SABBATH SCHOOL LESSON QUARTERLY

THE POWER OF THE BLOOD OF JESUS

SENIOR DIVISION, NO. 233, THIRD QUARTER, 1953

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

		RECORD		
$5.00		1._____	7._____	13._____
2.00		2._____	8._____	Birthday
1.50	"God loveth a cheerful giver"	3._____	9._____	_____
1.00		4._____	10._____	Investment
.50		5._____	11._____	_____
.40		6._____	12._____	TOTAL

DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name _____

Place a check mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1st Day's Study													
2d Day's Study													
3rd Day's Study													
4th Day's Study													
5th Day's Study													
6th Day's Study													
7th Day's Study													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

THE POWER OF THE BLOOD OF JESUS

GENERAL INTRODUCTION

Like a golden thread running through the Bible from Genesis to Revelation is the story of atonement in type and antitype, and all that it accomplishes for humanity in salvation from sin. The story begins before the foundations of the world were laid and continues through the history of the creation and fall of man, through patriarchs, prophets, and kings,—through the old dispensation,—and reaches the fullness of its revelation in the life, death, and resurrection of our Lord. It is the central theme of the apostles, and is the very heart of Christ's ministry in the heavenly sanctuary.

The marks of the nails in His hands will remain as the eternal testimony to the wonderful power of the blood of Jesus to save to the uttermost. This will be the subject of our Sabbath-school lessons this quarter. It is an inexhaustible theme, and affords room for study and meditation far beyond the scope of these few brief lessons. Never will we fathom it fully. It will be the science and the song of the redeemed throughout eternity. Always will there be, as we study the wondrous story, new glimpses of His love and a larger understanding of the purposes of God in the gift of His only-begotten Son who died on Calvary for lost humanity. Our highest joy throughout eternity will ever be to learn more and more of "the riches of the glory of this mystery"—the power and efficacy of the blood of Jesus in our eternal salvation.

Lesson 1, for July 4, 1953

Sacrificial Blood in the Plan of Redemption (Before Sinai)

MEMORY VERSE: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

STUDY HELPS: "The Desire of Ages," pages 19-26; "Patriarchs and Prophets," chapters 5, 13, 24.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-11; read "The Desire of Ages," pp. 19-22.
5. Ques. 12-14; read "The Desire of Ages," pp. 23-26.
6. Read from "Patriarchs and Prophets."
7. Review the entire lesson.

Lesson Outline:

Introduction: The Purpose of Sacrificial Offerings

I. The Plan of Redemption, the Great Mystery of God

1. Laid before the foundation of the world.
2. Became operative when sin entered.
3. Announced to men and angels.

II. Patriarchs Understood the Atonement

1. Plan of offerings introduced.
2. All-inclusive terms of covenant revealed to Noah and Abraham.

III. The Passover, a Revelation of the Blood of the Covenant

1. The angel "passed over" when he saw the blood.
2. Passover a constant reminder of deliverance from Egypt and of the coming Redeemer.

Conclusion: Salvation Under the New Covenant

Key Words:

1. Sacrificial blood. This expression refers to the sacrificial offerings that were ordained of God as a type of the vicarious sacrifice of our Saviour. They were to be a constant reminder that the wages of sin is death, and that only through the blood of the promised Saviour could there be any hope for sinners.

2. Mystery. The plan of salvation, kept secret through the eternal ages, is called a mystery, for it was not fully understood until revealed through the teachings of Jesus, and its full meaning made apparent through the cross.

3. Atonement. The word refers to the saving or redeeming work of Christ wrought through His incarnation, sufferings, and death. It also refers to the special day of reckoning and cleansing on the tenth day of the seventh month of the Jewish year, when the Lord's goat was slain as a sacrifice for the sins of Israel. See Lesson 2.

4. Covenant. There are many references to covenants or agreements in Scripture, some between men and men, some between God and men; but the eternal covenant of peace was between God the Father and His Son Jesus Christ. The Father gave His only-begotten Son, and Christ offered Himself as a ransom for lost men. This is the eternal covenant of salvation in which man was not a participant but a beneficiary, and which led to the sacrifice of Christ on Calvary for our redemption.

THE LESSON

Introduction

The Purpose of the Sacrificial Offerings: "The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation."—*Patriarchs and Prophets*, page 68.

The Plan of Redemption, the Great Mystery of God

1. How far back in God's planning for this world does the plan of redemption extend? Rev. 13:8; Rom. 16:25, R.V.

NOTE.—"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.' "—*The Desire of Ages,* page 22.

2. After the fall of man, how was this agreement for the salvation of the race effected? Heb. 9:14; John 3:16; Titus 2:14.

NOTE.—"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer."—*Counsels on Health,* pages 222, 223.

3. What was the first intimation to men of the plan of redemption through the sacrifice of Christ? Gen. 3:15.

NOTE.—"Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God."—*Patriarchs and Prophets,* page 66.

The Patriarchs Understood the Atonement

4. In the first record of offerings made to God by man, which was acceptable to Him, and why? Gen. 4: 3-5; Heb. 11:4.

NOTE.—"Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted."—*Patriarchs and Prophets,* page 72.

5. What was Noah's first act upon leaving the ark? What was the Lord's response? Gen. 8:20-22.

6. How was the divine truth of the atoning blood brought tragically home to Abraham when Isaac was nearly grown? Gen. 22:2-13; Heb. 11: 17-19.

NOTE.—"It had been difficult even for the angels to grasp the mystery of redemption,—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, 'Where is the lamb for a burnt offering?' Abraham made answer, 'God will provide Himself a lamb;' and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation."—*Patriarchs and Prophets,* page 155.

7. What were the terms of the covenant as reaffirmed to Abraham? Who, then, are the true children of Abraham? Gen. 22:16-18; Gal. 3:6-9, 16, 29.

The Passover—the Blood a Saving Token

8. Where and under what circumstances did God institute the Passover festival among the Israelites? Ex. 12: 1-10.

9. When the angel of the Lord passed through the land of Egypt to smite the first-born, by what token was Israel identified and spared? Ex. 12:11-13.

NOTE.—The Lord "passed through" the land in judgment; but the "passing over" was in mercy. In both of these the work of Christ is typified; the one in the executive judgment in the last day, the other in His atoning death on Calvary. The execution of the sentence of death could be averted only by the application of the blood. Here is the deep, mysterious meaning of the Passover that was not fully understood until fifteen hundred years later, when Christ, "our Passover," was slain as the Lamb without blemish for the sins of the world.

10. What specific instruction did the Lord give as to the application of the blood and with what result? How is Christ revealed in the Passover? Ex. 12:21-23; 1 Cor. 5:7, last part.

NOTE.—"This blood is not only the central idea of this [the Passover], but of all the revelations of God. . . . Is man redeemed? It is because 'we have redemption through His blood.' . . . Are these justified? 'Being justified by His blood.' Are these cleansed and made holy? 'His blood cleanseth from all sin.' . . . Are they arrayed in spotless robes to appear at the court of the Great King? 'They have washed their robes and made them white in the blood of the Lamb.' Are sinners cast off at last to eternal death? It is because 'they have trampled underfoot the blood of the Son of God.' Thus in the gospel revelations, all mercy, compassion, and grace of God, have their ground in that blood."—Stuart Robinson, in Butler's *Bible-Work,* vol. 1, pp. 632, 633.

11. When the people had received the instruction from God, what did they do? How was their faith rewarded? Ex. 12:27 (last part), 32.

NOTE.—"By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood

of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works."—*Patriarchs and Prophets,* page 279.

12. For how long and where were Israel to observe the Passover? What instruction were they to give to their children? Ex. 12:24-27.

13. After many years when sin had separated the children of Israel from God, how did Hezekiah lead the people back to God? What was the result? 2 Chron. 30:5, 13-16, 26, 27.

NOTE.—"The occasion was one of the greatest profit to the multitudes assembled. The desecrated streets of the city were cleared of the idolatrous shrines placed there during the reign of Ahaz. On the appointed day the Passover was observed; and the week was spent by the people in offering peace offerings, and in learning what God would have them do. Daily the Levites 'taught the good knowledge of the Lord;' and those who had prepared their hearts to seek God, found pardon."—*Prophets and Kings,* page 337.

New-Covenant Promise

14. What was necessary to make effective the sacrifice of the first covenant? Heb. 9:14, 15.

NOTE.—"A solemn statement was made to ancient Israel that the man who should remain unclean and refuse to purify himself should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily. 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?' "—*Testimonies,* vol. 4, p. 123.

Lesson 2, for July 11, 1953

The Sacrificial Blood in the History of Israel

MEMORY VERSE: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8.

STUDY HELP: "Patriarchs and Prophets," chapters 27 and 30.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-8.
4. Ques. 9-12.
5. Ques. 13, 14; read "Patriarchs and Prophets," chapter 27.
6. Read "Patriarchs and Prophets," chapter 30.
7. Review the entire lesson.

Lesson Outline:

Introduction: Purpose of the Sanctuary Service

I. The Covenant Experience at Sinai

1. The covenant ratified.
2. The covenant broken, but renewed with mercy and grace added.

II. The Sanctuary Service and Sacrificial Offerings

1. Consecration services for vessels and priesthood by blood.
2. Day-by-day offerings symbolized atoning blood of Christ.
3. Individual offerings were shadows "of good things to come."

III. The Day of Atonement

1. A day of prayer, confession, and cleansing.
2. The two goats selected.
3. The Lord's goat slain to make atonement.
4. The scapegoat typical of Satan.

Conclusion: Christ's Ministry in Heaven

Key Words:

1. Covenant of obedience. This agreement entered into at Sinai was a covenant between the children of Israel and God, in which Israel promised to obey all the laws of God, and God promised to be their God and Leader and bring them to the Promised Land. This covenant was dependent upon the obedience of Israel and was soon broken.

2. Sanctuary. The building erected by Moses in the wilderness, also called the tabernacle, in which were performed the daily and yearly services of the ceremonial law. It contained two main apartments, the holy and most holy, which were separated by a veil, and was built after the pattern shown Moses in Mount Sinai.

3. Scapegoat. One of the two goats chosen for a part in the Day of Atonement services. The scapegoat was not offered, but when the sins were transferred to its head by the high priest, it was led into the wilderness bearing the sins of Israel. The scapegoat thus represents Satan and the guilt he bears for causing God's people to sin.

THE LESSON

Introduction

Purpose of Sanctuary Service: At Sinai, after the children of Israel had promised obedience, and had agreed to enter into a solemn covenant with God to keep His laws and be obedient to all that He had said, God deemed it necessary to preserve the memory of these transactions, and to confirm the covenant by a solemn ceremony. This service is the subject of the first part of this lesson. It should be noted that the ratification of the covenant called for the shedding and sprinkling of blood. The people, in promising "All that the Lord hath said will we do, and be obedient," entered into this covenant willingly, while Jehovah on His part engaged Himself to Israel to be their God, their King, and Protector, and to fulfill to them all the promises He had made to their fathers.

The sanctuary services, which were set up following the tragic experience of idolatry at Sinai, all centered in the offering of blood. Thus in every one of these ceremonies, including the great Day of Atonement, were to be found types and shadows pointing forward to the final atonement of Christ, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

The Covenant at Sinai

1. When the children of Israel were camped at Sinai, what solemn covenant was entered into between God and His chosen people? What was the basis of the covenant? How was it ratified? Ex. 24:3-8; Heb. 9:18-20.

NOTE.—This, it would seem, was a covenant of obedience only. It was ratified by blood. Half of the blood was sprinkled on

the altar, representing God's concurrence in the covenant, and half of it was sprinkled on the people, showing that both God and they were mutually bound by its terms. However, the people did not realize their own sinfulness, nor their inability to keep the covenant promise in their own strength. God must teach them a lesson that without Christ and His atoning blood there could be no power to obey, nor pardon for disobedience.

2. How and when were these covenant promises completely broken, and with what result? Ex. 32:1-10.

3. As a result of Moses' intercession, what gracious provisions for mercy were made? Ex. 34:1, 4-10, 27, 28.

NOTE.—"They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."—*Patriarchs and Prophets,* page 372.

The new covenant was also based on the law of God; it also required absolute obedience, but provision of pardon was added as revealed in the sacrificial offerings.

The Sanctuary and Sacrificial Offerings

4. What command was given immediately after the covenant experience at Sinai? Who planned all the details of the sanctuary and its services? Ex. 25:8, 9, 40; Heb. 9:1-5.

NOTE.—"In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed His blood as a sacrifice, and now He pleads that blood before His Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ."—Ellen G. White, *Review and Herald,* March 2, 1886.

5. How was the sanctuary and all its vessels consecrated to God's service? What was the method of consecrating Aaron and his sons to the priesthood? Heb. 9:21, 22; Lev. 8: 10-15, 22-24, 30.

NOTE.—God gave instruction concerning the minutest details dealing with the arrangement and the consecration of the divine service of the sanctuary. But notice that the offering of blood became the center of it all. Aaron as high priest was to wear holy garments made under divine instruction. These priestly vestments, together with his breastplate and his miter,

were to impress the beholder with a sense of the holiness of God whose representative Aaron was in his priestly office. But that which sanctified Aaron, and set him apart as high priest of Israel to minister in things pertaining to sin and forgiveness, was not the holy garments but the blood. "Without shedding of blood is no remission" (Heb. 9:22), and as mediator for Israel, Aaron was a type of Christ, our High Priest in the heavenly sanctuary.

6. What offering was made "day by day continually"? What was this offering to teach the children of Israel? Ex. 29:38-41, 45, 46; Ps. 141:2.

NOTE.—"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—*Patriarchs and Prophets,* page 352.

7. How was atonement for the sin of an individual made in the sanctuary service? Lev. 4:27-35.

NOTE.—"The most important part of the daily ministration was the service performed in behalf of individuals. . . . By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*Patriarchs and Prophets,* page 354.

8. In the service of the sanctuary, what other individual offerings were required? Lev. 5:5, 6; 6:4-7.

NOTE.—Time does not permit a study of all the offerings. These are summarized in Leviticus 7:37, 38.

"*The sprinkling of the blood,* varied with the sacrifice, was always a bringing of blood in contact with the altar, and thus before Jehovah. . . . 'For the life of the flesh is in the blood: and I [the Lord] have given it to you upon the altar to be an atonement for your souls.' [Lev. 17: 10, 11.] In other words, the blood or life of an animal [representing the atoning blood of Christ] has been graciously accepted by Jehovah as a valid substitution for the life or blood of the sinful offerer." —J. G. Butler, *The Bible-Work,* vol. 2, p. 361.

"The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love."—Ellen G. White, *Review and Herald,* Feb. 4, 1902.

The Day of Atonement

9. What explicit instruction is given concerning the Day of Atonement? What were the people to do? How many were to be included in this cleansing service? Lev. 16:29-34.

NOTE.—"Not only the sanctuary itself, but the ministration of the priests, was to 'serve unto the example and shadow of heavenly things.' Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy."—*Patriarchs and Prophets,* pages 351, 352.

10. What were the offerings selected for this special service? How was Aaron to be purified before going into the most holy place? Lev. 16:3-6, 11-14.

11. What was to be done with the goat on which the Lord's lot fell? How fully was atonement made for the sins of Israel? Lev. 16:9, 15-19; Heb. 9:7.

12. What part did the scapegoat have in this service? What was done with him? Lev. 16:10, 20-22.

Christ's Ministry in Heaven

13. How were the services of the Day of Atonement a type of Christ's ministry? What did the final disposition of the scapegoat typify? Heb. 9:24-28; Rev. 20:2, 8-10.

14. What comforting assurance is thus vouchsafed to those who look for Christ's second appearing? Heb. 9:28.

Lesson 3, for July 18, 1953

The Cross in Prophecy and in the Teachings of Christ

MEMORY VERSE: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

STUDY HELP: "The Desire of Ages," chapters 23, 45, 72.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-11.
5. Ques. 12, 13; read from "The Desire of Ages."
6. Read further from "The Desire of Ages."
7. Review the entire lesson.

Lesson Outline:

Introduction: The Fullness of Time

I. Prophecies of the Cross

1. Isaiah and other prophets predicted Christ's sufferings.
2. The results of salvation foretold.
3. The exact time prophesied when Messiah should be cut off.

II. The Cross in Christ's Teachings

1. Christ's prophecy of the cross.
2. Christ's teachings on self-denial, the good shepherd, et cetera.

III. The Lord's Supper

1. The bread and the wine and their meaning.
2. The Communion, a pledge of Christ's return.

Conclusion: The Meaning of the Cross

Key Words:

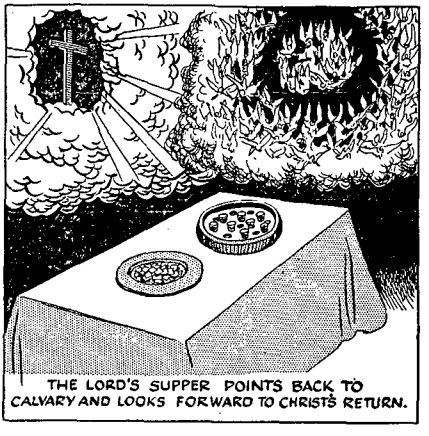
1. Propitiatory sacrifice. The atoning sacrifice of Christ on Calvary in which a reconciliation is effected between God and man, wherein God's justice is satisfied, and His mercy is extended to the repentant sinner.

2. Communion service. The celebration of the Lord's Supper, at which time the consecrated emblems are distributed to, and consumed by, the church members. It is so named because it is a time of precious spiritual intercourse between those of a common faith.

Introduction

The Fullness of Time: "When the fullness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

The Saviour's coming was foretold by patriarchs and prophets down through the ages. His sacrifice and the shedding of His blood were revealed in every offering that was slain. The prophecy of Daniel foretold the exact time of His crucifixion. But with the passing of the centuries the people had almost lost hope. They exclaimed, "The days are prolonged, and every vision faileth." Ezek. 12:22. Finally, when He came they failed to recognize Him. Even His disciples failed to grasp the purpose of His mission, and refused to believe His plain utterances concerning His coming passion. Not until after the cross was its purpose clearly understood. Then the blood of Jesus became the burden of their message in presenting a crucified, risen, and soon-coming Saviour to the world.



THE LORD'S SUPPER POINTS BACK TO CALVARY AND LOOKS FORWARD TO CHRIST'S RETURN.

Prophecies of the Cross

1. How fully did Isaiah predict the sufferings of Christ? What was the cause of His wounds? How would we benefit from His sacrifice? Isa. 53: 3-8.

2. What was Christ's offering to be? What would be the final result of His sacrifice? Isa. 53:10-12.

NOTE.—The fifty-third chapter of Isaiah is without doubt the clearest prophecy in the Old Testament of the Saviour's sufferings. It reads more like history than a prophecy. Its application cannot be mistaken. In words as plain as language can convey, it lifts the veil that covered many of the Jewish ceremonies and types, and gives a meaning to the great propitiatory sacrifice of our Lord whereby our salvation has been assured. Matthew (8:17) and Peter (1 Peter 2:24) recognized this prophecy as applying to Christ. It was this prophecy which the eunuch was reading when Philip joined him, and it is said that Philip "began at the same scripture, and preached unto him Jesus." Acts 8:35.

3. How does the psalmist describe the manner of Christ's death? What was prophesied concerning His garments? Ps. 22:16, 18. See Zech. 12:10.

NOTE.—"The very manner of His death is described, though never in use among the Jews. *'They pierced My hands and my feet,'* which were nailed to the accursed tree, . . . the effect of which must needs be the most exquisite pain and torture. There is no one passage in all the Old Testament which the Jews have so industriously corrupted as this, because it is such an eminent prediction of the death of Christ and was so exactly fulfilled."—Matthew Henry, *An Exposition of the Old and New Testament,* vol. 4, p. 79.

4. How definitely was the time of the Messiah's coming foretold by Daniel? What would cease with the cutting off of the Messiah? Dan. 9: 25-27.

NOTE.—"The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B.C. 457. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed, 'The time is fulfilled.' . . .

"'In the midst of the week He shall cause the sacrifice and the oblation to cease.' Dan. 9:27. In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease."—*The Desire of Ages,* page 233.

The Cross in Christ's Teachings

5. How clearly did Jesus, during His earthly ministry, foresee the cross? How emphatically did He state the necessity of His coming death at Jerusalem? Matt. 16:21; Luke 9:22; 18:31-33.

NOTE.—"Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, 'Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40:7, 8."—*The Desire of Ages,* page 410.

6. In illustrating the spirit of self-denial and sacrifice, how did our Lord appear to indicate the manner of death which awaited Him? Matt. 16:24, 25; 10:38; Luke 14:27.

NOTE.—"Jesus now explained to His disciples that His own life of self-abnegation was an example of what theirs should be. . . . The cross was associated with the power of Rome. It was the instrument of the most cruel and humiliating form of death. . . . But Jesus bade His followers take up the cross and bear it after Him. . . . No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them. Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. . . . We are to follow in the path He trod."—*The Desire of Ages,* pages 416, 417.

7. As a good shepherd, what did Christ foretell that He would do for His sheep? What does Paul say Christ did for the flock? John 10:11, 15-18; Acts 20:28.

NOTE.—"While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die."—*The Desire of Ages,* pp. 483, 484 (1940 ed., p. 484).

The Lord's Supper

8. In what striking words did Jesus declare Himself to be the source of life? How only are we to receive this life? John 6:51-56.

NOTE.—"Our Lord has said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For

My flesh is meat indeed, and My blood is drink indeed.' John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring."—*The Desire of Ages,* page 660.

9. On the night before His passion, what service did Christ institute for His people? 1 Cor. 11:23-25.

10. What do the bread and the wine specifically represent? Matt. 26: 26-28.

NOTE.—"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."—*The Desire of Ages,* page 652.

11. How long is the Communion service to continue? 1 Cor. 11:26.

NOTE.—One object the Lord had in giving this service to His church was to make it a promise and a pledge of His own return. The Passover had through the ages pointed backward to the deliverance from Egypt and forward to the coming of Christ and of His death on Calvary. Now Christ changed the Passover into the Lord's Supper, which looks back to His death upon the cross and forward to His second coming. It is the New Testament service with double application, pointing backward to the cross and forward to His return.

12. What is said of those who approach the Lord's table unworthily? What are the worshipers counseled to do? 1 Cor. 11:27-29.

NOTE.—"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden." —*The Desire of Ages,* page 656.

The Meaning of the Cross

13. In contemplating the meaning of the cross, in what alone should we glory? Gal. 6:14.

NOTE.—"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.

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Gal. 6:14."—*The Desire of Ages,* page 661.

Lesson 4, for July 25, 1953

Christ's Sacrifice on Calvary

MEMORY VERSES: "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost." "And the veil of the temple was rent in twain from the top to the bottom." Luke 23:46; Mark 15:38.

STUDY HELP: "The Desire of Ages," chapters 74, 75, 77, 78, 79.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-8.
4. Ques. 9-13.
5. Read from "The Desire of Ages."
6. Read further from "The Desire of Ages."
7. Review the entire lesson.

Lesson Outline:

Introduction: Christ, the Sin Bearer

I. Gethsemane

1. Destiny of the world in balance.
2. The disciples sleep, angels comfort the Master.
3. The betrayal in the garden.

II. Christ's Trial and Condemnation

1. Before the Sanhedrin.
2. Before Pilate and Herod.
3. Pilate's fruitless efforts to release Jesus.
4. Jews accept responsibility for His blood.

III. Death and Resurrection

1. The crucifixion, His prayer, associates in death.
2. The inscription on the cross, the mocking multitude.
3. Natural phenomena at time of Christ's death.

Conclusion: Triumph in the Hour of Death

Key Words:

1. Calvary. The place outside the ancient city of Jerusalem where Christ was crucified. Many modern historians believe that a skull-shaped rock or hillock above Jeremiah's grotto outside the Damascus gate fulfills the requirements of the gospel narrative for its location. Calvary is a Latin word which is an interpretation of the Greek word *Kranion,* a skull, and the Hebrew word *Golgotha.*

2. Gethsemane. The garden outside Jerusalem on the slopes of the Mount of Olives which was the scene of the agony and arrest of Jesus. It was a favorite retreat for the Master when He was in Jerusalem, and He often spent nights in prayer in this quiet garden.

3. Sanhedrin. The supreme council and tribunal of the Jews, consisting of seventy-one members. It had complete jurisdiction over religious matters and also over the more important civil and criminal cases. It met daily except on Sabbath and festival days. In the time of Christ much of its power had been curtailed by the Romans.

THE LESSON

Introduction

Christ, the Sin Bearer: "The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that

royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He . . . offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*The Desire of Ages,* pp. 754, 755 (1940 ed., pp. 755, 756).

Gethsemane

1. On the night before the crucifixion where did Jesus go with His disciples? What seemed to overcome Him? What was His prayer? Matt. 26:36-39.

2. Seeking human comfort, what did He find? Returning to the garden, how did He pour out His soul anguish? Who strengthened Him? What indicates the intensity of His agony? Matt. 26:40-42; Luke 22:42-44; Isa. 52:14.

NOTE.—"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. . . . He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? . . .

"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. . . . He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life."—*The Desire of Ages,* pages 690-693.

3. How was Jesus betrayed? What incident proved Christ's power? What did the disciples do? Matt. 26:47-56; Luke 22:51.

Christ's Trial and Condemnation

4. Before whom was Christ first tried? With what result? When called before the Sanhedrin, how was He treated? John 18:13, 19-24; Luke 22:63-71.

5. How was Jesus falsely accused before Pilate? Why was He sent to Herod? What was Herod's reaction and Christ's attitude? Luke 23:1-12.

6. What did Pilate declare when Christ was sent back by Herod? How did Pilate try to release Jesus? How was Pilate's interest in Jesus and his weakness to stand for justice manifested? Luke 23:13-24; John 19:1-15.

NOTE.—"Behold the man!" "Behold your King!" In these utterances Pilate unwittingly pointed out the secret of Christ's incarnation and of our redemption. As "the man," Christ became one of the human family, forever to retain His human nature. As "your King," Christ has enfolded humanity again in the bosom of infinite love and has thus achieved for us redemption. In His trials, mockery, and scourging, Christ "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was

upon Him." "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' "—*The Desire of Ages,* page 25.

7. How did Pilate try to show his innocence? What terrible sentence did the Jews pronounce upon themselves? A few months later, what changed attitude was taken by the Jewish leaders? Matt. 27:24, 25; Acts 5:28.

NOTE.—"Looking upon the smitten Lamb of God, the Jews had cried, 'His blood be on us, and on our children.' That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, a perpetual curse."—*The Desire of Ages,* page 739.

8. After the sentence of death how did the soldiers and others mock and revile Jesus? Matt. 27:26-31; Isa. 50:6.

Calvary

9. How and where was the crucifixion carried out? What was Christ's prayer? Who were crucified with Him? How did the rulers deride Him? John 19:16-18; Luke 23:32-37.

NOTE.—"That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered." "God's purpose was reaching its fulfillment. Jesus was earning the right to become the advocate of men in the Father's presence."—*The Desire of Ages,* pp. 745, 744 (1940 ed., p. 745).

10. What inscription did Pilate cause to be written? How did it affect the Jews? John 19:19-22.

NOTE.—The inscription over the cross is given differently in each of the four Gospels. We know that it was written in three different languages—Hebrew, Greek, and Latin. This possibly explains why we have a slightly different reading in each language.

In Matthew 27:37 we read, "This is Jesus the King of the Jews." What was written is called "His accusation" by Matthew. This might well be what was written in Hebrew.

Turning now to Mark 15:26, the "superscription" is said to have read: "The King of the Jews." This might well be what was written in Greek. Here the name "Jesus" does not appear; and for all the non-Jews (the Greeks) the proper name of the person on the cross, Joshua (which in Greek becomes *Jesus*), is not of so great importance as it is to the Jews.

In Luke 23:38 we find that the "superscription," as it is again called, as in Mark 15:26, reads, "This is the King of the Jews." It would be quite natural for Luke to give what was written in Greek.

We next turn to John 19:19. Here the writing is said to be a title (*titlon*). Commenting on this verse, Archibald T. Robertson in his *Word Pictures in the New Testa-*

ment says: "Only John tells us that Pilate himself wrote it, and John alone uses the technical Latin word *titlon* (several times in inscriptions), for the board with the name of the criminal and the crime in which he is condemned." It would seem that John, who wrote last of the four Gospel writers, did actually give what Pilate himself wrote, which was in Latin: "Jesus of Nazareth the King of the Jews," giving the legal and official terminology: the name of the criminal, the place where he came from, and his crime.

11. How did the multitude and passers-by mock Christ even when hanging on the cross? What experience did He have with the thieves? Mark 15:29-32; Luke 23:39-43.

12. What natural phenomena accompanied the death of Christ? In His great soul anguish what did the Saviour cry? Mark 15:33-36.

Triumph in the Hour of Death

13. Just before His death what shout of victory came from the Master's lips? At the same moment what happened in the temple? John 19:30; Luke 23:46, 47; Matt. 27:50-53.

NOTE.—"With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . . All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, 'Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.' 'By His own blood' He entereth 'in once into the holy place, having obtained eternal redemption for us.' Heb. 10: 7; 9:12."—*The Desire of Ages*, pp. 756, 757 (1940 ed., p. 757).

Lesson 5, for August 1, 1953

The Resurrection and the Ascension

The Cross in the Teachings of the Apostles

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

STUDY HELPS: "The Desire of Ages," pages 779-787; 829-835; "The Acts of the Apostles," chapter 20.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-12.
5. Ques. 13, 14; read "The Desire of Ages," pp. 779-787.
6. Read "The Desire of Ages," pp. 829-835, and from "The Acts of the Apostles."
7. Review the entire lesson.

Lesson Outline:

Introduction: New Meaning of the Cross

I. The Resurrection

1. Christ in the tomb, the Roman guard.
2. A mighty angel calls; Christ's response.
3. The early visitors to the tomb.
4. The glad tidings.

II. The Ascension

1. Christ tarries forty days.
2. Scene on Olivet as He ascended.
3. Promise of His return.

III. Ministry of Christ in Heaven

1. Position at Father's side.
2. Work in heavenly sanctuary.

IV. The Cross in Apostles' Ministry

1. Paul's new approach at Corinth.
2. The glory of the cross.
3. Peter's lessons from Christ's sufferings.

Conclusion: Our Example in Suffering

Key Words:

1. Roman seal. It was customary for a chest, box, or tomb, or anything which required to be guarded from being opened, to be sealed with the signet of the person who had authority to prohibit such intrusion. When Christ's tomb was sealed with the signet of the Roman government, all the authority of the empire of Rome was back of that seal to keep Christ within the tomb.

2. Incarnation. The literal state of being clothed with human flesh. It refers to Christ's taking upon Himself the nature of man.

3. Advocate. One who pleads the cause of another before a tribunal or judicial court. A counselor or intercessor who appears for another.

4. Intercessor. One who intercedes, a mediator, or one who assumes the liability for a debt of another either by substitution or surety.

THE LESSON

Introduction

New Meaning of the Cross: The tomb could not hold the Author of life—the One who had said, "I am the way, the truth, and the life"—for in Him was life and power over death. Although the disciples did not believe the promise of His resurrection, evil men and angels did, and every effort was put forth to keep Him sealed in the tomb. But Satan's plans were defeated; the Roman soldiers were overwhelmed, and Christ came forth a conqueror over death and the grave. He brought forth the keys of death and is able henceforth to open the tombs of all those who sleep in Him. Christ tarried forty days on earth after His resurrection to assure His disciples of His presence and His love for them; and then from Olivet's brow He ascended to take up His work in heaven as our High Priest and Mediator. This He could not undertake until after Calvary, for He must have "somewhat also to offer," even His precious blood, in His mediatorial work on behalf of sinners.

After the disciples departed from Olivet (from whence He was taken up) to take up their ministry, the cross which had seemed to be the crushing out of all their hopes took on a new meaning, and became to them an object of glory and adoration, for it was there that the blood of the atonement was shed and the Master earned the right to be the Saviour of the world. This is revealed again and again in the writings of the apostles.

The Resurrection

1. Following His death on Calvary, where and by whom was Jesus laid to rest? Matt. 27:57-60.

2. Early, before dawn, on the first day of the week, what occurred at the sepulcher? Matt. 28:2-4.

3. Who had come to the tomb that early morning? What wonderful tidings did the angel proclaim to the women? Matt. 28:1, 5-8.

4. Who met the women as they went to take the glad tidings to the disciples? Matt. 28:9, 10.

5. How fully does our hope of eternal life center in Christ's resurrection? 1 Cor. 15:17-23.

NOTE.—"The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect His image to behold and share with Him His glory."—*Testimonies,* vol. 9, p. 286.

The Ascension

6. For how long and for what purpose did Christ tarry with His disciples after His resurrection? Acts 1:3; Luke 24:44-48.

NOTE.—"Christ's words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. . . . Again He opened to them the Scriptures, showing that all He had passed through had been ordained in heaven, in the councils between the Father and Himself. All had been foretold by men inspired by the Holy Spirit. He said, . . . All I have said in regard to the humiliation I should endure and the death I should die, has been verified. On the third day I rose again. Search the Scriptures more diligently, and you will see that in all these things the specifications of prophecy concerning Me have been fulfilled."—*The Desire of Ages,* pages 819, 820.

7. What place of hallowed memories did our Lord choose for His ascension? As Christ was giving His parting blessing, how was He taken up into heaven? Luke 24:50, 51; Acts 1:9-11.

Christ's Ministry in Heaven

8. Following Christ's ascension, what exalted position did He occupy in heaven? Acts 5:30, 31; Eph. 1:20, 21; Heb.1:3, last part.

9. Upon what special work in the heavenly courts did Christ then engage? How was He qualified for this position? Heb. 4:14, 15; 7:25.

10. Through our Lord's ministry in the sanctuary above, what hope is

afforded to sinners? In His priestly service for us, what precious names are applied to Christ? John 2:1; Rom. 8:34; 1 Tim. 2:5.

NOTE.—"Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.

"In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others."—*Testimonies,* vol. 8, pp. 177, 178.

The Cross in the Apostles' Ministry

11. After Paul's eloquent and logical preaching in Athens, with but little fruit, by what new approach did he present the message in Corinth? 1 Cor. 2:2-4; 1:18, 23. Compare Acts 17:22-33.

NOTE.—"In preaching the gospel in Corinth, the apostle followed a course different from that which had marked his labors at Athens. While in the latter place, he had sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy. As he thought of the time thus spent, and realized that his teaching in Athens had been productive of but little fruit, he decided to follow another plan of labor in Corinth, in his efforts to arrest the attention of the careless and the indifferent. He determined to avoid elaborate arguments and discussions, and 'not to know anything' among the Corinthians, 'save Jesus Christ, and Him crucified.' "—*The Acts of the Apostles,* page 244.

12. In what alone did Paul glory? Gal. 6:14.

NOTE.—"But to Paul, the cross was the one object of supreme interest. Ever since he had been arrested in his career of persecution against the followers of the crucified Nazarene, he had never ceased to glory in the cross. At that time there had been given him a revelation of the infinite love of God, as revealed in the death of Christ; and a marvelous transformation had been wrought in his life, bringing all his plans and purposes into harmony with heaven. From that hour he had been a new man in Christ. He knew by personal experience that when a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all."—*The Acts of the Apostles,* pages 245, 246.

13. With what words does Peter refer to the sufferings of Christ, and what lessons does he draw from these sufferings? 1 Peter 3:18; 4:1, 12, 13.

Our Example in Suffering

14. How does the writer of the epistle to the Hebrews present Christ's sufferings as our great example of faith? Heb. 12:2-4.

"Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. . . .

Ever keep Jesus in your mind, that He is your example, and you must tread in His footsteps. . . .

"Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with Him of His glory, and be crowned with glory, honor, immortality, and eternal life."—*Early Writings*, pages 113, 114.

Lesson 6, for August 8, 1953

Redemption and Reconciliation Through the Blood

MEMORY VERSE: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

STUDY HELPS: "Patriarchs and Prophets," pages 63-70; "The Great Controversy," chapter 40, last two pages.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-10.
5. Ques. 11-13.
6. Read Study Helps assignments.
7. Review the entire lesson.

Lesson Outline:

Introduction: Christ's Blood the Price of Redemption

I. The Bondage of Sin

1. All bound and under control of Satan.
2. Temptation promises liberty, sin results in bondage.

II. The Price and Power of Redemption

1. Redemption purchased at infinite cost.
2. Christ's blood sufficient for our forgiveness and redemption.
3. His blood gives access to the holiest.
4. Redemption includes ransom from the grave.

III. The Spirit and Redemption

1. The Father and Spirit associated in working out plan of redemption.
2. The Spirit a pledge of our redemption.

IV. The Covering of Reconciliation

1. Propitiation through faith in His blood.
2. The mercy seat, a covering for sin.
3. Fullness of forgiveness.

Conclusion: The Message of Reconciliation

Key Words:

1. Redemption. The act of regaining possession of, by repurchasing or paying a ransom or release for those who have been sold into bondage or are held prisoners by the enemy. In a Christian sense it is the deliverance from the bondage and consequences of sin through the atonement effected by Christ on Calvary.

2. Reconciliation. A restoration of harmony or friendship between former enemies.

3. Propitiation. An atonement or atoning sacrifice, especially the sacrifice and death of Christ as effecting a reconciliation between God and man. In Romans 3:25 the word means *mercy seat*, so called because Christ was regarded as the seat of mercy or giver of grace.

THE LESSON

Introduction

Christ's Blood the Price of Redemption: Through sin the human family has been sold into bondage. We are in abject slavery, without hope, except "through His blood." Christ alone has paid the price for our redemption. He alone is able to rescue us and deliver us from the bondage of sin and the penalty of the violated law. "When we study the divine character in the light of the cross, we see mercy, tenderness, and forgiveness blended with equity and justice. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom." —*The Acts of the Apostles,* page 333.

The Bondage of Sin

1. How does Satan bring men and women under his control? John 8: 34; Rom. 6:16.

NOTE.—"All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum."—*The Ministry of Healing,* pages 92, 93.

2. Although temptation may promise liberty, what is sin's ultimate result? 2 Peter 2:19.

The Price and Power of Redemption

3. What is promised to those who groan under the bondage of sin? What was the precious price that was paid for our redemption? Rom. 8:21, 23; 1 Peter 1:18, 19; Heb. 9:12.

NOTE.—"All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property."—*Christ's Object Lessons,* page 326.

4. What does redemption include? Upon what basis is redemption obtained? Eph. 1:7; Rom. 3:24, 27.

5. What gives us boldness to now enter into His presence? Heb. 10:19; 4:16.

6. What more than the forgiveness of sin is included in redemption? Hosea 13:14; John 11:25, 26.

NOTE.—"By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*The Desire of Ages,* page 530.

The Spirit and Redemption

7. Who were associated with Christ in working out the plan of redemption? What did the blood, through the Spirit, accomplish? John 3:16; Heb. 9:14.

NOTE.—"The Godhead was stirred with pity for the race, and the Father, the Son,

and the Holy Spirit gave Themselves to the working out of the plan of redemption."—*Counsels on Health,* page 222.

8. What has been given as a pledge of our redemption? What should be our attitude toward this gift? Eph. 1: 13, 14; 4:30.

NOTE.—"The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—*The Desire of Ages,* page 671.

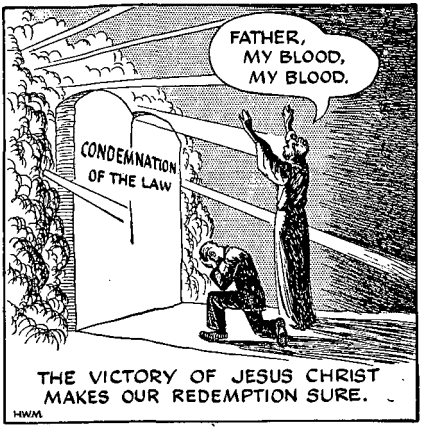
"The Covering of Reconciliation"

9. In addition to the "redemption that is in Christ Jesus," what further statement is made concerning the power of the blood? Rom. 3:24, 25.

NOTE.—The word "propitiation" is translated in some texts as "mercy seat." The word is defined as "an expiatory place or thing, i.e., an atoning victim, or specifically, the lid of the ark." The word might rightly be translated, "covering of reconciliation" or "place of atonement."

10. What does the apostle John say of the effectiveness of this "covering of reconciliation" in hiding sin? 1 John 2:2; John 1:29.

NOTE.—"The mercy seat is thus the place where sin is covered or forgiven, the place on which atonement is made for it, so that it shall be no longer remembered against the sinner. In conformity with this, on the great Day of Atonement, . . . the mercy seat, though the very throne of God, was sprinkled with the blood of the sin offering. . . . It proclaimed that notwithstanding the law's accusing and condemning power there was mercy with God . . . and plenteous redemption."—William Milligan, in Butler's *Bible-Work,* vol. 2, p. 300.



THE VICTORY OF JESUS CHRIST MAKES OUR REDEMPTION SURE.

11. How do the Scriptures emphasize the fullness of forgiveness when we become reconciled unto God? 2 Cor. 5:19; Isa. 44:22; 38:17; Micah 7: 19; Jer. 50:20.

The Message of Reconciliation

12. To whom has been committed the message of reconciliation? What, then, are we to be? 2 Cor. 5:18, 20, 21.

NOTE.—The precious blood has provided complete atonement or reconciliation. We have been brought back again into harmony with God, into oneness with Him, after sin had broken the friendship. So the message comes to sinners: "Be ye reconciled to God." If you desire to be delivered from sin's power and bondage, exercise faith in the blood. "There is power, . . . wonder-working power in the blood"—power to save to the uttermost, to cover all your sins and to set you free. "For He hath made Him to be sin for us; . . . that we might be made the righteousness of God in Him." 2 Cor. 5:21.

13. What has such wondrous love done for us? What should be our response toward our fellow men? 1 John 4:10, 11.

Lesson 7, for August 15, 1953

Cleansing and Sanctification Through the Blood

MEMORY VERSE: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

STUDY HELPS: "The Great Controversy," chapter 27; "Christ's Object Lessons," chapter, "Like Unto Leaven."

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-6; read from "The Great Controversy."
4. Ques. 7-11.
5. Ques. 12-14; read further from "The Great Controversy."
6. Read chapter in "Christ's Object Lessons."
7. Review the entire lesson.

Lesson Outline:

Introduction: Cleansing From the Pollution of Sin

I. A New Spirit

1. The deeper experience of cleansing.
2. Defilement of sin to be washed away.
3. All accomplished through His blood.

II. The Pure in Heart

1. Dwell in God's presence.
2. Obey the truth.
3. Love the brethren.
4. Are completely transformed.

III. Sanctification

1. Bestowed by Christ through His blood.
2. Follows cleansing from sin.
3. It is God's will and plan for us.

IV. How Sanctification Is Obtained

Through praise, thanks, and obedience.

Conclusion: Complete Transformation

Key Words:

1. Cleansing. The spiritual cleansing promised is a removal of that which defiles, stains, or pollutes the character. It produces a change in the life, language, and habits of a man, and results in purity of speech and life as the pollution that sin caused in the life is washed away.

2. Sanctification. The process of God's grace by which the affections and innermost thoughts of men are purified and exalted to a supreme love for God and His righteousness. This result is obtained through purification from sin by faith in Christ and obedience to the precepts of the law of God.

THE LESSON

Introduction

Cleansing From the Pollution of Sin: In the previous lesson we found that Christ paid the price for sins that are past. This is redemption. It includes justification and forgiveness, a removal of the guilt of sin. We found further that reconciliation restores the broken friendship and brings the sinner back into harmony with God through the blood of the atonement. In this lesson we will note that cleansing by the blood of Christ delivers us from the pollution of sin, and from a sense of the defilement and impurity which sin brings to our inner being. Cleansing does not refer to the grace

of pardon received at conversion, but to the effects of grace in the life of those who walk in the light. After forgiving our sins, He promises "to cleanse us from all unrighteousness." The cleansing here promised will remove the defilement and impurity of the soul.

Thus, sanctification concerns the daily life, those characteristics which must be imparted to it in preparation for heaven. Sanctification is the communication to man of the holiness of God. It requires a complete separation from sin and an entire surrender of the will to God. It is imparted through perfect obedience to the truth.

A New Spirit

1. For what did the psalmist pray in addition to the blotting out of his transgressions? Ps. 51:1, 2, 7, 10.

2. How does Ezekiel describe this deeper experience of cleansing? What must be renewed? What will the Spirit accomplish? Ezek. 36:25-27.

3. What does the blood of Jesus do for the sinner? Confession leads to what two blessed results? 1 John 1:7, 9.

NOTE.—"When the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness."—*Steps to Christ,* page 33.

The Pure in Heart

4. Who will dwell in God's presence? What is the objective of God's commandments? Matt. 5:8; 1 Tim. 1: 5. Compare Psalm 15.

NOTE.—"All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth."—*The Desire of Ages,* page 302.

5. How is the soul made pure? What is the result? What will this purity lead us to do for others? 1 Peter 1:22; 2 Cor. 7:1.

NOTE.—"It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying all His commandments, loving Him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of heaven."—*Testimonies,* vol. 4, p. 33.

6. How completely and fully are we to give ourselves to God for cleansing, and with what result? Rom. 12:1, 2.

NOTE.—"The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do unto others as he would have others do unto him. The profligate is changed from impurity to purity. He forms correct habits, for the gospel of Christ has become to him a savor of life unto life."—*Testimonies,* vol. 5, p. 345.

Sanctification

7. What further experience is accomplished for us through the blood of Christ? Heb. 13:12.

8. How does Paul point out the distinction between cleansing and sanctification? What will be the result? Eph. 5:25-27; 2 Tim. 2:21.

NOTE.—The Revised Version for Ephesians 5:26 reads, "That He might sanctify it, having cleansed it," et cetera.

9. What is God's will for us? What is His standard? 1 Thess. 4:3, 4; 1 Peter 1:15, 16; Eph. 4:24.

NOTE.—"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles,* page 51.

10. Who alone could perform God's will? What would be the result for fallen man? Heb. 10:9, 10; 2:11.

NOTE.—The will of God, which man had failed to do, was perfectly accomplished in Christ for all time. Through this "we are sanctified." When Christ came to do the will of the Father, and when, having done His will He was perfected through the things which He suffered; when He died on the cross without spot, blameless and undefiled, He received power to impart to us that perfection and sanctification which He had won through the offering of His body "once for all." Now we can rejoice that "both He that sanctifieth and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren."

11. What is a sign of sanctification? Ex. 31:13.

NOTE.—"The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience."—*Testimonies,* vol. 6, p. 350.

How Sanctification Is Obtained

12. After testifying that we are sanctified through the blood of Jesus, what admonition does the apostle give? What sacrifices are we to offer, and what will be the result? Heb. 13:12-16.

13. Through what heavenly agencies is sanctification imparted? Rom. 15:16, last part; John 17:17, 19.

NOTE.—"The religion of Christ means more than the forgiveness of sins; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ.

When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world to be its Saviour."—*Christ's Object Lessons,* pages 419, 420.

Complete Transformation

14. How complete is this transformation to be? 1 Thess. 5:23.

NOTE.—"The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their 'whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' Again he writes to believers, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.' . . . Christians are bidden to present their bodies, 'a living sacrifice, holy, acceptable unto God.' In order to do this, all their powers must be preserved in the best possible condition."—*The Great Controversy,* p. 473 (1950 ed., p. 468).

Lesson 8, for August 22, 1953

The Relation of Faith to the Blood

MEMORY VERSE: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

STUDY HELPS: "Education," pages 253-256; "Steps to Christ," pages 53-70.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-10.
5. Ques. 11-13.
6. Read Study Helps assignments.
7. Review the entire lesson.

Lesson Outline:

Introduction: Faith and Redemption

I. Saved Through Faith Alone

1. The author of faith, title obtained on the cross.
2. Actuality of Christ's saving power.

II. Steps in the Life of Faith

1. Knowledge.
2. Love.
3. Obedience.
4. Victory.

III. Companions of Faith

1. Courage.
2. Humility.
3. Obedience.
4. Prayer.

IV. Hindrances to Faith

1. Vain reasoning.
2. Presumption.

Conclusion: Experience of the Remnant

Key Words:

1. Faith. Such a familiar word as faith hardly needs definition, but its very commonness makes its true spiritual meaning obscure. Faith is more than belief. Belief gives assent to testimony or doctrine. Faith gives assent but unites trust and confidence to the belief and acts accordingly. Faith is thus an active principle, an act both of the understanding and of the will, and unites with it a response of the heart. In a special sense in this lesson faith is reliance on God's

testimony regarding the mission and atoning death of His Son on the cross, and the efficacy of His blood in full salvation.

2. Presumption. This is the devil's counterfeit for faith. It is manifested in an overconfidence of salvation, especially as it pertains to one's own efforts or to the acceptance of God's help. Presumption leads to bold assertion, almost to audacity; while faith leads to humility and modesty.

THE LESSON

Introduction

Faith and Redemption: In the study of the power of the blood of Jesus we have learned what was accomplished on the cross in saving lost sinners and in perfecting the saints. The redemption, the justification, the cleansing, and the sanctification that the blood made possible have come within our understanding. But we ask, and will attempt in this lesson to answer, the question, "How are we to take hold of and accept the proffered gifts?" Immediately the word "faith" leaps into our mind, suggesting the one means and method whereby we may be brought into the redemptive power and experience which the blood so freely offers. This will necessitate in this lesson a study of faith in relation to the saving power of the blood and the part that faith plays in making the experiences real as set forth in previous lessons.

Saved Through Faith

1. Who is the author of faith? Through what experience did He attain this title? As a result, what position does He occupy? Heb. 12:2; 1:3; Mark 14:62.

NOTE.—"Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle: 'Looking unto Jesus the author and finisher of our faith.' While doing this our minds become clearer and our faith stronger, and our hope is confirmed; we are so engrossed with the view of His purity and loveliness, and the sacrifice He has made to bring us into agreement with God, that we have no disposition to speak of doubts and discouragements."—*Testimonies,* vol. 5, p. 744.

2. How are we to receive the actuality of Christ's saving power? Eph. 2:8, 13; Rom. 3:24, 28.

NOTE.—"That simple faith which takes God at His word should be encouraged. God's people must have that faith which will lay hold of divine power; 'for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.' Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, 'The blood of Jesus Christ . . . cleanseth us from all sin.' "—*Gospel Workers,* page 161.

Steps in the Life of Faith

3. What is the first step toward a saving faith? How thoroughly should a Christian be established in this knowledge? Rom. 10:17; Col. 1:23; 2:7.

NOTE.—First of all, knowledge is necessary. We "must believe that He is." There can be no faith unless we take Him at His word and believe that the blood of Jesus cleanseth us from all sin. We must individually believe that His life on earth and death on Calvary are not only factually true, but that on the cross Jesus actually died for *each* of us. I must believe that He suffered there for *my* sins, that He was wounded for *my* transgressions and was bruised for *my* iniquities and that with His stripes *I* am healed. Only when such knowledge overwhelms us in all its reality can we go on into an experience of salvation through faith.

4. Besides knowledge, what is another requisite to a living faith? How will it be manifested? What will be its fruitage? 1 John 4:7-12.

5. When love fills the heart, what will be our attitude toward God's requirements and standards? John 14: 21; Isa. 1:19; Ps. 110:3.

NOTE.—All will be on the altar. We will be willing and anxious to find and follow His way. "But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it."—*Steps to Christ,* page 50.

6. What experience will faith then claim? How will the child of God stand in His sight? 1 John 5:4; Rom. 8:1-4.

Companions of Faith

7. What must accompany faith if we expect to have victory? 1 Cor. 16: 13; Eph. 6:10; Joshua 1:9.

NOTE.—"Let the brethren in responsible positions talk faith and courage to the workers. Cast your net on the right side of the ship, the side of faith."—*Testimonies,* vol. 7, p. 213.

"Christian life . . . does not consist wholly in gentleness, patience, meekness, and kindliness. These graces are essential; but there is need also of courage, force, energy, and perseverance."—*The Ministry of Healing,* page 497.

8. What example and counsel is given concerning humility? What will be the result? Phil. 2:5-8, 14, 15; Matt. 11:28-30.

FAITH SEES BEYOND MAN'S FAILURE TO GOD'S ETERNAL HOME.

NOTE.—"Let the proud spirit bow in humiliation. Let the hard heart be broken. No longer pet and pity and exalt self. Look, oh look upon Him whom our sins have pierced. See Him descending step by step the path of humiliation to lift us up; abasing Himself till He could go no lower, and all to save us who were fallen by sin! Why will we be so indifferent, so cold, so formal, so proud, so self-sufficient?"—*Testimonies,* vol. 5, p. 17.

9. What is the test of faith? How is faith made perfect? 1 John 2:3; 5:2, 3; James 2:17, 20-22.

NOTE.—"Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience."—*Steps to Christ,* page 65.

10. What counsel is given concerning prayer? What kind of prayer is effectual? John 16:23, 24; Col. 4:2, 3; James 5:15, 16.

NOTE.—"Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may

not at all times feel the immediate answer; but then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith. . . . Walk the narrow plank of faith. Trust all on the promises of the Lord. Trust God in darkness. That is the time to have faith."—*Testimonies,* vol. 1, p. 167.

Hindrances to Faith

11. What attitude on the part of the scribes was a hindrance to spiritual progress? What is the result of vain reasoning? Mark 2:6-9; Rom. 1:21-23.

12. From what sin did the psalmist pray to be free? What would be the result? With what other sin is presumption associated? Ps. 19:13; 2 Peter 2:10.

NOTE.—"But faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression."—*The Desire of Ages,* page 126.

Experience of the Remnant

13. What characteristics will those possess who are waiting for the coming of the Lord? Heb. 10:35-39; Rev. 14:12.

NOTE.—"That this admonition [Heb. 10:35-39] is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming. . . . The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of His Spirit and His word; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. . . . As the bright light of the 'midnight cry' had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. . . . Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light."—*The Great Controversy,* p. 408 (1950 ed., p. 401).

Lesson 9, for August 29, 1953

Victory and Fellowship Through the Blood

MEMORY VERSE: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

STUDY HELPS: "Patriarchs and Prophets," chapters 1 and 3; "The Desire of Ages," pages 758-764; "The Great Controversy," chapter 39.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-4.
3. Ques. 5-8.
4. Ques. 9-13.
5. Read "Patriarchs and Prophets," chapters 1 and 3.
6. Read "The Desire of Ages," pages 758-764, and "The Great Controversy," chapter 39.
7. Review the entire lesson.

Lesson Outline:

Introduction: Victory Assured to God's People as a Result of the Victory of the Cross

I. The Conflict of the Ages

1. Started in heaven, Satan cast out.
2. Transferred to earth, sin and death result.
3. Promise of a Saviour.
4. Victory won on the cross.

II. Overcoming Power

1. Promises of God's defense for righteous.
2. Satan's wrath turned against remnant.
3. Victory possible through Christ.
4. Satan overcome by the blood of the Lamb.

III. Fellowship Through Suffering

1. Brought nigh to God through the blood of Christ.
2. Believers in Christ to experience suffering.
3. Glorious triumph with Christ.

Conclusion: Victory in Christ

Key Words:

1. Victory. A victor is one who is winner in a contest and who defeats the enemy in battle. Christ was victor over Satan in His life on earth, in Gethsemane, and on the cross. Through Him, victory is promised to His trusting, believing children. Victory is overcoming sin by claiming God's promises, and by faith living His life through the indwelling of the Spirit.

2. Fellowship. A beautiful Christian experience is here presented in the companionship and partnership that a Christian experiences with his Master; also the comradeship and friendly intercourse that is experienced by fellow Christians who have a common allegiance to their Master.

THE LESSON

Introduction

Victory Assured Through Victory of the Cross: Since the creation of man there has been a mighty conflict for the possession of mankind. The old serpent, the devil, led man astray, was determined to keep him captive. Man's only hope was in the "seed of the woman." But when the promised Seed came, Satan seemed to triumph. He slew the Saviour on the cross, locked Him in the tomb, and determined to hold Him captive. Here Satan overstepped himself, for by bringing about the death of the "Lord of life," Satan permitted his prison house to be entered by the One who alone could break open its gates and set the captives free. That holy moment when Christ died on Calvary and consented to enter the tomb was the victory hour of the universe. "Through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Thus through the blood shed on the cross, and His resurrection from the grave, the Saviour is able to deliver those "who through fear of death were all their lifetime subject to bondage." Verse 15.

The Conflict of the Ages

1. Where did the great conflict of the ages start? Who were the contestants? What was the result? Rev. 12:7-9.

2. How was the conflict introduced into the earth? What were its tragic consequences? Gen. 3:1-7, 16-19, 23, 24.

3. In the hour of seeming defeat and hopelessness, what words gave promise of redemption? What was the purpose of God in giving the promised Seed to lost men? Gen. 3: 15; John 3:16; 2 Cor. 5:19.

NOTE.—"When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; 'because,' said he, 'they have chosen me as their ruler.' He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son —one equal with Himself—to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man, and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his."—*Patriarchs and Prophets,* page 69.

4. With what words and under what circumstances did Christ declare that victory was assured? What are the results of that victory? John 19:30; Rev. 12:10.

NOTE.—"Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, 'It is finished.' John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost."—*The Desire of Ages,* page 758.

Overcoming Power

5. Upon what promises will the righteous trust when the perils of the last days threaten their very lives? Ps. 91:1-10.

NOTE.—"Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer."—*The Great Controversy,* p. 630 (1950 ed., p. 622).

6. Upon what people will the enemy especially make war? What two cherished doctrines seem to be the object of his wrath? Rev. 12:17; 14: 12.

7. As a result of Christ's victory how may we overcome the enemy? Rev. 12:11; Rom. 8:37.

8. Is victory over sin possible in this world? How may it be ours? 1 Cor. 15:57; 1 John 5:4.

NOTE.—"This work [victory over sin] can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. . . . The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' "—*The Great Controversy,* pp. 469, 470 (1950 ed., pp. 464, 465).

Fellowship Through Suffering

9. How are those who were strangers to God brought into His fellowship? Eph. 2:12, 13.

10. What may the believer in Christ expect if he follows in the footsteps of the Master? 1 Peter 4: 12-14; Phil. 1:29.

11. What experiences both here and hereafter are promised the "joint heirs with Christ"? Rom. 8:16-18.

FEAR NOT; THE VICTORY WAS WON ON THE CROSS OF CALVARY.

NOTE.—"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. . . . 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225 (1940 ed. pp. 224, 225).

Victory in Christ

12. What does the apostle say cannot separate us from the Lord? Rom. 8:35-39.

13. What glorious picture is presented of the future of those who have had fellowship with Christ in His sufferings? Rev. 7:13-17.

Lesson 10, for September 5, 1953

Service Through the Blood

MEMORY VERSE: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14.

STUDY HELPS: "The Ministry of Healing," pages161-169; 500-502; "Christ's Object Lessons," pp. 402-404, 282, 283 (new ed., pp. 410-413, 284, 285).

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-13.
6. Read selections from the Study Helps.
7. Review the entire lesson.

Lesson Outline:

Introduction: Responsibility "to Serve the Living God."

I. Dwelling in God's Presence

1. Priestly duties of Christians.
2. Sanctification for service.
3. Made possible through the blood of Jesus.

II. Paths of Service

1. Conscience purged to open paths of service.
2. Profession alone will not prepare for the kingdom.
3. Christ's example in service.

III. Intercessory Prayer

1. Prayer an avenue of effective service.
2. Christ's example in fervent prayer.
3. Assurance of answered prayer.

IV. Reward of Faithful Service

1. Promise to faithful stewards.
2. Teachers and workers to be rewarded.

Key Words:

1. Serve. This word has come down to us from the Latin *servire,* which means "be a servant or slave," or from the form *servare,* "to protect or preserve." In its present usages in English it has over a score of meanings, with little of the original remaining.

In the Scriptures the idea is that the service expected from a bondservant or slave is definitely the service expected of a Christian. However, the bondage is not one of compulsion or servitude, but of love. Paul said he was a slave of the Lord Jesus, but his slavery was voluntary, his obedience a joy. Such service makes the slave a friend, yes, more than a friend, a son loved of His Father and obedient to Him.

2. Intercessory. As applied to prayer this word refers to the act of interceding with God on behalf of some person who is a stranger to God's love. It carries the thought of interposing between parties who are at variance, with a view to reconciliation. It is a type of service open to all who know how to pray.

THE LESSON

Introduction

Responsibility "to Serve the Living God": "In the life of Christ, everything was made subordinate to His work, the great work of redemption which He came to accomplish. And the same devotion, the same self-denial and sacrifice, the same subjection to the claims of the word of God, is to be manifest in His disciples.

"Everyone who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for His purchased possession. He covets toil, hardship, sacrifice.

"The true worker for God will do his best, because in so doing he can glorify his Master. He will do right in order to regard the requirements of God. He will endeavor to improve all his faculties. He will perform every duty as unto God. His one desire will be that Christ may receive homage and perfect service."—*The Ministry of Healing,* page 502.

Dwelling in God's Presence

1. To what high position has the Lord called us? What responsibility does this carry? 1 Peter 2:5, 9.

NOTE.—In the New Testament, true Christians are called a "holy priesthood." Why? Because we have direct access to Christ by faith, and daily can offer Him the sacrifices of praise and intercession. Christ, in order to become our High Priest, offered up Himself for our sins. This we cannot do, but there are other priestly duties that are both a duty and a privilege which we may perform. These are the "spiritual sacrifices" which are well pleas-

ing in His sight. In type they were performed by the priests under the old dispensation. The incense, representing the sincere prayers of God's people, the thank offerings, the burning lamps, the shewbread, the wave sheaf, and many other services represented the spiritual life of the people, all of which we, as priests, may now offer to the Lord continually in this our body which "is the temple of the Holy Ghost."

2. What does He expect of His followers as priests of the Lord? Lev. 10:3; Isa. 52:11.

NOTE.—The priests in ancient times were set apart for holy service. They were thus a sanctified people called upon to serve God completely, giving their time and energy to the service of the temple. This is true today of all those who profess the name of Christ, and especially so of those who "bear the vessels of the Lord" in active service in the cause.

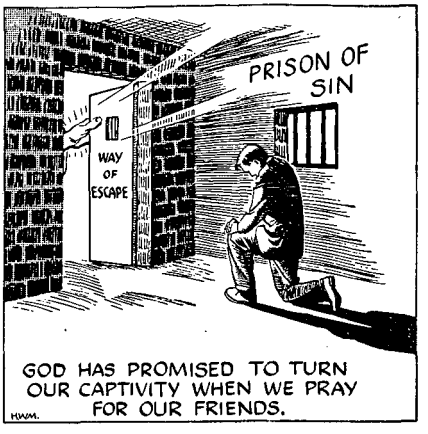
3. How is this sanctification made possible? What admonition is given to those who enter into this experience? Heb. 10:10, 19, 22, 23.

NOTE.—Let no one think that the full blessing of such an experience is not for him, or that such a life is too high for him. There is power in the blood. We have the assurance that as we "draw near with a true heart in full assurance of faith," our hearts will be purified in Him. By word and example these blessings will flow out to others in a life-giving stream from the cross as we minister before Him as priests of the Lord.

Paths of Service

4. In what specific ways does the blood of Christ minister for us? Heb. 9:14.

5. Who, does the Lord say, will enter into the kingdom? How may



we receive His divine blessing? Matt. 25:34-40; 24:46. See Isa. 58:7, 8.

NOTE.—"Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will walk by faith and will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the widespread destitution in our world—the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness."—*Testimonies,* vol. 9, p. 47.

6. What parable illustrates our responsibility to our neighbors? Who, then, is our neighbor? Luke 10: 29-37.

7. What example has the Lord given us? Where will His steps lead? 1 Peter 2:21; Matt. 11:5.

NOTE.—"We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find

His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—*The Ministry of Healing*, pages 105, 106.

Intercessory Prayer

8. What avenue of effectual service does God open to all? For whom are we to pray? James 5:16, 14, 15; Eph. 6:18; 1 Tim. 2:1, 2.

NOTE.—"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? . . . Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love."—*Testimonies*, vol. 7, p. 21.

9. What example was given by Christ of intercessory prayer? John 17:9, 15, 17, 20, 21.

10. What assurance does the Master give that our prayers will be answered? Matt. 7:7; 21:22; John 14:13.

Reward of Faithful Service

11. What does the Lord promise those who have been faithful stewards of His entrusted talents? Matt. 25:21.

NOTE.—"The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life." —*Christ's Object Lessons*, page 330.

12. Of how small a service does the Lord take notice? Who will repay such kindness? Matt. 10:42; Prov. 19:17.

NOTE.—"God reads every thought. He notes every action. Everything done with sincere purpose for the advancement of His work will be blessed by Him. The two mites, the cup of cold water, presented in sympathy and love, will be made effective in doing good here and will bring a reward hereafter."—*Testimonies*, vol. 6, p. 103.

13. To those who in this life serve faithfully as teachers and workers, what has the Lord promised? Dan. 12:3, margin.

Lesson 11, for September 12, 1953

Christ's Ministry in the Heavenly Sanctuary

MEMORY VERSE: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us." Heb. 10:19, 20.

STUDY HELPS: "The Great Controversy," chapters 24 and 28; "Testimonies," vol. 4, pp. 384-387.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1, 2.
3. Ques. 3-7.
4. Ques. 8-10; read from "The Great Controversy," chapter 24.
5. Ques. 11-14; finish reading chapter 24 of "The Great Controversy."
6. Read chapter 28 of "The Great Controversy," and "Testimonies," vol. 4, pp. 384-387.
7. Review the entire lesson.

Lesson Outline:

Introduction: Our High Priest

I. Christ's Ministry in the Sanctuary

1. Began after ascension, first in outer apartment.
2. Consists of intercession and presenting His blood on behalf of sinners.

II. "The Hour of His Judgment," in Inner Apartment

1. Began at end of 2300 days.
2. The records of heaven examined.
3. The judgment scene.
4. The standard of the judgment.

III. Our Advocate

1. Christ's work in the judgment.
2. Entries made in books of heaven.
3. Assurance to overcomers through the blood.

IV. The New and Living Way

1. The atoning sacrifice opened up a new and living way.
2. The complete eradication of sin.
3. The final decree marking close of human probation.

Conclusion: The End of the Judgment

Key Words:

1. High priest. In the old dispensation the representative of the nation before Jehovah was called "high priest." He had specific duties, wore the holy garments, and was qualified to perform any and all priestly functions. At first the priest served for life. The high priest was in a special sense the representative of Christ and was a type of Christ and His ministry in the heavenly sanctuary. After Christ's ascension, our Lord began His ministry in heaven as High Priest of our profession, offering His own blood as an atonement for sin, thus bringing to an end the earthly sanctuary services and the tenure of the Aaronic priesthood.

2. Judgment. This word, applied ordinarily to civil judicial procedures, also refers to decisions reached in the courts of heaven which shall be final, and shall express the infinite decision of the divine Judge whose omniscience makes the decisions both just and true. There will be two judgments in heaven: the first an investigative session to determine who shall be granted an entrance into heaven, and the second to determine the just punishment which shall be meted out to the wicked in the executive judgment.

THE LESSON

Introduction

Our High Priest: When Christ ascended after His passion, He "sat down on the right hand of the Majesty on high," there to serve in the heavenly sanctuary as our High Priest. This service was possible only as He should "have somewhat also to offer," even His precious blood. In this lesson the work of Christ as High Priest will be presented as He ministers in the presence of the Father before the throne.

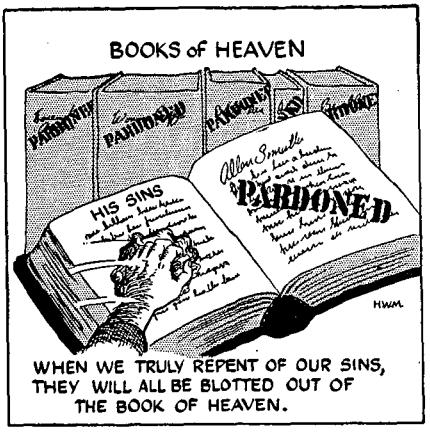
The Saviour's ministry in heaven is divided into two parts—that in the first apartment of the heavenly sanctuary as our Mediator, and later in the second apartment as our Advocate in the judgment hour. His blood plays an important part in His ministry in both apartments, and through its power sin will be first forgiven and then blotted out. His people will then stand faultless in His presence just as though they had never sinned, sealed for heaven, through the blood of the Lamb.

Christ in the Sanctuary

1. After His resurrection and ascension what work did Christ undertake for His people? Rom. 8:34; Heb. 9:24; Acts 2:32, 33.

2. Where was Christ's ministry for His people performed? What was there presented and what did it accomplish for us? Heb. 6:19, 20; 9:12.

NOTE.—"It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the



WHEN WE TRULY REPENT OF OUR SINS, THEY WILL ALL BE BLOTTED OUT OF THE BOOK OF HEAVEN.

incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. . . .

"For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record."—*The Great Controversy,* pp. 420, 421 (1950 ed., p. 415).

"The Hour of His Judgment"

3. When does the prophet say that the work of cleansing the sanctuary was to begin? What is this called? Dan. 8:14; Rev. 14:7.

NOTE.—"As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of man is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary."—*The Great Controversy,* p. 421 (1950 ed., p. 415).

4. How does Daniel describe the scene as the investigative judgment opens in heaven? What records will be examined? Dan. 7:9, 10.

5. How is Christ's coming to the Ancient of Days in the judgment described? What will be received by Christ during the judgment? Dan. 7:13, 14.

NOTE.—"The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits."—*The Great Controversy,* p. 480 (1950 ed., pp. 473-475).

6. What are the different books of record in heaven? What use is made of these books in the judgment? Rev. 20:12; Mal. 3:16; Matt. 12:36; 1 Cor. 4:5.

7. What is the standard by which men will be tested in the judgment? Eccl. 12:13, 14; James 2:12.

Our Advocate

8. Who represents repentant sinners at the judgment bar? What ministry does He perform in their behalf? 1 John 2:1, 2; Heb. 7:25; 1 Tim. 2:5, 6.

9. When sins are unconfessed and unforgiven, what becomes of the names once entered in the book of life? Ex. 32:33; Ezek. 18:24; Jer. 17:10.

NOTE.—"Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance."—*The Great Controversy,* p. 483 (1950 ed., p. 477).

10. What blessed assurance is given concerning those who have overcome sin? How will their cases be treated in the judgment? Isa. 43:25; Rev. 3:5; Matt. 10:32, 33.

The New and Living Way

11. What atoning sacrifice has opened up a new and living way for the righteous? What will it bring, however, to those who have despised its grace? Heb. 10:19, 20, 29-31.

NOTE.—"The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to the 'first dominion.' "—*The Great Controversy,* p. 484 (1950 ed., p. 478).

12. How completely will sin be eradicated from the hearts of the righteous? How shall they stand before God? Jer. 50:20; Jude 24.

The End of the Judgment

13. What decree will mark the close of the investigative judgment? Can we know when this decree will be issued? Rev. 22:11, 12; Mark 13:33.

14. In view of the solemnity of this hour, what urgent counsel does the Saviour give to His waiting people? Mark 13:35-37; Matt. 24:44.

NOTE.—"Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.' "—*The Great Controversy,* p. 491 (1950 ed., p. 485).

Lesson 12, for September 19, 1953

The Executive Judgment With No Atoning Blood

MEMORY VERSE: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:29.

STUDY HELP: "The Great Controversy," chapter 42.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Words; Introduction; Ques. 1, 2.
3. Ques. 3-8.
4. Ques. 9-12.
5. Ques. 13, 14; begin reading chapter 42 of "The Great Controversy."
6. Finish reading chapter 42 of "The Great Controversy."
7. Review the entire lesson.

Lesson Outline:

Introduction: Mercy Only Through Atoning Blood

I. Wicked Destroyed

1. The first destruction of the wicked.
2. Satan during the 1,000 years.
3. The scapegoat in the sanctuary service, a type of Satan.

II. Judgment of the Wicked

1. Righteous to assist.
2. Guilt of the wicked.
3. Justice without mercy.
4. The Executor of the judgment.
5. The basis of judgment.

III. Nations Stand at Judgment Bar

1. Nations as well as individuals have an account in the judgment.
2. All kingdoms and dominions given to Christ.

Conclusion: Sins Sent Beforehand to Judgment

Key Words:

1. Retributive justice. In the judgment of the wicked there will be no mercy, but justice will be meted out and the decisions will be made and punishment determined according to the deserts of the individual. Retribution is literally to pay again or to reward justly for services. The wicked will be justly rewarded for their sins, and the wages of sin is death.

2. Millennium. This word is not found in the Bible. It is a Latin word which means a thousand years. It refers specifically to the thousand years mentioned in Revelation 20, during which time Satan will be bound to this earth. The wicked will have been destroyed and are dead, awaiting the second resurrection. The saints will be in heaven, and the judgment of the wicked will then take place. The millennium is terminated by the resurrection of the wicked, the descent of the city of God to this earth, and the final events in the great controversy.

THE LESSON

Introduction

Mercy Only Through Atoning Blood: "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. This is especially true when sin has separated one from God, and the blood that alone could have saved him has been spurned and rejected. There will be no mercy in the final judgment because justice and mercy can meet only through the blood, and only when sinners welcome and plead for its saving grace. Those whose cases are tried in the second judgment have no claim to mercy, have, in fact, no desire for the sinlessness and purity of heaven, and therefore are judged according to their deeds recorded in the books. It will be the work of the saved to assist in this judgment during the millennium, when the cases of all wicked men and angels, including Satan, will be eternally settled and their punishment determined.

Wicked Destroyed

1. At the second coming of Christ, what will become of the righteous? Of the wicked? Why will the Lord bring such complete destruction? 1 Thess. 4:16, 17; Isa. 24:1-6.

2. What will become of Satan? What ceremony in the sanctuary service on earth foreshadowed this event? Lev. 16:21, 22; Rev. 20:1-3.

Judgment of the Wicked

3. What work will the righteous undertake in heaven? Who will be judged by them? Dan. 7:22; Rev. 20: 4, 6; 1 Cor. 6:2.

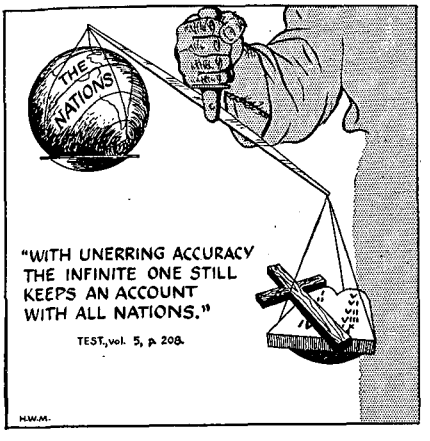
NOTE.—"In union with Christ they [the righteous] judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death."—*The Great Controversy*, p. 661 (1950 ed., p. 651).

4. Of what have the wicked been guilty? What has been their attitude toward the atoning blood of the covenant? Heb. 10:29.

5. What attributes of God will be manifest in the judgment hour? Will there be any mercy or mediator in this judgment? Heb. 10:26-28, 30, 31; Nahum 1:2, 3; James 2:13.

6. How do we know that the vengeance and indignation of God against the wicked are not a contradiction of His mercy? Ex. 34:6, 7; Ps. 145:20.

NOTE.—"God has given to men a declaration of His character, and of His method of dealing with sin. . . . The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being."—*The Great Controversy*, p. 541 (1950 ed., p. 535).



7. Unto whom will be given authority to execute judgment upon the wicked, and why? John 5:22, 26, 27.

8. How many will be judged? Upon what basis will judgment be rendered? Rev. 20:12, 13.

All Nations Stand at the Judgment Bar

9. Do nations as well as individuals have an account to render in the judgment? Isa. 34:1, 2; Rev. 2:26, 27.

NOTE.—A record is kept of the impieties of nations, of families, of individuals. "With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf."—*Testimonies*, vol. 5, p. 208.

10. To whom will the kingdoms and dominions of this world be given in the judgment? Dan. 7:18, 26, 27.

11. In light of the certainty of the judgment, in which session will it be vitally essential for our sins to appear? Rom. 14:10, 12; 1 Tim. 5:24.

NOTE.—In the investigative judgment, Christ serves as an Intercessor, pleading His blood on behalf of those who have confessed and forsaken sin. In Him justice and mercy meet, God's law is vindicated, justice has been satisfied, and mercy extended through the precious blood. In the second judgment, Christ serves as Judge. His blood will then be of no avail, because when it could have saved it was spurned and despised. So, having chosen the way of sin, lost men have only a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:27. Sin must then take its course and its just punishments be meted out that God's law and government may stand.

12. At the close of the millennium what stirring events take place here on earth? Rev. 20:7-9, 11, 12.

13. What final retribution will be visited upon Satan and his evil host? Rev. 20:9 (last part), 10, 13-15; Mal. 4:1, 3.

NOTE.—"Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up."—*The Great Controversy*, p. 672 (1950 ed., p. 662).

Sins Sent Beforehand to Judgment

14. While probation's hour lingers, what divine and loving appeal is made to the transgressor? How does God regard the death or destruction of the wicked? Ezek. 18:31, 32.

Lesson 13, for September 26, 1953

Heavenly Joy Through the Blood

MEMORY VERSE: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

LESSON HELPS: "The Great Controversy," chapter 40, last two pages; chapter 41, last four pages; "Education," pages 301-309.

DAILY STUDY ASSIGNMENT

1. Following the outline, survey the entire lesson.
2. Key Word; Introduction; Ques. 1-4.
3. Ques. 5-8.
4. Ques. 9, 10; read last two pages of chapter 40, "The Great Controversy."
5. Ques. 11-13.
6. Read last four pages of chapter 41, "The Great Controversy," and "Education," pp. 301-309.
7. Review the entire lesson.

Lesson Outline:

Introduction: The Right to Heaven's Joys

I. New Heaven and New Earth

1. Saints inherit kingdom through purchase of Christ.
2. God's original purpose in creation will be accomplished.
3. Our comprehension of heaven very limited.
4. Heaven will be a place of joy and useful occupations.

II. The Science and Song of Heaven

1. The central theme is Christ's victory on the cross.
2. Avenues of study include exceeding richness of His grace.
3. Mystery of redemption the science of heaven.

III. The Hiding of Christ's Power

1. Only the wounds in Christ's hands and side remain as reminders of sin, and there is the hiding of His power.
2. Saints robed in garments pure, made white in the blood of the Lamb.

IV. The Unfathomable Love and Supreme Power of Christ

1. Admonished to try to comprehend the love of Christ that passeth knowledge.
2. The promised redemption cometh quickly; watch and be ready.

Conclusion: Ascription of Glory and Honor to Christ

Key Word:

"Mystery." This word is used in the Bible of both godliness and iniquity. Mysteries are of two kinds. The first comes to us by revelation from God, and they become known and understood only as the Spirit of God reveals them to us. Such, for example, are the resurrection from the dead, redemption through the blood of Christ, the kingdom of heaven, and the joy of the redeemed, the story of sin and its outcome. Another kind of mystery, even when revealed to us, cannot be comprehended as to the manner and means of their accomplishment. Of such are the doctrine of the trinity, the incarnation of the Son of God, the new birth, et cetera. These mysteries will offer a wide field of study for the saints throughout eternity.

THE LESSON

Introduction

The Right to Heaven's Joys: In this lesson we will observe how the blood of Christ entitles the redeemed to a place in heaven, makes them fit to enjoy the pleasures and occupations of heaven, and provides the subject matter for the songs and praise of heaven. It will be the science and the song of the redeemed throughout eternity. The love which prompted such a priceless gift will be an inexhaustible theme, and will through endless ages present ever new aspects for study and meditation. Sin will be no more. There will be nothing in any part of the universe to remind the saved of its tragic history save the wounds of the nails in the hands of the Saviour, and the light that beams from His pierced side. These will keep ever fresh in our memory the wondrous gift of His love on Calvary. The lost dominion will be restored, the glory of the earth made new will surpass the beauties of Eden, and all this will be ours to enjoy throughout eternity through the redemption that is in Christ Jesus; "for Thou wast slain, and hast redeemed us to God by Thy blood of every kindred, and tongue, and people, and nation." Rev. 5:9.

New Heaven and Earth

1. What did the prophet see after the complete destruction of this sin-cursed earth? Rev. 21:1, 6, 7.

2. How will God's purpose in creating the world be fulfilled? Isa. 45:18; Ps. 37:29; Micah 4:8.

NOTE.—"God created the earth to be the abode of holy, happy beings. . . . That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. . . . 'And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.' "—*Patriarchs and Prophets,* page 67.

3. What is said concerning the limited understanding that we now have concerning the reward of the righteous? 1 Cor. 2:9; Isa. 64:4.

4. What assurance do we have that joy, gladness, and useful occupations will be the experience of the saved? Isa. 51:3; 65:19, 21, 22.

NOTE.—"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—*Education,* page 307.

The Science and Song of Heaven

5. What will be the central theme of the song of the redeemed? Rev. 5:9.

6. What does God promise to reveal to His people in the ages to come? Eph. 2:6, 7.

NOTE.—"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—*The Great Controversy,* p. 678 (1950 ed., p. 667).

7. How fully will the mystery of redemption and the "wisdom of God" be the object of our study? Eph. 3: 9-11.

NOTE.—"All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. 'Exceeding abundantly above all that we ask or think' will be, forever and forever, the impartation of the gifts of God."—*Education,* page 307.

8. How definitely will the redeemed know each other there? 1 Cor. 13:12.

NOTE.—"As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. 1 Cor. 13:12. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*The Desire of Ages,* page 804.

"There the redeemed greet those who led them to the Saviour, and all unite in praising Him who died that human beings might have the life that measures with the life of God."—*The Acts of the Apostles,* page 602.

The Hiding of Christ's Power

9. What alone remains as a reminder of the gift of Christ's love on Calvary? Hab. 3:4, margin; Zech. 13:6.

NOTE.—"One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, 'He had bright beams coming out of His side: and there was the hiding of His power.' That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there 'the hiding of His power.' 'Mighty to save,' through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power."—*The Great Controversy,* p. 674 (1950 ed., pp. 663, 664).

10. Through what cleansing medium are the saints robed in garments pure and spotless? Rev. 7:9, 13, 14.

The Unfathomable Love and Supreme Power of Christ

11. In the light of Christ's infinite gift, what are we admonished to do? How fully will it meet our need? Eph. 3:17-19.

NOTE.—"Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill His requirements. Through the merits of Christ we have access to the throne of Infinite Power. 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' The Father gave His Spirit without measure to His Son, and we also may partake of its fullness. Jesus says: 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' 'If ye shall ask anything in My name, I will do it.' 'Ask, and ye shall receive, that your joy may be full.'"—*The Great Controversy,* p. 477 (1950 ed., p. 471).

12. What should be our attitude while waiting for the fulfillment of the promised redemption? Luke 21: 36; Rev. 3:10; 22:7, 12.

Ascription of Glory and Honor to Christ

13. To whom alone can we attribute glory and honor for the eternal salvation purchased through His blood? Jude 24, 25; Rev. 5:12, 13.

NOTE.—"Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.' Rev. 5:13."—*The Desire of Ages,* page 835.

THIRTEENTH SABBATH OFFERING

September 26, 1953—Southern African Division

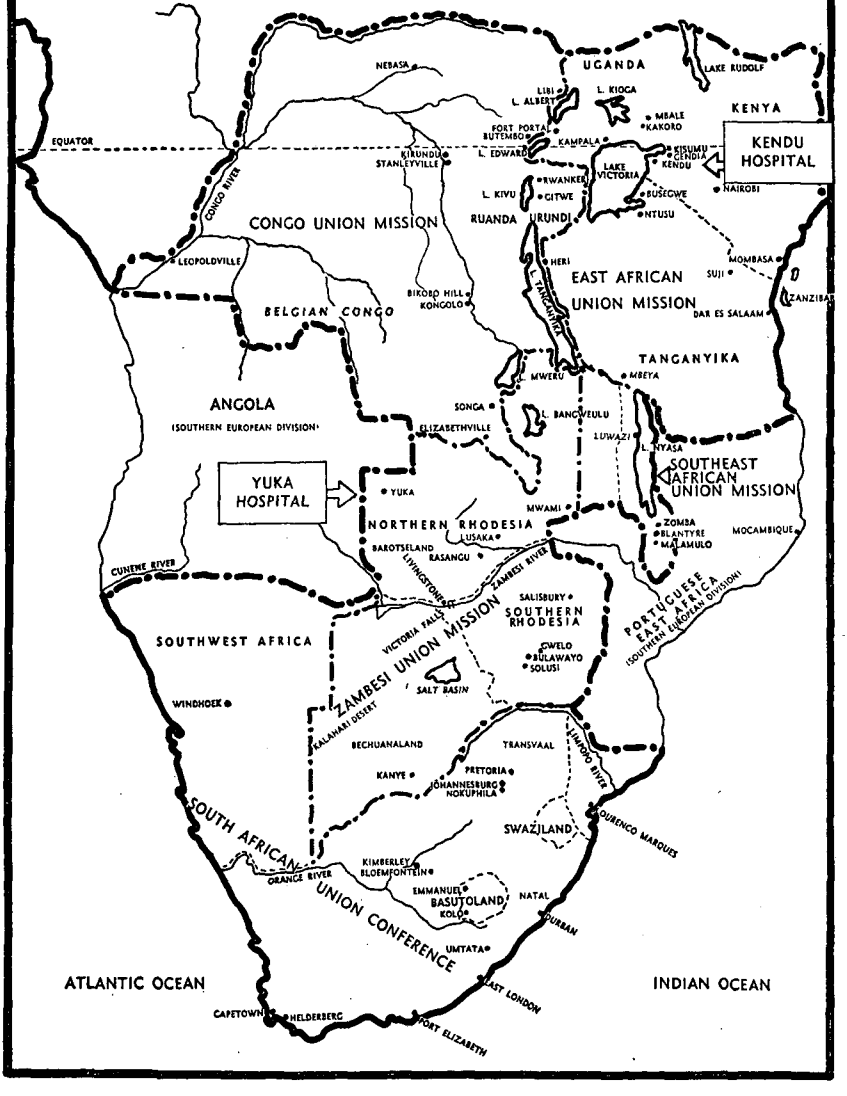
The Southern African Division will receive the Thirteenth Sabbath Offering overflow on September 26. Elder R. S. Watts, president of the division, writes: "We have eagerly looked forward to being the recipients of this special offering. The previous offering overflow for the Southern African Division was received at the end of the first quarter of 1951 and brought this division the very welcome amount of $44,099.71, which was used to help provide new buildings for the Cuale school in Angola, the Kasai training school in the Congo, and the Malamulo hospital in Nyasaland. Again we have two very needy and worthy projects for which the overflow at the end of this quarter will be used; namely, the Kendu hospital in East Africa, and the Yuka hospital in Barotseland.

"Several years ago the administration building for the Kendu hospital was started, but because of lack of funds it still stands unfinished. We are hoping the overflow this quarter will enable us not only to complete this building, but also to erect an additional much-needed ward. Our Yuka hospital has already been started. It will be the only hospital in the western part of Barotseland, and its influence will be felt for many, many miles around."

LESSONS FOR THE FOURTH QUARTER OF 1953

The general topic of the lessons for the fourth quarter is *Unity in Christ.* The title of the first lesson is "The Lord's Supper—Its Setting and Significance." The study help is *The Desire of Ages,* pages 652-661. The texts to be studied are:

Ques. 1. Luke 22:7-13.
Ques. 2. Luke 22:15.
Ques. 3. Ex. 12:3, 7, 11.
Ques. 4. Ex. 12:8.
Ques. 5. John 13:4-12.
Ques. 6. John 13:14-16.
Ques. 7. John 13:17.
Ques. 8. Matt. 26:26-28.
Ques. 9. Mark 14:26.
Ques. 10. 1 Cor. 11:23-26.
Ques. 11. 1 Cor. 11:25 (last part), 26.
Ques. 12. Gal. 6:14.

SOUTHERN AFRICAN DIVISION

UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
CONGO	14,290,350	106	20,910	70,155
EAST AFRICAN	15,874,457	162	31,085	78,254
SOUTH AFRICAN	13,591,467	163	12,448	15,660
SOUTHEAST AFRICAN	2,473,670	67	11,445	23,500
ZAMBESI	3,778,903	88	18,648	36,567
DIVISION TOTALS	50,008,847	586	94,536	224,136