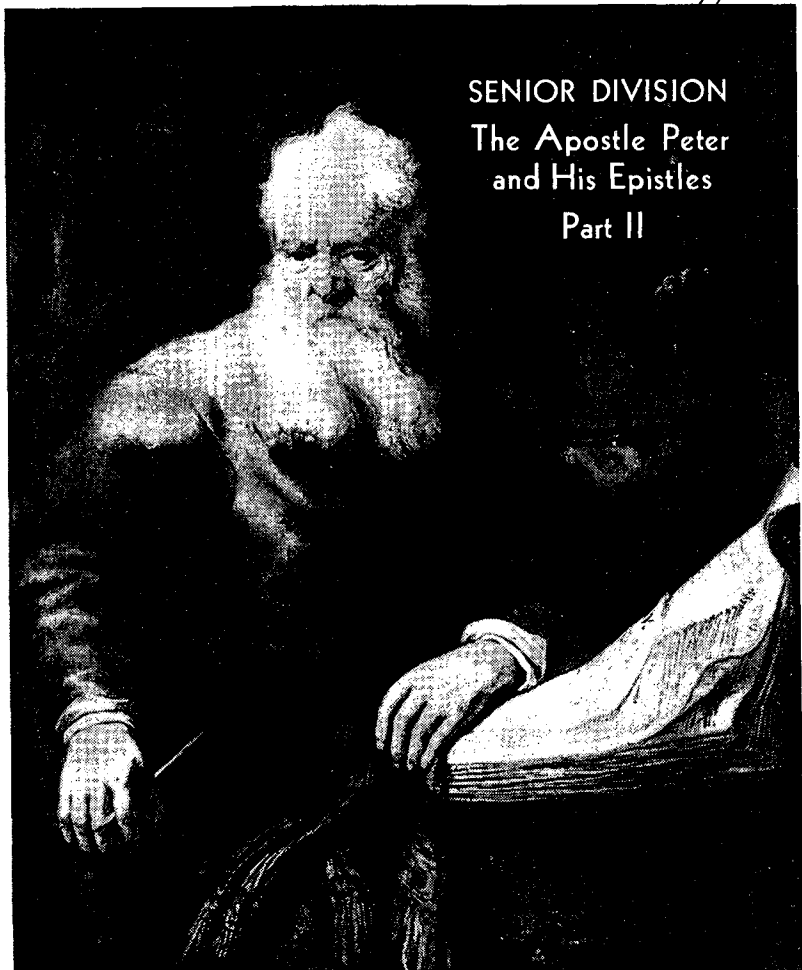


SABBATH SCHOOL LESSON QUARTERLY

Number 228, SECOND QUARTER, 1952 *F. B. Jensen*

SENIOR DIVISION
The Apostle Peter
and His Epistles
Part II



SCHOENFELD, THREE LIONS

Thirteenth Sabbath Offering June 28, 1952

MIDDLE EAST DIVISION

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.50	1.00	.50	.35	
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"God loveth a cheerful giver"

RECORD

1 \$	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment	TOTAL

DAILY LESSON STUDY 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.

Name

Place a check mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

THE APOSTLE PETER AND HIS EPISTLES

PART II

Introductory Note

"The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the 'end of all things is at hand.' His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith 'steadfast unto the end.'"—*The Acts of the Apostles*, page 518.

Lesson 1, for April 5, 1952

Christian Life and Conduct

LESSON SCRIPTURE: 1 Peter 3:8-11.

MEMORY VERSE: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10.

STUDY HELPS: "The Acts of the Apostles," pages 95, 96, 546-556; "Education," pages 88, 185, 186; "Gospel Workers," pages 372-376; "Steps to Christ," chapter 1.

AIM: To aid in a practical Christian experience.

DAILY STUDY ASSIGNMENT

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|---|--|
| 1. General survey of the lesson. | 5. Questions 11-13; read "Gospel Workers" assignment. |
| 2. Questions 1-4. | 6. Read "Steps to Christ" assignment, and review first half of lesson. |
| 3. Question 5-7; read "The Acts of the Apostles," pages 95, 96. | 7. Read "The Acts of the Apostles," pages 546-556, and review last half of lesson. |
| 4. Questions 8-10; read "Education" assignment. | |

Proper Attitudes

1. In what terms does the apostle Peter exhort to unity? 1 Peter 3:8, first part.
2. What prayer had Jesus made for His disciples? John 17:20-23.

NOTE.—"Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love."—*Testimonies*, vol. 9, p. 194.

3. What consideration does Peter say should be given to others?
1 Peter 3:8, last part. See margin.

NOTE.—“The world needs to see worked out before it the miracle that binds the hearts of God’s people together in Christian love. It needs to see the Lord’s people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will be partakers of the divine nature.”—*Testimonies*, vol. 9, p. 188.

4. How does Paul set forth these Christian traits? Rom. 12:10, 16, 18.

Meeting Opposition

5. How should the Christian relate himself to mistreatment?
1 Peter 3:9, first part.

NOTE.—“Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. Look at Paul when brought before rulers. His speech before Agrippa is an illustration of true courtesy as well as persuasive eloquence.”—*The Ministry of Healing*, page 489.

6. Instead of retaliating, on whom should the Christian rely for justice? Rom. 12:19-21.

7. To what experiences is the Christian divinely called, and why? 1 Peter 3:9, last part.

The Words and the Life

8. How is the use of right speech related to a happy life now and hereafter? 1 Peter 3:10. Compare Ps. 34:12, 13.

NOTE.—“The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words.”—*Counsels to Parents, Teachers, and Students*, page 238.

9. How is the inner life revealed through our words? Luke 6:45. Compare James 3:2-6.

NOTE.—“The tenor of the conversation reveals the treasure of the heart. The cheap common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods.”—*Counsels to Parents, Teachers, and Students*, page 340.

10. What prayers of the psalmist would be fitting for us all? Ps. 19:14; 141:3.

NOTE.—“Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. . . . Grace and peace rest upon those who refuse to join in the strife of tongues. When vendors of scandal are passing from family to family, those who fear God will be chaste keepers at home. . . . The sin of evilspeaking begins with the cherishing of evil thoughts. Guile includes impurity in all its forms.”—*Testimonies*, vol. 5, pp. 176, 177.

Turning From Evil to Good

11. What should be our attitude toward evil and good? 1 Peter 3:11, first part; Ps. 37:27. Compare Acts 26:18.

NOTE.—“What God wants is heart transformation, a putting away of evil, a learning to do well. If that change takes place in the life, it will show itself, not merely in a punctual observance of the mechanical aspects of religion, but in relieving the oppressed and helping such as have no natural protectors—the orphan and the widow.”—M. L. Andreasen, *Isaiah, the Gospel Prophet*, vol. 1, p. 19.

12. What should we pursue? 1 Peter 3:11, last part; Rom. 12:18; Heb. 12:14.

NOTE.—“Every man’s experience testifies to the truth of the words of Scripture, ‘The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked.’ Isa. 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul.”—*The Desire of Ages*, page 336.

13. What kind of peace is promised by the Saviour? John 14:27.

NOTE.—“Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best.”—*The Desire of Ages*, page 336.

The Christian Facing Persecution

LESSON SCRIPTURE: 1 Peter 3:12-17.

MEMORY VERSE: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

STUDY HELPS: "Early Writings," pages 111-114; "The Great Controversy," pages 582-592.

AIM: To strengthen our faith, that we may bear with courage the fiery trials that lie ahead of us.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-8.
4. Questions 9, 10; read "Early Writings" assignment.
5. Questions 11-13.
6. Read "The Great Controversy" assignment.
7. Review the lesson.

The Source of Comfort and Strength

1. Under whose constant watchcare is the Christian disciple? 1 Peter 3:12, first part.

NOTE.—"To have a consciousness that the eyes of the Lord are upon us and His ears open to our prayers is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul is a privilege which words can never express."—*Testimonies*, vol. 1, p. 502.

2. In contrast, how does God regard the evildoer? 1 Peter 3:12, second part.

NOTE.—"Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"—*The Great Controversy*, page 529.

3. What assuring question indicates God's watchcare in time of persecution? 1 Peter 3:13.

NOTE.—"Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure."—*The Great Controversy*, page 530.

4. What words of Jesus regarding persecution did Peter remember? 1 Peter 3:14, first part; Matt. 5:10-12.

NOTE.—“The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear, He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.”—*The Great Controversy*, page 633.

5. What comfort and solace did the apostle Peter bring to the persecuted Christians of his day? 1 Peter 3:14, last part; Ps. 91:1-11.

NOTE.—“When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.”—*Testimonies*, vol. 5, p. 213.

The Attitude of the Christian Under Trial

6. Under the fiery trials of persecution what should be our attitude toward God? 1 Peter 3:15, first part.

NOTE.—“When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world to be its Saviour.”—*Christ's Object Lessons*, page 420.

7. For what should we ever be prepared? 1 Peter 3:15, second part.

NOTE.—“As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.”—*The Desire of Ages*, page 340.

8. In what attitude of mind will the true Christian bear witness? 1 Peter 3:15, third part.

NOTE.—The apostle Paul says that we “are saved by hope.” (Rom. 8:24.) In his letter to the Colossians he writes, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Col. 1:27. The apostle Peter tells us that

in Christ we have been begotten into this "lively hope," or living hope, which is reserved in heaven for us, "to be revealed in the last time." 1 Peter 1:3-5. When this living hope fills the Christian's heart, he will ever be ready to give a reason for it to those who ask him.

9. What is requisite for an effective witness? 1 Peter 3:16, first part.

10. If we represent the faith by a good life and a tender conscience, what will be the effect upon our persecutors? 1 Peter 3:16, second part.

11. What was the admonition of the Saviour to His followers under similar circumstances? Matt. 5:11, 16.

12. What contrasting reasons for suffering are given, and which is better? 1 Peter 3:17.

NOTE.—The literal translation of this text is as follows:

"If God's will wills that you suffer while doing good, that is better than to be doing evil (and suffer)."

This is a general statement in harmony with 1 Peter 3:14: "If ye suffer for righteousness' sake, happy are ye."

Many persons are confounded to find that, though they are doing good, they suffer. Yet one should recognize that that is exactly what God may will under some circumstances. To do evil is reprehensible, and to suffer in the doing of it is of no benefit. But to be doing the right thing and suffer persecution on account of it, may be noble, and beneficial to the sufferer and the onlooker. There is a parallelism between the sufferings of Christ and those of the believer; and the patient endurance of the suffering has the twofold value of a godly example for others, as well as a strengthening of the believer's faith. One should never lose sight of the fact that one of the blessings of persecution endured and triumphed over is that it may bring the persecutor to Christ.

13. What phrase indicates the divine control of individual suffering? 1 Peter 3:17.

NOTE.—"God's servants receive no honor or recognition from the world. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten, stoned, and finally put to death, because he was a faithful messenger of God to the Gentiles. The apostle John was banished to the Isle of Patmos, 'for the word of God, and for the testimony of Jesus Christ.' These examples of human steadfastness in the might of divine power, are a witness to the world of the faithfulness of God's promises, of His abiding presence and sustaining grace. . . . God's heroes of faith are heirs to an inheritance of greater value than any earthly riches,—an inheritance that will satisfy the longings of the soul. By the world they may be unknown and unacknowledged, but in the record books above they are enrolled as citizens of heaven, and an exalted greatness, and eternal weight of glory, will be theirs."—*Gospel Workers*, page 18.

The Reward of Christ's Suffering

LESSON SCRIPTURE: 1 Peter 3:18-22.

MEMORY VERSE: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

STUDY HELPS: "Christ's Object Lessons," pages 390-404; "The Great Controversy," pages 635-652.

AIM: To strengthen our faith in the salvation of Christ through the power of His resurrection, and to set our hope upon the reward that comes to those who suffer for Him.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7, 8; read "Christ's Object Lessons," assignment.
5. Questions 9-13.
6. Read "The Great Controversy" assignment.
7. Review the lesson.

The Purpose of Christ's Suffering

1. In what two ways was Christ's suffering different from ours? 1 Peter 3:18, first part.

NOTE.—"His sufferings were vicarious. That is, He, the innocent One, died in behalf of the guilty. Our sufferings are not vicarious but merely a natural consequence upon our doing of the right. The words 'just' and 'unjust' are not preceded by the definite article in the Greek text, which is indicative of the fact that the writer is emphasizing quality or nature. The idea is, 'a just Person in character in behalf of unjust persons in character.'"

Secondly, "Peter says that our Lord died in order that He might bring us to God. . . . The [Greek] word 'bring' in the Greek text means literally 'to lead to.' . . . Just so, our Lord Jesus by dying on the cross and paying for our sins, satisfied the just penalty of the broken law which we incurred by our disobedience, and removed for us that which barred our access to God."—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 93.

2. In what terms does Peter speak of Christ's crucifixion and resurrection? 1 Peter 3:18, last part.

NOTE.—"The words, 'but quickened by the Spirit,' are set in contrast to the words, 'having been put to death with respect to the flesh.' . . . That human spirit during our Lord's earthly existence was energized by the Holy Spirit, with the result that every prayer our Lord uttered, every word He spoke, every miracle He performed, the sinless wonderful life He lived, was in dependence upon, and in the energy of, the Holy Spirit, so that He was able to offer Himself at the cross without spot to become the sacrifice that God would accept as the atonement for sin (Heb. 9:14), 'who through the eternal Spirit offered Himself without spot to God.'"—Kenneth S. Wuest, *First Peter in the Greek New Testament*, pages 94-96.

"Christ's humanity was united with divinity; He was fitted for the con-

flict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*The Desire of Ages*, page 123.

3. In what words did David predict Jesus' life and resurrection? Ps. 16:8-10; Acts 2:25-28.

The Ministry of Christ Through the Spirit

4. To whom did Jesus, through the ministry of the Holy Spirit, preach? 1 Peter 3:19.

NOTE.—"This preaching was done, as to *time*, while the ark was preparing; as to *place*, on this earth, not in Hades; on the point *by whom*, by Christ really, but through Noah instrumentally, whom Peter speaks of (2:5) as a 'preacher of righteousness;' on the point *to whom* specifically, to those hardened, defiant sinners, with whom God in long-suffering waited so long, and of whom He at length said, 'My Spirit shall not always strive.'"—Butler, *The Bible-Work*, vol. 11, p. 660.

5. What specific example does Peter give of the ministry of the Spirit to those in prison? 1 Peter 3:20, first part.

6. How many souls were saved by Noah's ministry? 1 Peter 3:20, last part.

NOTE.—"The world's Redeemer had many hearers, but few followers. Noah preached one hundred and twenty years to the people before the Flood, and yet there were few who appreciated this precious, probationary time. Save Noah and his family, not one was numbered with the believers and entered into the ark. Of all the inhabitants of the earth, only eight souls received the message; but that message condemned the world. The light was given in order that they might believe; their rejection of the light proved their ruin. Our message to the world will be a savor of life unto life to all who accept it, and of condemnation to all who reject it."—*Testimonies*, vol. 7, p. 36.

The Meaning of Baptism

7. What other remarkable comparison does Peter make to impress the lesson on his readers? 1 Peter 3:21.

8. How does the apostle Paul refer to the meaning of baptism? Rom. 6:3-11; Phil. 3:7-11.

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The Work of Redemption Completed

9. After completing His work on earth, where did Christ go? 1 Peter 3:22, first part.
10. What is His relationship to the authorities and powers of heaven? 1 Peter 3:22, last part; Phil. 2:5-11; Heb. 1:1, 2.
11. What vital connection does His presence in heaven have with our salvation today? Heb. 7:25; 9:24; 6:17-20.
12. What is our privilege in view of Christ's ministry as our great High Priest? Heb. 4:15, 16.
13. How may we be made partakers in the glorious achievement of Christ in our complete salvation? Titus 2:11-14.

Lesson 4, for April 26, 1952

Living to Glorify God

LESSON SCRIPTURE: 1 Peter 4:1-11.

MEMORY VERSE: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8.

STUDY HELPS: "Testimonies," vol. 2, pp. 168, 280, 444, 492, 493, 690; "The Great Controversy," pages 613-634.

AIM: To encourage us in victorious living as we come nearer and nearer to the end of time.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5,6; read selections from "Testimonies," assignment.
4. Questions 7-10.
5. Questions 11-14.
6. Read "The Great Controversy," assignment.
7. Review the week's lesson.

Patient Endurance Under Suffering

1. What spiritual lessons were these persecuted Christians to learn from the suffering of Christ? 1 Peter 4:1, 2.

NOTE.—"In [chapter] 3:18-22, Peter spoke of the sufferings of the Lord Jesus, and of His example of patience and submissiveness under unjust treatment. Now, he exhorts the saints to arm themselves with the same mind that Christ had regarding unjust punishment."—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 110.

2. Before these Christians were converted, whose will were they fulfilling? 1 Peter 4:3, first part. Compare Eph. 2:1-3.

3. What description does Peter give of the will of the Gentiles? 1 Peter 4:3, last part.

NOTE.—“In an age when sensuality was wrought into all forms of literature and art, was blazoned shamelessly in the decorations of private houses and enshrined in the temples of the gods, the contrast of a chaste and godly conversation in the Christian community witnessed for the redemptive and renovating power of the gospel. The exhortations of apostles at once testify of this contrast and urge that it be made emphatic.”—Butler, *The Bible-Work*, vol. 11, p. 662.

4. What misconception was held by these former associates of the Christians to whom Peter was writing? 1 Peter 4:4.

NOTE.—“The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.”—*Counsels to Parents, Teachers, and Students*, page 341.

5. To whom must these Gentiles give an account for their evilspeaking, and persecution of Christians? 1 Peter 4:5.

6. What has been the purpose of the preaching of the gospel in all ages? 1 Peter 4:6.

NOTE.—“Notice, the text does not say that the gospel was preached to them that were dead, but ‘for this cause *was* the gospel preached also to them that *are* dead.’ It was preached to the antediluvians (2 Peter 2:5); it was preached to Abraham (Gal. 3:8); it was preached to the unbelieving Israelites (Heb. 4:2); it was preached through God’s word and works to all others (Psalm 19). But it was preached to all who are now dead or who were dead at the time the above text was written, but *when the dead were alive*. What utter futility it would be to preach to the dead! ‘His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.’” —Milton C. Wilcox, *Questions and Answers*, No. 1, p. 51.

The New Life in Christ

7. What is the effect of the preaching of the gospel in those who respond to it? 1 Peter 4:6, last part.

8. How fully will the judgment deal with the life record of every individual? 2 Cor. 5:10.

9. How does the apostle Peter stress the urgency of the call to vigilance and alertness as we near the end? 1 Peter 4:7.

NOTE.—“We must never forget the warnings of Christ, ‘Watch unto prayer,’ ‘Watch, . . . and pray always.’ A connection with the divine

agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."—*Testimonies to Ministers*, page 508.

10. What stirring appeal does the apostle again make in behalf of brotherly love? 1 Peter 4:8.

NOTE.—"Love's agencies have wonderful power, for they are divine. The soft answer that 'turneth away wrath,' the love that 'suffereth long, and is kind,' the charity that 'covereth a multitude of sins,'—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven!"—*Education*, page 114.

11. What else are Christians exhorted to use? 1 Peter 4:9.

NOTE.—"Much may be said about this ancient hospitality which provided lodging for a traveling Christian, gave him necessary information and help to become located, to transact his business, to find work, to expedite him on his journey. Some had to flee from their homes in other cities because of persecution and were often destitute. During their many extensive travels the apostles were guests at many Christian homes. Note Acts 16:15; Philemon 22. . . . Even pagans remarked about how the Christians loved each other and received a wholly strange Christian as a brother."—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, page 196.

12. When we become Christians, of what are we made stewards? 1 Peter 4:10, last part.

NOTE.—"Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.' Hence we live under the responsibility of stewardship. And every man's gift is given to profit with all. . . . Nor can any of us make it a profit to himself till he have found the way to make it profitable to his brethren."—*The Expositor's Bible*, on 1 Peter 4:10.

13. What are we taught to do with the "manifold grace of God"? 1 Peter 4:10, first part.

NOTE.—"The close connection between gifts and [grace] is better marked in the Greek than it can be in the English. . . . Each hath received a gift. None can plead his lack of faculty; none can claim exemption from the duty of ministering; none is so poor but he has something that he lay out for the brethren. All have time; all have kind words: the least can give, what is the best of gifts, a good example. But what we have is not our own; it is received: and humility would teach us to believe that God has bestowed on us the powers which we are best fitted, by place and opportunities, to use in His service. None can say of any gift, 'It is all my own; I may do with it as I please.' God has set the world about us full of His exchangers. The poor, the feeble, the doubting, the fearful—these are God's bankers, with

whom we may put out our gifts to usury. And Himself is the security for all that we deposit."—*The Expositor's Bible*, on 1 Peter 4:10.

14. What motive should prompt all Christian service? 1 Peter 4:11.

NOTE.—"Life's glorious meaning: 'That God in all things may be glorified through Jesus Christ.' (Compare 1 Cor. 10:31; Phil. 1:11; 2:11.) . . . This is the Christian's doxology. (a) He gives God the glory. (b) He ascribes to God the power. (c) He testifies to the perpetuity of the grace and glory of God in Christ. Thus by lip and life, in the present and in the future, the Christian life is to be a doxology to God."—W. H. Griffith Thomas, *The Apostle Peter*, page 226.

Lesson 5, for May 3, 1952

Partakers of Christ's Suffering

LESSON SCRIPTURE: 1 Peter 4:12-19.

MEMORY VERSE: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Peter 4:19.

STUDY HELPS: "The Acts of the Apostles," pages 509-513; "The Ministry of Healing," pages 469-482.

AIM: To teach that God permits nothing to come to us except that which He can work out for our good.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-8.
4. Questions 9, 10; read "The Acts of the Apostles" assignment.
5. Questions 11-14.
6. Read selections from "The Ministry of Healing" assignment.
7. Review the lesson.

The Purpose of the Fiery Trial

1. By what endearing term does Peter address the persecuted Christians? 1 Peter 4:12, first part.

NOTE.—"The word 'beloved' is in the Greek, 'beloved one.' The word is the Greek word which speaks of God's divine and infinite love. . . . Peter uses this word as a descriptive title, reminding the recipients of this letter who were going through much suffering because of persecution, that they were loved with all the love in the heart of God. What a sweet pillow upon which to rest our weary hearts, just to know that our Father loves us. . . . They are exhorted by Peter to think it a natural and expected thing that such sufferings for righteousness' sake would come in view of the world's hatred of Christ, and therefore to one who bears His name and reflects Him in his life."—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 118.

2. Against what wrong attitude toward fiery trials does Peter caution the believers? 1 Peter 4:12.

3. How should the Christian not regard trials in this life? 1 Peter 4:12, second part.

NOTE.—“Trials and obstacles are the Lord’s chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified.

“The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which He desires to develop.”—*The Ministry of Healing*, page 471.

4. Why does Peter admonish them to rejoice under such trying circumstances? 1 Peter 4:13, first part.

5. When Christ’s glory is revealed, what will be the experience of these persecuted Christians? 1 Peter 4:13, last part.

Bearing Reproach for Christ’s Sake

6. How should the Christian feel if he is reproached for Christ? 1 Peter 4:14, first part.

7. What rests upon the followers of Jesus when they are reproached for His sake? 1 Peter 4:14, last part. Compare Matt. 5:11, 12.

8. Against what causes of suffering does Peter warn these Christians? 1 Peter 4:15.

NOTE.—“Some of the recipients of this letter, before they were saved, had suffered reproach as murderers, thieves, evildoers, and busybodies. Peter admonishes them to let these sins be a thing of the past. What a life many of these had been saved out of. The word ‘busybody’ means in the Greek, ‘a self-appointed overseer in other men’s matters.’”—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 121.

Glorifying God in Suffering

9. Of what are we never to be ashamed? 1 Peter 4:16, first part.

NOTE.—“We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. ‘Let him take hold of My strength,’ says the Mighty One, ‘that he may make peace with Me; and he shall make peace with Me.’ Those who sur-

render their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—*The Ministry of Healing*, pages 248, 249.

10. Who is glorified when Christians suffer for righteousness' sake? 1 Peter 4:16, last part.

Judgment-Hour Admonitions

11. With whom, and when, will the judgment begin? 1 Peter 4:17, first part.

NOTE.—"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period."—*The Great Controversy*, page 480.

12. What searching question does Peter ask concerning the end of the wicked? 1 Peter 4:17, last part. Compare Mal. 4:1, 3.

NOTE.—"What shall the end be of them that obey not the gospel of God?" Peter leaves his readers to answer this important question. They cannot be said to disobey a law they have not heard: the glad tidings have been preached unto them, but have found no welcome. "They have had their days of probation, and are like to Jerusalem at the time of the Lord's lamentation, 'If thou hadst known in this day the things which belong unto peace! But now they are hid from thine eyes.' (Luke 19:42.) . . . As of the doomed city, so of them, it may be said, 'Ye would not.'"—*The Expositor's Bible*, on 1 Peter 4:17.

13. What contrast is made in the judgment between the end of the righteous and that of the wicked? 1 Peter 4:18.

14. What final exhortation is given those who suffer according to the will of God? 1 Peter 4:19.

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The Grace of Humility

LESSON SCRIPTURE: 1 Peter 5:1-7.

MEMORY VERSE: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6.

STUDY HELPS: "Christ's Object Lessons," pages 160-163, 402-404; "The Great Controversy," pages 477, 478; "Thoughts From the Mount of Blessing," pages 192-197, 29-33; "Patriarchs and Prophets," pages 191-193.

AIM: To set before us the pattern of genuine Christian humility.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4; read "Christ's Object Lessons," pages 160-163.
3. Questions 5-8; read "Christ's Object Lessons," pages 402-404.
4. Read "The Great Controversy"
5. Questions 9-12.
6. Questions 13, 14; read "Patriarchs and Prophets" assignment.
7. Review the lesson.

The Qualifications of a True Leader

1. What was the title of the most responsible church officers in the early church? 1 Peter 5:1, first part.

NOTE.—"The Greek word 'elder' was used as a designation of a man advanced in years. It became one of the official designations of an officer in a local church who in other places is called an overseer or a bishop (Acts 20:17, 28; 1 Tim. 3:2), and whose duty it was to exercise spiritual oversight and authority over its members."—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 124.

2. Where do we find the title of "elder" first used? Ex. 3:16, 18.

3. What are some qualifications of leaders of the church? 1 Tim. 3:1-9; Ex. 18:21.

4. What does Peter say of himself that indicates that he had no superiority over other officers in the church? 1 Peter 5:1, second part.

NOTE.—"The Greek for 'who am also an elder,' could also be rendered 'who am a fellow elder,' which is decisive against the primacy of Peter. Peter neither claimed nor assumed any higher position than that of an ordinary elder in the church."—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 124.

The Work of the Ministry

5. To what had Peter been called to bear witness, or testimony? 1 Peter 5:1, last part.

NOTE.—“The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church, were not to lord it over God’s heritage, but, as wise shepherds, were to ‘feed the flock of God, . . . being ensamples to the flock;’ and the deacons were to be ‘men of honest report, full of the Holy Ghost and wisdom.’ These men were to take their position unitedly on the side of right, and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.”—*The Acts of the Apostles*, page 91.

6. What is the elder of the church exhorted to do for his flock? 1 Peter 5:2, first part. Compare Acts 20:28.

7. What is said concerning the motives of one to be chosen as an elder? 1 Peter 5:2, last part.

NOTE.—“‘Not constrainedly but voluntarily,’ not because they must but because they want to; not like drafted soldiers but like volunteers; not needing to be urged to every task but as running to put their hands to it, delighted to do it. . . . Not a mere human eagerness but an eagerness ‘in accord with God’ who by His Spirit has made the elders overseers of the church of God (Acts 20:28).”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, pages 218, 219.

8. What is said regarding genuine spiritual leadership in the elder? 1 Peter 5:3; 1 Cor. 11:1.

NOTE.—“While he warns the elders against the assumption of lordship over their charges, the apostle adds a precept which, if it be followed, will abate all tendency to seek such lordship. For it brings to the minds of those set over the flock that they too are but sheep, like the rest, and are appointed not to dominate but to help their brethren. *Making yourselves ensamples to the flock.* Christ’s rule for the good shepherd is, ‘He goeth before them, and the sheep follow him’ (John 10:4). The weak take in teaching rather from what they see than from what they hear. The teacher must be a living witness to the word, a proof of its truth and power. If he be not this, all his teaching is of little value. The simplest teacher who lives out his lessons in his life becomes a mighty power; he gains the true, the lawful lordship, and—
‘Truth from his lips prevails with double sway.’”

—*The Expositor’s Bible*, on 1 Peter 5:3.

The Reward of Humility

9. When and what will be the reward of the true undershepherd? 1 Peter 5:4; John 10:28.

NOTE.—“With unutterable love, Jesus welcomes His faithful ones to the ‘joy of their Lord’ The Saviour’s joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those

who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ."—*The Great Controversy*, page 647.

10. What ethical relationship should exist between the younger members of the church and the elders? 1 Peter 5:5, first part.

11. What is said regarding the relationship of all church members? 1 Peter 5:5, second part; Phil. 2:1-5; John 17:17-21.

12. How does God differ in His attitude toward the proud and toward the humble? 1 Peter 5:5, last part; Prov. 8:13; 16:18; 1 John 2:16.

NOTE.—"He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person."—*Thoughts From the Mount of Blessing*, page 19.

13. What is the true road to ultimate exaltation? 1 Peter 5:6; Phil. 2:8-16.

14. What should Christians do with cares and burdens? 1 Peter 5:7. Compare Phil. 4:6, 7; Isa. 26:3.

Lesson 7, for May 17, 1952

Admonitions and Greetings

LESSON SCRIPTURE: 1 Peter 5:8-14.

MEMORY VERSE: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

STUDY HELPS: "Thoughts From the Mount of Blessing," pages 82-118.

AIM: To establish, strengthen, and settle the believers and make them perfect.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4-6.
4. Questions 7-10.
5. Questions 11-13.
6. Read selections from "Thoughts From the Mount of Blessing" assignment.
7. Review the lesson.

A Common Enemy

1. What counsel did Peter send to the persecuted Christians? 1 Peter 5:8, first part.

2. Why is it necessary for the Asian Christians to be sober and vigilant? 1 Peter 5:8, second part.

NOTE.—“From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.”—*The Great Controversy*, page 510.

3. What is the sinister purpose of the “walking about” of the roaring lion? 1 Peter 5:8, last part.

NOTE.—The word *roaring* in the Greek text speaks of the howl of a beast in fierce hunger. “The suggestion is that of drinking the victim’s blood. Did Peter think of martyrs in the arena, who were driven out from the dungeons to face actual lions? He must have thought at least of bloody death.”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, page 226.

4. What courageous attitude is urged by the apostle in portraying the militant conflict? 1 Peter 5:9, first part. Compare Matt. 10:28-33.

NOTE.—“The words ‘in the faith’ refer to the believer’s own faith; . . . that is, the Christian is to stand firm against the onset of the devil, not in himself, but in the exercise of a faith that depends upon the strengthening and protecting power of God.”—Kenneth S. Wuest, *First Peter in the Greek New Testament*, page 130.

5. Name the implements of spiritual warfare as outlined by Paul. Eph. 6:10-18.

6. As an urge to steadfastness, of what did Peter remind his readers? 1 Peter 5:9, last part.

NOTE.—“Just as it is a power in warfare when men see their leader before them, facing the same perils, hear his voice cheering them by his courage, inspiring them with his hope; just as it is a support to brave men to find brave brethren at their side in the conflict, animated by the same spirit, marching forward to the same victory, so is it in the Christian struggle. All Christians are to be steadfast, the elders like the leaders of an army, the younger like the soldiers who follow, . . . moving with one spirit against the foe, feeling that each is like-minded with all the rest, while all are equally conscious of the importance of victory, they may grasp hands as they go forward, and be heartened thereby, being sure that in the danger they will have helpers at their side.”—*The Expositor’s Bible*, on 1 Peter 5:9.

Called Unto Glory

7. As an incentive to remain firm and unmoved by trial and persecution, of what gracious call does the apostle remind them? 1 Peter 5:10, first part. Compare Rom. 8:18.

NOTE.—“You must, indeed, look to Jesus, keeping your eyes fixed on the glory at the top of the ladder. Through Christ alone can you make sure of heaven, where all is purity, holiness, peace, and blessedness, where there are glories that mortal lips cannot describe. The nearest we can come to a description of the reward that awaits the overcomer is to say that it is a far more exceeding and eternal weight of glory. It will be an eternity of bliss, a blessed eternity, unfolding new glories throughout the ceaseless ages. . . . I want you . . . to be among the redeemed, to act a part in the coronation of Christ.”—*Testimonies*, vol. 8, p. 131.

8. What is the fourfold purpose of God in permitting His followers to suffer? 1 Peter 5:10, last part.

NOTE.—“The trials of life are God’s workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.”—*Thoughts From the Mount of Blessing*, pages 23, 24.

9. Through what experience did Jesus learn obedience? Heb. 5:7-9; 12:1-4.

10. With what brief but fitting doxology does Peter close his exhortation? 1 Peter 5:11.

The Close of the Epistle

11. By whom did Peter send this letter to the believers in Asia? 1 Peter 5:12.

12. Where was Peter, and who was with him, when he wrote this letter to the believers in Asia? 1 Peter 5:13.

NOTE.—“In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul’s final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were to bear their last witness for Christ in the world’s metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs.”—*The Acts of the Apostles*, page 537.

13. With what words of charm and tender affection does the great apostle close this timely epistle? 1 Peter 5:14.

NOTE.—“Peace be unto you all that are in Christ. This is the bond which unites believers into one fellowship. To be in Christ is to be of the brotherhood which has been so significantly marked just before for its unity. . . . Individuals are brought by it into close communion, as Peter himself with Silas and with Mark, whom he speaks of in terms of family love. . . . Well might the heathen, wonder-struck, exclaim, ‘See how these Christians love one another!’ And the apostle’s own words mark the all-embracing character of the love: *all that are in Christ*. They are all brethren, children of the common Father, inheritors of the same promises, pilgrims on the same journey, sustained by the same hope, servants of the same Lord, and strengthened, guided, and enlightened by the one Spirit, who is promised to abide with Christ’s church forever.”—*The Expositor’s Bible*, on 1 Peter 5:14.

Lesson 8, for May 24, 1952

Diligence in Spiritual Development

LESSON SCRIPTURE: 2 Peter 1:1-11.

MEMORY VERSE: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4.

STUDY HELPS: “The Acts of the Apostles,” pages 529-538; “Christ’s Object Lessons,” pages 103-111.

AIM: To discover the steps of Christian growth.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5, 6; read selections from “The Acts of the Apostles” assignment.
4. Questions 7-10.
5. Questions 11-13.
6. Read selections from “Christ’s Object Lessons” assignment.
7. Review the lesson.

The Saving Knowledge of God

1. To whom did Peter address his second epistle? 2 Peter 1:1, first part.

NOTE.—As a servant, or rather bondservant, of Jesus Christ, Peter stands on the same level with those to whom he writes. Jesus had said to the Twelve, and through them to the whole body of believers, “One is your Master, even Christ. But he that is greatest among you shall be your servant.” Matt. 23:10, 11. The servants of Christ are, for His sake, servants to all the brotherhood. 2 Cor. 4:5. As an apostle, he speaks with authority. The solemn character of the office is stamped by Christ’s own words, “As My Father hath sent Me, even so send I you;” and the churches are reminded, as they think of the apostolic office, that the Lord who commissioned the Twelve to be His servants said, “He that heareth you heareth Me; and he that despiseth you despiseth Me.”

2. How is this "precious faith" obtained? 2 Peter 1:1, last part.

3. What knowledge is most essential to every Christian? What blessing will follow the acquiring of this knowledge? 2 Peter 1:2; John 17:3.

4. What has God through His divine power provided for all who accept His gracious offer? To what triumphant experience are we called? 2 Peter 1:3.

NOTE.—"The Divine Provision. vv. 3, 4. 1. *Its character*: v. 3, 'Life and godliness.' Note these two elements of Christian experience. The possession of 'life' and its expression in 'reverence.' 2. *Its spirit*: vv. 3, 4, 'Granted-unto us.' Notice the emphasis in this representation of the thought of God's free and full gift. Not human merit, but divine love characterizes this provision. 3. *Its extent*: v. 3, 'All things.' Everything for the commencement, continuance, and completion of the Christian life is thus provided. The certainty and encouragement of this assurance is evident. 4. *Its guarantee*: v. 3, 'His divine power.' This is the adequate and permanent assurance to the believer of the provision for his life. 5. *Its secret*: v. 3, 'Through the knowledge of Him that hath called us by His own glory and virtue.' This divine provision only becomes available in union and communion with God."—W. H. Griffith Thomas, *The Apostle Peter*, pages 249, 250.

5. If we accept the great and precious promises of God, what will they do for us? 2 Peter 1:4; John 10:28; 12:50.

6. Upon whose divine power does the Christian's hope of an abundant entrance to the kingdom of God depend? Gal. 2:20.

The Earnest Call to Diligence

7. Through what seven steps in Christian growth will the diligent believer be led? 2 Peter 1:5-7.

NOTE.—"We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character; and 'if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"—*Testimonies*, vol. 6, p. 147.

8. What ninefold fruit of the spirit will be seen in the life of one who is diligently pursuing the Christian life? Gal. 5:22, 23.

NOTE.—"Spiritual fertility:— . . . First of all, here is the relation of the

soul with God Himself: Love is that which unites us with God; joy, which means the thanksgiving and the consciousness of God's infinite goodness, in which we live and move; peace, whereby we are at rest with God, and in ourselves, and with all mankind. Then there are the fruits which have relation to our neighbor; and the first is patience. Do we bear with our neighbors? Are we irritable, revengeful, resentful, malicious? If so, the fruits of the Holy Ghost are not in us. . . . Long-suffering is another name for patience. Just as equity is the most delicate form of justice, long-suffering is the most perfect form of charity, the perpetual radiance of a loving heart, which, in its dealings with all around, looks kindly upon them and judges kindly of their faults. . . . Gentleness means kindness and forbearance, the dissembling of wrong, the absence of the fire of resentment and of the smoldering of ill will. Next comes goodness; as a fountain pours out pure water, so the good heart is perpetually pouring out goodness and diffusing goodness on all around. Faith means veracity, so that a man's word is as good as an oath. And then, lastly, there are certain fruits which have relation to ourselves. They are, first, modesty, . . . which is both within and without—modesty of bearing, modesty of conduct, of dress, of demeanor, a chastened and sensitive regard for others, in all that is due from us to them, which keeps us from obtrusiveness, and from transgressing the delicate consideration which is their right. Temperance or continence means most especially the repressing of passions—the passion of anger, the inclination to pleasure, to honor, to wealth; it is the transparent purity of the soul, and the custody of the senses, because they are the avenues to the soul by which sin enters. Such, then, are the fruits of the Holy Spirit.”—*The Biblical Illustrator*, Galatians, page 387.

9. What are the blessed results of exercising diligence in adding these Christian virtues? 2 Peter 1:8; John 15:8.

NOTE.—“*Permanence of character*: ‘If these things are yours.’ . . . *Depth of character*: ‘And abound.’ *Reality of character*: ‘They make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.’ . . . Whatever permanence, depth, and reality become ours as the result of diligence, the outcome will be an increasing experience of our Master and an ever-deepening fellowship with Him.”—W. H. Griffith Thomas, *The Apostle Peter*, pages 254, 255.

10. How does Peter express the sad experience of those who lack these virtues? 2 Peter 1:9.

NOTE.—“*Lack of spiritual perception*: ‘Is blind, seeing only what is near.’ Nearsighted Christians are a sad and sorry fact in the Christian church. This weakness of spiritual sight, insight, and foresight is always due to unfaithfulness in Christian living. . . . *Loss of spiritual privilege*: ‘Forgotten the cleansing from his old sins.’ The awful possibility here indicated is almost too terrible to contemplate. To think that a man should actually forget the moment and early experiences of his conversion and joy of salvation. Yet all this is clearly regarded as possible, and as resulting from unwillingness to ‘add diligently after the reception of God’s gifts.’”—W. H. Griffith Thomas, *The Apostle Peter*, pages 255, 256.

11. Having specified the danger of losing our spiritual eyesight,

how does Peter renew his exhortation to diligence? 2 Peter 1:10, first part.

12. How does Peter stress the assurance of victory to those who diligently take these progressive steps in Christian growth? 2 Peter 1:10, last part.

NOTE.—God promises to *multiply* to us grace and peace if we will diligently practice *adding* to our experience these charming attributes of Christian character. And if we are faithful on our part, He will be responsible to see that “ye shall never fall.”

13. In what thrilling words does Peter further describe the permanency of the rich reward of diligence? 2 Peter 1:11.

Lesson 9, for May 31, 1952

The Certainty of Our Faith

LESSON SCRIPTURE: 2 Peter 1:12-21.

MEMORY VERSE: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.” 2 Peter 1:16.

STUDY HELPS: “Education,” pages 301-309; “The Great Controversy,” pages 593-602; “Christ’s Object Lessons,” pages 62-69.

AIM: To establish our faith in the certainties of God’s prophetic word.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5, 6; read “Education” assignment.
4. Questions 7-9; read “The Great Controversy,” assignment.
5. Questions 10-13.
6. Read selections from “Christ’s Object Lessons” assignment.
7. Review the lesson.

Pastoral Solicitude

1. What marks of a true undershepherd may we find manifest in Peter’s method of ministry? 2 Peter 1:12.

NOTE.—“It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell sinners of their peril, and point them to the place of safety. Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction. Faithfully are they to warn their fellow men of the sure result of transgression, and faithfully are they to safeguard the interests of the church. At no time may they relax their vigilance. Theirs is a work requiring the exercise of every faculty of the being.”—*Gospel Workers*, page 15.

2. What deep conviction possessed the heart of Peter as he wrote this epistle? 2 Peter 1:13.

3. Of what was Peter aware regarding the close of his ministry? 2 Peter 1:14. Compare John 21:18, 19.

NOTE.—This is the clue as to the time when Peter wrote this epistle. He was martyred by Nero about A.D. 64. It is reasonable to believe that the persecutions had already broken out in Rome, and Peter knew that it would be only a short time before it would extend throughout the provinces of the empire; therefore he wrote these inspired counsels to prepare all Christians for like conditions and to teach us how to carry on when we face like situations.

4. What was Peter's concern for the believers after his death? 2 Peter 1:15. Compare John 14:26.

NOTE.—“He will soon be removed. To this he looks forward without alarm. His concern is for them, not for himself. . . . He must have had constantly in mind the Master's prophecy, ‘When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not (John 21:18).’ . . . His letters are the only means whereby he can speak after he has been taken from them. . . . When dead, he will yet speak to them; so that in each new trial, in each time of need, they may strengthen their faith or be warned of their danger. ‘At every time,’ he says; and thus his strengthening words of admonition are a legacy through the ages to the church for evermore.”—*The Expositor's Bible*, on 2 Peter 1:15.

Personal Testimony

5. What assurance concerning the power and coming of our Lord in glory did the apostle give us? 2 Peter 1:16, first part.

6. What memorable experience in his association with Jesus had made Peter so confident? 2 Peter 1:16 (first part), 17; Luke 9:32-35.

NOTE.—“Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. ‘Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump.’ . . . Jesus was clothed with the light of heaven, as He will appear when He shall come ‘the second time without sin unto salvation.’ . . . The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones.”—*The Desire of Ages*, pages 421, 422.

Not Myths, but Divine Revelation

7. To what did Peter refer as being even more sure than the witness of the senses? 2 Peter 1:19, first part.

8. What admonition is given to us concerning the sure word of prophecy? 2 Peter 1:19, second part. Compare Ps. 119:9, 11, 105.

NOTE.—“Holy Scripture speaks from heaven, telling the whence and the whither. All past and all future are an open book to the living God. We look to Him to tell us the meaning of events of our own day, and to show us what is to be the issue of conditions that baffle the wisest of earth. There is light for this dark time. It is the same light that guided apostolic disciples in times that saw great changes in the ancient Roman world. Really, it seems that the apostle Peter spoke more for our time than for his own.”—Wm. A. Spicer, *What Next?* page 9.

9. How long will the lamp of prophecy illumine the life of the believers? 2 Peter 1:19, last part.

NOTE.—“As we near the close of this world’s history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’”—*Christ’s Object Lessons*, page 133.

10. What warning did Peter give his readers concerning the misuse of prophecy? 2 Peter 1:20. Compare 1 Cor. 2:9-14.

NOTE.—“While exalting the ‘sure word of prophecy’ as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by ‘false teachers,’ who would privily bring in ‘damnable heresies, even denying the Lord.’ These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to ‘wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.’ ‘The latter end is worse with them,’ he declared, ‘than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.’”—*The Acts of the Apostles*, page 535.

11. What guiding principles are given in the Scriptures regarding the importance of prophecy, and what should be our relation to it? Isa. 28:10; 8:20; 2 Chron. 20:20; Prov. 29:18.

NOTE.—“It is the voice of Christ that speaks through patriarchs and prophets; from the days of Adam even to the closing scenes of time. The

Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New."—*The Desire of Ages*, page 799.

12. What is said about the initiative of man in giving the words of prophecy? 2 Peter 1:21, first part.

13. Who guided men of old when they were called to be channels for God's revelations? 2 Peter 1:21, last part.

NOTE.—"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. . . .

"The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."—*The Great Controversy*, Introduction, pages 6, 7.

Lesson 10, for June 7, 1952

Delivered From Impending Perils

LESSON SCRIPTURE: 2 Peter 2:1-11.

MEMORY VERSE: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

STUDY HELP: "The Great Controversy," pages 603-612.

AIM: To set us on guard against the perils with which the church is confronted.

DAILY STUDY ASSIGNMENT

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| 1. General survey of the lesson. | 5. Questions 11-14. |
| 2. Questions 1-3. | 6. Read "The Great Controversy," assignment. |
| 3. Questions 4-6. | 7. Review the lesson. |
| 4. Questions 7-10. | |

Timely Warnings

1. What prediction did Peter make regarding the perils the church would face? 2 Peter 2:1. Compare Acts 20:28-31.

2. How successful will these false teachers be in their efforts to oppose the truth? 2 Peter 2:2; 2 Thess. 2:11, 12.

NOTE.—"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example."—*The Great Controversy*, page 598.

3. What is the real motive of the false teachers? 2 Peter 2:3, first part.

NOTE.—“Covetousness was their besetting sin, the sphere in which they lived. St. Paul warned Titus against false teachers who taught ‘things which they ought not, for filthy lucre’s sake’ (Titus 1:11; see also 1 Tim. 6:6 and Jude 16). . . . The like sin seems to have been characteristic of the false teachers of apostolic times. The word translated ‘feigned’ . . . occurs nowhere else in the New Testament; the words of these men were not the expression of their real thoughts and feelings; they were invented, craftily contrived to deceive men, and that for the sake of money. . . . The false teachers will work hard, as the Pharisees did, to make proselytes; but their real motive is, not the salvation of souls, but their own selfish gain.”—*The Pulpit Commentary*, on 2 Peter 2:3.

4. With what certainty does Peter express the penalty of these covetous false teachers? 2 Peter 2:3, last part. Compare Eph. 5:5, 6.

NOTE.—“The sentence of judgment is for them, for their condemnation; in the foreknowledge of God it has been pronounced long ago, and ever since it has been drawing near; it doth not tarry. (Compare Jude 4 and 1 Peter 4:17.)”—*The Pulpit Commentary*, on 2 Peter 2:3.

5. What example of divine punishment is set forth in this warning? 2 Peter 2:4.

Deliverance of the Righteous

6. What indicates that God will protect and save all who are faithful to Him? 2 Peter 2:5; Ps. 32:8.

7. What ancient cities did God overthrow as a warning to all who live ungodly? 2 Peter 2:6.

8. In this destruction, how did God again reveal Himself as the Deliverer of the true and faithful? 2 Peter 2:7.

9. How was Lot affected, and how will God’s elect today be affected by the surrounding wickedness? 2 Peter 2:7, 8; Ezek. 9:4.

10. How does the Lord give assurance of His constant watch-care over the godly? 2 Peter 2:9, first part; Job 5:19; 1 Cor. 10:13; 2 Tim. 4:18.

Punishment of the Wicked

11. When will the unjust receive their final punishment? 2 Peter 2:9, last part; Jude 14, 15; Rev. 20:12.

12. What class of sinners are specified as being especially deserving of punishment in that judgment? 2 Peter 2:10, first part; Jude 18, 19.

NOTE.—“But chiefly them that walk after the flesh in the lust of defilement, and despise dominion. These chiefly—that is, above other sinners. . . . It cannot be otherwise, for on them His chastisements have little effect. They have entered on a road from which return is rare, neither do they take hold on the paths of life; their whole bent is for that which defileth, not only defiling them, but spreading defilement on every side. They are renegades, too, from the service of Christ; and having cast off their allegiance to Him, they make their lust their law. The verse describes the same character in two aspects: those who walk after the flesh follow no prompting but appetite, have no lord but self.”—*The Expositor's Bible*, on 2 Peter 2:10.

13. What two strong words are employed to describe these corrupt sinners? 2 Peter 2:10, last part. Compare 1 Cor. 10:8-12.

14. With what beautiful contrasting example of self-control and restraint does Peter close this warning against false teachers? 2 Peter 2:11. Compare Jude 9.

NOTE.—From the above warnings we may learn the following: The unerring judgment of sin: 1. Swiftly (v. 1); 2. sure (v. 3); 3. complete (v. 9). The urgent need of watchfulness: 1. Because error counterfeits good; 2. because evil lures the good; 3. because of the intimate connection between error in teaching and evil in practice. The glorious certainties of the gospel teaching: 1. A divine Redeemer (v. 1); 2. a way of truth (v. 2); 3. a sure protection (v. 9).

Lesson 11, for June 14, 1952

The Tragic Result of Apostasy

LESSON SCRIPTURE: 2 Peter 2:12-22.

MEMORY VERSE: “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” 2 Peter 2:20.

STUDY HELPS: The book of Jude; “Thoughts From the Mount of Blessing,” pages 119-150.

AIM: To set before Christians the enormity of the sin of forsaking Christ and turning again to the former life of sin.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-3.
3. Questions 4, 5; read the book of Jude.
4. Questions 6-9.
5. Questions 10-13.
6. Read selections from “Thoughts From the Mount of Blessing” assignment.
7. Review the lesson.

Character of False Teachers

1. As Peter continues to describe the false teachers, with what does he compare them? 2 Peter 2:12.

NOTE.—“Choose poverty, reproach, separation from friends, or any suffering rather than to defile the soul with sin. Death before dishonor or the transgression of God’s law should be the motto of every Christian. As a people professing to be reformers, treasuring the most solemn, purifying truths of God’s word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.”—*Testimonies*, vol. 5, p. 147.

2. What reward awaits this class of sinners? 2 Peter 2:13.

3. To what depths have these apostates fallen? 2 Peter 2:14.

4. Where were these false teachers formerly found? 2 Peter 2:15, first part.

NOTE.—The fact that these false teachers were once among the Christians is evidently the reason why Peter pours out this burning lava of indignation against them.

5. By leaving the elect, whose example did they follow? 2 Peter 2:15, 16. Compare Num. 22-25.

Total Depravity

6. What indicates that these depraved teachers had sinned away their day of grace? 2 Peter 2:17.

NOTE.—“The apostle now describes these traitors to the cause of Christ under another aspect. They proffer themselves as guides and teachers. As such they should be sources of refreshment and help. But in every respect they belie the character which they have assumed. ‘These are springs without water.’ The blessing of a spring is only known to the full in Eastern lands. Hence it is that in Bible language wells and fountains are constantly used as emblematic of happiness. . . . ‘With joy shall ye draw water out of the wells of salvation’ (Isa. 12:3). To those who had been accustomed to language of this sort, St. Peter’s words convey a picture of utter disappointment. Where men had a right to expect that they would find brightness and refreshment, where they were promised an oasis in the world’s desert, there proved to be only a delusive mirage; and for this the brethren were beguiled to forsake the living waters which Christ has promised to His faithful ones.”—*The Expositor’s Bible*, on 2 Peter 2:17.

7. Having forsaken the truth, what means do these deceivers employ to beguile unstable souls? 2 Peter 2:18, first part.

8. How effective are these libertines in their seductions and allurements? 2 Peter 2:18, last part.

NOTE.—“Such men are unspeakably dangerous to those who have made but little progress in spiritual life. It is only those who, like Nehemiah of old, have become firm of purpose through prayer to the God of Heaven, and know the dangers that everywhere beset them, that can withstand such temptations. . . . ‘They thought to do me mischief.’ And his sturdy answer to the tempters is a pattern and a lesson for all time: ‘I am doing a great work, so that I cannot come down.’ For it is always to come *down* that such counselors invite us, not to be afraid to put ourselves on their level. . . . They talk of this as liberty and power, just as the archfiend himself spake to the Saviour, tempting Him to a boastful display of His trust in His Father: ‘Cast Thyself down.’ Those who fall in this way, by a too ready yielding to some acceptable bait, . . . find themselves, not free, but prisoners. And the weak in faith, those who are only just escaped from error, are those from among whom the deluders seek and find their victims.”—*The Expositor's Bible*, on 2 Peter 2:17.

9. While promising their devotees liberty, what is their real condition? 2 Peter 2:19.

NOTE.—“Here we have two views of the same persons. First their own picture. They proclaim their superiority in lofty terms. Satan and his servants have always been liberal with promises. ‘Ye shall be as gods, knowing good and evil,’ ‘All these things will I give Thee, if Thou wilt fall down and worship me,’ are sample speeches of the archtempter. And these men follow their master; but, says the apostle, they are themselves in the grossest slavery.”—*The Expositor's Bible*, on 2 Peter 2:19.

10. Of what danger are those warned who have been rescued from the pit of sin? 2 Peter 2:20. Compare Gal. 6:7, 8; 5:1; Heb. 6:4-6.

11. What two classes of people are described, and how is their punishment contrasted? 2 Peter 2:21, first part; Heb. 10:26, 27, 29.

NOTE.—“These words of the apostle point out the fear and care which should possess the hearts of those whom God blesses with large opportunities; fear lest they receive them amiss and fail to value them; care lest they pervert them to wrong use.”—*The Expositor's Bible*, on 2 Peter 2:21.

12. From what had these false teachers turned away? 2 Peter 2:21, last part.

NOTE.—Here one of the apostle's words is very significant. He says, not holy commandments but holy commandment, telling us thus that the divine

law is all comprehended in the right order of the heart. In principle all God's laws are one. If that inward source of all right and wrong be kept pure, from it are the issues of life. This is the freedom of which the psalmist speaks: "I walk at liberty: for I seek Thy precepts." Ps. 119:45.

13. With what forceful parable did the apostle illustrate the evil course of these apostates? 2 Peter 2:22.

NOTE.—"To describe in all its horror the abysmal depth to which these false teachers have sunk, the apostle makes use of two proverbs, one of which he adapts from the Old Testament (Prov. 26:11), while the other is one which would impress the Jewish mind with a feeling of utter abomination. . . . Solomon spake this proverb of the fool who goes back to his folly; but of how much grosser lapse is he guilty who, having known the mercy of Christ, having tasted the Father's grace, having been illumined by the Holy Spirit, turns again to the world and its pollutions, goes back into the far country, far away from God, and chooses again for his food the husks that the swine did eat!"—*The Expositor's Bible*, on 2 Peter 2:22.

14. What exhortation should we heed? Heb. 3:12-14.

Lesson 12, for June 21, 1952

The Day of the Lord

LESSON SCRIPTURE: 2 Peter 3:1-10.

MEMORY VERSE: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

STUDY HELPS: "The Great Controversy," pages 370-374; "Early Writings," pp. 69-71; "Patriarchs and Prophets," pages 101-104; "Testimonies," vol. 2, pp. 183-199.

AIM: To enable us to withstand the attack of scoffers and to look forward with confidence to the soon fulfillment of the promise of the Lord's return.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-8; read "The Great Controversy" assignment.
4. Questions 9, 10; read "Early Writings" assignment.
5. Questions 11-13; read "Patriarchs and Prophets" assignment.
6. Read "Testimonies" assignment.
7. Review the lesson.

The Earnest Call to Be Alert

1. Why did Peter write his two epistles? 2 Peter 3:1; 1 Peter 1:13-15. Compare Matt. 24:44.

NOTE.—The fiery flow of prophetic diction which begins with chapter 1:16 comes to a rest at the conclusion of chapter 2. Now in the near prospect of death and in the face of scoffers, he comes to them in all tenderness to place around them safeguards against the dangers ahead.

2. How does he bear testimony to the reality of the spiritual life of his readers? 2 Peter 3:1, last part.

NOTE.—“Stir up your pure minds.” “In the previous chapter the apostle showed how the renegade false teachers had published among the brethren their seductive doctrine declaring that God’s fatherly discipline was something which they need not undergo, that the trials which He sent them might be escaped, and the natural bent of man’s heart indulged as fully as they pleased. The foul results of such lessons, both to the flock and to the teachers, he also depicted in such wise as to render them abhorrent.”—*The Expositor’s Bible*, on 2 Peter 3:1.

3. What is his special appeal in these letters? 2 Peter 3:2.

NOTE.—His appeal is to a pure mind at once opposed to errors in doctrine and to excuses for the practice of vices. The principal means of safeguarding these Christians is to remind them of the revelations of God, deposited in the writings of the prophets and the apostles.

4. Who would arise in the last days? 2 Peter 3:3.

NOTE.—“When Peter adds the fact that such mockers will proceed with their mockery ‘according to their own lusts,’ he indicates that they are of the same nature as the men described in chapter 2, and that he now describes their worst crime, their blasphemous mockery. Mockery and lusts will go together. These are their marks. The appearance of such men is a sign of days’ end.”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, page 339.

5. What doctrine do the mockers attack in a special way? 2 Peter 3:4.

NOTE.—“This mockery is concentrated in the question which the heretics will fling at the readers: ‘Where is the promise of His Parousia [coming],’ i.e., where is its fulfillment? They mean: ‘You say that Jesus promised a great Parousia [coming]; well, show it to us, where is it?’ Catch the sneer in this. Catch also the folly. When the Parousia [coming] occurs, such sneers will die in the mocking throats. Compare Isa. 5:19; Jer. 17:15; Matt. 24:38; Luke 17:26-30.”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, pages 339, 340.

The Thorough Exposure

6. Regarding what historical event does Peter expose the ignorance of the mockers? 2 Peter 3:5.

NOTE.—“Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. . . . But apart from Bible history, geology can prove nothing. . . . In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were

buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood,—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them.”—*Patriarchs and Prophets*, page 112.

7. What measure did God employ to correct the willfulness of the mockers in Noah’s time? 2 Peter 3:6.

8. What future catastrophe awaits the present heavens and earth? 2 Peter 3:7.

NOTE.—“In this way Peter answers the assumption of the mockers and their reasoning that there will never be a Parousia [coming] of Christ. He simply states the two facts that escape these wise fellows. The one fact lies in the past, namely, the Flood; the other in the future. The word of God that by its original creation put the world into such a condition that all living things on its surface perished ‘by water,’ that same word is keeping the present heavens and earth ‘for fire’ in order to send the ungodly to perdition, these mockers being among them.”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, page 341.

The Complete Explanation

9. How does Peter explain the question raised by the mockers as given in verse 4? 2 Peter 3:8; Ps. 90:4. Compare Rom. 9:22; 1 Peter 3:20.

NOTE.—Now for the sake of Christians who may possibly be themselves perplexed by the delay, a clear statement is given of the facts of the case. The explanation is found in the character and purpose of God.

10. How is the perfect wisdom of God seen in His long-suffering mercy? 2 Peter 3:9; James 5:7.

NOTE.—“Peter furnishes the correct answer: God uses time so as to serve His purpose of grace. . . . To Him time, whether it be brief or long, is an entirely minor matter, just so His gracious purpose is accomplished. Look at it in this way. Then you will not think of delay, dilatoriness, emptiness of the promise. Then you will see that the Lord’s waiting is His long-suffering toward you, His holding out long with the blessed intention . . . that none are to perish, but that all are to have room . . . for . . . repentance, change of mind and heart by contrition and faith. This long-suffering extends the time, puts off the Parousia. What is a thousand years to the Lord, if He can thereby bring many to repentance?”—R. C. H. Lenski, *Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, page 345.

11. How does Peter set forth the certainty of Christ’s promise, though seemingly delayed? 2 Peter 3:10. Compare Hab. 2:3.

NOTE.—“The day of the Lord will come.” Thus the long-suffering is balanced by the justice, and we are told of, (a) The certainty of the coming: “Will come.” (b) The character of the coming: “As a thief.” Compare Matt. 24:43; Luke 12:39; 1 Thess. 5:2; Rev. 3:3; 16:15.

12. How is the “day of the Lord” described by the prophets? Zeph. 1:14-18; Joel 3:9-17; Dan. 12:1.

13. What will be the reward of God’s faithful children in that stupendous hour? Dan. 12:1; Ps. 27:3-6.

NOTE.—“Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. . . . The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . . Those who a short time before would have destroyed God’s faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, ‘Lo, this is our God, we have waited for Him, and He will save us.’”—*Early Writings*, pages 286, 287.

Lesson 13, for June 28, 1952

Watch and Be Ready

LESSON SCRIPTURE: 2 Peter 3:11-18.

MEMORY VERSE: “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13.

STUDY HELPS: “Education,” pages 301-309; “The Great Controversy” pages 662-678; “Early Writings,” pages 288, 289; “The Acts of the Apostles,” pages 593-602.

AIM: To encourage us to be diligent in our preparation for the coming of the Lord.

DAILY STUDY ASSIGNMENT

1. General survey of the lesson.
2. Questions 1-4.
3. Questions 5-7; read “Education” assignment.
4. Questions 8-10; read “The Great Controversy” assignment.
5. Questions 11-14; read “Early Writings” assignment.
6. Read “The Acts of the Apostles” assignment.
7. Review the lesson.

Expectation

1. What word does Peter use to describe the destruction of this present world? 2 Peter 3:11, first part. Compare Isa. 34:4; 24:19; Micah 1:3, 4.

2. In view of the impending dissolution of the world, what urgent appeal does the apostle make? 2 Peter 3:11, last part. Compare Heb. 10:25.

NOTE.—“It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. ‘Today if ye will hear His voice, harden not your hearts.’ We are in a most trying position, waiting, watching for our Lord’s appearing. . . . It is ever God’s purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.”—*Testimonies*, vol. 5, pp. 215, 216.

3. What should be the attitude of the real Christian during the closing days of earth’s history? 2 Peter 3:12, first part.

NOTE.—“When the storm of God’s wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.”—*Testimonies*, vol. 6, p. 16.

4. What will be the effect of the conflagration that is to eradicate sin and all of its fruitage? 2 Peter 3:12, last part.

5. In his final answer to those who mock the return of our blessed Lord, how does Peter express the glorious climax of his hope? 2 Peter 3:13, first part.

NOTE.—“We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.’ All creation was marred at the Fall. It groaneth and travaileth until now in pain along with the sons of men. It was made subject unto vanity, but that was by reason of God, who made it thus subject in hope that it shall be delivered, along with man from the bondage of corruption. And that victory was promised from the first. The seed of the woman shall not always be the spoil of the serpent. . . . Hence St. Peter says, ‘According to His promise we look forward.’ . . . The believer heeds no more the mockers who ask, ‘Where is the promise of His coming?’ He can look and lift up his head, assured that his redemption draweth nigh.”—*The Expositor’s Bible*, on 2 Peter 3:13.

6. In what way will the new world be gloriously different from the present? 2 Peter 3:13, last part; Rev. 21:3, 4.

NOTE.—“And the consolation of the promise consists largely in the thought that in the new creation righteousness will dwell, will make its home. First, there will be Christ the righteous, who is also our righteousness; and all the hindrances and stumbling blocks of this life will be removed.”—*The Expositor’s Bible*, on 2 Peter 3:13.

Preparation for the Greatest of All Events

7. What further fitting exhortation is given to those who are looking for these things? 2 Peter 3:14. Compare Rev. 19:7, 8; Eph. 5:27; James 1:27.

NOTE.—“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.

8. What does Peter say of the long-suffering of God, despite the doubts of scoffers? 2 Peter 3:15, first part.

9. What other great apostle agrees with Peter concerning the long-suffering of God? 2 Peter 3:15, last part. See Rom. 2:4.

NOTE.—The apostle Paul expressed his feeling concerning God's dealing with him: “For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should thereafter believe on Him to life everlasting.” 1 Tim. 1:16.

10. According to Peter's further statement, what is the burden of all of Paul's epistles? 2 Peter 3:16, first part. See 1 Cor. 2:9, 10; Eph. 1:9, 10.

11. What did Peter say about the difficulty of fully understanding Paul's writings? 2 Peter 3:16, second part.

12. Because some things in Paul's epistles are hard to understand, what is the result among those who are unstable? 2 Peter 3:16, last part.

NOTE.—“But in St. Peter's word ‘hard to be understood’ there appears to be the thought that men's difficulties arise in part because they look on these subjects as studies for the intellect alone, and fail for this reason to attain to the best knowledge which is given to man. It is of God's order that for the lessons which come from Him He also imparts the power of true discernment. Those who approach the study of Christian truth as a cold intellectual exercise, in the comprehension of which heart and soul bear no part, will go away empty, and as dark almost as they come.”—*The Expositor's Bible*, on 2 Peter 3:16.

13. What is Peter's final affectionate warning to all Christians who face like dangers? 2 Peter 3:17. Compare Eph. 3:14-21.

NOTE.—“The whole passage runs over with Christian affection; a very working out it is in a believer's life of Christ's teaching, ‘By this shall all men know that ye are My disciples, if ye have love one to another.’ Love

to the brethren, love to his fellow apostle, breathes in every line of these final sentences. Beloved are the churches, beloved his fellow laborer. And he is never weary of repeating that word 'looking for,' which marks the true attitude of the Christian pilgrim."—*The Expositor's Bible*, on 2 Peter 3:17.

14. With what earnest admonition does Peter close his epistle? 2 Peter 3:18.

SABBATH-SCHOOL LESSONS FOR THIRD QUARTER

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1952 will be helped by the following outline in studying the first lesson. They will thus be able to follow the daily study of the lesson.

The general topic of the lessons is "The Holy Spirit." The Memory Verse is 1 Corinthians 6:19. Lesson 1 for July 5 is entitled, "Personality and Deity of the Holy Spirit." The study help is *The Holy Spirit*, by W. H. Branson, chapter 1. The texts to be studied are:

Ques. 1. Rom. 11:33, 34; Isa. 40:28.

Ques. 2. Matt. 28:19.

Ques. 3. Deut. 29:29; 1 Cor.
2:11, 12.

Ques. 4. Heb. 9:14; 1 Tim. 1:17.

Ques. 5. John 14:26.

Ques. 6. Acts 5:3, 4.

Ques. 7. John 16:7, 8, 13.

Ques. 8. 2 Sam. 23:2, 3; John
16:8-11; Acts 13:2-4.

Ques. 9. 1 Thess. 2:4; Rev. 2:18,
23; 1 Cor. 2:9-11.

Ques. 10. Rev. 22:17; 1 Cor. 6:11.

Ques. 11. 1 Cor. 3:16, 17; 6:19.

Ques. 12. John 14:16-18, 23.

Ques. 13. Rev. 22:17.

THIRTEENTH SABBATH OFFERING

June 28, 1952—Middle East Division

The overflow from the offering received on June 28 will go to the Middle East Division to be used in providing needed buildings for the Middle East College and the Iran Training school, and also to help in opening new work in Libia. This is a needy field, and we need greatly to strengthen our educational work so that more workers may be trained to work for their own people.

MIDDLE EAST DIVISION

UNION MISSION	POPULATION	NO. CHURCHES	CH. MEM.	\$5. MEM.
EAST MEDITERRANEAN	45,200,000	14	584	949
IRAQ	5,700,000	3	86	328
JORDAN	10,798,500	2	77	128
LEBANON-SYRIA	4,500,000	8	346	444
TURKEY	18,000,000	1	75	49
NILE	33,689,000	13	548	751
EGYPT	18,000,000	13	548	751
LIBIA	886,401			
URENBERG				
DETACHED MISSIONS				
IRAN	17,000,000	6	218	188
ISRAEL	1,080,000	1	23	—
DIVISION TOTALS	79,969,000	34	1,373	1,888

NOTE: All statistics as of close 1950.

