

Christian Social Behavior



First
Quarter

971

Sabbath School Lesson Quarterly

Adult Division, No. 303, First Quarter, 1971

Lesson Titles for the Quarter

1. The Godhead: The Ideal Relationship
2. The Christian's Moral Code Today
3. The Christian and Family Relations
4. Care Enough to Act—Act Like You Care
5. Church Relations
6. Relationship of Church Members to Civil Authorities
7. About Friends and Recreation
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The Blessing of Daily Study

“Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson.”—*Counsels on Sabbath School Work*, page 53.

My Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath School lesson each day of the week.

(signed)

Christian Social Behavior

FIRST QUARTER, 1971

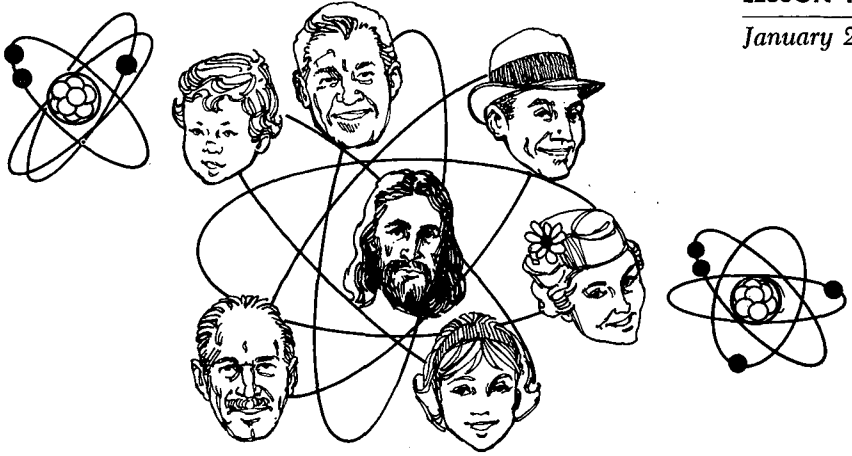
Christians cannot behave in a socially acceptable way without a knowledge of certain principles, a moral code. Christians have a moral code in the Ten Commandments (based on love to God and love to our fellowmen), amplified in the admonitions given by God in the Bible, and made plainer in the gift of prophecy writings of our day.

"Ethics" are the standards, principles, or laws of conduct that govern the actions of men, or are man's interpretation of a moral code. A man's interpretation is affected by such things as his environment, experience, and cultural background. This is why we are not given permission to judge our brethren. This is not our work. Our work is to tell others what Jesus has done for us and to point out a better way of life.

Christianity is governed by moral principles. Early in Biblical history (Lev. 19:18) this ideal was revealed: "Thou shalt love thy neighbor as thyself." Much of the chapter applies it to specific situations. Jesus stated it briefly: "Treat other people exactly as you would like to be treated by them—this is the essence of all true religion." Matt. 7:12, Phillips. Paul revealed some of the ideals of Christianity in his letter to the Galatians. Gal. 5:22, 23. Peter gave us another list. 2 Peter 1:3-8. "The fruit of the Spirit," Paul called them. "Against such there is no law." Notice that in both lists many of the items apply to our relations with our fellowmen.

Commenting on Gal. 5:22, 23, Ellen White said: "The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through everyone who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1112.

This quarter it will be our privilege to concentrate on God's desire for proper Christian social behavior. May it be our experience to witness the fulfillment of this promise in our lives. "As you receive the Spirit of Christ—the Spirit of unselfish love and labor for others—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character."—*Christ's Object Lessons*, page 68.



THE GODHEAD: THE IDEAL RELATIONSHIP 1

**"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."
2 Cor. 5:19.**

From times eternal a mutual, loving relationship has existed between the Father and the Son. John 17. How fortunate that we mortals, in the very midst of extreme weakness, have been exposed to this fellowship and have been invited to join it. 2 Cor. 5:17-21.

Because of our predicament, the love, concern, and hope of the Godhead has been revealed to the fullest degree. The powers of transforming love have been manifested fully. Eternal life has been offered us freely. John 6:47. Freedom from sin has been assured. 1 John 1:7. The graces of a Christlike life have been extended to us with the assurance that we may demonstrate these heavenly qualities in our lives through the grace of God. And all this in order that we might become "one" with God and might fellowship with the heavenly family.

This lesson is intended to make plain to us the attitude of the Godhead in the most beautiful relationship in existence. It continues by exploring examples of how this relationship has been shared and demon-

strated by man, the supreme creature of God's creation.

LESSON OUTLINE

1. **The Eternal Fellowship of the Godhead**
John 17:5, 22
2. **God's Concern for All Creation**
Ps. 145:17-20
3. **God's Concern for Man**
Matt. 7:7-11
4. **God Relates to a Person in Need—Hagar**
Gen. 21:17-20
5. **God Relates to a Person in Need—An Adulteress**
John 8:10, 11
6. **Imitation of Ideal Relationship**
Phil. 1:3-7

December 27

Part 1
THE ETERNAL
FELLOWSHIP OF
THE GODHEAD
John 17:5, 22

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are one."

How can we mortals comprehend such a relationship except as we recall the ideals of 1 Corinthians 13? A momentary separation in an eternal fellowship is described in John 17. Two Beings commune together. Eternal Partners reviewing Their work in the execution of a plan to help the "neighbor" in need.

The greatest neighbor anywhere is the one who cares enough to get involved with us and our needs. If there is anything greater than loving, it is the willingness and the ability to love. Only the members of the Godhead individually have the love, willingness, and capacity to meet all needs.

Among themselves Their merciful love is revealed in Their willingness to share all that They possess. They share Their joys, and perhaps most significantly, They share in Their creative work.

To us Their relationship is revealed in Their willingness to do anything, without thought of the cost to Themselves, in order to win mankind to the side of right. Phil. 2:5-8; Rom. 5:6-11; John 3:16, 17; 1 John 4:9-11.

In what relationship was Christ with His Father before He came to our world? John 17:22.

THINK IT THROUGH

Let your mind contemplate the harmony, the unity, the equality of the three Members of the Godhead, completely dominated by love, without the slightest expression of jealousy. Can you conceive yourself becoming like this in your relationship with your fellowmen?

"The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. 'Father, the hour is come,' Christ said; 'glorify Thy Son, that

Thy Son also may glorify Thee.' . . . Here is personality, and individuality."
—Ellen G. White Comments, "SDA Bible Commentary," Vol. 5, p. 1145.

THE SECOND MILE: "The Desire of Ages," pages 19-26.

**Part 2
GOD'S CONCERN
FOR ALL CREATION**

Ps. 145:17-20

"The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them. The Lord preserveth all them that love Him: but all the wicked will He destroy."

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. . . . And while love to God was supreme, love for one another was confiding and unselfish. . . .

"Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme."—*Patriarchs and Prophets*, pages 35, 36.

"He [Lucifer] saw that 'the Lord is righteous in all His ways, and holy in all His works.'"—*Ibid.*, p. 39.

In spite of an immediate problem that would bring a blot on the fair universe and would cause long centuries of pain and woe to this planet, the Godhead acted with justice and mercy in seeking to redeem Lucifer from his waywardness. As a parent tries patiently to win back an erring child, so God worked long and patiently to help Lucifer regain his place. See *Patriarchs and Prophets*, page 39.

Even when Lucifer chose not to respond to the appeals of God, he was not destroyed in a sudden fit of rage; rather, his life was preserved in order that time could be allowed for all of God's creatures to witness the difference between good and evil. See *Patriarchs and Prophets*, pages 42, 43.

What attitude does God take toward those who respond to His proposals? Verses 18, 19.

THINK IT THROUGH

Do you think that God dealt fairly with the human family when He allowed Lucifer to live? Are we not the subjects of an "experiment"? See "The Desire of Ages," pages 19-26.

"In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element,

strange, mysterious, unaccountable. . . . But such efforts as infinite love and wisdom only could devise, were made to convince him of his error."—*Patriarchs and Prophets*, page 39.

THE SECOND MILE: "Patriarchs and Prophets," pages 35-43.

**Part 3
GOD'S CONCERN
FOR MAN**

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

Matt. 7:7-11

The Godhead, in dealing with mankind, sought the most direct method in reaching the minds of men. The Godhead is not sparing with the gifts of heaven; the Godhead does not deal with men the way men deal with each other (Matt. 7:1-6), but is gracious and merciful. See *SDA Bible Commentary*, on Matt. 7:7. No fathers in Christ's audience would be so cruel or heartless as to offer their children worthless gifts in response to the children's request for food. How impossible, then, is it to believe that the Godhead will disappoint man in any way.

We need not have any hesitation in coming to the Godhead—the Giver of "every good gift and every perfect gift." James 1:17. Promises have been extended to us by the Godhead as "security" in order that we mortals might realize heaven's gifts. See *Education*, page 253. Let it always be remembered that the Godhead is seeking to save, not to condemn mankind. John 3:16, 17; 2 Cor. 5:17-21. The Godhead has offered every possible gift to save—including life itself. Rom. 5:6-11.

What are the conditions for answered prayer? Matt. 7:7, 8.

THINK IT THROUGH

What evidence has God given in order that I might make an intelligent decision concerning the kind of Person that He is?

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a

sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes."—"Steps to Christ," page 12.

THE SECOND MILE: "Education," pages 253-261.

Part 4
GOD RELATES TO
A PERSON IN
NEED—HAGAR

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

Gen. 21:17-20

Although the Old Testament is largely historical, it has a wealth of material on relationships. In the book of Genesis alone there are many instances. See, for example, Gen. 3:7-10; 4:9-15; 5:21-24; 6:9; 12:1-4; 22:1-14; 32:24-29. Among these stories is that of Hagar, the bondwoman whom Abraham married and was forced to reject.

Because Abraham and Sarah distrusted the promise of God, another woman was allowed to become Abraham's wife. She bore a son. But when God fulfilled the promise made to Abraham years before, the envy and strife became insupportable. See *SDA Bible Dictionary*, "Ishmael." Hagar and Ishmael found themselves in the dry desert, rejected and with little hope for continued life. But the God of the universe was not so busy that He neglected to hear the faint cry of a dying boy and a deserted and lonely mother. See *SDA Bible Commentary*, on Gen. 21:17.

It should also be remembered that God was not partial to Isaac. He carefully revealed purposes and plans for both boys. Gen. 21:12, 13, 18; Rom. 9:7. Although Isaac was to be heir to God's royal line by birth, God did not hesitate to reveal a promise concerning Ishmael. "I will make him a great nation." See *SDA Bible Dictionary*, "Ishmaelites." This is the way the Godhead relates to human need both in times of joy and in times of sorrow.

For what reasons were Hagar and her son found in the desert? Gen. 21:9-11.

THINK IT THROUGH

What is God's attitude toward individuals innocently caught in circumstances in which His commands have been violated?

"And the angel gave him [Abraham] the consoling promise that though separated from his father's home, Ishmael should not be forsaken by God; his life

should be preserved, and he should become the father of a great nation." —"Patriarchs and Prophets," page 146.

THE SECOND MILE: "Patriarchs and Prophets," pages 145-147.

Part 5
GOD RELATES TO
A PERSON IN NEED
—AN ADULTERESS
John 8:10, 11

"When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

This is a splendid illustration of the ideal relationship that can exist between man and his fellows. We ourselves need to turn away from sin. Acts 2:38, 39; Luke 13:3, 5; *The Acts of the Apostles*, page 560; *Counsels to Teachers*, page 361. It is not our task to sit in judgment. Rom. 2:1; Matt. 7:1, 2; John 8:7; John 5:22. It is our work to represent Christ to fallen men in such a way as to bring hope rather than condemnation, joy rather than sorrow. John 3:17.

In the story of the woman taken in adultery, "Jesus is not stating a general principle, one that would make absolute sinlessness the necessary condition of fitness for taking part in the punishment of guilt. This would nullify law, for no one fitted to carry out the execution could be found. He speaks here of a case where men set themselves up as judges of others, whom they ought not to condemn unless they themselves be guiltless. Jesus abhorred adultery . . . , but He also abhorred self-righteous judging."—*SDA Bible Commentary*, on John 8:7.

What words of assurance did Jesus speak to the woman taken in adultery? John 8:11.

One other point should be observed in this story. Jesus might have seemed a bit harsh toward those who pointed the finger of accusation, but He was most anxious to reach them too. In His kindness for them, He wrote in the sand the sins He read on their hearts when He could have shouted them to all in hearing range. This is the God who is concerned for us today, the One who is sensitive to human feelings and needs. See *Steps to Christ*, page 12.

THINK IT THROUGH

What do you think of this idea? "Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they."—"The Desire of Ages," page 462.

"In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness.

While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save."—"The Desire of Ages," page 462.

THE SECOND MILE: "The Desire of Ages," pages 460-462.

**Part 6
IMITATION
OF IDEAL
RELATIONSHIP**

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace."

Phil. 1:3-7

Paul's strong desire was to communicate the truth about God to any man that would listen. He received added joy whenever he heard or witnessed growth and progress in the lives of his converts (Eph. 1:15, 16), but felt greatly pained and disturbed whenever a group was bogged down with problems. Gal. 1:6; 3:1.

So it is with the Godhead. God keeps close supervision over the operation of the church and the growth of each "pillar." See *Testimonies to Ministers*, page 15. God is not too busy to hold secure each individual committed. Zech. 2:8; Isa. 49:15, 16; Matt. 10:30. "The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan."—*The Desire of Ages*, page 324.

The disciples were secure in their individual relationships with God, and just as the Godhead gave completely, so the disciples gave completely for mankind. Paul's desire for Felix, Agrippa, and Festus (Acts 24:25; 26:29) to know the joy of a heavenly relationship rather than his thinking of himself is one illustration. John and Peter's experience (Acts 3:1-8) in healing a lame man is another. These are only two of many examples of committed men and their desire to share.

For what reasons was Paul happy? Phil. 1:6, 7.

THINK IT THROUGH

How is it possible for fallen man to be like God and share His concern for a fallen world?

"They [the people of Philippi] prized the precious truths for which the apostles had sacrificed so much, and gave

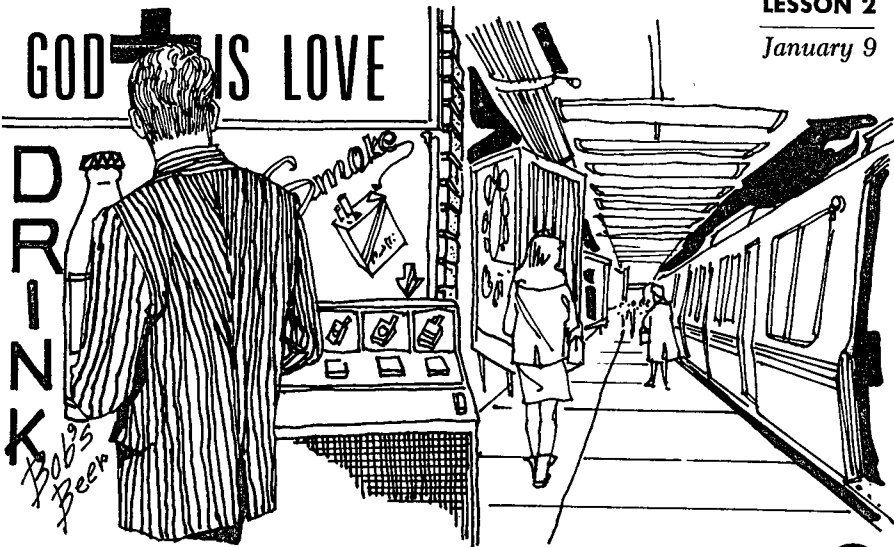
themselves with wholehearted devotion to the cause of their Redeemer." —"The Acts of the Apostles," page 218.

THE SECOND MILE: "The Acts of the Apostles," pages 383-388.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Complete: "The _____ chapter of _____ speaks plainly regarding the personality of God and Christ, and of their _____ _____."
2. God was: (a) impatient with Lucifer for his rebelliousness; (b) permissive and winked at Lucifer's movement; (c) patient but firm with Lucifer, giving him time to regain his senses before judgment was made in his case.
3. Underline the correct answer: The attitude of the Godhead toward man is that of (rejection; acceptance; condemnation).
4. God's way of dealing with one who is down and out is illustrated in the story of _____.
5. True or False: God condemns sin but seeks to save the sinner. _____
6. True or False: The Members of the Godhead, like Their human fellow workers on earth, keep close supervision of the work of the church; They express joy when the work is prospering and sorrow when the work lags. _____

(The answers are at the bottom of the page.)



THE CHRISTIAN'S MORAL CODE TODAY 2

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

God, in His quest to reveal His love and genuine concern for a wayward people, has not left man in doubt as to a system of values based on a solid moral code.

From the beginning of time man was aware of right and wrong (Gen. 2:17; 3:1-10; 4:1-15), and in a close relationship with God man was asked to obey God directly. There is ample evidence for the existence of God's moral code before Sinai.

Later the commandments given at Sinai were further defined and attitudes and motives were stressed when Jesus came to our world.

Finally, men like Paul and Peter were inspired to enlarge on such values as love, fidelity, brotherly kindness, purity, patience, and godliness. These qualities are based on God's great moral code of love to Him and our fellowmen. Deut. 6:5; Matt. 22:37, 38; Lev. 19:18; Matt. 22:39.

Today, Christians have never had such a crucial need for a system of values. What has God revealed that will assist me in

developing a character like His? See *Christ's Object Lessons*, page 69. This lesson will attempt to answer that question.

LESSON OUTLINE

1. **Love, Faith, Brotherly Kindness**
1 Cor. 13:4-7
2. **Purity**
Matt. 5:27, 28
3. **Patience, Temperance**
James 1:2-4; 1 Cor. 9:25
4. **Knowledge, Wisdom**
2 Chron. 1:10-12
5. **Joy, Peace, Gentleness**
John 16:22; Phil. 4:7; 2 Cor. 10:1
6. **Godliness, Virtue**
1 Tim. 2:1, 2; 2 Peter 1:5

Part 1
LOVE, FAITH,
BROTHERLY
KINDNESS

1 Cor. 13:4-7

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Love—a feeling of strong personal attachment induced by that which delights or commands admiration. For Biblical usage see *SDA Bible Dictionary*, on "Love."

Love as a moral value is illustrated in God's devotion to His Old Testament people in spite of their inconsistent way of life. Jer. 31:3. With God we can expect love to be demonstrated in its most perfect form. But in the history of man there have been some worthy examples of love: Hosea and his steadfast love for his wayward wife; Paul's love and concern for Onesimus and Philemon; and the father in the story of the prodigal son.

Faith—belief and trust in and loyalty to God. For Biblical usage see *SDA Bible Dictionary*, on "Faith."

God promised in the Old Testament, speaking to Joshua, "I will not fail thee, nor forsake thee" (Joshua 1:5); and in the New Testament this promise was reemphasized in the book of Hebrews: "I will never leave thee, nor forsake thee." God calls for us today to manifest the same steadfastness in all our relationships.

Brotherly Kindness. Read Hebrews 13:1, 2. For Biblical usage see *SDA Bible Dictionary*, on "Brother"; *SDA Bible Commentary*, on 2 Peter 1:7.

I am to express my love first to God, then to my brother, and then I am to think of myself. The nature of fallen man is selfish. The way back to God begins when man can honestly put his neighbor first—as the Godhead did in giving Jesus. Phil. 2:5-8; John 3:16, 17.

What are some of the qualities of charity?

THINK IT THROUGH

Can we honestly claim we possess real love when we grumble and show reluctance to help people in need?

"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."
—"The Acts of the Apostles," page 549.

THE SECOND MILE: "The Acts of the Apostles," pages 546-556.

Part 2
PURITY

Matt. 5:27, 28

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Purity—freedom from foulness; faultlessness; guiltlessness; freedom from foreign matter. See 1 Tim. 4:12; 5:2, 22.

In a day when many choose their own code of morals, how important it is to comprehend the meaning of purity and experience it in our own lives.

We find in *The Desire of Ages*, page 308, this revealing statement: "The law is an expression of the thought of God; when received in Christ, *it becomes our thought. It lifts us above the power of natural desires* and tendencies, above temptations that lead to sin." (Italics supplied.) The seventh commandment is part of God's law. Why do we allow the devil to harass us with unclean mental pictures? Why do we stand for the uncomfortable, impure feelings that come into mind and cause guilt? Do we excuse ourselves when our emotions are "touched," by saying, "These feelings are only human feelings, and I can't help myself"? Would God ask a man for a pure heart (mind) if it were an impossible task? 1 Tim. 5:2, 22; 2 Cor. 6:6; 1 John 3:1-9; *Counsels to Teachers*, page 103.

The Bible says, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. What a privilege it is, by the grace of God, to achieve purity of heart! See *SDA Bible Commentary*, on Matt. 5:8.

What did Jesus say was the same as committing the physical act of adultery? Matt. 5:28.

THINK IT THROUGH

Do we have a responsibility to each other within the church in accomplishing this attitude of purity? What do you think it is?

"But the words of Jesus, 'Blessed are the pure in heart,' have a deeper meaning—not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike.

"Only like can appreciate like. Unless you accept in your own life the principle of self-sacrificing love, which is the principle of His character, you cannot know God. . . . So with the Bible. . . . The glory of its truths, that are as high as heaven and compass eternity, is undiscerned."—"Thoughts From the Mount of Blessing," page 25.

THE SECOND MILE: "Thoughts From the Mount of Blessing," pages 24-27, 59, 60. (1943 ed., pages 42-45, 93, 94.)

Part 3
PATIENCE,
TEMPERANCE

James 1:2-4
1 Cor. 9:25

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

Patience—endurance; fortitude; enduring pain and annoyances without complaint; self-control under conditions that provoke. For Biblical usage see *SDA Bible Dictionary*, on "Patience."

We have heard a great deal about "the patience of the saints." Rev. 14:12. This is not a quality that will be perfected in a few hours. While you read this lesson in the midst of your child's play or ponder its principles while standing in the middle of a crisis moment at work, you are developing this quality. And each time that you successfully control the temptation to speak scolding words or threaten your fellows, you are giving patience an opportunity to deepen in your life. Patience is an art. An art develops by practice.

Temperance—self-control; ability to check or regulate, to restrain, or to govern self. For Biblical usage see *SDA Bible Dictionary*, on "Temperance."

This grace makes it possible for one to be patient, to tolerate, to stand by and see something through to the end. Paul told the church at Corinth that those striving for the mastery would be "temperate in all things." 1 Cor. 9:25. A real test comes when one has lost sleep or is tired. See *Testimonies*, Vol. 7, p. 199. Jesus was tired on the night of His trial—yet He gave no thought to His own feelings. He was pushed, kicked, and spat upon; but never an angry word escaped His lips. Matt. 27:26-31. James spoke an eternal truth when he pointed out that the man who controls his tongue is a wise man. James 3:2-8, 13.

What does testing do for patience? James 1:3.

THINK IT THROUGH

Do you think that there are strong and weak Christians, or do you think that all Christians have strong and weak points? Which is best: to "rank" ourselves among other Christians, or to look solely to Christ individually? See Heb. 12:1, 2.

"Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. . . . Circumstances

cannot work reform."—"Temperance," page 102.

THE SECOND MILE: "The Acts of the Apostles," pages 529-538.

Part 4
KNOWLEDGE,
WISDOM

"Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this Thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thy self, that thou mayest judge My people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

2 Chron. 1:10-12

Knowledge—acquaintance with fact; awareness; understanding. For Biblical usage see *SDA Bible Commentary*, on Daniel 1:17.

Knowledge is necessary for us to become aware, such as the knowledge about our wonderful God and His concern for mankind. *Knowledge* is to be "coveted" as long as one gains it for the honor of God. See *Messages to Young People*, pages 36, 37. The attitude of Solomon in his early years was to be admired. Is our attitude similar? What is the source of our knowledge? Is it from God (Dan. 1:17) or from man?

Wisdom—the power of judging rightly and following a sound course of action based on knowledge, experience and understanding. For Biblical usage see *SDA Bible Dictionary*, on "Wisdom."

The Bible states that "the mouth of the righteous speaketh wisdom." Ps. 37:30. Wisdom describes how to accomplish something; it is the skill or judgment which makes it possible for an individual to act effectively. In this case, it might be how Christians, by the help of God, realize a continually growing experience with Christ. But not all wisdom is of God (1 Cor. 3:19), and not all "wise" men are in a safe position (1 Cor. 1:26, 27; 3:20). We are wise only when in a relationship with God we are growing according to His plan.

What was God's answer to Solomon's request?
2 Chron. 1:12.

THINK IT THROUGH

Am I "wise" because I know good and evil?

"God is the source of all wisdom. He is infinitely wise and just and good. Apart from Christ, the wisest man that ever lived cannot comprehend Him."—*"Counsels to Teachers,"* page 66.

THE SECOND MILE: "The Ministry of Healing," pages 503-516.

Part 5
JOY, PEACE,
GENTLENESS

John 16:22
Phil. 4:7
2 Cor. 10:1

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you."

Joy—the emotion excited by the expectation of good, well-being, or success. For Biblical usage see *SDA Bible Commentary*, on Rom. 14:17.

A fully committed life brings this attribute into being in the life of the Christian. It makes the personality positive and dynamic. Joy reveals to the outside world the peace that floods the inside. Trial does not discourage this Christian (1 Peter 4:12, 13); it only makes him "shine" brighter.

Peace—tranquillity, quietness; mental or spiritual state of mind in which there is freedom from disquieting and perturbing fears, passions, or conflicts. For Biblical usage see *SDA Bible Commentary*, on John 14:27.

This attribute is of value to the Christian in two ways: (1) physically and emotionally it allows him to relax and live as God intended, and (2) mentally it allows the mind to be clear so that he can help himself and his fellowmen to know God and His will. John 14:27; 16:33.

Gentleness—mildness of manners or disposition. For Biblical usage see *SDA Bible Commentary*, on Gal. 5:22.

Gentleness does not imply that one must become subject to defeat or abuse consistently. It implies a quality of firm kindness, strength, and self-control combined with a calm, quiet disposition. Gentleness is considered a "passive" virtue, but very essential. See *The Ministry of Healing*, page 497.

What is the peace that God gives? Phil. 4:7.

THINK IT THROUGH

Is it essential that I express "joy" always even when I hurt or am sorrowful?

"Ask Him to give you the gentleness of Christ; then you will be true to your duty, true to your position of trust, and true to God, a faithful steward, over-

coming natural and acquired tendencies to evil."—"Testimonies to Ministers," page 264.

THE SECOND MILE: "The Ministry of Healing," pages 497-502.

**Part 6
GODLINESS,
VIRTUE**

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

**1 Tim. 2:1, 2
2 Peter 1:5**

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge."

Godliness—careful observance of, or conformity to, the laws of God. For Biblical usage see *SDA Bible Dictionary*, on "Godliness."

This virtue being associated with a Christian implies that one can live a right life under the direction of God. Paul spoke favorably of this attribute as he wrote to his young minister friends. 1 Tim. 2:2; 6:6; Titus 1:1. But he also warned of a false brand, characterized by "having the form . . . , but denying the power thereof." Concerning this he instructed, "turn away." 2 Tim. 3:5. Note Phillips's translation: "They will maintain a façade of 'religion,' but their conduct will deny its validity." Let no one make fun of you for paying an honest tithe, for keeping all of God's commandments, for going to church on Saturday, for helping the poverty-stricken. Just be certain of your motives for doing these deeds. God will honor your faithfulness, and you will continue to grow more and more like Him.

Virtue—strength, courage, moral excellence. For Biblical usage, see *SDA Bible Commentary*, on 2 Peter 1:3, 5.

This ends our discussion on the "elements" that make up the Christian's moral code for today. Let it never be said that Christianity is an easy way of life. Matt. 7:13, 14. Jesus was strong, not weak. He was meek, but He was also courageous and firm. So His followers must be strong, courageous, and morally excellent. This is virtue. And this goal can be accomplished by a living relationship with God.

THINK IT THROUGH

Is Christianity a "soft" way of life or does it "soften" one's life?

"Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path

that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men who are more than weaklings."—"The Ministry of Healing," page 497.

THE SECOND MILE: "Testimonies," Vol. 5, pp. 341-348.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Real love and brotherly kindness are expressed when we think of God first, _____ second, and _____ last.

2. True or False: Purity includes being true to one's self and being free from pride and self-seeking. _____

3. Underline the correct answer: One (*a*) can have patience without temperance; (*b*) can have temperance without patience; (*c*) cannot have patience without temperance—they go together.

4. Complete: "_____ is the beginning of _____." "For the _____ of this world is _____ with God."

5. True or False: Joy, peace, and gentleness make the Christian the target for rebuke, trickery, and unwholesome mockery. _____

6. Complete: "The path that Christ marks out is a _____, _____ path. To enter that path and press on through difficulties and discouragements requires men who are more than _____."

Answers: (1) Fellowmen, ourselves; (2) True; (3) Cannot have patience without temperance—they go together; (4) The fear of the Lord, wisdom—wisdom, foolishness; Prov. 9:10; 1 Cor. 3:19; (5) False; (6) Narrow, self-denying, weaklings.



THE CHRISTIAN AND FAMILY RELATIONS 3

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:1-4.

Among the important social relationships on earth is that of marriage and family life. Perhaps there is no other relationship that Satan would rather destroy in this contemporary generation than the one involving the home.

Although God has gone on record as having predicted the social conditions of the last days, which include family unrest (Matt. 24:38, 39; 2 Tim. 3:1-7), no Christian has to allow these conditions to influence him or enter his home.

Rather, the Creator has revealed to mankind the ideal principles which are to govern marriage and family living. And He has commanded the family to abide by the Christian moral code in its interpersonal relations inside and outside of the home. For the home that is not united in religious practice God has given specific instructions to assist Christians in these circumstances so that they may witness and live in peace. 1 Peter 3:1-4; 1 Cor. 7:12-16.

God has a large plan in mind for the Christian home. Through the pen of inspiration we read, "God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character

as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume."—*The Adventist Home*, page 17.

LESSON OUTLINE

1. **Husband-wife Companionship**
Matt. 19:5, 6
2. **Mutual Love, Honor, and Respect in Marriage**
Col. 3:18, 19
3. **The Value of a Virtuous Mate**
Prov. 12:4; Eph. 5:28, 29
4. **Relationship of Parents to Children**
Col. 3:21; Eph. 6:4
5. **Relationship of Children to Parents**
Eph. 6:1-3
6. **Love, Appreciation, and a Sense of Self-worth**
Eph. 5:28, 33

**Part I
HUSBAND-WIFE
COMPANIONSHIP**

Matt. 19:5, 6

“For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

“During childhood and youth a person’s primary responsibility is to his father and mother. This responsibility continues throughout life. . . . However, notwithstanding the importance of this obligation it is subordinate to the marriage law, and where the two may come into conflict—as the result of human weaknesses and mistakes—a man’s first responsibility is to his wife.”—*SDA Bible Commentary*, on Matt. 19:5.

What change in family relationships and loyalties takes place when one marries? Verse 5. Cf. Eph. 5:31; Gen. 2:24.

Marriage calls for oneness in the sense that two people are growing toward a mutual understanding in certain vital areas—attitudes, customs, goals, values, likes and dislikes—and yet individuality is preserved. Concerning individuality, Ellen White says, “Her individuality cannot be merged into that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan.”—*The Adventist Home*, page 116.

The oneness in marriage comes when husbands and wives treat each other with mutual respect and devotion (Col. 3:18, 19; Eph. 5:22, 23, 25; 1 Peter 3:1, 7) and keep the spirit of the golden rule. Matt. 7:12. These principles are applicable in homes where different religious goals and values are cherished. A devoted believer, in silent witness, attracts to God much more powerfully than a nagging sermonizer. See 1 Peter 3:1-4.

THINK IT THROUGH

In what ways do the relationships of the home compare with the relationship that Christ has with His church?

“God Himself gave Adam a companion. He provided ‘an help meet for him’—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of

Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him.”—“Patriarchs and Prophets,” page 46.

THE SECOND MILE: Shryock, “Happiness for Husbands and Wives,” pages 17-28.

Part 2
MUTUAL LOVE,
HONOR, AND
RESPECT
IN MARRIAGE
Col. 3:18, 19

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.”

It has been stated that God did not take Eve from man’s foot; thus woman is not to be trampled upon. And God did not take woman from man’s head; thus she is not to rule the man. Instead, she was taken from the region of man’s heart—thus mutual love, honor, and respect are to rule in Christian marriage. See *Testimonies*, Vol. 7, pp. 45-50; Gen. 2:21-24; 1 Peter 3:1, 7. “Submit” in Col. 3:18 (also in Eph. 5:22; Rom. 10:3; James 4:7; 1 Peter 5:5) means “to put oneself under orders,” coming from the idea of knowing and willingly accepting one’s rank or order. This word needs careful study by both husbands and wives, for it is a command from God. It is quite easy to see what happens when the word “submit” is misunderstood or ignored.

“The ethics of Christian relationships within the family are clear when once it is seen that difference and subordination do not in any sense imply inferiority. The submission enjoined upon the wife is of the kind that can be given only between equals, not a servile obedience, but a voluntary submission in the respects in which the man was qualified by his Maker to be head. . . . This principle of submission is permanent, but its specific application may vary from age to age according to custom and social consciousness.”—*SDA Bible Commentary*, on Eph. 5:22.

Marriage is a mutual relationship. If it is to reach the ideal, both partners must consent to the principle of the golden rule and concentrate on the development of a character made from the building blocks discovered in Lesson Two.

What attitude should the husband have toward his wife? What admonition is given to the wife? Eph. 5:22, 23, 25.

THINK IT THROUGH

What might be one word that would summarize the ideal relationship between husband and wife?

“We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife;

he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. . . . If one errs, the other will exercise Christlike forbearance and not draw coldly away.”—“The Adventist Home,” page 118;

THE SECOND MILE: “The Adventist Home,” pages 114-128.

January 12

Part 3
THE VALUE OF A
VIRTUOUS MATE
Prov. 12:4
Eph. 5:28, 29

"A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones."

"So ought men to love their wives as their own bodies. . . . For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

In our day the term "compatibility" defines the necessary attitudes and desires for getting along harmoniously together in a marriage relationship.

Some of the areas connected with compatibility include the following: (1) Finance. (Who takes care of the money? Does the wife work? What about credit and installment buying, et cetera?) (2) Children and family life. (Agreements on a mutual, loving relationship between husband and wife, when to have children and how many, et cetera.) (3) Likes and dislikes. (Agreements about likes and dislikes—are they major and impossible to change, or can an understanding be accomplished?) (4) Self-fulfillment. (Personal goals discussed and agreements reached.) (5) Education. (How much is needed, choice of life's work, wife's education goals and future considered.) (6) Religious and cultural backgrounds. (Are they the same? How will our marriage succeed if they are not? How can I fulfill 2 Cor. 6:14-16 and still accept difference in this area?)

These are important items for consideration, but God asks us also to consider the importance of the simple virtues found in Prov. 31:10-31. If the husband expects the wife to respect him and treat him as her "king," should he not set an example of godly living for her? And if the wife expects the husband to treat her with admiration and honor, should she not seek to excel in these ideals?

In homes where only one is a believer, the role of a virtuous mate has an exceptionally large function. The golden rule can do more to win than a thousand sermons. Love in action is hard to deny. 1 Peter 3:1-4; 1 Cor. 7:12-16; *SDA Bible Commentary*, on 1 Cor. 7:12-16.

What is the value of a virtuous woman to a man? How is the man to treat the wife?

THINK IT THROUGH

Do I allow church activities (Dorcas work, committees, et cetera) or my profession to become an avenue of selfishness for my personal gain, thereby cheating my mate of God-ordained attention and devotion?

"To gain a proper understanding of the marriage relation is the work of a lifetime. Those who marry enter a school from which they are never in this life to be graduated."—"Testimonies," Vol. 7, p. 45.

THE SECOND MILE: "The Adventist Home," pages 43-49, 223-228.

Part 4
RELATIONSHIP
OF PARENTS
TO CHILDREN
Col. 3:21
Eph. 6:4

"Fathers, provoke not your children to anger, lest they be discouraged."

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Much has been written and discussed on the subject of the "generation gap" (communication breakdown between two generations), but God has never intended His creatures to interrelate in any other fashion than in terms of understanding and mutual fellowship. This includes the parent-child and parent-teen relationships as well.

The message of reformation that came to Malachi (Mal. 4:5, 6) and that was later repeated to the people of Christ's day (Luke 1:17) included the admonition that "the hearts of the fathers" should be turned "to the children." "The declaration of Malachi, here cited by Luke, has . . . been explained literally as applying to parental responsibility in bringing up children in 'the nurture and admonition of the Lord' (Eph. 6:4). . . . The home is certainly included in the work of reform here described as being an important aspect of making 'ready a people prepared for the Lord.'"—*SDA Bible Commentary*, on Luke 1:17.

The word "provoke" in Col. 3:21 means to incite or stir up anger, hostility, or the urge to fight. Patience, firmness, communication, and understanding will go farther in dealing with growing children and their problems than authoritarianism and force. See *The Adventist Home*, pages 292-316; *SDA Bible Commentary*, on Col. 3:21. What applies to fathers also applies to mothers. Both have the responsibility of encouraging their family toward the kingdom. See *The Adventist Home*, pages 211, 280.

What results when children are provoked? Col. 3:21.

THINK IT THROUGH

Is there a "generation gap" in our church?

"Actual wrong should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence; yet children should not be left in a hopeless state of

mind, but with a degree of courage that they can improve and gain your confidence and approval."—"Child Guidance," page 279.

THE SECOND MILE: "Child Guidance," pages 279-287, 223-228.

January 14

Part 5
RELATIONSHIP
OF CHILDREN
TO PARENTS
Eph. 6:1-3

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

The word "obey" means "to accord with another's commands or wishes." Parents and teachers have a large part to play in leading and communicating a right way of life to children and teen-agers. Children are commanded to "obey" in the Lord. We are commanded not to "provoke" them to anger but to train them according to the admonition of the Lord. Eph. 6:4. The kind of firmness and discipline urged by the wise man (Prov. 13:24; 23:13) is certainly needed now. But much that is called discipline today is nothing but misplaced hostility and aggression. See *Child Guidance*, pages 244-257. If children and teen-agers are to obey "in the Lord," they will have to be treated always like persons, never like "objects." Even though our day might not be long enough, it must include some time for companionship where children and teen-agers may know that they count, where they feel that someone "reads them" and listens to how they *feel* rather than to be involved in a heated debate over what they *say*. See *The Adventist Home*, pages 220-223.

What are children admonished to do? Eph. 6:1.

THINK IT THROUGH

How do I want to relate to the question, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve Him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others

the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with His flock, His beautiful flock."—"The Adventist Home," page 32.

THE SECOND MILE: "Messages to Young People," pages 331-338.

Part 6
LOVE,
APPRECIATION,
AND A SENSE OF
SELF-WORTH
Eph. 5:28, 33

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

"Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

To be loved and appreciated and to be in possession of a positive self-concept constitute deep human needs. They give an individual moral and emotional strength, a sense of direction, real purpose and vision, and definite confidence and security.

Do we depend solely upon our family for the personal and emotional assurance that we are worth something, or have we also become convinced of this by our knowledge of what the Godhead has invested in us? See *Testimonies*, Vol. 2, pp. 634, 635.

Are we able to compliment and encourage our mate and family members properly and warmly and honestly, or is it our habit to downgrade and call attention to their faults?

"Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims."—*The Ministry of Healing*, page 361.

The sense of love, appreciation, and self-worth are noble aims. They can be yours if you determine, by God's help, to cultivate them in your life. Your family can be among the happiest in the world. Ps. 128.

How deep is a man's love to be for his wife? Eph. 5:28.

THINK IT THROUGH

Do I make it a personal habit to see myself as one that is dearly loved, appreciated, and respected by my family and my God?

"The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, 'Is this the standard of true womanhood?' and,

'How shall I make my influence Christ-like in my home?' The husband should let his wife know that he appreciates her work.

"The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him."—*The Adventist Home*, page 114.

THE SECOND MILE: "The Ministry of Healing," pages 356-362.

Part 7 ◇ SUMMARY QUESTIONS ◇ A TEST OF YOUR STUDY POWER

1. Multiple Choice: When a conflict arises between a man's responsibility to his parents and to his wife, (a) his parents; (b) his wife; (c) both should receive first attention. _____
2. Multiple Choice: "Submit" means: (a) to become a slave to the man; (b) to be equal; (c) to be second in rank on a voluntary basis; (d) to be secondary. _____
3. Some of the values of a virtuous mate are _____
4. True or False: Fathers are the only ones who are likely to "provoke" a child; so the principle of Col. 3:21 applies only to them. _____
5. Multiple Choice: If children are to obey "in the Lord," they will have to be treated: (a) like objects; (b) like adults; (c) like persons; (d) according to the way they act. _____
6. Complete: "Let each _____ love rather than _____ it."—*The Ministry of Healing*, page 361.



CARE ENOUGH TO ACT -- ACT LIKE YOU CARE 4

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

God so loved that while we were yet enemies He let Jesus die in our place. Rom. 5:6-11. He gave Himself for His family. God requires that we also provide our families with disinterested love.

Further, He teaches us by example that we are to care for those in need who are not members of our immediate family. We must help our friends when they are in trouble even if they have been the cause of their own problems. We must always do the right—whatever the cost may be to us.

Ellen G. White has said, "All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace. His promise is, 'I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.' Ezek. 34:26.

"Philip said to Nathanael, 'Come and see.' He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying

His character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are."
—*The Desire of Ages*, pages 141, 142.

LESSON OUTLINE

1. **Eternal Principle—Love as You Love Yourself**
Lev. 19:18
2. **Begin With Your Family**
1 Tim. 5:8
3. **Love Your Enemies**
Matt. 5:43, 44
4. **Be Sociable to All People**
Matt. 9:10-12
5. **Those Who Cause Their Own Problems**
Matt. 14:24-27
6. **Samaritan Parable—The Ideal**
Luke 10:33, 34

January 17

Part 1
ETERNAL PRINCIPLE
—LOVE AS YOU
LOVE YOURSELF
Lev. 19:18

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.”

Two questions need to be answered: “Who is my neighbor?” and “What is my duty toward my neighbor?”

The first question may be answered by saying that anyone in need is my neighbor, regardless of race, creed, or color. *Christ's Object Lessons*, page 376. It may be “poverty” of any kind—spiritual, physical, or social. Regardless of the kind, it is my privilege to represent God in this world and to relieve the pain of poverty. Matt. 25:34-40; James 1:27.

How does God want me to feel toward my neighbor?
Matt. 22:39.

Are there those in my church that are “poverty-stricken”? Which is more urgent—to relieve the pain of poverty within the church or outside of the church?

The second question is answered by the Scriptural reference—“Thou shalt love thy neighbor as thyself.” This includes the unlovable (Matt. 9:10-12), the stranger (Matt. 15:21-28), the enemies (Luke 6:27, 35; 22:50, 51), the gifted (John 3:1-13), those who are the objects of discrimination (John 4:1-26), just to mention a few. My duty as a neighbor is not to judge or criticize, but to be a “light” shining in a “dark place.” Matt. 5:13-16; *SDA Bible Commentary*, on Lev. 19:18.

THINK IT THROUGH

In doing Christian works, what is more important, my motive for doing the deed, or doing the deed because other Christians do it?

“In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. . . . This ideal of ministry God has committed to His Son. Jesus

was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it.”—“The Desire of Ages,” page 649.

THE SECOND MILE: “Christ's Object Lessons,” pages 376-389. (1923 ed., pages 381-395.)

Part 2
BEGIN WITH
YOUR FAMILY
1 Tim. 5:8

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

In *Testimonies*, Vol. 5, pp. 178-182, a story is related concerning a man who thought it was proper to take life easy and "drift." Two counts were charged against him. The first concerned his conduct and business habits. They were so deplorable that he was warned that if he did not change, his example might endanger the reputations of his Christian brethren. The second count was his example and conduct in his home. His sons copied his habit of laziness while the wife toiled unendingly to do all the work. The solution that was offered for this problem was self-discipline in the life.

Our needs have not changed. The quality of one's life determines the quality of our neighborliness. And the way we achieve quality in the first place is by self-discipline in the life. The Bible writers were concerned that Christians carry their religion with them. They were to be industrious, not idle (slothful) or motionless. Prov. 22:29; 10:4; Rom. 12:11; Matt. 25:21. Religion was not to be a mere performance; it was to be real living. This living demonstration was meant for the street, the workshop, the office, the ball game, the home, the social occasion. No shades of difference, no degrees of intensity, were to be witnessed. Simply a consistent, trustworthy example of living communion with God was recommended by our Lord. Matt. 5:13-16; 10:32. See also Rom. 10:9-11.

THINK IT THROUGH

To what is a person likened who neglects family and relatives? In what sequence should the following ideas be grouped: Love to neighbor; love and acceptance of myself; love to God; love to family and relatives?

"The many admonitions to diligence found in both the Old and the New Testament plainly indicate the intimate relation existing between our habits of life and our religious feelings and practices. The human mind and body are so constituted that plenty of exercise is

necessary in order to a proper development of all the faculties. While many are too much engaged in worldly business, others go to the opposite extreme and do not labor sufficiently to support themselves or those dependent upon them."—"Testimonies," Vol. 5, p. 178.

THE SECOND MILE: "Testimonies," Vol. 5, pp. 178-182.

January 19

Part 3
LOVE YOUR
ENEMIES
Matt. 5:43, 44

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies."

Do you have enemies? Can you see yourself going to them and treating them with kindness? Can you visualize yourself not murmuring when a Christian brother takes advantage of you on a business deal? See *The Desire of Ages*, page 265, for Christ's example.

Your enemies are to be considered as valuable in the sight of God. In fact, we are enemies to God unless we come to God and experience a thorough change in our personal living habits. Rom. 5:6-10; 2 Cor. 5:17. Christ loved His enemies. Luke 23:34. We are to follow His example. God wants us to be examples of reconciliation, not judges or condemnatory or sharp-tongued servants of gossip or backbiting. *Thoughts From the Mount of Blessing*, page 75.

It is easy to love the lovely. But it is quite another thing to love the unlovely, the gruff, the contemptuous, the stern, the unkind. Matt. 5:43-47. However, God loves and remembers all men, for He is the Creator and Redeemer of all. And, while He could easily spread the good news of reconciliation, He has chosen His professed disciples as His instruments. How can our message have any force if we hate our enemies? See *Thoughts From the Mount of Blessing*, pages 73-75.

How are we to treat our enemies?

THINK IT THROUGH

Who would be the greatest enemy of God—the one who professes to follow Him and hates his enemies, or the one who lives without God?

"The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also

give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate."—"Thoughts From the Mount of Blessing," page 75.

THE SECOND MILE: "Thoughts From the Mount of Blessing," pages 73-75. (1943 ed., pages 113-115.)

January 20

Part 4
BE SOCIABLE
TO ALL PEOPLE

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick."

Matt. 9:10-12

It is rather easy to befriend those who are accepted by society. But those who need our help are the ones who are rejected. Jesus chose to sit with the publican, the sinner, the scorned, because they knew their need. Wealth, popularity, and security often tend to make a person feel little need for God. Perhaps this is because man has a habit of viewing himself as one who is fairly well off. Matt. 19:16-26. This state of mind is dangerous because the Bible clearly says that man is lawless and there is nothing good in him. Rom. 3:23; Isa. 64:6.

We, as disciples of Christ, are called to minister to all regardless of class, creed, or color. God needs men who are not afraid for their reputation to walk as Jesus walked among men in need. We have a source from which we can draw which can make us lovable and loving Christians. 1 Cor. 13. We are to be the lights in a dark world, giving hope and bringing peace to fearful hearts.

The Christian should be concerned only that he feed on the Living Bread and grow continually into the fullness of Christ. John 6:48-51. Other than this, the Christian is called upon to be open and friendly to all men just as his Lord so clearly demonstrated at the feast in Matthew's house. See *The Desire of Ages*, pages 272-280.

What was Jesus' reason for eating with the publicans and sinners? Matt. 9:12.

THINK IT THROUGH

Where do I draw the line between sociability with the world for the cause of God and maintaining a pure Christian life? See John 17:14, 15; "The Acts of the Apostles," pages 467, 468.

"Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His

words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society."—"The Desire of Ages," page 274.

THE SECOND MILE: "The Desire of Ages," pages 272-280.

January 21

Part 5
THOSE WHO
CAUSE THEIR
OWN PROBLEMS

Matt. 14:24-27

“But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.”

How often it takes poverty and adversity to gain human attention. Trial is a blessing if it is accepted in the right frame of mind. *Thoughts From the Mount of Blessing*, page 10; Heb. 12:6. But often, perhaps unwittingly, we cause our own state of poverty, adversity, or trial. Ellen White suggests several reasons why poverty and trial afflict the human race: idleness (*Counsels to Teachers*, page 275), lack of perseverance (*The Ministry of Healing*, pages 194, 195), lack of right judgment—wisdom (*Ibid.*, p. 195), love of display (*Ibid.*, page 197), illness and misfortune (*Ibid.*, pp. 190, 195; *Patriarchs and Prophets*, page 531), persecution (*The Desire of Ages*, page 637), neglecting God's plan (*Counsels to Teachers*, pages 275, 276), just to mention a few.

Because of their stubbornness and unbelief, the disciples experienced a severe and life-threatening storm on Galilee. See *The Desire of Ages*, page 380. Yet Christ ministered to them with tender compassion. Likewise, though some of those in trouble have caused their own misfortunes, Christ asks us to follow His example in ministering to their needs.

Poverty can be a challenge to Christianity. *Welfare Ministry*, page 177. We are called to assist as Jesus assisted people while He was here on earth. *The Desire of Ages*, pages 637-641. This is brotherly kindness and love.

In what way did the disciples react to Christ's attempt to help them? Matt. 14:26.

THINK IT THROUGH

How much and for how long am I to help those who are in need? Where does education come into the picture? Can all people be educated to live a better life?

“The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. ‘As I have loved you,’ He says, ‘that ye also love one another.’ John 13:34. If Christ

dwells in us, we shall reveal His unselfish love toward all with whom we have to do. As we see men and women in need of sympathy and help, we shall not ask, ‘Are they worthy?’ but ‘How can I benefit them?’”—“The Ministry of Healing,” page 162.

THE SECOND MILE: “The Desire of Ages,” page 377-382.

Part 6
SAMARITAN
PARABLE—
THE IDEAL
Luke 10:33, 34

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

Perhaps the ultimate illustration of neighborliness is found in the parable of the Good Samaritan. Do we not find ample opportunity to duplicate this touching scene today? Or are we living in constant fear that if we stop to assist one in need, we might be attacked or harmed? If so, see Ellen G. White Comments, *SDA Bible Commentary*, Vol. 3, p. 1153; *Early Writings*, page 60. Read 1 John 4:18.

"In the story of the Good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us."—*The Desire of Ages*, pages 503, 504.

Dangers have always been present to every generation of Christians. God is always using men with a sense of mission—who throw themselves heart and soul into the work He has given them to do, without asking what the result will be. "The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."—*The Desire of Ages*, page 490; See also *Thoughts From the Mount of Blessing*, page 118.

What three classes of people are represented in the parable of the Good Samaritan? Luke 10:30-34.

THINK IT THROUGH: Should we take any thought for our own personal protection when we hear of or see a fellow human in need?

"He [the Samaritan] did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He

did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering."—*The Desire of Ages*, page 503.

THE SECOND MILE: "The Desire of Ages," pages 497-505.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Anyone who is in _____ is my neighbor.
2. True or False: In 1 Timothy 5:8 we are told that the Christian who forgets to provide for his family is worse than an infidel. _____
3. Christ's method in dealing with His enemies is to _____ them.
4. Multiple choice: God says: (a) We are to be selective in our choice of "neighbors"; (b) We are to minister to those in our social-economic group only; (c) We are to be "servants" and to help all regardless of creed, class, or color; (d) All are correct. _____
5. True or False: Poverty is a sign of God's disfavor. _____
6. Circle the correct word in each set of parentheses. "He [the Samaritan] (did; did not) question whether the stranger was a Jew or a Gentile. It was enough that there was before him a human in (need; pain) and (suffering; hunger)."

Answers: (1) need; (2) True; (3) love; (4) c; (5) False; (6) did not, need, suffering.



CHURCH RELATIONS 5

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."
John 17:21.

As there is unity in heaven, so it was God's plan that there should be unity in the church family as well. A house of worship divided cannot stand.

"The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.

"We profess to have more truth than other denominations; yet if this does not lead to greater consecration, to purer, holier lives, of what benefit is it to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it."—*Testimonies*, Vol. 5, p. 620.

This statement includes members and

leaders. The members should respect and honor their leaders. The leaders, in turn, are to be worthy of that respect. Only thus can the church have a real influence on its neighbors.

LESSON OUTLINE

1. **The Church as God's Organization**
1 Cor. 12:12-14
2. **Harmony Begins With Each Member**
1 John 4:7, 19, 20
3. **Jesus' Prayer**
John 17:20, 21
4. **Responding to Leadership**
1 Thess. 5:12, 13
5. **Right Kind of Leader**
Matt. 20:25-28
6. **Unity Brings Action**
Acts 2:46, 47

**Part 1
THE CHURCH
AS GOD'S
ORGANIZATION**

1 Cor. 12:12-14

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

God desires order and design. This is evident in all of His creation. From the innocent beauty of the rose to the complex systems of the galaxies observed by telescope, God consistently gives evidence of His desire to have all things "done decently and in order" (1 Cor. 14:40); and the operation of His church is included.

The Old Testament people knew this system of orderliness. Ex. 25:10 to 31:18. And it was not neglected in the New Testament. Paul speaks of this subject and refers to the church as a body with many members. In the *SDA Bible Commentary*, on 1 Cor. 12:12, we read: "The human body is one organism, but it is composed of various members and parts, each having its own indispensable function, and all uniting harmoniously in one whole. Though the different parts of the body are separate and distinct in their shape, size, and functions, they are all essential, and all unite in making up the entire body, and are all under the same guiding power, the head.

"The apostle represents the church as the body of Christ, signifying that it is one united body, with Christ as its head (see 1 Cor. 12:27; Eph. 1:22, 23; Col. 1:18-24). By a figure of speech a part is here made to represent the whole. Christ, the head of the church, stands for the entire church. All the members of the church are separate individuals, having varying offices and responsibilities in the church. For these tasks they receive gifts from God appropriate to their individual needs, but they all are answerable to Christ and are united in Him."

What is the church likened to?

THINK IT THROUGH

How can the church be organized and still act in a spontaneous fashion as in the days of the apostles?

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—"Testimonies to Ministers," page 15.

THE SECOND MILE: "Testimonies to Ministers," pages 24-32. ("The Remnant Church," pages 15-22.)

January 25:

Part 2
HARMONY
BEGINS WITH
EACH MEMBER

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God."

1 John 4:7, 19, 20

"We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Can men and women sit in the same church and hate each other and still be useful to God? How effectively we could work for God if we knew the art of love! 1 Corinthians 13. Unity within the church begins within the mind and heart of every member. The moral values of patience, self-control, brotherly kindness, gentleness, purity, just to name a few, are equally as essential in the church today as they were in apostolic times.

Harmony does not destroy individuality. Ellen G. White says, "The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith whose opinions, habits, and tastes in temporal matters are not in harmony; but if they have the love of Christ glowing in their bosoms, and are looking forward to the same heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful."—*Testimonies*, Vol. 4, p. 65.

Can a man love God and hate his brother? 1 John 4:20.

THINK IT THROUGH

Discuss what would happen in your church if all of the members turned from their differences and applied the principle of love.

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. . . . These devoted souls consider it a virtue to boast of their freedom to think and act independ-

ently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves and choose their own course independent of their brethren."—*Testimonies to Ministers*," page 29.

THE SECOND MILE: "Testimonies," Vol. 1; pp. 323-325.

Part 3
JESUS' PRAYER

John 17:20, 21

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

How thoughtful of Jesus to remember His disciples in every generation. It was His wish, and it still is, that we might be "one" as He and His Father are one. The *SDA Bible Commentary*, on John 17:21, makes this comment: "There would be diversities of gifts (1 Cor. 12), but there was to be unity of spirit, objectives, and beliefs. There were to be no strivings for supremacy such as had recently plagued the Twelve (Luke 22:24-30). The unity springing from the blended lives of Christians would impress the world of the divine origin of the Christian church."

What does it mean to become "one"? Do I have to surrender my individuality or live as another person? Not at all. We have learned that God has created each of us to be a different and distinct person. See Lesson 3, Part 1; *Testimonies*, Vol. 3, p. 484; *Education*, page 17; *Counsels on Health*, pages 243, 244. God is concerned that we be "one" in mind, purpose, and character, but not in person. See *The Ministry of Healing*, page 422; Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1148. Perhaps *mind* means to present an honest, united front which would convince the world that Christ is the only Saviour of mankind; *purpose*, to proclaim and clarify the plan whereby fallen men may become the sons of God; *character*, to reveal the "building blocks" essential for every man in his quest to become like God and depart from lawlessness and rebellion. All this must be in cooperation with the Godhead, and yet within the framework of our own personalities. What freedom! A freedom of heavenly origin that we are allowed to experience while we remain in this world.

Why is unity so important? John 17:21.

THINK IT THROUGH

What do you think is meant by the statement: "They are one in purpose, in mind, in character, but not in person"?—"The Ministry of Healing," page 422.

"What kind of unity is spoken of in these words [John 17:20, 21]?—Unity in diversity. Our minds do not all run in the same channel, and we have not all been given the same work. God has given to every man his work according to his several ability. There are different kinds of work to be done, and

workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek and lowly, we may all press together in the narrow path marked out for us."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1148.

THE SECOND MILE: "The Ministry of Healing," pages 409-426.

January 27

Part 4
RESPONDING TO
LEADERSHIP
1 Thess. 5:12, 13

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

As members of the church who were baptized in the name of the Father, the Son, and the Holy Ghost, we have the solemn but joyful responsibility of proclaiming the "good news" to all mankind.

But another spot within the church that needs our attention is that area dealing with our attitude toward church leaders. In a time of self-proclaimed "freedom," a time of rebellion, it is not unusual to hear church members debating over the rightness or wrongness of a decision made by the local church board. Or some may question the reason for one member's being placed in leadership when someone else "more capable" was omitted or rejected. Rather than sitting in judgment, we are asked to pray for and encourage our church leaders and show an active concern in the operation of the church. 1 Thess. 5:25; 2 Thess. 3:1; 2 Cor. 7:6, 7, 13.

Perhaps we can learn a vital lesson of respect for church leaders from David, who refused to touch "the Lord's anointed" when he could have taken the life of Saul, his enemy. 1 Sam. 26:5-25; *Patriarchs and Prophets*, pages 668-671. Do we have what we consider weak leaders in church office today? Do we wonder why they are there? Let us remember that God is still at the helm of His church. 1 Cor. 12:28; Acts 5:39. Let us, then, do our work well, respect and reverence our church leaders (1 Tim. 5:17; Heb. 13:7, 17), and pray that we may develop in our lives the fruits of the Spirit. Gal. 5:22, 23; 2 Peter 1:5-8. See also Lesson 2.

How well are we to know our church leaders?

THINK IT THROUGH

Discuss: It is human to criticize, but it is godly to work toward unity.

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judg-

ment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God."—"The Acts of the Apostles," pages 163, 164.

THE SECOND MILE: "Gospel Workers," pages 483-497.

January 28

**Part 5
RIGHT KIND
OF LEADER**

"But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Matt. 20:25-28

"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. . . . This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it.

"Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, 'Whosoever will be great among you, let him be your minister.' Matt. 20:26. In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*The Desire of Ages*, pages 649, 650.

This description of leadership is quite foreign to our world. Worldly leaders must rule by power and force, but church leaders are to minister to others. They are "servants," looking for ways to help and please their fellowmen. James 1:27.

The qualifications for church leaders are carefully revealed. 1 Tim. 3:1-10; Titus 1:6-9; 1 Peter 5:2. Above all, church leaders must be responsible and trustworthy, growing in the Christian graces. Acts 20:28. See also Lesson 2.

THINK IT THROUGH**Contrast church leaders and the leaders of the world.**

"Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do

the same. Thus alienation, discord, and strife will be inevitable."—"The Desire of Ages," pages 435, 436.

THE SECOND MILE: "The Desire of Ages," pages 642-651.

Part 6
UNITY BRINGS
ACTION

Acts 2:46, 47

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

What is the secret of a spiritual revival in God's church? Could it be money or public relations or energetic leadership? All of these are important. But the Scripture says, "And they, continuing daily with *one accord* . . . , did eat their meat with gladness and *singleness* of heart." What is the meaning of "one accord"? In Acts 1:14 and 2:46 it means "persevered with one mind." Note the following comment: "What a contrast to the competitive spirit shown at the time of the Last Supper (Luke 22:24). How different in its calm, solemn joy was this period of waiting. Here is the commencement of the 'accord' that bore such dynamic results a few days later (Acts 2:1, 41)."—*SDA Bible Commentary*, on Acts 1:14.

Have the requirements changed today? Isn't the need the same? We are told, "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."—*The Acts of the Apostles*, page 50.

Action that is motivated by men is man-sized, but action that is stimulated by God cannot be measured by human calculations. Zech. 4:6. Perhaps we need to comprehend more fully the word "wait," and in the meantime personally and collectively invite the Spirit to take up residence in our church.

What two words testify to the disciples' unity of spirit?

THINK IT THROUGH

How do we go about inviting the Holy Spirit? Do we demand that He come, or do we surrender our lives to Him as an invitation for a visit?

"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

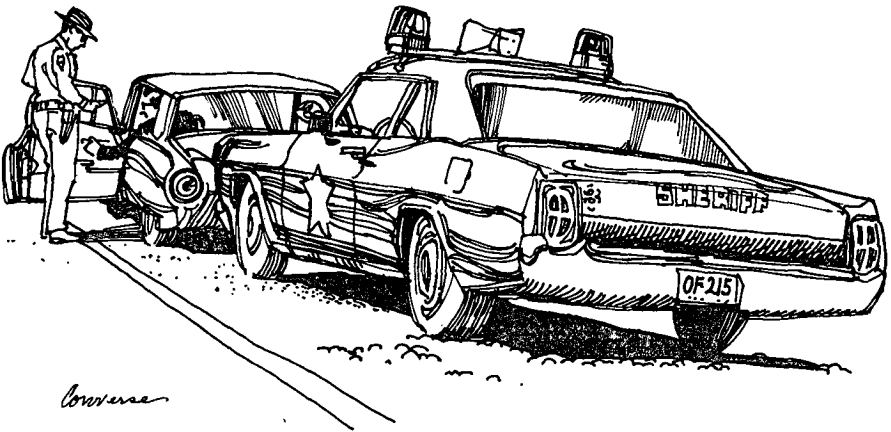
necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plentitude."—"The Acts of the Apostles," page 50.

THE SECOND MILE: "The Acts of the Apostles," pages 47-56.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. The apostle Paul likens the church to a _____ with many _____.
2. Circle the correct word: (Love; Money; Force) can settle man's problems in the church and help bring unity.
3. "Oneness" means that we are one in _____, _____, and _____, but not in _____.
4. What did David refuse to do when he had an opportunity? _____
_____. 1 Sam. 26:9.
5. Real church leaders will be "_____" not authoritarian tyrants who resort to force.
6. Multiple choice: The Holy Spirit comes only: (a) when we submit our lives to Him and show a willingness to have Him in our presence; (b) when we order Him to come; (c) when we seem indifferent and "wait." (d) None of the answers are correct.

Answers: (1) Body, members; (2) Love; (3) Mind, purpose, character, person; (4) Stretch forth his hand against the Lord's anointed; (5) Love; (6) a.



RELATIONSHIP OF CHURCH MEMBERS TO CIVIL AUTHORITIES 6

"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

All authority derives from God. He removes kings and sets up kings. Since God is the supreme authority, His claims remain superior. When rulers yield to a power other than the divine, "God's Word must be recognized as above all human legislation."

—*The Acts of the Apostles*, page 69. The first allegiance is to God. There are two distinct areas of obligation, civil and religious. The two should remain separate so that each individual may properly fulfill his duties in each area.

A man derives security and protection from the state. Without the state and its laws life would be ruled by the law of the jungle, and the weaker would be exploited. It is the Christian's duty to help the state preserve the world from chaos. The child of God will pray for all rulers.

A Christian is a citizen of heaven. Though living in an alien land and obeying its laws, the heavenly citizen's way of life and influence will make heaven attractive and desirable to his neighbors.

LESSON OUTLINE

1. **All Power Comes From God**
Rom. 13:1, 2
2. **Two Worlds: Civil and Spiritual**
Matt. 22:21
3. **Relation of Civil Authorities to God**
Jer. 27:4, 5
4. **Relation of a Christian to Civil Authorities**
1 Tim. 2:1, 2
5. **A Christian's Civic Duties**
Titus 3:1, 2
6. **A Christian's Citizenship**
Eph. 2:19

LESSON 6

January 31

Part I
ALL POWER COMES
FROM GOD

Rom. 13:1, 2

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Nero was the emperor who ordered Paul's execution, yet Paul counsels obedience to civil power. Paul argues for government and order, not for the divine right of kings or any special form of government. He opposes all lawlessness and disorder. He emphasizes that Christianity and good citizenship go hand in hand. God has ordained human government and law. Without them there would be no order, security, or progress among men.

What action of the Christian will win the approval of governing powers? Rom. 13:3, last part.

Pharaoh was placed on the throne by God that through him the power of God could be revealed. Pharaoh would be used to declare the name and glory and power of God to all the earth. Ex. 9:16. He could do this willingly or unwillingly. Willingly he would be the hero, unwillingly the villain. Nebuchadnezzar was humbled before he was willing to declare the power and glory of God. See Daniel 4. Pharaoh was given every opportunity to serve God and so glorify the name of God, but he would not yield. He hardened his heart.

Where do authorities, good and bad, receive power to govern? Rom. 13:1.

Where did Jesus say Pilate received his power? John 19:10, 11.

Who is in control of earthly affairs? Ps. 22:28; 75:6, 7.

THINK IT THROUGH

If all power comes from God, why are there persecuting rulers? Why is there ever a conflict between the authorities and God?

How can I maintain allegiance to God and to civil authority if they should be in conflict?

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men."—"The Acts of the Apostles," page 69.

THE SECOND MILE: "Patriarchs and Prophets," page 719, paragraph 3.

LESSON 6

February 1

Part 2
TWO WORLDS:
CIVIL AND
SPIRITUAL
Matt. 22:21

"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

With a simple illustration Christ showed the duties we should render to both civil and religious authorities. This illustration could not be misunderstood. Caesar had his part to perform, and within his area he was in command. The questioners of Jesus desired to be released from their responsibility to Caesar. By His reply Christ emphasized their duty to civil government. At the same time He made it clear that there was an allegiance to God that commanded obedience.

Who is declared to be the ruler of the heathen nations? Ps. 47:7, 8.

"Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth."—*Prophets and Kings*, page 536.

The power to rule the material world is given state authorities by God. Rom. 13:1. God has reserved to Himself final allegiance. Political and civil responsibilities are given by Him through the agencies He has ordained for that purpose. The state should not ask anything from a Christian that he cannot give within the terms of his commitment to God. The state should recognize the higher obligation.

What is the condition of a nation that acknowledges God as Lord? Ps. 33:12.

What is the fate of a nation that ignores God? Isa. 60:12.

THINK IT THROUGH

Why is it essential that civil and religious authority be separate?

"He [Christ] declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to

God."—"The Desire of Ages," page 602.

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—"Testimonies," Vol. 5, p. 753.

THE SECOND MILE: "The Desire of Ages," pages 601-603.

LESSON 6

Part 3
RELATION OF
CIVIL AUTHORITIES
TO GOD
Jer. 27:4, 5

"Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me."

Divine power overrules in the affairs of governments. Dan. 2:21.

The state is an instrument in the hand of God. It can be used to preserve the world from chaos. The officer of the state is doing God's will when he promotes law and order and makes it possible for men to live harmoniously together. No law-abiding citizen need fear a government that promotes peace and encourages well doing. Rom. 13:3.

What explanation did Daniel give for the humiliation of Nebuchadnezzar? Dan. 5:20, 21. See also Dan. 4:30, 31.

What does God require of a ruler? 2 Sam. 23:3, 4; 2 Chron. 19:6, 7.

Some of the best-loved rulers have been those who realized their dependence on God. For example, David was honored by Israel when he walked humbly before God; but when he became self-indulgent, he no longer held the love of his people and was beset by opposition and rebellion.

THINK IT THROUGH

What are the characteristics of a government that fulfills God's plan?

"Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperverted. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The heavenly Teacher would make them wise in

counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The Word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws."—"Temperance," page 48.

THE SECOND MILE: "Temperance," pages 46, 47.

LESSON 6

February 3

Part 4
RELATION OF A
CHRISTIAN TO
CIVIL AUTHORITIES
1 Tim. 2:1, 2

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

The church is urged to pray for certain definite things. The Christian citizen's prayer for his country is for a life that is tranquil and undisturbed, for a time of peace, free from war, free from rebellion, free from anything which would disturb the peace of the realm.

Paul admonished Christians to pray for non-Christian rulers, some of whom were enemies of the church. Even in times of bitterest persecution the Church brought her persecutors before the throne of grace.

Why does the Christian recognize no man as an enemy? Rom. 13:8.

"No matter how high the profession, he whose heart is not filled with love for God and his fellowmen is not a true disciple of Christ."—*The Acts of the Apostles*, page 318.

How is a Christian to relate himself to the laws of the land? 1 Peter 2:13, 14; Eccl. 8:2.

"It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities."—*Testimonies*, Vol. 6, p. 394.

THINK IT THROUGH

Why should a child of God pray for a ruler who is determined to do the work of Satan?

"Except where principle would be violated the Christian is to cooperate heartily with the written and unwritten laws of the society in which he lives. . . . The Christian will not use force against established authority. . . ."

"The Christian is to discharge his civic obligations not from fear of pun-

ishment, but because of the precept and example of his Lord while on earth. Jesus complied with civil regulations, even submitting to injustice rather than rebel against established authority."
—*"SDA Bible Commentary,"* on 1 Peter 2:13.

THE SECOND MILE: "Testimonies," Vol. 6, pp. 394-397.

LESSON 6

February 4

Part 5
A CHRISTIAN'S
CIVIC DUTIES
Titus 3:1, 2

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

The New Testament never advocates anarchy. Life should be an ordered business; the state is appointed to provide and maintain that order. Submission to duly constituted authority and law is required of the good citizen. Rom. 13:5.

Cooperation, a voice in the ruling, is a part of our duty. Participation by vote, by the payment of taxes, and by service are part of our Christian obligation.

Why should a Christian pay taxes to the state? Rom. 13:6, 7.

Every citizen is responsible for bearing his share of the expense for the common good.

In what way will the participation of Christians benefit government? Matt. 5:13.

"God has declared to us, 'Ye are the salt of the earth.' The preserving influence that we may exert in the world, is bestowed upon us by the Lord."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 4, p. 1164.

How did Nebuchadnezzar and Darius react when the Hebrew captives obeyed God rather than their commands? Daniel 3; 6. (Notice particularly their final reactions. Dan. 3:28-30; 6:25-27.)

THINK IT THROUGH

What are we doing to bring the message of a soon-coming Saviour to world leaders?

"In general, rulers are not to be dreaded except when wrong is done. In actuality, of course, not all rulers belong to this class, for many of them have persecuted the good; for example, Nero, the Roman emperor at the time Paul wrote this epistle [Romans], who was later responsible for Paul's martyrdom. Nevertheless, it is generally true that

those who are virtuous have nothing to fear from civil authorities. Governments as such are not a terror to good works. On the contrary, they exist for a beneficent purpose, and generally speaking it is to the Christian's advantage to submit to their requirements."—"*SDA Bible Commentary*," on Rom. 13:3.

THE SECOND MILE: "Evangelism," page 173; "Patriarchs and Prophets," page 311.

LESSON 6

February 5

Part 6
A CHRISTIAN'S
CITIZENSHIP
Eph. 2:19

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Where is our true citizenship? Phil. 3:20.

"The Christian needs a constant awareness of the fact that he is a citizen of heaven. Attachment to one's country leads him to be loyal to it. Wherever he may be living he will conduct himself in a way that will honor the good name of his country. Keeping in mind the kind of life we expect to live in heaven, serves to guide us in our life on earth."—*SDA Bible Commentary*, on Phil. 3:20.

As far as this world is concerned, how should a Christian regard himself? Heb. 11:13.

The Christian should ever remember that he is but a pilgrim on earth. While in this world he will endeavor to leave the best impression with his neighbors for heaven, his homeland. Citizenship in one country does not release one from responsibility in the country in which he resides. Rather, as an alien he expects to be more closely watched. So the citizen of heaven can expect the close scrutiny of the world to see what his belief does for him.

THINK IT THROUGH

How could God accept, as a citizen of heaven, one who spurned law and authority in the world?

How can my way of life reveal that I am a citizen of heaven?

"The Christian's life will testify that he is governed by other laws than those which the world obeys—laws of a higher order than those that control the lovers of the world. The will of God, our Creator, is to be made manifest in us, not only in the name we bear, but

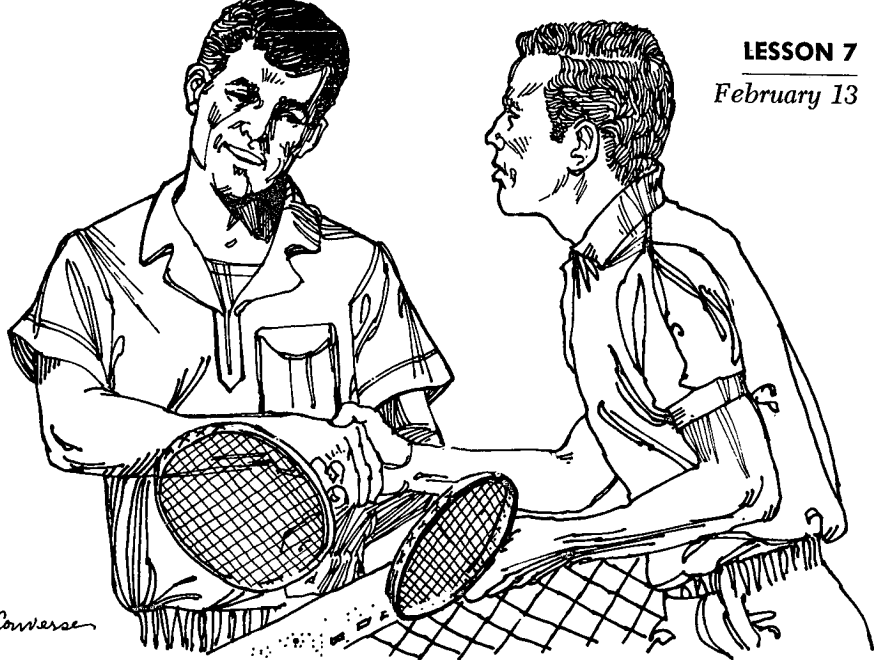
in our life of self-denial. We are to give evidence that we are influenced and controlled by unselfish principles. All our purposes and pursuits should stand in distinct contrast to the selfishness of the world."—"Welfare Ministry," page 296.

THE SECOND MILE: "Gospel Workers," pages 393-396.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. When a person resists the civil power, whom is he really resisting? _____
2. True or False: Christ examined a Roman coin and declared that this proved that Caesar had the principal claim on the allegiance of the Jews.

3. Why did God humble Nebuchadnezzar? _____
4. True or False: Paul urged that prayers be offered for all rulers, unless they were ungodly men. _____
5. Complete: "Put them in mind to be _____ to principalities and powers, to _____ magistrates."
6. Complete: "Now therefore ye are no more strangers and _____, but _____ with the saints, and of the household of God."



ABOUT FRIENDS AND RECREATION

7

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24.

Friendships between Christians hold limitless possibilities for spiritual development. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written." Mal. 3:16. Such friends build faith, strengthen loyalties, brighten hope, encourage confidence.

But at the same time friendships may lead to disaster. Outside of the home nothing affects our lives more than the companionship we seek. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

Inextricably involved with our friendships are the problems of Christian recreation. In an age of increasing leisure, intelligent insights are needed to ensure that nothing erodes or destroys our faith in God.

LESSON OUTLINE

1. **You Can't Escape People**
John 17:15-17
2. **Friends and Friendliness**
1 Sam. 18:1-3
3. **Keep the Initiative**
1 Cor. 13:1-3
4. **Christians Should Have Fun**
John 2:1, 2, 11
5. **Need for Relaxation**
Mark 6:30-32
6. **Guide and Guidelines**
1 Peter 2:9

Part 1
YOU CAN'T
ESCAPE PEOPLE
John 17:15-17

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth."

"Religion should dictate and guide you in all your pursuits, and should hold absolute control over your affections. If you yield yourselves unreservedly into the hands of Christ, making His power your strength, then will your moral vision be clear to discern quality of character that you may not be deceived by appearances and make great mistakes in your friendship. Your moral power must be keen and sensitive, that it may bear severe tests and not be marred. Your integrity of soul should be so firm that vanity, display, or flattery will not move you."—*Testimonies*, Vol. 3, p. 47.

What did Christ mean by the "world"? See 1 John 5:19.

God never intended that Christians should be isolated in a spiritual enclave. They are to be "in" but not "of." Matt. 5:13-16.

In a world of obvious iniquity the Christian may escape the taint of association with sin and sinners. 1 John 2:15-17. Early Christianity experienced a sudden flush of monasticism. Even today many seek complete isolation from worldly influences.

Does isolation offer a satisfactory solution to contamination from sin? Matt. 15:18-20.

THINK IT THROUGH

What about my "world"? What is the nature of the people who inhabit it? Am I being kept from the evil that is in the world? Or is it diminishing my faith in Christ?

"It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn."—*Testimonies*, Vol. 4, p. 587.

"As disciples of Christ we shall not mingle with the world from a mere love of pleasure, to unite with them in folly. Such associations can result only in

harm. We should never give sanction to sin by our words or our deeds, our silence or our presence. . . . But those who try to preserve their religion by hiding it within stone walls lose precious opportunities of doing good. Through the social relations, Christianity comes in contact with the world. Everyone who has received the divine illumination is to brighten the pathway of those who know not the Light of life."—*Messages to Young People*, page 403.

THE SECOND MILE: *Testimonies*, Vol. 2, pp. 491-495.

February 8

Part 2
FRIENDS AND
FRIENDLINESS

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul."

1 Sam. 18:1-3

Do not confuse friendship with friendliness. A warm, friendly attitude to all is part of Christian grace. Christ had compassion on the multitude. Matt. 15:32. He moved with friendliness and soul-seeking love among sinners and publicans. But when it comes to deep associations, lasting friendships, we cannot show too much care.

Friendship is based on a measure of common interest, time spent in communion and communication, mutual attraction and choice.

How did Ruth express the need for deep friendships to have a spiritual basis? Ruth 1:16-18.

Is it possible to maintain a deep friendship with a non-Christian without risk? Amos 3:3.

How does Christ speak of His choice of friends? John 15:14-16.

THINK IT THROUGH

How do I react to Christians of other faiths? to worldly people? Do I show compassion and friendliness, or do I have the "insider-outsider" attitude?

"You should get rid of your cold, frozen formality as soon as possible. You need to cultivate feelings of tenderness and friendliness in your everyday life. You should exhibit true courtesy and Christian politeness. The heart that really loves Jesus loves those for whom He died. Just as truly as the needle points to the pole, so will the true follower of Christ, with a spirit of earnest labor, seek to save souls for whom Christ has given His life."—"Testimonies," Vol. 3, p. 466.

"In forming friendship, great cau-

tion should be exercised lest an intimacy be contracted with one whose example it would not be safe to imitate; for the effect of such an intimacy is to lead away from God, from devotion, and the love of the truth. It is positively dangerous for you to be intimate with friends who have not a religious experience. If . . . you . . . value your soul's salvation, you will not choose as your . . . intimate friends those who do not maintain a serious regard for religious things."—"Ibid.," p. 42.

THE SECOND MILE: "Messages to Young People," pages 403-406.

**Part 3
KEEP THE
INITIATIVE**

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

1 Cor. 13:1-3

Protected by this love, a Christian may move safely in his social world, fulfilling the duties of witnessing and aiding without risking his soul.

Friendliness wins souls. Our great evangelists repeatedly remind us that much of their success depends on the attitude of the members to their neighbors. "Social power, sanctified by the grace of Christ, must be improved in winning souls to the Saviour."—*Messages to Young People*, pages 403, 404.

What is the meaning of the word "charity" ("love" in some versions) in this passage? 1 Cor. 13:4-8.

How did God demonstrate the ultimate of this principle of love? John 3:16.

How does God embrace all of man's needs? Rom. 5:6-10.

THINK IT THROUGH

Can I be "social to save" without risking my principles? Is my exclusiveness hindering my Christian initiative? Am I as friendly as I ought to be to those not of my faith? How wide should I extend the circle of my social life?

"Those who are themselves 'compassed with infirmity' should be able to 'have compassion on the ignorant, and on them that are out of the way.' Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to

grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."—*"The Desire of Ages,"* page 297.

"We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are."—*"Messages to Young People,"* page 403.

THE SECOND MILE: "Testimonies," Vol. 3, pp. 521-524.

February 10

**Part 4
CHRISTIANS
SHOULD
HAVE FUN**

John 2:1, 2, 11

There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage."

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

"We should never give to the world the false impression that Christians are a gloomy, unhappy people. If our eyes are fixed on Jesus, we shall see a compassionate Redeemer, and shall catch light from His countenance. Wherever His spirit reigns, there peace abides. And there will be joy also, for there is a calm, holy trust in God."—*Messages to Young People*, page 404.

Why do most non-Christians look upon Christianity as a life of deprivation and negation? 1 Cor. 2:12-14.

Are there some social activities in which a Christian may not indulge? Social activities with our business associates perhaps? Where self-gratification is the goal? Where the love of the world makes it impossible for the Christian to let his light shine? Eccl. 11:9, 10; 12:1.

THINK IT THROUGH

What kind of social situations must I avoid? Where may I safely go to make friends for Christ?

"Individually we are connected with our fellowmen, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellowmen; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness."—"Christ's Object Lessons," page 339.

"Some are closing their probation; and is it well with them? have they obtained a fitness for the future life? Will not their record show wasted opportunities, neglected privileges, a life of selfishness and worldliness that has borne no fruit to the glory of God? And how much of the work which the Master has left for us to do has been left undone?"—"Testimonies," Vol. 5, p. 18.

THE SECOND MILE: "The Desire of Ages," pages 144-153.

**Part 5
NEED FOR
RELAXATION**

Mark 6:30-32

"And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately."

"Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental."—*The Adventist Home*, page 494.

Finding a balance between relaxation, recreation, and work presents difficulty. Only forty hours a week is needed for many to earn their living. Relaxation, rest, leisure, describe a passive state. Recreation shows how we use our time in activity to rebuild our energies both physical and mental.

What was it that brought upon the disciples the need for rest? Mark 6:30, 31.

Do you think this was the only time Jesus offered them opportunity of recreation? What did they lack? Verse 31.

Could our example in recreation be harmless to us but hurtful to the spiritual experience of others? What must we remember in our search for recreation? Rom. 14:7.

THINK IT THROUGH

Are my hobbies, my sports, my entertainments all of a nature that heaven can approve? Do they banish Christ from my mind? What criteria would I list for my own personal guidance and that of my family?

"Exercise in the open air for those whose employment has been within-doors and sedentary will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*Testimonies*, Vol. 1, p. 515.

"The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other betwitting pleasure that will banish Christ from the mind."—*Messages to Young People*, page 398.

THE SECOND MILE: "Messages to Young People," pages 385-391.

**Part 6
GUIDE AND
GUIDELINES
1 Peter 2:9**

"Ye are a chosen generation, a royal priesthood, an 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."

Ellen G. White says, "Exercise in the open air."—*Messages to Young People*, page 393. "Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country."—Page 392. How shall we relate counsel such as this to modern urban societies? Would a backyard barbecue or a block party be a satisfactory substitute?

A spiritual work of re-creation stems from the sacrifice on the cross. Just as this changes our spiritual lives, physical recreation changes our physical lives. The spiritual is linked with the physical. 1 Cor. 6:19, 20.

What goal should recreation have? Many things that are not evil in themselves do have the potential of abuse. How should the Christian relate to such sources of entertainment as books, radio, television, films, music? When are they amusement? When recreation? Is there a possibility that sports like skiing, water-skiing, tennis, for example, may be a spiritual pitfall? How? What about spectator sports?

THINK IT THROUGH

Am I more interested in the excitement of recreation than its true purpose? Could it be that escapism is my motive for watching television or indulging in entertainments?

Consider the recreation of heaven.
"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. . . .

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire,

new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

"All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork."
—"Education," page 307.

THE SECOND MILE: "Education" pages 301-309.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. What does the Bible mean by the "world"? (Think out your own answer.)
 _____ We are to be _____ the world, not
 _____ the world.

2. True or False: A Christian should form no close association with non-Christians. _____

3. Complete: "_____, sanctified by the grace of Christ, must be improved in winning souls to the Saviour."—*Messages to Young People*, page 403.

4. Cite one example of how Jesus used social activity to save souls. _____

5. Complete: "He said unto them, Come ye yourselves apart into a desert place and _____ a while: for there were many coming and going, and they had no _____ so much as to eat."

6. List the four descriptions of God's people given in 1 Peter 2:9.

Answers: (1) in, of; (2) False; (3) Social power; (4) Zachæus, Matthew, Mary, Martha, Lazarus; (5) rest, leisure; (6) Chosen Generation, royal priesthood, holy nation, peculiar people.



WHO IS MY NEIGHBOR? 8

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Acts 17:25, 27.

Modern man avoids personal involvement with others. People make a studied point to ignore the existence of others. Often people in neighboring apartments will not even recognize those who live next door when they pass in the hall.

To salve our consciences we give to charity when disaster strikes. Distant tragedies may affect more than the gnawing loneliness next door—and the risk of personal involvement is remote.

Yet this is not the way for the Christian. Humanity is one. It is sin that puts up walls of separation. Prejudice, pride, class consciousness, selfishness, indifference enlarge the gulf between neighbors, communities, and nations. A simple act of concern, of friendship, will span the indifference gap and unite seemingly diverse beings in Christ.

Our responsibility is clear. "Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love

for all the human family."—*The Desire of Ages*, page 823.

LESSON OUTLINE

1. **One God, One Race, One Need**
Rom. 3:9, 22, 23
2. **Concern—The Christian Essential**
Luke 10:30-33
3. **The Responsibility of Privilege**
Deut. 10:17-19
4. **What Can I Do?**
Rom. 10:13-15
5. **Money, Material, Self**
2 Cor. 8:2, 3, 5
6. **Love, the Motive**
John 15:12, 13

Part 1
ONE GOD, ONE
RACE, ONE NEED

Rom. 3:9, 22, 23

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

"For there is no difference: for all have sinned, and come short of the glory of God."

The Christian teaching that all men are equal before God placed Christian reformers in the forefront of the battle against slavery and race prejudice. We dare not consider another inferior to ourselves. Otherwise our feelings of superiority may lead to spiritual complacency.

God sees men as individuals as well as en masse. Acts 17:24-26. He is one God; we are one creation. Gen. 1:26, 27.

What is the royal law? How do we break this law? James 2:8, 9.

Why is the word "royal" applied to this particular command?

A king or ruler must have impartiality toward his subjects. God's love is impartial; so should ours be.

What did Jesus say about our attitude to those who hate us? Matt. 5:43-45.

THINK IT THROUGH

Is there any justification for me to despise or hate anyone—within the church, or without?

"All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God. . . . In Christ there is neither Jew nor Greek, bond nor

free."—"Prophets and Kings," page 370.

"Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God."—"The Southern Work," page 14.

THE SECOND MILE: "Prophets and Kings," pages 367-378.

Part 2
CONCERN—THE
CHRISTIAN
ESSENTIAL

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."

Luke 10:30-33

"He [the Samaritan] did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering."—*The Desire of Ages*, page 503.

God taught Peter a lesson through the vision of the sheet full of differing animals. What was this lesson? Acts 10:34, 35. Does this mean that all men are equally acceptable to God? Christ showed His concern by dying—the Father by suffering with the Son. How does the Christian show his concern?

Should all our good deeds be directed toward the salvation of others? Can a Christian ever be completely disinterested? 1 Cor. 9:19-23.

THINK IT THROUGH

How can the church maintain its separation from the world and still meet such problems as the ghetto, unemployment, hunger, poverty?

"At all times and in all places He [Christ] manifested a loving interest in men, and shed about Him the light of a cheerful piety. All this was a rebuke to the Pharisees. It showed that religion does not consist in selfishness, and that their morbid devotion to personal interest was far from being true godliness."
—"The Desire of Ages," page 86.

"At Joppa, which was near Lydda, there lived a woman named Dorcas,

whose good deeds had made her greatly beloved. She was a worthy disciple of Jesus, and her life was filled with acts of kindness. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the poor and the sorrowful. Her skillful fingers were more active than her tongue."—"The Acts of the Apostles," page 131.

THE SECOND MILE: "The Desire of Ages," pages 497-505.

Part 3
THE RESPONSIBILITY OF PRIVILEGE

Deut. 10:17-19

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt."

God's good-neighbor policy is all-inclusive. The people next door, the folk in the next street, in the apartment complexes, in the racial or language ghetto, across the sea—all are our neighbors. Don't leave out your own relatives or fellow church members.

Privilege carries responsibility. Responsibility includes all of God's children. "In the human brotherhood it takes all kinds of talents to make a perfect whole; and the church of Christ is composed of men and women of varied talents, and of all ranks and all classes. . . . There should be no depreciating of any part of God's great work, whether the agencies are high or lowly. All have their part to act in diffusing light in different degrees."—*Gospel Workers*, page 331.

What privilege is given God's people? Gal. 3:28, 29.

What are the responsibilities that come with this privilege of being God's chosen people? Pure religion is included. James 1:27. We have a responsibility to live peaceably with all men and to respect government. Rom. 13:1-7. We are to be servants to all men. 1 Cor. 9:19. Do the underprivileged have responsibilities before God?

THINK IT THROUGH

This responsibility that comes with being a part of the church of Christ—is it something that I am seeking to avoid? How may I use my talents to reach my neighbors?

"The religion of Christ uplifts the receiver to a higher plane of thought and action, while at the same time it presents the whole human race as alike the objects of the love of God, being purchased by the sacrifice of His Son. At the feet of Jesus, the rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All earthly distinctions are forgotten as we look upon Him whom our sins have pierced. The

self-denial, the condescension, the infinite compassion of Him who was highly exalted in heaven, puts to shame human pride, self-esteem, and social caste. Pure, undefiled religion manifests its heaven-born principles in bringing into oneness all who are sanctified through the truth. All meet as blood-bought souls, alike dependent upon Him who has redeemed them to God." —*Gospel Workers*, page 330.

THE SECOND MILE: "Gospel Workers," pages 330-336.

Part 4
WHAT CAN I DO?

Rom. 10:13-15

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Deliverance for our friends and neighbors lies in the good tidings God's people bear. To the members of the remnant church bearing these tidings this includes a knowledge of Scripture. It means sending the message through every available means. It means utilizing individual talents. It means letting the witness of the church as a whole shine undimmed by the wrong acts or wrong relationships of its members.

What name is given to the group that bears this message of deliverance? Joel 2:32.

Consider the setting of Joel 2:28-31. Peter applied this to Pentecost. Acts 2:16-21. What evidence indicates that it still remains to be completely realized in the end of time? Compare Joel 2:28-32 and Matt. 24:29, 30.

Remember that you are part of a unit with a great work to do. What does the Bible call that unit? 1 Cor. 12:20-27.

THINK IT THROUGH

Have I let self diminish the effectiveness of the church's witness in my community? Am I doing all I should to utilize and increase the talents the Lord has given me?

"Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself 'to be defrauded' rather than open before the world the sins of his brethren in the church."—"The Acts of the Apostles," pages 305, 306.

"I saw that it is in the providence of

God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character."—"Testimonies," Vol. 3, p. 511.

THE SECOND MILE: "The Acts of the Apostles," pages 593-602.

**Part 5
MONEY,
MATERIAL,
SELF**

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves."

2 Cor. 8:2, 3, 5

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Our good works have a definite effect on the salvation of others. 1 Peter 2:12.

Note the personal involvement that Christ calls for in His "inasmuch" admonition. Matt. 25:35-40. God needs our means, our welfare centers and relief vans. He must have our hospitals, our medical launches and mercy planes, but above all He needs us—involved, committed. And just as much as He needs us to finish His work, we also need this personal involvement.

What pleases God in the religion of His people? Isa. 58:6, 7.

Note that this applies to a commandment-keeping people. Verses 13, 14. Needs exist at home and abroad that would overwhelm the resources of the church without God's help.

What did Paul say of the financial condition of the churches in Macedonia? 2 Cor. 8:1, 2.

What was it that compensated for their material poverty? Verse 5.

THINK IT THROUGH

Is it easier for me to write a check than to visit a lonely or sick neighbor? Should I be content with a sedentary Christianity? Am I salving my conscience by using my means when there should also be a total commitment of myself?

"Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and

the world as our field."—"The Desire of Ages," page 823.

"He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."—"Ibid.," page 195.

THE SECOND MILE: "The Acts of the Apostles," pages 341-345.

Part 6
LOVE, THE
MOTIVE
John 15:12, 13

"This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

For the Christian, right acts begin with love. Laying down our lives is not alone dying in an act of bravery or martyrdom. It includes a continuous offering of ourselves for the benefit and salvation of others. This is what Christ did.

Love is not just a warm feeling. It includes benevolent acts (James 1:27); seizing opportunity to do good to others (Gal. 6:10); loving those who hate us (Matt. 5:44-47). Love, then, is Christ in action through us.

How may we increase this love? Where does it begin? 1 John 4:17, 19.

Consider the Biblical description of love. 1 Cor. 13:4-8. How would we apply love to the practical needs of helping our neighbors? Think about "not easily provoked," "rejoiceth in truth," "hopeth all things," "charity never faileth" as guiding principles for our relationships with others.

What false motives sometime prompt benevolence? Matt. 6:2-4.

THINK IT THROUGH

What "image" am I projecting? How may the church which I attend best help the needy in my community? Do I love God enough to care? Do I care enough to act?

"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. . . . This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His ex-

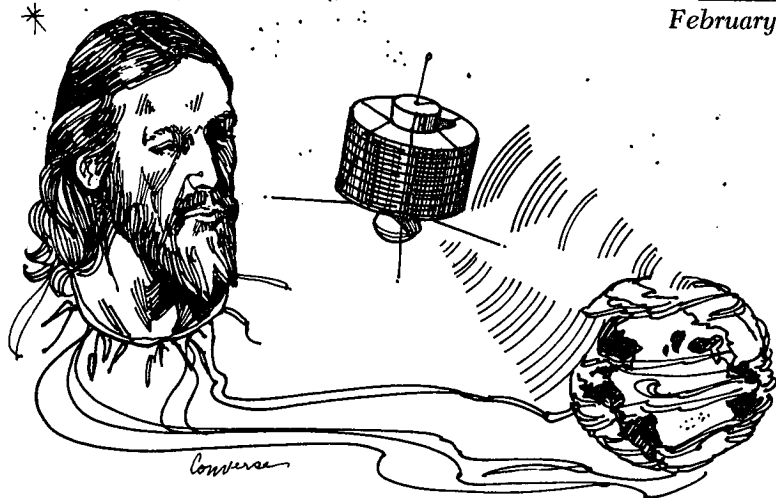
ample showed how we are to obey it." —"The Desire of Ages," page 649.

"The service rendered in sincerity of heart has great recompense. . . . The faces of men and women who walk and work with God express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honor of being accepted for the Master's use; they are trusted to do His work in His name."—"Ibid.," p. 312.

THE SECOND MILE: "The Desire of Ages," pages 399-403.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Complete this Scripture: "Are we _____ than they? No, in no wise: for we have before proved both _____ and _____, that they are all under sin." "For there is _____."
2. Concern, compassion, commitment. Which of these caused the Samaritan to aid the fallen traveler? _____
3. What priority would you give in ministering in the following situations? Assess carefully your own answer on the basis of personal motivation, your commitment, and the self-sacrifice involved: (a) A wealthy friend whom you hope to influence through a social gathering; (b) A welfare need from a tragic hurricane; (c) An unwed mother who needs sympathy and love; (d) A Bible course enrollment drive; (e) A church appeal for mission funds.
4. Whom does Ellen G. White say the providence of God has placed in close relationship to His church? _____
5. True or False: Our good works have a definite effect on the salvation of others. _____
6. True or False: Laying down our lives includes a continuous offering of ourselves for the benefit and salvation of others.



WHAT A TASK! 9

"And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

To the church is given the task of preaching the gospel. The results are not our responsibility, but God's. Our responsibility is to carry the gospel to every creature. Some will believe; some will not. Beyond this primary result there is the promise that when the task of preaching is complete the end will come. Evangelism is both a doctrine and a goal for the church; it is also a means to an end. We must evangelize the world; our goal is to preach Christ to every creature. A successful worldwide witness is the only Biblical condition, for which the church is responsible, upon which the return of Christ depends. But much must be done in spiritual preparation in order that we may accomplish this goal.

"Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel

commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory."
—*The Acts of the Apostles*, page 111.

LESSON OUTLINE

1. **Go Ye**
Matt. 28:18-20
2. **Who? Me?**
2 Cor. 5:18-20
3. **"One Thing Thou Lackest"**
Matt. 6:20, 21
4. **Where Is Today's Mission Felt?**
Rev. 7:9
5. **Heaven to the Rescue!**
Dan. 12:3, 4
6. **Now What?**
Hosea 6:3

**Part 1
GO YE!**

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Matt. 28:18-20

Jesus' command to evangelize is as direct as any other He gave. Though evangelism is implied as part of the work of the Jewish theocracy in the Old Testament, Christ's concept of individual active evangelism is new. It is more than voluntarily coming to the church because it looks holy and good. It is going into the highways and byways to compel others to come in.

What attitude on the part of God does this commission reflect? 2 Peter 3:9.

Christ's name is the only one that saves. Acts 4:12. When the world has received the message of Christ's saving love, when all have had the opportunity to consider truth and decide, God can justly conclude earth's probation.

Would it be enough to preach the gospel without actively seeking out lost individuals? Mark 16:15.

THINK IT THROUGH

Have I accepted the challenge of worldwide evangelism? How should I expect this to affect my life?

"Christian motives demand that we work with a steady purpose, an undying interest, and ever-increasing importunity, for the souls whom Satan is seeking to destroy. Nothing is to chill the earnest, yearning energy for the salvation of the lost."—"The Ministry of Healing," page 164.

"Just as soon as a person is really converted to the truth there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save

others he is a living epistle, known and read of all men. His life shows that he has been converted to Christ and has become a laborer with Him."—"Testimonies," Vol. 5, p. 386.

"Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit by thousands of consecrated lay members."—"The Acts of the Apostles," page 111.

THE SECOND MILE: "The Acts of the Apostles," pages 9-16.

**Part 2
WHO? ME?**

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

2 Cor. 5:18-20

The "new creature" of verse 17 recognizes a responsibility for others. Note the reference to "any man." Paul excludes no one from the effect of conversion. It does not isolate us from the world; it impels us to involve ourselves with the world's needs.

What is the "word of reconciliation"?

For Paul, evangelism was a divine compulsion. After Damascus he was never the same. He looked for Christ to reveal Himself in his life. Gal. 1:15, 16.

What should we expect to happen when Christ fills the life? 1 Cor. 2:2.

Paul subordinated his scholarly learning to the purpose of evangelism. 1 Cor. 2:4, 5. Is it possible for a housewife, a university professor, a computer programmer, a tradesman, to regard his training in the same way as Paul did his?

THINK IT THROUGH

"No man liveth unto himself." As I survey my circle of influence, how can I operate for the salvation of souls within these limits? Will training for service help? Should I seek a wider sphere?

"Hundreds, yea, thousands, who have heard the message of salvation are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?' and He adds, 'Go ye also into the vineyard.'"—"The Acts of the Apostles," pages 110, 111.

"In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to

lighten the woe of suffering humanity. As we engage in this work we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ."—"Welfare Ministry," page 117.

THE SECOND MILE: "Testimonies," Vol. 5, pp. 386-389.

Part 3
"ONE THING
THOU LACKEST"
Matt. 6:20, 21

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

"Some, I saw, who profess to be the followers of Jesus, are so ambitious to obtain earthly treasures that they lose their love for heaven, act like the world, and are accounted of God as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their interest and principal study is to acquire earthly treasures."—*Testimonies*, Vol. 1, p. 350.

The rich young ruler could not part with his riches to engage in a life of ministry. To deny the gospel to others because of our selfishness is to prefer earth to heaven.

What about the source of our prosperity? Deut. 8:18.

How has God ordained that the gospel work should be sustained? Mal. 3:8-10.

What does the prophet mean by the "meat in Mine house"? It means sustaining the services that pointed to Christ. It means maintaining the witness of truth among the nations surrounding Israel. Today providing "meat in Mine house" includes supporting a sustained witness in all the world.

THINK IT THROUGH

What forms of selfishness inhibit service? Am I selfish with my time, my money, my talents?

"He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence."—"Testimonies," Vol. 3, p. 382.

"When God's messengers recognize their responsibilities toward the needy portions of the Lord's vineyard, and in

the spirit of the Master Worker labor untiringly for the conversion of souls, the angels of God will prepare the way before them, and the means necessary for the carrying forward of the work will be provided. Those who are enlightened will . . . respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain the Lord's cause not only in the home fields, but in the regions beyond."—"The Acts of the Apostles," pages 357, 358.

THE SECOND MILE: "The Acts of the Apostles," pages 335-341.

Part 4
WHERE IS TODAY'S
MISSION FIELD?

Rev. 7:9

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

After the disappointment of 1844 some of the early pioneers had a very limited vision. They felt that the door of mercy had been shut. Counsel through the spirit of prophecy and from the Bible lifted the vision of the young church. Within months they accepted a widening responsibility that eventually included the world. Today almost the entire world has access to the message in one form or another. Self-sacrifice at home and abroad has built this mighty work for God.

How does the first angel describe the scope of his message? Rev. 14:6

Would the presence of the church in a country mean that the work was done there? Note the scope of the gospel message: nation, kindred, tongue, people.

How widespread will Satan's control of mankind be in the end of time? Rev. 13:8, 16.

What is God doing to enable us to reach out to a needy world? Rev. 7:1-3.

THINK IT THROUGH

What is the quality of my belief? Am I preparing to be a part of the great multitude? Am I doing the work of the remnant?

"Go out into the highways and hedges, and compel them to come in,' Christ bids us, 'that My house may be filled.' In obedience to this word we must go to the heathen who are near us, and to those who are afar off. The 'publicans and the harlots' must hear the Saviour's invitation. Through the kindness and long-suffering of His messengers the invitation becomes a compelling power to uplift those who are sunken in the lowest depths of sin."
—"The Ministry of Healing," page 164.

"The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ, they should work in harmony with Him."
—"Testimonies," Vol. 3, p. 381.

THE SECOND MILE: "The Acts of the Apostles," pages 25-34.

**Part 5
HEAVEN TO
THE RESCUE!**

Dan. 12:3, 4

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

World population increases at the rate of better than two each second of every day. Vast forces of indifference and prejudice seem to stifle our best endeavors. But God speaks of those who will turn many to righteousness.

A knowledge of prophecy, and particularly the prophecies of Daniel and Revelation, has made us a people. God is aiding us in making the predictions of prophecy plain. Modern mass media, such as radio, television, and the press, aid in the task of finishing the work.

When the early church faced the task of taking the gospel out to the world, what did God do? Acts 2:2-4. The gift of languages was the answer to their need. Our needs are different. What will answer our need today?

Daniel 12:4 is a prediction of the kind of help heaven will give. What will be the result of increased searching in the last days? In what area of knowledge are we to expect an increase?

What desperate endeavors is Satan making in these last days? Rev. 12:12, 17.

How will God aid His people in the face of these assaults? Rev. 18:1-4.

THINK IT THROUGH

What relationship is there between the mass media and personal testimony? Can either be eliminated? Will preaching ever be outmoded?

"The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—"Testimonies," Vol. 6, p. 11.

"Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."

—"Evangelism," page 707.

"By giving the gospel to the world it is in our power to hasten . . . the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—"The Desire of Ages," pages 633, 634.

THE SECOND MILE: "The Great Controversy," pages 603-612.

**Part 6
NOW WHAT?**

Hosea 6:3

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

God assures us that He will answer the cry of people for spiritual infilling. Upon the parched ground of our souls He will spill out the abundance of His Spirit.

How did the disciples prepare for the gifts of Pentecost? Acts 2:1-4. Their major burden, the outcry of their hearts, was to know how to answer the challenge Christ left them. See *The Acts of the Apostles*, page 37.

How does individual witnessing share in the plan of God? Acts 8:26-38. The servant of the Lord speaks of the people of God as going from "door to door, with their faces lighted." She says it is our responsibility to take the message "to every man's door." Alongside heart preparation stands service. Our preparation is honed in the clashes of the battle for souls.

How does heaven regard our best endeavors to extend the kingdom of God? Luke 15:7. What reward comes to the faithful servant? Ps. 126:5, 6. (Joy in heaven, joy on earth.)

"While the great final reward is given at Christ's coming, truehearted service for God brings a reward even in this life."
—*Welfare Ministry*, page 311.

THINK IT THROUGH

Am I wasting my time wondering how God can carry the gospel to all the world, and meanwhile failing to do my part?

"When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf, the entreaties and earnest persuasions to flee to the Stronghold. Thus those who in this world have been laborers together with God will receive their reward."—"Testimonies," Vol. 8, pp. 196, 197.

"Many who excuse themselves from Christian effort plead their inability for

the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light."
—"Christ's Object Lessons," page 365.

THE SECOND MILE: "Christ's Object Lessons," pages 325-333.

Answers: (1) Everyone; (2) ambassadors for Christ, Christ's, reconciled to God; (3) False; (4) No; (5) The presentation of this message; (6) The outpouring of God's Spirit in the last days.

-
6. What do we understand by the "latter rain"?
-
5. What is the "highest, greatest work carried on in the world at this time?"
- the last-day church? _____
4. Does the word "remnant" refer to the quantity (number) of believers in tithes and offerings. _____
3. True or False: All God requires of us to finish His work is our faithful _____
- _____ , as though God did beseech you by us: we pray you in _____
- _____ ,
1. Who is included in the "whosoever" of John 3:16? _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**



THE CHRISTIAN'S RELATIONSHIP TO HIS NEIGHBORS OF OTHER RACES 10

"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:14-16.

Satan considers it his special work to hinder the progress of the gospel in the earth. One of his most potent weapons is racism. It is a most successful deterrent to righteousness because it appeals to the flesh and to carnal emotions in a most spectacular way. Since selfishness is a grievous sin in the church, racism and nationalism are most effective in destroying love for others and rebuilding the divisions that Christ sought to remove when He died on the cross.

The great commission which Christ gave to His beloved church makes a dogma of love and disallows all racial and national hatreds. "Go ye," is His command. Go ye to all nations, all races, all peoples!

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free."—*Christ's Object Lessons*, page 386.

It is impossible to fulfill the great commission and at the same time bow at the shrine of racism. The work will not be finished until the people of God are ready to carry the good news to every creature.

LESSON OUTLINE

1. **Charged to Love and Save All Men**
Matt. 28:19, 20
2. **Brothers Twice**
Gen. 1:27; Acts 17:26
3. **The Great Example**
John 4:9, 10
4. **Human Relations in the Early Church**
Acts 10:25-28
5. **Responsibility of the Remnant**
Matt. 24:14
6. **Unity Among Many**
Rev. 7:9

LESSON 10

□ Sunday

February 28

Part I
CHARGED TO
LOVE AND
SAVE ALL MEN
Matt. 28:19, 20

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Can an unconverted man obey Christ in spreading the message of hope to every creature? This is utterly impossible. The great commission was given only to converted men and women.

Only as one is converted is he equipped to go out in Jesus' name and summon others for Christ. All who are converted are to do just this. The Holy Spirit fills a man who is converted that the man might be sanctified himself and that he might have power to win others by his witness.

When one is converted, selfishness and pride surrender to the great principle of love. John 13:35.

When the Holy Spirit enters a man's heart, he loves as God loves. Rom. 5:5.

Many would seek to make excuses for weakness rather than recognize it for what it is and claim victory over it. "When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved."—*Testimonies*, Vol. 9, p. 209.

The point is that hatreds and prejudices are demon-inspired and must be surrendered as any other sin. Christ does not say that we should wait for years to rid the soul of these sins. He offers victory over all evil now. "We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin."—*The Southern Work*, page 15.

What evidence does the prejudiced or hate-filled soul present by his example? 1 John 4:20, 21.

THINK IT THROUGH

Are there conflicts between patriotism and nationalism as relating to the great commission?

"Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love."—"The Acts of the Apostles," page 20.

"Many who claim to be children of

God are children of the wicked one, and have all his passions, his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise anyone whom Christ has purchased with His own blood."—"The Southern Work," pages 13, 14.

THE SECOND MILE: "The Desire of Ages," pages 818-828.

Part 2
BROTHERS TWICE
Gen. 1:27;

"So God created man in His own image, in the image of God created He him; male and female created He them."

Acts 17:26

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Many have searched the records of history and anthropology in the vain hope that some hidden key to the differences in races could be found. But all theories, philosophies, and "isms" remain confounded by the Word of God. "Speaking to His disciples the Saviour said, 'All ye are brethren.' God is our common Father, and each one of us is our brother's keeper."—Ellen G. White, *The Review and Herald*, Jan. 21, 1896.

All men are descendants of Adam and Eve, and more recently of Shem, Ham, and Japheth—three brothers, the sons of Noah. "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?" Mal. 2:10.

What does faith in Christ make of all men? Gal. 3:26-29.

THINK IT THROUGH

Paul counseled Philemon to receive his former slave as a brother. Philemon 15, 16. Why?

"By nature all men are brothers in the flesh. When we become Christians, we become brothers in the Lord. There is a tendency in this twentieth century to stress the phrase 'brothers in the Lord,' but to neglect the phrase 'brothers in the flesh.' They both go together and are an integral part of the gospel message."—E. E. Cleveland, "The Middle Wall," page 32.

"The character makes the man. If a red man, a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him nonetheless for his color. He calls him His well-beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange

places with the humblest African who has laid hold on the hope of the gospel."—"The Southern Work," pages 12, 13.

"When the sinner is converted he receives the Holy Spirit, that makes him a child of God, and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. . . . All are one in Christ."—"Ibid.," page 12.

THE SECOND MILE: "Prophets and Kings," pages 367-370.

LESSON 10

□ Tuesday

March 2

**Part 3
THE GREAT
EXAMPLE**

John 4:9, 10

"Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."

Although Jesus left the Jordan area to avoid unnecessary controversy about baptism, He did not permit the existing prejudices to keep Him from ministering to the Samaritans. There were two routes from Judea to Galilee. The shorter one went through Samaria. The strict Jews took the longer journey to avoid contact with the Samaritans. But Jesus selected the route through Samaria. He refused to permit racial barriers to hinder His work.

"Jesus had begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy."—*The Desire of Ages*, page 193.

How did Christ treat one of the "hated" Romans? Luke 7:1-10.

What did Jesus teach by His story of the Good Samaritan? Luke 10:30-37.

When Jesus told the Canaanite woman, "I am not sent but unto the lost sheep of the house of Israel," . . . He was fulfilling His commission. This woman was one of the lost sheep that Israel should have rescued. It was their appointed work, the work which they had neglected, that Christ was doing."—*The Desire of Ages*, page 402.

THINK IT THROUGH

What, indeed, is a Christian?

"Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily con-

verted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life . . . because their own life was not hid with Christ in God." —*"The Southern Work,"* page 28.

THE SECOND MILE: "The Desire of Ages," pages 183-195.

LESSON 10

Wednesday

March 3

Part 4
HUMAN RELATIONS
IN THE
EARLY CHURCH

Acts 10:25-28

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

"From Peter's experience it is clear that a man may become a Christian while racially prejudiced. If he is sincerely Christian, however, he cannot *remain* so in the face of a divine enlightenment. This, like every other sin, must be overcome."—*The Middle Wall*, page 14.

How did the other believers accept the news of Peter's visit with Cornelius? Acts 11:1-3.

What was the outcome? Verse 18.

What was Paul's attitude after conversion? Eph. 2:14.

How did Paul react when Peter compromised on the question of separatism? Gal. 2:11.

Peter claimed Cornelius, Philip won the Ethiopian, Paul carried the evangel to nation after nation because they knew that in Christ there is neither Jew nor Greek, bond nor free, but all are one.

How thoroughly was the Pharisee Paul converted on the principle of unity in Christ? Rom. 1:14-16; Eph. 2:14.

THINK IT THROUGH

Will the work of Christ ever be finished until it is finished among all people?

"The cure for fear lies partly in eliminating external threats to the security of the self; but it lies more in eliminating excessive consciousness of the self. Love supremely does this. . . .

"In man's social life, in relations between groups and classes and nations—as between individuals—love casts out fear. Want of love, evident in suspicion, duplicity, hatred, and aggression,

begets fear. Most of the tensions between classes and races in society are basically rooted in fear, and only love expressed in imaginative sympathy, fair-mindedness, and goodwill can cast out fear."—"The Interpreter's Bible," on 1 John 4:18.

"By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

THE SECOND MILE: "The Acts of the Apostles," pages 132-142.

**Part 5
RESPONSIBILITY
OF THE REMNANT
Matt. 24:14**

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The urgent messages of the three angels are needed in all quarters of the earth. God has called us to preach to every nation and kindred and tongue and people. No select group is to hear alone. The work will not be finished until *all* have received the warning and the message of hope contained in Rev. 14:6-12. The call to decision of Rev. 18:4 must be voiced everywhere. The end will not come until this work is finished.

The following is the action of the Executive Committee of the General Conference of Seventh-day Adventists in its Autumn Council session, October, 1961:

"The Seventh-day Adventist Church is a world church. The task that Seventh-day Adventists have assumed is the preaching of the gospel to every tongue and nation. They believe that all men are of one blood and are equally destined for eternity in the heavenly kingdom."

Thank God that, though men may quibble and faint, the objectives and principles of Christ's church through the ages have been the same. Apart from these principles the work can never be finished.

What will love do? 1 Cor. 13:7, 8.

What motivates us to obey the commission? John 14:15.

What if prejudice causes us to neglect any man or people? Eze. 33:6.

THINK IT THROUGH

Am I willing to take Christ to any man? Every man?

"In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. . . .

"As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest

interest. It will be your joy to recognize and honor your relation to your Father and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory or to the well-being of your kindred."—"Thoughts From the Mount of Blessing," pages 105, 106.

THE SECOND MILE: "Education," page 264.

LESSON 10

□ Friday

March 5

**Part 6
UNITY AMONG
MANY**

Rev. 7:9

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Opposing views evaporate in a flash! Opposing guns are hushed! Discordant voices are mute! Epithets and insults die in the land! One voice is heard, and one people arise to that voice. One people from among many. From the four quarters of the earth the triumphant tread of the redeemed is heard as they together meet the Lord. Together black and white, yellow and red! Together from the Arctic wastes and the bleached deserts. Together from the steaming jungles of verdant green and the seething jungles of concrete and glass—one people! *One* people from every nation and kindred and tongue, to live together in a flawless land because their lives were brought into harmony here. They loved here. Out of chaos and hatred they were drawn together by the gospel of love and a mutual hope.

Who shall inherit the earth? Matt. 5:5.

Who shall reign in righteousness? Zech. 14:4, 5, 9.

Who alone is worshiped, and by whom? Rev. 15:4.

With hope of heavenly unity, what should be our attitude here? 1 Peter 1:22, 23.

THINK IT THROUGH

Is it possible to be saved without giving up every sin—even the sin of prejudice?

"Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. The whole earth is at rest, and is quiet: they [the righteous] break

forth into singing.' Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. 'The voice of a great multitude,' 'as the voice of many waters, and as the voice of mighty thunders,' is heard, saying: 'Alleluia: for the Lord God omnipotent reigneth.'"—"The Great Controversy," page 673.

THE SECOND MILE: "Selected Messages," Bk. 1, pp. 259-261.

March 6

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. How can the world tell if we are Christ's disciples? John 13:35.
2. What thought in Galatians 3:28 places all men on equality before God?

3. What was the most striking disregard of racial prejudice in the life and work of Jesus? _____
4. To what would you attribute Peter's victory over racial barriers? _____
5. "In calling God our Father, we recognize _____ His children as _____
_____."
6. When will human division and discord be entirely eliminated from the earth? _____

Answers: (1) If we love one another; (2) Ye are all one in Christ; (3) The Samaritan woman interview; (4) The vision and the experience with Cornelius; (5) all, our brethren; (6) In the new earth.



EQUALITY OF BELIEVERS

11

"For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

That God is no respecter of persons is a source of consolation and strength in a world cold with indifference. Men are judged by men according to wealth and position and race. In human minds might makes right. Not so with God. His standard of flawless morality is His law, and by His grace He gives power to those who aspire to reach His standard.

Whenever a man reaches out to God by faith, confesses his sins, and claims God's grace, that man becomes God's son, equal to all other sons. Of His commandments Jesus said in the Sermon on the Mount, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." It matters not where and under what circumstances that man is born—whether rich or poor or of what nationality or race—if he is an obedient Christian, Heaven regards him as "great."

"Man is of value with God in proportion as he permits the divine image to be retraced upon his soul. However misshapen has been his character, although he may have been counted as an outcast among men, the man who permits the grace of Christ to enter his soul will be reformed

in character and will be raised up from his condition of guilt, degradation, and wretchedness. . . . The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God."—*The Southern Work*, page 31. This equality before God is the hope of His children everywhere.

LESSON OUTLINE

1. **All Men Are Created Equal**
James 2:9
2. **Pride and the Evangel**
Rom. 12:3
3. **Fellowship in Faith**
Gal. 3:26-29
4. **Unequal Gifts and Talents**
1 Cor. 12:4-6
5. **Greater Opportunity—
Greater Responsibility**
Rom. 15:1
6. **Christ and the Lowly**
2 Cor. 8:9

March 7

**Part 1
ALL MEN
ARE CREATED
EQUAL
James 2:9**

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

Sin is the curse of the world. Its wage is death. All men are created equal and are equal in what they might become through Christ. All possessions might not be equal, nor all opportunities and talents; but in God's sight all *men* are. Christ saw in all men, even those of lowest estate, the heritage of God; and He would have died for any *one* of them as verily as He would for all of them. He was not bothered at all by race, caste, nationalism. He was the hope of the whole race, the Desire of all ages.

"Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value."
—*The Desire of Ages*, page 403.

Does the Bible or the spirit of prophecy support prejudice—race prejudice or any other kind?

What do we become when we are partial? James 2:1-4.

How should we esteem others? Phil. 2:3.

Superiority and inferiority feelings serve Satan's purpose well. He is the fountain from which these pollutions flow. Both poison the soul and can shut out the saving light of God. The man who feels inferior will not understand the worth of his own soul nor the marvelous grace of God. He may even question the justice of God and abhor Him. The man with a superiority complex can never love as Christ loves. Pride, arrogance, and selfishness are his bedfellows. He wears a curse. He will not understand the urgency of extending himself on behalf of the masses of downtrodden and degraded souls for whom Christ died.

What is Paul's counsel to those tempted with pride and prejudice? Rom. 12:16.

THINK IT THROUGH

Can one make a correct appraisal of himself by any other means than by the light from Calvary? Will anything else keep him from thinking either too highly or too little of himself for his own soul's good?

"It was never God's purpose that society should be separated into classes, that there should be an alienation between the rich and the poor, the high and the low, the learned and the un-

learned. . . . Those who center everything upon themselves misinterpret the character of God."—*The Southern Work*, page 37. -

THE SECOND MILE: "The Desire of Ages," pages 399-403.

Part 2
PRIDE AND THE
EVANGEL

Rom. 12:3

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

The human ego is a formidable enemy. Its work is manifest in all the conflicts of life. It is the guardian of self. It intrudes itself into all the plans of God. It is critical and cold to others unless others pay homage and bow at its feet with flattery and praise. It demeans men and nullifies the urge to go and save men.

**It stands condemned! Luke 14:11.
It does not love. 1 Cor. 13:5.**

"We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through Him who has loved us."—*Counsels on Stewardship*, pages 21, 22.

"Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth."—*The Ministry of Healing*, page 25.

What indicates that we are to work for the souls of all classes of society? Luke 14:23. What will be the ultimate result? Matt. 24:14.

THINK IT THROUGH

Am I prepared to carry Christ to any man, regardless of race or station in life? Could I work easily with the downtrodden? If not, why not? What can be done to change my attitude? Read Rom. 12:16.

"Every man who praises himself brushes the luster from his best efforts."—"Testimonies," Vol. 4, p. 607.

"He who is truly converted will work to save others who are in darkness. One truly converted soul will reach out in faith to save another and still an-

other."—"Evangelism," page 355.

"God's love in the heart would melt away the barriers of race and caste and would remove the obstacles with which men have barred others away from the truth as it is in Jesus."—"The Southern Work," page 39.

THE SECOND MILE: "Selected Messages," Bk. 1, pp. 312, 313.

**Part 3
FELLOWSHIP
IN FAITH**

Gal. 3:26-29

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It suits Satan's purpose to promote division among the peoples of the earth. Out of division come contentions, hatreds, racism, discrimination, oppression, suppression, exploitation, and war. Satan hates a spirit of love and unity among church members. Christ demands this very spirit; and when we are truly converted, we are born into His family, and all in His family are brethren. "Now are we the sons of God." 1 John 3:2. "Honor all men. Love the brotherhood." 1 Peter 2:17. The brotherhood of saints is bound by the mystical tie of divine love which is stronger than the tie of blood relationship. Paul said, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

"All ye are brethren," said Christ. Now read 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." See 1 Thess. 4:9.

What is a test of discipleship? John 13:35.

What was the yearning desire of Christ's heart? John 17:21.

Christ commands us to love one another. John 15:17.

What is to be our attitude if we are offended by one who is a brother in the Lord? 1 Cor. 6:1-6.

THINK IT THROUGH

What are some of the things we can do to make the weak and the outcast feel more secure in the church?

"The attributes of the enemy of God and man too often find expression in their spirit and attitude toward one another. They hurt one another, because they are not partakers of the divine nature; and thus they work against the perfection of their own character."—"Evangelism," page 635.

"If sin is plain in a brother, breathe it not to another, but with love for the

brother's soul, with a heart full of compassion, with bowels of mercy, tell him the wrong, then leave the matter with him and the Lord. You have discharged your duty. You are not to pass sentence."—"Testimonies," Vol. 1, p. 165.

See "The Acts of the Apostles," page 550.

THE SECOND MILE: "Selected Messages," Bk. 1, pp. 257-259.

March 10

Part 4
UNEQUAL GIFTS
AND TALENTS
1 Cor. 12:4-6

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

We are all equal before God, but we may not all have equal abilities. Man has no right to take honor to himself for gifts that God or parents or environment have given him. His greatness or littleness is measured by God according to how he uses and develops the talents given him. One who has only one talent and uses it to the full for the glory of God is greater in God's sight than one with many talents who does not use and develop them in unselfish service. Our equality is based on what we do with what we have. How we use the gifts we have will affect the difference of reward in heaven. The one with only one talent in the parable was not cast out because he had only one talent but because he did not use it properly. See Rom. 12:3-8.

What is the source of all our abilities and possessions?
1 Chron. 29:14.

By what measure will we have to give account? Luke 12:48.

A serious mistake is made when one is lifted up in his own sight by pride in things and talents which he might possess. Pride in the heart always makes one feel exalted above his brethren. Pride is an evil which God hates. It creates schism, division. It hinders the fulfillment of Jesus' prayer for unity among His people. Pride is sin. Pride is the food of selfishness.

From Christ's own words, what ideal is set before us?
Matt. 5:3.

THINK IT THROUGH

What indictment of Laodicea would we do well to ponder? Rev. 3:14-18.

"We are in God's world, and are handling His goods, and we shall be called upon to render a strict account of the use that we have made of His entrusted riches. If we have hoarded God's gifts for our own advantage, if we have indulged in luxury, if we have heaped up treasure for ourselves, and have been indifferent to the wants of

those who are suffering around us, we shall be charged as guilty of embezzling God's goods. The cries of suffering humanity go up to God, and He hears their complaints of hunger, of ignorance, and of darkness. He will surely judge those who neglect His purchased possession."—"The Southern Work," pages 37, 38.

THE SECOND MILE: "Testimonies," Vol. 9, pp. 144-146.

**Part 5
GREATER OPPOR-
TUNITY—GREATER
RESPONSIBILITY
Rom. 15:1**

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

All men are equal in God's sight. The differences in men's lives have nothing to do with "inferior" and "superior" classes of human beings. This whole fallacious concept has its roots in evolution. The difference in men is often the difference in opportunities—opportunities for light and culture and possessions, and above all for saving truth. Those especially favored are blessed of God and should take no personal pride for their talents. Instead, a constant awareness that God is the "giver of every good and perfect gift" should produce in them a goodly humility and a real spirit of gratitude to the heavenly Father. It should also make them tenderhearted and pitiful toward their less fortunate or more disadvantaged brethren.

No man chooses his place of birth, his parents, his race. How foolish to hold him responsible for the disadvantages these "accidents" may bring. Instead we must realize that in God's sight all men are equal and that the poor about us, the disadvantaged peoples of earth, the heathen, and the wicked are all a test of our character and stewardship. If it were not for the grace of God, we might certainly be in worse state than they.

For how much are we held accountable? Matt. 25: 21-27.

→ **Will neglect of the poor and downtrodden be taken lightly in the judgment? Matt. 25:45.**

THINK IT THROUGH

Is God pleased when we spend vast sums on personal luxuries while the poor in our midst—even in our own churches—suffer for want of necessities?

"Selfishness is the essence of depravity. . . . Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellowmen. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. . . . Selfishness has brought discord into the church, filling it with unholy ambition. . . . Selfishness destroys Christlikeness, filling man with

self-love."—"Counsels on Stewardship," page 24.

"Selfishness is the strongest and most general of human impulses . . . ; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse."—"Ibid.," p. 25.

THE SECOND MILE: "Testimonies," Vol. 2, pp. 76, 77.

Part 6
CHRIST AND
THE LOWLY
2 Cor. 8:9

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Christ was and is the flawless example of unselfishness. Can we approach His example? We must! See Philippians 2:5-8.

What condescension! Who can contemplate it! The great God of creation humbled Himself in order to save. His regard for the lepers, the poor, the outcasts, the adulterers, the beggars, the publicans, the Canaanite woman, the Roman centurion, the hated Samaritans—all show us that He felt the most lowly were worth saving. He would have come for any one of these or anyone else. All men were equal in His sight, and as soon as one was won to Himself, He elevated and ennobled and declared that one to be His son. To His followers He declared, "All ye are brethren."

"The common people heard Him gladly" because He was empty of pride and arrogance and racism and self-importance. He made all men feel wanted and worthwhile. When He gave the great commission to His disciples, He ordered them to go into all the world. He would not overlook a single country, or region, or jungle, or desert. Into all the world! Win all men. After Christ's ascension the conquest of the gospel over the Gentile world began with the black man from Ethiopia, and it spread across the world. It reached all classes and all kinds. It proclaimed liberty and brotherhood. It lifted men! It declared that in Christ there is neither "Jew nor Greek, bond nor free." All are *one*.

The life of Christ becomes the life of the believer, and the mind of Christ becomes the mind of the believer. He will think and act as Jesus did, and humble himself as Jesus did.

What counsel did Christ give to those of high estate?
Matt. 23:11, 12.

Everything Christ lived and taught and did was diametrically opposed to selfishness, racism, ostracism, discrimination, and feelings of superiority. He delights in taking "nothing" and producing "something." He takes the lowliest being, the most downtrodden and degraded, the unwanted and unloved, and makes of him a trophy, an example of the power of His grace.

THINK IT THROUGH

Do I measure myself by others or by the flawless example of Christ? Am I like Him? Or am I controlled by the diseased laws of society? See "The Desire of Ages," page 649.

"No one was so exalted as Christ, and yet He stooped to the humblest duty. That His people might not be misled by the selfishness which dwells in the natural heart, and which strength-

ens by self-serving, Christ Himself set the example of humility. He would not leave this great subject in man's charge."—"The Desire of Ages," page 649.

THE SECOND MILE: "The Acts of the Apostles," pages 332-334.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. "In lowliness of mind let each _____ other _____ than _____."
2. By what power did Paul undertake to counsel Christians on human relations? _____
3. Why do so-called Christians often "hurt one another"? _____

4. Does the use of our gifts mean that we must be prominent in some church office? _____
5. How is the character of our Christianity tested? _____

6. What great word is used in 2 Corinthians 8:9 to indicate the power that enabled Christ to come from heaven? _____

Answers: (1) esteem, better, themselves; (2) Grace; (3) They are not partakers of the divine nature; (4) No; (5) By the dependent ones who are around us; (6) Grace.



THE CHRISTIAN AND DIVISIVE ISSUES 12

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15.

The world today is facing many social problems that were formerly ignored. Among these are poverty, education, hunger, racism, overpopulation, distribution of land, distribution of food resources, and unemployment.

The Christian asks, "What can I do about these things? What is the solution to these problems?"

This lesson emphasizes that a Christian is a child of God. In this world the believer is to reflect the image of Christ. In so doing he will relate himself to all problems as Christ would. He will endeavor to serve as God's ambassador to deal wisely with the world's needs.

"The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the

Most High, and they shall take the kingdom and possess the kingdom forever and ever."—*Testimonies*, Vol. 9, p. 219.

LESSON OUTLINE

1. **The Christian—God's Possession**
1 Cor. 6:20
2. **In the World, but Not of the World**
John 17:15
3. **Ambassadors for Christ**
2 Cor. 5:20
4. **Active Reformers**
Isa. 58:12
5. **Christian Methods of Reform**
2 Cor. 10:4
6. **The Blessed Hope**
Titus 2:12, 13

March 14

Part I
THE CHRISTIAN—
GOD'S POSSESSION
1 Cor. 6:20

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"O that we might comprehend more fully the infinite price that has been paid for our redemption! Paul declares, 'Ye are bought with a price' . . . ; and it is true; for the price paid is nothing less than the life of the only-begotten Son of God. Let us all consider this. We may refuse the invitations that Christ sends to us; we may neglect His offer of pardon and peace; but still it remains a fact that every one of us has been bought with a price, even with the precious blood of the Son of God."—*Selected Messages*, Bk. 1, p. 100.

Why did God pay such a price for sinners? John 3:16.

Because the Christian was bought at such a price, what did Paul expect him to do? 1 Cor. 6:20.

Those purchased by the blood of Christ will glorify God by working for the good of their fellowmen. They will daily ask, "What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12.

What will the good works of the Christian cause the Gentile to do? 1 Peter 2:12; cf. Matt. 5:16.

"The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving from the many souls thus won to God, glory will flow back to the great Giver."—*Christ's Object Lessons*, page 420.

"The greatest work that can be done in our world is to glorify God by living the character of Christ."—*Testimonies*, Vol. 6, p. 439.

THINK IT THROUGH

What type of activities can a Christian participate in that will cause unbelievers to glorify God?

"It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. He calls upon us to work for principles that are true, firm, and abiding. If Christ is formed within, the hope of

glory, He will be revealed in the character, it will be Christlike. We are to represent Christ to the world, as Christ represented the Father."—"Welfare Ministry," pages 38, 39.

THE SECOND MILE: "Testimonies," Vol. 7, pp. 9-12.

**Part 2
IN THE WORLD,
BUT NOT OF
THE WORLD
John 17:15**

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

Throughout the history of man God has required that His followers should maintain standards different from those of nonbelievers. This meant that in many instances the believer had to disassociate himself from the activities of his neighbors. People of the world often engage in some things with which the Christian cannot and dare not associate himself.

What does the apostle Paul say should be our relation to the world? 2 Cor. 6:17.

"The followers of Christ are to be separate from the world in principles and interests, but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. . . . So the Christian is to abide among men, that the savor of divine love may be as salt to preserve the world from corruption."—*Counsels to Teachers*, page 323.

What is the choice God urges upon every believer? Deut. 30:15, 19, 20.

"Those who follow the Lord are to be firm and straightforward in obeying His directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch,—with God alone,—His children must separate from those who do not obey Him, who show that they are not in vital connection with Him."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 2, p. 1037.

THINK IT THROUGH

How can a Christian remain separate from the world and yet wield an influence for good?

"The directions laid down in the Word of God leave no room for compromise with evil. The Son of God was manifested that He might draw all men unto Himself. He came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City

of God. His children must follow where He has led the way; at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or suffering, they must maintain a constant battle with self."—"The Acts of the Apostles," page 565.

THE SECOND MILE: "Selected Messages," Bk. 1, pp. 89, 90.

**Part 3
AMBASSADORS
FOR CHRIST
2 Cor. 5:20**

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

An ambassador is sent to a foreign country. The people he deals with are different from him. They have a different culture, different traditions, usually a different language and a different way of life. The ambassador lives in this foreign country and shares the life of the people there, but he is a citizen of another country. So it is with the Christian. He lives in the world, but he is not of the world; he is a citizen of heaven. An ambassador speaks for his own country. People listen to him to know what his country wants them to do. The ambassador for Christ speaks for heaven. He wants to have people think of Christ in the most favorable light. One hasty action or impulsive word can spoil his representation of his Saviour.

After depicting the love of worldlings for material things, what is Paul's advice to the Christian? 1 Tim. 6:11, 12.

"Christ calls upon the members of His church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. 'Seek ye first the kingdom of God, and His righteousness,' He says; 'and all these things'—all that is essential for your good—'shall be added unto you.'

"With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High."—*Counsels on Stewardship*, page 218.

THINK IT THROUGH

Why do the Scriptures teach us "to do justly, and to love mercy, and to walk humbly with thy God"? Micah 6:8.

"Worldly policy and the undeviating principles of righteousness do not blend into each other imperceptibly, like the colors of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with mid-

night. And only those who live the life of Christ are His co-workers. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness."—"The Desire of Ages," page 313.

THE SECOND MILE: "Testimonies," Vol. 5, pp. 393-395.

March 17

Part 4
ACTIVE REFORMERS

Isa. 58:12

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

"Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them. Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching; but firmness must not degenerate into a domineering spirit. God desires to have all who serve Him firm as a rock where principle is concerned, but meek and lowly of heart, as was Christ. Then, abiding in Christ, they can do the work He would do were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. All selfish methods in the service of God are an abomination in His sight."—*Testimonies*, Vol. 6, p. 151.

What characteristics will a true servant of God have? 2 Tim. 2:24.

The Christian will not be distracted into controversy that will prevent him from doing his work as an ambassador of Christ. He will be kind and gentle even when pointing out a fault. He will be patient as was his Master; if he is cursed or insulted, he will accept these as Christ did. "He must melt the frigidities of opposition with the warmth of love."

What command does Paul give concerning being linked with unbelievers? 2 Cor. 6:14-18.

THINK IT THROUGH

How should a Christian seek to remedy the injustices prevalent in the world today?

"We should have a spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, and balanced by wisdom, is now needed by every Christian. The work of saving souls is yet left to us, the disciples of Christ. Not one of us is excused. Many have

become dwarfed . . . because of inaction."—*Testimonies*, Vol. 3, p. 540.

"We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited or allow evil feelings to arise. Christ did not do this, and He is our example in all things. For the work given us to do we need much more of heavenly, sanctified, humble wisdom, and much less of self. We need to lay hold firmly on divine power."—*Ibid.*, Vol. 9, p. 148.

THE SECOND MILE: *Testimonies*, Vol. 5, pp. 337-341.

**Part 5
CHRISTIAN
METHODS
OF REFORM
2 Cor. 10:4**

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

"Mild measures, soft answers, and pleasant words are much better fitted to reform and save, than severity and harshness. A little too much unkindness may place persons beyond your reach, while a conciliatory spirit would be the means of binding them to you, and you might then establish them in the right way."—*Testimonies*, Vol. 4, p. 65.

As Christ instructed the disciples in methods of work, what figure did He use to illustrate wisdom and meekness? Matt. 10:16, last part.

"If anyone shall seek to draw the workers into debate or controversy on political or other questions, take no heed to either persuasion or challenge. Carry forward the work of God firmly and strongly, but in the meekness of Christ and as quietly as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts; preach the Word, be diligent, earnest, and fervent."—*Testimonies*, Vol. 6, p. 122.

What are the weapons a Christian uses? Eph. 6:13-17; 2 Cor. 10:4, 5.

"Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.'"—*The Desire of Ages*, page 510.

THINK IT THROUGH

Why should a Christian refuse to be drawn into controversial movements?

"The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in

power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."—*The Desire of Ages*,⁷ page 509.

THE SECOND MILE: "Selected Messages," Bk. 2, pp. 406-408.

Part 6
THE BLESSED HOPE

Titus 2:12, 13

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after His spiritual mold, to stand in this great day of God's preparation."—*Fundamentals of Christian Education*, page 311.

What assurance does Christ give that injustice will be avenged? Luke 18:7, 8.

"A faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven."—*Christ's Object Lessons*, page 177.

What does James say should be our attitude as we wait for the coming of the Lord? James 5:7, 8.

"The disciples of Christ are set as light bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation."—*Thoughts From the Mount of Blessing*, page 41.

THINK IT THROUGH

In view of the nearness of our Lord's return, how involved can a Christian become in divisive issues of a political or social nature?

"There is a great work to be done, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the Sin Bearer, Christ as the bright and morning Star; and the Lord will give us favor before the world until our work is done."—"Testimonies," Vol. 6, pp. 20, 21.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—"Christ's Object Lessons," page 69.

THE SECOND MILE: "Testimonies," Vol. 1, pp. 383, 386, 387.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. Complete: "For ye are _____ with a price: therefore _____ God in your body, and in your spirit, which are God's."
2. When Christ prayed that His disciples should not be taken out of the world, what did He pray they should be kept from? _____
3. What title does Paul give to Christians who represent Christ before the world? _____
4. Complete: "And they that shall be of thee shall _____ the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The _____ of the breach, The _____ of paths to dwell in."
5. True or False: Paul advised the use of carnal weapons because of their effectiveness in destroying worldly strongholds. _____
6. Which of the following reasons did Paul give to Titus for living righteously in the present world? (a) Honesty is the best policy; (b) Jesus is returning soon; (c) A righteous life will bring a man worldly prosperity. _____

Answers: (1) bought, glory; (2) Evil; (3) Ambassadors; (4) Build, repairer, restorer; (5) False; (6) b.



DOING GOOD TO ALL MEN 13

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

A true Christian will manifest brotherly love and charity toward all mankind. His love and respect for his fellowmen will be shown in all his dealings with them. He will so relate himself to his neighbors that they will be attracted to the gospel he professes to believe. One of the tests of true Christianity is how the believer relates himself to the needs of the world. Obedience to correct doctrine will produce friendly, loving, helpful people. The life and work of the true Christian is but a reflection of Christ as He related Himself to the needs of mankind.

Christ identified Himself with suffering humanity. "It is impossible to grow up into Christ our living head, unless we practice the lesson He has given us of sympathy, compassion, and love. It is impossible to reflect the image of Christ unless this love, which is of heavenly birth, is in the soul. No one will pass the portals of the City of

God who does not reflect this attribute."
—*Sons and Daughters of God*, page 148.

LESSON OUTLINE

1. **The Source of Good Works**
James 1:17
2. **A Good Heart Does Good Works**
Luke 6:45
3. **Love and Mercy**
Micah 6:8
4. **An Acceptable Service**
Isa. 58:6, 7, 10
5. **The Essential Ingredient**
Mark 10:21
6. **Rewards of Service**
Matt. 25:34

March 21

Part 1
THE SOURCE OF
GOOD WORKS
James 1:17

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

"God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing."—*Steps to Christ*, page 77.

From whence comes the inspiration to do good? 3 John 11; Phil. 2:13.

"Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. . . .

"We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellowmen by the golden links of the chain of love."—*Christ's Object Lessons*, pages 384, 385.

How much can we do without Christ? John 15:5.

"He says, 'Without Me ye can do nothing.' John 15:5. We need to look to Jesus constantly in order that He may impress upon us His own lovely image. We are to behold the Lamb of God, which taketh away the sin of the world. Then we shall reveal Christ to our fellowmen."—*Testimonies*, Vol. 9, p. 203.

THINK IT THROUGH

As a follower of Christ how will I relate to the needs of my less fortunate neighbors?

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed."—*"Prophets and Kings,"* page 719.

"All power to do good is God-given. . . . To God belongs all the glory for the wise and good deeds of human agents."—*"My Life Today,"* page 118.

"Religion does not consist in works, but religion works; it is not dormant. The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice."—*"Sons and Daughters of God,"* page 271.

THE SECOND MILE: "Testimonies," Vol. 2, p. 31.

Part 2
A GOOD HEART
DOES GOOD WORKS

Luke 6:45

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

A man in whose heart Christ dwells will live a good life and shrink from all evil. Character will be revealed in conduct. Speech will betray the secrets of the soul.

"The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone."—*Testimonies to Ministers*, page 259

What is avoidance of known duty called? James 4:17.

"Those who are 'hearers' only and not 'doers' show that their religion is 'vain.' . . . A perverted faith trusts in knowledge only and proves its falsity when it avoids deeds that sincere faith would gladly do. . . .

"Deliberate evasion of known duty is forthright rebellion against the will of God."—*SDA Bible Commentary*, on James 4:17.

A knowledge of duty carries with it the responsibility of obedience. The sincere Christian acquires knowledge in order to do the will of God more perfectly. The mere acquisition of knowledge does not constitute genuine Christianity.

THINK IT THROUGH

In what ways does my life reveal that Christ dwells in my heart?

"None but a wholehearted Christian can be a perfect gentleman; but if Christ is abiding in the soul His spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart will appear in self-denial, in true courtesy."—*Testimonies to Ministers*," page 264.

"His [the true Christian's] ethic will be that of charity—a transformed heart

overflowing for God, reaching out to all fellow creatures, showing that it is a privilege to serve and to minister. The hope for reward or the fear of punishment are forgotten; he is motivated entirely by love to furnish the universe with a holy life such as God intended life should be from creation."—W. R. Beach, *"Dimensions in Salvation,"* page 282.

THE SECOND MILE: "Steps to Christ," pages 77-83 ("The Work and the Life").

Part 3
LOVE AND MERCY
Micah 6:8

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

God has outlined His most essential requirements for a full spiritual life. These attributes will also guarantee real happiness. They are not material things nor are they outward observances or forms. These virtues dwell in the surrendered, obedient heart. True piety covers the whole range of human duty—to God and to man.

To love mercy means to have compassion, to show sympathy. To love mercy brings us nearer to God.

What will cause the love of God to be perfected in the heart? 1 John 4:12.

"The early Christian church was set on fire by Christ's example. . . . In word and deed they showed that love was their ruling principle. The heathen took notice, amazed at Christian joy in doing for others. No pagan people had ever produced a way of life equal to it. The Christian's love for humanity was not only more voluminous but also more intense. They seemed to forget themselves while helping their fellowmen who needed them. Their love did not end with solitary contemplation. It was a love of clothing the naked and feeding the hungry."—*Dimensions in Salvation*, pages 279, 280.

How are we to love our neighbors? Gal. 5:14.

THINK IT THROUGH

Does the practice of justice and mercy develop a Christian life, or does the Christian life result in acts of justice and mercy?

"It should be written upon the conscience as with a pen of iron upon a rock, that he who disregards mercy, compassion, and righteousness, he who neglects the poor, who ignores the needs of suffering humanity, who is not kind and courteous, is so conducting himself that God cannot cooperate with him in the development of character."—"Testimonies," Vol. 6, p. 262.

"Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. . . . Our lives should be consecrated to the good and happiness of others, as was our Saviour's."—"Ibid.," Vol. 3, p. 539.

THE SECOND MILE: "Prophets and Kings," pages 326, 327.

March 24

Part 4
AN ACCEPTABLE
SERVICE

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Isa. 58:6, 7, 10 "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."

A religion which is not practical is not genuine. True conversion will be demonstrated in unselfish service. The working of God's Holy Spirit will be revealed in the heart which reaches out to bless and help others.

"We may claim to be followers of Christ, we may claim to believe every truth in the Word of God; but this will do our neighbor no good unless our belief is carried into our daily life. Our profession may be as high as heaven, but it will save neither ourselves nor our fellowmen unless we are Christians. A right example will do more to benefit the world than all our profession."—*Christ's Object Lessons*, page 383.

How does James describe pure religion? James 1:27.

"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love to Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."—*The Ministry of Healing*, page 205.

What blessings are promised to those who minister to the needy? Isa. 58:8, 11.

THINK IT THROUGH

What is my reaction when told of the needy all about us? Would I prefer not to know?

"The work of the gospel is to be carried by means of our liberality as well as by our labors. When you meet suffering souls who need help, give it to them. When you find those who are hungry, feed them. In doing this you

will be working in lines of Christ's ministry. The Master's holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it."—"Welfare Ministry," page 29.

THE SECOND MILE: "The Ministry of Healing," pages 147-149.

March 25

Part 5
THE ESSENTIAL
INGREDIENT

Mark 10:21

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me."

"Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered."—*The Desire of Ages*, page 519.

How ineffective does Paul say good works are without charity or love? 1 Cor. 13:1-3.

In the parable of the Good Samaritan how did Christ illustrate the nature of true religion? Luke 10:30-37.

"Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God. All this is but a fulfillment of the principle of the law,—the principle that is illustrated in the story of the Good Samaritan, and made manifest in the life of Jesus. His character reveals that true significance of the law, and shows what is meant by loving our neighbor as ourselves. . . . 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*, page 505.

THINK IT THROUGH

How can I as a Christian react constructively to the needs of the underprivileged in my community?

"Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, 'Love one

another, as I have loved you' (John 15:12); when we love the world as He loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts." —*The Desire of Ages*, page 641.

THE SECOND MILE: "The Desire of Ages," pages 518-523.

Part 6
THE REWARDS
OF SERVICE
Matt. 25:34

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

"We are not to think of reward, but of service; yet kindness shown in this spirit will not fail of its recompense. 'Thy Father which seeth in secret Himself shall reward thee openly.' While it is true that God Himself is the great Reward, that embraces every other, the soul receives and enjoys Him only as it becomes assimilated to Him in character. Only like can appreciate like. It is as we give ourselves to God for the service of humanity that He gives Himself to us."—*Thoughts From the Mount of Blessing*, page 81.

What is the assurance of the psalmist on the results of duty faithfully performed? Ps. 126:5, 6.

"The effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellowmen. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."—*Steps to Christ*, page 79.

Who is actually benefited by every act of kindness done to one in need? Matt. 25:40.

"Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus Himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus."—*That I May Know Him*, page 335.

THINK IT THROUGH

What forms of selfishness prevent me from receiving the rewards promised to those who serve their fellowmen?

"It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. . . .

"What we shall be in heaven is the reflection of what we are now in character and holy service. . . . Our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come."—"Christ's Object Lessons," page 361.

THE SECOND MILE: "Steps to Christ," pages 124-126 (last three pages).

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **A TEST OF YOUR STUDY POWER**

1. From whence did James say every good and perfect gift comes? _____
2. Complete: "A good man out of the _____ treasure of his heart bringeth forth that which is _____."
3. In judging a Christian, God considers most important: (a) The donations he makes to the church; (b) The talents he has; (c) The love he has for God and man. _____
4. Which Old Testament prophet defines the fast the Lord desired as giving bread to the hungry? _____
5. True or False: The "one thing" which the rich young ruler lacked was secure investments in financial securities. _____
6. Is it wrong for a Christian to keep in mind the rewards offered for faithful service? _____

Answers: (1) From above; (2) Good, good; (3) c; (4) Isaiah; (5) False; (6) No.



DISCOVER THE WORLD

DAYBREAK IN KOREA

By Robert L. Sheldon

Korea today is a land of sharp contrasts. No longer is it the "Land of the Morning Calm," although the attributes suggested in that title are still expressed in the lives of a noble and determined people. This book reveals Christian concern, Christian action, and a Christian message in word and picture.

UNDER THE SOUTHERN CROSS

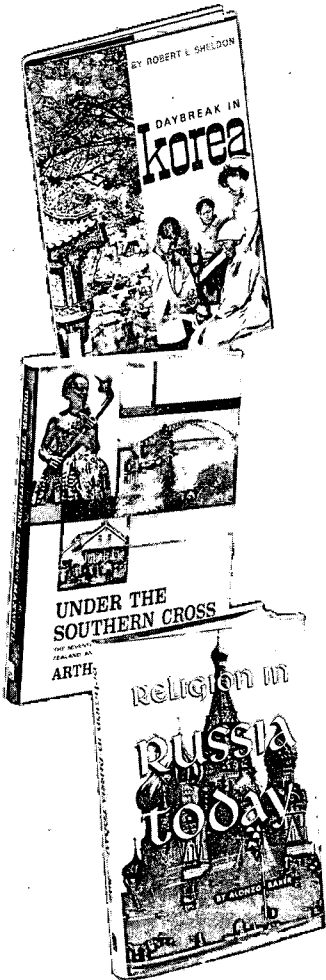
By Arthur S. Maxwell

A picture-text treatment of the Seventh-day Adventist story in the South Pacific. This book traces with historical accuracy the era of adventure and daring that brought the Advent Message to this part of the world. And it pictures the thriving, dedicated program of the Australasian church today.

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By Alonzo Baker

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Pacific Press Publishing Association, Mountain View, California.

Thirteenth Sabbath Offering

MARCH 27, 1971 • AUSTRALASIAN DIVISION

Much has been said about the world population explosion in recent times. The mission fields of the South Pacific are undergoing a different kind of explosion. Our baptisms are growing in frequency and numbers. For every soul won in Australia and New Zealand during the past ten years, two have been won in the nearby islands designated as Australasia's mission territory. In the great island of New Guinea alone more than 2,000 were baptized last year.

Our educational work is spiraling in the islands. Thousands of young people, sensing as never before their need of education, are pleading with our educators to admit them to our classrooms. Our space is too small, and facilities too limited, to care for all who clamor for a Christian education. In an endeavor to increase the effectiveness of the mission program, the educational work must be given greater emphasis, since it has been found that this program has been responsible for the greater percentage of the baptisms over the years.

The first quarter's Thirteenth Sabbath Offering overflow for 1971 is allocated to the Coral Sea Union for two special projects: (1) rebuilding and relocating the Central School of the Central Papuan Mission at Mount Diamond, a few miles from its present location, and upgrading it to a high school, and (2) adding needed facilities in the way of buildings and equipment at the Omaura Bible Workers' School in the eastern highlands of New Guinea.

Lessons for the Second Quarter of 1971

Sabbath School members who have not received a senior "Lesson Quarterly" for the second quarter of 1971 will be helped by the following outline in studying for the first lesson. The title of the series is "Studies in the Epistle to the Ephesians." The title of the first lesson is "Challenging Truths for All Times." The memory verse is Ephesians 1:7.

The outline is as follows: 1. Salutation of the Apostle Paul. Eph. 1:1-3. 2. Chosen for Salvation by God. Eph. 1:4-6. 3. Redemption Through Christ's Blood. Eph. 1:7, 8. 4. Amazing Plan Made Known. Eph. 1:9, 10. 5. Believer's Inheritance Secure. Eph. 1:11, 12. 6. Sealed With the Spirit of Promise. Eph. 1:13, 14.

