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SABBATH SCHOOL LESSONS

ON THE

First Epistle 
of Peter.
FOR
SENIOR
CLASSES.

Third Quarter, 1893.

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LESSONS

ON THE

First Epistle of Peter.

FOR SENIOR CLASSES.

July 1 to September 30, 1893.

INTRODUCTORY NOTE.

THE plan of these lessons will not be greatly different from that of the first quarter of 1893. The lesson scripture is sometimes divided and the principal topic of the division named where it has seemed advisable. The main questions are suggestive of the study of the book proper. The principal and most profitable doctrines and truths suggested in the lesson are developed more fully in the notes, which will furnish every live teacher with basis sufficient for as long a lesson as is desired. It is earnestly hoped that what has thus far been learned of the word of God and the power of the Spirit in that word will be brought into these lessons. There may be much worthy of criticism in the style of the lessons, but let the mind of the student be attent to the word of God, with an earnest desire to hear, believe, and do, and he will be richly rewarded in spiritual growth.

LESSON I.—July 1, 1893.

THE CHRISTIAN'S HOPE. 1 Peter 1:1-9.

I. The Introduction. Verses 1, 2.

1. By whom was this epistle written? and to whom is it addressed? Note 1.

2. According to what are we elected or chosen?
3. Through, or in what, are we chosen? Note 2.
4. What is the benediction pronounced upon us?

II. The Living Hope; the Tried Faith. Verses 3-7.

1. For what does the apostle bless God?
2. According to what has the living hope been given?
3. Through what event does that hope come?
Note 3.
4. Upon what does this hope lay hold?
5. How are those kept for whom this inheritance is reserved?
6. How do they obtain this power of God?
7. What does this faith lead them to do?
8. What sometimes causes seasons of heaviness?
9. Why are these temptations permitted?
Note 4.
10. How does God regard this faith?
11. For what purpose is it tried?

III. Love and Joy. Verses 8, 9.

1. In whom do this faith and hope center?
2. What has this faith put in the heart? Note 5.
3. What does this faith, hope, and love cause?
4. In what glorious event does faith culminate?

NOTES.

1. THE expression in the first verse, "strangers scattered," is in the Revised Version "sojourners of the

dispersion," and because of this expression thought by many to refer to Israel according to the flesh; but while believing Jews are doubtless included, it is very evident that the epistle is addressed and comes with peculiar force to Gentile believers. See chapter 2:10. As we proceed in the study of the epistle, it will be seen that while it has been a blessing to the church through all the past, it has special application and force in the last days. See chapter 1:13; 4:7, 12, 13, 17.

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

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

demonstrated his power over sin and death by his resurrection (Acts 2 : 24). This hope in Christ is therefore a "living hope," ever growing brighter, bigger, stronger, as we appropriate the living word.

4. **Trial of Your Faith.**—Every day brings its trials of faith, every temptation puts faith to the test; but to him who has genuine faith there is never any more danger of faith's failing under the one test than another. It matters not how great the test; power awaits on faith sufficient for every need. It is not a matter of the strength of the person tempted, or the strength of the temptation brought; it is a matter of simple faith in Christ. Faith puts Christ in our place, and Christ is equally able to meet all the armies of Satan as one of his lowest minions. He who thus endures temptation proves in every trial that his faith is genuine, a precious experience indeed here, but more precious when found unto praise and glory and honor at the revelation of Jesus Christ.

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

LESSON II.—July 8, 1893.

THE GREAT SALVATION. 1 Peter 1 : 10-16.

REVIEW QUESTIONS.—(a) What does faith do for us? (b) What is the character of the joy

which it gives? (c) What graces are connected with this faith? (d) What is its end?

I. What the Prophets Revealed. Verses 10-12.

1. Who before us inquired diligently of this salvation?
2. Of what did they prophesy?
3. Does this mean that the prophets did not know of God's salvation and grace?
Note 1.
4. Why did they search their own writings?
5. To what did the Spirit through their writings testify?
6. What did God reveal in answer to their inquiries?
7. What other beings desire to look into these things?

II. Practical Applications. Verses 13-16.

1. In view of what God has thus revealed, what should we do? Note 2.
2. Like whom should we act?
3. Against what are we admonished?
4. After whom should we be fashioned?
5. How is it possible for us to be holy? Note 3.

NOTES.

1. **Have Inquired.**—The holy men of old certainly knew the salvation of Christ personally. (See Gen. 49: 18; Ex. 15: 2; Ps. 9: 14; 51: 12.) In fact, the whole inspired psalmody of Israel breathes of the salvation of God, both present and future. Yet they did not under-

stand the plan of salvation in its fuller development, as did and do those of the Christian era. This is expressly declared in the scripture (verse 12), in the prophets themselves (Dan. 12 : 4, 9), by Christ (Matt. 13 : 16, 17), by the apostles (Rom. 16 : 25, 26; Eph. 3 : 5); but this understanding was not necessary, for God by his Spirit spoke through them things which they did not know nor understand. They were the instruments; it was the *Spirit of Christ* which was in them that *testified*, not the prophets themselves. The Spirit of God knows the mind and thoughts of God (1 Cor. 2 : 11), and therefore it was necessary that the Spirit of God must give the words which should convey the thoughts of God to future generations (2 Sam. 23 : 2; see also 1 Cor. 2 : 13; 2 Tim. 3 : 16; 2 Peter 1 : 2).

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

4 3 Be Ye Holy.—The Revised Version puts the ex-

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

LESSON III.—July 15, 1893.

BOUGHT WITH A PRICE. 1 Peter 1:17-25.

REVIEW QUESTIONS.—(a) How should we be fashioned? (b) Who alone can thus transform us? (c) Upon what conditions will he do it?

I. Our Redemption. Verses 17-21.

1. What characteristic is here given of God?
2. According to what does he judge?
3. In view of this how should we live?
4. From what has God redeemed us? Note 1.
5. With what price did he redeem us?
6. How long has this sacrifice been effectual?
7. When was he manifest?
8. Why is he thus manifested?

II. The Living Word. Verses 22-25.

1. How had their souls been purified? Note 2.
2. What feeling toward the brethren did this produce?
3. That we may grow and be confirmed in that love, what injunction did he give?
4. Through what were they begotten?
5. What is the character of this word?
6. How is the word contrasted with mortal man?
7. From what scripture is this contrast quoted?
8. What is this living word declared to be?

NOTES.

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

it includes that as a part of the "manner of life." From the vain worldly manner of life God has redeemed us to a new manner of life, even his own.

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

LESSON IV.—July 22, 1893.

THE CHIEF CORNER STONE. 1 Peter 2: 1-8.

REVIEW QUESTIONS.—(a) By faith in what are we purified? (b) By what are we begotten? (c) What is its character? (d) What is this word?

I. Feeding on the Word. Verses 1-3.

1. What do those begotten of God's word and born of his Spirit put away?
2. For what are they to long? and why?
3. Who will thus desire to feed upon God's word?

II. Built on Christ. Verses 4-8.

1. What is the condition of stones as regards life? Note 1.
2. To what is Christ the Lord likened?
3. How was he regarded by men?

4. How did God regard him?
5. As Christ is the elect, living stone of God, what are those who are Christ's?
6. Into what are we, as lively (living) stones, built? Note 2.
7. What precious assurance does he quote from Isaiah?
8. How is Christ, the corner stone, regarded by believers?
9. To whom does he prove a stone of stumbling and a rock of offense?
10. Why do these two classes regard him so differently?

NOTES.

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

of his people, the sacrifices for his sake, their labors of love, in fact, the very life, are all acceptable in the Beloved. (See Hos. 14:1; Mal. 1:11; Rom. 12:1; Heb. 13:15, 16.)

2. To THE believer Christ is the precious foundation. To the unbeliever, or disobedient (for the terms are synonymous, see Revised Version), he is a stone of stumbling. The same sun and rain which ripen and develop the wheat, also ripen and develop the tares and weeds. The latter class stumble because they will not obey; they do not wish to do God's will. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hosea 14:9. The earnest student of prophecy will find added interest in this lesson by a diligent study of Isa. 28:14-22. This scripture has especial force to the last days. When God's judgments sweep away the refuge of lies, and the house builded on the sand is overthrown, blessed indeed will those be who have "digged deep," and laid their foundation on the Rock Christ Jesus. Luke 6:47-49, Revised Version.

LESSON V.—July 29, 1893.

THE CHOSEN PEOPLE. 1 Peter 2:9-16.

REVIEW QUESTIONS.—(a) By what are Christians begotten? (b) Upon what are they to feed in order to grow? (c) Upon whom are they built? (d) Thus builded what are they?

I. The Call. Verses 9, 10.

1. What are those called who are builded upon Christ?
2. For what purpose are they called, chosen, crowned, separated, purchased?
3. What was their former condition?

II. An Earnest Exhortation. Verses 11, 12.

1. With what earnest words does the Lord exhort his people?
2. What should be their conversation (conduct) among the Gentiles?
3. What would be the result of such a life?

III. Civil Duties. Verses 13-16.

1. What is the Christian's duty as regards the laws of men? Note.
2. From what motive, and for whose sake, should it be done?
3. Does this include obedience to laws which conflict with God's law?
4. When we obey our rulers in the exercise of rightful authority, what will be the result?
5. Should this obedience be rendered as servants of men?

NOTE.

WHEN rulers enact foolish or oppressive laws, especially in a republic, they are frequently spoken of with disrespect and contempt by the people. Such examples often become contagious; but Christians should not thus allow themselves to be carried away by bad examples;

and all laws, needless and oppressive though they may be, should be obeyed with faithfulness unless they contravene God's laws. In such case only may we refuse to obey.

All such expressions as these in our lesson pertain to proper laws, and to such only as rulers have a right to make. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." To God belongs everything which pertains to his worship or service as commanded in his word, or conceived by the conscience. The civil duties between man and man, and the duty of man to support the State, have nothing to do with religion. Daniel was prime minister in an idolatrous empire, and was obedient to all civil laws, but he *could not* obey a law which would compel him to dishonor God. Dan. 6:4-23. The three young Hebrews, high in position, faithful in all civil duties, could not do otherwise than refuse to dishonor God by not obeying the king's command to bow down before the golden image. Dan. 3:8-18. See also Acts 4:19 and 5:29. The matter of obedience to laws which deny or dishonor God is not a matter of "will not," or "would not," but of "cannot," and "could not." The Christian can die easier than he can dishonor God.

LESSON VI.—August 5, 1893.

CHRIST OUR EXAMPLE. 1 Peter 2:17-25.

REVIEW QUESTIONS.—(a) For what great object has God chosen and blessed his people here? (b) What should be their conduct toward those without? and why? (c) What should be their attitude toward civil laws?

I. Various Duties. Verses 17, 18.

1. How should all souls be regarded? and why?

Note 1.

2. How should we regard the children of God?
3. What should be our attitude toward God?
4. How should rulers be regarded?
5. How should servants treat their masters?

Note 2.

6. To what classes should they be faithful?
7. If they are Christ's, whom are they really serving? See Eph. 6:6-8.

II. Patient Suffering. Verses 19-25.

1. What kind of service is pleasing to God?
2. Is there credit in being patient under reproof which we deserve?
3. How is the faith and character of Christ in us shown?
4. Are we to expect such suffering?
5. Who is an example to us in this respect?
6. In all his unjust suffering, what character did he manifest?
7. What did his faith lead him to do?
8. For what purpose were all these sufferings?
9. What do these do for every sinner who believes?
10. What is said of the past and present of our lives? Verse 25; Ps. 23:1.

NOTES.

1. THE practical duties enjoined in this lesson are those which are very apt to be overlooked. **Honor All Men.**

—"Some are not worthy of honor," says one; neither are we. We are by nature the same as they (Eph. 2:3; Ps. 51:5); all were made originally in the likeness of the same God as much as we (James 3:9); all are bought by the same precious blood of Christ (1 Tim. 2:6); all are therefore for Christ's sake entitled to the same esteem and honor. **Love the Brotherhood.**—A closer, deeper affection than for all men, bound together by the life and presence of Christ (John 17:23). **Fear God.**—The fear of the Lord, not cringing or slavish fear, but loving reverence, is the foundation of wisdom. He who knows God most, fears and loves him most. **Honor the King.**—Under God he is your ruler; honor his office and respect his authority. See verse 15 of the lesson chapter.

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

LESSON VII.—August 12, 1893.

PRACTICAL DUTIES. 1 Peter 3:1-11.

REVIEW QUESTIONS.—(a) Who suffered on our behalf? (b) What do these sufferings do for us? (c) How should we bear sufferings for his sake? (d) To whom should we commit our cause?

I. Duties of Wives. Verses 1-6.

1. How should the believing wife regard the husband? Note 1.
2. Does this imply that it would be right for her to sin?
3. What should be one object in such faithful conduct?
4. What adornment is forbidden?
5. What adornment is approved?
6. What examples are referred to?
7. Whose daughters are those who thus adorn themselves?

II. Duties of Husbands. Verse 7.

1. According to what knowledge should the husband dwell with the wife?
2. Why should he honor her?
3. What reason is given why both husband and wife should heed these instructions?

III. Duties of All. Verses 8-11.

1. What spirit should be manifested among brethren? Note 2.
2. With what spirit should evil and railing be met?
3. What does God design that such opposition shall bring us?
4. What instructions are given him who loves life and good days?
5. How is the only way to seek peace?—Absolute submission and faith in God. Rom. 5: 1:

NOTES.

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

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

LESSON VIII.—August 19, 1893.**SUFFERING FOR RIGHTEOUSNESS' SAKE.****1 Peter 3: 12-22.**

REVIEW QUESTIONS.—(a) What instructions are given to the wife? (b) What to the husband? (c) How will such instruction if heeded affect their prayers? (d) What injunction to union is given? (e) What disposition should we manifest toward those who speak against us?

I. God's Care for His People. Verses 12-14.

1. What care has the Lord for the righteous?
2. How does he regard the evil?
3. What question is asked in verse thirteen?
Note 1.
4. How should we feel when we suffer for righteousness' sake?

II. Our Duty in Time of Trouble. Verses 15-17.

1. In time of trouble what should be the exalted object in our heart? Note 2.
2. What should we always be ready to do?
3. In what spirit should the answer be given?
4. What should be kept good?
5. What effect would such a spirit have on those who do us evil?
6. If it is God's will that we suffer, for what should it be?

III. Christ's Sufferings for Us. Verses 18-22.

1. Who, though innocent, suffered for us?
2. Why did he thus suffer?
3. In what condition was he put to death? and how quickened?
4. To whom did he preach by his Spirit?
5. Through whom did he preach? Note 3.
6. At what time in the world's history did he preach?
7. How many were saved? and by what?
8. By what like figure are we saved?
9. Through faith in what?
10. What assurance is given us that Christ is able to save us from all that can come upon us?

NOTES.

1. **Who is He That Will Harm You, etc.** In a general way this means that men will have no desire to harm those who are imitators of Christ, and under ordinary circumstances this has been true as promised (see Prov. 16:7), but there are many exceptions to this general rule. But even though we suffer persecution for *righteousness' sake*, that will not work to our ultimate harm, though it causes present sufferings; for to them that love God all things work together for good; even in the greatest sufferings his followers are, through the love of God, more than conquerors. See Rom. 8:28, 37. In the very sufferings then they may find happiness and rejoice. See also Matt. 5:11, 12.

2. THE Revised Version makes the latter part of verse 14 and the first part of verse 15 almost identical with the latter part of Isa. 8:12 and the first part of verse

13. Isaiah reads: "Neither fear ye their fear nor be afraid. Sanctify the Lord of Hosts himself." Peter reads: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Isaiah tells us in the next clause what the Lord will be to those who trust in him. "He shall be for a sanctuary," a safe and holy place; for in the time of trouble God will spread over us the pavilion of his power (Ps. 27 : 5 ; 34 : 7), and hide us under the shadow of his wings (Ps. 17 : 8), in the secret place of his tabernacle (Ps. 27 : 5).

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

LESSON IX.—August 26, 1893.

THE GODLY LIFE. 1 Peter 4 : 1-8.

REVIEW QUESTIONS.—(a) What care has the Lord for the righteous? (b) How should we regard

the evil which may come upon us? (c) What great example have we in this? (d) What is our duty in view of such trouble?

I. Suffering with Christ. Verses 1-6.

1. Who has suffered for us? Note.
2. In view of this what should we do?
3. What effect does God design that this suffering shall have on us?
4. How should we regard our past life?
5. How will the world regard this turning away from sin?
6. What will they do?
7. To whom must they give account?
8. To whom may we commit our cause?
9. What warning and privilege has God given all in view of the judgment?

II. Positive Duties and Virtues. Verses 7, 8.

1. What great event does the apostle declare to be at hand?
2. What should we do in view of that event?
3. What grace should we cherish above all others?
4. What will this charity or love do?

NOTE.

Suffered in the Flesh.—Christ took upon himself the infirmities and sins of the flesh (Heb. 2:14; 4:15; 2 Cor. 5:21), but to every sin he died; every lust he crucified; every selfish desire he denied himself; and all for our sakes. We are to reckon ourselves dead unto

sin (Rom. 6:11), to put to death the passions and sins of the flesh (Rom. 8:12, 13; Gal. 5:24), to deny ourselves (Matt. 16:24), to renounce all and follow him (Luke 14:33). Thus dying to sin, in Christ we cease from sin and live unto God. Rom. 6:11; 7:4. And surely is not the time past of our life sufficient for indulgence in all these sins and lusts? Christ will take them all away, and put in their place his own righteousness.

LESSON X.—September 2, 1893.

CHRISTIAN STEWARDSHIP. 1 Peter 4:9-11.

REVIEW QUESTIONS.—(a) In view of what should we arm ourselves to suffer? (b) What is put to death in this suffering? (c) How will those who are carnal in heart regard this turning from evil? (d) What injunctions are given in view of the end? (e) What is the crowning grace of the Christian?

I. Hospitality. Verse 9.

1. In what spirit should hospitality be extended?
2. Should this be limited to brethren alone?
Heb. 13:1, 2.
3. What does Christ say of those who receive or reject even the least of his children?
Matt. 25:40, 45.

II. Spiritual Gifts. Verses 10, 11.

1. What has every man received? Note.

2. From whom does he receive these gifts?
3. Through what mighty power?
4. Name some of them.
5. What are they called by our Lord?
6. For how long were they given? For what purpose?
7. To how many were they given?
8. As everyone has received, how should he use?
9. Why is God's grace called "manifold"?
10. How should he who aims to instruct speak?
11. How should he who serves, minister?
12. What will be the effect of this?

NOTE.

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

of the church till the perfect day, or till Christ comes (1 Cor. 13:8-10; Eph. 4:13). Some of these gifts are mentioned in Rom. 12:6-8; 1 Cor. 12:8-10, 28; Eph. 4:11.

In Luke 19:12-17 these gifts are by our Lord called pounds (the highest denomination of Roman money); in Matt. 25:14-30 they are called talents (the highest denomination in Jewish money), thus showing their great value. These talents and pounds are given by the same one that gave the gifts, to the same ones, at the same time, for the same purpose, to continue the same length of time; they are therefore the same. The solemn importance of this stewardship is given in these parables; they should be studied in connection with this lesson. Does anyone think he has no gift? Let him be assured if he is the Master's "own servant," he will be given according to his ability to use. Matt. 25:14, 15. Ours is the consecration; God is the giver.

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

LESSON XI.—September 9, 1893.

SUFFERING WITH CHRIST. 1 Peter 4:12-19.

REVIEW QUESTIONS.—(a) How should hospitality be extended to our brethren? (b) What gracious

gifts has God bestowed upon us? (c) What does the apostle call these gifts? (d) How are they to be used? (e) Whom are they to glorify?

I. The Fiery Trial. Verses 12-16.

1. What are we exhorted to do? Note.
2. In what trials may we rejoice? Why?
3. For what did the apostle long? Phil. 3 : 10.
4. How should we regard reproach for the name of Christ?
5. What spirit rests upon us?
6. How is Christ affected by this persecution and suffering?
7. Against what are we warned?
8. How shall we regard it when we suffer as a Christian?
9. What does this give us the privilege of doing?

II. In the Judgment Hour. Verses 17-19.

1. To what solemn hour does this lesson apply?
2. What contrast is expressed regarding the righteous and wicked?
3. Who alone can keep us in such a time?
4. What should be our attitude toward God?

NOTE.

The Fiery Trial.—Our common version makes the “fiery trial” future, but the Revised Version makes it present. When the end is at hand (verse 7), when the time is come for judgment to begin at the house of God (verse 17), then, “beloved, think it not strange concerning the fiery trial *among you*, which cometh upon you to

prove you, as though a strange thing happened unto you." These are a part of our heritage; for "hereunto were ye called" (chap. 2:21). The last days will be days of especial peril (2 Tim. 3:1); every wind of doctrine will be blowing (Eph. 4:11); men will put darkness for light and light for darkness (Isa. 5:20); false prophets will do great signs and wonders, to deceive if possible the elect of God (Mark 13:22); Satan himself will appear as an angel of light and his ministers as ministers of righteousness (2 Cor. 11:14, 15); persecution will break forth upon those who honor God's law in the gospel of Christ (Rev. 12:17; 13:11-17); Satan will work with all power and signs and lying wonders (2 Thess. 2:9-12); in short, every delusion of the past, every device of the devil adapted for the present, a very flood of iniquity and persecution, will roll in upon the world and the people of God in these days of peril (Isa. 59:19), culminating in the hour of temptation such as the world has never before seen (Rev. 3:10). These are the perils.

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

LESSON XII.—September 16, 1893.

INSTRUCTIONS TO THE CHURCH. 1 Peter 5:1-6.

REVIEW QUESTIONS.—(a) What comes upon the people in the last days? (b) How should we

regard the trial? (*c*) With whom do we thus become partakers? (*d*) To what solemn time does this lesson bring us? (*e*) In whom are our souls safe?

I. The Elders—Duties and Privileges. Verses 1-4.

1. What class does the apostle especially exhort?
2. Of what does he say he was a witness?
3. Of what was he a partaker? Note 1.
4. What does he enjoin upon elders?
5. By what motive should they be moved?
6. What spirit should actuate them?
7. How should their authority or oversight be exercised? Note 2.
8. If faithful in their work what will be their reward?
9. When will it be given?

II. The Flock—Duties and Privileges. Verses 5, 6.

1. What is the duty of the younger? Note 3.
2. What is the duty of all to one another?
3. With what should they be clothed?
4. How does God regard the proud and humble?
5. What is therefore our duty?
6. What will God do to those who humble themselves?

NOTES.

1. A Partaker of the Glory That Shall Be Revealed.

—God's glory is in his character (see Ex. 33:18, 19; 34:

5-7). That character, that glory, will be seen in all its transcendent loveliness when the King appears in his beauty (Isa. 33:17); but men may know him *here* (John 17:3), by faith they may *now* appropriate his righteousness (Rom. 3:21, 22), and have the beauty of the Lord upon them (Ps. 90:17). And so Peter in this life partook of the glory which shall be revealed, not only in Christ but in *us* (Rom. 8:18)

2. Neither As Being Lords over God's Heritage.—

There is a strange and striking contrast between that church which claims to find her primal head in Peter, and in which is the highest development of the mystery of iniquity, and the instruction given by the Lord through Peter to the true church of Christ. In the apostate church we have lords many, who do little else but lord it over the souls of God's heritage, and when they held the power, they lorded over their bodies; and all of the persecutions of the Dark Ages have come because men professing to be ministers of Christ have lorded it over God's heritage in their lust of power and filthy lucre. The apostle presents the duty of the true elder; let him heed the instructions, and not content himself with being better than others. Feed the flock of God with the Word (1 Peter 2:2), which is able to build them up (Acts 20:32); doing willingly even as the Master, having compassion (Mark 6:34), not for gain of lucre but gain of souls, ensamples to the flock in all soberness, humility, and faithfulness. (See 1 Tim. 3:1-7; Titus 1:5-9.)

3. Submit—Be Subject.—

Of course under God. God is first. His requirements are paramount. But the faithful man of God upon whom in the providence of God is placed burdens in the church, God will sustain, and through him will give instruction to the flock, which may not be disregarded or despised except at peril to the soul. As the elder must watch for souls as they that

must give an account (Heb. 13: 17), so it is a corresponding duty of the church to heed the faithful admonitions, warnings, and instruction which God gives through the elders. See Heb. 13: 7, 8, 17; 1 Thess. 5: 12, 13. The dignity and position of the elder is to be respected for Christ's sake (1 Tim. 5: 1), and no accusation is to be received against him except at the mouth of two or three witnesses (verse 19). **Subject one to another.**—See Phil. 2: 3; Rom. 12: 10; Eph. 5: 21. **Humility.**—A most precious grace, because teachable. See Matt. 5: 3; Isa. 57: 15; 66: 2; James 4: 10.

LESSON XIII.—September 23, 1893.

RESISTING THE ENEMY. 1 Peter 5: 7-14.

REVIEW QUESTIONS.—(a) With what classes in the church does our last lesson deal? (b) What are the duties of elders? (c) What injunction does he give the younger members? (d) What injunction is given to all?

1. How to Resist the Devil. Verses 7-9.

1. Upon whom should we cast our cares?
2. What assurance is given us?
3. To what are we exhorted?
4. Why should we be sober and vigilant?
5. What is the devil called?
6. How are we to resist him? Note 1.
7. Do we stand alone in these afflictions?

II. The Mighty Helper. Verses 10-14.

1. Who has called us?
2. To what has he called us?
3. Through whom does this call come?
4. Through what experience do we all have to pass?
5. What will he do for us through it all?
6. To whom then will belong the glory?
7. What does the apostle declare he has testified?
8. What is the final benediction to all?

NOTES.

1. Whom Resist.—The only way to resist the enemy is by faith in Christ. We cannot do it by watching Satan as we would by watching a physical foe. If our eyes are fixed upon the enemy, we fall before him; and it is his greatest object to induce us to look at him. When Peter looked down upon the raging waves, he sank; when his eyes were on Christ, he safely walked the boiling billows. "Looking unto Jesus" is our only safety (Heb. 12: 2, 3); for faith puts him before us so that we do not have to meet the enemy; Christ meets him. Satan's accusations fall against Christ's righteousness, his craft against Christ's wisdom, his power against the mighty power of Christ, and by faith we are more than conqueror. We are not alone in trials; the children of God have them to meet everywhere, but Christ is able to succor all who trust him. Heb. 2: 18.

2. Called.—Let the heart rest on the great fact that God has called us, not to wrath (1 Thess. 5: 9), but to eternal glory (1 Peter 5: 10); Christ died that all might

have it (John 3: 16; 20: 31); he accepted us according to the good pleasure of his will (Eph. 1: 5, 6); he has wrought us for immortality (2 Cor. 5: 4, 5); and he who has begun the good work is able to finish it till the day of Jesus Christ (Phil. 1: 6). Why should we doubt God? God himself has undertaken the work which it is his will, his good pleasure, to finish. Shall we not make his will ours? The sufferings and trials we meet will not hinder him. Satan will say that we are killed all the day long like sheep for the slaughter, but faith says, because Christ says, that in all these things we are more than conquerors through Him that loved us. Rom 8: 36-39.

LESSON XIV.—September 30, 1893.

A TEMPERANCE LESSON.

Memory Verse.—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

1. For what was man created? Isa. 43: 7.
2. What is this glory elsewhere called? Rev. 4: 11.
3. What kind of pleasure is the pleasure of God? Eph. 1: 4.
4. Did man continue to live for God's glory? Rom. 3: 23.
5. Is it the pleasure of the Lord that man should be afflicted and die prematurely? Lam. 3: 33.
6. What have been the moral results of intemperance? Eze. 16: 49, 50.

7. What is the certain fate of the drunken and intemperate? Gal. 5 : 21.
8. Who is classed with the drunkard? Prov. 23 : 20, 21.
9. To whom do we belong? 1 Cor. 7 : 23; Gal. 3 : 13.
10. What is the price which has been paid for us? 1 Peter 1 : 18, 19.
11. What does God design our bodies to be? 1 Cor. 6 : 19.
12. How should we use them? 1 Cor. 6 : 20.
13. What does God desire as regards health of body? 3 John 2.
14. For what purpose should we eat and drink? Eccl. 10 : 17.
15. How are the mind and conscience sure to be affected by intemperance? Lev. 10 : 8-11.
16. How did a disregard of this affect Aaron's sons? Verses 1, 2, see also Isa. 56 : 9-12; Eze. 22 : 26.
17. What is one of the fruits of the Spirit of God? Gal. 5 : 22, 23; 2 Peter 1 : 5-8.
18. How should we regard these lusts of appetite and passion? 1 Peter 2 : 11; Col. 3 : 5.
19. What warning and admonition are given us for the last days? Rom. 13 : 13; Luke 21 : 34, 35.
20. What should we do? Rom. 13 : 14; 1 Cor. 9 : 24-27.

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21. Are those free men and women who are bound by useless or hurtful habits of any kind? Rom. 6 : 16.
 22. How should those who know the truth live? 1 Thess. 5 : 4-8.
 23. Against what are we exhorted? Rom. 14 : 13.
 24. What is ever a safe rule? 1 Cor. 10 : 31.

NOTE.

INTEMPERANCE IS by no means to be confined to indulgence in alcoholic or fermented liquors. Whatever it is to which a man stoops in blind submission, upon which he wastes his powers of mind or body uselessly, is a master, and he is a slave, and the repeated act of indulgence is intemperance, fraught with the same direful consequences, bondage of soul and body, and at last irretrievable ruin. Thus tobacco in its various forms holds millions in its power. Tea and coffee hold millions more in bondage. Of course the last two are not as bad as the use of alcohol, opium, absinthe, and tobacco, but, though milder, they do no good, they enslave the mind, blunt the finer sensibilities of the soul, and so unfit it to appreciate the glorious truths of God. Freedom in Christ is freedom from every enthralling habit.

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