

W. W. Prescott

SABBATH SCHOOL LESSON QUARTERLY

No. 105

MOUNTAIN VIEW, CAL., JULY, 1921

20c a year

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

PACIFIC PRESS PUBLISHING ASSOCIATION

A Corporation of S. D. A.

Union with Christ

Senior Division, Third Quarter, 1921



Thirteenth Sabbath Offering
EUROPE AND THE NEAR EAST
September 24, 1921

A Set of the "Testimonies" in Every Seventh-Day Adventist Home



"The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them."—Volume 4, page 390.

"I have been looking over the Testimonies given for Sabbath keepers, and I am astonished at the mercy of God and His care for His people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which He would have them occupy."—Volume 2, page 483.

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."—Volume 5, page 654.

Entire set bound in four volumes.

Limp leather

\$13.00

Cloth

9.00

10% higher in Canada.

Order of your tract society.

PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, California.

UNION WITH CHRIST

Lesson 1 — The Last Adam

JULY 2, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 7-12, note 1. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 13-17, note 2. |
| 3. Questions 1-6. | 6. Questions 18-22. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "In our humanity, Christ was to redeem Adam's failure."—*The Desire of Ages*, p. 117.

1. The purpose of the gospel is to unite all things under one head, in union with Christ. Eph. 1:10. The original head of the human family, the first Adam, was created in the image of God, and was thus able to exercise dominion over the earth. Gen. 1:26. Through sin, he lost the glory, the character, of God (Rom. 3:23), and so lost his dominion. As he was the representative head of the human family, the whole race was involved in the consequences of his sin. Rom. 5:12. What he did, we all did in him, just as Levi paid tithes in Abraham. Heb. 7:9, 10. The same principle of representation which brought death through the first Adam, brings life through the last Adam. 1 Cor. 15:45, 21, 22. Without any action of the will of each individual, the whole human family was brought into a state of sin by the disobedience of the first Adam; and in the same way, without the action of the will of each individual, the whole human family, so far as Adam's sin was concerned, was brought into a state of righteousness by the obedience of the last Adam. Rom. 5:19. We participate in the state of sin through the natural birth, and we participate in the state of righteousness through the new birth. John 3:3, 5, 6.

2. In order that He might become the head of a new humanity, Christ was born of a woman (Gal. 4:4), and became the Son of man, while He continued to be the Son of God (Matt. 16:13-16). As the Son of man, He accepted the limitations and conditions of our common humanity (Heb. 2:9, 10, 17); but at the same time, He gave abundant proof that He was the Son of God (John 20:30, 31). As the Son of man, the representative of the human family, He was betrayed (Matt. 17:22), He was crucified (Matt. 26:2), He was buried

(Matt. 12:40), He was raised from the dead (Matt. 17:9), He ascended to heaven (John 6:62); and as the Son of man, He is at the right hand of God (Acts 7:56).

3. What was done for us by Christ as the Son of man, the representative of the human family, is regarded as having been done by us in Him. Since He died for all, all died in Him (2 Cor. 5:14, A. R. V.), and thus the penalty incurred through the sin of the first Adam was fully met (Isa. 53:6), so that the great sin for which we shall be condemned in the final Judgment will be our failure to believe on Christ and thus to find salvation from the actual sins which we have ourselves committed (John 16:9).

4. After Adam lost the image of God through sin, he begot a son in his own image (Gen. 5:3); and we share in that likeness by our natural birth (1 Cor. 15:48, first clause). Christ is the image of God (Col. 1:15), and we share in that likeness by the spiritual birth (1 Cor. 15:48, last clause). Thus do we become new creatures "in Christ" (2 Cor. 5:17), and become "accepted in the Beloved" (Eph. 1:6).

Questions

1. What is the purpose of the gospel? Eph. 1:10.
2. Why was the first Adam able to exercise dominion over the earth? Gen. 1:26.
3. How did he lose the privilege of dominion? Rom. 3:23.
4. Why was the whole race involved in the consequences of his sin? Rom. 5:12.
5. How has the working of this principle been illustrated to us? Heb. 7:9, 10.
6. What is accomplished for us through Christ by the application of this same representative principle? 1 Cor. 15:45, 21, 22.
7. In what statement of the Scriptures is this representative character of the two Adams set forth? Rom. 5:19.
8. How do we participate in the state of sin? Of righteousness? John 3:3, 5, 6.
9. Through what experience did Christ become the head of a new humanity? Gal. 4:4.
10. What nature did He at the same time retain? Matt. 16:13-16.
11. What limitations did He accept as the Son of man? Heb. 2:9, 10, 17.
12. Of what did He at the same time give abundant proof? John 20:30, 31.
13. In what representative character was He betrayed (Matt. 17:22), crucified (Matt. 26:2), buried (Matt. 12:40), raised from the dead (Matt. 17:9), and taken to heaven (John 6:62)?

14. In what representative capacity is He now at the right hand of God? Acts 7: 56.

15. How does God regard what was done for us by Christ as the Son of man? See synopsis, paragraph 3, first part.

16. When therefore Christ died for us all, who died in Him? 2 Cor. 5: 14, A. R. V.

17. For what great sin will the lost be condemned in the final Judgment? John 16: 9.

18. In whose image did Adam beget a son after he had sinned? Gen. 5: 3.

19. How do we share in that likeness? 1 Cor. 15: 48, first clause.

20. What is Christ, and how do we share in His likeness? Col. 1: 15; 1 Cor. 15: 48, last clause.

21. What do we thus become "in Christ"? 2 Cor. 5: 17.

22. In whom do we thus become accepted? Eph. 1: 6.

Notes

THE MEANING OF CHRIST'S DEATH

1. "Paul delivers to men first of all that Christ died for our sins, according to the Scriptures; this is the divinely laid foundation of the gospel. 1 Cor. 15: 3. He died for all, so then all died—their death was somehow involved and comprehended in His."—*Jesus and the Gospel*, p. 37.

CHRIST BORE THE GUILT OF ALL

2. "Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart."—*The Desire of Ages*, p. 752.

Lesson 2—The Essential Gospel

JULY 9, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 7-13, note 2. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 14-18, note 3. |
| 3. Questions 1-6, note 1. | 6. Questions 19-22. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The spring of life is love to God and man. Christ is Christianity."—*Gospel Workers*, p. 282.

1. In order that He might destroy the devil and deliver us from the bondage of sin, Christ took the same flesh that we have (Heb. 2: 14), and thus became the last Adam, the head and representative of a new humanity (1 Cor. 15: 45). What He did as the head of this new humanity, the representative

man, is regarded as having been done by the human family in Him. Rom. 5:19. Our standing with God therefore depends wholly upon our personal relation to our Head and Representative through our faith in Him as our Saviour. The essential gospel is therefore the good news concerning Christ, the Son of God (Rom. 1:1-3), and what He has done for us and in our stead; our personal acceptance of Christ, both in what He has done *for* us and in what He will do *in* us, brings to us the assurance of our salvation through His infinite merit (John 1:12).

2. The foundation of the gospel is in what Christ is to us, and what He has done for us. 1 Cor. 3:11. The death and the resurrection of Christ are the primary facts of the gospel. 1 Cor. 15:3, 4. Through our union with Christ and our acceptance of these experiences as our own, we personally share in all the benefits which spring from them. This union commences when we accept His death as our death. Gal. 6:14. This is taking up the cross (Matt. 16:24; Gal. 5:24), and is to be a daily experience (1 Cor. 15:31). In this way, we put off the old man. Rom. 6:6, A. R. V.; Col. 3:9.

3. In baptism, we make a public profession of our union with Christ in His death (Rom. 6:3), thus declaring that we "died with Christ" (Col. 2:20, A. R. V.). But Christ died "unto sin" (Rom. 6:10); and when we accept His experience as our own, we have "died to sin" (verses 1, 2, A. R. V.), and must so regard ourselves (verse 11). By constant union with Him in His death, we put to death our sinful members. Col. 3:3, 5, A. R. V. By such a death, we are released from sin. Rom. 6:7, A. R. V.

4. The wages of sin is death (Rom. 6:23), and we must meet this penalty either in Christ or in ourselves. If we become sharers in Christ's crucifixion, we may thus satisfy all the claims of the law. Gal. 2:19, 20, A. R. V.; Rom. 7:6, A. R. V.

Questions

1. For what purposes did Christ take our flesh? Heb. 2:14.
2. Who did He thus become? 1 Cor. 15:45.
3. How does God regard what He did as the representative man? Rom. 5:19.
4. Upon what therefore does our standing with God depend? See synopsis, paragraph 1.
5. What is the essential gospel? Rom. 1:1-3.
6. What will bring to us the assurance of our salvation? John 1:12.
7. In what is the foundation of the gospel? 1 Cor. 3:11.
8. What are the primary facts of the gospel? 1 Cor. 15:3, 4.

9. How may we share in the benefits which spring from these facts? See synopsis, paragraph 2, first part.
10. Where does this union commence? Gal. 6: 14.
11. What does this mean to us? Matt. 16: 24; Gal. 5: 24.
12. How often is this experience to be entered upon? 1 Cor. 15: 31.
13. Who is thus crucified? Rom. 6: 6, A. R. V.; Col. 3: 9.
14. Of what do we make a profession in baptism? Rom. 6: 3.
15. What do we thus declare? Col. 2: 20, A. R. V.
16. Unto what did Christ die? Rom. 6: 10.
17. When we accept His death as our death, what experience should this bring to us? Verses 1, 2, A. R. V.
18. How must we then regard ourselves? Verse 11.
19. By such a union, what may we put to death? Col. 3: 3, 5, A. R. V.
20. From what are we thus released? Rom. 6: 7, A. R. V.
21. What are the wages of sin? Verse 23.
22. How may we satisfy all the claims of the law upon us? Gal. 2: 19, 20, A. R. V.; Rom. 7: 6, A. R. V.

Notes

CHRIST'S EXPERIENCES WROUGHT IN US

1. "There is an acting over again in us of Christ's crucifixion, resurrection, and ascension, when we realize through faith that which was done for mankind in Him."—*"The Expositor's Bible" (Ephesians), p. 96.*

THE ACCEPTANCE OF CHRIST'S WORK

2. "What Christ has done for you is yours, so far as you accept it. He has died your death beforehand, trusting that you would not repudiate His act, that you would not let His blood be spilt in vain. But He will never force His mediation upon you. . . . Do you now endorse what Jesus Christ did on your behalf? Do you renounce the sin, and accept the sacrifice? Then it is yours, from this moment, before the tribunal of God and of conscience. By the witness of His Spirit you are proclaimed a forgiven and reconciled man. Christ crucified is yours—if you will have Him, if you will identify your sinful self with the sinless Mediator, if as you see Him lifted up on the cross you will let your heart cry out, 'Oh my God, He dies for me.'"—*Id., p. 142.*

AN EXCHANGE OF CHARACTER

3. "He [Christ] died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*"Steps to Christ," p. 67, old edition; p. 78, new edition.*

Keep in Mind the
THIRTEENTH SABBATH OFFERING,
 September 24,
 Europe and the Near East.
 This call should appeal strongly to all hearts.

Lesson 3—The Essential Gospel (Continued)

JULY 16, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 7-12, note 2. |
| 2. Study synopsis, paragraphs 3-5, looking up texts. | 5. Questions 13-18, note 3. |
| 3. Questions 1-6, note 1. | 6. Questions 19-24. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The spring of life is love to God and man. Christ is Christianity."—*Gospel Workers*, p. 282.

1. The significance of the death of Christ lies in the fact that it was *Christ the Son of God* who was crucified, whom it was not possible that death should hold. Acts 2: 24. Our union with Christ is not confined to His death, but includes His resurrection (Rom. 6: 5, A. R. V.), and a new life (verse 4), in which we live with Him (verse 8, A. R. V.).

2. The resurrection of Christ is absolutely necessary for our salvation (1 Cor. 15: 17); for He was raised "for our justification" (Rom. 4: 25), and we are "saved by His life" (Rom. 5: 10). His life of righteousness is imputed to us for our justification when we accept Him by believing on Him (Rom. 3: 25, 26), but this is only the beginning of our Christian experience. For the purpose of study, we may separate between justification and sanctification; but Christ is not divided, and we accept not simply a Christ who has lived and died, but a Christ who lives after dying (Rev. 1: 17, 18), and whose life, triumphant over death, is manifested in us here and now (2 Cor. 4: 10, 11). Christ lives, the risen Saviour (Luke 24: 5, 6); and He lives in each one who has been crucified with Him and lives the life of faith (Gal. 2: 20). This is the very essence of the gospel. Col. 1: 27.

3. In our controversy with sin, it is our privilege to realize the working of the same power which raised Christ from the dead (Eph. 1: 18-20), if we are willing to become conformed to His death (Phil. 3: 10). It was by this "power of an endless life" that Christ became our high priest (Heb. 7: 16), and it is this life-power ministered to us which enables us to overcome sin and death (Rom. 8: 2). When we are alienated from this life, we live the worldly life. Eph. 4: 17, 18.

4. Christ brought heaven down to earth (Matt. 12: 28); and consequently, through our union with Him, we are not only raised "with Him," but we are made "to sit with Him in the heavenly places" (Eph. 2: 4-6, A. R. V.). In view of such a resurrection, we should stay our minds upon heavenly things. Col. 3: 1, 2.

5. It is thus evident that our whole success in the Christian life depends upon our unbroken union with Christ. John 15: 4, 5. Our part is to maintain this union by accepting daily His death as our death, and His resurrection life as our life; and this will open the way for God to work in us (Phil. 2: 12, 13), making us "perfect in every good thing to do His will" through the power which brought Christ from the dead (Heb. 13: 20, 21, A. R. V.).

Questions

1. How does the death of Christ differ in its significance from the death of any other person? Acts 2: 24.
2. What follows our union with the death of Christ? Rom. 6: 5, A. R. V.
3. In what kind of life do we then walk? Verse 4.
4. With whom do we then live? Verse 8, A. R. V.
5. Upon what does our salvation from sin depend? 1 Cor. 15: 17.
6. For what purpose was He raised? Rom. 4: 25.
7. By what are we saved? Rom. 5: 10.
8. How is our justification established? Rom. 3: 25, 26.
9. What Christ is offered to us as the object of our faith? Rev. 1: 17, 18.
10. What is then manifested in our mortal bodies? 2 Cor. 4: 10, 11.
11. Who is Christ now? — The Living One. Luke 24: 5, 6.
12. In whom does He now live? Gal. 2: 20.
13. What constitutes the very essence of the gospel? Col. 1: 27.
14. What power is available in the controversy with sin? Eph. 1: 18-20.
15. What experience is necessary in order that we may realize the working of this power? Phil. 3: 10.
16. By what power did Christ become our high priest? Heb. 7: 16.
17. What power enables us to overcome sin? Rom. 8: 2.
18. When this power does not work in us, what life do we live? Eph. 4: 17, 18.
19. What did Christ bring down to this earth? Matt. 12: 28.
20. What experience therefore comes to us through our union with Him? Eph. 2: 4-6, A. R. V.
21. Since we have been raised with Him, upon what should we fix our minds? Col. 3: 1, 2.
22. In the light of the teaching of this and the last lesson, upon what does our success in the Christian life depend? John 15: 4, 5.

23. If we maintain this union, what will God do? Phil. 2: 12, 13.

24. What experience will be ours, and by what power? Heb. 13: 20, 21, A. R. V.

Notes

RESURRECTION POWER IN THE NEW LIFE

1. "This same resurrection power is that which gives life to the soul 'dead in trespasses and sins.' That spirit of life in Christ Jesus, 'the power of His resurrection,' sets men 'free from the law of sin and death.' The dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave."—*"The Desire of Ages,"* pp. 209, 210.

THE MEANING OF UNION WITH CHRIST

2. "Believers are in Christ, so as to be partakers in all that He does, and has, and is. They died with Him, and rose with Him, and live with Him, and in Him are seated in heavenly places. When the eye of God looks on them they are found in Christ, and there is no condemnation to those that are in Him, and they are righteous in His righteousness, and loved with the love which rests on Him, and are sons of God in His sonship, and heirs with Him of His inheritance, and are soon to be glorified with Him in His glory."—*"The Progress of Doctrine,"* p. 166.

HEAVEN BEGINS HERE

3. "As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter?"—*"The Desire of Ages,"* p. 331.

Lesson 4—A Present Christ

JULY 23, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 6-11, note 2. |
| 2. Study synopsis, paragraph 3, looking up texts. | 5. Questions 12-16, notes 3, 4. |
| 3. Questions 1-5, note 1. | 6. Questions 17-21, note 5. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The impartation of the Spirit is the impartation of the life of Christ."—*"Gospel Workers,"* p. 285.

1. When the Son of God was born of a woman (Gal. 4: 4), and partook of our sinful flesh (Rom. 8: 3), the eternal life was manifested in a human body (1 John 1: 2). In Him,

divinity and humanity were united (John 1: 1, 14), and the presence of God was with men (Matt. 1: 23).

2. When Jesus was about to leave His disciples, He promised that His continued presence should be with them (Matt. 28: 20), and He explained to them how this promise would be fulfilled. When His bodily presence was withdrawn from them, the Father would send "another Comforter" (John 14: 16), the Holy Spirit (verse 26), the Spirit of truth, who would be in them (verse 17). The coming of the Comforter would mean His own presence with them (verse 18), so that they would behold Him, and His life would be their life (verse 19). Thus a living union would be established between the Father, the Son, and the believer (verse 20), and Jesus would be personally manifested to him (verse 21). This manifestation would not be in a bodily presence visible to the natural eye (verse 22), but would be an indwelling presence of both the Father and the Son (verse 23).

3. This was the intimate personal fellowship for which Christ prayed (John 17: 20, 21, A. R. V.), and which we may all have as an experience (1 John 1: 3). The Christ who lived in Judea set us an example (1 Peter 2: 21); but a present Christ who lives in us (Gal. 2: 20) through the coming of the Comforter, must be our power (1 Cor. 1: 23, 24), enabling us to walk as He walked (1 John 2: 6), because He walks in us (2 Cor. 6: 16), and we walk in Him (Col. 2: 6).

Questions

1. How was the Son of God brought into the world? Gal. 4: 4.
2. Of what kind of flesh did He partake? Rom. 8: 3.
3. What was then manifested in a human body? 1 John 1: 2.
4. What new combination was then revealed to the world? John 1: 1, 14.
5. Whose presence was made manifest among men? Matt. 1: 23.
6. What promise did Jesus make to His disciples just before leaving them? Matt. 28: 20.
7. Whom did He say the Father would send as His successor? John 14: 16.
8. Whom did He declare the Comforter to be? Verses 26, 17.
9. What would the coming of the Comforter mean to them? Verse 18.
10. How intimate would their union with Christ thus become? Verse 19.
11. What threefold union would in this way be established? Verse 20.

12. Who would be personally manifested to the believer? Verse 21.

13. What would mark the difference between this and the previous manifestation of Christ? Verse 22.

14. Whose indwelling presence would abide with those who love Christ? Verse 23.

15. What experience did Christ desire for all believers? John 17: 20, 21, A. R. V.

16. What assurance have we that this experience may be ours? 1 John 1: 3.

17. What do we have in the recorded life of Christ? 1 Peter 2: 21.

18. How does Christ become our power to follow this example? Gal. 2: 20; 1 Cor. 1: 23, 24.

19. What shall we thus be enabled to do? 1 John 2: 6.

20. Who walks in us? 2 Cor. 6: 16.

21. In whom do we walk? Col. 2: 6.

Note

CHRIST AND THE COMFORTER

1. In studying the statements of Christ concerning the Comforter, in the fourteenth chapter of John, it is important to observe carefully His use of the pronouns "I" and "Me." Thus His assurance, "I come unto you," in verse 18, is His own explanation of the coming of the Comforter promised in verse 16; and His "I in you," in verse 20, is His explanation of the Comforter "in you," of verse 17. His statement, "Ye behold Me," in verse 19, is fulfilled when He manifests Himself through the Spirit. Verse 21.

A CONDITIONAL PROMISE.

2. "Christ promised the gift of the Holy Spirit to His church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions. There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. . . . Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train."—*"Gospel Workers," pp. 284, 285.*

A VOICE SILENCING OTHER VOICES

3. "Those who are under the influence of the Spirit of God will not be fanatical, but calm and steadfast, free from extravagance in thought, word, or deed. Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from Him who is the truth."—*Id., p. 289.*

A MOST INTIMATE FELLOWSHIP

4. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*"The Desire of Ages," p. 660.*

THE ASSURED PRESENCE OF THE COMFORTER

5. "At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*Id.*, pp. 669, 670.

Lesson 5 — The Presence of the Comforter

JULY 30, 1921

Daily Study Outline

- | | |
|--|---|
| 1. Study synopsis, paragraph 1,
looking up texts. | 4. Questions 7-13, note 2. |
| 2. Study synopsis, paragraph 2,
looking up texts. | 5. Questions 14-19. |
| 3. Questions 1-6, note 1. | 6. Questions 20-25. |
| | 7. Review the synopsis; study
the notes. |

Synopsis

SEED THOUGHT: "On the Day of Pentecost the Infinite One revealed Himself in power to the church."—*Testimonies for the Church*, volume 7, p. 31.

1. Every one who conquers sin needs to be strengthened with all power (Col. 1:11); and in view of this, Jesus instructed His disciples to wait for this power (Luke 24:49; Acts 1:4). This power was for witnessing, and was to be received through the coming of the Holy Spirit, the Comforter. Acts 1:8. After an experience of preparation for receiving the promised blessing (Acts 1:14), the risen and ascended Lord, from the throne upon which He sat as priest (Heb. 8:1, 2), poured out upon His disciples the riches of the Spirit's power (Acts 2:1-4, 33), thus fulfilling the Pentecostal type (Lev. 23:15, 16). From that time, and as the result of the coming of the Comforter, the disciples became the channels of a new life (John 7:38), and were made "sufficient as ministers of a new covenant" (2 Cor. 3:5, 6, A. R. V.). The evidence of this was seen in the results of their work (Acts 2:41; 4:4), as they gave their witness "with great power" (Acts 4:33).

2. The Spirit of God has been active from the beginning (Gen. 1:2), as the revelation of God's power (Micah 3:8), and the interpreter of His revealed will (Ex. 35:30, 31); but the Spirit of Jesus (Acts 16:7, A. R. V.), the Spirit of Jesus Christ (Phil. 1:19), is the Spirit of Him who is both God and man (Rom. 9:5; 1 Tim. 2:5), who as man has conquered the world (John 16:33), and has triumphed over death (Rom.

6: 9). In order that the Spirit might come in such a capacity as the Comforter, it was necessary that Jesus should be glorified (John 7: 38, 39), through His death and resurrection (John 12: 23, 24). The Son of God was with the Father before He came to this world (John 17: 5); but when He became the Son of man, a new manifestation appeared, "God with us" (Matt. 1: 23). The man, Jesus of Nazareth, was anointed with the Holy Spirit (Acts 10: 38); it was "through the eternal Spirit" that Christ offered Himself to God (Heb. 9: 14); the risen Lord is identified with the Spirit (2 Cor. 3: 17); and thus the Holy Spirit is the representative of the new order, and in this sense "was not given" until after the death and resurrection of Christ.

Questions

1. What is needed in order to conquer sin? Col. 1: 11.
2. What instruction did Jesus therefore give to His disciples before leaving them? Luke 24: 49.
3. How was this power for witnessing to be received? Acts 1: 8.
4. What experience prepared the disciples to receive the promised blessing? Verse 14.
5. What typical service indicated the time for it? Lev. 23; 15, 16.
6. Where was Jesus then, and in what capacity? Heb. 8: 1, 2.
7. In what remarkable way was the Holy Spirit given? Acts 2: 1-4.
8. Of what did the disciples then become the channels? John 7: 38.
9. Of what were they thus enabled to become ministers? 2 Cor. 3: 5, 6, A. R. V.
10. What results attended the reception of the power of the Holy Spirit? Acts 2: 41; 4: 4.
11. In what way did they give their witness? Verse 33.
12. At what early time was the Spirit of God operating? Gen. 1: 2.
13. What was ministered through the Spirit? Micah 3: 8; Ex. 35: 30, 31.
14. After the Son of God had been manifested in the flesh, how was the Spirit designated? Acts 16: 7, A. R. V.; Phil. 1: 19.
15. Of whom was the Spirit then the representative? Rom. 9: 5; 1 Tim. 2: 5.
16. What had He conquered? John 16: 33.
17. Over what had He triumphed? Rom. 6: 9.
18. What was necessary in order that the Spirit might come in such a capacity? John 7: 38, 39.

19. How was Jesus glorified? John 12: 23, 24.

20. What statement of Jesus shows that His life did not begin when He was born into this world? John 17: 5.

21. What new manifestation appeared when He was born? See synopsis, paragraph 2.

22. How was Jesus anointed? Acts 10: 38.

23. How did He offer Himself to God? Heb. 9: 14.

24. With whom is the Spirit identified? 2 Cor. 3: 17.

25. In what capacity was the Spirit "not given" until after the resurrection? See synopsis, paragraph 2, last part.

Notes

THE TOKEN OF CHRIST'S AUTHORITY

1. "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ, passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity."—*The Acts of the Apostles*," pp. 38, 39.

"BE FILLED WITH THE SPIRIT"

2. "As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in coöperation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."—*Testimonies for the Church*," volume 7, pp. 32, 33.

Lesson 6—The Work of the Comforter

AUGUST 6, 1921

Daily Study Outline

- | | |
|---|---|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 6-12. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 13-17. |
| 3. Questions 1-5, note. | 6. Questions 18-23. |
| | 7. Review the synopsis; study the note. |

• Synopsis

SEED THOUGHT: "The work of the Spirit is immeasurably great."—*Gospel Workers*," p. 289.

1. The return of Christ to heaven did not deprive believers of any blessing, but rather opened the way for a greater blessing. John 16: 7. His presence through the Spirit made possible a more intimate fellowship with Him than was possible when He was here in the flesh. John 14: 20. The Spirit bears witness (1 John 5: 7); and as the Comforter, He bears

witness of Christ (John 15:26), by communicating the presence of Christ (1 John 3:24).

2. In the Scriptures, "the Spirit of God" and "the Spirit of Christ" and "Christ" are so joined as to show that the presence of either one involves the presence of the others (Rom. 8:9-11), just as the Father, the Son, and the Holy Spirit are joined in an absolute unity in the baptismal formula (Matt. 28:19). One who does not possess this Spirit does not belong to Christ. Rom. 8:9, last clause. The indwelling Spirit brings the assurance that we are children of God (Rom. 8:16), and is the testimony to our sonship (Gal. 4:6). Through His agency, the love of God is imparted to us (Rom. 5:5), and a new life is begotten in us (John 3:5).

3. The Comforter is imparted to believers ("unto you," John 16:7, last clause), in order that through them He may convict the world of three things (verse 8). He glorifies Christ (verse 14), and in this way convicts of sin (verse 9; John 15:22). The Spirit of Christ with the Father, present in many believers, convicts of righteousness. John 16:10. The Spirit of the risen Christ testifies to the judgment upon the prince of evil through the cross (John 12:31, 32), and so convicts the world of judgment upon all who are "in the evil one" (John 16:11; 1 John 5:19, A. R. V.).

4. The Comforter, the Spirit of truth, guides into "all the truth" (John 16:13, A. R. V.), revealing the truth as it is in Jesus (Eph. 4:20, 21), and is the efficient teacher who brings to remembrance the words of Christ (John 14:26). Thus the Holy Spirit, the Comforter, represents Christ in the earth, and carries to completion the work which He commenced when He was here in the flesh.

Questions

1. Why was it better for the disciples, and for us, that Christ should return to heaven? John 16:7.

2. What has been made possible by His presence in the Spirit? John 14:20.

3. What is one of the things the Spirit does? 1 John 5:7.

4. Of what does He bear witness? John 15:26.

5. What assurance does the Spirit thus bring to us? 1 John 3:24.

6. How do the Scriptures show that the Spirit of God and the Spirit of Christ represent Christ? Rom. 8:9, 10.

7. How is the unity of the three persons of the Godhead shown? Matt. 28:19.

8. What is true of one who does not possess the Spirit of Christ? Rom. 8:9, last part.

9. How do we know that we are the children of God? Verse 16.

10. What is the testimony to our sonship? Gal. 4: 6.
 11. What is imparted to us by the Spirit? Rom. 5: 5.
 12. What experience is wrought in us? John 3: 5.
 13. To whom has the Comforter been promised? John 16: 7, last clause.
 14. Of what three things will He thus convict the world? Verse 8.
 15. Whom will He glorify? Verse 14.
 16. Of what will He by this means convict the world? Verse 9; John 15: 22.
 17. In what way will the Spirit convict the world of righteousness? John 16: 10.
 18. To what will the Spirit of the risen Christ bear testimony? John 12: 31, 32.
 19. Of what will this testimony convict the world? John 16: 11.
 20. Into what will the Comforter, the Spirit of truth, guide us? Verse 13, A. R. V.
 21. What will He reveal to us? Eph. 4: 20, 21.
 22. Acting in what capacity will He bring to remembrance the words of Christ? John 14: 26.
 23. What then may we say is the work of the Comforter, the Holy Spirit? See synopsis, paragraph 4, last part.

Note

TO BE RECEIVED NOW

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—*"Testimonies for the Church,"* volume 3, p. 29.

Lesson 7—The Comforter at Work

AUGUST 13, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 9-16. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 17-24, note 1. |
| 3. Questions 1-8. | 6. Questions 25-30, note 2. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "We cannot use the Holy Spirit. The Spirit is to use us."—*"The Desire of Ages,"* p. 672.

1. In the book of Acts, we see the Comforter taking His place in the church, and, as the personal representative of

Christ, carrying forward His work through human instrumentalities. First the promise concerning the Comforter, He "shall be in you" (John 14: 17), was fulfilled (Acts 2: 4); and then His work in convicting of sin was apparent (verse 37), and was continuous (verse 47). When Peter spoke to the rulers of the people, "filled with the Holy Spirit" (Acts 4: 8), they recognized his fellowship with Jesus (verse 13). When this experience was reported to the believers, and they had prayed for boldness to continue their work (verse 29), they received a fresh infilling of the Spirit and the answer to their prayer (verse 31).

2. So vivid was the recognition of the presence of a divine Person in the church, that when Ananias misrepresented the price of his property, he was charged with lying to the Holy Spirit (Acts 5: 3), and this was declared to be lying to God (verse 4). Peter, after bearing his testimony concerning the death and resurrection of Jesus, affirmed that the Holy Spirit testified to the same things (verse 32). Stephen, one of the seven deacons, was, like the others (Acts 6: 3), endowed with the Holy Spirit (verse 5), and spoke with such power as to overwhelm all opposition (verse 10). He regarded a rejection of his message as resistance of the Holy Spirit (Acts 7: 51), and was strengthened for martyrdom by the fullness of the Spirit and a view of Jesus Himself (verse 55).

3. The believers in Samaria received the Holy Spirit (Acts 8: 14-17); and the same Spirit instructed Philip in a definite way (verse 29), and caught him away when his work was finished (verse 39). Saul, at his conversion, was filled with the Holy Spirit (Acts 9: 17); the Holy Spirit directed Peter to respond to the invitation of Cornelius (Acts 10: 19); and the same Spirit was given to those who heard his preaching (verse 44).

4. The Holy Spirit directed in the choice of missionaries (Acts 13: 2), sent them forth to their work (verse 4), and their converts were filled with the same Spirit (verse 52). When the brethren met at Jerusalem to decide an important question affecting the future of the church, they recognized that the Holy Spirit had already decided the question by His treatment of the gentiles (Acts 15: 8); and in their letter to the churches, they announced their agreement with His decision (verse 28). The same Spirit personally directed the movements of the missionaries (Acts 16: 6, 7), and testified to them concerning their work (Acts 20: 22, 23). The Holy Spirit selected the officers of the church (verse 28), and foretold the persecution which awaited the apostle Paul at Jerusalem (Acts 21: 11).

Questions

1. How is the work of the Comforter revealed to us in the book of the Acts? See synopsis, paragraph 1, first part.
2. What promise is first fulfilled? Acts 2: 4.
3. What work does the Comforter first do? Verse 37.
4. What indicates that this was a continuous work? Verse 47.
5. What was Peter's experience when he spoke to the rulers? Acts 4: 8.
6. What did the rulers recognize? Verse 13.
7. When this experience was reported to the believers, for what did they pray? Verse 29.
8. In answer to their prayer, what did they receive? Verse 31.
9. To whom had Ananias lied? Acts 5: 3.
10. In lying to the Holy Spirit, to whom did he lie? Verse 4.
11. In what work did the Holy Spirit join with the apostles? Verse 32.
12. With what were the seven deacons filled? Acts 6: 3, 5.
13. What weight did this give to Stephen's testimony for Christ? Verse 10.
14. How did he regard the rejection of his message? Acts 7: 51.
15. How was he strengthened for martyrdom? Verse 55.
16. What blessing was bestowed upon the believers in Samaria? Acts 8: 14-17.
17. How was Philip instructed as to his work? Verse 29.
18. What happened to him when his work was finished? Verse 39.
19. What experience was granted to Saul at his conversion? Acts 9: 17.
20. How was Peter instructed to preach the gospel to the gentiles? Acts 10: 19.
21. What testimony was borne to his preaching? Verse 44.
22. What part did the Holy Spirit act with reference to missions? Acts 13: 2.
23. By whom were the missionaries sent forth? Verse 4.
24. What experience was granted to their converts? Verse 52.
25. How did the Holy Spirit decide an important question? Acts 15: 8.
26. How did the brethren relate themselves to His decision? Verse 28.
27. In what specific ways were the movements of missionaries directed? Acts 16: 6, 7.
28. Of what did the Holy Spirit testify to Paul? Acts 20: 22, 23.

29. Who guided in the selection of officers of the church? Verse 28.

30. Who foretold the persecution of the apostle Paul at Jerusalem? Acts 21: 11.

Notes

A MESSAGE OF POWER

1. "The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory."—*"The Acts of the Apostles,"* p. 45.

HOLDING THE BLESSING

2. "Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace. . . . Under the Holy Spirit's working, even the weakest, by exercising faith in God, learned to improve their entrusted powers, and to become sanctified, refined, and ennobled."—*Id.*, pp. 49, 50.

Lesson 8—The Comforter Teaching, Witnessing, Interceding, Sealing, Sanctifying

AUGUST 20, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 5-9, note 3. |
| 2. Study synopsis, paragraphs 3-5, looking up texts. | 5. Questions 10-14, note 4. |
| 3. Questions 1-4, notes 1, 2. | 6. Questions 15-20, note 5. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The Holy Spirit was the highest of all gifts that He [Jesus] could solicit from His Father for the exaltation of His people."—*"The Desire of Ages,"* p. 671.

1. Jesus accepted the title of Teacher as one which belonged rightfully to Him (John 13: 13, A. R. V.), and this title is applied to Him more than forty times, in the four Gospels. When He was about to return to His Father, He promised that the Comforter, His successor, would act as a Teacher who would also remind His disciples of what He Himself had taught them. John 14: 26. The disciples were not then prepared for a full revelation of the truth (John 16: 12); but the Comforter, who is the Spirit of truth (John

14: 16, 17), was to guide into that full knowledge (John 16: 13, A. R. V., first clause), not speaking "from Himself" (second clause), but only what He heard from Him whom He represented (third clause), and declaring things yet to come (last clause). Thus would the Comforter glorify Jesus by acting as His spokesman. John 16: 14.

2. When on trial before Pilate, Jesus declared that He came into the world to bear witness to the truth (John 18: 37); and before leaving the world, He made provision that the Comforter, His successor, should bear witness of Him who is the truth (John 15: 26, A. R. V.; 14: 6). The disciples recognized the Holy Spirit, the Comforter, as a witness with them. Acts 5: 32. The assurance that we are children of God comes through the testimony of the Holy Spirit, the Comforter. Rom. 8: 16.

3. We have an Advocate, or Comforter, in heaven (1 John 2: 1), who intercedes for us (Heb. 7: 25); and we have also a Comforter upon earth, who makes intercession for us (Rom. 8: 27). Our salvation is thus doubly assured.

4. God has placed the seal of His ownership upon us (2 Cor. 1: 21, 22), having sealed us "with that Holy Spirit of promise" (Eph. 1: 13), in whom we are "sealed unto the day of redemption" (Eph. 4: 30). This is the sign that we are not our own. 1 Cor. 6: 19, 20.

5. It is God's will that His children should be sanctified (1 Thess. 4: 3); and the Holy Spirit, the Comforter, is His agent for accomplishing this work (2 Thess. 2: 13).

Questions

1. What title did Jesus claim as belonging to Him? John 13: 13, A. R. V.

2. After Jesus returned to heaven, who took His place as teacher? John 14: 26.

3. Why did not Jesus make a full revelation to His disciples? John 16: 12.

4. Who did He say would guide them in all truth? Verse 13, A. R. V., first clause.

5. What things would the Comforter speak? Verse 13, second and third clauses.

6. What things would the Comforter declare? Verse 13, last clause.

7. How would the Comforter glorify Jesus? Verse 14.

8. For what purpose did Jesus come into the world? John 18: 37.

9. How would this same testimony to the truth be maintained after He left the world? John 15: 26, A. R. V.; 14: 6.

10. In what statement did the disciples recognize the Comforter as a witness? Acts 5: 32.

11. What assurance comes to us through the witness of the Comforter? Rom. 8: 16.
12. Who is our Advocate or Comforter in heaven? 1 John 2: 1.
13. What does He do in our behalf? Heb. 7: 25.
14. What does the Comforter on the earth do in our behalf? Rom. 8: 27.
15. What mark of His ownership has God placed upon us? 2 Cor. 1: 21, 22.
16. How have we been sealed? Eph. 1: 13.
17. Unto what have we been sealed? Eph. 4: 30.
18. Of what is this sealing work the sign? 1 Cor. 6: 19, 20.
19. What is God's will concerning His children? 1 Thess. 4: 3.
20. Who is the agent for accomplishing this work? 2 Thess. 2: 13.

Notes

THE EFFECTUAL TEACHER

1. "The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life."—*The Desire of Ages*, p. 671.

SPEAKS IN THE WORD

2. "God's holy, educating Spirit is in His Word. A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them."—*Counsels to Teachers*, p. 171.

WAY TO BE PREPARED

3. "For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church."—*Testimonies for the Church*, volume 6, p. 42.

PROVIDENCES AND POWER

4. "From all countries the Macedonian cry is sounding, 'Come over and help us.' . . . When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.*, volume 9, p. 46.

IN THE CLOSING WORK

5. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, pp. 611, 612.

Lesson 9 — The Gifts of the Spirit

AUGUST 27, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 8-12, note 2. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 13-18. |
| 3. Questions 1-7, note 1. | 6. Questions 19-22. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The need, the peril, the greatness of the time will be the measure of the gift of Christ."—*The Expositor's Bible* (Ephesians), p. 242.

1. The return of Christ to heaven was the signal for bestowing special gifts upon His followers who were left on the earth. Eph. 4: 7, 8. These gifts are of various kinds (verse 11), and are designed for the accomplishment of a specific work (verse 12). That this is not a complete enumeration of the gifts, and that the order is not especially significant, is shown by another enumeration. 1 Cor. 12: 28.

2. Under ordinary conditions, these gifts were bestowed upon different persons (verses 29, 30); but they were all exercised by Jesus while He was here in the flesh. These gifts all proceed from the same Spirit (verse 4), and are profitable to the church (verse 7). "The word of wisdom" and "the word of knowledge" are first mentioned (verse 8), then faith and healings (verse 9), followed by miracles, prophecy, discerning of spirits, tongues, and their interpretation (verse 10). These gifts are not granted according to the choice of the receivers, but according to the will of the Spirit. Verse 11. The exercise of these gifts is revealed in the personal experience of the individual. Rom. 12: 6-8.

3. The love of God is bestowed through the Holy Spirit (Rom. 5: 5), and this is of primary importance (1 Cor. 13: 1, 2). All spiritual gifts are desirable; but special emphasis is placed upon prophesying (1 Cor. 14: 1), which must not be despised (1 Thess. 5: 20). Prophesying is for a sign to believers (1 Cor. 14: 22, last clause), and for building up the church (verse 3). Tongues are for a sign to unbelievers (verse 22, first clause), and require interpretation in order that the church may be benefited (verses 13, 28). In the exercise of the gifts, care should be taken to avoid confusion. Verses 33, 40.

4. As the Comforter is to abide with the church (John 14: 16), so just in the measure that the Comforter is in the members ought the gifts of the Comforter to be manifested.

Questions

1. For what was the return of Christ to heaven a signal?
Eph. 4: 8.
2. What gifts are mentioned in this connection? Verse 11.
3. For what purposes were the gifts bestowed? Verse 12.
4. What other enumeration of the gifts do we find? 1 Cor.
12: 28.
5. What shows that these gifts were usually distributed
among different persons? Verses 29, 30.
6. From whom do all these gifts proceed? Verse 4.
7. For what purpose are they given? Verse 7.
8. What two gifts are mentioned first? Verse 8.
9. What two gifts follow? Verse 9.
10. What gifts close the list? Verse 10.
11. How is the distribution of these gifts determined?
Verse 11.
12. How are these gifts revealed? Rom. 12: 6-8.
13. How is the love of God bestowed? Rom. 5: 5.
14. By what comparison is the importance of love shown?
1 Cor. 13: 1, 2.
15. Upon what gift is special emphasis placed? 1 Cor. 14: 1.
16. What warning is given concerning this gift? 1 Thess.
5: 20.
17. To whom is prophesying for a sign? 1 Cor. 14: 22,
last clause.
18. What is it designed to do for the church? Verse 3.
19. To whom are tongues for a sign? Verse 22, first clause.
20. What is required in the case of tongues? Verses 13, 28.
21. In the exercise of the gifts, what should be avoided?
Verses 33, 40.
22. What determines whether the gifts are manifested in
the church? See synopsis, paragraph 4.

Notes

THE NEED OF THE GIFTS

1. "The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is 'thoroughly furnished unto all good works.' If every member of the church of Christ were holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in 'all good works.' Thus 'the man of God may be perfect.' But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of His people, and has set the gifts in the gospel church to correct our errors, and to lead us to His living Word. Paul says that they are for the 'perfecting of the saints,' 'till we all come in the unity of the faith.' The extreme necessity of the church in its imperfect state is God's opportunity to manifest the Spirit."—*James White, in the "Review and Herald," October 3, 1854.*

THE CONTINUANCE OF THE GIFTS

2. "When the design of the gifts is clearly seen, then the importance of this subject will be understood. They were given for the perfecting of the

church of Christ. When the apostolic church was pure and holy, having just learned the gospel from the great Head of the church, and having been baptized with the Holy Ghost on the Day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

"It is universally admitted that a portion of the gifts exist in the church at this day, such as 'the word of wisdom,' and 'the word of knowledge,' and no one denies that 'pastors' and 'teachers' were to be in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them remain? Why should the professed church of Christ pick out from that catalogue of gifts, so freely bestowed by the great Head of the church, those that suit them best, and trample the others in the dust? It is sometimes asserted, by those who oppose the operations of the Spirit of God, that the gifts were designed for the apostles alone; but if this is true, then the church of Christ has been destitute of 'the word of wisdom,' 'the word of knowledge,' and the gift of 'faith,' for about 1,800 years, and those who have professed to be 'teachers' and 'pastors' have assumed a calling which ceased to exist at the death of the apostles. It is therefore very evident that all the gifts run parallel with each other, none of them ending before the rest, and that they were to extend quite through the gospel age.

"The gifts were given for 'the perfecting of the saints,' and as the church is in an imperfect state, they are all needed. They were to be employed for this purpose 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' The church has never yet reached this state of unity, knowledge, fullness and perfection: therefore the gifts should not be dismissed, until the object for which they were given is gained."—*Ibid.*

Lesson 10—The Church

SEPTEMBER 3, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 9-13, note 2. |
| 2. Study synopsis, paragraph 3, looking up texts. | 5. Questions 14-19, note 3. |
| 3. Questions 1-8, note 1. | 6. Questions 20-24, note 4. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "The church, which is His body." Eph. 1: 22, 23.

1. In the tabernacle in the wilderness, God manifested His presence among His people (Ex. 25: 8), and there His glory was seen (Ex. 40: 34). When the permanent temple took the place of the tabernacle, the same glory was then seen in it. 1 Kings 8: 10, 11. In this way was foreshadowed the manifestation of the glory of God in the person of His Son (John 1: 14), who spoke of His body as a temple (John 2: 21).

A body was prepared for the Son of God (Heb. 10: 5), in order that He might minister to the needs of humanity (Heb. 2: 17).

2. The body of Christ was composed of the same flesh and blood as ours (verse 14), and He was subjected to the same temptations as we are (Heb. 4: 15); yet He did not commit sin (1 Peter 2: 22), but did the will of His Father (John 6: 38; Heb. 10: 7). This result was accomplished through the indwelling of another, the Father. John 14: 10.

3. This union of divinity and humanity in the person of Jesus is the rock foundation upon which, He declared, He would build His church. Matt. 16: 16-18. When He was about to withdraw His individual body from the world, He promised His disciples that He would be with them always (Matt. 28: 20); and this promise was fulfilled through the coming of the Comforter, His own indwelling presence (John 14: 18-20). Thus did the church become His collective body, of which He is the head. Eph. 1: 22, 23. Although there are many members, there is but one body (Rom. 12: 4, 5), and that body is Christ's body (1 Cor. 12: 27). So intimate is the union between Christ and His collective body, the church, that it bears His name (verse 12), and is designed to be the light of the world (Matt. 5: 14), even as He was the light of the world (John 8: 12). Because of this intimate union, those who were added to the church were said to be added to the Lord (Acts 5: 14); and when Saul persecuted the saints, Jesus declared that he was persecuting Him (Acts 9: 4, 5). For the same reason, those who minister to the saints are said to minister to Jesus Himself. Matt. 25: 37-40.

Questions

1. What was manifested in the tabernacle in the wilderness? Ex. 25: 8.

2. What was seen in the tabernacle? Ex. 40: 34.

3. What was seen in the temple of Solomon? 1 Kings 8: 10, 11.

4. What was thus foreshadowed? John 1: 14.

5. In what way did Jesus refer to His body? John 2: 21.

6. What was prepared for the Son of God? Heb. 10: 5.

7. For what purpose was this done? Heb. 2: 17.

8. What kind of flesh and blood did Jesus have? Verse 14.

9. To what extent was He tempted? Heb. 4: 15.

10. What kind of life did He lead in such a body? 1 Peter 2: 22.

11. Whose will did He come to this world to do? John 6: 38; Heb. 10: 7.

12. How was this accomplished? John 14: 10.

13. Upon what foundation did Jesus say He would build His church? Matt. 16: 16-18.

14. When He was about to leave the world, what promise did He make to His disciples? Matt. 28: 20.
15. How was this promise fulfilled? John 14: 18-20.
16. What did the church thus become? Eph. 1: 22, 23.
17. What do the many members constitute? Rom. 12: 4, 5.
18. Whose body is it? 1 Cor. 12: 27.
19. How intimate is the union between the Head and the body? Verse 12.
20. What is the church declared to be? Matt. 5: 14.
21. Whose place does the church thus take in the world? John 8: 12.
22. To whom are new members of the church added? Acts 5: 14.
23. Who is persecuted when the saints are persecuted? Acts 9: 4, 5.
24. Who is ministered to when the saints are ministered to? Matt. 25: 37-40.

Notes

CHRIST MANIFESTED THROUGH HIS BODY

1. "The glorified Christ manifested Himself to man through His body. If there is a perfect correspondence between Himself and His members, then there will be a true manifestation of Himself to the world."—*"The Ministry of the Spirit"* (A. J. Gordon), p. 63.

THE SPIRIT THE LIFE OF THE BODY

2. "The Spirit is the breath of God in the body of His church. While that divine body survives and must, multitudes of churches have so shut out the Spirit from rule and authority and supremacy in the midst of them that the ascended Lord can only say to them: 'Thou hast a name to live and art dead.'"—*Id.*, p. 146.

THE CHURCH AN AGENCY FOR SALVATION

3. "The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them."—*"Steps to Christ,"* p. 85, old edition; p. 102, new edition.

THE CHURCH A LIGHT IN THE WORLD

4. "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. . . . Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers."—*"Testimonies for the Church,"* volume 5, pp. 455, 456.

Lesson 11—The Church (Continued)

SEPTEMBER 10, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 6-10, note 2. |
| 2. Study synopsis, paragraphs 3-5, looking up texts. | 5. Questions 11-15. |
| 3. Questions 1-5, note 1. | 6. Questions 16-20. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel."—*Testimonies for the Church*, volume 8, p. 19.

1. The union of husband and wife in which they "become one flesh," answers to the union between Christ and the church (Eph. 5: 28, 29); and therein is revealed the mystery of godliness (verse 32; 1 Tim. 3: 16). As a common life forms the living union between the head and the body of a human being, so there is a living union between Christ's body, the church, and Himself as the head, and the growth of the body depends upon this connection. Eph. 4: 15, 16.

2. As the character of God was revealed through Christ when He was here in His individual body (John 1: 18), so the wisdom of God is to be revealed through the church, the collective body of Christ (Eph. 3: 10). As Christ was appointed to be for salvation to the people (Isa. 49: 6), so are His followers to be the same (Acts 13: 47), and they are to beseech men in Christ's stead (2 Cor. 5: 20).

3. Christ indicated the kind of union which exists between Him and true believers, by His discourse concerning the vine and the branches. The branch bears fruit because it abides in the vine and receives a constant supply of life from it. John 15: 4. So those who abide in Christ and are constantly receiving the life-giving Spirit from Him, will bring forth fruit; but without this connection, there is no fruit-bearing. Verse 5. Fruit-bearing is the condition of life (verse 2); and through Christ, life is supplied abundantly (John 10: 10), so that God may be glorified by abundant fruit-bearing (John 15: 8).

4. When this vital union between Christ and His body, the church, is maintained, the decisions of the church, being made in harmony with the counsel of the Holy Spirit, the Comforter (Acts 15: 28), are recognized in heaven (Matt. 18: 15-18), even when they deal with the forgiveness of sins (John 20: 22, 23).

5. Christ gave Himself for the church (Eph. 5: 25), that He might sanctify and cleanse it (verse 26); that He might have a glorious church, holy and without blemish (verse 27).

Questions

1. What answers to the union between Christ and the church? Eph. 5: 28, 29.
2. What is revealed in this union? Verse 32; 1 Tim. 3: 16.
3. Upon what does the growth of Christ's body, the church, depend? Eph. 4: 15, 16.
4. What was revealed through the individual body of Christ? John 1: 18.
5. What is revealed through the collective body of Christ, the church? Eph. 3: 10.
6. What was Christ appointed to be to all peoples? Isa. 49: 6.
7. How are believers identified with Christ in respect to this appointment? Acts 13: 47.
8. In whose place do believers stand when they beseech men? 2 Cor. 5: 20.
9. In what discourse did Christ indicate the kind of union which exists between Him and true believers? See synopsis, paragraph 3.
10. What enables the branch to bear fruit? John 15: 4.
11. What will be the experience of those who abide in Christ? Verse 5.
12. What is the condition of life? Verse 2.
13. What does Christ abundantly supply? John 10: 10.
14. By what use of this life is God to be glorified? John 15: 8.
15. When this union exists between Christ and His body, who is the counselor in the church? Acts 15: 28.
16. Where are the decisions of the church then recognized? Matt. 18: 15-18.
17. To what extent does this apply? John 20: 22, 23.
18. For what did Christ give Himself? Eph. 5: 25.
19. For what purpose did He do this? Verse 26.
20. What kind of church would He thus have? Verse 27.

Notes

THE OFFICE OF THE CHURCH

1. "The church of Christ is God's agency for the proclamation of truth: she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her."—*Testimonies for the Church*, volume 8, p. 11.

THE AUTHORITY OF THE CHURCH

2. "No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faith-

fully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness.

"If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted.

"'Verily I say unto you,' Christ continued, 'whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' Matt. 18:18.

"This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word will be ratified in heaven."—*Id.*, volume 7, pp. 262, 263.

"Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven.

"Only in this sense has the church power to absolve the sinner. Remission of sins can be obtained only through the merits of Christ. To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to remove one stain of sin. The name of Jesus is the only 'name under heaven given among men, whereby we must be saved.'"—*The Desire of Ages*, p. 806.

Lesson 12—The Communion

SEPTEMBER 17, 1921

Daily Study Outline

- | | |
|---|--|
| 1. Study synopsis, paragraphs 1, 2, looking up texts. | 4. Questions 6-9, note 2. |
| 2. Study synopsis, paragraphs 3, 4, looking up texts. | 5. Questions 10-14. |
| 3. Questions 1-5, note 1. | 6. Questions 15-17. |
| | 7. Review the synopsis; study the notes. |

Synopsis

SEED THOUGHT: "As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ."—*The Desire of Ages*, p. 661.

1. In the typical service, the priest ate the sin offering in the holy place (Lev. 6: 24-26), thus foreshadowing a most

important gospel truth. In His interpretation of the feeding of the multitude, Jesus declared that He was the bread of life (John 6: 48), and He identified this living bread with His flesh given "for the life of the world" (verse 51). That intimate fellowship with Christ which is represented by eating His flesh and drinking His blood is necessary in order to have life (verse 53), and this means mutual communion (verse 56).

2. With a boldness of speech which repelled those who failed to catch His real meaning, Jesus spoke of those who would live by eating Him (verse 57), and set forth the difference between the manna in the wilderness and the true bread from heaven (verse 58). By a comparison of verse 58 with verse 47, it becomes evident that the bread from heaven is appropriated for spiritual life by believing, and this is done by receiving the words of life. Verses 63, 68.

3. When Jesus instituted the Lord's Supper (Matt. 26: 26), He put into permanent form the instruction which He had given concerning Himself as the bread of life. What bread is for physical life, that Christ is for spiritual life. Breaking and eating the bread of the supper set forth such an identification of the believer with Christ and the sacrifice of Himself for sin as makes the life of Christ the life of the believer. 1 Cor. 10: 16, last clause. It is through His death that the life of Christ becomes available for us; and therefore in partaking of the Lord's Supper, we show forth His death. 1 Cor. 11: 26.

4. The great purpose of the gospel is to secure fellowship with God through Christ (1 John 1: 3), and into this fellowship we have been called (1 Cor 1: 9). The ordinances of the Lord's house are the outward expression of this spiritual fellowship.

Questions

1. What did the priest do with the sin offering in the typical service? Lev. 6: 24-26.
2. What did Jesus declare Himself to be? John 6: 48.
3. What connection did He make between the living bread and His flesh? Verse 51.
4. What is necessary in order to have life? Verse 53.
5. What experience is thus set forth? Verse 56.
6. How does the Christian maintain life? Verse 57.
7. What notable difference is there between eating the manna and eating the true bread? Verse 58.
8. How is the bread from heaven appropriated for spiritual life? Verses 58, 47.
9. What is thus received? Verses 63, 68.
10. In what statement did Jesus institute the Lord's Supper? Matt. 26: 26.

11. What instruction did He thus put into permanent form? See synopsis, paragraph 3, first part.

12. What comparison is there between ordinary bread and the bread of life? See synopsis, paragraph 3.

13. What does breaking and eating the bread of the Lord's Supper set forth? 1 Cor. 10: 16; last clause.

14. What do we show forth in the supper? 1 Cor. 11: 26. Why?

15. What is the great purpose of the gospel? 1 John 1: 3.

16. Into what have we been called? 1 Cor. 1: 9.

17. What constitutes the outward expression of this fellowship? See synopsis, paragraph 4, last part.

Notes

A LIVING CONNECTION WITH CHRIST

1. "As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary."—*"The Desire of Ages,"* p. 661.

UNION WITH GOD THROUGH CHRIST

2. "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.'

"These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith."—*Id.,* pp. 659, 660.

THE THIRTEENTH SABBATH OFFERING

is for Europe and the Near
East. Could there be a more
worthy and needy field?

Lesson 13—“In Christ”

SEPTEMBER 24, 1921

Daily Study Outline

- | | |
|--|---|
| <p>1. Study synopsis, paragraphs 1-3, looking up texts.</p> <p>2. Study synopsis, paragraphs 4-6, looking up texts.</p> <p>3. Questions 1-8, note 1.</p> | <p>4. Questions 9-12, note 2.</p> <p>5. Questions 13-17, note 3.</p> <p>6. Questions 18-24, note 4.</p> <p>7. Review the synopsis; study the notes.</p> |
|--|---|

Synopsis

SEED THOUGHT: “Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ.”—*Steps to Christ*, p. 73.

1. The gospel of our salvation is consummated in and through Christ. When He became the Son of man, the last Adam (1 Cor. 15: 45), He was not simply an individual man, but a universal Person, the head of a new humanity, in whom the whole human family was again included, as it was in the first Adam. What He did was done by Him as the representative of humanity, and we share in it through our union with Him. Therefore in the epistles, the members of the churches are called “the saints in Christ Jesus” (Phil. 1: 1, and similarly elsewhere), and they are “sanctified in Christ” (1 Cor. 1: 2), and are “rooted and built up” in Christ (Col. 2: 7).

2. The believer’s manner of life is “in Christ” (1 Peter 3: 16, A. R. V.), and he walks in Christ (Col. 2: 6), and his greatest desire is to be found in Christ (Phil. 3: 9), since he is “perfect in Christ” (Col. 1: 28).

3. Although there are many saints, yet they are one body “in Christ” (Rom. 12: 5), they triumph in Christ (2 Cor. 2: 14), they fall asleep in Christ (1 Cor. 15: 18), and they are made alive in Christ (verse 22).

4. There is no condemnation to those who are “in Christ” (Rom. 8: 1), for they are new creatures in Christ (2 Cor. 5: 17), created in Christ (Eph. 2: 10). Believers are chosen

in Christ (Eph. 1: 4), and all spiritual blessings are bestowed in Christ (verse 3). In Christ we have forgiveness (verse 7), and in Him we are sealed (verse 13).

5. Apart from Christ, we can do nothing (John 15: 5); but in Him, we can do all things (Phil. 4: 13, A. R. V.). Sin has made a separation between us and God (Isa. 59: 2), but we are made nigh in Christ (Eph. 2: 13).

6. These and other scriptures emphasize the great truth that "Christ is all" (Col. 3: 11), and that union with Him is the essential thing in Christian experience.

Questions

1. What name indicates the relation of Christ as the Son of man to the human family? 1 Cor. 15: 45.

2. In view of this relationship, how are the saints designated? Phil. 1: 1.

3. In whom are the saints sanctified? 1 Cor. 1: 2.

4. In whom are they "rooted and built up"? Col. 2: 7.

5. Who determines the believer's manner of life? 1 Peter 3: 16, A. R. V.

6. In whom does he walk? Col. 2: 6.

7. What is his greatest desire? Phil. 3: 9.

8. In whom is his hope of perfection? Col. 1: 28.

9. In whom are the saints joined together in one body? Rom. 12: 5.

10. In whom do they triumph? 2 Cor. 2: 14.

11. In whom do they fall asleep? 1 Cor. 15: 18.

12. In whom are they made alive? Verse 22.

13. Who are without condemnation? Rom. 8: 1.

14. What change has come to them? 2 Cor. 5: 17.

15. In whom have they been re-created? Eph. 2: 10.

16. In whom are believers chosen? Eph. 1: 4.

17. How have all blessings been bestowed upon them? Verse 3.

18. In whom do we have forgiveness? Verse 7.

19. In whom are we sealed? Verse 13.

20. What is said of our efforts apart from Christ? John 15: 5.

21. How much are we enabled to do in Christ? Phil. 4: 13, A. R. V.

22. How has sin affected our relation to God? Isa. 59: 2.

23. In whom are we made nigh? Eph. 2: 13.

24. What great truth is emphasized in this lesson? Col. 3: 11.

Notes

IN CHRIST

1. "In Christ dying, risen, reigning, God the Father has raised believing men to a new heavenly life. From the first inception of the work of grace to its consummation, God thinks of men, speaks to them and deals with them in Christ."—*"The Expositor's Bible" (Ephesians), p. 25.*

IN HIM NO CONDEMNATION

2. "Do not wait to *feel* that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.' . . . It is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'—"*Steps to Christ*," pp. 55, 56, old edition; pp. 63, 64, new edition.

ABIDING IN HIM

3. "Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without Me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace."—*Id.*, pp. 73, 74, old edition; p. 86, new edition.

FOUND IN HIS RIGHTEOUSNESS

4. "In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son in whom they believe."—"*The Desire of Ages*," p. 667.

THE

Sabbath School Worker

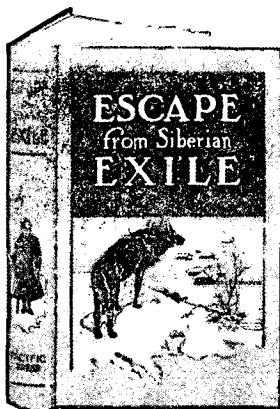
A MONTHLY JOURNAL of instruction on the various phases of Sabbath school work in all departments of the school, has now been enlarged to thirty-two pages, so as to be of greater assistance to the teacher than ever before. Every officer and teacher should be a subscriber. Members of the school will find it a great help in the study of the lesson.

Single Copy, per Year, 90c

Two or more copies to one address, each per year, 75c

ADDRESS YOUR TRACT SOCIETY

New Additions to the "Missions Group"



"Escape from Siberian Exile,"

by J. G. JACQUES.

The story of the arrest and banishment of Brother Jacques, hardships endured while in exile, and his providential escape from Siberia, is related in an intensely interesting way in this new book.

288 pages

Cloth binding, \$1.25

"Strange Peoples and Customs,"

by ADELAIDE BEE EVANS.

The larger field of the book deals with strange habits and dress among people of other lands. It is particularly adapted to boys and girls who like to read interesting experiences of other children.

316 pages

Cloth binding, \$1.25
10% higher in Canada.

Order of your tract society.



PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, California.