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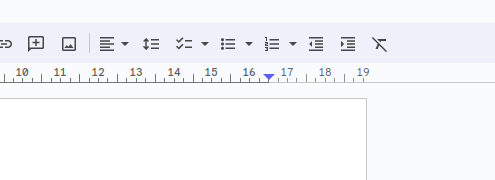
navBar: navBarNoHero

title: "Welcome to Jekyll!"

date: 2023-04-14 10:49:35 +0300

categories: jekyll update

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def print\_hi(name)

puts "Hi, #{name}"

end

print\_hi('Tom')

#=> prints 'Hi, Tom' to STDOUT.

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[jekyll-docs]: https://jekyllrb.com/docs/home

[jekyll-gh]: https://github.com/jekyll/jekyll

[jekyll-talk]: https://talk.jekyllrb.com/

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P.O. Box 30439-00100

Nairobi, Kenya

tel. +254 713 234 798

[March 7th, 2018]{.underline}

\*\*To Whom it May Concern:\*\*

Dear Sir/Madam,

\*\*[RE: ENG. BRIAN ONANG'O]{.underline}\*\*

This is to certify that Eng. Brian Odhiambo Onang'o has been working at

our organization as a Mechatronics Engineer since August 21st, 2016.

Yours sincerely,

Mark de Blois

CEO/Founder

![](./media/image1.png){width="8.454679571303586in"

height="12.177083333333334in"}

\*\*Sabbath School Lessons\*\*

\*\*For\*\*

\*\*Senior Classes\*\*

\*\*The Second Epistle of Peter\*\*

\*\*March -- June 2021\*\*

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Angel\\_.jpg]({{ site.baseurl }}media/image2.jpeg){width="1.9069444444444446in"

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Himself; and to show that God has endowed the dumbest man with

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\*\*Introductory Note\*\*

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The study of these Sabbath school lessons will give you a longing for

help in developing a deeper Christian experience. This should call for

the clear and impressive explanations of the principles of truth, and

God\'s plan for you, as given in the volumes of Mrs. E. G. White.

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CHRIST\'S OBJECT LESSONS

EDUCATION

MINISTRY OF HEALING.

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# Lesson 1 -- The Christian Experience of Simon Peter

MARCH 6, 2021

Study Helps: Acts of the Apostles, Chapters 51 & 52.

\*\*Questions\*\*

1. The author

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a. Who wrote the epistle? Note 1.

b. Why is it important for us to understand this? Note 2.

c. Is the understanding of the author's absolutely important to the

understanding of scripture? See Joel 1:1,2. Compare Jeremiah 1:1-3.

d. Whose words does he say are inspired? 2 Peter 1:21.

e. Are his words any less important than those of a prophet? 2 Peter

3:1-2.

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2. How does he describe himself in the first epistle, how in the

second?

3. What do these modes of naming himself seem to suggest?

> \*Consider that the second epistle is written shortly before his death.

> See 2 Peter 1: 14\*

4. What has his birth name? Acts 15:14, John 1:41-42.

5. How did he get the name? Verse 42.

6. What is the meaning of the name? Verse 42

7. What incident occurred early in Simon's acquaintance with Jesus?

Luke 15:1- 11.

8. What was his first step in Christian experience? Verses 5, 8, 11.

\*Ans: -\*

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a. Nevertheless at thy word. Compare \*Jeremiah 38:14-26; 42:2-5,19-22\*.

b. I am a sinful man.

c. Forsook all and followed him.

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9. What strong stand for Christ did Peter take later, when men were

doubting Him? Matt. 16: 13-16.

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a. Through what does he say we may receive grace and peace?

b. Through what have we received all things that \[pertain\] unto life

and godliness? 2 Peter 1:3.

c. How will we be in this knowledge if we do not advance in the

Christian life? 2 Peter 1:8.

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10. How did Jesus respond? Matt. 16:17.

11. Was Peter yet fully the Lord's? See verse 23.

12. What special privilege did Peter enjoy soon afterward? Matt. 17:1-5.

13. What did Jesus say to Peter long afterward? Luke 22:31.

14. Was Peter yet fully converted? Verse 32. Note 3.

15. How did Peter respond to the Lord's assurance that Satan should not

have him? Verse 33.

16. How did Jesus warn Peter after this confident declaration? Verse 34.

17. In what gentle way did the Lord rebuke Peter after his third denial?

Verse 61.

18. How did this affect Peter? Verse 62.

19. What threefold question did Jesus ask Peter after the resurrection?

What threefold commission did He give him? John 21:15-17.

20. What were Jesus' last recorded words to Peter? Verse 22, last part.

21. What had been among His first words to Peter? Matt. 4:18, 19.

22. Mention some instances which show that Peter heeded his Master's

bidding. See Acts 2-5, 10, 12.

23. What could Peter, out, of a full experience, exhort believers to

account salvation? 2 Peter 3:15, first part. Note 4.

24. Why does the Lord exercise long-suffering to all, as He did to

Peter? Verse 9.

\*\*Notes\*\*

1. Observe in all the epistles of the New Testament, except those of

John, the custom of the writer's announcing his identity at the

beginning of the epistle rather than at the close, as we do now.

Even John does the same in the book of Revelation.

2. Let us in imagination go back to that scene, and, as we sit with the

disciples on the mountainside, enter into the thoughts and feelings

that filled their hearts. Understanding what the words of Jesus

meant to those who heard them, we may discern in them a new

vividness and beauty, and may also gather for ourselves their deeper

lessons. -- \*Thoughts from the Mount of Blessing, pp. 1.2.\*

3. It was after Peter had been led to self-renunciation and entire

reliance upon divine power, that he received his call to act as an

undershepherd. Christ had said to Peter, before his denial of Him,

"When thou art converted, strengthen thy brethren." Luke 22:32.

These words were significant of the wide and effectual work which

this apostle was to do in the future for those who should come to

the faith. For this work, Peter's own experience of sin and

suffering and repentance had prepared him. Not until he had learned

his weakness, could he know the believer's need of dependence on

Christ. Amid the storm of temptation he had come to understand that

man can walk safely only as in utter self-distrust he relies upon

the Saviour. -- \*Acts of the Apostles, pp. 515.1.\*

4. As time went on, the apostle's influence as an educator and leader

increased; and while he never lost his burden to labor especially

for the Jews, yet he bore his testimony in many lands and

strengthened the faith of multitudes in the gospel. -- \*Ibid., pp.

516.4.\*

The Saviour's manner of dealing with Peter had a lesson for him and his

brethren. Although Peter had denied his Lord, the love which Jesus bore

him had never faltered. And as the apostle should take up the work of

ministering the word to others, he was to meet the transgressor with

patience, sympathy, and forgiving love. Remembering his own weakness and

failure, he was to deal with the sheep and lambs committed to his care

as tenderly as Christ had dealt with him. -- \*Ibid., pp. 516.2.\*

Human beings, themselves given to evil, are prone to deal untenderly

with the tempted and the erring. They cannot read the heart; they know

not its struggle and its pain. Of the rebuke that is love, of the blow

that wounds to heal, of the warning that speaks hope, they have need to

learn. -- \*Ibid., pp. AA 516.\*

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# Lesson 2 -- Partaking the Divine Nature

MARCH 13, 2021

LESSON SCRIPTURE: 2 Peter 1:1-4

\*\*Questions\*\*

1. What are the two key words to the second epistle of Peter? 2 Peter

3: 17, 18. Note 1.

2. What is the theme of chapter 1 in Peter's second epistle? Note 2.

\*Answer: Christian growth, or "the development of Christian character"

-- AA 529.1, or "Christian progress" -- AA 530.1. (Read the chapter

through, noting the terms "multiplied," "add," "beside this," "abound,"

"give diligence.")\*

3. What is the surest means of Christian growth and of protection

against being deceived by false teachings? 2 Peter 3: 2; 3:17; 1:10.

Note 3.

4. To whom did Peter address his second epistle? Verse 1.

5. How is this "precious faith" obtained? Ib., last part. Note 4.

6. What invocation did the apostle make in behalf of those whom he

addressed? Verse 2.

7. How are grace and peace multiplied? Verse 2. Note 5.

8. What does grace do for those who accept it? Heb. 4:16; 2 Cor. 12:9;

Titus 2:11.

9. Who alone have peace? Rom. 5:1; Isa. 48:18; 57:20, 21.

10. Then to what, in effect, is Peter's invocation in verse 2

equivalent? Phil. 1:9-11.

11. How are this grace and peace to be obtained? 2 Peter 1:2.

12. How much of that which is needful to the acquirement of life and

godliness has God given to us? Verse 3.

13. What is the measure of experimental knowledge God would have us

gain? Verse 3. Note 6.

\*Answer: "His divine power . . . through the knowledge of Him that hath

called us."\*

14. What is the twofold object of these wonderful gifts of divine power

and precious promises? Verse 4.

15. How much does the apostle Paul say that God will do for us? Eph.

3:20.

16. How is this aid brought to us? 2 Peter 1:3, last part.

17. What else is given by his divine power? Verse 4, first part.

18. What may we gain by these "exceeding great and precious promises"?

19. What must we escape, in order to be made partakers of the divine

nature?

20. Mention the greatest of these exceeding great and precious promises?

2 Cor. 6:17, 18.

21. What does Paul say that we should do, in view of these promises? 2

Cor. 7:1.

22. Having become sons of God, what other promise necessarily follows?

Rom. 8:16, 17; 1 John 3:2.

23. What must follow if a man really has this hope in him? 1 John 3:3.

24. What is "the corruption that is in the world through lust"? 1 John

2:15, 16; Matt. 15:19, 20.

25. Then what change must take place to constitute one a "partaker of

the divine nature," a son of God? Ps. 51:10; Eze. 36:26, 27.

26. What encouragement may we gain from a contemplation of the glory of

God, which he will bestow upon his children? Eph. 3:16.

27. Then how greatly may grace and peace be multiplied to us "through

the knowledge of God and of Jesus our Lord"? Verses 16-19.

\*\*Notes\*\*

1. In Peter's own summary at the conclusion of this epistle are clearly

seen the key words to the twofold burden that called it forth:

"beware" and "grow"; in other words, warning and exhortation.

2. Peter's Christian experience had been an intense one. More than any

other of the disciples, perhaps, he had gone to the extreme of

failure at the crisis of his Master's humiliation. Now that his work

is about done, Peter feels especially anxious that after his death

the believers shall continue to grow in experimental knowledge of

God.

3. In 2 Peter 3: 2, Peter sums up what he has amplified in chapter 1 --

that the means of Christian growth is the diligent study of the

Word, both prophetic and practical, in order to keep fresh in mind

the "exceeding great and precious promises" (2 Peter 1:4), making

them a basis for cultivating the Christian virtues.

4. The marginal rendering of verse 1, the rendering given in the

Revised Version, more nearly conforms to the Greek than does the

text. While we may not use a marginal rendering as the basis of any

doctrine, the absolute divinity of Christ is so well established by

other scriptures, that we know that he is justly entitled to be

called God as well as Saviour. For instance, Isaiah says of the Son

to be given, that "his name shall be called Wonderful, Counselor,

The mighty God, The everlasting Father, The Prince of Peace." Isa.

9:6. John says: "In the beginning was the Word, and the Word was

with God, and the Word was God." "And the Word was made flesh, and

dwelt among us." John 1:1, 14. God the Father addresses the Son as

follows: "Thy throne, O God, is forever and ever." Heb. 1:8. And

when the redeemed shall see Jesus their Saviour coming in the clouds

of heaven, they will say, "Lo, this is our God; we have waited for

him, and he will save us." Isa. 25:9. Let none, therefore, find

fault with the rendering, Our God and Saviour Jesus Christ," nor

fear to worship as God, Him whom all the angels are commanded to

worship.

It is the righteousness of God that forms the basis of faith, the most

precious possession of the believer.

5. As sons of God, it necessarily follows that our acquaintance with

him must become more and more intimate. It is this intimate

acquaintance with God which multiplies peace to us. "Acquaint now

thyself with him, and be at peace." Job 22:21.

It is safe to say that the only reason there is a sinner in the world

to-day is because he does not know God and Jesus our Lord as he ought;

for really to know God and His Son Jesus, is declared to be eternal

life. John 17: 3. "My grace is sufficient for thee," 2 Cor. 12:9

declared Jesus to Paul in a crisis of the latter's experience ---

sufficient for every need. The only way to grow in grace is to avail

ourselves of it every time we are under temptation or failure. The

experience of grace applied brings peace, and "grace upon grace" (John

1: 16, A. R. V., margin) leads on to "perfect peace" (Isa. 26: 3)

6. The stress which the apostle Peter lays upon a knowledge of God is

quite noticeable. Twice in this lesson it is mentioned. He would

evidently impress upon our minds the necessity of a personal

acquaintance with God - of knowing him as we would an intimate

friend - and of loving him not simply because of what he does, but

because of what he is. "God is love," and "we love him because he

first loved us." It is this perception of his character which first

draws us to him, - "the goodness of God leadeth thee to repentance."

Rom. 2:4. By this we are made partakers of the divine nature, that

is, adopted into the family of God.

In Gal. 4:6-9 the apostle Paul makes a knowledge of God equivalent to a

state of sonship. It is evident, therefore, that the knowledge of God,

of which the apostles speak, is far more than the simple knowledge and

belief that God exists as Creator of the world.

The word "knowledge" - \*epignōsis\* - used in verses 2 and 3 is a

compound of the simple form - \*gnosis\* - used in verses 5 and 6. It

denotes thorough knowledge, knowing a thing as it really is. It implies

expanding, added knowledge, and may properly be rendered here "knowledge

upon knowledge", or as Strong has it, "full discernment" until it

includes "all things that pertain unto life and godliness."

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# Lesson 3 -- The Christian Ladder

MARCH 20, 2021

LESSON SCRIPTURE: 2 Peter 1:5-7

\*Study Helps: Acts of the Apostles, Chapter 52.\*

\*\*Questions\*\*

1. What is done for us through the great promises of God? 2 Peter 1:4.

Note 1.

2. Because of this, what are we to do? Verses 5-7. Note 2.

3. What is the foundation of all graces? Verse 5.

4. Who gives us faith? Rom. 12:3.

5. What is the first thing that faith accomplishes for us? Rom. 5:1.

6. Being justified by faith, what do we become? Gal. 3:26.

7. What happens at what point a man gives up his faith? Note 3.

8. Having become children of God, may we settle down in

self-satisfaction? Eph. 5:1.

9. What must we do? Verse 2.

10. Whose example are we to follow? Verse 2; 1 John 2:6; 1 Peter 2:21.

11. Could we without faith do the things that God requires? Heb. 11:6;

Rom. 14:23, last part.

12. Having been justified, how alone can we remain in that state? Hab.

2:4.

13. What does true faith always do? Gal. 5:6, last clause.

14. How alone can faith be shown to be perfect? James 2:21, 22.

15. What is said of a faith from which no works proceed? James 2:17, 26.

16. What must we do to our faith? 2 Peter 1:5. Then upon what plan does

God require us to work? Upon what plan does He work? Verse 2. Note

4.

17. What is to be added to faith?

18. What is virtue? Note 5\*.\*

19. What it to be added to virtue?

20. What knowledge must be added? Col. 1:9, 10; Jer. 9:23-24.

21. What is the nature of this knowledge? James 3:17. Note 6.

22. What will be the result if we do not obtain this knowledge? Hosea

4:6, first clause.

23. What must be added to knowledge?

24. In what respect must we be temperate? 1 Cor. 9:25.

25. What is the meaning of temperance? \*Ans. -- Mastery of self;

self-control. See 1 Cor. 9:27\*.

26. Does religion have anything to do with one's eating and drinking? 1

Cor. 10:31.

27. If a man eats and drinks simply for the gratification of his

appetite, what does he worship? Phil. 3:18, 19.

28. What great commandment does he break? Ex. 20:3; Mark 12:29, 30. Note

7.

29. How are we to glorify God? 1 Cor. 6:20.

30. What will be the fate of those who give themselves up to indulgence

in appetite? Luke 21:34. What is surfeiting? See also Phil. 3:18,

19.

\*\*Notes\*\*

1. Our Saviour is always ready to hear and answer the prayer of the

contrite heart, and grace and peace are multiplied to His faithful

ones. Gladly He grants them the blessings they need in their

struggle against the evils that beset them. -- \*Acts of the

Apostles, pp. 532.2.\*

2. Having become partakers of the heavenly gift, they are to go on unto

perfection, being "kept by the power of God through faith." 1 Peter

1:5. \*-- Ibid., pp. 530.2.\*

"AND beside this giving all diligence, add to your faith," etc. A

literal rendering of the words translated "and beside this," would be,

"and for this cause," which is equivalent to "wherefore." (See SUV,

Williams, etc). The reference may be to the divine power that hath given

us all things that pertain unto life and godliness, or to the exceeding

great and precious promises, or to the divine nature of which we are

made partakers. Because of this power, because we are sons of God, we

should use all diligence to add the Christian graces.

THE idea of the apostle is not that anyone grace cannot be obtained

until the one preceding it has been perfected, as, for instance, that we

cannot have any godliness until we are perfect in faith, virtue,

knowledge, temperance, and patience; for all these things are a part of

godliness. But he means that \*we should possess them all, and daily add

to each\*. It may, however, be observed that there seems to be a definite

relation in point of order, especially between temperance and patience,

for it is utterly impossible for an intemperate man to be a patient man.

Indeed, temperance is, in a sense, patience, for temperance is

self-control, and patience is the controlling of one's self under trying

circumstances. All the graces are, in fact, interwoven, but faith is the

foundation of all. It must precede every other good thing.

3. There are those who attempt to ascend the ladder of Christian

progress; but as they advance they begin to put their trust in the

power of man, and soon lose sight of Jesus, the Author and Finisher

of their faith. The result is failure\--the loss of all that has

been gained. Sad indeed is the condition of those who, becoming

weary of the way, allow the enemy of souls to rob them of the

Christian graces that have been developing in their hearts and

lives. "He that lacketh these things," declares the apostle, "is

blind, and cannot see afar off, and hath forgotten that he was

purged from his old sins." \*-- Ibid., pp. 532.3\*.

4. Day by day God labors for man's sanctification, and man is to

co-operate with Him, putting forth persevering efforts in the

cultivation of right habits. He is to add grace to grace; and as he

thus works on the plan of addition, God works for him on the plan of

multiplication. Our Saviour is always ready to hear and answer the

prayer of the contrite heart, and grace and peace are multiplied to

His faithful ones. Gladly He grants them the blessings they need in

their struggle against the evils that beset them. \*-- Ibid., pp.\*

\*532.2.\*

5. It is the glory of God to give His virtue to His children. \*--

Ibid., pp. 530.2.\* Having received the faith of the gospel, the next

work of the believer is to add to his character virtue, and thus

cleanse the heart and prepare the mind for the reception of the

knowledge of God. \*-- Ibid., pp. 530.3\*.

On the word "virtue" Dr. Barnes says: - "The word here rendered virtue

is the same which is used in verse 3... All the things which the apostle

specifies, unless knowledge be an exception, are virtues in the sense in

which that word is commonly used, and it can hardly be supposed that the

apostle here meant to use a general term which would include all of the

others. The probability is, therefore, that by the word here he has

reference to the common meaning of the Greek word, as referring to

manliness, courage, vigor, energy; and the sense is that he wished them

to evince whatever firmness or courage might be necessary in maintaining

the principles of their religion, and in enduring the trials to which

their faith might be subjected. True virtue is not a tame and passive

thing. It requires great energy and boldness, for its very essence is

firmness, manliness, and independence."

Clarke - Courage or fortitude, to enable you to profess the faith before

men, in these times of persecution.

1 Peter 2:9 -- praises

Strong - Manliness, valor, excellence

6. This knowledge is the foundation of all true education and of all

true service. It is the only real safeguard against temptation; and

it is this alone that can make one like God in character. Through

the knowledge of God and of His Son Jesus Christ, are given to the

believer "all things that pertain unto life and godliness." No good

gift is withheld from him who sincerely desires to obtain the

righteousness of God. -- \*Acts of the Apostle, pp. 530.3\*. "This is

life eternal," Christ said, "that they might know Thee the only true

God, and Jesus Christ, whom Thou hast sent." John 17:3. And the

prophet Jeremiah declared: "Let not the wise man glory in his

wisdom, neither let the mighty man glory in his might, let not the

rich man glory in his riches: but let him that glorieth glory in

this, that he understandeth and knoweth Me, that I am the Lord which

exercise loving-kindness, judgment, and righteousness, in the earth:

for in these things I delight, saith the Lord." Jeremiah 9:23, 24.

Scarcely can the human mind comprehend the breadth and depth and

height of the spiritual attainments of him who gains this knowledge.

\*-- Ibid., pp. 531.1.\*

7. By a comparison of Phil. 3:19 and Ex. 20:3 we learn that

intemperance is a violation of the first commandment. But one who

violates the first commandment is an idolater. Therefore, it is

utterly impossible that an intemperate man should be a Christian. A

man who is given to surfeiting, has his mind so beclouded that he

cannot appreciate divine things, or if he dimly realizes them, he is

unable to give them his full attention, and so the great day of God

comes and finds him unprepared.

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# Lesson 4 -- Christian Love

MARCH 27, 2021

LESSON SCRIPTURE: 2 Peter 1:6-7

\*\*Questions\*\*

1. WHAT grace in Peter's list follows next after temperance? 2 Peter

1:6.

2. How are we to inherit the promises of God? Heb. 6:11, 12.

3. How alone can we inherit eternal life? Rom. 2:7.

4. Under what circumstances must we be patient? Rom. 12:12.

5. What alone can produce patience? Rom. 5:3; James 1:2, 3.

6. If we are to glory in tribulation, and rejoice in the midst of

trials, what time shall we take for doubting, fears, and

discouragement? 1 Thess. 5:16; Phil. 4:4.

7. If we have the grace of patience in perfection, what shall we lack

that is necessary to a perfect character? James 1:4.

8. When trials shall have perfected patience in us, what will await us?

James 1:12; Heb. 10:36.

9. What does Peter mention next after patience?

10. What is declared to be "great gain"? 1 Tim. 6:6.

11. What follows godliness?

12. What commandment have we received that shows the fitness of saying

that brotherly kindness must be added to godliness? 1 John 4:21.

13. How alone may we know how we ought to love one another? 1 John

4:7-11.

14. What is the evidence that one has been converted? 1 John 3:14.

15. Is the measure of love that the new convert feels for the brethren

sufficient for all time? 1 Thess. 3:12; 4:9, 10.

16. How should we love one another? John 15:12; 13:34.

17. What is the greatest measure of love that a man can possess? John

15:13.

18. Ought we to love the brethren to that extent? 1 John 3:16.

19. What state of mind will render this less difficult than it would

naturally be? Phil. 2:3.

20. Repeat the apostle Paul's specific description of perfect brotherly

kindness? Eph. 4:31, 32.

\*\*Notes\*\*

> "TRIBULATION worketh patience." Nothing but tribulation can develop

> patience. When everything goes smoothly, there is no call for

> patience, and the person who has none can get along very well. And

> when there is no demand for patience, it is certain that none can be

> developed. Some people say that it is not true that tribulation works

> patience; they say that trials and difficulties make them impatient.

> But that is an error.

>

> It is impossible that trials should plant impatience in the heart. All

> they do in the case of one who manifests ill-temper, is to bring to

> light the fact that he is destitute of patience, and to develop

> impatience into greater magnitude. But then why does his impatience

> increase rather than diminish with the continuance of trials? Simply

> because he has not the foundation upon which to build patience.

> Without a groundwork of faith, it is impossible that tribulation

> should work patience. And the Bible does not say that they will do so

> under any other circumstances. See Rom. 5:1-5. But the one who has

> firm faith will believe, and believing will realize that "all things

> work together for good to them that love God," and so he will gladly

> endure trials.

>

> "AND we ought to lay down our lives for the brethren." This is

> literally true, not of a few persons merely, but of all who are

> followers of Christ, and not simply in times of persecution, but all

> the time. This does not mean that we shall all or any of us be called

> to go to the stake, the block, or the gallows for the brethren; it

> means that our lives should be considered as not belonging to us, but

> to the Lord, and that therefore they should be used in his service.

> Christ is the great Example. He "went about doing good." When he was

> weary with toil, and faint with hunger, he found rest and refreshment

> in laboring to lift up the fallen. He "pleased not himself." He sought

> only the welfare and pleasure of others. It is such service as this

> that calls for self-denial of the same class as that which would lead

> one actually to lay down his life for another. Without such a

> self-sacrificing spirit as the ruling principle of one's life, one

> would not actually lay down his life for another, if it were required;

> or if he should do so, the sacrifice would not be acceptable to God.

> See 1 Cor. 13:3. Daily dying is the order with one who is a true

> follower of Christ. This does not mean self-denial that is accompanied

> by a wry face, it means service of which no one is cognizant --

> necessary labor performed when weary, with the same cheerfulness as

> when fresh. It is that quite service which finds its reward in the

> fact that God knows.

>

> How may we esteem others better than ourselves? Easily enough; simply

> by looking only at the good qualities of others, and by seeing

> ourselves just as God sees us. The Holy Spirit, by means of its sword,

> the word of God, lays bare our own deceitful hearts, and lets us see

> them just as they appear to God. To be sure, for the sins that we find

> there we may readily secure pardon; nevertheless having seen what

> manner of actions our hearts naturally produce, and knowing that but

> for the grace of God they would never produce any other, we should

> learn humility. Now our brother may be in reality as bad as we, or

> even worse; but since it is not given us to know the secrets of his

> heart, the things which we can see in our own hearts -- that is, the

> evil passions which, if not repressed, would result in the wickedest

> acts -- are far worse than what we can see in our brother's actions.

> And so we can, in lowliness of mind, esteem others better than

> ourselves.

>

> WITHOUT godliness, there can be no brotherly kindness. For (1) we must

> first be adopted into the family of God before we can have brethren to

> whom to exercise Christian kindness. And (2) it is from the love of

> God that we learn to love one another; and we cannot know the love of

> God except as it becomes a part of our being. Brotherly kindness is

> simply the natural outflow of the love of God which is shed abroad in

> our hearts by the Holy Spirit -- that Spirit whose presence in us

> marks us as children of God.

>

> THE measure of love which the newly converted man feels, is only a

> sample of the love which he ought to feel after he has been a long

> time in the way. Brotherly love which grows less after the beginning

> of one's Christian experience, is not such love as will give an

> abundant entrance into the everlasting kingdom of our Lord and Saviour

> Jesus Christ. That is not an instance of progress toward Heaven, but

> of having one's feet set in the right way and then turning around and

> going back toward the world. The Christian should "abound yet more and

> more" in faith and love and every grace.

>

> Love is the basis of godliness. Whatever the profession, no man has

> pure love to God unless he has unselfish love for his brother. But we

> can never come into possession of this spirit by trying to love

> others. What is needed is the love of Christ in the heart. When self

> is merged in Christ, love springs forth spontaneously. The

> completeness of Christian character is attained when the impulse to

> help and bless others springs constantly from within\--when the

> sunshine of heaven fills the heart and is revealed in the countenance.

> -- \*Christ's Object Lessons, pp. 384.2.\*

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# Lesson 5 -- Making Your Calling and Election Sure

APRIL 3, 2021

LESSON SCRIPTURE: 2 Peter 1: 7-15

\*\*Questions\*\*

1. REPEAT the list of virtues sometimes called "Peter's ladder". 2

Peter 1:5-7.

2. What is the crowning grace? Verse 7, last part.

3. What is charity? Col. 3:14.

4. What other very common word is equivalent to charity? See Col. 3:14,

and other texts in Revised Version

5. What is the end or object of the commandment, or law, of God? I Tim.

1:5

6. What, indeed, is Bible charity or love? Rom. 13:10; 1 John 5:2, 3.

7. What is the Whole duty of man? Eccl. 12:13

8. Then since the keeping of the commandments is charity, how does

charity compare with the other graces? 1 Cor. 13:13.

9. Into how much of our actions should charity enter? 1 Cor. 16:14.

10. Without charity, what is the most eloquent man like? 1 Cor. 13:1.

11. Will-the possession of great faith and deep knowledge of the

mysteries of God, make up in any degree for lack of charity? Verse

2.

12. Show that charity does not consist simply in making great sacrifices

and giving to the poor. Verse 3.

13. Tell what are the characteristics of charity. Verses 4-6.

14. If all these graces abound in any person what will be his condition?

2 Peter 1:8.

15. Name some of the fruits that are equivalent to the above graces.

Gal. 5:22,23.

16. What is the condition of one who lacks these things? 2 Peter 1:9.

17. Then what should we do P Verse 10.

18. What glorious reward awaits those in whom "these things" abound?

Verse 11.

19. What must be the nature of those who inherit that eternal kingdom?

Titus 2:13, 14; Rev. 21:27.

20. Is the fact that we know these things any reason why we should not

study them diligently? 2 Peter 1:12.

21. Why was the apostle so zealous in stirring up the minds of the

people concerning these great truths? Verses 13, 14.

22. What had the Lord shown him concerning his death? John 21:18, 19.

23. What was Peter's earnest desire that we should do? 2 Peter 1:15.

24. If these things are always in our mind, what prayer may we offer?

Ps. 5:1.

\*\*Notes\*\*

> CHARITY, or love, is "the bond of perfectness." This may readily be

> understood when we remember that "love is the fulfilling of the law,"

> and that the whole law of God, including every duty that can be

> required of man, is summed up in the two precepts, "Thou shalt love

> the Lord thy God with all thy heart, and with all thy soul, and with

> all thy mind," and, "Thou shalt love thy neighbor as thyself." The

> love which is the bond of perfectness is not a mere emotion, but is a

> living, active principle, manifest in every deed and thought of one's

> life. Of course it is understood that love is the bond of perfectness

> only when there is underlying faith, for faith works by love, and love

> is the product of faith.

>

> "GIVE diligence, to make your calling and election sure." Many are

> called, but few are chosen. How many are called? All. Here is the

> call: "Ho, every one that thirsteth, come ye to the waters, and he

> that hath no money; come ye, buy, and eat; yea, come, buy wine and

> milk without money and without price." Isa. 55:1. "Whosoever will, let

> him take the water of life freely." Rev. 22:17. But not all will heed

> the call; and of those who listen to it, very few comparatively will

> gain the final inheritance, because the great majority will not

> agonize to enter in. "Many, I say unto you, will seek to enter in, and

> shall not be able." Luke 13:24. A man may even be one of the elect, -

> one of the specially loved of God, yet if he does not give diligence

> to make his election sure, he will certainly fall. The doctrine of the

> perseverance of the saints" is an excellent one, if the saints only

> persevere; but they must not imagine that because they have tasted

> that the Lord is precious, and have felt the power of the world to

> come, therefore they are bound to be kept to the end, regardless of

> their own actions. Only those who patiently continue in well-doing can

> have eternal life. To each Christian the warning is given, "Hold that

> fast which thou hast, that no man take thy crown." Rev. 3:11.

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# Lesson 6 -- Peter's Witness and The Sure Word

APRIL 10, 2021

LESSON SCRIPTURE: 2 Peter 1:16-21

\*\*Questions\*\*

1. IN his second epistle, what does Peter say that he had previously

made known to the people? 2 Peter 1:16.

2. With what positiveness could Peter speak of the glory of Christ's

coming? lb.

3. When had he been an eye-witness of Christ's majesty as it will be

displayed at his second coming? Verses 17, 18.

4. State the details of this occurrence. Matt. 17:1-5; Mark. 9:2-8;

Luke 9:28-36.

5. What had Jesus previously said which also shows that the

transfiguration was a representation of the second coming of Christ?

Matt. 16:28; Mark 9:1.

6. Is it possible to have any better evidence than that given to Peter,

James, and John? 2 Peter 1:19.

7. What office does the word of prophecy serve to us? \*Ib\*. Ps.

119:105.

8. How long will it shine to show us the way? 2 Peter 1:19, last part.

9. In what period are we living, that a light should be necessary? Rom.

13:12; Isa. 60:2.

10. What has brought about this night of darkness? Rom. 1:21.

11. Who is the day-star? Rev. 22:16; John 8:12.

12. Can any prophecy be interpreted by the-unaided knowledge of any man?

2 Peter 1:20.

13. Why not? Verse 21.

14. \*What connection has the light of prophecy with the day-star, the

light of the world? I Peter 1:10, 11.\*

15. Why cannot all the world see this light? 1 Cor. 2:14; 2 Cor. 4:3, 4.

16. What aid must we have in order to understand it? 1 Cor. 2:9, 10.

17. Having the aid of the Spirit, how must we proceed in our study?

Verse 13, last clause.

> \*\*Notes\*\*

IT is usually considered that one who was an eye-witness of any event is

the one best qualified to testify concerning it. And most certainly it

is better than testimony given at second hand. So Peter assures us that

he had not been deceived by cunningly devised fables when he made known

the power and coming of our Lord Jesus Christ, because he himself had

been an eye-witness of his majesty. Then he refers to the

transfiguration scene, in a way to show that that was what he had in

mind as exhibiting the power and glory of Christ at his second advent.

And this is in accord with what our Saviour said when he foretold the

transfiguration.

"WHEN Christ, who is our life, shall appear," there will be two classes

of the righteous who will "appear with him in glory"-those who have

fallen asleep, and those who are alive and remain unto the coming of the

Lord. The dead shall be raised, and the living shall be changed, and so

they will together be glorified. So it was when Christ was transfigured.

Elijah was there as the representative of those who shall be translated

without seeing death, and Moses, as the representative of those who fall

asleep. in Jesus, and whom God will bring with him from the dead. That

Moses had been raised from the dead when he appeared with Elijah upon

the mount, is proved (1) by the fact that if he had not been raised from

the dead he could not have been there, for " the dead know not

anything." Eccl. 9:5. See also Eccl. 9:6, 10; Ps. 6:5; 115:17; 146:3, 4;

Isa. 38:10, 11, 18, 19, etc. (2) Jude says that Michael (Christ)

contended with the devil about the body of Moses. Jude 9. The devil has

the power of death (Heb. 2:14) and shuts up in his prison house (the

grave) all that he can, claiming that they are his lawful prey (see Isa.

14:12-17); and although Christ has brought away the keys of the grave,

Satan does not willingly allow any to pass from his power. There could

not possibly be anything that would cause a dispute between Christ and

Satan about the body of Moses, except the matter of his resurrection.

(3) If Moses had not been raised from the dead, the transfiguration

would not be what both Christ and Peter declared it to be a

representation of the second coming of Christ.

BUT notwithstanding the fact that Peter had actually been an eye-witness

of "the power and coming" of Christ, and could testify from personal

knowledge, he says, "We have also a more sure word of prophecy, unto

which ye do well that ye take heed, as unto a light that shineth in a

dark place." The Revised Version renders this verse as follows:" We have

the word of prophecy made moresure;" but we cannot accept this

rendering. Alford says that this rendering is on the ground,"That the

comparative alludes to what has gone before as its reason, as if it had

been said Wherefore, or Now, or Henceforth we have, etc.; i. e., ' on

account of this voice from Heaven which we have heard, we have firmer

hold of, or esteem \[possess\] more sure the prophetic word, as now

having in our own ears begun its fulfillment.' The great objection to

such a view is the omission of any such connecting particles as those

above supplied. It is true the apostle may have omitted them \[as he

certainly did, and, presumably, on purpose\] ; but even supposing that;

it is further against the view, that if such be the force of the

comparison, the thought is not at all followed up in the ensuing

verses."--- \*New Testament for English Readers\*.

It may be further said that nothing can make the word of prophecy surer

than it was when it first came from the lips of the holy men whom God

inspired. The meaning is evidently exactly given in the common version,

that the sure word of prophecy is surer than any panoramic view can be.

Our eyes may deceive us, but the word of God "liveth and abideth

forever."

PROPHECY is light proceeding directly from God, who is himself light.

With him there is " no darkness at all." r John r:5. In Heaven, where

the will of God is done perfectly, all is light. In the New Jerusalem,

the inhabitants "need no candle, neither light of the sun; for the Lord

God giveth them light." Rev. 22:5. And when the will of God shall be

done on earth as it is in Heaven, the whole earth will be lightened by

the glory of God. " The nations of them which are saved shall walk in

the light " that comes from the city of God. Rev. 21:23, 24. But sin has

separated man from God, so that darkness now covers the earth. The

prophecy comes as a beacon-light to guide men to the source of light. As

with the rays from a distant light-house, the prophetic light may at

first be comparatively faint; but the nearer we approach to the source

of light, the brighter the light will become; and so of those who take

heed to it, it may truly be said that their path is "as the shining

light, that shineth more and more unto the perfect day." Prov. 4:18.

" No prophecy of the Scripture is of any private interpretation." This

means that Scripture is its own interpreter. For every prophecy

contained in the Bible, the key is found there also, and therefore every

prophecy is of public interpretation---the interpretation is just as

free to one person as it is to another. Whenever a man puts forth any

view as an explanation of a given prophecy, the humblest person has a

right to challenge his exposition, no matter how learned he may be. If

he cannot produce positive Scripture authority for his interpretation,

it must be rejected, or at least held in suspense until some wiser

person can find a Bible reason for the theory. The Peshito Syriac

version renders the verse thus:" No prophecy is an exposition of its own

text." The idea is the same as that expressed above. No man can read a

prophecy and tell by his own unaided power, from the reading of it, what

it means. He must look for an exposition to some other passage, possibly

in the same chapter (as in Daniel 7), but still separate from the

prophecy itself. Spiritual things must be compared with spiritual.

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# Lesson 7 -- Warnings and Safety Measures.

APRIL 17, 2021

LESSON SCRIPTURE: 2 Peter 2:1-11

Daily Study Outline

> \*\*1. Read the lesson scripture.\*\*

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> \*\*2. False teachers; their work and end, questions 1-5.\*\*

>

> \*\*3. Examples to the ungodly, questions 6-9.\*\*

>

> \*\*4. Justice of God, questions 10-12.\*\*

>

> \*\*5.Christian purity, questions 13-15.\*\*

>

> \*\*6. Remedies for presumption, questions 16-18.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

1\. Against whom does Peter give warning? 2 Peter 2: 1, first part. Jude

3

2\. What is the method of such teachers? What is the character of their

teaching? How does it react upon themselves? Verse 1, last part. Note 1.

3\. What influence do their teachings have? What is the result of their

course? Verse 2.

4\. What motive actuates these false teachers? What method do they

employ? Verse 3, first pare. Note 2.

5\. What end awaits such teachers? Verse 3, last part.

6\. What is the earliest example of God\'s dealing with persistent

rebellious teachers? Verse 4. Jude 6

7\. How did God deal with unrepentant sinners in the time of Noah? Verse

5.

8\. What example of the final destruction of the ungodly did God give in

the days of Lot? Does God destroy a sinner? Verse 6. Jude 7

9\. What extraordinary measures did the Lord take to deliver those who

remained loyal to Him amid great wickedness? Verses 5-7. See Genesis,

chapters 6 and 19. Note 3.

10\. What general declaration is made about the Lord\'s dealing with

men? 2 Peter 2: 9. Recall in this connection some of Peter\'s own

deliverances. See Acts 5: 17-25; 12: 1-17.

11\. What two classes of sin are especially offensive to God? 2 Peter 2:

10, first part. Jude 18

12\. After faith has wrought reconciliation of the sinner to God, what

is the first Christian grace to be cultivated? 2 Peter 1: 5. Read note

4.

13\. What watchword does Paul give to Timothy as an example for all

young men and women? 1 Tim. 5: 22, last part.

14\. What is one effective way of cultivating purity? Phil. 4: 8. Note

5.

15\. What standard of purity is set before the believer? 1 John 3: 3.

16\. What traits are prominent in despisers of government? 2 Peter 2:

10, last part. Jude 8

17\. What shows that such persons boldly venture upon ground where

angels fear to tread? Verse 11. Jude 9

18\. What will save the believer from getting into such a state? James

4: 6, 7; Eph. 5: 21; 1 Peter 2: 13-17. Note 6.

\*\*Notes\*\*

1\. As the defection among the angels in heaven, headed by Lucifer, was

at first carried on by secret insinuations and covert motives, so these

false teachers do their work \"privily.\" The true follower of Jesus

should ever be on his guard against sly suggestions, \"confidential\"

tales, and skeptical intimations; for what looks innocent at first,

often leads to serious consequences, even to shipwreck of faith.

2\. Two things are characteristic to false teachers: they speak evil of

the way of truth in which they once walked, and they do their evil work

among the believers, beguiling unstable souls, and making merchandise of

them to their own ends. \"From such turn away.\"

3\. The Lord saved Noah because he was \"a just man,\" \"perfect in his

generation,\" and because he \"walked with God.\" But Lot, for the sake

of sordid gain, pitched his tent toward the cities of the plain, and

presently entered Sodom, dwelling among men who were \"wicked and

sinners before the Lord exceedingly.\" Some of his daughters married

Sodomites and perished with them. Yet the Lord, at the earnest

entreaties of Abraham, five times repeated, saved Lot by the extreme

measure of sending two angels to his house, who finally had to lay hands

on him and draw him out of destruction.

4\. It should be noted here that after the sinner has been reconciled to

God and has made every possible adjustment with his neighbor, his

Christian life has only begun. The seed of faith has ee n merely

planted; he must now cultivate the plant diligently. He has merely

cleared the obstructions to advancement in the strait and narrow way. He

has only laid the foundation of the spiritual temple for God\'s

indwell4.ing; he must now work at his own profession and build with

\"all diligence.

5\. For the one who is afflicted with impure, unwholesome thoughts, this

is a gospel remedy --- keep the mind dwellingupon such wholesome,

uplifting things as are enumerated in this verse. As a man \"thinketh in

his heart, so is he.\"

6\. Here are three steps, given in logical order, which if taken will

keep a man from becoming a despiser of government or of good

organization of any kind: 1. Submit to God. 2. Submit to one another in

the fear of God. 3. Submit to every ordinance of man for the Lord\'s

sake.

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"In mercy to the world, God blotted out its wicked inhabitants in Noah's

time. In mercy he destroyed the corrupt dwellers in Sodom...It is in

mercy to the universe that God will finally destroy the rejecters of his

grace." (The Great Controversy p. 543)

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"God\'s goodness and long forbearance, His patience and mercy exercised

to His subjects, will not hinder Him from punishing the sinner who

refused to be obedient to His requirements. It is not for a man\--a

criminal against God\'s holy law, pardoned only through the great

sacrifice He made in giving His Son to die for the guilty because His

law was changeless\--to dictate to God. After all this effort on the

part of God to preserve the sacred and exalted character of His law, if

men, through the sophistry of the devil, turn the mercy and

condescension of God into a curse, \*\*they must suffer the penalty\*\*.

Because Christ died they consider they have liberty to transgress God\'s

holy law that condemns the transgressor, \*\*and would complain of its

strictness and its penalty as severe and unlike God. They are uttering

the words Satan utters to millions, to quiet their conscience in

rebellion against God\*\*." {12MR 208.1}

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# Lesson 8 - Warnings and Safety Measures (Continued)

APRIL 24, 2021

LESSON SCRIPTURE: 2 Peter 2:12-22

> Daily Study Outline

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> \*\*1. Read the lesson scripture.\*\*

>

> \*\*2. Faultfinders and critics, questions 1-3.\*\*

>

> \*\*3. Departing from the faith, questions 4, 5.\*\*

>

> \*\*4. In bondage to sin, questions \'6-9.\*\*

>

> \*\*5. Turning back to sin, questions 10-12.\*\*

>

> \*\*6. Hold fast to the end, question 13.\*\*

>

> \*\*7. Review the lesson\*\*

\*\*Questions\*\*

> 1.What practice is common to faultfinders and critics? 2 Pet 2:12,

> first part. Note1.

>

> 2\. What is the result of such practice? Verse 12, last part. Jude 10

>

> 3\. What reward will they receive? Verse 13, first part. Note 2.

>

> 4\. How is this class of evildoers further described? Verse 13, last

> half, and verse 14. Note 3. Jude 11, 12

>

> 5\. What have false teachers forsaken, and often from what motive?

> Verses 15, 16.

>

> 6\. Under what figures are false teachers further described? Verse 17.

>

> 7\. What is the nature of their work? Verse 18. Jude 16

>

> 8\. What vain promise do they make? Verse 19, first part.

>

> 9\. Why is their promise vain? Verse 19, last part. Note 4.

>

> 10\. What does Peter say to those who \"have escaped the pollutions of

> the world,\" then afterwards \"have forsaken the right way\" and sunk

> again into sin? Verse 20. Note 5.

>

> 11\. What would have been better for these who have turned from such

> great light? Verse 21.

>

> 12\. By what striking proverbs does Peter describe the condition of

> one who has returned to a life of sin? Verse 22.

>

> 13\. What exhortation should we heed? Heb. 3: 12-14.

>

> \*\*Notes\*\*

>

> 1\. \"Speak evil of the things that they understand not.\" Here is the

> key to a large amount of mischief-making, --- people speaking against

> a thing on first impression, or without sufficient knowledge of it to

> base a judgment upon. If persons of critical temperament --- in fact,

> if all Christians everywhere --- would adopt the principle of not

> commenting upon a thing, especially to make slighting remarks about

> it, until they understand it fully, with the reasons for it, how many

> evils would be avoided!

>

> 2\. The cover of night is usually sought for evil. excesses of all

> \'kinds. When people come to the place where they find pleasure in

> such indulgences in the daytime, it is the boldness of a reprobate

> condition. The reward of such is no worse than the reward of false

> teachers\...according to the severe arraignment of them in this

> chapter.

>

> 3\. It is \"unstable souls\" that are drawn into the vortex of sin.

> How important, then, to give all diligence to building solid elements

> of stability into the character, according to the outline in chapter

> 1!

>

> 4\. The greatest bondage the world has ever known --- the bondage of

> sin --- originated in the despising of government, and the vain

> promise of liberty, resulting in the final destruction of the

> participants in the rebellion against God, and of all who have joined

> it since. Beware of those who wear a cloak of liberty to conceal their

> maliciousness. See 1 Peter 2:15, 16.

>

> 5\. That there is added responsibility in a knowledge of the truth, is

> no excuse for a man to avoid learning more of it. He is held as

> responsible for his opportunities to know as for his actual knowledge.

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> \"It is impossible to estimate the good results of one \'hour or even

> half .an hour each day devoted in a cheerful, social manner to the

> word of God.\"--- \*Mrs. E. G. White, in \"Testimonies on Sabbath

> School Work.\"\*

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# Lesson 9 -- Surety of The Lord\'s Promises

MAY 01, 2021

LESSON SCRIPTURE: 2 Peter 3: 1-9

Daily Study Outline

1. \*\*Rend the lesson scripture.\*\*

2. \*\*Mindful of the Word, questions 1-3.\*\*

3. \*\*Scoffers In the last days, questions 4-7.\*\*

4. \*\*Ignorance of scoffers, questions 8-11.\*\*

5. \*\*Know the Lord, questions 12-16\*\*

6. \*\*Duties of the believer, questions 17-20.\*\*

7. \*\*Review the lesson.\*\*

\*\*Questions\*\*

1\. What was Peter\'s purpose in writing his second epistle? 2 Peter 3:

1.

2\. Of what would he have the believers mindful? Verse 2. Jude 17

3\. How much is comprehended in the words of the holy prophets and the

commandments of the apostles? 2 Tim. 3: 16.

4\. What would Peter have the believers know about the last days? 2

Peter 3: 3, first part. Jude 18

5\. How are scoffers produced? Verse 3, last part. Note 1.

6\. What would be the theme of their scoffing? Verse 4.

7\. What argument do scoffers bring against the idea of the Lord\'s

coming? Verse 4, last part. Note 2.

8\. What shows that the people of Sodom also thought all things would

continue? Luke 17: 28, 29.

9\. How did it seem to those who scoffed at Noah\'s preaching? Matt. 24:

37-39.

10\. Referring to the same event, of what does Peter say last day

scoffers are ignorant? 2 Peter 3: 5, 6.

11\. What does the ignorance of scoffers in Lot\'s day, in Noah\'s day,

and in the last days, show? Note 3.

12\. Although the heavens and the earth were sustained of old by the

word of God, of what destruction were they made the agencies? Verse 6.

Note 4.

13\. What is said of the coming destruction. of the ungodly? Verse 7.

Note 5.

14\. Of what are even believers in danger of being ignorant? Verse 8.

15\. If the coming of the Lord seems to be delayed, with what must men

not charge Him? Verse 9, first part.

16\. What accounts for this seeming delay? Verse 9, last part.

17\. Of what are we assured? Heb. 10: 37.

18\. What is our duty meanwhile? Matt. 24: 42.

19\. What separation will be made between believers and unbelievers?

Verses 40, 41. 20. What fact should be an incentive to earnestness in

preparation to meet the Lord? Verse 44.

\*\*Notes\*\*

1\. \"Walking after their own lusts\" is the one cause above all others,

perhaps, that produces scoffers. These find satisfaction in turning upon

believers and scoffing at their \"narrow,\" \"deluded\" faith and

practice. A pricking conscience seeks to obtain soothing by mocking at

the conscientious.

2\. The strongest argument of last-day scoffers --- in their minds ---

is that \"all things continue as they were from the beginning of the

creation.\" Thus it seems to the casual observer, as he looks out on a

perfect day, at the clear blue sky, the beautiful trees and flowers, the

merry birds and children. Thus, it seems also as he looks further upon

the wonderful progress in the arts and sciences and the spread of

knowledge. Yet these fail to look upon the signs the Saviour said should

appear in the heavens, the sea, and the things of nature and experience

about us. It is only the light of the Word, as Peter goes, on to show,

that will enable us to interpret correctly the external, material signs

given us, in addition to prophetic periods, as evidence of Christ\'s

soon coming.

3\. The ignorance of scoffers at all times shows that they do not

receive nor study the word of God. They therefore do not know the power

of that Word, nor the part it acts in world events. The antediluvians

saw no evidence of the Flood in earth or sky. They evidently did not

remember how the heavens and the earth had been created (Ps. 33: 6);

that in their own day, the heavens and the earth \"were\" by the word of

God; and that at this same word, the course of nature could be changed

in a day. \"The bright rays of-the morning seemed to speak only

prosperity and peace to the cities of the plain. The stir of active life

began in the streets; men were going their various ways, intent on the

business or the pleasures of the day. The sons-in-law of Lot were making

merry at the fears and warnings of the weakminded old man. Suddenly and

unexpectedly as would be a thunder peal from an unclouded sky, the

tempest broke. The Lord rained brimstone and fire out of heaven upon the

cities and the fruitful plain; its palaces and temples, costly

dwellings, gardens and vineyards, and the gay, pleasure seeking throngs

that only the night before had insulted the messengers of heaven, ---

all were consumed. The smoke df the conflagration went up like the smoke

of a great furnace. And the fair vale of Siddim became a desolation, a

place never to be built up or inhabited, --- a witness to all

generations of the certainty of God\'s judgments upon transgression.\"

---\"Patriarchs and Prophets,\" p. 162.

4\. The word \"whereby\" is a rendering of two words in the Greek ---

through which, the \"which\" being plural in form, and therefore not

referring back directly to the word of God, but to the heavens and the

earth. In Gen. 7: 11, we read that \"the same day were all-the fountains

of the great deep broken up, and the windows of heaven were opened,\"

the heavens and the earth uniting in producing the Flood. The

consideration that the things of nature which seem to \"continue as from

the beginning of the creation,\" may be turned any hour, by the word of

God, into a means of destruction, gives much weight to Peter\'s teaching

in this chapter in reference to the coming of Christ and the final

destruction of the world.

5\. \"By the same word are kept in store, reserved unto fire against the

day of Judgment.\" The Revised Version, margin, reads thus: \"By the

same word have been stored with fire, being reserved against the day of

Judgment.\" This reading makes clearer the meaning of the whole passage,

--- that as the water stored in the heavens and the earth was turned

into an element of destruction at the time of the Flood, so in the day

of Judgment the fire stored in the heavens and the earth will be used in

the destruction of ungodly men.

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# Lesson 10 -The Coming of the Lord

MAY 8, 2021

LESSON SCRIPTURE: 2 Peter 3:10-18

Daily Study Outline

> \*\*1. Read the lesson scripture.\*\*

>

> \*\*2. Manner of His coming, questions 1-3.\*\*

>

> \*\*3. The Christian\'s attitude, questions 4-6.\*\*

>

> \*\*4. Make peace with God, questions 7-10.\*\*

>

> \*\*5. Beware and grow, questions 11-15.\*\*

>

> \*\*6. Means of growth; result, questions 16-19.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

1.How will the day of the Lord come? 2 Peter 3: 10.

2\. What is the meaning of the comparison \"as a thief in the night\"? 1

Thess. 5: 2, 3. Note 1.

3\. Upon whom will the day of the Lord not come thus? Verse 4.

4\. What phenomena in the heavens and the earth will accompany that

event? 2 Peter 3: 10. Note 2.

5\. In view of this dissolution, what question is asked the believer?

Verse 11. Note 3.

6\. What should be the Christian\'s attitude toward the coming of the

Lord? Verse 12. Note 4.

7\. For what renewal of material things may we look? What will dwell

there? Verse 13.

8\. What bearing should such a prospect have on the spiritual life?

Verse 14.

9\. How should we reckon the long-suffering of the Lord, even if He

delays His coming? Verse 15, first part.

10\. How did Paul write his instruction to us? Verse 15, last part.

11\. Of what things did Paul write? What did Peter say of Paul\'s

writings? How were they treated by some? Verse 16.

12\. What classes of people wrest the Scriptures? Verse 16.

13\. What, then, is a remedy for misusing Scripture? 2 Tim. 2: 15.

Answer: Increase of our knowledge of it.

14\. To what dangers are conscientious believers exposed? 2 Peter 3: 17.

15\. How may the believer develop stability? Verse 18, first part.

16\. By what means can we grow in grace? 2 Peter 1: 1, 2. Note 5.

17\. By what means can we grow in \'knowledge? Verses 5-8.

18\. What is the assured result of multiplying grace and knowledge

according to the Lord\'s plan given us through Peter? Verse 11.

19\. In what response may we join with Peter? 2 Peter 3: 18, last part.

\*\*Notes\*\*

1\. This passage of Scripture makes it clear that the point of

comparison is the coming suddenly or unexpectedly.

2\. \"Burned up.\" In the comment by Westcott and Hort on the passage,

other readings are given: \"shall not be found,\" \"shall disappear.\"

The whole passage is evidently intended to describe the natural results

of intense heat.

3\. The effect should not be that of stimulating to greater spiritual

earnestness merely because of a \"fearful looking for of indignation,\"

but knowledge of such an end to material things ought to lead us not to

put our trust in them but to \"desire a better country,\" a \"kingdom

which shall never be destroyed.\"

4\. The word \"hasting\" has the force of either hastening or desiring

earnestly. If we take the latter meaning, and apply it as we are

exhorted, it will surely lead to our helping hasten that great event.

5\. Grace comes by faith. It is exercised toward us by applying the

righteousness of Christ to cover our sin. It is multiplied through the

increase of experimental knowledge of God.

# Lesson 11 -- Carefulness in The Christian Walk as The End Draws Near

May 15, 2021

> Daily Study Outline

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> \*\*1. The blessed hope, questions 1-3.\*\*

>

> \*\*2. A warning, questions 4, 5.\*\*

>

> \*\*3. Our need, questions 6, 7.\*\*

>

> \*\*4. How should we regard time? questions S, 9.\*\*

>

> \*\*5. Our daily need, questions 10, 11.\*\*

>

> \*\*6. A special privilege; exhortations, questions 12-14.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

1\. In view of the fact that all earthly things are soon to be

dissolved, what searching question are we to ask ourselves? 2 Peter 3:

11.

2\. What influence will the genuine possession of the \"blessed hope\"

have upon the life? 1 John 3: 2, 3. Note 1.

3\. Upon what is the heart to be set? Col. 3: 2-4.

4\. What caution is given us who know these truths of the near coming of

the Lord? 2 Peter 3: 17.

5\. What is said of the peril of self-confidence? 1 Cor. 10: 12.

6\. How only may we retain possession of the truths that we know? Heb.

2: 1. Note 2.

7\. Therefore, of what do those who know the truth. stand continually in

need? 2 Peter 1: 12, 13.

8\. In view of the times in which we live, what exhortation is

appropriate? Rom. 13: 11, 12.

9\. How should we regard time itself? Answer: As a gift from God to be

used to His glory. Ps. 90: 12; Eph. 5: 15, 16.

10\. By what alone can the daily need of the soul be supplied? Matt. 4:

4; John 5: 39. Note 3.

11\. Along with the feeding upon God\'s word, what other means of

spiritual strength is given? Eph. 6: 18.

12\. What is said of the privilege of church fellowship and attendance

at the place of worship in the last days? Heb. 10: 23-25.

13\. What exhortations are given regarding the influence of example on

those within and without the church? Heb. 12: 13; Col. 4: 5, 6. Note 4.

14\. In what spirit are believers to await the day of redemption? Eph.

4: 30-32.

\*\*Notes\*\*

1\. The real, living hope of soon meeting Jesus transforms and shapes

the whole life. By faith we see Jesus hastening forward His closing work

in order that He may come again. He is preparing a place for us in the

heavenly city. John 14: 1-3. He is making intercession for us before the

Father\'s throne, that we may be prepared for the place. Heb. 7: 25. And

our attitude is one of watching for His coming ---\"looking for that

blessed hope.\" Titus 2: 13. Now we must do the work He has left us to

do, and be ready to meet Him.

2\. Notice the marginal reading of the text, \"run out as leaking

vessels.\" Unless the truths that we know, are kept living and bright in

our hearts by daily personal experience in the Lord, the level of our

\"love of the truth\" will be found sinking lower and lower,

imperceptibly perhaps, as\' water sinks slowly in a leaking vessel. The

Revised Version puts it, \"lest haply we drift away from them.\" Ships

do not drift into port, but are easily carried by tide and current or

storm on to the rocks to disaster. 3. We can no more expect to be

spiritually strong without feeding the soul upon the word of God, than

physically strong without eating our daily food. Take some Scripture

portion into every day\'s work, and let it speak to the heart again and

again amidst the hurry of business. It will keep the thought of God

near.

4\. Every believer is marking out a path for someone else. A Swiss

mountaineer starting out from home along a familiar way by the edge of a

precipice, with little thought of where he was stepping, was startled to

hear a child\'s voice crying, \"Be careful where you step, papa, for I

am following you.\" All are making footprints for someone to follow. Let

us carry a burden for the straying ones who may have been turned out of

the way by some one\'s Misstep. Jesus has marked the path. He is the one

to follow, having left \"us an example, that ye should follow His

steps.\" 1 Peter 2: 21.

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# Lesson 12 -- Can We Know the Time?

MAY 22, 2021

LESSON SCRIPTURE: 2 Peter 3: 10

\*\*Questions\*\*

1\. Review questions: ---

\(a\) Explain how Christ can come as a thief in the night and his people

be looking for him when he comes.

\(b\) Give four texts that prove that Christ\'s coming is a literal

coming.

\(c\) What difference will there be in the reception of-Jesus by the

wicked and righteous?

2\. To whom is Christ to appear with salvation? Heb. 9:28.

3\. What are those called who look for him? Thess. 5: 4, 5.

4\. What is their light? Ps. 119 :105; John 8: I2.

5\. What particular portions of the Scripture give light on the coming

of the Lord? 2 Peter 3: 9.

6\. What is prophecy? See note 1.

7\. How was prophecy written? 2 Peter 21.

8\. What is said of the interpretation of prophecy? 2 Peter 3: 20. See

note 2.

9\. If the prophet did not speak according to his own mind, who is

responsible for what he says? I Peter 1:10,11.

10\. Then who instructed all the prophets what to write? See note 3.

11\. Does Jesus make known the definite time of his second advent? Matt.

24:36.

12\. How near does he come to giving us a definite time? Verse 34. See

note 4.

13\. What expression does the Saviour use which shows that the term \"

generation\" means but a short period in this connection? Matt. 24:33.

14\. What does Jesus expect his people to be doing when he is at the

door? Verse 42. 15. What will the unbelievers be doing in this

generation? 2 Peter 3:3.

16\. What do they say? Verse 4.

17\. What is said of their ignorance? Verse 5.

18\. How could they have known differently? Verse 5. By the word of God.

19\. What should those who know of the time be doing? Rom. 13: 11-14.

\*\*Notes\*\*

1\. PROPHECY is history written before it is made. God, who knows the

end from the beginning, speaks through his prophets to the world, that

they may know what is coming in the future, and be prepared to meet it.

The Saviour often spoke of himself as fulfilling the words of the

prophets concerning his work. Had the people given heed to the prophetic

Scripture, they would not have rejected him. So in the lase days they

that study the word of prophecy and believe it will be in the light,

while those who reject this word will be lost.

2\. \"THAT no prophecy of the Scripture, whether that referred to above,

or any other, is of any private interpretation, proceeds from the

prophet\'s own knowledge or invention, or was the offspring of

calculation or conjecture. The word \'epilusis\' signifies, also,

impetus, impulse,...and probably this is the best sense here---not by

mere private impulse of his own mind.\"--- Clarke.

3\. IN 1 Peter 1:11 we learn that it was the Spirit of Christ that was

in the prophets that led them to speak the words they spake. In the

opening words of the book of Revelation, we are informed that it is a

\"revelation of Jesus Christ,\" which he sent through his angel to John.

This angel tells John (Rev. 22:9) that he was the fellow-servant of John

and the other prophets before him. Then every prophet was instructed by

Christ\'s angel, and Jesus himself was the authority for all that was

spoken.

4\. \"BY some of the ancients a generation was fixed at a hundred years,

by others at a hundred and ten years, by others at thirty-three,

thirty-five, and even at twenty years. So that there was nothing uniform

and settled in this matter.\"---Cruden. \" Genea, birth, race, descent,

offspring; it denotes an age, or generation from the point of view of

race.\"---Bullinger

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\*"\...Though no man knoweth the day nor the hour of his coming, we are

instructed and required to know when it is near. We are further taught

that to disregard his warning, and refuse or neglect to know when his

advent is near, will be as fatal for us, as it was for those who lived

in the days of Noah not to know when the flood was coming..." GC88

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# Lesson 13 -- Health and Temperance

MAY 29, 2021

LESSON SCRIPTURE: 2 Peter 3:11

> Daily Study Outline

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> \*\*1. Temperance, Questions 1-3.\*\*

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> \*\*2. The Experience of the Christian, Questions 4-6.\*\*

>

> \*\*3. A Great Principle, Questions 7-9.\*\*

>

> \*\*4. Lessons from the Past, Questions 10-13.\*\*

>

> \*\*5. Temperance in All Things, Questions 14-17.\*\*

>

> \*\*6. Read \"Testimonies,\" Vol. 6, Pp. 369-375.\*\*

>

> \*\*7. Review the Lesson.\*\*

\*\*Questions\*\*

1\. What do we receive through the knowledge of Christ? 2 Peter 1: 3.

2\. What quality especially touching the physical being is listed by

Peter among the Christian virtues? Verse 6.

3\. Of what is temperance a fruit? Gal. 5: 22, 23. Note 1.

4\. Through what experience does the Christian pass? Verses 24, 25.

5\. What is required of us along with the dedication of heart and mind

to the service of God? Rom. 12: 1.

6\. How does the apostle Paul urge upon Christians the proper regard for

the care of the body? 1 Cor. 6: 19, 20.

7\. What did the apostle find necessary in his own experience? 1 Cor. 9:

27.

8\. What principle should guide in eating and drinking? 1 Cor. 10: 31.

Note 2.

9\. What is the proper aim in the matter of diet? Eccl. 10: 17. Note 3.

10\. What contributed largely to the conditions existing before the

Flood? Matt. 24: 38. Note 4.

11\. What is true of the days of Sodom? Luke 17: 28; Eze. 16: 49.

12\. What lesson for this generation does the Saviour draw from these

ancient times? Luke 17: 26, 28-30.

13\. What warning is given for this time of waiting for Christ\'s

coming? Luke 21:34, 35. Note 5.

14\. How much is included in healthful living? 1 Cor. 9: 25.

15\. How did Jesus on one occasion teach a lesson on temperance in work?

Mark 6: 31. 16. Yet how much does loyal service require of us? Mark

12:29, 30.

17\. How much is included in the apostle\'s prayer for our

sanctification? 1 Thess. 5: 23.

\*\*Notes\*\*

1\. Temperance, or self-control, is a fruit of the Spirit. And where the

Spirit of the Lord is, there is liberty. In Christ, we find liberation

from the power of every habit of self-indulgence. The spiritual nature

is made master over the flesh, instead of being ruled by it. There is

power in Christ to set men free from the drink habit, and the tobacco

habit, and all other habits that enslave.

2\. These principles never change. Conditions change and human

requirements vary; but the principle holds always true, that every

Christian is under bonds to shape his life in all things to glorify God,

according to the light given him of, God. This emphasizes the importance

of becoming informed as to the principles of proper home sanitation and

healthful living. \"\*Parents should seek to awaken in their children an

interest in the study of physiology. Youth need to be instructed in

regard to their own bodies. . .. If parents themselves would obtain

knowledge upon this subject, and felt the importance of putting it into

practical use, we should see a better condition of

things.\"\*---\"Christian Temperance,\" p. 71.

3\. The Bible rule is to eat for strength, not for mere indulgence of

appetite. This calls for the supply of proper food as well as the

elimination of unhealthful articles. \"\*A diet lacking in the proper

elements of nutrition, brings reproach upon the cause of health reform.

. .. Some of our people, while conscientiously abstaining from eating

improper foods, neglect to supply themselves with the elements necessary

for the sustenance of the body. Those who take an extreme view of health

reform are in danger of preparing tasteless dishes, making them so

insipid that they are not satisfying. Food should be prepared in such a

way that it will be appetizing as well as nourishing.\"\*---\"Testimonies

for the Church,\" vol. 9, pp. 161, 162.

4\. \"\*The inhabitants of the antediluvian world were intemperate in

eating and drinking. They would have flesh meats, although at that time

God had given man no permission to eat animal food. They ate and drank

till the indulgence of their depraved appetites knew no bounds, and they

became so corrupt that God could bear with them no longer.\*\"

---\"Christian Temperance,\" p. 43.

5\. \"SURFEIT, first, fullness and oppression occasioned by excessive

eating and drinking; second, to overfeed, and produce sickness or

uneasiness.\"---Webster\"\*When we study this question in the fear of

God, we shall learn that it is best, for both our physical and our

spiritual advancement, to observe simplicity in diet. Let us patiently

study this question. We need knowledge and judgment in order to move

wisely in this matter. Nature\'s laws are not to be resisted, but

obeyed. Those who have received instruction regarding the evils of the

use of flesh foods, tea and coffee, and rich and unhealthful food

preparations, and who are determined to make a covenant with God by

sacrifice, will not continue to indulge their appetite for food that

they know to be unhealthful. God demands that the appetites be cleansed,

and that self-denial be practiced in regard to those things which are

not good. This is a work that will have to be done before His people can

stand before Him a perfected people.\"\*---\"Testimonies for the

Church,\" vol. 9, pp. 153, 154.

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# Lesson 14 -- Sabbath Keeping.

JUNE 5, 2021

LESSON SCRIPTURE: 2 Peter 3:5

Daily Study Outline

> \*\*1. Ignorance in the last days, questions 1, 2.\*\*

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> \*\*2. Creative power, questions 3, 4.\*\*

>

> \*\*3. A special message, questions 5-7.\*\*

>

> \*\*4. The Sabbath day, questions 8-14.\*\*

>

> \*\*5. The preparation day; a blessing promised, questions 15-17.\*\*

>

> \*\*6. Read \"Testimonies,\" vol. 6, pp. 351-359.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

1\. Of what are unbelievers in the last days said to be willingly

ignorant? 2 Peter 3: 5. 2. Need anyone be ignorant of this? Heb. 11: 3.

3\. Why is it essential to recognize the creative power in the word of

God? 1 Peter 1:23; John 3: 3.

4\. What is the distinguishing feature of the true and living God? Jer.

10: 10-12.

5\. What special message does God send in the last days? Rev. 14:6, 7.

6\. By what sign may the God who \"made heaven and earth\" be known?

Eze. 20: 20. Note 1.

7\. For what reform, then, does the last gospel message call? Isa. 56:

1, 2. Note 2.

8\. When and how was the Sabbath made? Gen. 2: 2, 3.

9\. For whom was it made? Mark 2:27.

10\. By whom was the Sabbath made? John 1: 1-3.

11\. How is the Sabbath to be kept? Ex. 20: 8-11.

12\. Can an unconsecrated man keep the Sabbath holy? Matt. 7: 18.

13\. Then what experience must accompany true Sabbath keeping? 1 John 1:

9; Rom. 4: 7; 5: 1. Note 3.

14\. When does the Sabbath begin and end? Lev. 23: 32; Mark 1: 32. How

much of the day is holy?

15\. What is the sixth day of the week called in Scripture? Luke 23: 54.

What work was to be done in the camp of Israel on the sixth day in

preparation for the Sabbath. Ex. 16: 23. Note 4.

16: How does the Lord regard carelessness or disobedience in the

treatment of the sacred and holy? Eze. 22: 26, 31.

18. What promise of blessing is made to the keepers of God\'s Sabbath?

Isa. 58: 13, 14.

\*\*Notes\*\*

1\. The burden of the message of Revelation 14 is a call to \"\*worship

Him that made heaven, and earth, and the sea,\*\" etc. This is a plain

reference to the terms of the fourth commandment. It is the Creator who

is to be recognized -in worship, whose sign or memorial is His holy

Sabbath. The warning of the last gospel message is against giving homage

to the apostasy, whose sign or mark is the rival day, Sunday.

2\. It is at the time when the Lord says that His \"salvation is near to

come\" and His \"righteousness to be revealed\" that Sabbath keeping is

emphasized as a feature of that preparation which must be undertaken by

the children of men. The Lord placed a blessing on the Sabbath day; and

those who keep it, find the blessing. We hear this testimony from men

and women in. all lands. The Sabbath is a blessed gift from God to men

something given to us, not a day --- taken from us, as appears to

unbelief.

3\. Some people ask, \"Do you think Sabbath keeping will save you?\" Not

at all. In fact, we must be saved from sin by faith in Jesus in order

truly to keep the Sabbath. So, it is with obedience to all God\'s

commandments. We are not saved because we obey, but we obey because we

have found the saving grace of Christ. The call to keep the Sabbath holy

is in a direct way a call to holiness of life and the putting away of

sin.

4\. \"God requires that His holy day be as sacredly observed now as in

the time of Israel. The command given to the Hebrews should be regarded

by all Christians as an injunction from Jehovah to them. The day before

the Sabbath should be made a day of preparation, that everything may be

in readiness for its sacred hours. In no case should our own business be

allowed to encroach upon holy time. God has directed that the sick and

suffering be cared for; the labor required to make them comfortable is a

work of mercy, and no violation of the Sabbath; but all unnecessary work

should be avoided. Many carelessly put off till the beginning of the

Sabbath little things that might have been done on the day of

preparation. This should not be. Work that is neglected until the

beginning of the Sabbath should remain undone until it is past. This

course might help the memory of these thoughtless ones, and make them

careful to do their own work on the six working days.\"---\"Patriarchs

and Prophets,\" p. 296.

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# Lesson 15 -- Christian Education.

JUNE 12, 2021

LESSON SCRIPTURE: 2 Peter 1:3-4

Daily Study Outline

> \*\*1. True education, questions 1-4.\*\*

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> \*\*2. Our children, questions 5-7.\*\*

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> \*\*3. Proper training, questions 8-10.\*\*

>

> \*\*4. Our young men and women, questions 11-14.\*\*

>

> \*\*5. A guiding principle; a high aim, questions 15-17.\*\*

>

> \*\*6. Read \"Education,\" pp. 13-19.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

\*Heart Work\*

1\. What is of first importance to both young and old, in the work of

education? Prov. 4: 23.

2\. What, then, may true education be said to be? Answer: Heart

preparation to meet the issues of life. Note 1.

3\. In what state must the heart be to relate itself properly to the

issues of life? Prov. 23: 17.

4\. What longing does the Lord express for heart work in His children?

Deut. 5: 29.

\*Our Children\*

5\. What fundamental principle is given to parents on the training of

their children? Prov. 22: 6. Note 2.

6\. What earnestness should parents show in this work of training? Deut.

6: 5-9.

7\. Cite an example of such training. 2 Tim. 1: 5; 3: 15.

8\. Can this kind of training be obtained in the secular schools? Note

3.

9\. What provision should be made for the children of Sabbath keepers?

Note 4.

10\. How should such schools be supported? Note 5.

\*Our Young Men and Women\*

11\. What charge is given those who expect to become workers? 2 Tim. 2:

15. What additional admonition is given? Verse 22.

12\. What provision is made for more advanced study? Note 6.

13\. What is the primary object of our college work? Note 7.

14\. Give some reason why the work of educating our children and youth

should be pushed vigorously. Note 8.

15\. What must be a guiding principle in all study, in these days of

unbelief? Col. 2: 6-9.

16\. What is the highest aim for a successful career? Dan. 12:3.

17\. What words will parents, teachers, and workers for souls rejoice to

speak in the last day? Heb. 2: 13, last part.

18\. What spirit and attitude are necessary in order to receive the

education that comes from above? Prov. 9:10; Dan. 2:20-22.

19\. What is the ultimate objective of true education? Rom. 12:2; Col.

3:10. Note 9

\*\*Notes\*\*

1\. In full harmony with this answer is the familiar passage in

\"\*Patriarchs and Prophets,\" page 595\*, \"The true object of education

is to restore the image of God in the soul.\"

2\. There are seeming exceptions to this rule; but where the promised

result does not follow, careful examination will usually show some fault

in the training rather than in the principle enunciated.

3\. In the very nature of the case, the state-supported school cannot

make the Bible the basis of instruction. This work can be done only by

the church and the parents. \"Those who attend the public schools often

associate with others more neglected than they, those who, aside from

the time spent in the schoolroom, are left to obtain a street education.

The hearts of the young are easily impressed; and unless their

surroundings are of the right character, Satan will use these neglected

children to influence those who are more carefully trained. Thus, before

Sabbath-keeping parents know what evil is being done, the lessons of

depravity are learned, and the souls of their little ones are

corrupted.\"---\"\*Testimonies for the Church,\" vol. 6, p. 193.\*

4\. \"The church has a special work to do in educating and training its

children that they may not, in attending school, or in any other

association, be influenced by those of corrupt habits.\"--- Ibid.

\"Wherever there are a few Sabbath keepers, the parents should unite in

providing a place for a day school where their children and youth can be

instructed. They should employ a Christian teacher, who, as a

consecrated missionary, shall educate the children in such a way as to

lead them to become missionaries. Let teachers be employed who will give

a thorough education in the common branches, the Bible being made the

foundation and the life of all study.\"--- \*Id., p. 198.\*

5\. While primarily the education of the child is the duty of the

parent, the training of the children of the church is a part of church

duty. \"Feed My lambs,\" said Jesus to the church. \"Let all share the

expense. Let the church see that those who ought to receive its benefits

are attending the school. Poor families should be assisted. We cannot

call ourselves true missionaries if we neglect those at our very doors,

who are at the most critical age, and who need our aid to secure

knowledge and experience that will fit them for the service of God.\"---

Id., p. 217.

6\. \"It should be the great aim in every intermediate school to do most

thorough work in the common branches.\"---\"Counsels to Teachers,\" p.

210. \"The word of God is to lie at the foundation of all the work done

in our intermediate schools. And the students are to be shown the true

dignity of labor.\" \"In these schools thorough work is to be done; for

many students will go forth from them directly into the great harvest

field. They will go forth to use what they have learned, as canvassers,

and as helpers in various lines of evangelistic work. Many workers,

after laboring for a time in the field will feel the need of further

study, and with the experience gained in the field will be prepared to

value school privileges, and to make rapid advancement. Some will desire

an education in the higher branches of study. For these our colleges

have been established.\"--- \*Id., p. 203.\*

7\. \"The primary object of our college was to afford young men an

opportunity to study for the ministry, and to prepare young persons of

both sexes to become workers in the various branches of the

cause.\"---\"\*Testimonies for the Church,\" vol. 5, p. 60\*. \"In our

schools the standard of education must not be lowered. It must be lifted

higher and still higher, far above. where it now stands; but the

education given must not be confined to a knowledge of textbooks

merely.\"---\"\*Testimonies for the Church,\" vol. 6, p. 126.\* \"While

attending school, the youth should have an opportunity for learning the

use of tools. Under the guidance of experienced workmen, carpenters who

are apt to teach, patient, and kind, the students themselves should

erect buildings on the school grounds and make needed improvements, thus

by practical lessons learning how to build economically. The students

should also be trained to manage all the different kinds of work

connected with printing, such as typesetting, presswork, and

bookbinding, together with tent making and other useful lines of work.

Small fruits should be planted, and vegetables and flowers cultivated,

and this work the lady students may be called out of doors to do. Thus,

while exercising brain, bone, and muscle, they will also be gaining a

knowledge of practical life.\"--- \*Id., p. 176\*.

8\. \"It is for the honor of Christ that well educated workers should be

multiplied among us; they will be better able to communicate the truth

in a clear, intelligent way, and the truth should be presented in a way

that will be as free as possible from defects\*.\"---\"Christian

Education,\" p. 138.\*

9.\"To restore in man the image of his Maker, to bring him back to the

perfection in which he was created, to promote the development of body,

mind, and soul, that the divine purpose in his creation might be

realized---this was to be the work of redemption. This is the object of

education, the great object of life." Education p.15, 16

# Lesson 16 -- The Christian Home

JUNE 19, 2021

LESSON SCRIPTURE: 2 Peter 1:3; 3:11

STUDY HELPS: \"The Adventist Home,\" pages 31-39, 105-113, 187-189,

292-325; \"The Ministry of Healing,\" pages 349-394; \"

Daily Study Outline

> \*\*1. Home influences, questions 1-4.\*\*

>

> \*\*2. Sacredness of marriage, questions 5-6.\*\*

>

> \*\*3. Happiness in the home, question 7.\*\*

>

> \*\*4. Christian ideals in the home, questions 8-10.\*\*

>

> \*\*5. Speaking kind words, questions 11-12.\*\*

>

> \*\*6. The Example of Joseph, questions 13-14.\*\*

>

> \*\*7. Review the lesson.\*\*

\*\*Questions\*\*

1\. To what does Scripture liken the Christian home? Ps. 144:12. Note 1

2\. Upon whom is the Christian home to be founded? Ps. 127:1. Note 2

3\. What example of home training and influence is given us in

Abraham\'s experience? Gen. 18:18, 19. AH 32.1

4\. What precious promises did God make to Jerusalem which we may claim

for the home where God is worshipped? Zech. 2:4, 5; Ps. 125:2. Note 3

5\. What strong admonition does the Lord give concerning the sacredness

of marriage? Mal. 2:14-16. AH 85.1

6\. What fundamental question of human relationships does the Lord

propound? Amos 3:3. Note 4

7\. What basic relationship between husband and wife is essential for

happiness? Col. 3:18, 19. Note 5.

8\. Upon whom rests the responsibility of teaching Christian standards

and ideals in the home? Deut. 6:7. AH 182

9\. What special promise is made to children who honor and obey their

parents \"in the Lord\"? Eph. 6:1-3. Compare Deut. 5:16. AH 292, 295

10\. What strong admonition does God give to fathers? Eph. 6:4. MH 391

11\. What disastrous results may come from the harshness of parents?

Col. 3:21. Note 6.

12\. In what spirit should correction be administered to children? Prov.

13:24. Compare Heb. 12:6. Note 7.

13\. What will be the result of the right kind of training and

discipline in the life of the child? Prov. 22:6. Compare Heb. 12:9, 11.

14\. How was God\'s promised blessing upon those who honor Him fulfilled

in the life of Joseph? Gen. 49:22-26. Note 8.

\*\*Notes\*\*

1\. The home is the Christian\'s moral citadel where ideals meet their

severest test. It is the first line of defense against the foes from

without as well as from within. If the home is not governed by Christian

moral principles, the moral forces have suffered their greatest single

defeat. \"The restoration and uplifting of humanity begins in the home.

The work of parents underlies every other. Society is composed of

families, and is what the heads of families make it. Out of the heart

are \`the issues of life;\' and the heart of the community, of the

church, and of the nation is the household. The well-being of society,

the success of the church, the prosperity of the nation, depend upon

home influences.\"-\*The Ministry of Healing, page 349.\*

2\. Doubtless the Spirit of the Lord chose a wording of this scripture

which would always remind the reader that the building of a home is as

important as the building of a house of worship. We are told that the

words, \"a son,\" \"a daughter,\" and \"a house\" all come from the same

Hebrew word which means \"to build.\" \' \"Fathers and mothers who make

God first in their households, who teach their children that the fear of

the Lord is the beginning of wisdom, glorify God before angels and

before men by presenting to the world a well-ordered, well-disciplined

family-a family that love and obey God instead of rebelling against Him.

Christ is \[131 not a stranger in their homes; His name is a household

name, revered and glorified. Angels delight in a home where God reigns

supreme and the children are taught to reverence religion, the Bible,

and their Creator. Such families can claim the promise, \`Them that

honor Me I will honor.\' \"---\*The Adventist Home, pages 27, 28.\*

3\. The walls of ancient Jerusalem were no shelter for the temple

without the keeping power of God. Likewise, today, the artificial

safeguards around the family--- accepted social standards, the influence

of the school and church, the power of the police, are no sure

protection against the destructive forces of our times, without the

abiding presence and blessing of the Lord \"as a wall of fire round

about.\"

4\. A satisfactory marriage relationship is postulated on mutual

understanding and agreement on basic issues. As husband and wife walk

together in the Lord they will find their lives continuing to blend in

greater unity. \"To gain a proper understanding of the marriage relation

is the work of a lifetime. Those who marry enter a school from which

they are never in this life to be graduated. \"However carefully and

wisely marriage may have been entered into, few couples are completely

united when the marriage ceremony is performed. The real union of the

two in wedlock is the work of the after years.\"---\*The Adventist Home,

page 105\*.

5\. Love, companionship, and agreement are the basis for happiness in

marriage. \"As life with its burden of perplexity and care meets the

newly wedded pair, the romance with which imagination so often invests

marriage disappears. Husband and wife learn each other\'s character as

it was impossible to learn it in their previous association. This is a

most critical period in their experience. The happiness and usefulness

of their whole future life depend upon their taking a right course now.

Often they discern in each other unsuspected weaknesses and defects; but

the hearts that love has united will discern excellencies also

heretofore unknown. Let all seek to discover the excellencies rather

than the defects. Often it is our own attitude, the atmosphere that

surrounds ourselves, which determines what will be revealed to us in

another.\"---\*The Adventist Home, page 105.\*

6\. \"But, fathers, do not discourage your children. Combine affection

with authority, kindness and sympathy with firm restraint. Give some of

your leisure hours to your children; become acquainted with them;

associate with them in their work and in their sports, and win their

confidence. Cultivate friendship with them, especially with your sons.

In this way you will be a strong influence for good.\"---\*The Ministry

of Healing, pages 391, 392\*. \"Never should parents cause their children

pain by harshness or unreasonable exactions. Harshness drives souls into

Satan\'s net. . .. \"Words that intimidate, creating fear and expelling

love from the soul, are to be restrained. A wise, tender, God-fearing

father will bring, not a slavish fear, but an element of love into the

home. . .. \"Harsh words sour the temper and wound the hearts of

children, and in some cases these wounds are difficult to heal. Children

are sensitive to the least injustice, and some become discouraged under

it.\"---\*The Adventist Home, page 308.\*

7\. \"If parents work in patience and love, earnestly endeavoring to

help their children to reach the highest standard of purity and modesty,

they will succeed.\"--- \*The Adventist Home, page 208.\* \"To manifest

severity and to be exacting with children are great mistakes. Uniform

firmness and unimpassioned control are necessary to the discipline of

every family. Say what you mean calmly, move with consideration, and

carry out what you say without deviation. \"It will pay to manifest

affection in your association with your children. Do not repel them by

lack of sympathy in their childish sports, joys, and griefs. Never let a

frown gather upon your brow or a harsh word escape your lips. God writes

all these words in His book of records.\"--- Ibid., p. 309.

8.\"By communion with God through nature and the study of the great

truths handed down as a sacred trust from father to son, he \[Joseph\]

had gained strength of mind and firmness of principle. \"In the crisis

of his life, when making that terrible journey from his childhood home

in Canaan to the bondage which awaited him in Egypt, looking for the

last time on the hills that hid the tents of his kindred, Joseph

remembered his father\'s God. He remembered the lessons of his

childhood, and his soul thrilled with the resolve to prove himself

true---ever to act as became a subject of the King of heaven.\"

---\*Education, page 52.\*

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# Lesson 17- Christian Character

JUNE 26, 2021

LESSON SCRIPTURE: 2 Peter 1:4

STUDY HELPS: \"Christ\'s Object Lessons,\" pages 328-333; \"Education,\"

pages 225- 229; \"The Seventh-day Adventist Bible Commentary,\" on

lesson texts.

> Daily Study Outline

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> \*\*1. Fruitage of character, Questions 1-5.\*\*

>

> \*\*2. God's standard of character, Questions 6-7.\*\*

>

> \*\*3. Builders of character, Questions 8-11.\*\*

>

> \*\*4. Purpose and foundation of Character Building, Questions 12-15.\*\*

>

> \*\*5. Illustrations, Questions 16-20.\*\*

>

> \*\*6. Read the Study Helps.\*\*

>

> \*\*7. Review the Lesson.\*\*

\*\*Questions\*\*

1\. According to Peter, what manner of people ought we to be? 2 Peter

3:11,15.

2\. How can the Christian best glorify his heavenly Father? John 15: 8,

16. DA 677

3\. What only can those who are saved from the world take with them to

heaven? 1 Cor. 3:13, 14; 2 Peter 1:2-4. Note 1.

4\. What eight divine attributes does Peter name in the development of

Christian character? 2 Peter 1:5-8.

5\. By what symbol does Isaiah set forth the fruitage of character in

the lives of God's children? Isa. 61:3.

6\. What is the goal of Christian character development? Matt. 5:48.

Note 2.

7\. In what perfect standard is the character of God revealed? Ps. 19: 7

-10.

8\. What is the only true foundation of character building? Deut. 6:24;

Luke 10:27. PP 34.

9\. Where lies the responsibility for character formed in childhood?

Deut. 4:9; .6:20, 21.

10\. What is the promise to God-fearing parents? Isa. 49:25, last

clause.

11\. What relationship exists between God, parents, and the child? DA

515,516.

12\. What is the supreme purpose to be sought in character building?

Prov. 6:20-22.

13\. What is one of the first requisites of character building?

ANSWER---Obedience. Heb. 5:8; Eph. 6:1. Note 3

14\. Name another cardinal virtue that must be established in childhood.

ANSWER---Faithfulness. Ps. 31:23; Matt. 25:21, 23; Rev. 2:10. Note 4.

Note 5.

15\. Name a third virtue essential to a firm and steadfast character.

ANSWER---Honesty. Prov. 11:1; Rom. 12:17, last clause; Phil. 4:8, first

three phrases

16\. How are those just converted to Christ described by Peter? 1 Peter

2:2.

17\. What do they desire? 1 Peter 2:2, \*second part\*

18\. For what purpose? 1 Peter 2: 2, \*last clause\*

19\. What other symbols are employed to represent the Christian growth?

Hosea 14:5-7.

20\. What agency is employed by the believers in order to give fruit in

due season? James 5:7; Ps. 1:1-3. COL 61.2

\*\*Notes\*\*

1\. \"It is a solemn thing to die, but a far more solemn thing to live.

Every thought and word and deed of our lives will meet us again. What we

make of ourselves in probationary time, that we must remain to all

eternity. Death brings dissolution to the body, but makes no change in

the character. The coming of Christ does not change our characters; it

only fixes them forever beyond all change.\"-\*Testimonies, vol. 5, p.

466.\*

2\. \"The ideal of Christian character is Christlikeness. As the Son of

man was perfect in His life, so His followers are to be perfect in their

life.\"---\*The Desire of Ages, page 311\*. \"By His perfect obedience He

has made it possible for every human being to obey God\'s commandments.

When we submit ourselves to Christ, the heart is united with His heart,

the will is merged in His will, the mind becomes one with His mind, the

thoughts are brought into captivity to Him; we live His life. This is

what it means to be clothed with the garment of His righteousness, . . .

which is perfect obedience to the law of Jehovah.\"---\*Christ\'s Object

Lessons, page 312.\*

3\. \"One of the first lessons a child needs to learn is the lesson of

obedience. Before he is old enough to reason, he may be taught to obey.

By gentle, persistent effort, the habit should be established. Thus, to

a great degree, may be prevented those later conflicts between will and

authority that do so much to create alienation and bitterness toward

parents and teachers, and too often resistance of all authority, human

and divine.\"--- \*\"Education,\" p. 287.\* \"Rules should be few and well

considered; and when once made, they should be enforced. Whatever it is

found impossible to change, the mind learns to recognize and adapt

itself to; but the possibility of indulgence induces desire, hope, and

uncertainty, and the results are restlessness, irritability, and

insubordination.\"--- \*\"Education,\" p. 290\*

4.\"Only by faithfulness in the little things can the soul be trained

to, act with fidelity under larger responsibilities.\"---\"\*Christ\'s

Object Lessons,\" p. 356\*. \"Christ in His life on earth taught the

lesson of careful attention to the little things. The great work of

redemption weighed continually upon His soul. As He was teaching and

healing, all the energies of mind and body were taxed to the utmost; yet

He noticed the most simple things in life and in nature. His most

instructive lessons were those in which by the simple things of nature

He illustrated the great truths of the kingdom of God. He did not

overlook the necessities of the humblest of His servants. His ear heard

every cry of need. He was awake to the touch of the afflicted woman in

the crowd; the very slightest touch of faith brought a response. When He

raised from the dead the daughter of Jairus, He reminded her parents

that she must have something to eat. When by His own mighty power He

rose from the tomb, He did not disdain to fold and put carefully in the

proper place the graveclothes in which He had been laid

away.\"---\"\*Christ\'s Object Lessons,\" pp. 357, 358.\*

5\. \"It is neither the magnitude nor the seeming insignificance of a

business transaction that makes it fair or unfair, honest or dishonest.

By the least departure from rectitude we place ourselves on the enemy\'s

ground, and may go on, step by step, to any length of injustice. A large

proportion of the Christian world divorce religion from their

business.\"---\"\*Testimonies,\" vol. 4, p. 337\*. \"These truths are not

for the closet more than for the counting room. The goods that we handle

are not our own, and never can this fact safely be lost sight of. We are

but stewards, and on the discharge of our obligation to God and man

depend both the welfare of our fellow beings and our own destiny for

this life and for the life to come.\"---\"\*Education,\" p. 139.\*

\*\*Further thoughts.\*\*

1.It should be noted here that after the sinner has been reconciled to

God and has made every possible adjustment with his neighbor, his

Christian life has only begun. The seed of faith has been merely

planted; he must now cultivate the plant diligently. He has merely

cleared the obstructions to advancement in the strait and narrow way. He

has only laid the foundation of the spiritual temple for God\'s

indwelling; he must now work at his own profession and build with \"all

diligence.\"

2\. Understanding the elements of Christian character:

\*Faith\*: belief to the saving of the soul. Heb. 10: 39.

\*Virtue:\* habitual purity of thought and action; and unwavering courage,

lacking in Peter\'s early experience.

\*Knowledge:\* faith and virtue without enlightenment are like steam in

the boiler of an engine without the intelligent hand to direct it in

effective service. \"My people are destroyed for lack of knowledge.\"

\"Fools hate knowledge.\"

\*Temperance:\* self-control. Besides the steam and the engineer, the

engine must have its \"governor\" to regulate its action. The

acquisition of knowledge must not become an uncurbed passion; its proper

use is what tells. Temperance is self-control in all things to the

extent of non-indulgence in hurtful practices, and of moderation in good

ones.

\*Patience\*: endurance. \"Not weary in well-doing.\" It is not enough to

pursue virtue, knowledge, and temperance for a time, or spasmodically;

it must be a continuous perseverance in well-doing.

\*Godliness:\* literally, reverence toward God,\' spiritual mindedness.

Unbelievers often cultivate patience, temperance, knowledge, and virtue,

but they do not cultivate these qualities for the honor and glory of

God. The believer\'s cultivation of these graces must have in it the

spiritual mind, the unselfish motive --- of honor to God and blessing to

his neighbor.

\*Brotherly kindness\*: literally, brotherly love. Disinterested kindness

and loving service to a brother, friend, neighbor, or enemy, is one of

the highest practical tests of love to God. The keeping of the last six

commandments is the natural fruitage of keeping the first four.

\*Charity\*: love. The keeping of all the commandments--- the result of

developing the previous seven graces of character.

The virtues enumerated here are often called \"Peter\'s ladder,\" and

very properly. Another conception would be \"Peter\'s rainbow\"; for as

the seven colors of the rainbow combine to form white light, so the

seven traits of Christian character enumerated by the apostle blend into

the one supreme virtue, charity or love.