

Frederick Lee

SABBATH SCHOOL LESSON QUARTERLY



No. 180

SECOND
QUARTER
1940

SENIOR
DIVISION

Bearing the
lost to the fold.

GOD'S INFINITE LOVE

Sabbath School Lesson Quarterly

GOD'S INFINITE LOVE

Lesson 1, for April 6, 1940

God Is Love

MEMORY VERSE: "He that loveth not knoweth not God; for God is love."
1 John 4:8.

STUDY HELP: "Steps to Christ," pp. 9-18.

SEED THOUGHT: "God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us."—*"Steps to Christ,"* p. 11.

The Basis of All God's Actions

1. What is God declared to be? 1 John 4:8.

NOTE.—In this verse we have revealed the basis of all God's actions. Everything He does springs from love. Only as we more fully understand the nature of love can we more fully understand God. We must interpret all that God does in the light of the inspired statement in this text.

"'God is love.' His nature, His law, is love. It ever has been; it ever will be. 'The high and lofty One that inhabiteth eternity,' 'whose ways are everlasting,' changeth not. With Him 'is no variableness, neither shadow of turning.'"—*"Patriarchs and Prophets,"* p. 33.

2. What fellowship may we have with the God of love? 2 Cor. 13:11.

3. Where do we see the first manifestation of God's love? Gen. 1:1.

NOTE.—The first word of revelation speaks to us of the Creator, who is the source and the sustainer of all things. Creation is a work of love.

"Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings."—*"Patriarchs and Prophets,"* p. 33.

4. For what purpose was the world created? Isa. 45:18.

5. What does the psalmist say concerning that which God has done? Ps. 115:3.

NOTE.—God's heart of love would not permit Him to dwell alone. He desired to use His omnipotent power to bless others. Thus did He conceive the creation of a universe inhabited by holy and happy creatures, upon whom He might pour out His infinite love. It matters not whether there be hundreds or billions of inhabited worlds, the infinitude of God enables Him to

Sabbath School Lesson Quarterly, No. 180. April, 1940. 20 cents a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

love every creature as if that one were the only one for whom He had to care. It is thus that creation—a fulfillment of His sovereign pleasure and holy desire—is an expression of the love of God.

God's Purpose in Creation

6. What reason is given for the creation of all things? Rev. 4:11; Isa. 43:7.

7. In whom will the glory of God be revealed? 2 Thess. 1:10; Isa. 60:21.

NOTE.—The supreme object of God's love is the creatures whom He has formed in His own image. In these were to be found the fulfillment of His heart's desire. They were to be associated with God, and God was to find companionship with them. How wonderful to think that the great and infinite God would thus desire to shower His love and His glory upon us! How little do we realize the blessed privileges that may be ours! It is not a selfish glory that God desires, else He would have been satisfied with stars and trees and flowers. While these show forth the wonders of God, yet He finds greater pleasure in the creatures who choose to be obedient to His will, and thus reciprocate His love.

All Nature Testifies to the Love of God

8. What does the psalmist say is before his eyes? Ps. 26:3.

NOTE.—“Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view.”—*“The Ministry of Healing,”* p. 147.

“Nature is full of lessons of the love of God. Rightly understood, these lessons lead to the Creator. They point from nature to nature's God, teaching those simple, holy truths that cleanse the mind, and bring it into close touch with God.”—*“Counsels to Teachers,”* pp. 188, 189.

9. What do the heavens declare? Ps. 19:1.

NOTE.—“Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.”—*“The Ministry of Healing,”* p. 411.

10. What weekly reminder do we have of God's creative love? Ex. 20:8-11; Ps. 92:1-5. (A “song” for the Sabbath.)

NOTE.—“God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. . . . The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator.”—*“Patriarchs and Prophets,”* p. 48.

11. How is God's love daily manifested to all created beings? James 1:17.

Assurance of God's Unfailing Love

12. When we look upon the beauties of nature, of what should we be reminded? Matt. 6:28-30.

NOTE.—“If God, the divine Artist, gives to the simple flowers that perish in a day their delicate and varied colors, how much greater care will He have for those who are created in His own image? This lesson of Christ's is a rebuke to the anxious thought, the perplexity and doubt, of the faithless heart.”—“*Steps to Christ*,” pp. 129, 130.

13. When we behold the unerring circuit of the stars, of what should we think? Isa. 40:25, 26.

NOTE.—“The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and the love of God.”—“*Testimonies*,” vol. 6, p. 358.

14. What has the Creator of all things promised to those who put their trust in Him? Isa. 40:29-31.

NOTE.—“If we will but listen, God's created works will teach us precious lessons of obedience and trust. From the stars that in their trackless course through space follow from age to age their appointed path, down to the minutest atom, the things of nature obey the Creator's will. And God cares for everything and sustains everything that He has created. . . . No tears are shed that God does not notice. There is no smile that He does not mark.

“If we would fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.”—“*Steps to Christ*,” pp. 90, 91.

15. For what five tokens of love did the psalmist praise the Lord? Ps. 103:1-5.

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.”
—*Whittier*.

Lesson 2, for April 13, 1940

The Word of Promise

MEMORY VERSE: “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. 31:3.

STUDY HELP: “*Steps to Christ*,” pp. 89-96.

SEED THOUGHT: “Here are the promises, plain and definite, rich and full; but they are all upon conditions. If you comply with the conditions, can you not trust the Lord to fulfill His word? Let these blessed promises, set in the framework of faith, be

placed in memory's halls. Not one of them will fail. All that God hath spoken, He will do. 'He is faithful that promised.'—"Testimonies," vol. 5, p. 630.

The Bread of Life

1. What lesson regarding the maintenance of life did God teach Israel? Deut. 8:3.

NOTE.—"Sustained by 'the corn of heaven,' they [Israel] were daily taught that, having God's promise, they were as secure from want as if surrounded by fields of waving grain on the fertile plains of Canaan. The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world."—"Patriarchs and Prophets," p. 297.

"The life of Christ, that gives life to the world, is in His word. . . . As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"—"The Desire of Ages," p. 390.

2. How did God communicate with man after the entrance of sin? Num. 12:6; Heb. 1:1.

NOTE.—God did not abandon man after he had sinned. He communicated with him through special revelation. His words of comfort and guidance renewed hope within the heart of man. These revelations of divine purpose and mercy were in reality messages of love to the creatures whom God had made in His own image.

"The word of the living God is not merely written, but spoken. The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—"Testimonies," vol. 6, p. 393.

3. What is the divine purpose of the Scriptures? 2 Tim. 3:16, 17.

NOTE.—"Every chapter and every verse of the Bible is a communication from God to men. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and the pillar of fire by night."—"Patriarchs and Prophets," p. 504.

Hope for the Sinner

4. How should a burdened heart respond to the word of God? Ps. 119:28, 49, 50.

NOTE.—"Thank God for the bright pictures which He has presented to us. Let up group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing

to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.”—*Steps to Christ*,” pp. 122, 123.

5. How effective will this word be in the life of the one who receives it? Isa. 55:10, 11.

6. How will God reveal His will to us? Isa. 30:20, 21.

NOTE.—God speaks to us through the Scriptures. As we store up within our hearts the principles of this Holy Book, they will unconsciously influence us as we go about our daily duties. “We all need a guide through the many strait places in life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you, dear brethren, to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life.”—*Testimonies*,” vol. 5, p. 264.

Great and Precious Promises

7. What assurance is given of God’s never-failing love? Jer. 31:3.

NOTE.—He who in faith reads the messages to man which the Bible contains must be impressed with their dominant note of love. Threatened judgments for disobedience are followed by strong pleadings to repent. The rebukes are softened by declarations of love. The father-and-son relationship that is so often employed is the personification of divine love. How can one read the Bible and not realize that God loves the sinner and longs to save him?

8. How does God express His love for the remnant of Israel? Zeph. 3:13, 17.

NOTE.—“The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God’s promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness.”—*Mrs. E. G. White, “Review and Herald,”* March 1, 1892.

9. What promises are given of God’s constancy and protection? Isa. 54:10, 17.

10. Who receives this special watchcare of the Lord? Ps. 37:39, 40; 125:1, 2.

11. What is the testimony of those who have trusted in the Lord’s promises? Joshua 23:14; 1 Kings 8:56.

12. How are God’s promises to us described? 2 Peter 1:4.

NOTE.—“It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But

we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of His presence."—*Testimonies to Ministers and Gospel Workers*," p. 111.

Assurance for the Last Days

13. What assurance did Christ give of the certainty of His word? Matt. 24:35.

NOTE.—"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*," vol. 8, p. 10.

14. What special light do we have to guide us in the last days? 2 Peter 1:19-21.

15. What blessed promise does God give to those who keep His word? Rev. 3:10.

Lesson 3, for April 20, 1940

The Word Made Flesh

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

STUDY HELP: "The Desire of Ages," pp. 19-26.

SEED THOUGHT: "In describing His earthly mission, Jesus said, The Lord 'hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees, and gaze into the pensive face, benignant with love."—"Steps to Christ," pp. 12, 13.

The Life of Christ a Witness to the Love of God

1. Through whom did God most clearly reveal Himself to man? John 1:14.

NOTE.—"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God."—*Testimonies*," vol. 8, p. 265.

2. How has the love of God been most fully made manifest? 1 John 4:9; Titus 3:4, 5.

NOTE.—“The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.”—*“The Desire of Ages,”* p. 678.

3. How great is God’s love said to be? John 3:16.

NOTE.—The measure of this gift: The height of His kingship; the breadth of His fellowship; the length of His patience; the depth of His suffering.

“The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man’s redemption.”—*“Steps to Christ,”* p. 24.

4. What is so marvelous about this love of God? 1 John 4:10, first clause.

NOTE.—The marvel is that, with so many unfallen and more worthy objects to love, God should love us. It would be natural for us to love God. But not so with God’s love for us.

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

5. What is the measure of God’s love as revealed in Christ? Eph. 3:17, 18.

NOTE.—“All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world.”—*“Testimonies,”* vol. 5, p. 740.

The Revelation of the Father

6. Whom did Christ come to reveal? Matt. 11:27.

NOTE.—“Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world’s Redeemer, and the Father was again manifest to men as the light of life.”—*“Testimonies,”* vol. 5, pp. 738, 739.

7. Whom do we know when we most truly know Christ? John 14:7, 9.

NOTE.—Christ came to interpret the true character of God. As we study the life of Christ, taking note of His hatred for sin, and His gracious attitude toward the sinner, observing His patience, His sympathy, His helpfulness, His power, His restraint, we are looking into the face of the Father. Christ was a living portrait of the Father. He revealed as much of the holiness and glory of the Father as man was able to bear. To know the heart of the Father, study the life of the Son.

8. How did Christ rebuke sin? (a) In the penitent sinner (John 8:11); (b) in the hardened rejecters of His love (Matt. 23:13-39).

NOTE.—“Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes.”—“*Steps to Christ*,” p. 13.

9. What loving interest did Christ manifest toward the needy? Acts 10:38.

The Friend of Sinners

10. How did Christ reveal God's love toward the sinner? Matt. 9:10-13.

11. What was He called? Luke 7:34, last part.

NOTE.—Christ was called the friend of publicans and sinners. This was a true representation of the Redeemer of men, though the Pharisees despised Him for it. If Christ had not been the friend of sinners, He never would have taken upon Him the fashion of man. All men were ill with a mortal disease. The Great Physician came to earth to heal them. Christ lived with sinners, ate with them, talked with them. He could not get away from sinners. Those who condemned Him as being a friend of sinners were cutting themselves off from their one hope of eternal restoration from the leprosy of sin.

12. How did Christ show His compassion for the multitude that followed Him? Mark 6:31-34.

NOTE.—“Christ had retired to a secluded place with His disciples, but this rare season of peaceful quietude was soon broken. . . . From the hillside He looked upon the moving multitude, and His heart was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He was ‘moved with compassion toward them, because they were as sheep not having a shepherd.’ Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation.”—“*The Desire of Ages*,” p. 364.

13. What was Christ's attitude toward children and youth? Mark 10:14.

NOTE.—“Christ is today the same compassionate Saviour as when He walked among men. He is as verily the helper of mothers now as when He gathered the little ones to His arms in Judea. The children of our hearths are as much

the purchase of His blood as were the children of long ago."—*The Ministry of Healing*," pp. 41, 42.

"Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven would not be a pleasant place to them if you were there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful."—*Id.*, pp. 43, 44.

14. How may the most unworthy sinner approach the throne of God? Heb. 4:15, 16.

Lesson 4, for April 27, 1940

The Cross in the Light of God's Love

MEMORY VERSE: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

STUDY HELP: "The Desire of Ages," pp. 685-697, 758-764.

SEED THOUGHT: "Christ suffered not alone. Saith He, 'I and My Father are one.' God suffered with His Son. The sacrifice that an infinite God has made in giving up His Son to reproach and agony cannot be comprehended by man. In giving His Son for the sins of the world, God has evidenced His boundless love to man."—"The Sufferings of Christ," p. 18.

No Greater Love

1. In what act is the love of God most effectively revealed? 1 John 3:16.

NOTE.—"The revelation of God's love to man centers in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary we can only say, 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"—*The Ministry of Healing*," pp. 423, 424.

2. What injunction reminds us of the practical nature of God's love? 1 John 3:18.

NOTE.—"It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and its fragrance, is given for our enjoyment through that one Gift. The sun and the moon were made by Him. There is not a star which beautifies the heavens that He did not make. Every drop of rain that falls, every ray of light shed upon our unthankful world, testifies to the love of God in Christ. Everything is supplied to us through the one unspeakable Gift, God's only-begotten Son. He was nailed to the cross that all these bounties might flow to God's workmanship."—*The Ministry of Healing*," pp. 424, 425.

3. What would be the greatest possible demonstration of human love? John 15:13.

4. How did God go beyond even such a manifestation of love? Rom. 5:8-10.

NOTE.—“Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty and ruined race alone reveals the infinite depths of divine tenderness and compassion.”—*“Testimonies,”* vol. 5, p. 739.

5. How does Paul speak of the love of God as revealed in Christ? Rom. 8:38, 39.

NOTE.—“Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother’s yearning sympathy for her wayward child.”—*“Steps to Christ,”* pp. 17, 18.

God Identified With the Son

6. What is Christ’s relation to the Father? John 10:30.

NOTE.—“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. . . .

“There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.”—*Mrs. E. G. White in the “Review and Herald,”* April 5, 1906.

7. Who labored with the Son in the works that He did? John 14:10.

8. Who joined in the self-sacrificing gift for man’s salvation? John 3:16; Eph. 5:2.

NOTE.—“God so loved . . . that He gave,” and “Christ also hath loved us, and hath given Himself.” It is the love of both God the Father and God the Son that represents the supreme sacrifice for the salvation of man.

“The love of God is so deep, so full, that it could only be expressed in giving for our sakes His own beloved Son to poverty, to shame, to humiliation, to mockery, and to death. He was the most costly and precious offering that could be given to the world, and in Him all heaven was given.”—*Mrs. E. G. White in the “Bible Echo,”* Nov. 25, 1895.

“We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us.”—*Mrs. E. G. White in the “Signs of the Times,”* May 30, 1895.

9. How is the co-operation of God in the death of Christ referred to? Did this involve suffering on His part? Rom. 8:32.

NOTE.—“God accepted the death of His Son to save a rebellious race.

But in this was there no sacrifice made by the Father? The Creator Himself, the Omnipotent God, suffered with His Son."—*Mrs. E. G. White in the "Signs of the Times,"* Feb. 22, 1899.

"The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led Him to consent to give His only-begotten Son to die, that rebellious man might be brought into harmony with the government of heaven, and be saved from the penalty of his transgression."—*Mrs. E. G. White in the "Review and Herald,"* Feb. 28, 1888.

"Christ was the Son of God, equal with the Father; and yet He was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son."—*Mrs. E. G. White in the "Signs of the Times,"* Nov. 25, 1889.

The Supreme Sacrifice

10. What does God hate and abhor? Ps. 45:6, 7; Prov. 6:16-19; Ps. 10:3.

NOTE.—Sin is an abhorrence to God. He cannot endure it. Its very presence gives Him infinite pain. Think of what it meant for the holy, pure, and righteous God to come into the very presence of sin, yes, even to take it upon Himself, and that not merely the sins of one man, but the accumulated sins of the human race! Of Christ, it is said, "Christ hates the sin, but loves the sinner."—*"The Desire of Ages,"* p. 462.

11. What was laid upon Christ? Isa. 53:6, 12; 1 Peter 2:24.

NOTE.—"As the Sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege."—*"The Sufferings of Christ,"* p. 9.

"We can have but faint conception of the inexpressible anguish of God's dear Son in Gethsemane as He realized the separation from His Father in consequence of bearing man's sin. The divine Son of God was fainting, dying. The Father sent an angel from His presence to strengthen the divine sufferer. Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory from His Son, they would better understand how offensive is sin in His sight."—*"The Sufferings of Christ,"* pp. 12, 13.

12. What caused the death of the Son of God? Matt. 27:46.

NOTE.—"It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath that broke His heart. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him, and forced from His pale and quivering lips the anguished cry: 'My God, My God, why hast Thou forsaken Me?'"—*Mrs. E. G. White in the "Signs of the Times,"* Aug. 21, 1879.

"The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt."—*"The Desire of Ages,"* p. 753.

13. Who shared in the agony of that hour? 2 Cor. 5:19, first part.

NOTE.—"The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium

through which He could pour out His infinite love upon a fallen world. 'God was in Christ, reconciling the world unto Himself.' God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption."—*"Steps to Christ,"* p. 15.

"Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that Heaven could bestow was given to ransom fallen humanity. Oh, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, 'The Son of man is not come to destroy men's lives, but to save them.'"—*Mrs. E. G. White in the "Review and Herald,"* Dec. 11, 1888.

14. Why was such a tremendous sacrifice made? Gal. 4:4, 5.

NOTE.—"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*"Christ's Object Lessons,"* p. 196.

15. What does the apostle John exclaim after contemplating the love of God? 1 John 3:1.

Lesson 5, for May 4, 1940

The Sinner Chastened

MEMORY VERSE: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

STUDY HELP: "The Ministry of Healing," pp. 469-482.

SEED THOUGHT: "Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men."—*"Steps to Christ,"* p. 11.

The Chastening Rod

1. After man had sinned, why did God curse the ground? Gen. 3:17.

NOTE.—"The life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan for man's recovery from the ruin and degradation of sin."—*"Patriarchs and Prophets,"* p. 60.

2. Where was he not permitted to dwell? Gen. 3:23.

NOTE.—"After their sin, Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy

abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity."—"*Patriarchs and Prophets*," p. 61.

3. Why did God take such a drastic course toward man? Rev. 3:19.

NOTE.—"You need not be surprised if with hammer and chisel God cuts away the sharp corners of your character, until you are prepared to fill the place He has for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy."—"*Testimonies*," vol. 7, p. 264.

4. Of what is chastening an evidence? Heb. 12:6, 7; Prov. 3:12.

NOTE.—"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. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines. The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, to prove what temper they are of, and whether they can be fashioned for His work."—"*The Ministry of Healing*," p. 471.

Someone has remarked that "no sorrow can reach us until God's love has transformed it into a blessing."

5. What blessings may result from God's chastening? Heb. 12:11.

NOTE.—"In the future life, the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."—"*The Ministry of Healing*," p. 474.

God Suffers With Us

6. How does God feel when His children are afflicted? Isa. 63:9.

NOTE.—"As you review the past with a clear vision, you will see that at the very time when life seemed to you only a perplexity and a burden, Jesus Himself was near you, seeking to lead you into the light. Your Father was by your side, bending over you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you have thought yourself forsaken, He has been near you to comfort and sustain. We seldom view Jesus as He is, and are never so ready to receive His help as He is to help us."—"*Testimonies*," vol. 4, pp. 220, 221.

7. As our substitute, what has He carried for us? Isa. 53:4.

NOTE.—"Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. To the omnipotence of the King of kings our covenant-keeping God unites the gentleness and care of the tender shepherd. His power is absolute, and it is the pledge of the sure fulfillment of His promises to all who trust in Him. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. His love is as far above all other love as the heavens are above the earth. He watches over His children with a

love that is measureless and everlasting.”—*The Ministry of Healing*, pp. 481, 482.

8. What invitation to sin-burdened humanity has God given through His Son? What blessings are promised to those who accept? Matt. 11: 28-30.

9. What does Jeremiah say concerning God's attitude toward afflictions? Lam. 3:31-33.

NOTE.—“It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watchcare extends to every household, and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us,—that we might be partakers of His holiness, and thus become participants in that fullness of joy which is found in His presence.”—*Testimonies*, vol. 5, p. 742.

God's Dealings With the Wicked

10. How did Jesus reveal His love for unrepentant Jerusalem? Matt. 23:37; Luke 19:41.

NOTE.—“He wept over Jerusalem, the city He loved, which refused to receive Him, the Way, the Truth, and the Life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.”—*Steps to Christ*, p. 13.

11. In what does God take no pleasure? Ezek. 18:23, 32; 33:11.

12. How does Hosea picture God's anguish of heart as He thinks of the punishment of the impenitent? Hosea 11:8, 9.

13. Who will not be able to enter heaven? Why? Gal. 5:19-21.

14. Of what will the wicked finally be convinced? Jude 14, 15.

NOTE.—“When ‘the Lord cometh with ten thousands of His saints to execute judgment upon all,’ He will also ‘convince all that are ungodly among them of all their ungodly deeds.’ Every sinner will be brought to see and acknowledge the justice of his condemnation.”—*Patriarchs and Prophets*, p. 393.

“The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship.”—*Steps to Christ*, pp. 19, 20.

Lesson 6, for May 11, 1940

Final Purification of Sin

MEMORY VERSE: "Ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:5.

STUDY HELP: "The Great Controversy," pp. 662-673 (new edition, pp. 745-756).

SEED THOUGHT: "The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love."—"Patriarchs and Prophets," p. 33.

His Strange Act

1. What is the final destruction of the wicked called? Isa. 28:21.

NOTE.—"God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is none the less certain and terrible because it is long delayed. . . . To our merciful God the act of punishment is a strange act."—"The Great Controversy," p. 627.

2. In what does the Lord delight? Micah 7:18.

NOTE.—"While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some, He must cut off those who have become hardened in sin. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice, testifies to the enormity of the sins that call forth His judgments, and to the severity of the retribution awaiting the transgressor."—"Patriarchs and Prophets," p. 628.

3. In a time of Israel's affliction, what question was the psalmist led to ask? Ps. 77:9.

4. As he viewed all God's dealings with man, what did he declare? Ps. 103:8.

NOTE.—"God is Himself the source of all mercy. His name is 'merciful and gracious.' He does not treat us according to our desert. He does not ask if we are worthy of His love, but He pours upon us the riches of His love, to make us worthy. He is not vindictive. He seeks not to punish, but to redeem. Even the severity which He manifests through His providences is manifested for the salvation of the wayward. He yearns with intense desire to relieve the woes of men, and to apply His balsam to their wounds. It is true that God 'will by no means clear the guilty;' but He would take away the guilt."—"Thoughts From the Mount of Blessing," p. 39.

5. By what figure does God emphasize His compassion and mercy? Isa. 49:15, 16.

NOTE.—"It is possible even for a parent to turn away from his hungry child, but God can never reject the cry of the needy and longing heart. With what wonderful tenderness He has described His love! To those who in days of darkness feel that God is unmindful of them, this is the message from the

Father's heart. [Isa. 49:14-16.]—"Thoughts From the Mount of Blessing," p. 190 (ed. 1900).

The Wrath of God

6. Why has God for so long a time deferred the day of destruction? 2 Peter 3:9. (Compare 1 Peter 3:20; Gen. 15:16.)

NOTE.—"The forbearance of God has been very great,—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes. But He will certainly arise to punish the wicked, who so boldly defy the just claims of the Decalogue.

"God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will be blotted out, in mercy to themselves, and to those who would otherwise be influenced by their example."—"Prophets and Kings," pp. 276, 277.

7. What solemn warning is announced to those living in the last generation? Rev. 14:9-11.

NOTE.—"The transgressors shall be destroyed together: the end of the wicked shall be cut off.' The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being."—"The Great Controversy," p. 541.

8. What is finally poured out upon the wicked? Rev. 15:5-7; 16.

NOTE.—The end of probation comes not because of a change in God, but because of a change in man. The door of mercy closes not because God is weary of dispensing mercy and pardon, but because men no longer call upon Him. They have either become fully repentant, or they have completely turned from God with no inclination to repent. It is then that God must perform "His strange act," and before the whole universe in one terrible display show His displeasure with sin and wickedness.

"The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy."—"The Great Controversy," p. 627.

9. How will sin and sinners eventually be destroyed? Rev. 20:7-9.

NOTE.—"This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—"The Desire of Ages," pp. 763, 764.

God Is Just

10. Why does destruction come upon the wicked? Jer. 17:10; 2 Peter 2:12, last part.

11. How is a man's judgment affected by his own course of life? James 2:13; Ps. 18:25, 26.

12. In what words, acknowledging God's justice, will all finally unite? Rev. 15:3, 4.

NOTE.—“As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, ‘Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints;’ and falling prostrate, they worship the Prince of life.”—*The Great Controversy*,” pp. 668, 669.

13. For what purpose was Christ manifested? 1 John 3:5, 8.

14. What assurance is given regarding the future eternal ages? Nahum 1:9.

NOTE.—“The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God, ‘Affliction shall not rise up the second time.’ The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.”—*The Great Controversy*,” p. 504.

Lesson 7, for May 18, 1940

The Final Restoration

MEMORY VERSE: “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Cor. 2:9.

STUDY HELPS: “Prophets and Kings,” pp. 722-733; “The Great Controversy,” pp. 674-678 (new edition, pp. 757-762).

SEED THOUGHT: “The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”—*The Great Controversy*,” p. 678.

The Family of God

1. Of what great family do the Scriptures speak? Eph. 3:14, 15.

2. What has broken the unity of this family? Isa. 59:1, 2.

NOTE.—Sin has not only separated humanity from the head of the great family of God, but from the unfallen members of that family. The inhabitants of the sinless worlds are interested in the redemption and restoration of man.

“The universe is looking upon the controversy that is going on upon the earth.”—“*Testimonies to Ministers and Gospel Workers*,” p. 119.

“To the angels and the unfallen worlds the cry, ‘It is finished,’ had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory.”—“*The Desire of Ages*,” p. 758.

3. How are the alienated members of the family restored? Eph. 2: 12, 13.

NOTE.—“From that scene of heavenly joy, there comes back to us on earth the echo of Christ’s own wonderful words, ‘I ascend to My Father, and your Father; and to My God and your God.’ The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives.”—“*The Desire of Ages*,” p. 835.

4. How is the completion of this restoration described? Eph. 1:9-12.

5. What reason does Christ give for His return? John 14:3.

NOTE.—It is the longing desire of the Father and the Son to dwell with the redeemed. Christ is coming to receive them unto Himself. Love finds no joy in separation. The sacrifices which God has made for the redemption of this world have drawn Him closer to us in love, and He longs to be united with the saved. The second coming of Christ is another demonstration of the great love of God for His people.

6. With whom does God plan to dwell? Rev. 21:3.

NOTE.—“The people of God are privileged to hold open communion with the Father and the Son. ‘Now we see through a glass, darkly.’ We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.”—“*The Great Controversy*,” pp. 676, 677.

“Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, ‘and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.’ And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, ‘God with us.’”—“*The Desire of Ages*,” p. 26.

The New Earth State

7. What does Paul say regarding the wonderful things God has planned for those who love Him? 1 Cor. 2:9, 10.

NOTE.—“Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.”—“*The Great Controversy*,” p. 675.

"The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth,'—these help to constitute the happiness of the redeemed."—*"The Great Controversy,"* p. 677.

8. What will God first do for the redeemed when they enter upon their inheritance? Rev. 21:4.

9. Over whom will He greatly rejoice? Isa. 65:19, first part.

10. How does Isaiah describe life upon the new earth? Isa. 35; 65:17-25.

A Complete Restoration

11. How complete will be the restoration when Jesus returns? Acts 3:20, 21; Micah 4:8.

NOTE.—The restitution of all things, the Eden home, the tree of life, open communion with God and the angels, the pleasant occupations in garden and field,—all that made life joyful to our first parents,—this is the hope held out to us. The complete restoration of a home that was once the source of such peace and holy pleasure that none can describe it, a place of harmony and blessed communion,—this is the picture held up before those who shall be heirs of salvation. Such a home sums up all that the human heart desires and longs for.

"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field."—*"Prophets and Kings,"* p. 730.

"The Garden of Eden was a representation of what God desired the whole earth to become."—*"Education,"* p. 22.

"In the final restitution, when there shall be 'a new heaven and a new earth,' it [Eden] is to be restored more gloriously adorned than at the beginning."—*"Patriarchs and Prophets,"* p. 62.

12. Of what will man again partake? Rev. 22:2; 2:7.

13. Will the redeemed engage in occupations in the new earth? How long will they dwell there? Isa. 65:21, 22; 66:22.

NOTE.—"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed."—*"The Great Controversy,"* p. 677.

"The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last. . . .

"The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages will the faithful Householder bring forth from His treasure things new and old."—*Christ's Object Lessons*," p. 134.

Lesson 8, for May 25, 1940

Attributes of God

MEMORY VERSE: "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

STUDY HELP: "Testimonies," vol. 5, pp. 737-746.

SEED THOUGHT: "God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes."—"The Great Controversy," p. 541.

God's Character Revealed

1. In what is every attribute of God rooted? 1 John 4:8.

NOTE.—"God is love." Love is the very essence of His being. From it all His attributes spring. Note the marvelous range of God's love as described by the pen of inspiration.

Immeasurable. "He loves you with a love that is immeasurable."—"Testimonies," vol. 8, p. 173.

Incomprehensible. "Not in this life shall we comprehend the mystery of God's love."—"Christ's Object Lessons," p. 128.

Infinite and Inexhaustible. "All the springs of tenderness . . . are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God."—"Testimonies," vol. 5, p. 740.

Incomparable and Amazing. "What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love Him!"—"Testimonies," vol. 4, p. 80.

2. As Moses entered into closer fellowship with God, what request did he make? Ex. 33:18.

NOTE.—"It is our privilege to reach higher and still higher for clearer revealings of the character of God. When Moses prayed, 'I beseech Thee, show me Thy glory,' the Lord did not rebuke him, but He granted his prayer. God declared to His servant, 'I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.'"—"The Ministry of Healing," p. 464.

3. In answer to this request, how did God reveal Himself? Ex. 34:5-7.

NOTE.—It was more needful for Moses to have revealed to him the character of God than to see Him face to face. As sinners we cannot see His face, but we can know something of His character. The better we know His charac-

ter, the more we will trust Him, and the less we will follow in the way of unrighteousness.

"From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. . . .

"It was by falsifying the character of God and exciting distrust of Him that Satan tempted Eve to transgress."—*"Testimonies,"* vol. 5, p. 738.

Two Chief Attributes

4. What two important attributes sum up the character of God? Deut. 32:4; Num. 14:18.

NOTE.—Justice and mercy are two outstanding attributes of God. In Him they balance perfectly. Justice alone, or mercy alone, would fall short of His perfection.

"The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, 'Love your enemies.' God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy."—*"The Great Controversy,"* pp. 541, 542.

5. What principles are united in the character of God? Ps. 85:10.

NOTE.—"The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'"—*"Patriarchs and Prophets,"* p. 349.

6. In what only should we glory? Jer. 9:23, 24.

Saviour and Judge

7. What does God declare Himself to be? Isa. 45:21, last part.

8. What paradoxical acts is He said to perform? 1 Sam. 2:6, 7.

9. What does God love? Ps. 11:7; 33:5.

10. How does He plead with sinners? Jer. 44:4.

God's Standard of Judgment

11. What is God's standard of righteousness? Ex. 20:2-17; Deut. 6:25.

NOTE.—Someone has said, "God is love, and law is the way He loves us. But it is also true that God is law, and love is the way He rules us."

"The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom."—*"Patriarchs and Prophets,"* p. 52.

"The law of God is a reflection of His character."—*"Patriarchs and Prophets,"* p. 596.

12. What law will God use in the judgment? James 2:12.

13. What is the foundation principle of His law? Matt. 22:36-40.

NOTE.—"The law given upon Sinai was the enunciation of the principle of love, a revelation to earth of the law of heaven. It was ordained in the hand of a Mediator,—spoken by Him through whose power the hearts of men could be brought into harmony with its principles. God had revealed the purpose of the law when He declared to Israel, 'Ye shall be holy men unto Me.'"—*"Thoughts From the Mount of Blessing,"* p. 74, (ed. 1900).

"The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God, and to his fellow man; and all based upon the great fundamental principle of love."—*"Patriarchs and Prophets,"* p. 305.

14. According to the principles of justice, what must come to all who are disobedient? 2 Thess. 1:6-9.

Lesson 9, for June 1, 1940

God's Dealings With Men (A Record of Love)

MEMORY VERSE: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Ps. 32:8.

LESSON HELPS: "Patriarchs and Prophets," pp. 145-155, 469-480, 717-726; "Education," pp. 88-91.

SEED THOUGHT: "While we cannot now comprehend the works and ways of God, we can discern His great love, which underlies all His dealings with men. He who lives near to Jesus will understand much of the mystery of godliness. He will recognize the mercy that administers reproof, that tests the character, and brings to light the purpose of the heart."—"The Desire of Ages," p. 394.

Abraham

1. What did God call upon Abraham to do? Gen. 12:1; Heb. 11:8.

NOTE.—"Abraham's unquestioning obedience was one of the most striking instances of faith and reliance upon God to be found in the Sacred Record. With only the naked promise that his descendants should possess Canaan, without the least outward evidence, he followed on where God should lead, fully and sincerely complying with the conditions on his part, and confident that the Lord would faithfully perform His word. The patriarch went wherever God indicated his duty; he passed through wildernesses without terror; he went among idolatrous nations, with the one thought, 'God has spoken; I am obeying His voice; He will guide, He will protect me.'"—*"Testimonies,"* vol. 4, p. 524.

"God leads His children by a way that they know not; but He does not forget or cast off those who put their trust in Him. . . . God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others."—*Patriarchs and Prophets*," p. 129.

2. In consideration of Abraham's self-sacrifice and obedience, what did God promise to do for him? Gen. 12:2, 3; 13:14-17.

3. When called upon by God to make a supreme sacrifice, how did Abraham respond? Gen. 22:2, 3; Heb. 11:17-19.

NOTE.—"Because Abraham had shown a lack of faith in God's promises [at the time when he married Hagar, doubting God's promise of an heir], Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation. . . .

"All heaven beheld with wonder and admiration Abraham's unflinching obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, 'Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son, from Me.' God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—*Patriarchs and Prophets*," pp. 154, 155.

4. How did God honor this faithful man? Ex. 3:13, last part, 15; James 2:23; Rom. 4:11.

NOTE.—Since that time God has been known as the God of Abraham, and Abraham has been known as the friend of God. He is also known as the father of the faithful. Could there be higher honors than these?

"God conferred great honor upon Abraham. Angels of heaven walked and talked with him as friend with friend."—*Patriarchs and Prophets*," p. 138.

"It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and the preservers of the truth of God for the world,—of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah."—*Patriarchs and Prophets*," pp. 140, 141.

Moses

5. Through what experience did God permit Moses to pass in the early part of his life? Ex. 2:11-21; 3:1.

NOTE.—"Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught,—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises. . . . In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey."—*Patriarchs and Prophets*," p. 247.

6. Because Moses rebelled on one occasion, what desire of his heart did God withhold from him? Num. 20:12; Deut. 32:48-52.

NOTE.—"Not even the integrity and faithfulness of Moses could avert the retribution of his fault. God had forgiven the people greater transgressions,

but He could not deal with sin in the leaders as in those who were led. He had honored Moses above every other man upon the earth. He had revealed to him His glory, and through him He had communicated His statutes to Israel. The fact that Moses had enjoyed so great light and knowledge made his sin more grievous. Past faithfulness will not atone for one wrong act."—*"Patriarchs and Prophets,"* p. 420.

7. Because God loved Moses, what better thing did He do for him?

ANSWER.—He raised him from the dead. (Compare Rom. 5:14; Jude 9; Matt. 17:3.)

NOTE.—"Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in His dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten. . . . He could not grant the prayer of Moses that he might share the inheritance of Israel; but He did not forget or forsake His servant. The God of heaven understood the suffering that Moses had endured; He had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan."—*"Patriarchs and Prophets,"* p. 479.

David

8. What was said concerning David when he was chosen to be king of Israel? 1 Sam. 13:14; Acts 13:22.

9. By doing what terrible deed did David disappoint God? 1 Kings 15:5.

10. How was he punished? 2 Sam. 12:10-12, 14-16.

11. Upon what did David lean in this hour of conflict and sorrow? Ps. 51:1, 2.

12. How sincerely did David repent? Ps. 32:1-5; 51:3, 4, 9-12.

NOTE.—"David's repentance was sincere and deep. There was no effort to palliate his crime. No desire to escape the judgments threatened, inspired his prayer. But he saw the enormity of his transgression against God; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. David did not in despair give over the struggle. In the promises of God to repentant sinners, he saw the evidence of his pardon and acceptance."—*"Patriarchs and Prophets,"* p. 725.

"Whoever under the reproof of God will humble the soul with confession and repentance, as did David, may be sure that there is hope for him. Whoever will in faith accept God's promises, will find pardon."—*"Patriarchs and Prophets,"* p. 726.

Peter

13. How did Peter show undue self-confidence? Mark 14:27-29, 31; Luke 22:33.

NOTE.—"The history of no one of the disciples better illustrates Christ's method of training than does the history of Peter. Bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation yet generous in forgiving, Peter often erred, and often received reproof. . . . Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust."—*"Education,"* p. 88.

14. What did Christ say as a warning to him, and what word of encouragement did He speak? Mark 14:30; Luke 22:31, 32.

15. After Peter's denial, how did Christ reveal His pitying love for the wayward disciple? Luke 22:61, 62; Mark 16:7.

NOTE.—“While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there. . . .

“A tide of memories rushed over him. The Saviour's tender mercy, His kindness and long-suffering, His gentleness and patience toward His erring disciples,—all was remembered.”—“*The Desire of Ages*,” pp. 712, 713.

“If the look that Jesus cast upon him had spoken condemnation instead of pity; if in foretelling the sin He had failed of speaking hope, how dense would have been the darkness that encompassed Peter!”—“*Education*,” p. 89.

“It was not John, the one who watched with Him in the judgment hall, who stood beside His cross, and who of the twelve was first at the tomb,—it was not John, but Peter, that was mentioned by name in the first message sent to the disciples by Christ after His resurrection. ‘Tell His disciples and Peter,’ the angel said.”—“*Education*,” p. 90.

“The same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. . . . Every provision has been made for our infirmities, every encouragement offered us to come to Christ.”—“*Christ's Object Lessons*,” p. 156.

Lesson 10, for June 8, 1940

God's Love for His People

MEMORY VERSE: “The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.” Ps. 135:4.

STUDY HELP: “Acts of the Apostles,” pp. 9-16.

SEED THOUGHT: “Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.”—“The Acts of the Apostles,” p. 12.

Chosen of God

1. What attribute of God led Him to choose Israel to be His special people on the earth? Deut. 7:6-8; Ps. 135:4.

2. For what purpose did He choose them? Isa. 60:1-3; 66:19.

NOTE.—“From a race of slaves the Israelites had been exalted above all peoples, to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.”—“*Patriarchs and Prophets*,” p. 314.

"God intended that His people Israel should be light bearers to all the inhabitants of the earth. . . . The Lord has ordained that the diffusion of light and truth in the earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of His truth; . . . but in His infinite love and wisdom He called men to become colaborers with Himself, by choosing them to do this work."—"*Patriarchs and Prophets*," p. 528.

3. How did God constantly instruct and warn Israel? What was the response? 2 Chron. 36:15, 16; Jer. 25:3-7.

4. Why did God send affliction to them? How did the affliction affect them? What was God always ready to do? Ps. 107:9-13; Hosea 5:14, 15; 6:1; 14:4.

NOTE.—"Of special value to God's church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race, and His plan for their salvation, are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the age: by a goodly remnant to whom are to be fulfilled all the covenant promises,—this has been the theme of God's messengers to His church throughout the centuries that have passed."—"*Prophets and Kings*," p. 22.

A Special Relationship

5. How did God refer to His relationship with Israel? Isa. 54:5.

6. How is God said to rejoice over His people? Isa. 62:5, last part.

7. What is said to be over God's people? Song of Solomon 2:4.

NOTE.—"Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, 'Thou art all fair, My love; there is no spot in thee.'

"Christ 'loved the church, and gave Himself for it, that He might sanctify and cleanse it, . . . that it should be holy and without blemish.'"—"*The Ministry of Healing*," p. 356.

8. How did Israel respond to God's love? Jer. 3:20.

9. How did the Lord plead with them? Jer. 3:22.

The Church Today

10. When Israel was cast off as a people, whom did God choose to be His people? Rom. 11:1-5; 2:28, 29.

NOTE.—"Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free."—"*Prophets and Kings*," p. 370.

11. What are these people called? Heb. 12:23, first part.

NOTE.—“God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.”—*“Testimonies to Ministers and Gospel Workers,”* p. 50.

12. What close relationship exists between the church and Christ? Eph. 5:23-25.

NOTE.—“Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ’s supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed.”—*“Testimonies,”* vol. 7, p. 16.

“The church is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing. He yearns after it with unspeakable love. This is why He has given us opportunities to work for Him, and He accepts our labors as tokens of our love and loyalty.”—*“Testimonies,”* vol. 6, p. 261.

13. Who was seen by the revelator standing in the midst of the seven candlesticks? Rev. 1:12, 13.

NOTE.—“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. . . . His continued care and sustaining grace are the source of life and light.”—*“The Acts of the Apostles,”* p. 586.

14. Of what are we assured as the people of God enter the perils of the last days? Ps. 46:1-5; Isa. 43:1-4.

NOTE.—“The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods. But exalted ‘to be a prince and a Saviour, to give repentance to Israel, and remission of sins,’ will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise?—No; never, never.”—*“Testimonies to Ministers and Gospel Workers,”* p. 20.

THIRTEENTH SABBATH OFFERING

June 29—South America

Parables Illustrating the Love of God

MEMORY VERSE: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3.

STUDY HELP: "Christ's Object Lessons," pp. 185-218.

SEED THOUGHT: "In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature, and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar."—"Christ's Object Lessons," p. 17.

God's Ready Response

1. Why did the unjust judge finally listen to the widow's plea? Luke 18:3-5.

NOTE.—"The judge who is here pictured had no regard for right, nor pity for suffering. The widow who pressed her case before him was persistently repulsed. Again and again she came to him, only to be treated with contempt, and to be driven from the judgment seat. The judge knew that her cause was righteous, and he could have relieved her at once, but he would not. He wanted to show his arbitrary power, and it gratified him to let her ask and plead and entreat in vain. But she would not fail nor become discouraged. . . . To save his reputation, to avoid giving publicity to his partial, one-sided judgment, he avenged the persevering woman."—"Christ's Object Lessons," pp. 164, 165.

2. How does Christ draw a contrast between God and the unjust judge? Luke 18:6-8.

NOTE.—"Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. He felt for her no pity or compassion; her misery was nothing to him. How different is the attitude of God toward those who seek Him! The appeals of the needy and distressed are considered by Him with infinite compassion. . . . The unjust judge had no special interest in the widow who importuned him for deliverance; yet in order to rid himself of her pitiful appeals, he heard her plea, and delivered her from her adversary. But God loves His children with infinite love. To Him the dearest object on earth is His church."—"Christ's Object Lessons," pp. 165, 166.

3. How ready is God to heed the call of His people? Matt. 7:7-11.

NOTE.—"Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being."—"Christ's Object Lessons," p. 174.

The Long-Suffering of God

4. Why ought the barren fig tree to be cut down? Luke 13:6, 7.

5. What suggestion was made concerning the tree? Luke 13:8, 9.

NOTE.—“In the parable the dresser of the vineyard does not question the sentence that the tree, if it remained fruitless, should be cut down; but he knows and shares the owner’s interest in that barren tree.”—*Christ’s Object Lessons*,” p. 215.

“The owner and the dresser of the vineyard are one in their interest in the fig tree. So the Father and the Son were one in their love for the chosen people. . . . Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world.”—*Id.*, p. 216.

6. How is God’s loving care manifested toward His people? Isa. 27:3.

NOTE.—“You realize, though it may be but dimly, that you are a cumberer of the ground. Yet in His great mercy God has not cut you down. He does not look coldly upon you. He does not turn away with indifference, or leave you to destruction. Looking upon you He cries, as He cried so many centuries ago concerning Israel, ‘How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim; for I am God, and not man.’ The pitying Saviour is saying concerning you, Spare it this year also, till I shall dig about it and dress it.”—*Christ’s Object Lessons*,” pp. 217, 218.

The Measure of Forgiveness

7. In the parable of the unmerciful servant, how does the measure of God’s forgiving spirit compare with that of man’s? Matt. 18:23-30.

8. In order to obtain the benefit of God’s forgiving mercy, what must we do? Matt. 18:33, 35; 6:14, 15.

NOTE.—“The great lesson of the parable lies in the contrast between God’s compassion and man’s hardheartedness; in the fact that God’s forgiving mercy is to be the measure of our own. . . .

“We are not forgiven *because* we forgive; but *as* we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own.”—*Christ’s Object Lessons*,” p. 251.

The Heart of a Loving Parent

9. To what extent did the prodigal son separate himself from his father? Luke 15:11-16.

NOTE.—“What a picture here of the sinner’s state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right.”—*Christ’s Object Lessons*,” p. 200.

10. In what way is our heavenly Father’s amazing love illustrated? Luke 15:20-23.

NOTE.—“Arise and go to your Father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold

you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it."—*Christ's Object Lessons*, p. 206.

God's Love for the Straying

11. How did Christ illustrate God's love for the straying? Luke 15:3-7.

NOTE.—"The true shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him, he does not drive it along, but, O wondrous love! he tenderly gathers it in his arms, and placing it upon his shoulder, bears it back to the fold."—*Testimonies*, vol. 5, p. 604.

"As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own."—*Christ's Object Lessons*, p. 187.

12. Who makes the first advance in the recovery of the lost sheep? Luke 15:4, last part.

NOTE.—The sheep knows that it is lost, but knows not the way back. The shepherd makes the first advance to recover it. "The soul that has wandered away from God . . . is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God."—*Christ's Object Lessons*, p. 187.

"Desponding soul, take courage, even though you have done wickedly. Do not think that *perhaps* God will pardon your transgressions, and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. . . .

"In the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God, but through God's seeking after us. . . . We do not repent in order that God may love us, but He reveals to us His love in order that we may repent."—*Id.*, pp. 188, 189.

13. In what other parable did Christ teach God's love for the sinner? Luke 15:8-10.

NOTE.—"In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love."—*Christ's Object Lessons*, p. 198.

"The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. . . . In this parable Christ teaches that even those who are indifferent to the claims of God, are the objects of His pitying love."—*Id.*, pp. 193, 194.

14. What is the reaction in heaven when the lost is found? Luke 15:7, 10.

Lesson 12, for June 22, 1940

God's Love Leads to Repentance

MEMORY VERSE: "Despise thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

STUDY HELP: "Testimonies," vol. 5, pp. 629-635.

SEED THOUGHT: "It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition."—"Steps to Christ," p. 41.

The Goodness of God

1. How does God draw men to Himself? Jer. 31:3.

NOTE.—"Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. 'The goodness of God leadeth thee to repentance.' A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul."—"Christ's Object Lessons," p. 202.

2. What is it that leads sinners to repentance? Rom. 2:4, last part.

3. What is the difference between true and insincere repentance? 2 Cor. 7:9, 10.

NOTE.—"Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense."—"Steps to Christ," p. 26.

4. Because of what are we drawn to Christ? John 12:32.

NOTE.—"It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can."—"The Desire of Ages," p. 478.

Responding to the Love of God

5. What is it that constrains men to do right? 2 Cor. 5:14.

6. Besides the knowledge that God is love, what should we have? 1 John 4:16, first part.

NOTE.—It is not enough merely to have a knowledge of God's love. We are to know and believe. Knowledge is not *belief*. Knowledge is impersonal. Belief is a personal application of that which is known. It is a laying hold upon that love which we know constitutes the very essence of the character of God. We know with the mind. We believe with the heart. Let us both know and believe.

7. What should be our response to the love of God? 1 John 4:19.

8. If we have the perfect love of God, what will it do for us? 1 John 4:17, 18.

NOTE.—The perfect trust in God that comes with a perfect love for Him will drive out all fear,—the fear caused by present needs, and situations, and the fear of facing the searching tests of the judgment.

The Abundance of God's Goodness

9. How willing is God to forgive the sinner? Ps. 86:5.

NOTE.—“It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation.”—*“Prophets and Kings,”* p. 668.

10. How great is God's mercy? Ps. 103:11, 12.

11. How generous is God toward the sinner? Isa. 55:7.

NOTE.—“With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner, and He gave Himself in the person of Christ, that all who would, might be saved, and have eternal blessedness in the kingdom of glory.”—*“Steps to Christ,”* p. 59.

Born of God

12. How do we know and obtain the love of God? 1 John 4:7.

13. When born again, what are we called? 1 John 3:1-3.

NOTE.—“What a value this places upon man! Through transgression, the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in His name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may educate, improve, and elevate themselves, that they may indeed become worthy of the name ‘sons of God.’”—*“Testimonies,”* vol. 4, p. 563.

14. As sons of God, what do we share with Christ? Rom. 8:17, first part; Heb. 1:2.

NOTE.—If we are joint heirs with Christ, and Christ has been “appointed heir of all things,” then an inheritance beyond the comprehension of man awaits the children of God. How marvelous is the plan of God for the salvation and the exaltation of men!

15. In view of such love, what should we be led to exclaim? Rom. 11:33.

THIRTEENTH SABBATH OFFERING

Overflow for Medical Work in Brazil

Give Generously June 29

Witnessing to the Love of God

MEMORY VERSE: "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation." Ps. 40:10.

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

SEED THOUGHT: "If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence."—"Steps to Christ," pp. 106, 107.

Proclaiming God's Love

1. What are those called who know God? Isa. 43:10, first part.

NOTE.—"It is the purpose of God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word, and deed. . . . The religion of Christ is to be interwoven with all that they do and say. Their every business transaction is to be fragrant with the presence of God."—"Testimonies," vol. 9, p. 21.

2. What are the redeemed told to do? Ps. 107:1, 2.

NOTE.—"Cultivate thankfulness. Praise God for His wonderful love in giving Christ to die for us. It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise."—"The Ministry of Healing," p. 492.

3. After Christ had healed the man possessed of devils, what did He tell him to do? Mark 5:19, 20; Luke 8:39.

NOTE.—In Mark we read that the man was commanded to "tell" what great things God had done for him. In Luke we read that he was told to "show" what great things God had done for him. This is a complete picture of our life of witness as God would have it be. We are not only to "tell," but to "show" that we may in both word and action proclaim the goodness of God. The showing is often a far more potent witness than the telling.

4. How did Christ show His disappointment when only one of the ten lepers returned to praise Him? Luke 17:17, 18.

NOTE.—"The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies."—"The Desire of Ages," p. 348.

5. What did David say he had not concealed? Ps. 40:10.

6. What did Isaiah resolve to do? Isa. 63:7.

NOTE.—"We are not only to contemplate the glory of Christ, but also to speak of His excellences. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the won-

derful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life,—who can behold this, and have no words with which to extol the Saviour's glory?"—*Thoughts From the Mount of Blessing*, pp. 70, 71 (ed. 1900).

Demonstrating God's Love

7. How can we best demonstrate the love of God? 1 John 4:11.

8. What commandment have we from God? 1 John 4:21.

9. By what do we know that God dwells in our hearts? 1 John 4:12, 13.

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

10. How is this love fully made manifest in the life of an individual? 1 Cor. 13:4-7.

NOTE.—"In order for the church to prosper, there must be a studious effort on the part of its members to cherish the precious plant of love. Let it have every advantage that it may flourish in the heart. Every true Christian will develop in his life the characteristics of this divine love, he will reveal a spirit of forbearance, of beneficence, and a freedom from envy and jealousy. This character developed in word and act will not repulse, and will not be unapproachable, cold, and indifferent to the interests of others. The person who cultivates the precious plant of love will be self-denying in spirit, and will not yield self-control even under provocation."—*Testimonies*," vol. 5, p. 123.

A Life of Praise and Witness

11. What should fill the heart of the Christian? Rom. 5:5.

NOTE.—Weymouth's New Testament reads, "And that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us." It is when God's love floods our hearts that this love can pour out into other lives. Then we become a well of life, bringing joy and refreshment to those who come in contact with us.

12. Against what love are we warned? 1 John 2:15.

NOTE.—This is what the natural, unregenerate heart longs for. But the pleasures, the wealth, and honor of the world bring no true and lasting satisfaction.

13. When do true joy and satisfaction come into the life? Song of Solomon 3:4, first part.

NOTE.—The inexhaustible and incomparable love of God is most fully revealed in the Son. Christ is the symbol of the true lover. He is the one for whom all men yearn, the "Desire of all nations." When He is found and loved, then only can we feel and understand the great love that God has for us.

14. Study the great psalm of praise, and note the many reasons one has for praising God. Psalm 145.

15. In view of the many evidences of the love of God for us, what resolution should we make? Ps. 104:33, 34.



Thirteenth Sabbath Offering, June 29, 1940

When the Thirteenth Sabbath Offering was given to South America in 1935, the overflow amounted to \$2,274.68; in 1937, when another offering was given to this needy field, there was a larger overflow amounting to \$6,349.41. Can not the Sabbath schools of this denomination do even better than this on the thirteenth Sabbath of this quarter when we again have the privilege of giving to the "land of opportunity"? The overflow this quarter has been dedicated to the medical work in Brazil, including the medical work in the great Amazon district. In the vast interior of Brazil thousands should be given the gospel message and the news of the Saviour's soon coming; these people can best be reached through medical help, of which they are so greatly in need. Plan for a generous offering, June 29.