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The official children's Sabbath School curriculum of the
SEVENTH-DAY ADVENTIST CHURCH

YEAR B
QUARTER 4

BIBLE STUDY GUIDE FOR JUNIORS & EARLITEENS

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God's Grace
Is a Gift

RESOURCE FOR LEADERS/TEACHERS



powerpoints®

A Sabbath School Bible Study Guide for Leaders/Teachers of Juniors/Earliteens

Year B, Fourth Quarter



GraceLink® Sabbath School Curriculum

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Visit www.juniormpowerpoints.org and
www.gracelink.net for
additional teaching resources.

to the **leaders/teachers**

COMMUNITY

We reveal God's love in our families. (Lessons 1-4)

- ☐ Jehoshaphat's choir sings.
- ☐ An aunt saves Baby Joash.
- ☐ Joash takes a special offering.
- ☐ Hezekiah reestablishes worship.

WORSHIP

We worship God, whose presence changes us. (Lessons 5-9)

- ☐ Hezekiah hosts the Passover.
- ☐ Habakkuk has a vision.
- ☐ Daniel prays for his people.
- ☐ Cyrus decrees the rebuilding of the Temple.
- ☐ Ezra and the exiles begin rebuilding the Temple.

GRACE

God gave Himself to us. (Lessons 10-12)

- ☐ Joseph risks everything in taking Mary as his wife.
- ☐ Jesus becomes one of us to show us God.
- ☐ Jesus has always been.

GRACE IN ACTION

We respond to Jesus' love. (Lesson 13)

- ☐ Jesus' love transforms us.

This Bible study guide is about:

Revealing God's love to others

We reflect God's love when we are kind and caring to others.

Worshipping God and allowing His presence to change us

As we worship in God's presence He changes us into His image and helps us trust His plan for our lives.

Jesus, God's greatest gift to us

God gave us Jesus, who came into our world to be light and life to all who believe in Him.

Responding to God's gift of grace

We seek God daily and allow His grace to transform us.

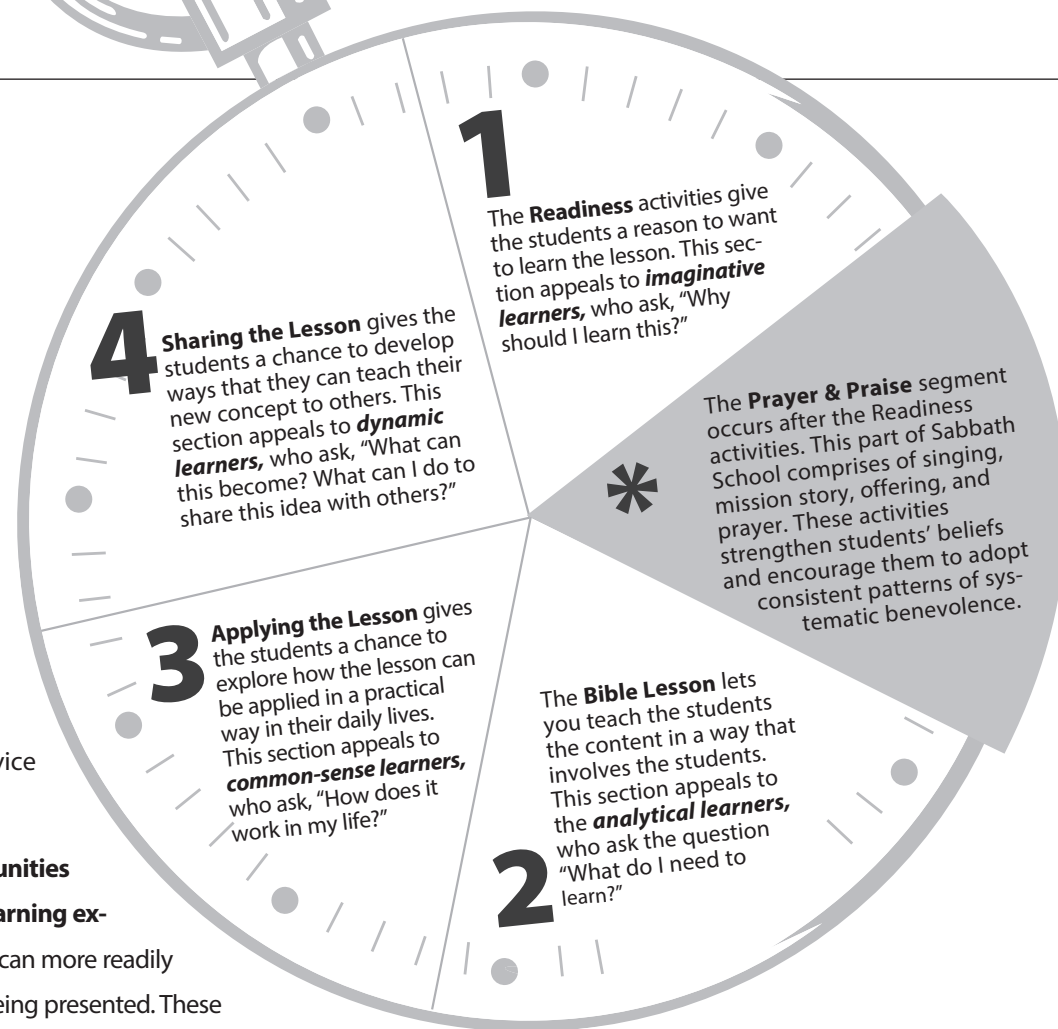
These guides were developed to:

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. Allow frequent opportunities for students to share the Bible memory text in Sabbath School.

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 <http://www.juniorpowerpoints.org/article/4/resources#.VGUZIYdSxx4>. 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 REVEAL GOD'S LOVE IN OUR FAMILIES.		
Lesson 1 October 4	Jehoshaphat's choir sings.	2 Chronicles 20:1-30 <i>Prophets and Kings</i> , chap. 15, pp. 190-203 <i>The Bible Story</i> (1994), vol. 5, pp. 107-110 Our Beliefs: nos. 14, 10, 22
Lesson 2 October 11	An aunt saves Baby Joash.	2 Kings 11 <i>Prophets and Kings</i> , chaps. 15; 16, pp. 192, 215, 216 <i>The Bible Story</i> (1994), vol. 5, pp. 111-114 Our Beliefs: nos. 23, 21, 14
Lesson 3 October 18	Joash takes a special offering.	2 Kings 12:1-16; 2 Chronicles 24:1-14 <i>Patriarchs and Prophets</i> , chap. 50, pp. 525-529 <i>The Bible Story</i> (1994), vol. 5, pp. 115-118 Our Beliefs: nos. 21, 14, 12
Lesson 4 October 25	Hezekiah reestablishes worship.	2 Chronicles 29 <i>Prophets and Kings</i> , chap. 28, pp. 331-339 <i>The Bible Story</i> (1994), vol. 5, pp. 127-132 Our Beliefs: nos. 12, 11, 21
WORSHIP: WE WORSHIP GOD WHOSE PRESENCE CHANGES US.		
Lesson 5 November 1	Hezekiah hosts the Passover.	2 Chronicles 30 <i>Prophets and Kings</i> , chaps. 23; 28, pp. 288, 291, 335-339 <i>The Bible Story</i> (1994), vol. 5, pp. 133-136 Our Beliefs: nos. 22, 12, 14
Lesson 6 November 8	Habakkuk has a vision.	Habakkuk 3 <i>Prophets and Kings</i> , chap. 32, pp. 381-391 No corresponding story from <i>The Bible Story</i> Our Beliefs: nos. 18, 10, 22
Lesson 7 November 15	Daniel prays for his people.	Daniel 9:1-19; Jeremiah 25:11; 29:10-14 <i>Prophets and Kings</i> , chap. 45, pp. 555, 556 <i>The Bible Story</i> (1994), vol. 6, pp. 66-70 Our Beliefs: nos. 10, 14, 11
Lesson 8 November 22	Cyrus decrees the rebuilding of the Temple.	Ezra 1-3; Nehemiah 8:14-18 <i>Prophets and Kings</i> , chap. 45, pp. 557-566 <i>The Bible Story</i> (1994), vol. 6, pp. 66-70, 77-88 Our Beliefs: nos. 11, 22, 14
Lesson 9 November 29	Ezra and the exiles begin rebuilding the Temple.	Ezra 4-6 <i>Prophets and Kings</i> , chap. 46, pp. 567-581 <i>The Bible Story</i> (1994), vol. 6, pp. 89-99 Our Beliefs: nos. 12, 8, 17
GRACE: GOD GAVE HIMSELF TO US.		
Lesson 10 December 6	Joseph risks everything in taking Mary as his wife.	Matthew 1 <i>The Desire of Ages</i> , chap. 4, pp. 43-49 <i>The Bible Story</i> (1994), vol. 7, pp. 23-26 Our Beliefs: nos. 9, 10, 4
Lesson 11 December 13	Jesus becomes one of us to show us God.	Luke 2:1-40 <i>The Desire of Ages</i> , chaps. 4; 5, pp. 43-58 <i>The Bible Story</i> (1994), vol. 7, pp. 35-46 Our Beliefs: nos. 4, 9, 3
Lesson 12 December 20	Jesus has always been.	John 1:1-18 <i>The Desire of Ages</i> , chap. 1, pp. 19-26 <i>The Bible Story</i> (1994), vol. 1, pp. 73-77; vol. 9, pp. 105-109; Our Beliefs: nos. 1, 10, 11
GRACE IN ACTION: WE RESPOND TO JESUS' LOVE.		
Lesson 13 December 27	Jesus' love transforms us.	Jeremiah 29:11-14 <i>Steps to Christ</i> , chaps. 7; 8, pp. 57-75 <i>Early Writings</i> , pp. 149-153 <i>The Bible Story</i> (1994), vol. 10, pp. 189-191 Our Beliefs: nos. 17, 10, 9

	POWER TEXT	POWER POINT	MATERIALS
	2 Chronicles 20:17	When we praise God together, He wins the victory for us.	See p. 15.
	1 Timothy 5:8	Family members who love God care for one another.	See p. 25.
	2 Corinthians 9:7	We reflect God's love when we give offerings for the care of our church building.	See p. 35.
	Psalms 122:1	When we worship together, we reflect God's love to our church family.	See p. 45.
	Deuteronomy 16:11	God calls us to worship Him joyfully with our church family.	See p. 55.
	Habakkuk 3:17, 18	God is our friend and companion in all circumstances.	See p. 65.
	Hebrews 4:16	We can come to God confidently, for He answers our prayers.	See p. 75.
	Ezra 3:11	One way that we worship God is by working together to build up His church.	See p. 85.
	1 Chronicles 28:10	We can worship God even when we are discouraged.	See p. 95.
	Isaiah 53:5	Jesus revealed God's grace by risking everything to save the world.	See p. 105.
	Luke 2:11	Jesus was born as a human being to help us understand God's character of love.	See p. 115.
	John 1:1-3	Jesus is God's ultimate gift of grace to us.	See p. 125.
	Jeremiah 29:11-13	We accept God's gift of salvation as we seek to spend time with Jesus daily.	See p. 135.

SUPPLIES

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
- ☐ scissors, glue/glue sticks
- ☐ other art/craft supplies listed in weekly program notes (glitter sticks, craft sticks, pom-poms, etc.)

our beliefs

1 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.)

2 The Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal 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.)

3 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.)

4 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; 5:22; 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.)

5 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 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.)

6 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; 2; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7.)

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. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.)

8 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.)

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,

and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3; 4:1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

10 The Experience of Salvation:

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit, we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Saviour and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him, we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 5:6-10; 8:1-4, 14-17; 10:17; 12:2; 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.)

11 Growing in Christ:

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and

empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

12 The Church:

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.)

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

our beliefs continued

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; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)

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. (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 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; Rev. 12:17; 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 the 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; Exod. 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;

Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

23 Marriage and the Family:

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God, which embraces both single and married persons. (Gen. 2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.)

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. (Lev. 16; Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7; 20:12; 22:11, 12.)

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; 5:1-6; 2 Thess. 1:7-10; 2:8; 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. 20:1-5.)

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.

biblical timeline

Introduction for teachers



CREATION

1600
YEARS



THE FLOOD

900
YEARS



THE EXODUS
FROM EGYPT

900
YEARS



THE CAPTIVITY
IN BABYLON

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

600
YEARS



THE FIRST COMING OF JESUS

2000
YEARS



THE SECOND COMING OF JESUS

1000
YEARS

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](http://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,