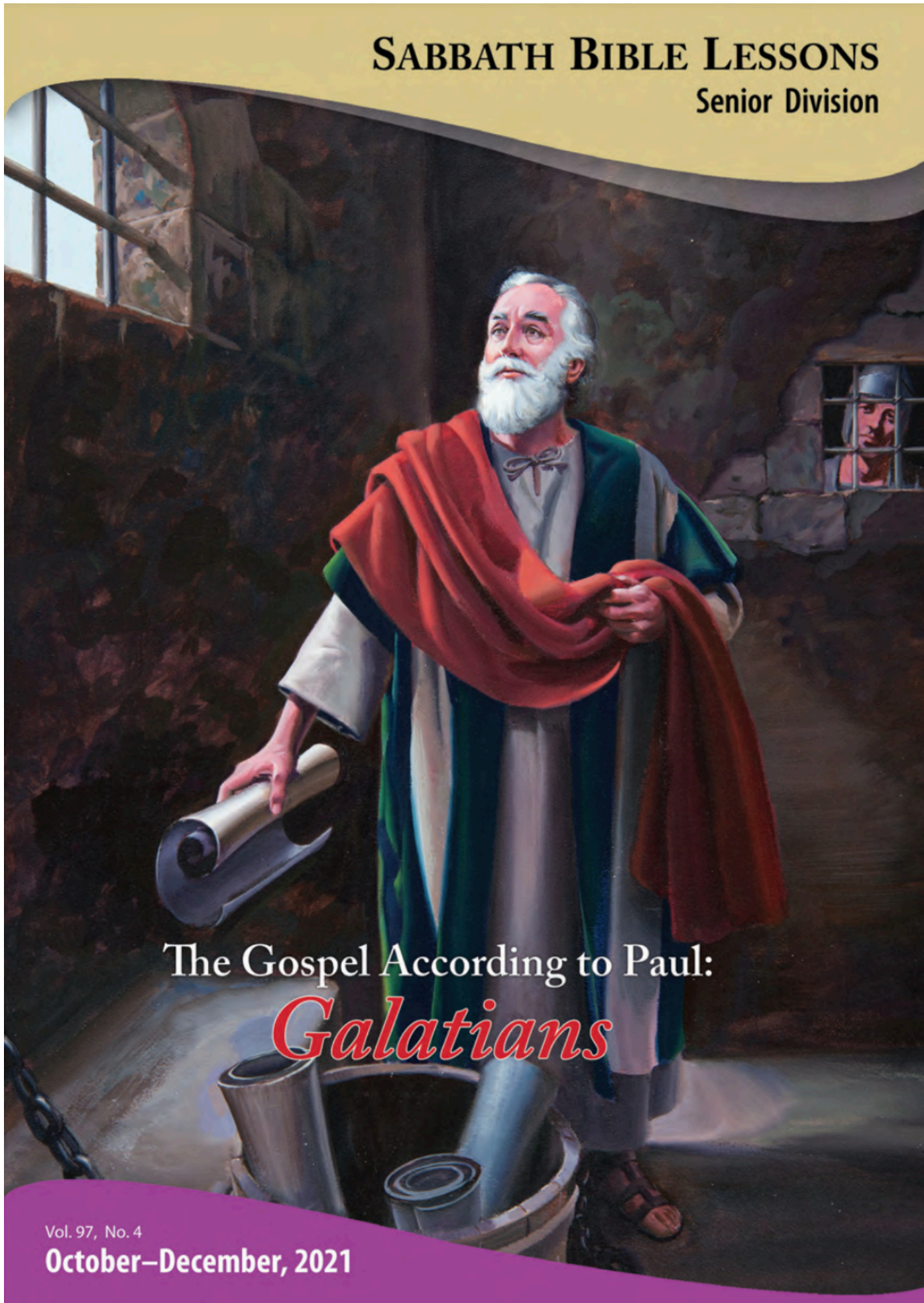


# SABBATH BIBLE LESSONS

## Senior Division



The Gospel According to Paul:  
*Galatians*

Vol. 97, No. 4

October–December, 2021

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## Foreword

This quarter, Sabbath school students around the world will be studying about the gospel according to Paul as revealed in his epistle to the Galatians. What can we learn from this brief, yet powerful epistle?

“[In Galatia,] many taught that it was necessary to observe the Jewish customs and ceremonies; that a mere observance of the law, without faith in the blood of Christ, was sufficient for salvation.”—The Acts of the Apostles, p. 553.

“Paul pleaded with those who had once known in their lives the power of God, to return to their first love of gospel truth. With unanswerable arguments he set before them their privilege of becoming free men and women in Christ, through whose atoning grace all who make full surrender are clothed with the robe of His righteousness. He took the position that every soul who would be saved must have a genuine, personal experience in the things of God.”—Ibid., p.388.

“The apostle saw that if these believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given.”—Ibid., p.387.

“Redemption in Christ means to cease the transgression of the law of God and to be free from every sin; no heart that is stirred with enmity against the law of God is in harmony with Christ, who suffered on Calvary to vindicate and exalt the law before the universe.”—Faith and Works, p. 95.

“[Christ’s] gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.”—God’s Amazing Grace, p. 153.

“God desires that heaven’s plan shall be carried out, and heaven’s divine order and harmony prevail, in every family, in every church, in every institution. Did this love leaven society, we should see the outworking of noble principles in Christian refinement and courtesy, and in Christian charity toward the purchase of the blood of Christ. Spiritual transformation would be seen in all our families, in our institutions, in our churches. When this transformation takes place, these agencies will become instrumentalities by which God will impart heaven’s light to the world and thus, through divine discipline and training, fit men and women for the society of heaven. Jesus has gone to prepare mansions for those who are preparing themselves through His love and grace, for the abodes of bliss.”—Ibid., p.250. May the Lord help us to be among those to truly appreciate this privilege!

*The General Conference Sabbath School Department*

## OCTOBER - First Sabbath Offering

### a church building in Odessa, Ukraine

Odessa, the 4th largest city in Ukraine, has a population of 1,017,699 (2020). Situated on the northwest shore of the Black Sea at the crossroads of Europe, the Middle East and Asia, this multicultural transport hub is known for its resorts, beaches and recreational complexes. Odessa attracts a large number of tourists, especially in summertime. The seaport city is also a major scientific and educational center of the country, drawing students from both Ukraine and abroad.

Historically, the dominant religion in Odessa has long been Orthodoxy, yet other Christian denominations, as well as Judaism, are numerous as well. It is quite obvious that this city has plenty of opportunities for preaching the Gospel. The favorable time is coming to an end, and so much work needs to be done for the salvation of souls! The message of Reformation is progressing in Odessa, and the interest is growing; there are church members and people searching for the truth, and in the autumn of 2018, a minister with his family moved to Odessa to carry out further missionary labors. Yet, unfortunately, we still do not have a permanent place for worship.

Dear brethren, we kindly ask you to support with your prayers (Luke 10:2) the proclamation of the everlasting gospel in our city. The servant of the Lord also gives timely messages that are especially relevant when considering Odessa: “A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried.”—Evangelism, p. 585.

“The light comes, ‘Go forward, enter new territories, and the ministering angels will go before you. . . . Erect memorials in humble houses of worship, and secure a place for the Lord’s little flock who shall be cast out from the nominal churches.’ ” Letters and Manuscripts, vol. 14, Letter 260, 1899.

We believe that for the salvation of many, God desires to establish a lighthouse of truth in Odessa; therefore, we are asking for your generous offerings for the construction of a house of prayer in our city. We are grateful beforehand to you and to the Lord, and we pray that He may abundantly bless all of you.

*Your brethren and sisters from Odessa*

Lesson 1 - Sabbath, October 2, 2021

# Paul's Conversion and Call

**MEMORY TEXT:** “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins” (Acts 26:18, first part).

“From among the most bitter and relentless persecutors of the church of Christ, arose the ablest defender and most successful herald of the gospel.”—Sketches From the Life of Paul, p. 9.

**Suggested Reading:** *The Acts of the Apostles*, pp. 112-124.

Sunday, September 26

## 1. IN ZEALOUS FURY

**a. Who was Saul of Tarsus, and what misguided mission was he zealously carrying out? Philippians 3:5, 6; Acts 26:4, 5, 9–11.**

**Philippians 3:5-6:** *5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

**Acts 26:4-5:** *4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.*

**Acts 26:9–11:** *9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*

“[Saul] had no personal knowledge of Jesus of Nazareth or of His mission, but he readily imbibed the scorn and hatred of the rabbis toward one who was so far from fulfilling their ambitious hopes; and after the death of Christ, he eagerly joined with priests and rulers in the persecution of His followers as a proscribed and hated sect.” — Sketches From the Life of Paul, p. 10.

**PRQ1. How may the Lord be sending me pricks of conscience as He did to Saul?**

Sunday, September 26

## 1. IN ZEALOUS FURY

**b. Yet, what scene had somehow troubled Saul's mind? Acts 6:8–12; 7:57–60.**

**Acts 6:8–12:** *8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,*

**Acts 7:57–60:** *57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

“There had been no legal sentence passed upon Stephen; but the Roman authorities were bribed by large sums of money to make no investigation of the case. Saul seemed to be imbued with a frenzied zeal at the scene of Stephen's trial and death. He seemed to be angered at his own secret convictions that Stephen was honored of God at the very period when he was dishonored of men.” —Ibid., p.20.

**PRQ1. How may the Lord be sending me pricks of conscience as He did to Saul?**

Monday, September 27

## 2. ABRUPTLY ARRESTED

### a. Explain Saul's perspective and aim on the way to Damascus. Acts 9:1, 2.

*Acts 9:1-2: 1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

“Saul was greatly esteemed by the Jews for his zeal in persecuting the believers. After the death of Stephen, he was elected a member of the Sanhedrim council, in consideration of the part he had acted on that occasion. This learned and zealous rabbi was a mighty instrument in the hand of Satan to carry out his rebellion against the Son of God.” — Sketches From the Life of Paul, p. 20.

“Saul was about to journey to Damascus upon his own business; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ. For this purpose he obtained letters from the high priest to read in the synagogues, which authorized him to seize all those who were suspected of being believers in Jesus, and to send them by messengers to Jerusalem, there to be tried and punished.” — Ibid., p.21.

**PRQ2. What happens when we either accept or reject those pricks of conscience?**

Monday, September 27

## 2. ABRUPTLY ARRESTED

**b. What suddenly halted the fury of Saul—and how did he respond in fear?  
Acts 9:3–5 (first part).**

*Acts 9:3–5: 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*

*PRQ2. What happens when we either accept or reject those pricks of conscience?*

Monday, September 27

## 2. ABRUPTLY ARRESTED

c. What was Saul shocked to discover? Acts 9:5 (middle part).

*Acts 9:5: 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*

“What a humiliation it was to Paul to know that all the time he was using his powers against the truth, thinking he was doing God’s service, he was persecuting Christ. When the Saviour revealed Himself to Paul in the bright beams of His glory, he was filled with abhorrence for his work and for himself. The power of Christ’s glory might have destroyed him, but Paul was a prisoner of hope. He was made physically blind by the glory of the presence of Him whom he had blasphemed, but it was that he might have spiritual sight, that he might be awakened from the lethargy that had stupefied and deadened his perceptions. His conscience, aroused, now worked with self-accusing energy. The zeal of his work, his earnest resistance of the light shining upon him through God’s messengers, now brought condemnation to his soul.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1058.

*PRQ2. What happens when we either accept or reject those pricks of conscience?*

Tuesday, September 28

### 3. AWAKENED AS FROM A DREAM

#### a. What did Jesus mean by His concluding remark? Acts 9:5 (last part).

*Acts 9:5: 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*

“The Saviour had spoken to Saul through Stephen, whose clear reasoning could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ’s glory—appearing as if ‘it had been the face of an angel’ (Acts 6:15). He had witnessed Stephen’s forbearance toward his enemies and his forgiveness of them. He had also witnessed the fortitude and cheerful resignation of many whom he had caused to be tormented and afflicted. He had seen some yield up even their lives with rejoicing for the sake of their faith.

“All these things had appealed loudly to Saul and at times had thrust upon his mind an almost overwhelming conviction that Jesus was the promised Messiah. At such times he had struggled for entire nights against this conviction.”—The Acts of the Apostles, p. 116.

“Every effort to stay the onward progress of the gospel results in injury and suffering to the opposer. Sooner or later his own heart will condemn him; he will find that he has, indeed, been kicking against the pricks.”—The Review and Herald, March 16, 1911.

*PRQ3. How is the Lord wanting me to benefit from Saul’s early experience?*

Tuesday, September 28

### 3. AWAKENED AS FROM A DREAM

**b. How did Saul react upon seeing he had been wrong? Acts 9:6 (first half).**

**Acts 9:6:** *6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

“[Saul] was filled with bitter remorse. He no longer saw himself as righteous, but condemned by the law in thought, in spirit, and in deeds. He saw himself a sinner, utterly lost, without the Saviour he had been persecuting.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1058.

**PRQ3.** *How is the Lord wanting me to benefit from Saul's early experience?*

Tuesday, September 28

### 3. AWAKENED AS FROM A DREAM

c. What followed in Saul's experience? Acts 9:6 (last half), 9.

**Acts 9:6:** *6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

“In the days and nights of [Saul's] blindness he had time for reflection, and he cast himself all helpless and hopeless upon Christ, the only one who could pardon him and clothe him with righteousness.”—Ibid.

**PRQ3.** *How is the Lord wanting me to benefit from Saul's early experience?*

Wednesday, September 29

#### 4. DRASTIC CHANGE AT DAMASCUS

##### a. How did Christ bless Saul in Damascus? Acts 9:10, 15–18; 22:13–16.

**Acts 9:10:** *10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.*

**Acts 9:15–18:** *15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my names sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.*

**Acts 22:13–16:** *13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

“How different from what [Saul] had anticipated was his entrance into that city! In proud satisfaction he had neared Damascus, expecting on his arrival to be greeted with ostentation and applause because of the honor conferred upon him by the high priest, and the great zeal and penetration he had manifested in searching out the believers, to carry them as captives to Jerusalem, there to be condemned, and punished without mercy. . . . He had determined that no Christian should escape his vigilance; he would inquire of men, women, and children concerning their faith, and that of those with whom they were connected; he would enter houses, with power to seize their inmates, and to send them as prisoners to Jerusalem.

*Continued...*

“But how changed was the scene from that which he had anticipated! Instead of wielding power and receiving honor, he was himself virtually a prisoner, being deprived of sight, and dependent upon the guidance of his companions. Helpless, and tortured by remorse, he felt himself to be under the sentence of death. . . .

“He seemed to be utterly shut out from human sympathy; and he reflected, and prayed with a thoroughly broken and repentant spirit.

“Those three days were like three years to the blind and conscience-smitten Jew.”  
—Sketches From the Life of Paul, pp. 25, 27.

“The faith of Saul was severely tested during the three days of fasting and prayer at the house of Judas, in Damascus. He was totally blind, and in utter darkness of mind as to what was required of him. . . . In his uncertainty and distress he cried earnestly to God.” —Ibid., p.29.

“Saul becomes a learner of the disciples. In the light of the law he sees himself a sinner. He sees that Jesus, whom in his ignorance he had considered an imposter, is the author and foundation of the religion of God’s people from the days of Adam, and the finisher of the faith now so clear to his enlightened vision. . . .

“By the light of the moral law, which he had believed himself to be zealously keeping, Saul saw himself a sinner of sinners. He repented, that is, died to sin, became obedient to the law of God, exercised faith in Jesus Christ as his Saviour, was baptized, and preached Jesus as earnestly and zealously as he had once denounced Him.” —Ibid., pp.30, 31.

“This wonderful conversion of Saul demonstrates in a startling manner the miraculous power of Christ in convicting the mind and heart of man.” —Ibid., p.27.

“Saul the persecutor was converted and became Paul the apostle to the Gentiles.”  
—Prophets and Kings, p. 699.

***PRQ4. Why were the three days of blindness so essential to Saul’s future?***

Thursday, September 30

## 5. A DIVINE COMMISSION

**a. Explain the distinct calling given to Saul—whose Hebrew name meaning “asked for, prayed for”—was later known by his name as a Roman citizen, “Paul,” meaning “small” or “humble.” Acts 26:16–18.**

*Acts 26:16–18: 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

*PRQ5. How can I be encouraged by the central theme of Paul’s message?*

Thursday, September 30

## 5. A DIVINE COMMISSION

**b. What central theme was he to emphasize—and why? Galatians 1:3.**

**Galatians 1:3:** *3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,*

“ ‘Grace be to you’ (Ephesians 1:2). We owe everything to God’s free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved Him did God love us; but ‘while we were yet sinners,’ Christ died for us. . . . Although by our disobedience we have merited God’s displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and cooperating with them, we may be victorious over the powers of evil.

“We should never have learned the meaning of this word ‘grace’ had we not fallen. God loves the sinless angels, who do His service and are obedient to all His commands, but He does not give them grace. These heavenly beings know nought of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We ourselves did not seek after it, but it was sent out in search of us. God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

“God’s supply of grace is waiting the demand of every sinsick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for everyone who believes.”—In Heavenly Places, p. 34.

**PRQ5. How can I be encouraged by the central theme of Paul’s message?**

Friday, October 1

## **PERSONAL REVIEW QUESTIONS**

- 1. How may the Lord be sending me pricks of conscience as He did to Saul?**
- 2. What happens when we either accept or reject those pricks of conscience?**
- 3. How is the Lord wanting me to benefit from Saul's early experience?**
- 4. Why were the three days of blindness so essential to Saul's future?**
- 5. How can I be encouraged by the central theme of Paul's message?**

## Lesson 2 - Sabbath, October 9, 2021

# To the Churches in Galatia

**MEMORY TEXT:** “[Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen” (Galatians 1:4, 5).

“Those who heard [Paul] knew that he had been with Jesus. Endued with power from on high, he was able to compare spiritual things with spiritual and to tear down the strongholds of Satan. Hearts were broken by his presentation of the love of God, as revealed in the sacrifice of His only-begotten Son, and many were led to inquire, What must I do to be saved?” — The Acts of the Apostles, p. 208.

**Suggested Reading:** *The Acts of the Apostles*, pp. 123-127, 386, 387.

Sunday, October 3

## 1. DELIVERANCE FROM SIN

### a. How did Paul introduce his epistle to the Galatians? Galatians 1:1–5.

**Galatians 1:1–5:** *1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 And all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory for ever and ever. Amen.*

“Paul and his fellow workers proclaimed the doctrine of righteousness by faith in the atoning sacrifice of Christ. They presented Christ as the one who, seeing the helpless condition of the fallen race, came to redeem men and women by living a life of obedience to God’s law and by paying the penalty of disobedience.” — The Acts of the Apostles, p. 207.

“By giving His life for the life of the world, Christ bridged the gulf that sin had made, joining this sin-cursed earth to the universe of heaven as a province. God chose this world to be the theater of His mighty works of grace. While the sentence of condemnation was suspended over it because of the rebellion of its inhabitants, while the clouds of wrath were accumulating because of the transgression of the law of God, a mysterious voice was heard in heaven, ‘Lo, I come . . . to do thy will, O God’ (Psalm 40:7, 8). Our substitute and surety came from heaven declaring that He had brought with Him the vast and inestimable donation of eternal life.” — This Day With God, p. 84.

**PRQ1.** *Why is it important for all to know the main purpose of Christ’s mission?*

Monday, October 4

## 2. DISTRACTION, SENSUALITY, SLANDER

a. What had occurred in Galatia that caused Paul concern? Galatians 1:6, 7.

**Galatians 1:6-7:** *6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

“While tarrying at Corinth, Paul had cause for serious apprehension concerning some of the churches already established. Through the influence of false teachers who had arisen among the believers in Jerusalem, division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial law.

“The situation was critical. The evils that had been introduced threatened speedily to destroy the Galatian churches.

“Paul was cut to the heart, and his soul was stirred by this open apostasy on the part of those to whom he had faithfully taught the principles of the gospel. He immediately wrote to the deluded believers, exposing the false theories that they had accepted and with great severity rebuking those who were departing from the faith.” — The Acts of the Apostles, pp. 383, 384.

**PRQ2.** *How is the type of treatment Paul faced in Galatia often repeated today?*

Monday, October 4

## 2. DISTRACTION, SENSUALITY, SLANDER

**b. What can cause such things to happen? Proverbs 16:28; Amos 2:4.**

**Proverbs 16:28:** *28 A froward man soweth strife: and a whisperer separateth chief friends.*

**Amos 2:4:** *4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:*

“In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from Him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1108.

**PRQ2.** *How is the type of treatment Paul faced in Galatia often repeated today?*

Tuesday, October 5

### 3. FOLLOWING GOD'S WAY

**a. Why should we all heed the strong words Paul was constrained to declare to the churches in Galatia? Galatians 1:8, 9.**

**Galatians 1:8-9:** *8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

“Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God’s law.” — The Review and Herald, September 3, 1901.

“To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God. In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors.” — The Acts of the Apostles, p. 387.

**PRQ3. What is often the hidden motive behind criticism among God’s people?**

Tuesday, October 5

### 3. FOLLOWING GOD'S WAY

**b. Explain Paul's position as God's servant—and how it was reminiscent of Christ's words on the Sermon on the Mount. Galatians 1:10; Luke 6:26, 22, 23 (first half).**

**Galatians 1:10:** *10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

**Luke 6:26:** *26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*

**Luke 6:22:** *22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake.*

“The truth of God has never been popular with the world. The natural heart is ever averse to the truth. I thank God that we must renounce the love of the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. Those who obey the truth will never be loved and honored by the world. From the lips of the divine Teacher, as He walked in humility among the children of men, were heard the words: Whosoever will be My disciple, let him take up his cross, and follow Me. Yes, follow our Exemplar. Was He seeking for praise and honor of men? Oh, no! Shall we then seek for honor or praise from worldlings? Those who have no love for God will not love the children of God.”  
—Testimonies for the Church, vol. 2, p. 491.

**PRQ3. What is often the hidden motive behind criticism among God's people?**

Wednesday, October 6

#### 4. FOUNDED UPON THE ROCK

**a. How was Paul’s faith in Jesus established—and, while we may not have met Christ in a visible way as the apostle did—upon what is our faith likewise to be firmly grounded? Galatians 1:11, 12; Romans 16:25–27.**

**Galatians 1:11-12:** *11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

**Romans 16:25–27:** *25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 To God only wise, be glory through Jesus Christ for ever. Amen.*

“It was through instruction received from God Himself that Paul was led to warn and admonish the Galatians in so solemn and positive a manner. He wrote, not in hesitancy and doubt, but with the assurance of settled conviction and absolute knowledge.”—The Acts of the Apostles, p. 386.

“The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

“The life thus imparted is in like manner sustained. ‘By every word that proceedeth out of the mouth of God’ (Matthew 4:4) shall man live.”—Education, p. 126.

**PRQ4. Why and how did Paul vindicate his authority as an apostle of Christ?**

Wednesday, October 6

#### 4. FOUNDED UPON THE ROCK

**b. Why did Paul emphasize the life-changing transformation involved in his calling? Galatians 1:1, 13–16.**

**Galatians 1:1:** *I Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

**Galatians 1:13–16:** *13 For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mothers womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

“In his effort to regain the confidence of his brethren in Galatia, Paul ably vindicated his position as an apostle of Christ. He declared himself to be an apostle, ‘not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.’ Not from men, but from the highest Authority in heaven, had he received his commission. And his position had been acknowledged by a general council at Jerusalem, with the decisions of which Paul had complied in all his labors among the Gentiles.

“It was not to exalt self, but to magnify the grace of God, that Paul thus presented to those who were denying his apostleship, proof that he was ‘not a whit behind the very chiefest apostles’ (2 Corinthians 11:5). Those who sought to belittle his calling and his work were fighting against Christ, whose grace and power were manifested through Paul. The apostle was forced, by the opposition of his enemies, to take a decided stand in maintaining his position and authority.” — The Acts of the Apostles, pp. 387, 388.

**PRQ4. Why and how did Paul vindicate his authority as an apostle of Christ?**

Thursday, October 7

## 5. ALONE WITH GOD

**a. Explain God’s leading not long after Paul’s conversion—and what we can learn from the benefit of it. Galatians 1:17; Job 22:21.**

**Galatians 1:17:** *17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.*

**Job 22:21:** *21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.*

“As Paul continued to appeal to his astonished hearers to ‘repent and turn to God, and do works meet for repentance’ (Acts 26:20), he ‘increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.’ But many hardened their hearts, refusing to respond to his message, and soon their astonishment at his conversion was changed into intense hatred like that which they had shown toward Jesus.

“The opposition grew so fierce that Paul was not allowed to continue his labors at Damascus. A messenger from heaven bade him leave for a time, and he ‘went into Arabia’ (Galatians 1:17), where he found a safe retreat.

“Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him and established him in the faith, bestowing upon him a rich measure of wisdom and grace.

“When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God’s own method of development.”—The Acts of the Apostles, pp. 125, 126.

**PRQ5. How can I arrange to have a period of greater quietude alone with God?**

Friday, October 8

## **PERSONAL REVIEW QUESTIONS**

- 1. Why is it important for all to know the main purpose of Christ's mission?**
- 2. How is the type of treatment Paul faced in Galatia often repeated today?**
- 3. What is often the hidden motive behind criticism among God's people?**
- 4. Why and how did Paul vindicate his authority as an apostle of Christ?**
- 5. How can I arrange to have a period of greater quietude alone with God?**

## Lesson 3 - Sabbath, October 16, 2021

# Onward to Antioch

**MEMORY TEXT:** “And [the Lord] said unto me, Depart: for I will send thee far hence unto the Gentiles” (Acts 22:21).

“How many act as if they realized the peril of sinners? How many take those whom they know to be in peril, presenting them to God in prayer and supplicating Him to save them?” — Testimonies for the Church, vol. 6, p. 413.

**Suggested Reading:** *The Acts of the Apostles*, pp. 128-130, 155-159.

Sunday, October 10

## 1. EAGER TO SHARE HIS CONVERSION

a. What had Paul experienced upon his return to Damascus? Acts 9:22–25.

**Acts 9:22–25:** *22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket.*

“The Jews could not withstand the wisdom of [Paul’s] arguments, and they therefore counseled together to silence his voice by force—the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. The gates of the city were vigilantly guarded, day and night, to cut off his escape. The anxiety of the disciples drew them to God in prayer; there was little sleeping among them, as they were busy in devising ways and means for the escape of the chosen apostle. Finally they conceived a plan by which he was let down from a window and lowered over the wall in a basket by night. In this humiliating manner Paul made his escape from Damascus.”—The Story of Redemption, p. 276.

**PRQ1.** *What should I learn from Paul’s reason for moving from place to place?*

Sunday, October 10

## 1. EAGER TO SHARE HIS CONVERSION

**b. Where had he gone next—and why? Galatians 1:18.**

**Galatians 1:18:** *18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.*

“[Paul] now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fishermen who had lived, and prayed, and conversed with Christ upon earth.”—Ibid.

***PRQ1. What should I learn from Paul's reason for moving from place to place?***

Monday, October 11

## 2. AN ODD RECEPTION

**a. Describe Paul’s long-awaited introduction to the disciples. Acts 9:26–28.**

**Acts 9:26–28:** *26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem.*

“[Paul] attempted to join himself to his brethren, the disciples; but great was his grief and disappointment when he found that they would not receive him as one of their number. They remembered his former persecutions, and suspected him of acting a part to deceive and destroy them. True, they had heard of his wonderful conversion, but as he had immediately retired into Arabia, and they had heard nothing definite of him further, they had not credited the rumor of his great change.

“Barnabas, who had liberally contributed of his means to sustain the cause of Christ and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward and renewed that acquaintance, heard the testimony of Paul in regard to his miraculous conversion, and his experience from that time. He fully believed and received Paul, took him by the hand, and led him into the presence of the apostles. He related his experience which he had just heard—that Jesus had personally appeared to Paul while on his way to Damascus; that He had talked with him; that Paul had recovered his sight in answer to the prayers of Ananias, and had afterward maintained in the synagogue of the city that Jesus was the Son of God.

“The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once-fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, pp. 1058, 1059.

**PRQ2. In my sphere of influence, how can I be more like Barnabas was to Paul?**

Monday, October 11

## 2. AN ODD RECEPTION

**b. How had Paul been received by others in Jerusalem? Acts 9:29.**

**Acts 9:29:** *29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.*

“Paul felt sure that these teachers in Israel, with whom he had once been so well acquainted, were as sincere and honest as he had been. But he had miscalculated the spirit of his Jewish brethren, and in the hope of their speedy conversion he was doomed to bitter disappointment. . . . Sorrow filled his heart. He would willingly have yielded up his life if by that means he might bring some to a knowledge of the truth.” —The Acts of the Apostles, p. 129.

***PRQ2. In my sphere of influence, how can I be more like Barnabas was to Paul?***

Tuesday, October 12

### 3. TIME TO MOVE

#### a. What had the Lord told Paul in vision at Jerusalem? Acts 22:17–21.

**Acts 22:17–21:** *17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

“Paul . . . hesitated to leave Jerusalem without convincing the obstinate Jews of the truth of his faith; he thought that, even if his life should be sacrificed for the truth, it would not more than settle the fearful account which he held against himself for the death of Stephen. . . . But the reply was more decided than before: ‘Depart: for I will send thee far hence unto the Gentiles.’

“When the brethren learned of the vision of Paul, and the care which God had over him, their anxiety on his behalf was increased; for they realized that he was indeed a chosen vessel of the Lord, to bear the truth to the Gentiles. They hastened his secret escape from Jerusalem, for fear of his assassination by the Jews.” — The Story of Redemption, pp. 279, 280.

**PRQ3.** *What can I do to help my local church to shine as the one in Antioch did?*

Tuesday, October 12

### 3. TIME TO MOVE

**b. As a result of this situation, what did Paul relate about how limited his time was among the disciples? Galatians 1:19, 20, 22.**

**Galatians 1:19-20:** *19 But other of the apostles saw I none, save James the Lords brother. 20 Now the things which I write unto you, behold, before God, I lie not.*

**Galatians 1:22:** *22 And was unknown by face unto the churches of Judaea which were in Christ:*

*PRQ3. What can I do to help my local church to shine as the one in Antioch did?*

Tuesday, October 12

### 3. TIME TO MOVE

**c. How did God provide for Paul—while smoothing the way for the church in Judea, Galilee, and Samaria to grow also? Galatians 1:21; Acts 9:30, 31.**

**Galatians 1:21:** *21 Afterwards I came into the regions of Syria and Cilicia;*  
**Acts 9:30-31:** *30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

***PRQ3. What can I do to help my local church to shine as the one in Antioch did?***

Tuesday, October 12

### 3. TIME TO MOVE

**d. Relate the history of the rise and progress of the church at Antioch, the commercial resort metropolis of Syria. Acts 11:19–26 (first part).**

**Acts 11:19–26:** *19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

“In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture; and he proved just the help that Barnabas needed.” — The Acts of the Apostles, p. 156.

“While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also His purpose that the church members living in these cities shall use their God-given talents in working for souls.” — Ibid., p.158.

***PRQ3. What can I do to help my local church to shine as the one in Antioch did?***

Wednesday, October 13

## 4. THE CHURCH AT ANTIOCH

### a. What was distinctive about the church at Antioch? Acts 11:26 (last part).

**Acts 11:26:** *26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him.

“It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ.” — The Acts of the Apostles, p. 157.

**PRQ4.** *In reading Paul’s story in Galatians 1:11–24, what should I observe from how he did not murmur or complain about all that he actually suffered?*

Wednesday, October 13

#### 4. THE CHURCH AT ANTIOCH

**b. How does Scripture reveal the name “Christian” to be a badge of honor?  
James 2:7; 1 Peter 4:16, 14.**

*James 2:7: 7 Do not they blaspheme that worthy name by the which ye are called?*

*1 Peter 4:16: 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*

*1 Peter 4:14: 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

*PRQ4. In reading Paul’s story in Galatians 1:11–24, what should I observe from how he did not murmur or complain about all that he actually suffered?*

Wednesday, October 13

#### 4. THE CHURCH AT ANTIOCH

**c. Living as we do in a world where the vast majority are unbelievers, how can we be inspired by the early disciples? Acts 4:13.**

*Acts 4:13: 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

“Living, as [the believers at Antioch] were, in the midst of a people who seemed to care but little for the things of eternal value, they sought to arrest the attention of the honest in heart, and to bear positive testimony concerning Him whom they loved and served. In their humble ministry they learned to depend upon the power of the Holy Spirit to make effective the word of life. And so, in the various walks of life, they daily bore testimony of their faith in Christ.” —Ibid., p.158.

*PRQ4. In reading Paul’s story in Galatians 1:11–24, what should I observe from how he did not murmur or complain about all that he actually suffered?*

Thursday, October 14

## 5. GLORIFYING GOD

**a. How can we be encouraged and motivated by the report the churches in Judaea received about the labors of Paul? Galatians 1:23, 24.**

**Galatians 1:23-24:** *23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.*

“The apostle Paul could say of the early church: ‘They glorified God in me.’ Galatians 1:24. Shall we not strive to live so that the same words can be said of us? The Lord will provide ways and means for those who will seek Him with the whole heart. He desires us to acknowledge the divine superintendence shown in preparing fields of labor and preparing the way for these fields to be occupied successfully.

“Let ministers and evangelists have more seasons of earnest prayer with those who are convicted by the truth. Remember that Christ is always with you. The Lord has in readiness the most precious exhibitions of His grace to strengthen and encourage the sincere, humble worker. Then reflect to others the light which God has caused to shine upon you. Those who do this bring to the Lord the most precious offering. The hearts of those who bear the good tidings of salvation are aglow with the spirit of praise.” — Testimonies for the Church, vol. 6, p. 413.

“The cause of God in the earth today is in need of living representatives of Bible truth. The ordained ministers alone are not equal to the task of warning the great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved.” — The Acts of the Apostles, pp. 158, 159.

**PRQ5. What might I be allowing to prevent me from glorifying God more fully?**

Friday, October 15

## **PERSONAL REVIEW QUESTIONS**

- 1. What should I learn from Paul's reason for moving from place to place?**
- 2. In my sphere of influence, how can I be more like Barnabas was to Paul?**
- 3. What can I do to help my local church to shine as the one in Antioch did?**
- 4. In reading Paul's story in Galatians 1:11–24, what should I observe from how he did not murmur or complain about all that he actually suffered?**
- 5. What might I be allowing to prevent me from glorifying God more fully?**

## Lesson 4 - Sabbath, October 23, 2021

# Growing in Harmony

**MEMORY TEXT:** “And the apostles and elders came together for to consider of this matter” (Acts 15:6).

“The middle wall of partition between the Jew and Gentile was broken down. They were no longer in separate rooms; the unbelieving Gentile has been united with the believing Jew. The Gentile did not crowd the Jews from their original position, but he became a partaker with them of their blessings. Thus was fulfilled the mission of Christ.”—The Signs of the Times, August 25, 1887.

**Suggested Reading:** *The Acts of the Apostles*, pp. 160-165, 188-200.

Sunday, October 17

## 1. SENT OUT ON A MISSION

**a. After the one year of Paul and Barnabas in Antioch, how did the local church acknowledge their calling in an official way—urging them to enter new fields? Acts 13:1–3. What should this teach us?**

**Acts 13:1–3:** *1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.*

“God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. . . .

“Before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands.” — The Acts of the Apostles, pp. 160, 161.

“Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

“Just as soon as a church is organized, let the minister set the members to work. The newly-formed churches will need to be educated. The minister should devote more of his time to educating than to preaching. He should teach the people how to extend the knowledge of the truth.” — Pacific Union Recorder, April 24, 1902.

***PRQ1. What should we learn from the seemingly short time Paul was at Antioch?***

Monday, October 18

## 2. CONVEYING AND CONSULTING

**a. What could Paul and Barnabas testify about their missionary labors? Acts 14:27. How are we to seek a similar experience today? Zechariah 10:1.**

**Acts 14:27:** *27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.*

**Zechariah 10:1:** *I Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.*

“Decided efforts should be made to open new fields in the north, the south, the east, and the west.”—Evangelism, pp. 19, 20.

“Our ministers are not to hover over the churches, regarding the churches in some particular place as their special care. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object—the saving of souls.

“All who know the truth should impart this knowledge to others. We need now to train men, and set them at work, giving them every facility for the impartation of truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work.”—Australasian Union Conference Record, August 1, 1902.

“Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something.”—Historical Sketches, p. 173.

**PRQ2. Why does God direct His people to gather at times and scatter at times?**

Monday, October 18

## 2. CONVEYING AND CONSULTING

**b. Describe the challenge that eventually came to Paul and Barnabas—and the response they took. Acts 15:1, 2; Galatians 2:1–5.**

**Acts 15:1-2:** *1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

**Galatians 2:1–5:** *1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

“Paul . . . describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1108.

**PRQ2. Why does God direct His people to gather at times and scatter at times?**

Monday, October 18

## 2. CONVEYING AND CONSULTING

**c. What did the general meeting of believers consider—and what example does this also provide for us? Acts 15:4–6.**

**Acts 15:4–6:** *4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter.*

“Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another.”—Testimonies for the Church, vol. 8, p. 233.

**PRQ2. Why does God direct His people to gather at times and scatter at times?**

Tuesday, October 19

### 3. ASSEMBLING TO UNITE ON GOD'S WILL

**a. How did the general council of believers proceed and what did they conclude? Galatians 2:7–10; Acts 15:7–14, 19, 20.**

**Galatians 2:7–10:** *7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.*

**Acts 15:7–14:** *7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

**Acts 15:19-20:** *19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

Continued...

“[Paul’s visit to Jerusalem] was the only instance in which he had deferred to the judgment of the other apostles as superior to his own. He had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. With far-seeing wisdom, he concluded that if these men could be led to take a right position, everything would be gained. Had he first presented the question before the whole council, there would have been a division of sentiment. The strong prejudice already excited because he had not enforced circumcision on the Gentiles, would have led many to take a stand against him. Thus the object of his visit would have been defeated, and his usefulness greatly hindered. But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1108.

*PRQ3. What can I learn when a council of believers decides differently than I hoped?*

Tuesday, October 19

### 3. ASSEMBLING TO UNITE ON GOD'S WILL

#### b. What response was then sent back to Antioch? Acts 15:22–31.

**Acts 15:22–31:** 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 Which when they had read, they rejoiced for the consolation.

**PRQ3. What can I learn when a council of believers decides differently than I hoped?**

Tuesday, October 19

### 3. ASSEMBLING TO UNITE ON GOD'S WILL

**c. Why are all believers to be vigilant in prayerfully studying and sharing the truths of God's word? 1 Peter 3:15; 2 Timothy 2:15; 4:2–4.**

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

**2 Timothy 2:15:** *15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

**2 Timothy 4:2–4:** *2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.*

“In every age the archenemy adapts his temptations to the prejudices or inclinations of the people. In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ; at the present day he induces many professed Christians, under the pretense of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity. It is the duty of every faithful servant of God, to firmly and decidedly withstand these perverters of the faith, and to fearlessly expose their errors by the word of truth.” —Sketches From the Life of Paul, p. 192.

***PRQ3. What can I learn when a council of believers decides differently than I hoped?***

Wednesday, October 20

#### 4. A LEARNING CURVE

**a. What happened when Peter (coming from Jerusalem, where he had to deal with the Jews and their prejudices) visited Antioch? Galatians 2:11–13.**

**Galatians 2:11–13:** *11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*

“Jerusalem was the metropolis of the Jews, and it was there that the greatest exclusiveness and bigotry were found. The Jewish Christians living within sight of the temple naturally allowed their minds to revert to the peculiar privileges of the Jews as a nation. When they saw the Christian church departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant with Paul as the one who had, in a large measure, caused this change. Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law, and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax.

“The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered. . . .

“When Peter, at a later date, visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. For a time he acted in accordance with the light given from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. But when certain Jews who were zealous for the ceremonial law, came from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism. A number of the Jews ‘dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.’ This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. The church was threatened with division.” —The Acts of the Apostles, pp. 197, 198.

**PRQ4. How might I be in danger of slipping in the trap into which Peter tripped?**

Wednesday, October 20

## 4. A LEARNING CURVE

### b. How did Paul rectify the matter? Galatians 2:14.

**Galatians 2:14:** *14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

“Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, openly rebuked him for thus disguising his true sentiments.” — Ibid., p.198.

*PRQ4. How might I be in danger of slipping in the trap into which Peter tripped?*

Thursday, October 21

## 5. A LESSON FOR ALL

**a. What should we learn from the way Peter accepted Paul’s rebuke—and why the correction was done publicly? Psalm 141:5; Proverbs 27:5.**

**Psalm 141:5:** *5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*

**Proverbs 27:5:** *5 Open rebuke is better than secret love.*

“At Antioch Peter failed in the principles of integrity. Paul had to withstand his subverting influence face to face. This is recorded that others may profit by it, and that the lesson may be a solemn warning to the men in high places, that they may not fail in integrity, but keep close to principle. . . .

“May God give every man a sense of his own personal helplessness to steer his own vessel straight and safely into the harbor. The grace of Christ is essential every day. His matchless grace alone can save our feet from falling.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, pp. 1108, 1109.

“Peter saw the error into which he had fallen, and immediately set about repairing the evil that had been wrought, so far as was in his power. God, who knows the end from the beginning, permitted Peter to reveal this weakness of character in order that the tried apostle might see that there was nothing in himself whereof he might boast. Even the best of men, if left to themselves, will err in judgment. God also saw that in time to come some would be so deluded as to claim for Peter and his pretended successors the exalted prerogatives that belong to God alone. And this record of the apostle’s weakness was to remain as a proof of his fallibility and of the fact that he stood in no way above the level of the other apostles. . . .

“The greater the responsibilities placed upon the human agent, and the larger his opportunities to dictate and control, the more harm he is sure to do if he does not carefully follow the way of the Lord and labor in harmony with the decisions arrived at by the general body of believers in united council.”—The Acts of the Apostles, pp. 198, 199.

**PRQ5. What should I keep in mind if reproved as Peter was, even publicly?**

Friday, October 22

## **PERSONAL REVIEW QUESTIONS**

- 1. What should we learn from the seemingly short time Paul was at Antioch?**
- 2. Why does God direct His people to gather at times and scatter at times?**
- 3. What can I learn when a council of believers decides differently than I hoped?**
- 4. How might I be in danger of slipping in the trap into which Peter tripped?**
- 5. What should I keep in mind if reproved as Peter was, even publicly?**

## Lesson 5 - Sabbath, October 30, 2021

# Living Entirely by Grace

**MEMORY TEXT:** “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

“Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.” —God’s Amazing Grace, p. 177.

**Suggested Reading:** *Testimonies for the Church, vol. 5, pp. 219-231.*

Sunday, October 24

## 1. GOD'S REGENERATING GRACE

**a. How does Paul present God's grace in the plan of salvation—and the attitude with which we are to accept it? Galatians 2:15–18; Ephesians 2:8–10.**

**Galatians 2:15–18:** *15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor.*

**Ephesians 2:8–10:** *8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

“The Chief Shepherd is Judge and illustrates the great principles which are to regulate the proceedings of the reckoning with His servants who are justified by faith, judged by their works. Faith works by love and purifies the soul of moral defilement that it may become a temple for the Lord.”—This Day With God, p. 208.

“Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salvation.”—Selected Messages, bk. 1, p. 364.

“While we are to be in harmony with God's law, we are not saved by the works of the law, yet we cannot be saved without obedience. The law is the standard by which character is measured. But we cannot possibly keep the commandments of God without the regenerating grace of Christ. Jesus alone can cleanse us from all sin. He does not save us by law, neither will He save us in disobedience to law.”—Faith and Works, pp. 95, 96.

**PRQ1. What do I need to realize about God's grace?**

Monday, October 25

## 2. UNDERSTANDING GRACE

**a. To what is any attempt to obtain salvation by our own strength—or through any supposed achievement of our own—compared? Genesis 4:3–5.**

**Genesis 4:3–5:** *3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

“If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation is represented by the offering of Cain.”—Selected Messages, bk. 1, p. 363.

***PRQ2. How can I grow in grace?***

Monday, October 25

## 2. UNDERSTANDING GRACE

### b. What does God's grace actually do for us? Titus 2:11–14; 3:4–7.

**Titus 2:11–14:** *11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

**Titus 3:4–7:** *4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.*

“Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.” —Faith and Works, p. 107.

**PRQ2. How can I grow in grace?**

Monday, October 25

## 2. UNDERSTANDING GRACE

**c. Explain the great depth of our tremendous need of God's grace continually. 2 Corinthians 3:3–5; Galatians 2:19.**

**2 Corinthians 3:3–5:** *3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*

**Galatians 2:19:** *19 For I through the law am dead to the law, that I might live unto God.*

“We are justified by faith. The soul who understand the meaning of these words will never be self-sufficient. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in the work of character building, in forming characters after the divine similitude. When we think ourselves capable of molding our own experience, we make a great mistake. We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. The soul in whose heart faith abides will grow into a beautiful temple for the Lord. He is directed by the grace of Christ. Just in proportion as he depends on the Holy Spirit's teaching he will grow.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1109.

**PRQ2. How can I grow in grace?**

Tuesday, October 26

### 3. TRUSTING IN THE SUPPLIER OF GRACE

a. How can we sustain the benefits of God's grace in our life? Hebrews 12:1–3.

**Hebrews 12:1–3:** *1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

“All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation.” — Selected Messages, bk. 1, p. 364.

“No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.” — Ibid., p.389.

“When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose.” — Faith and Works, p. 107.

**PRQ3. How is faith manifested?**

Tuesday, October 26

### 3. TRUSTING IN THE SUPPLIER OF GRACE

#### b. How are we to avoid frustrating God's grace? Galatians 2:21.

**Galatians 2:21:** *21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

“Solid faith will not lead anyone away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God's will, we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.” —Ibid., pp.27, 28.

“While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works.” —The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1073.

**PRQ3.** *How is faith manifested?*

Wednesday, October 27

#### 4. STAYING PURE OR BECOMING TAINTED?

a. How can we summarize the awesome experience of living by God's grace?

**Galatians 2:20.**

**Galatians 2:20:** *20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

“Through the grace of Christ, we may accomplish everything that God requires.”  
—The Faith I Live By, p. 94.

“The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life.” —God's Amazing Grace, p. 250.

“The touch of faith opens to us the divine treasure house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of His grace. This living faith is our great need today. We must know that Jesus is indeed ours; that His Spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!” —Ibid., p.265.

**PRQ4.** *What was so dangerous about those who had bewitched the Galatians?*

Wednesday, October 27

#### 4. STAYING PURE OR BECOMING TAINTED?

**b. Why did Paul become greatly alarmed for the believers living in Galatia, and what should we learn from this? Galatians 3:1; John 3:3.**

**Galatians 3:1:** *I O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

**John 3:3:** *3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

“The apostle urged the Galatians to leave the false guides by whom they had been misled, and to return to the faith that had been accompanied by unmistakable evidences of divine approval. The men who had attempted to lead them from their belief in the gospel were hypocrites, unholy in heart and corrupt in life. Their religion was made up of a round of ceremonies, through the performance of which they expected to gain the favor of God. They had no desire for a gospel that called for obedience to the word. ‘Except a man be born again, he cannot see the kingdom of God.’ John 3:3. They felt that a religion based on such a doctrine, required too great a sacrifice, and they clung to their own errors, deceiving themselves and others.

“To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God.”—The Acts of the Apostles, pp. 386, 387.

**PRQ4. What was so dangerous about those who had bewitched the Galatians?**

Thursday, October 28

## 5. KEEPING CHRIST AS OUR FOCUS

a. What questions did Paul ask to open the eyes of the Galatians to see the specific type of “bewitching” that had deluded them? Galatians 3:2–5.

**Galatians 3:2–5:** *2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?*

“Satan is the bewitcher, and he has wrought, that Christ may be expelled from the soul, and that he himself may be there enthroned.” — Sons and Daughters of God, p. 336.

**PRQ5.** *What might cause me to be in peril of losing my first love of the gospel?*

Thursday, October 28

## 5. KEEPING CHRIST AS OUR FOCUS

**b. In contrast, what was the focus of Paul's teaching? 2 Corinthians 4:5, 6.**

**2 Corinthians 4:5-6:** *5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

“It was not to exalt self, but to magnify the grace of God, that Paul . . . presented to those who were denying his apostleship, proof that he was ‘not a whit behind the very chiefest apostles.’ 2 Corinthians 11:5. Those who sought to belittle his calling and his work were fighting against Christ, whose grace and power were manifested through Paul. The apostle was forced, by the opposition of his enemies, to take a decided stand in maintaining his position and authority.

“Paul pleaded with those who had once known in their lives the power of God, to return to their first love of gospel truth. With unanswerable arguments he set before them their privilege of becoming free men and women in Christ, through whose atoning grace all who make full surrender are clothed with the robe of His righteousness. He took the position that every soul who would be saved must have a genuine, personal experience in the things of God.” — The Acts of the Apostles, p. 388.

**PRQ5. What might cause me to be in peril of losing my first love of the gospel?**

Friday, October 28

## **PERSONAL REVIEW QUESTIONS**

- 1. What do I need to realize about God's grace?**
- 2. How can I grow in grace?**
- 3. How is faith manifested?**
- 4. What was so dangerous about those who had bewitched the Galatians?**
- 5. What might cause me to be in peril of losing my first love of the gospel?**

## NOVEMBER - First Sabbath Offering for literature

We live in an age of information, yet also misinformation. There is so much rampant false information, it is often difficult and time-consuming to try to sift through the false in order to try to find the true. This is typically recognized in the realm of news, but how much more important is it in the realm of religion, where eternity is at stake and likewise “ ‘a lie will go around the world while truth is putting on his boots.’ ”—*Testimonies for the Church*, vol. 1, p. 463.

Even with all the valuable digital resources available with today’s technology, research shows an interesting pattern: People still consider information to be more reliable—more credible—when it is in print. This may be due to the fact that printed material is generally well-thought-out and has a certain permanence to it rather than being quite as susceptible to sensationalism as in quicker forms of media. But whatever the reason, people do tend to trust printed pages the most.

This is why tracts, pamphlets, magazines, and booklets containing present truth are vital tools in the proclamation of the everlasting gospel. The production of such materials incurs an expense that, sadly, many cannot afford to pay, either in their own behalf or to share with others. Therefore, entrusted as believers are with the task of bearing the truth to precious souls in darkness around the world, we all have a sacred duty and privilege to help them receive it.

The First Sabbath Offering today is for literature for needy countries. Your generous—even sacrificial—offering can go a long way to help others learn of and prepare for the return of Christ.

“All can aid the cause by giving unselfishly of their means to help the various branches of the work, to furnish means for the publication of tracts and periodicals to scatter among the people, and disseminate the truth. Those who give money to promote the cause, are bearing a part of the burden of the work; they are colaborers with Christ, for God has furnished men with means, in trust, that they may use it for wise and holy purposes. This is among the instrumentalities which Heaven has ordained for doing good, one of the talents which men are to put out to the exchangers.”—*The Review and Herald*, January 9, 1883.

Thank you for colaboring with Christ!

*The General Conference Publishing Department*

## Lesson 6 - Sabbath, November 6, 2021

# Following Which Master?

**MEMORY TEXT:** “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (1 Samuel 15:23, first half).

“Those who present a doctrine contrary to that of the Bible are led by the great apostate who was cast out of the courts of God.” —Fundamentals of Christian Education, p. 331.

**Suggested Readings:** *Testimonies for the Church, vol. 5, pp. 137-148;*  
*Testimonies for the Church vol. 2, pp. 461-465;*  
*Patriarchs and Prophets, p. 635.*

Sunday, October 31

## 1. A PERPETUAL PROBLEM

**a. What is often the subtle, underlying reason why many believers today become “bewitched,” as the Galatians were? 1 Samuel 15:17–23 (first half).**

**1 Samuel 15:17–23:** *17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

“It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus.” — Faith and Works, p. 27.

“Our cases are pending in the court of heaven. We are rendering our accounts there day by day. Everyone will be rewarded according to his works. Burnt offerings and sacrifices were not acceptable to God in ancient times unless the spirit was right with which the gift was offered. Samuel said: ‘Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.’ All the money on earth cannot buy the blessing of God nor ensure you a single victory.

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“Many would make any and every sacrifice but the very one they should make, which is to yield themselves, to submit their wills to the will of God. Said Christ to His disciples: ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’ Here is a lesson in humility. We must all become humble as little children in order to inherit the kingdom.” — Testimonies for the Church, vol. 4, p. 84.

*PRQ1. Why would the enemy seek to stir up rebellion in Sabbathkeepers?*

Monday, November 1

## 2. LOVESICK BLINDNESS

**a. What snare often fosters a bewitching power today — sometimes even among professed believers? Proverbs 6:23–26; 7:4, 5; 2 Timothy 3:5, 6.**

**Proverbs 6:23–26:** *23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: 24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids. 26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.*

**Proverbs 7:4-5:** *4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.*

**2 Timothy 3:5-6:** *5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

“When Satan’s bewitching power controls a person, God is forgotten, and man who is filled with corrupt purposes is extolled. Secret licentiousness is practiced by these deceived souls as a virtue. This is a species of witchcraft. The question of the apostle to the Galatians may well be asked: ‘Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?’ There is always a bewitching power in heresies and in licentiousness. The mind is so deluded that it cannot reason intelligently, and an illusion is continually leading it from purity. The spiritual eyesight becomes blurred, and persons of hitherto untainted morals become confused under the delusive sophistry of those agents of Satan who profess to be messengers of light. It is this delusion which gives these agents power. Should they come out boldly and make their advances openly they would be repulsed without a moment’s hesitation; but they work first to gain sympathy and secure confidence in themselves as holy, self-sacrificing men of God. As His special messengers they then begin their artful work of drawing away souls from the path of rectitude by attempting to make void the law of God.” — Testimonies for the Church, vol. 5, pp. 142, 143.

**PRQ2. What must we realize about how adultery is portrayed in society today?**

Monday, November 1

## 2. LOVESICK BLINDNESS

**b. How can certain types of books, videos, websites, and even musical styles trigger thoughts that gradually lead to such problems? Proverbs 23:6–8.**

**Proverbs 23:6–8:** *6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: 7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. 8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.*

“Love stories and frivolous and exciting tales constitute [a] class of books that is a curse to every reader. The author may attach a good moral and all through his work may weave religious sentiments, yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled and loses its power to contemplate the great problems of duty and destiny.” —Ibid., vol.7, p. 165.

**PRQ2. What must we realize about how adultery is portrayed in society today?**

Tuesday, November 2

### 3. OTHER INFLUENCES

**a. Besides those promoting frivolity or romance, what other types of reading, listening, and/or viewing materials can bewitch us? Name some lures the enemy uses to hook us. 1 John 2:15–17, 21 (last part); Acts 17:21.**

**1 John 2:15–17:** *15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

**Acts 17:21:** *21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)*

“The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting in them the desire to bring themselves into notice, even by the most wicked deeds. . . . Books that delineate the satanic deeds of human beings are giving publicity to evil works. The horrible details of crime and misery need not be lived over, and none who believe the truth for this time should act a part in perpetuating their memory.”—The Colporteur Evangelist, p. 75.

“Another source of danger against which we should be constantly on guard is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling the soul. . . . With a fascinating, bewitching power unbelief and infidelity fasten themselves upon the mind.”—The Adventist Home, p. 413.

**PRQ3. How can I follow more closely in Jesus' steps when facing temptation?**

Tuesday, November 2

### 3. OTHER INFLUENCES

**b. Describe one ploy of the enemy and how it was targeted at Jesus without success—yet too often succeeds with us. Luke 4:5–8; John 14:30.**

**Luke 4:5–8:** *5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

**John 14:30:** *30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

“It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches. . . .

“It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, ‘All this will I give thee, all this power and wealth with which you may do good to your fellow men;’ but when the object for which they seek is gained, they find themselves with no connection with the self-denying Redeemer. . . .

“It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is His servant only in name.”

—Counsels on Stewardship, pp. 213-215.

**PRQ3. How can I follow more closely in Jesus’ steps when facing temptation?**

Wednesday, November 3

#### 4. FATAL DECEPTIONS

**a. Why must we earnestly contend for the Christian faith? Jude 3, 4, 8, 11.**

**Jude 1:3-4:** *3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

**Jude 1:8:** *8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

**Jude 1:11:** *11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*

“Rebellion originated with Satan, and all rebellion against God is directly due to satanic influence. Those who set themselves against the government of God have entered into an alliance with the archapostate, and he will exercise his power and cunning to captivate the senses and mislead the understanding. He will cause everything to appear in a false light. Like our first parents, those who are under his bewitching spell see only the great benefits to be received by transgression.

“No stronger evidence can be given of Satan’s delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. . . .

“[King] Saul had manifested great zeal in suppressing idolatry and witchcraft; yet in his disobedience to the divine command he had been actuated by the same spirit of opposition to God and had been as really inspired by Satan as are those who practice sorcery; and when reproved, he had added stubbornness to rebellion. He could have offered no greater insult to the Spirit of God had he openly united with idolaters.

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“It is a perilous step to slight the reproofs and warnings of God’s word or of His Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord’s requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen.”—Patriarchs and Prophets, p. 635.

“Every man, woman, and child that is not under the control of the Spirit of God is under the influence of Satan’s sorcery, and by his words and example he will lead others away from the path of truth.”—Messages to Young People, p. 278.

“My brethren, God is grieved with your envying and jealousies, your bitterness and dissension. In all these things you are yielding obedience to Satan and not to Christ. . . . When men . . . are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft; but, notwithstanding this, they are holding communion with an evil spirit.”—Testimonies for the Church, vol. 5, pp. 224, 225.

“Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ.”—Lift Him Up, p. 21.

***PRQ4. In what areas of life might I be vulnerable to becoming bewitched?***

Thursday, November 4

## 5. TAKING ACTION

**a. In the days of the early apostles, what danger lurked in Samaria and how was it solved? Acts 8:9–13. Why can we especially be inspired by the step taken by some believers at Ephesus? Acts 19:17–20.**

*Acts 8:9–13: 9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.*

*Acts 19:17–20: 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.*

“Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; He is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God.” — The Youth’s Instructor, February 7, 1895.

“The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness.” — Our High Calling, p. 321.

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“Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.” — The Colporteur Evangelist, p. 76.

“The infidel, when converted, will abhor the books that led him to doubt the word of God. The dissolute man who has purified his soul by obedience to the truth, will not venture into the haunts of dissipation, from curiosity or habit. Neither will he permit his mind to dwell upon such scenes, portrayed in the pages of the sensualist. He will be awake to his danger, shunning temptation himself, and earnestly warning others of its bewitching power. Whatever the idol previously cherished, the converted man will not only resist evil, but will, so far as possible, place himself beyond the power of Satan. Again we would ask the followers of Christ, ‘Have you burned the magical books?’ ” — The Signs of the Times, May 18, 1882.

*PRQ5. What items of mine perhaps may best be discarded or even destroyed?*

Friday, November 5

## **PERSONAL REVIEW QUESTIONS**

- 1. Why would the enemy seek to stir up rebellion in Sabbathkeepers?**
- 2. What must we realize about how adultery is portrayed in society today?**
- 3. How can I follow more closely in Jesus' steps when facing temptation?**
- 4. In what areas of life might I be vulnerable to becoming bewitched?**
- 5. What items of mine perhaps may best be discarded or even destroyed?**

## Lesson 7 - Sabbath, November 13, 2021

# The Covenant of Grace

**MEMORY TEXT:** “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Galatians 3:14).

“Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham hundreds of years before Christ came.” —Fundamentals of Christian Education, p. 403.

**Suggested Reading:** *Patriarchs and Prophets*, pp. 363-373.

Sunday, November 7

## 1. CHRIST IN PATRIARCHAL TIMES

**a. Addressing the Galatians influenced by Judaizers, how did Paul introduce the connection between Abraham—whom the Hebrews all claimed as their father by lineage—and Christ? Galatians 3:6–8.**

**Galatians 3:6–8:** *6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

“Not alone at the Saviour’s advent, but through all the ages after the Fall and the promise of redemption, ‘God was in Christ, reconciling the world unto Himself.’ 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ.” — Patriarchs and Prophets, p. 366.

**PRQ1. Where was Christ in the Old Testament era?**

Sunday, November 7

## 1. CHRIST IN PATRIARCHAL TIMES

**b. Who are the ones blessed in contrast to the cursed? Galatians 3:9, 10.**

**Galatians 3:9-10:** *9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

*PRQ1. Where was Christ in the Old Testament era?*

Monday, November 8

## 2. CHRIST AND THE TWO LAWS

**a. Explain the connection between Christ and His eternal moral law of Ten Commandments. Isaiah 42:21; Galatians 3:11–14.**

**Isaiah 42:21:** *21 The LORD is well pleased for his righteousness sake; he will magnify the law, and make it honourable.*

**Galatians 3:11–14:** *11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

“The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the Fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. . . .

“By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which shall ‘stand fast for ever’ (Psalm 111:8), all the world is to be judged in the rapidly approaching day of God.”—Selected Messages, bk. 1, p. 220.

“Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.”—Evangelism, p. 616.

“If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience.”—The Desire of Ages, pp. 307, 308.

Monday, November 8

## 2. CHRIST AND THE TWO LAWS

**b. Explain the contrast in the ceremonial law that pointed forward to the sacrificial Lamb of God. Hebrews 9:27, 28 (first part); 10:1, 4–10.**

**Hebrews 9:27-28:** *27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

**Hebrews 10:1:** *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

**Hebrews 10:4-10:** *4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

“The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices.” —Patriarchs and Prophets, p. 363.

“There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease.” —Ibid., p.365.

**PRQ2. What is the difference between the moral and ceremonial laws?**

Tuesday, November 9

### 3. GRACE

**a. When was the covenant of grace first needed and immediately provided, pointing to the Saviour to come? Genesis 3:9–11, 14, 15, 21.**

**Genesis 3:9–11:** *9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*

**Genesis 3:14-15:** *14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

**Genesis 3:21:** *21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

“As soon as there was sin, there was a Saviour.”—The Desire of Ages, p. 210.

“The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.”—Patriarchs and Prophets, p. 370.

Tuesday, November 9

### 3. GRACE

**b. How was this covenant renewed to Abraham—and when was it ratified?  
Genesis 22:18; Galatians 3:14–18.**

**Genesis 22:18:** *18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

**Galatians 3:14–18:** *14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*

“[Abraham] trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ Genesis 17:1. The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Genesis 26:5. And the Lord declared to him, ‘I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.’ Genesis 17:7.

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.”—Ibid., pp.370, 371.

**PRQ3. How long has the new covenant existed—and why is it called “new”?**

Wednesday, November 10

## 4. THE TWO COVENANTS

**a. What was the “old” covenant, who broke it—and why could it not be trusted? Exodus 24:6–8; 32:1, 31.**

**Exodus 24:6–8:** *6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

**Exodus 32:1:** *1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

**Exodus 32:31:** *31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

“Another compact—called in Scripture the ‘old’ covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. . . .

“In their bondage the people had to a great extent lost the knowledge of God and the principles of the Abrahamic covenant. . . .

“Living in the midst of idolatry and corruption, they had no conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God’s law, and their need of a Saviour. All this they must be taught.

*Continued...*

“God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: ‘If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation.’ Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken.” —Patriarchs and Prophets, pp. 371, 372.

*PRQ4. By what means are we enabled to keep the moral law of a holy God?*

Wednesday, November 10

#### 4. THE TWO COVENANTS

**b. How did the Lord mercifully renew the original covenant given to Abraham, calling it the “new” covenant? Jeremiah 31:33, 34; Psalm 40:8.**

**Jeremiah 31:33-34:** *33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.*

**Psalm 40:8:** *8 I delight to do thy will, O my God: yea, thy law is within my heart.*

“The same law that was engraved upon tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth ‘the fruits of the Spirit.’ Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked.” — Ibid., p.372.

**PRQ4. By what means are we enabled to keep the moral law of a holy God?**

Thursday, November 11

## 5. CHRIST SHINING FROM WITHIN

**a. How does the New Testament describe the same covenant of grace for us today? Hebrews 8:10–13; James 2:18–23.**

**Hebrews 8:10–13:** *10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

**James 2:18–23:** *18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

“Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness. “We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God’s love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.” — Reflecting Christ, p. 79.

“The transforming power of Christ’s grace molds the one who gives himself to God’s service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ, and self-serving has no place in his life. . . .

“Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master’s service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service.” — Testimonies for the Church, vol. 7, pp. 9, 10.

*PRQ5. What would you explain to someone accusing you of being “under the law”?*

Friday, November 12

## **PERSONAL REVIEW QUESTIONS**

- 1. Where was Christ in the Old Testament era?**
- 2. What is the difference between the moral and ceremonial laws?**
- 3. How long has the new covenant existed—and why is it called “new”?**
- 4. By what means are we enabled to keep the moral law of a holy God?**
- 5. What would you explain to someone accusing you of being “under the law”?**

## Lesson 8 - Sabbath, November 20, 2021

# The Gospel in Its Purity

**MEMORY TEXT:** “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Galatians 4:7).

“God has given man a complete rule of life in His law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.” — Our High Calling, p. 138.

**Suggested Readings:** *Selected Messages, bk. 1, pp. 233-235, 340-344;*  
*Manuscript Releases, vol. 9, pp. 181-187.*

Sunday, November 14

## 1. OUR ONLY HOPE

**a. What should we learn from Paul’s focus, especially when sharing unpopular truth with others? 2 Corinthians 4:5; Galatians 3:19–22.**

**2 Corinthians 4:5:** *5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.*

**Galatians 3:19–22:** *19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

“To the Gentiles, [Paul] preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind—Jew and Gentile—that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of working—adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile.

“He led the Gentiles along to view the stupendous truths of the love of God. . . . The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.”—The Southern Work, p. 77.

**PRQ1. Why is it vital to share Christ when talking about God’s moral law?**

Monday, November 15

## 2. BEING BROUGHT TO CHRIST

**a. To what is the law compared in relation to Christ and our great need of Him? Galatians 3:23–26; John 15:5.**

**Galatians 3:23–26:** *23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus.*

**John 15:5:** *5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

“As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. [John 3:16 quoted.]” — Selected Messages, bk. 1, p. 213.

“I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.” — Ibid., p.233.

“Through Christ, and Christ alone, the springs of life can vitalize man’s nature, transform his tastes, and set his affections flowing toward heaven.” — Ibid., p.341.

“[Galatians 3:24 quoted.] In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. . . .

*Continued...*

“The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness seeks to shield them from the evils that result from transgression. . . .

“The law is an expression of God’s idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1110.

*PRQ2. How do those who reject either Christ or the law hurt their own selves?*

Monday, November 15

## 2. BEING BROUGHT TO CHRIST

**b. How is our pledge to Christ through baptism designed to confirm a transformation in our lives? Galatians 3:27; Romans 13:14.**

**Galatians 3:27:** *27 For as many of you as have been baptized into Christ have put on Christ.*

**Romans 13:14:** *14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

**PRQ2.** *How do those who reject either Christ or the law hurt their own selves?*

Tuesday, November 16

### 3. BLENDING IN HARMONY

**a. Name one key aspect of Christ's true followers. Galatians 3:28.**

**Galatians 3:28:** *28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

“Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man [American Indian], a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother.”—Selected Messages, bk. 2, p. 342.

“As the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ.”—Ibid., bk.1, p. 259.

Tuesday, November 16

### 3. BLENDING IN HARMONY

#### b. Explain our Christian duty as disparities exist in society. Ephesians 6:5–9.

**Ephesians 6:5–9:** *5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*

“Christ and His mission have been misrepresented and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate.” —The Desire of Ages, p. 403.

“There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified. . . .

“Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes.” —Testimonies for the Church, vol. 9, pp. 180, 181.

“Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the degraded sinner who has found in Christ cleansing from sin. They have been washed in the same blood, quickened by the same Spirit; and they are made one in Christ Jesus.” —The Acts of the Apostles, p. 460.

**PRQ3.** *How can I better promote the oneness of Christ with those unlike me?*

Wednesday, November 17

#### 4. PURITY OF FAITH IN HIS SACRIFICE

**a. Explain the privilege of adoption into God’s family. Galatians 3:29; 4:1–7. How does this happen? John 1:12, 13.**

**Galatians 3:29:** *29 And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.*

**Galatians 4:1–7:** *1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world: 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

**John 1:12-13:** *12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

“Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.” — Steps to Christ, p. 52.

“How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength, and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and He imputes His righteousness to the penitent, believing soul.” — That I May Know Him, p. 96.

**PRQ4. What is wrong when Christians perpetuate the Jewish rituals today?**

Wednesday, November 17

#### 4. PURITY OF FAITH IN HIS SACRIFICE

**b. Due to the evil of pride in our human nature, what new ordinance did Christ give His church—yet how did the Galatians instead show a failure even to appreciate His crucifixion? John 13:14; Galatians 4:8–10.**

**John 13:14:** *14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one anothers feet.*

**Galatians 4:8–10:** *8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years.*

“This ordinance [of humility] does not speak so largely to man’s intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ’s last established ordinance in connection with, and including, the last supper. It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.” —The SDA Bible Commentary [E. G. White Comments], vol. 5, pp. 1139, 1140.

“In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism.” —Sketches From the Life of Paul, p. 190.

**PRQ4. What is wrong when Christians perpetuate the Jewish rituals today?**

Thursday, November 18

## 5. A LABOR OF LOVE

### a. What can we all learn from Paul's tender appeals? Galatians 4:11–18.

**Galatians 4:11–18:** *11 I am afraid of you, lest I have bestowed upon you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

“To deal wisely with different classes of minds, under varied circumstances and conditions, is a work requiring wisdom and judgment, enlightened and sanctified by the Spirit of God. The minister of Christ should learn the importance of adapting his labors to the condition of those whom he seeks to benefit.

Tenderness, patience, decision, and firmness are alike needful; but they are to be exercised with proper discrimination. It is only by maintaining a close connection with God that his servants can hope to meet judiciously the trials and difficulties that still arise in the churches.

“Paul had presented to the Galatians the gospel of Christ in its purity. His teachings were in harmony with the Scriptures; and the Holy Spirit had witnessed to his labors. Hence he warned his brethren to listen to nothing that should contradict the truth which they had been taught.” — Sketches From the Life of Paul, p. 190.

Thursday, November 18

## 5. A LABOR OF LOVE

**b. How do the law and the gospel merged give hope? Galatians 4:19–21.**

**Galatians 4:19–21:** *19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. 21 Tell me, ye that desire to be under the law, do ye not hear the law?*

“No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ. . . . Through faith in Christ obedience to every principle of the law is made possible.” — Manuscript Releases, vol. 8, p. 98.

***PRQ5. How can I be more like Paul in my approach to soul-winning?***

Friday, November 19

## **PERSONAL REVIEW QUESTIONS**

- 1. Why is it vital to share Christ when talking about God's moral law?**
- 2. How do those who reject either Christ or the law hurt their own selves?**
- 3. How can I better promote the oneness of Christ with those unlike me?**
- 4. What is wrong when Christians perpetuate the Jewish rituals today?**
- 5. How can I be more like Paul in my approach to soul-winning?**

## Lesson 9 - Sabbath, November 27, 2021

# Christian Liberty

**MEMORY TEXT:** “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Galatians 5:6).

“The faith that works by love and purifies the soul is the holy, uplifting sanctifying agency which is to soften and subdue jarring human nature. The love of Christ is to constrain the believers, causing them to blend in harmonious action at the cross of Calvary.”—Medical Ministry, p. 316.

**Suggested Reading:** *Patriarchs and Prophets*, pp. 145-147.

Sunday, November 21

## 1. THE BONDWOMAN BY FLESH

**a. How does Abraham's experience show the spiritual bondage of living in our own finite strength? Genesis 16:1–4, 11, 12, 15; Galatians 4:22–25.**

**Genesis 16:1–4:** *1 Now Sarai Abrams wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

**Genesis 16:11-12:** *11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12 And he will be a wild man; his hand will be against every man, and every mans hand against him; and he shall dwell in the presence of all his brethren.*

**Genesis 16:15:** *15 And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael.*

**Galatians 4:22–25:** *22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

Continued...

“Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife. Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. Abraham’s marriage with Hagar resulted in evil, not only to his own household, but to future generations.” —Patriarchs and Prophets, p. 145.

“The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, the mingling of the righteous seed with the ungodly. . . .

“Ishmael was driven to choose the wild, marauding life of the desert chief. . . . The powerful nation descended from him were a turbulent, heathen people.” — Ibid., p.174.

*PRQ1. How do we similarly err as when Hagar was to bear a son for Abraham?*

Monday, November 22

## 2. THE FREEWOMAN BY PROMISE

**a. When Abraham and Sarah fully trusted in God's promise of a son— what happened, and why? Genesis 18:11–14; 21:1, 2; Hebrews 11:11.**

**Genesis 18:11–14:** *11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*

**Genesis 21:1-2:** *1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.*

**Hebrews 11:11:** *11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

**PRQ2. What blessing and duty came when Abraham and Sarah trusted God more?**

Monday, November 22

## 2. THE FREEWOMAN BY PROMISE

**b. Like the miracle of elderly Sarah giving birth, describe the miraculous privilege available to the children of faith. Galatians 4:26–28.**

**Galatians 4:26–28:** *26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise.*

“Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance.

“Many are utterly discouraged. Because they have been despised and forsaken they have become stoical. They are looked upon as unable to comprehend or to receive the gospel of Christ. Yet by the miracle of divine grace they may be changed. Under the ministration of the Holy Spirit the stupidity that makes their uplifting appear so hopeless will pass away. The dull, clouded mind will awake. The slave of sin will be set free. Spiritual life will revive and strengthen. Vice will disappear, and ignorance will be overcome. Through the faith that works by love the heart will be purified and the mind enlightened.” — Testimonies for the Church, vol. 7, p. 229.

**PRQ2. What blessing and duty came when Abraham and Sarah trusted God more?**

Monday, November 22

## 2. THE FREEWOMAN BY PROMISE

**c. Why did Hagar and Ishmael have to be utterly cast out of Abraham's household—and what are some deep spiritual lessons we can learn from this? Genesis 21:9–12; Galatians 4:29–31; Romans 13:12.**

**Genesis 21:9–12:** *9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11 And the thing was very grievous in Abrahams sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

**Galatians 4:29–31:** *29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. 31 So then, brethren, we are not children of the bondwoman, but of the free.*

**Romans 13:12:** *12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

“If God had sanctioned polygamy, He would not have thus directed Abraham to send away Hagar and her son. He would teach all a lesson in this, that the rights and happiness of the marriage relation are to be ever respected and guarded, even at a great sacrifice. Sarah was the first and only true wife of Abraham. She was entitled to rights, as a wife and mother, which no other could have in the family. She revered her husband, calling him lord, but she was jealous lest his affections should be divided with Hagar. God did not rebuke Sarah for the course she pursued. Abraham was reproved by the angels for distrusting God's power, which had led him to take Hagar as his wife and to think that through her the promise would be fulfilled.” —The Story of Redemption, p. 80.

**PRQ2. What blessing and duty came when Abraham and Sarah trusted God more?**

Tuesday, November 23

### 3. DELIVERANCE

**a. How does Paul invite us to accept deliverance through Christ? Galatians 5:1.**

**Galatians 5:1:** *I Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

“Those who believe on Christ and obey His commandments are not under bondage to God’s law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Everyone who believes on Christ, everyone who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, everyone who resists temptation and in the midst of evil copies the pattern given in the Christ life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Everyone who by faith obeys God’s commandments will reach the condition of sinlessness in which Adam lived before his transgression.” —In Heavenly Places, p. 146.

*PRQ3. How might I be in danger of either adding or subtracting from what God has written in order to possibly gain a larger number of converts—and why would this be wrong to do?*

Tuesday, November 23

### 3. DELIVERANCE

**b. What appeal does Paul make to keep our focus and avoid dissension caused by going beyond what is written? Galatians 5:2–4.**

**Galatians 5:2–4:** *2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

“Judaizing teachers . . . urged that converts to Christianity should observe the ceremonial law in the matter of circumcision. They still maintained that the original Israel were the exalted and privileged children of Abraham, and were entitled to all the promises made to him. They sincerely thought that in taking this medium ground between Jew and Christian, they would succeed in removing the odium which attached to Christianity, and would gather in large numbers of Jews. “They vindicated their position, which was in opposition to that of Paul, by showing that the course of the apostle, in receiving the Gentiles into the church without circumcision, prevented more Jews from accepting the faith than there were accessions from the Gentiles. Thus, they excused their opposition to the results of the calm deliberations of God’s acknowledged servants. They refused to admit that the work of Christ embraced the whole world. They claimed that He was the Saviour of the Hebrews alone; therefore they maintained that the Gentiles should receive circumcision before being admitted to the privileges of the church of Christ.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, pp. 1110, 1111.

***PRQ3. How might I be in danger of either adding or subtracting from what God has written in order to possibly gain a larger number of converts—and why would this be wrong to do?***

Wednesday, November 24

#### 4. FAITH MISUNDERSTOOD

a. What summarized the humble, faithful position of Paul? Galatians 5:5.

**Galatians 5:5:** *5 For we through the Spirit wait for the hope of righteousness by faith.*

“Rest your case with the Lord, and believe in His Word. Believe, oh, believe the Word of the Lord, and walk by faith, not by sight. Consecrate yourself anew to God. Be loyal and true to a ‘Thus saith the Lord,’ and stand fast in the liberty wherewith Christ doth make you free.” —The Upward Look, p. 337.

**PRQ4.** *In what ways might I be causing dissent over issues that are not salvational?*

Wednesday, November 24

#### 4. FAITH MISUNDERSTOOD

**b. How was the apostle often misunderstood by dissenters both in Galatia and elsewhere in the church? Galatians 5:7–12; 1 Corinthians 1:10–13.**

**Galatians 5:7–12:** *7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you.*

**1 Corinthians 1:10–13:** *10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?*

“The council [of disciples at Jerusalem] had . . . decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles. The opposing class now took advantage of this, to urge a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former.

*Continued...*

“Paul’s indignation was stirred. His voice was raised in stern rebuke: ‘If ye be circumcised, Christ shall profit you nothing.’ The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited: in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him out to the great work of preaching Christ, and Him crucified; circumcision or uncircumcision was nothing. The Judaizing party looked upon Paul as an apostate, bent upon breaking down the partition wall which God had established between the Israelites and the world. They visited every church which he had organized, creating divisions. Holding that the end would justify the means, they circulated false charges against the apostle, and endeavored to bring him into disrepute. As Paul, in visiting the churches, followed after these zealous and unscrupulous opposers, he met many who viewed him with distrust, and some who even despised his labors.

“These divisions in regard to the ceremonial law, and the relative merits of the different ministers teaching the doctrine of Christ, caused the apostle much anxiety and hard labor [1 Corinthians 1:10–13 quoted].” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1111.

*PRQ4. In what ways might I be causing dissent over issues that are not salvational?*

Thursday, November 25

## 5. WHICH KIND OF ACTION?

**a. While the ceremonial law and circumcision were given by God for a purpose within the ancient Hebrew economy, what are all who accept Christ as the only Source of eternal life to realize? Galatians 5:6.**

**Galatians 5:6:** *6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

“Genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech. He cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn.” — Selected Messages, bk. 2, p. 20.

“The labor of love springs from the work of faith. Bible religion means constant work. ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ ‘Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.’ We are to be zealous of good works; be careful to maintain good works. And the true Witness says, ‘I know thy works.’

“While it is true that our busy activities will not in themselves ensure salvation, it is also true that faith which unites us to Christ will stir the soul to activity.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1111.

PRQ5. What needs to be the real motivation behind all that I do in life?

Friday, November 26

## **PERSONAL REVIEW QUESTIONS**

- 1. How do we similarly err as when Hagar was to bear a son for Abraham?**
- 2. What blessing and duty came when Abraham and Sarah trusted God more?**
- 3. How might I be in danger of either adding or subtracting from what God has written in order to possibly gain a larger number of converts—and why would this be wrong to do?**
- 4. In what ways might I be causing dissent over issues that are not salvational?**
- 5. What needs to be the real motivation behind all that I do in life?**

## **DECEMBER - First Sabbath Offering** **for the church building in Szentes, Hungary**

Hungary is one of the 50 countries in the multicultural continent of Europe. In the history of the Reform Movement, Hungary played a significant role. As the situation developed in Europe by 1915, the Reform Movement started expanding from this country. The fourth General Conference Session was also held here in 1934. During World War II, our brethren suffered tremendously and some even laid down their life for their faith.

Our membership has grown, and thanks to many of our ancestors' efforts we have five church buildings in this country. In past years, we were able to renovate a church through one of the First Sabbath Offerings and we are grateful to our brethren all around the world for their generosity.

One of our biggest problems here in Hungary is that two generations are missing from our ranks—and because of this, the burden to care for and renovate the church buildings is excessive and beyond our capabilities. By the grace of God, we would like to avoid passing on these burdens to the next generation and instead we would like to help them focus and invest all their means and capabilities toward the missionary work in this country.

One of the church buildings most in need of renovation is in Szentes, where we have 15 members and many young people of all ages who zealously take part in all the missionary activities. This building was built with old technology and it is small. There is a need not only to renovate the building but also to modernize and expand it, or perhaps buy or build a new one. What we will be able to accomplish will depend on your generosity.

“Look at the stream flowing from the mountainside, refreshing the thirsty land through which it passes. What blessing it brings! One would think that in giving so liberally it would exhaust its resources. But not so. It is a part of God's great plan that the stream that gives shall never lack; and day by day and year by year it flows on its way, ever receiving and ever giving.”—My Life Today, p. 223.

We pray for God's blessing upon you and trust that your offering may return to you by God tenfold.

*Your brethren and sisters from the Hungarian Mission Field*

## Lesson 10 - Sabbath, December 4, 2021

# Walking in the Spirit

**MEMORY TEXT:** “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16).

“If we were all walking in the footsteps of the Man of Calvary, our proud hearts would be subdued by the grace of Christ. There would be no contention existing among the brethren, but in lowliness of mind each would esteem others better than himself. Your love for one another would be expressed in words and acts of tenderness, and this cold hard-heartedness would be melted away by the love of Jesus.” — The Signs of the Times, March 9, 1888.

**Suggested Reading:** *Testimonies for the Church, vol. 1, pp. 612-620.*

Sunday, November 28

## 1. A CALL TO SERVE

**a. In contrast to having a mere profession of religion, what is the strongest evidence that we have allowed God’s law to be truly written in our hearts? Galatians 5:13, 14; Matthew 5:43–48.**

**Galatians 5:13-14:** *13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

**Matthew 5:43–48:** *43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.*

“A legal religion is insufficient to bring the soul into harmony with God. The hard, rigid orthodoxy of the Pharisees, destitute of contrition, tenderness, or love, was only a stumbling block to sinners. They were like the salt that had lost its savor; for their influence had no power to preserve the world from corruption. The only true faith is that which ‘worketh by love’ (Galatians 5:6) to purify the soul. It is as leaven that transforms the character.” — Thoughts From the Mount of Blessing, p. 53.

“Faith works by love and purifies the soul, and with faith there will be corresponding obedience, a faithful doing of the words of Christ. Christianity is always intensely practical, adapting itself to all the circumstances of actual life. ‘Ye are My witnesses.’ To whom?—To the world; for you are to bear about with you a holy influence. Christ is to abide in your soul, and you are to talk of Him and make manifest the charms of His character.” — Messages to Young People, p. 200.

**PRQ1. How is God’s law fulfilled in daily life, even in this present generation?**

Monday, November 29

## 2. WATCHING OUR OWN ATTITUDE

**a. What warning is given against the vicious habit of harshly criticizing others—and why does this occur? Galatians 5:15; Psalm 59:12.**

**Galatians 5:15:** *15 But if ye bite and devour one another, take heed that ye be not consumed one of another.*

**Psalm 59:12:** *12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.*

“Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it in order that brethren in their ignorance may seek to devour one another. God is not glorified but greatly dishonored; the Spirit of God is grieved.

“Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be.” —Mind, Character, and Personality, vol. 2, pp. 636, 637.

Monday, November 29

## 2. WATCHING OUR OWN ATTITUDE

**b. How can we be delivered from the root of divisiveness—unkind thoughts?**

**Ephesians 5:8; Colossians 3:12–15.**

**Ephesians 5:8:** *8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

**Colossians 3:12–15:** *12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

“Let all who profess to be Christians open the door of their hearts to His Spirit and to His grace; then the peace of Christ will so rule in their hearts and be revealed in their characters that there will be no discord, no strife, no emulation, no biting and devouring one another, no seeking for the supremacy. The great and earnest effort will be to live the life of Christ. We are to represent His spirit of mercy and give no occasion for anyone to follow our example in doing evil.

“Jesus was courteous, benevolent. He was obedient to all of His Father’s commandments, implicitly and without questioning convenience or any selfish interest.” — This Day With God, p. 207.

“To walk in the light means to resolve, to exercise thought, to exert will-power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, ‘I am a child of God.’ Are you beholding Jesus, and, by beholding, becoming changed into His likeness? To walk in the light means advancement and progress in spiritual attainments. . . .

“What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves! Let each one take heed to himself. Charge not upon others your defections of character.” — Sons and Daughters of God, p. 200.

**PRQ2. What does the inspired apostle declare to be the bond of perfectness?**

Tuesday, November 30

### 3. IF TREATED UNKINDLY . . .

**a. How are Christians in all generations warned against a serious wrong that occurred in Paul's day? 1 Corinthians 6:1–8.**

**1 Corinthians 6:1–8:** *1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren.*

“[Paul] had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them but magnifies the grace of God.” —Mind, Character, and Personality, vol. 2, p. 461.

“When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, to be ‘consumed one of another’ (Galatians 5:15).

*Continued...*

“These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.

“Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. Rather let him suffer loss and wrong.” — Selected Messages, bk. 3, pp. 299, 300.

*PRQ3. Why is it important to avoid harboring a root of bitterness against others?*

Tuesday, November 30

### 3. IF TREATED UNKINDLY . . .

**b. If unfairly or unkindly mistreated in the church, what do we need to keep in mind? Romans 12:19; Hebrews 12:14, 15.**

**Romans 12:19:** *19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

**Hebrews 12:14-15:** *14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

“God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. [Romans 12:19 quoted.] An account is kept of all these matters, and for all the Lord declares that He will avenge.” —Ibid., p.300.  
 “Let every root of bitterness be removed.” —Testimonies for the Church, vol. 5, p. 241.

**PRQ3. Why is it important to avoid harboring a root of bitterness against others?**

Wednesday, December 1

## 4. A FOUNDATION FOR VICTORY

**a. In the ladder of Christian sanctification, what comes before patience—and why? 2 Peter 1:3–7.**

**2 Peter 1:3–7:** *3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity.*

“An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. And this is a fruitful source of church trials. Therefore in order for the people of God to be in an acceptable state with Him, where they can glorify Him in their bodies and spirits which are His, they must with interest and zeal deny the gratification of their appetites, and exercise temperance in all things.” — Testimonies for the Church, vol. 1, pp. 618, 619.

**PRQ4. How does self-control in appetite promote better relationships?**

Wednesday, December 1

## 4. A FOUNDATION FOR VICTORY

**b. How did Paul summarize the key to victory in this area? Galatians 5:16.**

**Galatians 5:16:** *16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

“We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. . . .

“In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God’s requirements, even though it cost them a great sacrifice. . . .

“We should consider the words of the apostle in which he appeals to his brethren, by the mercies of God, to present their bodies ‘a living sacrifice, holy, acceptable unto God.’ This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—‘a living sacrifice, holy, acceptable unto God.’ ”—Reflecting Christ, p. 144.

**PRQ4. How does self-control in appetite promote better relationships?**

Thursday, December 2

## 5. HEEDING THE SPIRIT'S GUIDANCE

**a. What can we learn from the principles of Christ that guided Paul's way of dealing with the friction at Galatia? Matthew 5:23, 24; 13:27–29.**

**Matthew 5:23-24:** *23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

**Matthew 13:27–29:** *27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.*

“False teachers had brought to the Galatians doctrines that were opposed to the gospel of Christ. Paul sought to expose and correct these errors. He greatly desired that the false teachers might be separated from the church, but their influence had affected so many of the believers that it seemed hazardous to take action against them. There was danger of causing strife and division which would be ruinous to the spiritual interests of the church. He therefore sought to impress upon his brethren the importance of trying to help one another in love. He declared that all the requirements of the law setting forth our duty to our fellow men are fulfilled in love to one another. He warned them that if they indulged hatred and strife, dividing into parties, and like the brutes biting and devouring one another, they would bring upon themselves present unhappiness and future ruin. There was but one way to prevent these terrible evils and that was, as the apostle enjoined upon them, to ‘walk in the Spirit.’ They must by constant prayer seek the guidance of the Holy Spirit, which would lead them to love and unity.”—*Testimonies for the Church*, vol. 5, p. 243.

*Continued...*

“My brother, my sister, when trouble arises between you and another member of God’s family, do you follow the Bible directions? Before presenting to God your offering of prayer, do you go to your brother, and in the spirit of Christ talk with him. . . . [Matthew 5:23, 24 quoted.] Then you can offer it with a clear conscience; for you have cast out the root of bitterness.” —The General Conference Bulletin, April 1, 1903.

*PRQ5. How can I foster greater harmony with people who seem to be difficult?*

Friday, December 3

## **PERSONAL REVIEW QUESTIONS**

- 1. How is God's law fulfilled in daily life, even in this present generation?**
- 2. What does the inspired apostle declare to be the bond of perfectness?**
- 3. Why is it important to avoid harboring a root of bitterness against others?**
- 4. How does self-control in appetite promote better relationships?**
- 5. How can I foster greater harmony with people who seem to be difficult?**

## Lesson 11 - Sabbath, December 11, 2021

# The Flesh vs. the Spirit

**MEMORY TEXT:** “And they that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24).

“The conditions of salvation brought to view in the word of God are reasonable, plain, and positive, being nothing less than perfect conformity to the will of God and purity of heart and life. We must crucify self with the lusts thereof. We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” — Testimonies for the Church, vol. 1, p. 440.

**Suggested Reading:** *Testimonies for the Church, vol. 2, pp. 133-136.*

Sunday, December 5

## 1. THE STRUGGLE

**a. Describe the struggle of the natural human heart in need of deliverance from condemnation by full, constant surrender to Christ. Galatians 5:17, 18.**

**Galatians 5:17-18:** *17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.*

“Our love to Christ will be in proportion to the depth of our conviction of sin, and by the law is the knowledge of sin. But as we see ourselves, let us look away to Jesus, who gave Himself for us that He might redeem us from all iniquity. By faith take hold of the merits of Christ, and the soul-cleansing blood will be applied. The more clearly we see the evils and perils to which we have been exposed, the more grateful shall we be for deliverance through Christ. The gospel of Christ does not give men license to break the law, for it was through transgression that the floodgates of woe were opened upon our world.” — Faith and Works, p. 96.

“Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor Him.” — The Sanctified Life, p. 92.

***PRQ1. We are not saved by obeying God’s law, yet what must we realize about it?***

Monday, December 6

## 2. THE WORKS OF THE FLESH

**a. Name the works of the flesh mentioned by Paul—and explain why we need to be seriously warned against them. Galatians 5:19–21.**

**Galatians 5:19–21:** *19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

“[Christ] bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. . . . And every soul that refuses to become a partaker of the atonement provided at such a cost, must bear, in his own person the guilt and punishment of transgression.” —The Great Controversy, p. 540.

***PRQ2. At what cost is indulgence in violating God’s law with regard to marriage?***

Monday, December 6

## 2. THE WORKS OF THE FLESH

**b. Why is adultery (sexual intercourse between a married man and a woman not his wife, or between a married woman and a man not her husband) a violation of the law of God? Exodus 20:14; Hebrews 13:4.**

**Exodus 20:14:** *14 Thou shalt not commit adultery.*

**Hebrews 13:4:** *4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

***PRQ2. At what cost is indulgence in violating God's law with regard to marriage?***

Monday, December 6

## 2. THE WORKS OF THE FLESH

**c. What must we realize about fornication (similar to adultery, but involving unmarried persons) and the uncleanness and lasciviousness that leads to it? 1 Corinthians 6:18; Matthew 5:27, 28.**

**1 Corinthians 6:18:** *18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

**Matthew 5:27-28:** *27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

“The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by it. They profess to be standing upon the elevated platform of eternal truth, keeping all of God’s commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named, who do not acknowledge the law of God as binding upon them.” — Testimonies for the Church, vol. 2, pp. 450, 451.

“[The seventh] commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart.” — Patriarchs and Prophets, p. 308.

***PRQ2. At what cost is indulgence in violating God’s law with regard to marriage?***

Monday, December 6

## 2. THE WORKS OF THE FLESH

**d. How is God willing to help us overcome? Matthew 5:8; Psalm 51:5–7, 10.**

**Matthew 5:8:** *8 Blessed are the pure in heart: for they shall see God.*

**Psalm 51:5–7:** *5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

**Psalms 51:10:** *10 Create in me a clean heart, O God; and renew a right spirit within me.*

“It is by the Spirit that the heart is made pure.” — The Desire of Ages, p. 671.

*PRQ2. At what cost is indulgence in violating God’s law with regard to marriage?*

Tuesday, December 7

### 3. THE WORKS OF THE FLESH (CONTINUED)

#### a. What is wrong with idolizing something? Exodus 20:1–6.

**Exodus 20:1–6:** *1 And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.*

“By idolatry [Paul] meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ.” — The Acts of the Apostles, p. 317.

**PRQ3.** *At what cost is indulgence in dabbling in modern spiritism/the occult?*

Tuesday, December 7

### 3. THE WORKS OF THE FLESH (CONTINUED)

**b. What must we realize about how much God has always hated all kinds of witchcraft and sorcery? Exodus 22:18; Malachi 3:5; Revelation 21:8.**

**Exodus 22:18:** *18 Thou shalt not suffer a witch to live.*

**Malachi 3:5:** *5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.*

**Revelation 21:8:** *8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

“The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings — this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.” — The Great Controversy, p. 557.

**PRQ3. At what cost is indulgence in dabbling in modern spiritism/the occult?**

Tuesday, December 7

### **3. THE WORKS OF THE FLESH (CONTINUED)**

**c. Why are hatred, variance (discord), emulations (ardent desires for superiority arising from competition), wrath, strife, seditions (stirring up of discontent or rebellion), envyings, and murders so evil? 1 John 3:15.**

**1 John 3:15:** *15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

***PRQ3. At what cost is indulgence in dabbling in modern spiritism/the occult?***

Tuesday, December 7

### 3. THE WORKS OF THE FLESH (CONTINUED)

**d. In what strong language did Christ condemn heresies (doctrines contrary to a “thus saith the Lord”)? Matthew 15:9; John 8:44.**

**Matthew 15:9:** *9 But in vain they do worship me, teaching for doctrines the commandments of men.*

**John 8:44:** *44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

**PRQ3.** *At what cost is indulgence in dabbling in modern spiritism/the occult?*

Tuesday, December 7

### 3. THE WORKS OF THE FLESH (CONTINUED)

**e. With what type of occasions are drunkenness and revellings associated?  
Daniel 5:1–6, 26–28, 30; Matthew 14:6–11.**

**Daniel 5:1–6:** *1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. 2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. 5 In the same hour came forth fingers of a mans hand, and wrote over against the candlestick upon the plaister of the wall of the kings palace: and the king saw the part of the hand that wrote. 6 Then the kings countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.*

**Daniel 5:26–28:** *26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27 TEKEL; Thou art weighed in the balances, and art found wanting. 28 PERES; Thy kingdom is divided, and given to the Medes and Persians.*

**Daniel 5:30:** *30 In that night was Belshazzar the king of the Chaldeans slain.*

**Matthew 14:6–11:** *6 But when Herods birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger. 9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.*

**PRQ3. At what cost is indulgence in dabbling in modern spiritism/the occult?**

Wednesday, December 8

#### 4. THE FRUIT OF THE SPIRIT

**a. In contrast to the works of the flesh, what does Paul reveal as the fruits of the Spirit—and why can't we pick and choose which fruit might come more easily to us? Galatians 5:22, 23.**

**Galatians 5:22-23:** *22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

“When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing.”—The Desire of Ages, p. 676.

*PRQ4. Contrast the love, joy, and peace of Christ with the counterfeits of the world.*

Wednesday, December 8

#### 4. THE FRUIT OF THE SPIRIT

**b. What type of “love” is the fruit cited here? 1 Corinthians 13:4–8, 13.**

**1 Corinthians 13:4–8:** *4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

**1 Corinthians 13:13:** *13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

“No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ.”—The Acts of the Apostles, p. 318.

**PRQ4. Contrast the love, joy, and peace of Christ with the counterfeits of the world.**

Wednesday, December 8

#### 4. THE FRUIT OF THE SPIRIT

c. What type of “joy” is the fruit cited here? Psalm 51:12; John 15:10, 11; Hebrews 12:2.

**Psalm 51:12:** *12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*

**John 15:10-11:** *10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

**Hebrews 12:2:** *2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

“There are souls to be revived; many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character, but God has joy to restore to them, even the joy of His anointed.” — The Upward Look, p. 287.

**PRQ4.** *Contrast the love, joy, and peace of Christ with the counterfeits of the world.*

Wednesday, December 8

#### 4. THE FRUIT OF THE SPIRIT

**d. Why is true peace needed, and how is it obtained? Romans 5:1; John 14:27.**

**Romans 5:1:** *I Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

**John 14:27:** *27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

“ ‘All that will live godly in Christ Jesus shall suffer persecution’ (2 Timothy 3:12). But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come if not from the Prince of Peace? To what source can we look for help, but to Him who can give us light in the midst of darkness?” —The Review and Herald, February 28, 1899.

“The joy that was set before [Jesus] was that of seeing souls redeemed by the sacrifice of His glory, His honor, His riches, and His own life. The salvation of man was His joy.” —Testimonies for the Church, vol. 2, p. 686.

**PRQ4. Contrast the love, joy, and peace of Christ with the counterfeits of the world.**

Thursday, December 9

## 5. THE FRUIT OF THE SPIRIT (CONTINUED)

a. Why is longsuffering (patience) so valuable? **Luke 21:19; Hebrews 10:36; Revelation 14:12.**

**Luke 21:19:** *19 In your patience possess ye your souls.*

**Hebrews 10:36:** *36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

**Revelation 14:12:** *12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

“The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor.” — The Acts of the Apostles, p. 465.

**PRQ5.** *Where shall we look in order to develop the complete fruit of the Spirit?*

Thursday, December 9

## 5. THE FRUIT OF THE SPIRIT (CONTINUED)

**b. Why are gentleness, goodness, faith, and temperance all essential to the Christian? Psalm 18:35; Luke 7:50; Philippians 4:5.**

**Psalm 18:35:** *35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*

**Luke 7:50:** *50 And he said to the woman, Thy faith hath saved thee; go in peace.*

**Philippians 4:5:** *5 Let your moderation be known unto all men. The Lord is at hand.*

**PRQ5.** *Where shall we look in order to develop the complete fruit of the Spirit?*

Thursday, December 9

## 5. THE FRUIT OF THE SPIRIT (CONTINUED)

**c. What must we realize about meekness—and how only can we manifest the entire fruit of the Spirit? Matthew 5:5; Galatians 5:24; 1 Peter 2:21–24.**

**Matthew 5:5:** *5 Blessed are the meek: for they shall inherit the earth.*

**Galatians 5:24:** *24 And they that are Christs have crucified the flesh with the affections and lusts.*

**1 Peter 2:21–24:** *21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

“Meekness is a precious grace, willing to suffer silently, willing to endure trials. Meekness is patient and labors to be happy under all circumstances. Meekness is always thankful and makes its own songs of happiness, making melody in the heart to God. Meekness will suffer disappointment and wrong, and will not retaliate.”—Testimonies for the Church, vol. 3, p. 335.

“Jesus, our Redeemer, walked the earth with the dignity of a king; yet He was meek and lowly of heart.”—Child Guidance, p. 141.

**PRQ5. Where shall we look in order to develop the complete fruit of the Spirit?**

## **PERSONAL REVIEW QUESTIONS**

- 1. We are not saved by obeying God's law, yet what must we realize about it?**
- 2. At what cost is indulgence in violating God's law with regard to marriage?**
- 3. At what cost is indulgence in dabbling in modern spiritism/the occult?**
- 4. Contrast the love, joy, and peace of Christ with the counterfeits of the world.**
- 5. Where shall we look in order to develop the complete fruit of the Spirit?**

## Lesson 12 - Sabbath, December 18, 2021

# When Weakness and Wrongs Are Seen

**MEMORY TEXT:** “If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another” (Galatians 5:25, 26).

“We need not be so zealous for our brethren and in this zeal neglect the work that needs to be done for ourselves. Another’s wrong will not make our cases any nearer right.”—This Day With God, p. 83.

**Suggested Readings:** *Testimonies for the Church, vol. 2, pp. 50-55;*  
*Testimonies for the Church, vol. 3, pp. 93, 94;*  
*Testimonies for the Church, vol. 5, pp. 246–248, 603–613.*

Sunday, December 12

## 1. OURSELVES AND OTHERS

**a. What timeless appeal of Paul echoes down to our day? Galatians 5:25, 26.**

**Galatians 5:25-26:** *25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.*

“Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is frequently found in this ambitious zeal which he thinks is after the Christlike order. Take away this, and nothing is left. They are like the Pharisees who tithed mint, and anise, and cummin, but neglected the weightier matters of the law, judgment, mercy, and the love of God.”—The Ellen G. White 1888 Materials, pp. 1374, 1375.

“All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem.”—Sermons and Talks, vol. 1, pp. 271, 272.

**PRQ1. What characteristic of Lucifer must be uprooted from every Christian?**

Monday, December 13

## 2. LEARNING GOD'S WAY

a. What type of experience do nearly all face at times? Psalm 69:5, 16–19.

**Psalm 69:5:** *5 O God, thou knowest my foolishness; and my sins are not hid from thee.*

**Psalm 69:16–19:** *16 Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies. 17 And hide not thy face from thy servant; for I am in trouble: hear me speedily. 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. 19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.*

“Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty.”—The Desire of Ages, p. 329.

**PRQ2.** *Before thinking to correct someone else, what must I first consider?*

Monday, December 13

## 2. LEARNING GOD'S WAY

**b. With that reality in mind, describe how we should proceed with regard to a person who has made a mistake. Galatians 6:1; Matthew 18:15.**

**Galatians 6:1:** *I Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

**Matthew 18:15:** *15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

“If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. ‘Tell him his fault between thee and him alone’ [Matthew 18:15]. As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love. Be careful in your manner. Avoid anything in look or gesture, word or tone, that savors of pride or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or place your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, let there be no reproach, no railing accusation, no token of warmth but that of earnest love. Above all, let there be no shadow of hate or ill will, no bitterness or sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder you from speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you were acting in reference to the coming judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may go before you to work upon the hearts you are trying to reach, and so soften them by heavenly impressions that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone has done it all.” — Testimonies for the Church, vol. 2, pp. 52, 53.

**PRQ2. Before thinking to correct someone else, what must I first consider?**

Tuesday, December 14

### 3. THE GOLDEN RULE OF SPEECH

**a. What should help us resist the temptation to tell others about the faults of someone else? Luke 6:31; Proverbs 25:9.**

**Luke 6:31:** *31 And as ye would that men should do to you, do ye also to them likewise.*

**Proverbs 25:9:** *9 Debate thy cause with thy neighbour himself; and discover not a secret to another:*

“You have excused yourself for speaking evil of your brother or sister or neighbor to others before going to him and taking the steps which God has absolutely commanded. You say: ‘Why, I did not speak to anyone until I was so burdened that I could not refrain.’ What burdened you? Was it not a plain neglect of your own duty, of a thus saith the Lord? You were under the guilt of sin because you did not go and tell the offender his fault between you and him alone. If you did not do this, if you disobeyed God, how could you be otherwise than burdened unless your heart was hardened while you were trampling the command of God underfoot, and in your heart hating your brother or neighbor? And what way have you found to unburden yourself? God reproves you for a sin of omission in not telling your brother his fault, and you excuse and comfort yourself by a sin of commission by telling your brother’s faults to another person! Is this the right way to purchase ease—by committing sin?” —Testimonies for the Church, vol. 2, p. 53.

**PRQ3.** *Why can’t I take credit even if my words appear to help someone?*

Tuesday, December 14

### 3. THE GOLDEN RULE OF SPEECH

**b. By approaching someone with their fault, how might that person react?**

**Proverbs 14:16. Yet what is our duty regardless of the risk?**

**Proverbs 14:16:** *16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.*

“Help those who have erred, by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope.” — The Ministry of Healing, pp. 494, 495.

“All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly, and leave them with your heavenly Father. You have delivered your soul; their sin no longer rests upon you; you are not now partaker of their sin.” — Testimonies for the Church, vol. 2, pp. 53, 54.

**PRQ3. Why can't I take credit even if my words appear to help someone?**

Wednesday, December 15

#### 4. HUMBLLED BY OUR OWN FRAILITY

a. Why must we overcome the culture of slander? Titus 3:2; James 4:11.

**Titus 3:2:** *2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

**James 4:11:** *11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*

“Speak evil of no man. Hear evil of no man. If there be no hearers, there will be no speakers of evil. If anyone speaks evil in your presence, check him. Refuse to hear him, though his manner be ever so soft and his accents mild. He may profess attachment, and yet throw out covert hints and stab the character in the dark.

“Resolutely refuse to hear, though the whisperer complains of being burdened till he speak. Burdened indeed! with a cursed secret which separateth very friends. Go, burdened ones, and free yourselves from your burden in God’s appointed way. First go tell your brother his fault between you and him alone.” — Testimonies for the Church, vol. 2, p. 54.

**PRQ4.** *At what times may I have been guilty of aiding a culture of slander?*

Wednesday, December 15

#### 4. HUMBLLED BY OUR OWN FRAILTY

**b. What happens only if the one at fault refuses to heed? Matthew 18:16, 17.**

**Matthew 18:16-17:** *16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

“If this fail, next take with you one or two friends, and tell him in their presence. If these steps fail, then tell it to the church. Not an unbeliever is to be made acquainted with the slightest particular of the matter. Telling it to the church is the last step to be taken. Publish it not to the enemies of our faith.” —Ibid.

**PRQ4.** *At what times may I have been guilty of aiding a culture of slander?*

Wednesday, December 15

#### 4. HUMBLING BY OUR OWN FRAILTY

c. Explain what can either make or break true restoration. Galatians 6:2, 3.

**Galatians 6:2-3:** *2 Bear ye one anothers burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.*

“Bear in mind that the work of restoring is to be our burden. This work is not to be done in a proud, officious, masterly way. Do not say, by your manner, ‘I have the power, and I will use it,’ and pour out accusations upon the erring one. . . . The work set before us to do for our brethren is not to cast them aside, not to press them into discouragement or despair by saying: ‘You have disappointed me, and I will not try to help you.’ He who sets himself up as full of wisdom and strength, and bears down upon one who is oppressed and distressed and longing for help, manifests the spirit of the Pharisee, and wraps himself about with the robe of his own self-constituted dignity. In his spirit he thanks God that he is not as other men are, and supposes that his course is praiseworthy and that he is too strong to be tempted. [Galatians 6:3 quoted.]” —Ibid., vol.6, pp. 398, 399.

**PRQ4.** *At what times may I have been guilty of aiding a culture of slander?*

Thursday, December 16

## 5. LEARNING DEEPER HUMILITY

### a. How can we avoid spoiling our witness for Christ? Galatians 6:4, 5.

**Galatians 6:4-5:** *4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.*

“One of the greatest curses in our world (and it is seen in churches and in society everywhere) is the love of supremacy. Men become absorbed in seeking to secure power and popularity. This spirit has manifested itself in the ranks of Sabbathkeepers, to our grief and shame. But spiritual success comes only to those who have learned meekness and lowliness in the school of Christ.” — Testimonies for the Church, vol. 6, p. 397.

“He who considers himself superior in judgment and experience to his brethren and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard. . . . Every man must at last stand or fall for himself, not according to the opinion of the party that sustains or opposes him, not according to the judgment of any man, but according to his real character in the sight of God.” — Ibid., vol.5, pp. 247, 248.

**PRQ5.** *Why may have the most humbling times in my life been the best for me?*

Thursday, December 16

## 5. LEARNING DEEPER HUMILITY

### b. How can our influence bring real hope to others? Galatians 6:6–10.

**Galatians 6:6–10:** *6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

“Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy. When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect; they are prepared for it. But kind forbearance takes them by surprise and often awakens their better impulses and arouses a longing for a nobler life.” — The Ministry of Healing, p. 495.

**PRQ5.** *Why may have the most humbling times in my life been the best for me?*

Friday, December 17

## **PERSONAL REVIEW QUESTIONS**

- 1. What characteristic of Lucifer must be uprooted from every Christian?**
- 2. Before thinking to correct someone else, what must I first consider?**
- 3. Why can't I take credit even if my words appear to help someone?**
- 4. At what times may I have been guilty of aiding a culture of slander?**
- 5. Why may have the most humbling times in my life been the best for me?**

## Lesson 13 - Sabbath, December 25, 2021

# Uplifting the Cross

**MEMORY TEXT:** “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).

“Hanging upon the cross Christ was the gospel. . . . Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1113.

**Suggested Reading:** *The Acts of the Apostles*, pp. 201-210.

Sunday, December 19

## 1. THE MEANING OF AN ABLE MINISTRY

a. What is notable about the ministry of Paul? 2 Corinthians 3:2, 6–9.

**2 Corinthians 3:2:** *2 Ye are our epistle written in our hearts, known and read of all men:*

**2 Corinthians 3:6–9:** *6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*

“Though in this age there are many preachers, there is a great scarcity of able, holy ministers—men filled with the love that dwelt in the heart of Christ. Pride, self-confidence, love of the world, faultfinding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their lives, in sharp contrast to the life of the Saviour, often bear sad testimony to the character of the ministerial labor under which they were converted.

“A man can have no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success in His work do not boast. They acknowledge their entire dependence on Him, realizing that of themselves they have no power.”—The Acts of the Apostles, p. 328.

Sunday, December 19

## 1. THE MEANING OF AN ABLE MINISTRY

**b. What happened in Galatia that revealed a lack of understanding of true ministry on the part of the false teachers? Galatians 6:12, 13.**

**Galatians 6:12-13:** *12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.*

PRQ1. Contrast the ministry of Paul with that of the false teachers in Galatia.

Monday, December 20

## 2. PRESENTING THE CRUCIFIXION

**a. Explain what happens as we set our minds and hearts in contemplation of the sacrifice of Christ in our behalf. John 1:29.**

**John 1:29:** *29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

“If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God’s compassion and the sinfulness of sin.

“Christ’s death proves God’s great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father’s love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.

“Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour’s love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain.

“Through the cross we learn that the heavenly Father loves us with a love that is infinite.” — The Acts of the Apostles, pp. 209, 210.

**PRQ2. How should the scenes of Calvary impact me in a mighty way?**

Monday, December 20

## 2. PRESENTING THE CRUCIFIXION

**b. Yet what did Paul face in presenting the cross? 1 Corinthians 1:22, 23.**

**1 Corinthians 1:22-23:** *22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

“To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed associations are connected with the scenes of the crucifixion. But in Paul’s day the cross was regarded with feelings of repulsion and horror. To uphold as the Saviour of mankind one who had met death on the cross, would naturally call forth ridicule and opposition.

“Paul well knew how his message would be regarded by both the Jews and the Greeks of Corinth. ‘We preach Christ crucified,’ he admitted, ‘unto the Jews a stumbling block, and unto the Greeks foolishness.’ 1 Corinthians 1:23. Among his Jewish hearers there were many who would be angered by the message he was about to proclaim. In the estimation of the Greeks his words would be absurd folly. He would be looked upon as weak-minded for attempting to show how the cross could have any connection with the elevation of the race or the salvation of mankind.” — Ibid., p.245.

**PRQ2. How should the scenes of Calvary impact me in a mighty way?**

Tuesday, December 21

### 3. MORE POWERFUL THAN WE REALIZE

**a. In the face of opposition, what did Paul not only preach—but actually extol in the highest? Galatians 6:14. Why?**

**Galatians 6:14:** *14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

“To Paul the cross was the one object of supreme interest. Ever since he had been arrested in his career of persecution against the followers of the crucified Nazarene he had never ceased to glory in the cross. At that time there had been given him a revelation of the infinite love of God, as revealed in the death of Christ; and a marvelous transformation had been wrought in his life, bringing all his plans and purposes into harmony with heaven. From that hour he had been a new man in Christ. He knew by personal experience that when a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all.”—The Acts of the Apostles, p. 245.

“The cross, the cross; lift it . . . and in the act of raising it you will be astonished to find that it raises you, it supports you. In adversity, privation, and sorrow it will be a strength and a staff to you. You will find it all hung with mercy, compassion, sympathy, and inexpressible love. It will prove to you a pledge of immortality.”—Testimonies for the Church, vol. 2, p. 47.

**PRQ3.** *Why is it a blessing to keep the cross constantly before the mind's eye?*

Tuesday, December 21

### 3. MORE POWERFUL THAN WE REALIZE

**b. How does the psalmist explain the achievement of the cross? Psalm 85:10.**

**Psalm 85:10:** *10 Mercy and truth are met together; righteousness and peace have kissed each other.*

“As the sinner sees Jesus as He is, an all-compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone. . . .

“This sacrifice was offered for the purpose of restoring man to his original perfection. Yea, more, it was offered to give him an entire transformation of character, making him more than a conqueror. . . .

“Christ declares, ‘I, if I be lifted up from the earth, will draw all men unto me.’ If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1113.

**PRQ3.** *Why is it a blessing to keep the cross constantly before the mind's eye?*

Wednesday, December 22

#### 4. A PERSPECTIVE LIKE NONE OTHER

a. How does contemplation of the cross change our lives? John 12:32.

**John 12:32:** *32 And I, if I be lifted up from the earth, will draw all men unto me.*

“When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character.” — Selected Messages, bk. 1, p. 341.

“Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, ‘Lay it all on Me. I will take your sins; I will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen; your remorse for sin I will remove.’ Then turn your grateful heart, trembling with uncertainty, to Him and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family, with His grace to help your weakness, and the dear Saviour will lead you on step by step, you placing your hand in His and letting Him guide you.” — That I May Know Him, p. 241.

**PRQ4.** *In viewing the cross, what happens to my problems and annoyances?*

Wednesday, December 22

#### 4. A PERSPECTIVE LIKE NONE OTHER

**b. How does this affect our attitudes and uplift us spiritually? Job 23:16.**

**Job 23:16:** *16 For God maketh my heart soft, and the Almighty troubleth me:*

“Look, O look upon the cross of Calvary; behold the royal victim suffering on your account. . . .

“The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from His pale and quivering lips for His revilers, His murderers — ‘Father, forgive them; for they know not what they do’ (Luke 23:34)?” — Ibid., p.65.

*PRQ4. In viewing the cross, what happens to my problems and annoyances?*

Thursday, December 23

## 5. A NEW CREATURE

**a. How does Paul conclude his epistle to the Galatians? Galatians 6:15–18. What effect did it have on them?**

**Galatians 6:15–18:** *15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*

“When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth planted in his soul gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him.”  
—Faith and Works, p. 33.

“The apostle’s earnest words of entreaty were not fruitless. The Holy Spirit wrought with mighty power, and many whose feet had wandered into strange paths, returned to their former faith in the gospel. Henceforth they were steadfast in the liberty wherewith Christ had made them free. In their lives were revealed the fruits of the Spirit—‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’ The name of God was glorified, and many were added to the number of believers throughout that region.”—The Acts of the Apostles, p. 388.

Thursday, December 23

## 5. A NEW CREATURE

**b. What is this epistle to impress upon our hearts today? Matthew 16:24–26.**

**Matthew 16:24–26:** *24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

“Can we wonder that Paul exclaimed, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ’? Galatians 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness.” —Ibid., p.210.

PRQ5. How can this message revive me as it did the Galatians?

Friday, December 24

## **PERSONAL REVIEW QUESTIONS**

- 1. Contrast the ministry of Paul with that of the false teachers in Galatia.**
- 2. How should the scenes of Calvary impact me in a mighty way?**
- 3. Why is it a blessing to keep the cross constantly before the mind's eye?**
- 4. In viewing the cross, what happens to my problems and annoyances?**
- 5. How can this message revive me as it did the Galatians?**