvation to men. It was for this purpose that He left heaven. Our love for God can be “made perfect,” giving us “boldness in the day of judgment,” only in so far as we carry out His instruction in our lives. He says, “I have given you an example, that ye should do as I have done.” John 13:15. To the young man who would enter into life, He said, “Take up the cross, and follow Me.” Mark 10:21. The more fully we follow Him, the more certain we may be of perfect love within.

6. What will be absent from the life of one who truly loves? Verse 18.

NOTE.—“John strove to lead the believers to understand the exalted privileges that would come to them through the exercise of the spirit of love. This redeeming power, filling the heart, would control every other motive, and raise its possessors above the corrupting influences of the world. And as this love was allowed full sway, and became the motive power in the life, their trust and confidence in God and His dealing with them would be complete. They could then come to Him in full confidence of faith, knowing that they would receive from Him everything needful for their present and eternal good. ‘Herein is our love made perfect,’ he wrote, ‘that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear.’”—*Id.*, pp. 551, 552.

7. What does the apostle say as to why we love God? Verse 19.

NOTE.—“God’s loving us made it possible for us to love Him; otherwise we should not have known Him, or had the faculty of loving Him even had

we know Him. To suppose that John is putting a mere case of gratitude is to rob him of the dignity and depth of his meaning."—*A New Testament Commentary*, vol. 3, pp. 489, 490.

8. Under what conditions would a person be adjudged a liar? What pointed questions are asked regarding our relation to God and man? Verse 20.

9. What direct command do we have? Verse 21.

NOTE.—John here states as a direct command that one who loves God should also love his brethren. He has previously stated it as a truth that one is impossible without the other. God, an unseen being, cannot be loved if we fail to love our brethren with whom we associate daily. Love, the basic principle of God's government and law, is essentially a part of our relationship to our fellow men and to Him.

10. What statement of our relation to God is again made? How inseparable is our relation to Father and Son? 1 John 5:1.

11. How may we know that we love the children of God? Verse 2.

12. By what is our love to God made manifest? What are God's commandments said not to be? Verse 3.

NOTE.—"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then 'the righteousness of the law' will 'be fulfilled in us, who walk not after the flesh, but after the Spirit.' And the language of the soul will be, 'O how love I Thy law! it is my meditation all the day.'"—*The Great Controversy*, p. 468.

13. How are we enabled to overcome worldly besetments? Verse 4.

14. What must be the central objective of our faith? Verse 5.

NOTE.—"It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. . . .

"To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. . . .

"Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*Gospel Workers*, pp. 259-261.

15. How did Jesus Christ become the center of all faith? Who bears witness of this? Verse 6.

16. How many bear record in heaven? Who are they? How closely are they united? Verse 7.

17. How many bear witness on the earth? What are these? What is said of their three witnesses? Verse 8.

## Lesson 9—March 4, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### Life Only in Christ

LESSON SCRIPTURE: 1 John 5:9-21.

MEMORY VERSE: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

#### THE LESSON

1. What contrast is drawn between the witness of God and that of men? Of whom does God bear witness? 1 John 5:9.

NOTE.—In the ordinary daily transactions of life, we are constantly acting on the belief that what others say is true. We do not call in question the testimony of others unless we have reason to suspect that it is false. The witness of God is "greater," more worthy of belief, as God is wiser and truer than men. "Men have deceived—God never has; and though, from these causes, there are many instances where we are not certain that the testimony born by men is true, yet we are always certain that that which is borne by God is not false."—*Barnes*.

2. What does one possess who believes on the Son of God? What is the effect of not believing God? Why is this so? Verse 10.

NOTE.—One of the most striking evidences of the reality of the gospel is its wonderful regenerative power. The writings of pagan authors of classical times make abundantly clear the awful degeneracy of their days. Sacred writers testify to the same fact. The record that God gave of His Son is of course the gospel which, in Romans 1:16, is declared to be "the power of God unto salvation to every one that believeth." "All God's biddings are enablings." He who believes has the witness in himself. He who has not the witness in himself will discover that instead of assurance that the thing he desires is so, he is only hoping that it may be so. Assurance based upon the faithfulness of God is faith; desire without assurance is doubt; and doubt cherished becomes ere-long stubborn unbelief and an accusation against God.

3. What has God given to us? In whom is it found? Verse 11.

4. Who has life? Who does not possess life? Verse 12.

NOTE.—In Acts 4:12, Peter, speaking before the high priest, stated that "there is none other name under heaven given among men, whereby we must be saved." Here we are told "He that hath the Son hath life." Christ in God is the source of spiritual and physical life. "Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

5. How does John summarize his purpose in writing this epistle to the church? Verse 13.

NOTE.—John's epistle was written, he assures us, with the definite object in view of establishing knowledge in the hearts of Christians of their possession of eternal life. To the surrendered, consecrated soul the presence of the Holy Spirit in the life is "the beginning of the life eternal." By faith eternal life is ours, and by faith in Jesus Christ as our personal Saviour, we may begin the life everlasting now. John had it in his heart to make Jesus a fuller reality to the people to whom he was writing that they might find joy and peace in Him, their Lord and Saviour.

6. How great confidence may we have in God? Verse 14.

NOTE.—That we ask "according to His will" is the proper limitation in all prayer. We have no promise that God will grant any petition that is contrary to His will. No one is worthy to receive an answer to prayer who esteems his own wishes to be a better guide than the will of God.

7. If we know that He hears, of what may we be confident? Verse 15.

NOTE.—"When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ 'gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.'"—*Ministry of Healing*, p. 70.

The specific thing that we ask in prayer may not be given, but that which is for our best good will be bestowed. We may have the assurance that God hears and that He will answer in the way and at the time that He sees is best.

8. What may we expect when a brother sins and we pray for him? Verse 16, first part.

NOTE.—It is evident from many scriptures that the prayers of the righteous avail in behalf of the sinner who has not entirely cut himself off from God (Job 42:7, 8), and this intercession brings a blessing to him who prays (verse 10). Thus a soul is saved from death. James 5:20. Sin ends in death (James 1:15) unless repentance has been granted to life (Acts 11:18); but "it is the Holy Spirit that draws men to Christ;" and so when this means of grace is refused, there is no way by which the sinner may be reached.

9. What does the apostle say of the sin which is unto death? Verse 16, last part.

NOTE.—There is a sin which is not pardoned (Matt. 12:31, 32) here or hereafter. "What constitutes the sin against the Holy Ghost?—It is willfully attributing to Satan the work of the Holy Spirit. . . . It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. . . . For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character, and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner."—*Testimonies*, vol. 5, p. 634.

10. What is sin declared to be? What hope is here given concerning sin? Verse 17.

NOTE.—"The heart that does not respond to divine agencies becomes hard-



ened until it is no longer susceptible to the influence of the Holy Spirit.”—*“Christ’s Object Lessons,”* p. 218.

“Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.”—*“The Desire of Ages,”* p. 322.

11. What will be the attitude of God’s true children toward all sin? How securely is a child of God kept? Verse 18.

NOTE.—“Sinneth not.” Does not commit known sin. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1.

“When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right,—because right doing is pleasing to God.”—*“Christ’s Object Lessons,”* pp. 97, 98.

12. Of what is the Christian assured? Where does the world stand? Verse 19.

13. Who has come into our hearts? What has He given us? For what purpose? Verse 20, first part.

14. In whom then are we found? How does the apostle summarize this experience? Verse 20, last part.

15. What closing admonition does John give to all the church? Verse 21.

16. How much may be included in the idolatry he mentions? Col. 3:5; 1 Sam. 15:23.

NOTE.—“By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian.”—*“The Acts of the Apostles,”* p. 317.

“Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun god of Phœnicia.”—*“The Great Controversy,”* p. 583.

“The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake, they would hear in the income of every week, whether much or little, the voice of God and of conscience, with authority demanding the tithes and offerings due the Lord.”—*“Testimonies,”* vol. 4, pp. 474, 475.

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Thirteenth Sabbath Offering, March 25, 1933

MISSIONS IN SOUTH AMERICA

## Lesson 10—March 11, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

### Walking in the Truth

LESSON SCRIPTURE: 2 John.

MEMORY VERSE: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9.

#### THE LESSON

1. How does the writer of this epistle refer to himself? How does he address the person to whom he is writing? 2 John 1, first part.

NOTE.—John refers to himself as "the elder." He was now a very old man, generally supposed to be about ninety. Bishop Wescott is quoted as saying: "In this connection there can be little doubt that it describes not age simply, but official position."

The personality of "the elect lady" cannot be identified. It is thought by commentators that this seemingly personal letter was sent to some Christian matron, eminent for piety and usefulness, at whose home the apostles were occasionally entertained. In "The Acts of the Apostles," the statement is made that this epistle was written "to a helper in the gospel work, a woman of good repute and wide influence."—Page 554.

2. For whom does John express his love in the salutation of his letter? Who shared in these feelings of love for one who must have been well known to the believers? Verse 1, last part.

NOTE.—This "elect lady and her children" must have been well known in the churches. Undoubtedly her fidelity to the truth of the gospel was known abroad, for she must have had a good report among all Christians in that vicinity.

These few words concerning the woman to whom John wrote are eloquent in their tribute to one who must have exerted a very positive influence in behalf of the gospel. This brings to mind our individual responsibility. We have this instruction:

"Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence."—*Christ's Object Lessons*, p. 339.

3. What did John say of the truth? Verse 2.

NOTE.—"For the truth's sake," on account of the gospel.

"Which dwelleth in us," truth dwelling in their hearts by faith.

"Shall be with us forever," a recognition of the fact that truth abides permanently in the hearts of those who love and obey it. The experience is not for a day, nor for a month or year, but literally, "forever."

4. With what words does the salutation conclude? Verse 3.

NOTE.—This greeting is quite similar to those commonly used by sacred writers, except that it places emphasis on the fact that the Lord Jesus Christ is the "Son of the Father." The writer thus again refers to the deity of Christ, a truth which is fundamental in the plan of salvation.

5. What caused the apostle to rejoice greatly? Verse 4.

NOTE.—Dr. Adam Clarke suggests: "The apostle was glad to find probably by an epistle sent from herself [the elect lady] to him, or from the information of some of the itinerant evangelists, that the work of God was prospering in the place where she lived, and also in her own household. He does not say that all were walking in the truth, but some of her children; there was a growing and spreading work, and there were many adversaries who strove to pervert them who had already believed, and perhaps were successful in drawing several away from their simplicity."

6. What commandment did John repeat and emphasize? Verse 5.

7. What words of Jesus must he have had in mind? John 13:34.

NOTE.—"It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster, and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, fault-finding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world, is the existence of harmony and union among men of varied dispositions who form His church. This witness it is the privilege of the followers of Christ to bear."—*The Acts of the Apostles*," p. 549.

8. How do we show our love to God? 2 John 6. Answer.—By obedience.

9. How does John designate those who deny the incarnation of Jesus Christ? Verse 7.

10. What warning is given against such false teachers? What loss is possible? Verse 8.

11. Of whom is it said that he "hath not God"? How may we have both the Father and the Son? Verse 9.

NOTE.—The doctrine of Christ is here mentioned. "The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth."—*The Great Controversy*," p. 520.

12. What attitude should we take toward those who continue to teach error? Verse 10.

NOTE.—"We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ while living in transgression of God's law. There exist in these last days evils similar to those that threat-

ened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. . . . While we are to love the souls for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious, and call this charity. God requires His people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors."—*The Acts of the Apostles*, pp. 554, 555.

13. How is it possible to become a partaker in the evil deeds of a false teacher? Verse 11.

14. What desire did the apostle cherish? Verse 12.

15. How does the epistle close? Verse 13.

NOTE.—Of this "elect sister" nothing more is known. Dr. Adam Clarke suggests the probability that this was the lady's own sister sending greetings. "Elect" in this and also in verse 1 signifies excellent, eminent, or honorable.

### Lesson 11—March 18, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Make a ✓ in the space below each day when you study your lesson that day.

## The Apostle's Joy and Admonition

LESSON SCRIPTURE: 3 John.

MEMORY VERSE: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." 3 John 11.

### THE LESSON

1. How does the writer of this letter again refer to himself? To whom is this epistle addressed? 3 John 1.

NOTE.—"Beloved." The word occurs four times in this short letter.

"Gaius." Several times this name is mentioned in the New Testament. A Gaius whom Paul calls his "host," and host "of the whole church" is spoken of in Romans 16:23. Writing to the church at Corinth, Paul mentions the baptism of Gaius. 1 Cor. 1:14. Gaius, a native of Macedonia, was with Paul at Ephesus. Acts 19:29. Gaius, of Derbe, accompanied Paul and Timothy into Asia. Acts 20:4.

2. What desire is expressed through the pen of Inspiration? Verse 2.

NOTE.—"The desire of God for every human being is expressed in the words, 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.'"—*Ministry of Healing*, p. 113.

Three ideas seem to be included in this fervent wish,—health of the body, health of the soul, prosperity in secular affairs. "These three things, so necessary to the comfort of life, every Christian may in a certain measure expect, and for them every Christian is authorized to pray; and we should have more of all three if we devoutly prayed for them."—*Dr. Adam Clarke*.

"The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in

diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed."—*"Testimonies,"* vol. 9, p. 153.

3. What message did John receive which caused him to rejoice? Verses 3, 4.

NOTE.—A similar statement is in verse 4 of the second epistle. Remembering that errors abounded and that there were many false teachers, the apostle had real cause for rejoicing that these beloved believers were adhering steadfastly to the truth.

4. For what else is Gaius commended? Verse 5.

NOTE.—In previous verses the writer commended Gaius for his faithfulness and for his well-doing. He now speaks specifically of his spirit of hospitality. This undoubtedly has reference to his hospitality toward itinerating evangelists traveling about the country, and Christian "strangers." The duty of entertaining such on their travels was of particular importance in those early times. Hospitality is enjoined as a duty. 1 Tim. 3:2; Heb. 13:2; 1 Peter 4:9.

5. Of what had the "brethren" and "strangers" borne witness? 3 John 6, first part.

6. How else was it possible to assist wayfarers? Verse 6, last part.

NOTE.—"Bring forward on their journey." In those days when valued and beloved guests left the home, the host went with them for some distance, in token of his appreciation of their society. Presents and provisions for the journey were often bestowed.

The apostle exhorts Christians to aid travelers on their journey in a manner "worthy of God" (margin). "He implies then that it is the standard by which every action is to be measured—to make it, as far as possible, worthy of God in every part. The gift which we intend to lay before a king is rendered complete as far as loyalty and reverence can insure. The gift which is presented by love and gratitude is made as perfect as gratitude and love can make it. The old builders finished details of architecture high out of sight on roof and spire with exquisite exactitude, because they would be seen by the angels. So every action of the regenerate life should be finished in every detail, and made as complete as it can be made by loyalty and reverence, by love and gratitude, for the eyes of the Lord of men and angels. What an ideal of life to say to oneself in this or that action, 'do this worthily of God!'"—*"The Bible Commentary,"* p. 377.

7. Why had these traveling workers gone forth? From whom did they not expect material help? Verse 7.

8. How should we aid these missionaries? What does that make of us? Verse 8.

9. At one time to whom had John written? What response did Diotrophes make? Verse 9.

NOTE.—Some commentators express the opinion that Diotrophes was an officer in the church, an elder or a deacon. It is evident that he did not accept apostolical authority.

10. What did John say he would remember? What evil deeds are mentioned? How far did this man carry his opposition to the receiving of visiting brethren? Verse 10.

NOTE.—“I will remember,” “that is, he would punish his arrogance and presumption; would take measures that he should be dealt with in a proper manner. There is no evidence whatever that this is said in a vindictive or revengeful spirit, or that the writer spoke of it merely as a personal matter. From anything that can be shown to the contrary, if it had been a private and personal affair merely, the matter might have been dropped, and never referred to again.”—*Barnes*.

11. What simple exhortation, which has much meaning because of the context, does the apostle give? Verse 11.

12. Of whom is mention now made? What is said of him? Verse 12.

NOTE.—Although the identity of Demetrius cannot be established, several Bible writers express the opinion that he was the bearer of this epistle.

13. What similarity exists in the closing of the second and third epistles of John? Verses 13, 14, first part.

14. What is the closing salutation of the letter? Verse 14, last part.

NOTE.—“Peace be to thee.” “The best wish which the apostle can form instead of the usual Greek ending, ‘Be strong,’ or ‘Farewell’! It was our Lord’s resurrection greeting; the internal peace of a good conscience, the external peace of universal friendship, the heavenly peace of future glory begun even in this life.”—*A New Testament Commentary*, vol. 3, p. 502.

## Lesson 12—March 25, 1933

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Make a ✓ in the space below each day when you study your lesson that day.

## To Save the Lost

MEMORY VERSE: “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Heb. 4:15.

### THE LESSON

1. Concerning what matter of personal observation did John bear witness? 1 John 4:14.

2. What condition makes salvation necessary to the world? 1 John 5:19.

3. How only may this salvation be accomplished? 1 John 3:5.

NOTE.—“He [Christ] came into the world to destroy the power, pardon the guilt, and cleanse from the pollution of sin. This was the very design of His manifestation in the flesh. He was born, suffered, and died for this very purpose; and can it be supposed that He either cannot or will not accomplish the object of His own coming?”—*Dr. Adam Clarke*.

4. What is sin? 1 John 3:4.

5. How will the reign of sin be ended? 1 John 3:8, last part.

NOTE.—The coming of the Saviour into this world had for its purpose the eradication of sin from the lives of men. To this end He left the courts of heaven, lived a sinless, perfect life, suffered and died on Calvary and ascended

to glory, having won a definite victory. In that victory was the assurance of the eventual destruction of the works of the devil and the restoration of a transformed mankind to the lost dominion.

6. By what special term is the gift of God through His Son described? 1 John 4:10.

NOTE.—“The propitiation for our sins.” Propitiation means “reconciliation, expiation, satisfaction, atonement.” God gave Christ to reconcile us to Himself, to become an atonement for our sins, to make it possible for us through Him to return with a clear record to unhindered communion with God.

7. How much did this plan of God involve? 1 John 4:9; 3:16.

NOTE.—“Sorrow filled heaven, as it was realized that man was lost, and that world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon.”—*Early Writings*,” p. 149.

8. By what are we cleansed from all sin's defilement? 1 John 1:7.

NOTE.—“When the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin; and renew our hearts in His own likeness.”—*Steps to Christ*,” p. 33.

9. What must we do in order to obtain forgiveness and cleansing? 1 John 1:9.

NOTE.—“He [Satan] will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers, and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we cannot remedy our defects of character. When we try to come to God, the enemy will whisper, It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God, and violated your own conscience? But we may tell the enemy that ‘the blood of Jesus Christ His Son cleanseth us from all sin.’”—*Mount of Blessing*,” p. 168.

10. What provision has been made for the pleading of our cause before God? 1 John 2:1.

NOTE.—“There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their charac-

ter is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us."—*"Steps to Christ,"* p. 69.

11. What makes Jesus peculiarly fitted to plead in our behalf? Heb. 4:15.

NOTE.—"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. 'In all things it behooved Him to be made like unto His brethren.' If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. . . . His life testifies that it is possible for us also to obey the law of God."—*"The Desire of Ages,"* p. 24.

12. How many may benefit from His ministry if they will? 1 John 2:2.

13. What hope of personal ministry was in John's heart as he penned these epistles? 2 John 12; 3 John 14.

14. What had brought great joy to the heart of the apostle? 2 John 3:4; 3 John 3, 4.

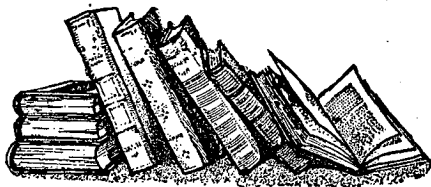
NOTE.—"Better than all the friendship of the world is the friendship of Christ's redeemed."—*"Christ's Object Lessons,"* p. 374.

"It is the reward of Christ's workers to enter into His joy. That joy, to which Christ Himself looks forward with eager desire, is presented in His request to His Father, 'I will that they also, whom Thou hast given Me, be with Me where I am.'"—*"Gospel Workers,"* p. 516.

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The Sabbath School lessons next quarter will  
be entitled

"The BIBLE"



Watch for the announcement of a lesson help.