1. “Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Galatians 6:10).

2. “And we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28).

3. “For this is what the Lord has commanded us: ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth’” (Acts 13:47).

4. “Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Ephesians 2:19, 20).

5. “No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (Acts 15:11).

6. “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

7. “Sitting down, Jesus called the Twelve and said, ‘Anyone who wants to be first must be the very last, and the servant of all’” (Mark 9:35).

8. “I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength” (Philippians 4:11-13).

9. “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19, 20).

10. “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand” (Ephesians 6:13).

11. “I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well” (Psalm 139:14).

12. “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17).

13. “Men of Galilee, they said, ‘why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven’” (Acts 1:11).
A Sabbath School Bible Study Guide for Leaders/Teachers of Juniors/Earliteens

Year A, Second Quarter

Seventh-day Adventist Church
GraceLink® Sabbath School Curriculum
The principal brainpower for this Bible study guide

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**The PowerPoints® Puzzlists**

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contents

COMMUNITY: WE EXPERIENCE GOD’S LOVE IN OUR CHURCH.

Lesson 1  At Home in My Church  (April 6)  14
Lesson 2  Spreading the Word  (April 13)  24
Lesson 3  Blinded  (April 20)  34
Lesson 4  Christ Folk  (April 27)  44
Lesson 5  Strangers Among Us  (May 4)  54

SERVICE: WE FOLLOW JESUS’ EXAMPLE BY SERVING OTHERS.

Lesson 6  Grace Inspires Service  (May 11)  64
Lesson 7  Man Overboard  (May 18)  74
Lesson 8  The Contented Prisoner  (May 25)  84
Lesson 9  Burning Your Skis  (June 1)  94

WORSHIP: WE WORSHIP GOD AS LORD OF OUR LIVES.

Lesson 10  Wearing God’s Armor  (June 8)  104
Lesson 11  Wired for One Another  (June 15)  114
Lesson 12  Dear Diary  (June 22)  124

GRACE IN ACTION: WE SHARE THE GOOD NEWS OF JESUS’ RETURN.

Lesson 13  Welcome Back, Jesus!  (June 29)  134

Visit www.juniorpowerpoints.org and www.gracelink.net for additional teaching resources.
This Bible study guide is about:

Our worship of God
that involves our whole beings; we dedicate ourselves entirely to Him.

A respectful Christian community
that results when we nurture positive relationships with God’s children.

Jesus’ example of servant leadership
that encourages us to dedicate our lives to His service.

Jesus’ saving grace
that transforms us and inspires us to share the good news of His resurrection.

These guides were developed to:

A. Review the Sabbath School lesson. In preparation for Sabbath School students will study the Bible lesson during the week. On Sabbath you will review the lesson and will help them elaborate on it. This process will strengthen in students a sense of accountability and will facilitate a deeper spiritual understanding of the content.

B. Reach each student in the way he or she learns best. By following the natural learning cycle on which these outlines were based, you will also connect students with the weekly “power text” and “power point” in ways that capture their attention and imagination.

C. Repeat the “power text” often in Sabbath School. Create frequent opportunities for students to share the Bible memory text.

D. Focus on one “power point.” The “power points” relate to one of the following four dynamics: grace (God loves me), worship (I love God), community (we love one another), and service (God loves you too).
E. **Give students opportunities to engage in active learning experiences** so that they can more readily internalize the truths being presented. These experiences are followed by debriefing sessions, in which you ask questions that lead students to reflect on what they experienced, interpret the experience, and apply that information to their lives.

F. **Accommodations for students with special needs.** Some of the activities listed in this guide may be challenging for students with special needs. Therefore, accommodations are included in this guide following some of the activities. Utilize these resources or adopt other strategies applicable to the specific needs of your learners. For a detailed description of various special needs and corresponding accommodations, visit [www.juniorpowerpoints.org/article/4/resources#.VGUZlYdSxx4](http://www.juniorpowerpoints.org/article/4/resources#.VGUZlYdSxx4). Using these tools will help you promote inclusion in your Sabbath School class.

G. **Involve the Sabbath School staff in new and flexible ways.** Enlist leaders/teachers with different personal learning styles.
# TO USE THIS GUIDE

- Try to follow the natural learning sequence outlined, but adapt it as necessary to make the program work in your particular situation.

- Look ahead at the program notes for each week’s program so that you can be prepared with the simple materials suggested.

## LESSON | BIBLE STORY | REFERENCES

### COMMUNITY: WE EXPERIENCE GOD’S LOVE IN OUR CHURCH.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Bible Story</th>
<th>References</th>
</tr>
</thead>
</table>
| Lesson 1 | Early Christians care for others. | Acts 4:32-37  
The Acts of the Apostles, chap. 7, pp. 70, 71  
The Bible Story (1994), vol. 10, pp. 26-30  
Our Beliefs nos. 14, 12, 17 |
| Lesson 2 | Early Christians are persecuted. | Acts 8:1-8  
The Acts of the Apostles, chap. 11, pp. 103-111  
The Bible Story (1994), vol. 10, pp. 31-37  
Our Beliefs nos. 3, 11, 14 |
| Lesson 3 | Saul is converted. | Acts 9:1-19  
| Lesson 4 | Christians support each other. | Acts 11:19-30  
The Bible Story (1994), vol. 10, pp. 65-67  
Our Beliefs nos. 12, 14, 11 |
| Lesson 5 | Ministry to the Gentiles redefined. | Acts 15:1-19  
The Acts of the Apostles, chap. 19, pp. 188-200; The Bible Story (1994), vol. 10, pp. 76-78; Our Beliefs nos. 5, 12, 14 |

### SERVICE: WE FOLLOW JESUS’ EXAMPLE BY SERVING OTHERS.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Bible Story</th>
<th>References</th>
</tr>
</thead>
</table>
| Lesson 6 | Paul writes to the Galatians. | Galatians 1:2  
The Bible Story (1994), vol. 10, pp. 76-78; 132-134  
Our Beliefs nos. 22, 10, 11 |
| Lesson 7 | Paul is shipwrecked. | Acts 28:1-10  
The Bible Story (1994), vol. 10, pp. 118-122  
Our Beliefs nos. 11, 17, 22 |
| Lesson 8 | Paul is imprisoned in Rome. | Acts 28:16-31  
The Acts of the Apostles, chap. 43, pp. 447-460  
The Bible Story (1994), vol. 10, pp. 125-127; 135-142; 157-160  
Our Beliefs nos. 17, 11, 12 |
| Lesson 9 | The Great Commission. | Matthew 28:16-20  
The Desire of Ages, chaps. 86, 87; pp. 818-835; The Bible Story (1994), vol. 8, pp. 147-150; vol. 9, pp. 182-186  
Our Beliefs nos. 13, 14, 12 |

### WORSHIP: WE WORSHIP GOD AS LORD OF OUR LIVES.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Bible Story</th>
<th>References</th>
</tr>
</thead>
</table>
| Lesson 10 | Paul teaches about Christian armor. | Ephesians 6:10-18  
The Bible Story (1994), vol. 10, pp. 135-138  
Our Beliefs nos. 1, 10, 11 |
| Lesson 11 | We are created for God’s companionship. | Genesis 1:26, 27; 2:7, 18; Psalm 139:1-18; Christ’s Object Lessons, chap. 25, pp. 339-342, 353, 355; The Ministry of Healing, chap. 18, pp. 241-258  
The Bible Story (1994), vol. 1, pp. 39-41; 47-50  
Our Beliefs nos. 2, 10, 11 |
| Lesson 12 | A commitment like a marriage. | 2 Corinthians 5:17; Colossians 2:6, 7; James 2:14-17  
Steps to Christ, chap. 7, pp. 57-65  
The Bible Story (1994), vol. 10, pp. 176-179; 196-200  
Our Beliefs nos. 23, 22, 10 |

### GRACE IN ACTION: WE SHARE THE GOOD NEWS OF JESUS’ RETURN.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Bible Story</th>
<th>References</th>
</tr>
</thead>
</table>
| Lesson 13 | Jesus is coming back soon! | Isaiah 25:9; Matthew 24; 25:31; 26:64  
1 Corinthians 15:51, 52; 1 Thessalonians 4:13-17; Revelation 1:7; The Great Controversy, chap. 40, pp. 635-652  
Our Beliefs nos. 25, 26, 28 |
WE SHARE THE GOOD NEWS OF JESUS’ RETURN.

GRACE IN ACTION:

WORSHIP:

WE WORSHIP GOD AS LORD OF OUR LIVES.

SERVICE:

COMMUNITY:

LESSON BIBLE STORY REFERENCES

soon!

Jesus is coming back to tell others about the good news with others. His love. His love. Our church is a family of believers who take care of one another.

God’s love unites us and brings us joy.

We build community when we use our God-given talents to share with others His love.

God’s people are stronger when we support one another and work together.

We follow Jesus’ example when we love and accept others.

Jesus empowers us to serve others in love.

We seek opportunities to serve others in every situation.

We can choose to serve God in the most difficult circumstances.

We accept the responsibility of sharing the good news with others.

We worship God when we “wear” His “armor.”

We praise God, who created us for companionship with Himself.

Jesus transforms our lives when we commit our hearts to Him.

God’s Spirit empowers us to tell others about the blessed hope of Jesus’ soon return.

Try to obtain the following supplies before the quarter begins:

- Bibles (Recommendation: offer students the option to insert tabs in their Bibles to facilitate their search for the books of the Bible.)
- large paper—rolls of newsprint, butcher or brown paper, or poster board
- regular-sized paper
- pencils, pens, markers, crayons, colored pencils
- art/craft supplies (scissors, glue, glitter sticks, craft sticks, pom-poms)
- other supplies listed in weekly program notes
- greeting cards/welcome packages for visitors

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- greeting cards/welcome packages for visitors
The Holy Scriptures: The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God’s acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21.)

The Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16; 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

God the Father: God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.)

God the Son: God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1-3; 14:5; 2:22; 10:30; 14:1-3; 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.)

God the Holy Spirit: God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1; 2:2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.)

Creation: God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made “the heavens and the earth, the sea, and all that is in them” and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished, it was “very good,” declaring the glory of God. (Gen. 1:1; 2:5; 11; Ex. 20:8-11; Ps. 19:1-6; 33:6; 9, 10; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6, 14:7.)

The Nature of Humanity: Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred, and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3: Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 19:20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.)

The Great Controversy: All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with the freedom of choice, in self-exaltation became Satan, God’s adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Gen. 3:6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 5:8; 2 Peter 3:6; Rev. 12:4-9.)

The Life, Death, and Resurrection of Christ: In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life,
13 The Remnant and Its Mission: The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Micah 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)

14 Unity in the Body of Christ: The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6; 11-16; Col. 3:10-15.)

15 Baptism: By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their...
teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.)

16 The Lord’s Supper: The Lord’s Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord’s death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1-17; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17, 19:10; 22:8, 9.)

17 Spiritual Gifts and Ministries: God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God’s varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11; 27:28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18 The Gift of Prophecy: The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church, and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17, 19:10; 22:8, 9.)

19 The Law of God: The great principles of God’s law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God’s love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God’s covenant with His people and the standard in God’s judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Deut. 28:1-14; Ps. 187:14; 40:7, 8; Matt. 5:17-20; 22:36-40; John 14:15; 15:7-10; Rom. 8:3, 4; Eph. 2:8-10; Heb. 8:8-10; 1 John 2:3, 5; 3:17, 14:12.)

20 The Sabbath: The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as a day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Ezek. 20:12, 20; Matt. 12:1-12; Mark 1:32; Luke 4:16; Heb. 4:1-11.)

21 Stewardship: We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellow human beings and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; Rom. 15:26, 27; 1 Cor. 9:9-14; 2 Cor. 8:1-15; 9:7.)

22 Christian Behavior: We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Gen. 7:2; Ex. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14.)
days. He entered the second and last phase of His 1844, at the end of the prophetic period of 2300 ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment, which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.)

5:31, 32; 19:3-9, 12; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7, 20:12, 22:11, 12.)

24 Christ's Ministry in the Heavenly Sanctuary: There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension He was inaugurated as our great High Priest and began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment, which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.)

25 The Second Coming of Christ: The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected and, together with the righteous living, will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 1:5-6; 2 Thess. 1:7-10, 28; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7, 14:14-20; 19:11-21.)

26 Death and Resurrection: The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; 16; Rev. 20:1-10.)

27 The Millennium and the End of Sin: The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city, but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)

28 The New Earth: On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5.)

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language to express the teachings of God's Holy Word.
The Bible is one continued story of the history of God’s love for humankind. The various names we give it are an indication of that fact: The Plan of Salvation, The Great Controversy Between Christ and Satan, Eden Lost to Eden Regained, to name a few. Like any well-written story, the Bible contains both major and minor events. Certain Bible stories tell of major turning points in human history. These are events that change life forever. Six of these stories have been pictured for you as pillars to make a framework on which to hang all the events of the Bible: Creation, the Flood, the Exodus (from Egypt), the Captivity (in Babylon), Jesus’ first coming, and Jesus’ second coming.

These Bible stories are well known. Juniors are more likely to know about the Exodus from Egypt, for instance, than they are to know about Caleb and Joshua. When something already known is linked to new information, meaningful learning is more likely to occur. By helping students bring to mind what they already know about a topic, then teaching them something new about it, they can mentally organize the new information. Asking them questions about their knowledge of the larger context, as well as the story at hand, will reveal where they need help with their learning gaps. Mental linkages formed between their prior knowledge and the new ideas result in more long-lasting, usable, and accurate memory of the information learned.

People of any age can have trouble understanding something until they see how it fits into a larger context. Just as fractions make no sense to a child who hasn’t learned much mathematics, doctrines mean little before grasping the beauty of the plan of salvation. Stories by themselves often have limited meaning until they are seen within the setting of a broader narrative. The human mind understands much better when learning is positioned in a larger context.

The weekly Bible story is positioned near a picture to indicate where it fits in the narrative of the whole Bible story. Even adults who have read the Bible for years, without thinking of the overall framework, will express amazement that everything fits together when they are introduced to the Bible as one story.

Children begin by learning individual Bible stories without the context. The value of meaningful learning comes as they continue to grow in their understanding, fitting appropriately the little bits and pieces of Bible information into the broader context. Those who have repeatedly heard or read the 10-volume set of The Bible Story, or listened to The Bible in Living Sound, or have had an abundance of other religious education, may gain an understanding of the Bible framework at a surprisingly early age. You may be fortunate to have one or more of these children in your class. However, the majority of your group will most likely not have had these experiences. By deliberately drawing their attention toward the big picture, helping them make the connections between the individual Bible stories and the whole Bible narrative, you will be greatly advancing their understanding of God’s plan and will for their lives.

A major reason that clear understanding of Bible sequence doesn’t take place from merely reading is that the Bible is not written straight through in chronological order. Instead, the Bible is a library of sets of books. In most cases, an individual set is written sequentially, but across the sets there are some major differences. An example: Who lived earlier, Daniel or Jonah? If you based your answer on where their books appear in the Old Testament, you would think Daniel lived earlier. However, if you based your answer on what you know about Bible history and the details of Jonah’s story, you would think about the fact that Jonah was sent to the city of Nineveh, which was the capital of the Assyrian Empire. Assyria did not show up in the image King Nebuchadnezzar saw in his dream (Daniel 2). By the time of Daniel, the Babylonian Empire controlled that part of the world. Therefore, Jonah had to have lived earlier than Daniel.

Here is a brief review of the sets of books found in the library we call the Bible:

**Set No. 1: The Books of Moses**

The first five books are basically all in chronological order. They begin with Creation, share the Flood story, then tell of God choosing Abraham to begin
YEARS 600

YEARS 2000

YEARS 1000

THE FIRST COMING OF JESUS

THE SECOND COMING OF JESUS

the family line of the Messiah to come. Stories of Isaac, Jacob, Joseph, and Moses draw our minds down through the years until God’s mighty power rescued them from slavery in Egypt and led them on their way to the Promised Land. At Mount Sinai God prepared them to be a well-organized nation, and gave them the sanctuary service as a visual aid for understanding and remembering His promise of a Redeemer to come.

Set No. 2:
The Books of History
From Joshua to Esther we find stories of God’s leading in the history of the Children of Israel. Mostly these books are in chronological order, but First and Second Kings cover much of the same history as First and Second Chronicles. Esther was somewhat before Ezra and Nehemiah because Xerxes was the Persian king who chose her as queen. It was Xerxes’s son, Artaxerxes, who sent Ezra and then Nehemiah back to Jerusalem. Esther comes in Bible order after their books because the Jews traditionally placed her book as the first of the set of poetry books.

Set No. 3:
The Books of Poetry
Job through Song of Solomon are in chronological order by their authors: Moses, David (and some other song writers), and Solomon.

Set No. 4:
The Major Prophets
The books of Isaiah, Jeremiah, Ezekiel, and Daniel surround the time of the Captivity and are in chronological order according to when they began their prophetic work. Jeremiah wrote the book of Lamentations as a lament for the destruction of Jerusalem. After the Babylonian Captivity, God’s people never again had their own king. They were always ruled by foreign powers. So Esther, Ezra, and Nehemiah relate the history of God’s people after these major prophets.

Set No. 5:
The Minor Prophets
The books of Hosea through Malachi comprise the remainder of the Old Testament. All but two of these books state what kings were in power when they were written. That makes it quite easy to figure out when these prophets worked. Some of them served at the time of the kings of Judah and Israel; others served after the Captivity during the time of the kings of Persia. Thus, this set stretches over many years.

The Old Testament covers the first four major stories in the Bible picture timeline. The last two major stories are in the New Testament:

Set No. 6:
The Four Gospels
Matthew, Mark, Luke, and John wrote stories of Jesus’ life on this earth. Each author told the story of Jesus’ first coming from a different perspective.

Set No. 7:
The History of the Early Christian Church
The book of Acts contains stories of the apostles after Jesus returned to heaven and they began preaching in Jerusalem and finally throughout the world.

Set No. 8:
Letters to People and Churches
Romans to Jude are letters that apostles wrote to instruct and encourage either an individual (such as Timothy) or particular groups of people (such as Philippians). These letters continue to instruct and encourage everyone who studies them today.

Set No. 9:
The Revelation of Jesus Christ
The final book of the Bible, written when the apostle John was a very old man, contains the prophecies of events to take place down to the second coming of Jesus and beyond.

Each of the six “pillars” in the Bible picture timeline is a redemption story that is surrounded by prophetic guidance. Each one enlarges the view of God’s marvelous care and planning for His earthly children. Gaining a coherent understanding of the entire narrative is of infinite value for sealing personal bonds with the King of the universe.
Dear Parents,

We are delighted to have your child in the junior Sabbath School class this quarter. We look forward to an exciting time together as we delve into God’s Word through the Sabbath School lessons. Our goal is to provide all students with opportunities to get to know Jesus as their personal Savior and Friend.

Please encourage your child to study the Sabbath School lesson and complete the daily activities. Your help and support can stimulate good Bible study habits and contribute to your child’s spiritual growth. You may also want to remind your child to listen each week to the podcast of the lesson available online at www.juniorpowerpoints.org/podcast.php?channel=1. We encourage you to check out the Parents’ Pages (found in the back of the student Bible study guide) for your use in family worship.

A mission offering is taken up each week in Sabbath School. We want to help students understand the importance of giving to the Lord. Please check the back cover of the Adult Sabbath School Bible Study Guide or visit www.AdventistMission.org for a list of the specific mission projects that your offerings help support this quarter. Please remind and encourage your child to contribute to the mission offerings. Cultivating this habit in Sabbath School prepares students for the systematic giving of tithes and offerings.

Finally, the Sabbath School team wants you to know that our goal is to keep the lines of communication open with you. Please don’t hesitate to let us know if you have any questions or concerns. We will be happy to assist you and accommodate your child to the best of our ability.

May God richly bless your family!

Sincerely,
1 “Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Galatians 6:10).

2 “And we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28).

3 “For this is what the Lord has commanded us: ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth’” (Acts 13:47).

4 “Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Ephesians 2:19, 20).

5 “No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (Acts 15:11).

6 “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

7 “Sitting down, Jesus called the Twelve and said, ‘Anyone who wants to be first must be the very last, and the servant of all’” (Mark 9:35).

8 “I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength” (Philippians 4:11-13).

9 “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19, 20).

10 “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand” (Ephesians 6:13).

11 “I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well” (Psalm 139:14).

12 “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17).

13 “Men of Galilee, they said, ‘why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven’” (Acts 1:11).