SABBATH SCHOOL LESSON QUARTERLY

JAMES CONVERSE

CHRIST IN ALL THE SCRIPTURES

SENIOR DIVISION, No. 275, FIRST QUARTER, 1964

H. W. Lowe

THE BLESSING OF DAILY STUDY

"The beauty and riches of the word have a transforming influence on mind and character."—*Christ's Object Lessons,* page 132.

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times."—*Steps to Christ,* page 90.

My 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 _____

Lesson Titles for the Quarter

1. The Attitude of Jesus Toward the Holy Scriptures
2. The Testimony of the New Testament to Messianic Prophecy
3. Prophecies of the Messiah in the Book of Genesis
4. Exodus, the Book of Redemption
5. Access to God Through the Atonement, in Leviticus
6. Glimpses of the Messiah in the Book of Numbers
7. The Promised Deliverer in Deuteronomy
8. Redemption in the Historical Books: Joshua and Ruth
9. Christ in the Psalms
10. The Messiah in the Prophecies of Isaiah
11. Christ in Daniel and Some of the Minor Prophets
12. The Victorious Christ in the Book of Revelation
13. We Have Found the Messiah

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Sabbath School Lesson Quarterly

CHRIST IN ALL THE SCRIPTURES

GENERAL INTRODUCTION

"Through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin. A long line of inspired prophecy pointed to the advent of 'the Desire of all nations.' "—*Prophets and Kings,* page 697.

A complete coverage of references to Christ in all the Scriptures would involve a study of Biblical history, emblems, typical names, places, and persons. We, therefore, must confine ourselves to a few arbitrarily chosen pictures of Christ in the sacred pages.

There is a clear outline picture running through the Scriptures, of the Christ that was to come, and the Christ who is to come the second time in glory. The promises of the first advent, some of them studied in these lessons, were fulfilled. Just as surely will those related to the second coming be fulfilled. Some prophecies involve both the first and second advents. May we all through this study be drawn closer to Christ.

Lesson 1, for January 4, 1964

The Attitude of Jesus Toward the Holy Scriptures

MEMORY VERSE: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

STUDY HELPS: "The Desire of Ages," pages 795-801; "S.D.A. Bible Commentary."

AIM: To discover our Lord's attitude toward the Holy Scriptures, including the prophecies, and His manner of applying the Messianic prophecies to Himself.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-13.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

Lesson Outline

Introduction

I. Our Lord's Regard for the Holy Scriptures

1. The importance of Moses' testimony. Luke 16:31.
2. The relation between the words of Moses and of Christ. John 5:46, 47.
3. The significance of prophecy to the risen Christ. Luke 24:27.

II. Our Lord's Reliance on the Power of the Word of God

4. The temptation of Jesus. Matt. 4:3, 6, 9.

5. The reactions of Jesus. Matt. 4:4, 7, 10.
6. The source of His victory. Deut. 8:3; 6:16, 13, 14.
7. The revelation of Jesus. John 5:39.

III. Our Lord's Use of Specific Scriptures

8. His references to Abraham, Moses, and David. Matt. 22:45; John 5:46; 8:56.
9. His public application of Isaiah's prophecy. Luke 4:16-21.
10. His use of prophecies relating to His sacrifice. Luke 22:37.

IV. Our Lord's Consciousness of Prophetic Fulfillment in Himself

11. A prediction of the disciples' disappointment. Matt. 26:31.
12. A prediction of His vicarious suffering. Mark 14:48, 49.
13. His emphasis on belief in Messianic prophecy. Luke 24:25, 26.

THE LESSON

Introduction

Jesus and the Scriptures. "In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee taught from the scrolls of the prophets. In His youth the early morning and the evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education."—*Education,* page 185.

Our Lord's Regard for the Holy Scriptures

1. In one of His parables, how much importance did Jesus attach to the teachings of Moses? Luke 16:31.

NOTE.—Moses "was permitted to look down the stream of time and behold the first advent of our Saviour."—*Patriarchs and Prophets,* page 475. He saw the life, work, death of Jesus, and the carrying of the gospel to the whole world, culminating in the establishment of the kingdom of God. His writings therefore bear peculiar testimony to the Lord Jesus Christ. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10.

2. In what words did Jesus associate belief in Moses with belief in Himself? John 5:46, 47.

NOTE.—"The ground of Jewish unbelief having been thus exposed, the discourse concludes by setting the Jews under the condemnation, not of Jesus, but of their own Scriptures and of their own chosen advocate. . . . There is an essential unity between the work of the Lawgiver and the work of the Giver of life."—Sir Edwin Hoskyns, *The Fourth Gospel,* page 275.

3. To strengthen the faith of two disciples after the resurrection, to whose writings did Jesus refer, and what particular features of these writings did He mention? Luke 24:27.

NOTE.—"After His resurrection He explained to the disciples in 'all the prophets' 'the things concerning Himself.' Luke 24:27. The Saviour had spoken through all the prophets. 'The Spirit of Christ which was in them' 'testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11."—*The Desire of Ages,* page 234.

Our Lord's Reliance on the Power of the Word of God

4. On what three points did the devil tempt Jesus? Matt. 4:3, 6, 9.

NOTE.—" 'If Thou be the Son of God, command this stone that it be made bread.' Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end."—*The Desire of Ages,* page 119.

" 'Then the devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, "He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."—*Ibid.,* p. 124.

"Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The sunlight lay on templed cities, marbled palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: 'All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine.' "—*Ibid.,* page 129.

5. What three answers did Jesus give? Matt. 4:4, 7, 10.

NOTE.—"Jesus met Satan with the words of Scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the word of God."—*The Desire of Ages,* page 120.

6. From what source did Jesus draw these answers? Deut. 8:3; 6:16, 13, 14.

NOTE.—Jesus had not received a formal rabbinical education, yet He had an extensive and intimate knowledge of the Scriptures. "How knoweth this man letters?" the startled Jews asked one another. John 7:15.

"Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word."—*The Desire of Ages,* page 70.

"The Scriptures of the Old Testament were His constant study, and the words, 'Thus saith the Lord,' were ever upon His lips. . . . Jesus seemed to know the Scriptures from beginning to end, and He presented them in their true import."—*Ibid.,* pp. 84, 85.

7. What is the great central theme of the prophets of old? John 5:39. Compare Acts 10:43.

Our Lord's Use of Specific Scriptures

8. Who were some of the great worthies of the Old Testament who were given glimpses of the Messiah? Matt. 22:45; John 5:46; 8:56.

NOTE.—"Abraham rejoiced to see My day;" "Moses . . . wrote of Me;" "David . . . call[ed] him [Christ] Lord."

"We have in these words of our Saviour abundant authority for seeking Him in the Old Testament, and also a confirmation of the truth of the Scriptures themselves. . . .

"Very few realize how abundant are our Lord's quotations from the Old Testament. He refers to twenty Old Testament characters. He quotes from nineteen different books."—A. M. Hodgkin, *Christ in All the Scriptures,* page 2.

9. What Messianic prophecy did Jesus publicly apply to Himself? Luke 4:16-21. Compare Isaiah 61:1, 2.

NOTE.—"When a rabbi was present at the synagogue, he was expected to deliver the sermon, and any Israelite might give the

reading from the prophets. Upon this Sabbath Jesus was requested to take part in the service. . . .

"Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearers with a power they had never felt before. The tide of divine influence broke every barrier down; like Moses, they beheld the Invisible. As their hearts were moved upon by the Holy Spirit, they responded with fervent amens and praises to the Lord."—*The Desire of Ages,* page 237.

10. What passage from Isaiah did Jesus quote as He explained to the disciples His approaching death for the sins of the world? Luke 22:37. Compare Isa. 53:11, 12.

NOTE.—"Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, 'He was numbered with the transgressors.' Isa. 53:12."—*The Desire of Ages,* page 751.

As the crucifixion approached there was a marked solemnity in Christ's use of Messianic scripture. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." Luke 18:31.

Three times, on the night of the betrayal, Jesus referred to the fulfillment of prophecy. Matt. 26:31, 53, 54; Mark 14:48, 49. Three of the seven cries from the cross were couched in words of Scripture, and the Saviour died with words of Scripture on His lips.

Our Lord's Consciousness of Prophetic Fulfillment in Himself

11. In the words of what prophecy did Jesus indicate the effect of His approaching humiliation? Matt. 26:31. Compare Zech. 13:7.

> "From a worldly point of view, money is power; but from the Christian standpoint, love is power."—*Testimonies,* vol. 4, p. 138.

12. What familiar phrase did Jesus use in pointing to prophetic fulfillments? Mark 14:48, 49.

NOTE.—"The Scriptures must be fulfilled." This expression was used by Jesus in connection with prophecies of His impending sufferings and death. Such prophecies as Psalm 22:6-8 and Isaiah 53:7 were familiar to Jesus, and He gave them a Messianic application. In Luke 22:37 He referred to Isaiah 53:12 in this way: "This that is written must yet be accomplished in Me." In Luke 24:44, referring to such prophecies in general, He said after His resurrection, "All things must be fulfilled."

13. In what strong terms did Jesus stress the importance of belief in Messianic prophecy? Luke 24:25, 26.

NOTE.—The word rendered "fools" here signifies *not applying the mind,* an *unworthy lack of understanding.*

"Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith."—*The Desire of Ages,* pages 796, 799.

The Testimony of the New Testament to Messianic Prophecy

MEMORY VERSE: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

STUDY HELPS: "Patriarchs and Prophets," pages 366-368; "The Acts of the Apostles," pages 221, 222; "Gospel Workers," pages 147, 148; "S.D.A. Bible Commentary."

AIM: To show that the New Testament writers had the same faith as Jesus in Messianic prophecy.

DAILY STUDY ASSIGNMENT AND RECORD

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Lesson Outline

Introduction

I. The Witness at Pentecost

1. Joel and the outpouring of God's Spirit. Acts 2:16, 17.
2. The words of the psalmist. Acts 2:23-27; Ps. 16:8-10.
3. David's words about the Conquering One. Acts 2:34-36; Ps. 110:1.

II. The Witness Continued After Pentecost

4. Jesus declared to be the Son of the God of Abraham. Acts 3:13-15.
5. Testified to by all the prophets. Acts 3:24.
6. Christ in Isaiah. Acts 8:35.
7. An application of the promises to Israel. Acts 13:32-35.

III. Paul's Use of the Old Testament

8. Preaching habitually from Scripture. Acts 17:2-4.
9. Christ as the focal center of prophecy. Acts 26:19-23.
10. Preaching Christ to the Jews. Acts 28:23, 24.

IV. Other Evidence of Faith in Messianic Prophecy

11. The prophets inspired by the Spirit of Christ. 1 Peter 1:10-12.
12. The prophecy of Enoch. Jude 14, 15.
13. The spirit of prophecy, the testimony of Jesus. Rev. 19:10.

THE LESSON

Introduction

Having seen the vital place given by Christ to the prophetic word concerning Himself, we now observe the importance which the apostles and New Testament writers attached to Old Testament prophecies. Messianic prophecies are those which have some teaching regarding the Messiah.

They accepted Jesus not only because they "were eyewitnesses of His majesty," but also because His birth, works, death, resurrection, and ascension were fulfillments of prophecy. They therefore accepted with

assurance the predictions of His return to judge the world. "We have . . . a more sure word of prophecy," declared Peter.

If Christ and His apostles so completely accepted the prophetic picture of Messiah, we too may have confidence in it.

The Witness at Pentecost

1. What words of Peter indicate his belief that Pentecost was the fulfillment of Old Testament prophecy? Acts 2:16, 17.

NOTE.—"In answer to the accusation of the priests [that the believers were drunk] Peter showed that this demonstration was in direct fulfillment of the prophecy of Joel, wherein he foretold that such power would come upon men to fit them for a special work."—*The Acts of the Apostles,* page 41.

2. To what Old Testament prediction did Peter refer when he spoke of Christ's crucifixion, resurrection, and ascension to the right hand of God? Acts 2:23-27; Ps. 16:8-10.

3. What impressive words of David did Peter use to prove that Jesus of Nazareth was both Lord and Christ? Acts 2:34-36; Ps. 110:1.

NOTE.—"In NT times *Yeshûa',* 'Jesus,' was a common given name for Jewish boys. It expressed the parents' faith in God and in His promise of One who would bring salvation to Israel. The angel Gabriel instructed Joseph to call Mary's first-born by this name, the reason given being, 'He shall save His people from their sins' (Mt 1:21). 'Christ' was not a personal name by which people knew Him while on earth, but a title used to identify Him as the One in whom the Messianic promises and prophecies of the OT met their fulfillment. To those who believed in Him as sent of God He was *the* Christ, that is, the Messiah, the One 'anointed' by God to be the Saviour of the world. When used together, as in Mt 1:18; 16:20; Mk 1:1, the 2 names Jesus and Christ constitute a confession of faith that Jesus of Nazareth, the Son of Mary, is indeed the Christ, the Messiah (Mt 1:1; Acts 2:38)."—*The S.D.A. Bible Dictionary,* pp. 565, 566.

The name "Christ" means "Messiah," "Anointed" (John 1:41, margin). In Him the highest offices of the old covenant were united—prophet (1 Kings 19:16), priest (Lev. 8:12), and king (1 Sam. 10:1), and He became the way of salvation. The title "Lord" is taken from Psalm 110:1, from which Peter is quoting, thus presenting Jesus as the Conquering One.

The Witness Continued After Pentecost

4. What relationship did Peter say existed between the God of Abraham, Isaac, and Jacob, and Jesus whom the Jews slew? Acts 3:13-15.

NOTE.—"When Jesus died, the priests thought that no more miracles would be performed among them, that the excitement would die out and the people would again turn to the traditions of men. But lo! right among them the disciples were working miracles, and the people were filled with amazement. Jesus had been crucified, and they wondered where His followers had obtained this power. When He was alive, they thought that He imparted power to them; but when He died, they expected the miracles to cease. Peter understood their perplexity and said to them, 'Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know.' "—*Early Writings,* pages 192, 193.

5. How many of the prophets did Peter say had made predictions concerning the days of the Messiah? Acts 3:24.

NOTE.—*"All the prophets from Samuel."* "Samuel is named here probably because with him the prophets of Israel first appear as a group, particularly in connection with the schools of the prophets. In the 3d century A.D. Judah ha-Nasi, the compiler of the Mishnah, referred to Samuel as 'the teacher of the prophets,' . . . and this may well represent a view current in Peter's day."—*S.D.A. Bible Commentary,* on Acts 3:24.

6. What explanation of Isaiah 53:7, 8 did Philip give to the Ethiopian eunuch? Acts 8:35.

NOTE.—"To preach Jesus is the work, not only of every preacher of the gospel, but of every Christian, whether the preaching is done by word or by the witness of the daily life. Whatever the announced subject of a sermon, its burden should be Jesus Christ."—*S.D.A. Bible Commentary,* on Acts 8:35.

7. When at Antioch, of what did Paul say the resurrection of Jesus was a fulfillment? Acts 13:32-35.

NOTE.—It is clear from the whole context (Acts 13:32-37) that Paul expanded his sermon on the promises to include the resurrection and divine Sonship.

Paul's Use of the Old Testament

8. What customary use did Paul make of the Messianic prophecies, and with what results? Acts 17:2-4.

NOTE.—"In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; 'beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.' Luke 24:27. Peter in preaching Christ had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets." —*The Acts of the Apostles,* pages 221, 222.

9. What witness did Paul bear before King Agrippa? Acts 26:19-23.

NOTE.—Of Paul's early preaching in Damascus we are told: "In his presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy."—*The Acts of the Apostles,* page 125.

In Acts 26 Paul, advanced in years, bearing battle scars, and in chains, stands before Festus, Agrippa, and Bernice. He is still " 'saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.' "—*Ibid.,* p. 437.

10. How, and with what result, did Paul appeal to the Jews who came to hear him in Rome? Acts 28:23, 24.

NOTE.—It was now some thirty years after the crucifixion, and this great warrior is still testifying of the kingdom of God, "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Some believed, some did not. The apostles drew their most convincing evidence that Jesus was the Messiah from the prophecies of the Old Testament.

Other Evidence of Faith in Messianic Prophecy

11. How did Peter show the connection between the spirit of prophecy in the Old Testament and Christ's suffering and glorification? 1 Peter 1: 10-12.

NOTE.—*"The Spirit of Christ."* "It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets 'prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.' 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. 'The testimony of Jesus is the spirit of prophecy.' "—*Patriarchs and Prophets,* pages 366, 367.

12. Who did Jude say prophesied of the coming of the Lord in judgment? Jude 14, 15.

NOTE.—Whether Jude quoted from a noncanonical book, or from a prophecy orally preserved, is not certain. The point is that the Holy Spirit led him to quote these words.

"Enoch became a preacher of righteousness, making known to the people what God had revealed to him. Those who feared the Lord sought out this holy man, to share his instruction and his prayers. He labored publicly also, bearing God's messages to all who would hear the words of warning. His labors were not restricted to the Sethites. In the land where Cain had sought to flee from the divine Presence, the prophet of God made known the wonderful scenes that had passed before his vision. 'Behold,' he declared, 'the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.' "—*Patriarchs and Prophets,* page 86.

13. What spirit motivated and characterized all true prophets of God? Rev. 19:10.

NOTE.—*"The testimony of Jesus."* All true prophecy is inspired by the Spirit of Christ, who bestows this gift that prophets may speak God's message when "moved by the Holy Ghost." 2 Peter 1:21. This has been true through all ages and of the remnant church of Revelation 12:17. The messages of God's servants are thus "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

Lesson 3, for January 18, 1964

Prophecies of the Messiah in the Book of Genesis

MEMORY VERSE: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

STUDY HELPS: "Prophets and Kings," pages 681-685; "Patriarchs and Prophets," pages 65, 66; "S.D.A. Bible Commentary."

AIM: To make clear that even the story of the fall of man is brightened with a promise of deliverance, and that the Father and the Son are seen as creative and redemptive in all Their works.

DAILY STUDY ASSIGNMENT AND RECORD

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Sabbath afternoon: General survey.	☐	Wednesday: Questions 10-12.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-9.	☐		

Lesson Outline

Introduction

I. "In the Beginning God"

1. The Eternal One. Gen. 1:1.
2. Sovereign of the universe. John 1:1.
3. Universal Creator. Heb. 1:2.

II. "In the Beginning Was the Word"

4. The Word in creation. John 1:3; Col. 1:16.
5. The obedience of One. Rom. 5:19.
6. The Source of grace and righteousness. Rom. 5:12, 15, 17, 18, 21.

III. The Revelation of Redemption

7. Conquest through suffering. Gen. 3:15.
8. Blessing through the seed of faith. Gen. 22:18; 26:4; 28:14.
9. Glory and honor through the cross. Heb. 2:9-14.

IV. The Messiah King

10. The prophecy regarding Shiloh. Gen. 49:10.
11. The Son of the Highest. Luke 1:32-35.
12. The coming of the King. Gen. 28: 12, 13; John 1:51.

THE LESSON

Introduction

"Prophecies of redemption were man's hope after the Fall. The dreadful catastrophe of the Fall plunged our first parents into darkness. But the gloom was not unrelieved by some rays of hope. The story of the first four chapters of Genesis has been summarized as 'Creation, Desolation, Preservation.' "—G. Campbell Morgan, *The Graded Bible,* vol. 1, pp. 2-5.

"The first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. . . . Though they must suffer from the power of their mighty foe, they could look forward to final victory."—*Patriarchs and Prophets,* pages 65, 66.

"In the Beginning God"

1. How does the Bible first introduce the idea of God to man? Gen. 1:1.

NOTE.—Genesis does not attempt to prove that God exists, but assumes this fact to be self-evident. See Gen. 1:1; Rom. 1:19, 20.

"The account of creation reveals the unity, power, and personality of God. It denies atheism—in the beginning *God.* It denies polytheism—*one* God, not many. It denies pantheism—God is before all things and *apart* from them. It denies materialism—matter is not God. It denies the eternity of matter—in the beginning God *created* it. It denies fatalism—God, here as everywhere, acts in the freedom of His Eternal Being."—A. M. Hodgkin, *Christ in All the Scriptures,* pages 9, 10.

2. In the beginning, what was Christ's relation to the Father? John 1:1.

NOTE.—"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. . . . Christ, the Word, the Only

Begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only Being that could enter into all the counsels and purposes of God."—*Patriarchs and Prophets,* page 34.

3. In what work were the Father and the Son engaged "in the beginning"? Heb. 1:2. Compare Gen. 1:26.

"In the Beginning Was the Word"

4. How is the creative activity of Christ described? John 1:3; Col. 1:16.

NOTE.—*All things.* "The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us."—*Education,* page 132.

5. How are the disobedience of Adam and the obedience of Christ contrasted? Rom. 5:19. Compare Gen. 3:6, 7.

NOTE.—Man took the forbidden fruit, and failed. Jesus "took upon Him . . . the likeness of men" (Phil. 2:7), and succeeded. The one was a fall from sinlessness; the other was a restoration to justification and righteousness through faith.

6. What passed upon all men as a result of Adam's sin? By what may men escape condemnation? Rom. 5: 12, 15, 17, 18, 21.

NOTE.—"This is the grace of God in its peculiar NT sense. It is not merely God's favor toward those who might merit His approval, it is His unlimited, all-inclusive, transforming love toward sinful men and women; and the good news of this grace, as revealed in Jesus Christ, is 'the power of God unto salvation' (ch. 1:16). It is not merely God's mercy and willingness to forgive, it is an active, energizing, transforming power to save. . . . 'Divine grace is the great element of saving power' (GW 70). 'Christ gave His life to make it possible for man to be restored to the image of God. It is the power of His grace that draws men together in obedience to the truth' (CT 249)."—*S.D.A. Bible Commentary,* on Rom. 3:24.

The Revelation of Redemption

7. What intimation of deliverance came to our first parents immediately after their fall? Gen. 3:15.

8. What other prophecies in Genesis imply a future victory through the faithful seed of the woman? Gen. 22:18; 26:4; 28:14. Compare Gal. 3: 14, 16.

NOTE.—"There was given to Abraham the promise . . . of a numerous posterity and of national greatness: 'I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.' And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: 'In thee shall all families of the earth be blessed.' "—*Patriarchs and Prophets,* page 125.

In Galatians 3:14 Paul declares plainly "that the blessing of Abraham might come on the Gentiles through Jesus Christ." He is *the* Seed through whom redemption for all who would accept it was to come.

9. How does the epistle to the Hebrews connect the sufferings and victory of Jesus with the defeat of the devil and the deliverance of the race? Heb. 2:9-14.

NOTE.—"When the Saviour finally appeared 'in the likeness of men' (Philippians 2:7), and began His ministry of grace, Satan could but bruise the heel, while by

"The most difficult sermon to preach and the hardest to practice is self-denial."—*Counsels on Stewardship,* page 29.

every act of humiliation or suffering Christ was bruising the head of His adversary. The anguish that sin has brought was poured into the bosom of the Sinless; yet while Christ endured the contradiction of sinners against Himself, He was paying the debt for sinful man and breaking the bondage in which humanity had been held. Every pang of anguish, every insult, was working out the deliverance of the race."—*Prophets and Kings,* page 701.

The Messiah King

10. In his blessing upon Judah, to whom did Jacob say the people would gather? Gen. 49:10.

NOTE.—"This same blessed hope ["Your father Abraham rejoiced to see My day." John 8:56] was foreshadowed in the benediction pronounced by the dying patriarch Jacob upon his son Judah: 'Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.' "—*Prophets and Kings,* page 683.

"Shiloh." Of the presentation of Jesus in the temple we read: "In the Child of Bethlehem was veiled the glory before which angels bow. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver."—*The Desire of Ages,* page 52.

11. What permanent kingly power and divine title were prophesied for Jesus by the angel to Mary? Luke 1:32-35.

NOTE.—*"Son of the Highest."* The first occurrence of such a term is in Mark 5:7, where the demoniac cried: 'What have I to do with Thee, Jesus, Thou Son of the most high God?" Melchizedek was called "the priest of the most high God." Gen. 14:18. Balaam's parable referred to "the Most High" (Num. 24:16), as did Moses in Deuteronomy 32:8. Mention of "the Most High" is found in some form in the Psalms, Isaiah, Daniel, and other books. The angel's reference to Mary's Child as "the Son of the Highest," and his statement, "The power of the Highest shall overshadow thee," though humanly incomprehensible, would be unmistakable intimations of divine Presence, especially in connection with the title "the Son of God."

"These words [Luke 1:32, 33] Mary had pondered in her heart; yet while she believed that her child was to be Israel's Messiah, she did not comprehend His mission. Now she did not understand His words ["I must be about My Father's business"]; but she knew that He had disclaimed kinship to Joseph, and had declared His Sonship to God."—*The Desire of Ages,* page 82.

"The throne of His father David." "The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line."—*Ibid.,* p. 44. The literal descent from David is seen from Psalm 132:11; Acts 2:30; Romans 1:3. Christ's enemies admitted that Messiah would be David's Son. Luke 20:41-44.

12. In what vision did Jacob become acquainted with the plan of salvation? Gen. 28:12, 13; John 1:51.

NOTE.—"In this vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, 'Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' John 1:51. . . . The ladder represents Jesus, the appointed medium of communication. . . . Christ connects man in his weakness and helplessness with the source of infinite power. All this was revealed to Jacob in his dream."—*Patriarchs and Prophets,* page 184.

Exodus, the Book of Redemption

MEMORY VERSE: "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Ex. 3:7, 8.

STUDY HELPS: "Patriarchs and Prophets," pages 248-256, 273-280, 356-358; "The Great Controversy," pages 420-422 (1950 subscription ed., pp. 413-416); "The Desire of Ages," pages 75-83; "S.D.A. Bible Commentary."

AIM: To show that in the deliverance of Israel from Egypt, and in the form of worship established for the chosen people, God was setting forth in type and symbol the great fact of final redemption through the Messiah.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 10-12.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-9.	☐		

Lesson Outline

Introduction

I. The Great I AM

1. God's promise of deliverance. Ex. 3:1-8.
2. God makes known His name. Ex. 3:13-15; John 8:58.
3. Christ's titles for Himself. John 4:26; 6:35; 8:12; 10:9, 11; 11:25; 14:6; 15:1.

II. The Passover Lamb

4. Deliverance provided for all. Ex. 12:3, 4, 13.
5. Redemption available for all the world. 1 Cor. 5:7, 8; John 1:29.
6. Lessons from type and antitype. Ex. 12:5; 1 Peter 1:18, 19; Ex. 12:6; 1 Cor. 2:2; Ex. 12:46; John 19:36; Ex. 13:2; Num. 3:13; 1 Cor. 6:19, 20.

III. The Tabernacle

7. Its purpose. Ex. 25:8, 9; Heb. 8:5.
8. Its typical meaning. Heb. 9:24.
9. Its antitypical meaning. Heb. 6: 19, 20.

IV. The Ark and the Mercy Seat

10. Their relation to the work of Christ. Ex. 25:10-22; Rom. 5:11.
11. The antitypical ark. Rev. 11:19.
12. The glory of God. Ex. 25:22; John 8:12.

THE LESSON

Introduction

The book of Exodus is dominated by the great figure of Moses, the elect servant of God and the savior of his people. He was the human author of the Pentateuch. See *The Great Controversy,* page 434. He "received the highest civil and military training," which, combined with his unusual natural character and acquired characteristics, fitted him "to take pre-eminence among the great of the earth."—*Patriarchs and Prophets,* pages 245, 246. He was so great a leader in the deliverance of his people that

he became a type of the Christ, who was to bring redemption within the reach of all. See *The Desire of Ages*, pages 330, 480; Deut. 18:15.

The Great I AM

1. In what way, and with what message, did God appear to Moses as he kept the flock in the desert of Horeb? Ex. 3:1-8.

NOTE.—"I am come down to deliver them out of the land of the Egyptians" set the scene for the epic events connected with the Exodus, the salvation of God's people for the preservation of His truth in the earth. The inspired song which Moses sang (Ex. 15:1-19) to celebrate their deliverance, had a prophetic significance. "That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God."—*Patriarchs and Prophets*, page 289. Compare Rev. 15: 2, 3.

2. As Moses returned to Egypt to establish his authority as God's appointed deliverer, by what name was the Deity to be known? What use did Christ make of this name? Ex. 3: 13-15; John 8:58.

NOTE.—"I AM THAT I AM." This is the name by which God made Himself known to Abraham. Gen. 15:7. It signifies the unchangeableness, the eternity, and the self-existence of God. It lends significance to Christ's claim: "Before Abraham was, I am." To claim existence before Abraham came into being was "understood by the Jews as a claim to divinity."—*S.D.A. Bible Commentary*, on John 8:58.

"The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin."—*The Desire of Ages*, pages 469, 470.

3. What significant titles claimed by Jesus are reminiscent of the "I AM" of the Old Testament? John 4: 26; 6:35; 8:12; 10:9, 11; 11:25; 14:6; 15:1.

NOTE.—"I . . . am He [Messiah]" (John 4:26); "the Bread of life" (John 6:35); "the Light of the world" (John 8:12); "the Door" (John 10:9); "the Good Shepherd" (John 10:11); "the resurrection, and the life" (John 11:25); "the way, the truth, and the life" (John 14:6); "the True Vine" (John 15:1). While Jesus is not here specifically claiming the title "I AM," He is nevertheless setting forth His timelessness, His divinity, His whole redeeming work for man. "It was He who declared Himself to Moses as the I AM."—*The Desire of Ages*, page 52.

The Passover Lamb

4. What provision was made for the Israelites to escape the visitation of the tenth plague upon Egypt? Ex. 12:3, 4, 13.

NOTE.—The institution of this festival in the "first month of the year" really meant the beginning of a new life for this enslaved people who were to become the chosen nation. It marked God's terrible judgment on wicked Egypt, and His wonderful deliverance of the Israelites. Before the destroyer went forth, Egypt had been repeatedly warned, and directions for preservation and flight were given to the children of Israel. See *Patriarchs and Prophets*, page 274. The safety of "all the congregation of Israel" was provided for.

5. How does the New Testament refer to the Passover lamb as a type of the Lord Jesus Christ, through whom redemption is provided for all men? 1 Cor. 5:7, 8; John 1:29.

6. Mention as many striking comparisons as you can between the typical Passover lamb and the Lord Jesus Christ as the Lamb of God.

Answer.—a. Ex. 12:5. The lamb was to be *without blemish.* 1 Peter 1:18, 19. "Ye were not redeemed with corruptible things; . . . but with the precious blood of Christ, as of a lamb *without blemish* and *without spot.*"

b. Ex. 12:6. A *slain* lamb availed to save the Israelites from God's judgment on Egypt. 1 Cor. 2:2. "I determined not to know anything among you, save Jesus Christ, and Him *crucified.*"

c. Ex. 12:46. "Neither shall ye *break a bone thereof.*" John 19:36. "That the scripture might be fulfilled, A bone of Him shall not be broken."

d. Ex. 13:2; Num. 3:13. All the firstborn redeemed by the blood of the lamb were to be sanctified because "it is mine." There was special significance in the sanctification of the firstborn (see note below). 1 Cor. 6:19, 20. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"The law for the presentation of the firstborn was made particularly significant. While it was a memorial of the Lord's wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only-begotten Son of God. As the blood sprinkled on the doorposts had saved the first-born of Israel, so the blood of Christ has power to save the world."—*The Desire of Ages,* page 51.

The Tabernacle

7. For what purpose was the earthly tabernacle built, and on what plan was it constructed? Ex. 25:8, 9; Heb. 8:5.

NOTE.—"*That I may dwell.* In a spiritual sense, God has ever sought an abode with men and cannot 'rest' until this has been accorded Him (Ps. 132: 13-16), first in the hearts of His people individually (1 Cor. 3:16, 17; 6:19) and then in the midst of any company who meet to worship Him (Matt. 18:20). The system centering in the earthly tabernacle pointed forward to Christ, who later 'dwelt,' literally 'tabernacled,' among men (John 1:14)."—*S.D.A. Bible Commentary,* on Ex. 25:8.

> "The object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work,* page 61.

8. What was typified by the earthly sanctuary and its sacrificial services? Heb. 9:24.

NOTE.—"Important truths concerning the atonement are taught by the typical service. . . . It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the 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."—*The Great Controversy,* pages 420, 421.

9. What is said to be "an anchor of the soul"? In whom and where does it center? Heb. 6:19, 20.

NOTE.—"The hope set before us" is salvation through faith in Christ. This hope penetrates "within the veil" because Jesus has entered the sanctuary as a "High Priest forever after the order of Melchizedek." What man could never do to restore fellowship with God, Christ did when He rent the veil between man and God with His life. Only here is the Christian hope called an anchor—something which holds safely and surely. The certainty is expressed in these words: "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12.

The Ark and the Mercy Seat

10. How were the ark of the covenant and the mercy seat related to each other? Ex. 25:10-22; Rom. 5:11.

NOTE.—The ark was a wooden chest overlaid with gold, within which the two tables of the law reposed. Ex. 25:17; Deut 10:2. The mercy seat was the lid or cover of the ark. It represented reconciliation. On the Day of Atonement the high priest sprinkled the blood on the mercy seat and before the mercy seat. "Thus the claims of the law, which demanded the life of the sinner, were satisfied."—*Patriarchs and Prophets,* page 356.

In Romans 5:11 the word rendered "reconciliation" (R.S.V.) signifies the fact that we are reconciled to God (Rom. 5:10) through the life, death, and mediation of our Lord Jesus Christ.

11. By what name is the antitypical ark called, and where was it seen? Rev. 11:19.

NOTE.—" 'The ark of His testament' the focal point of the vision. . . . It is in connection with the beginning of the seventh trumpet that John sees the temple in heaven and very particularly 'the ark of His testament.' This indicates that the second and last division of Christ's heavenly ministry, answering to the typical Day of Atonement, has opened. Other scriptures reveal that this final phase of Christ's work began in 1844."—*S.D.A. Bible Commentary,* on Rev. 11:19.

12. At what place in the tabernacle was God's presence manifested in physical glory? Ex. 25:22; John 8:12. Compare Ps. 80:1.

NOTE.—"When the tabernacle was set up, Christ manifested His presence in the holy Shekinah, above the mercy seat and between the cherubim (Num. 7:89)."—*S.D.A. Bible Commentary,* on Isa. 63:9.

"In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself.' "—*Patriarchs and Prophets,* page 366.

Lesson 5, for February 1, 1964

Access to God Through the Atonement, in Leviticus

MEMORY VERSE: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

STUDY HELPS: "Patriarchs and Prophets," pages 352-358; "The Great Controversy," pages 417-428 (1950 subscription ed., pp. 411-423); "S.D.A. Bible Commentary."

AIM: To show the redemptive meaning of the Levitical system and its relation to the sanctification of believers in Christ Jesus.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9, 10; begin reading study helps.	☐
Wednesday: Questions 11, 12; read further from study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. Atonement Through Shedding of Blood

1. A life for a life. Lev. 17:11, 14.
2. Atonement by substitution. Lev. 1:3, 4; 3:2, 8.
3. A redemption for all who believe. 1 Peter 1:18, 19.
4. A new status. 1 John 1:7; Rom. 5:9; Eph. 1:7; Col. 1:20; Heb. 13:12.

II. The Day of Atonement

5. A yearly service. Lev. 16:29-34; Ex. 30:10.
6. A dual ceremony. Lev. 16:9, 10, 15, 30; Heb. 9:6-12.
7. A universal cleansing. Lev. 16:16; Heb. 9:22, 23.
8. A heavenly ministry and a sinless return. Heb. 9:23, 24, 28.

III. The Way of Holiness

9. The holiness of God. Lev. 11:44, 45; 20:7.
10. The sanctifying Presence. Lev. 21:8; Ex. 3:2, 5; 19:5, 6.
11. The sanctified believer. 1 Cor. 1:2, 30.
12. The holy incarnation. Luke 1:35.

THE LESSON

Introduction

Leviticus is the book of priestly laws, or the handbook of the priests. It delineates forms of worship which were to lead the people back to communion with God.

Throughout the middle book of the Pentateuch the central truth is substitution, the blood of a sacrificial animal taking the place of the one on whose behalf it was to be offered. "In all of these regulations and precepts men saw the reconciliatory work of Him who took our sins upon Himself, who died for us, and by whose stripes we are healed. Leviticus is a pre-gospel, and should find a large place in the study of all who wish to follow the Lamb all the way." —*S.D.A. Bible Commentary,* vol. 1, p. 694.

As we look at Leviticus in the light of the New Testament, we find it is a book for people who realize their need of forgiveness of sin and of approaching the presence of a holy God through the prescribed way of atonement. Sacrifice reveals both man's need and God's estimation of sin. Since "all have sinned," the lessons of Leviticus must have special meaning for Christians as well as for Jews. Its types and ceremonies have real meaning in the light of the cross of Calvary.

Atonement Through Shedding of Blood

1. What basic lesson was taught by the animal sacrifices of the earthly sanctuary services? Lev. 17:11, 14.

NOTE.—"For it is the blood that makes atonement, by reason of the life." Lev. 17:11, R.S.V. Sin brings death: "The wages of sin is death." Rom. 6:23. Forgiveness of sin and atonement with God require the shedding and ministration of blood: "Without the shedding of blood there is no forgiveness of sins." Heb. 9:22, R.S.V.

"Blood is the element of physical life; and God consecrated that element as the medium through which atonement must be made."—G. Campbell Morgan, *The Graded Bible,* vol. 1, p. 93.

2. With what was atonement made under the Levitical system? What major truth concerning the Redeemer is thereby revealed? Lev. 1:3, 4; 3:2, 8. Compare 1 John 1:7.

NOTE.—The fact that the offerer brought the animal "of his own voluntary will" and placed his hand on its head shows that he knew he was offering a life in place of his own. This is the vital principle of substitution, by means of which an unworthy individual exercises faith in the Lord Jesus Christ, who is described as "worthy . . . and hast redeemed us to God by Thy blood." Rev. 5:9.

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law."—*The Desire of Ages,* page 753.

3. In what clear statement does Peter show that the blood of Jesus procured man's redemption? 1 Peter 1:18, 19. Compare Rev. 5:9.

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.

The Levitical code was rich in symbolical meaning to the people whose religious life it sustained for long centuries. We, too, can learn much from it.

4. What essential spiritual experiences come to the believer through the blood of Christ? 1 John 1:7; Rom. 5:9; Eph. 1:7; Col. 1:20; Heb. 13:12.

NOTE.—Here are some of the greatest words in the Bible: cleansing, justification, redemption, forgiveness, peace, sanctification.

Justification "is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers,* page 456.

Redemption includes saving and keeping from sin in this life, and entrance into the immortal life. It is through redemption "that every other [gift] is imparted to men."—*Christ's Object Lessons,* page 301.

"While we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption."—*Testimonies,* vol. 5, p. 472.

Peace is the result of grace "that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest."—*The Desire of Ages,* page 336.

The Day of Atonement

5. What special service was held in the autumn of each year? Mention some of the unusual incidents in the observance of this day. Lev. 16:29-34; Ex. 30:10.

NOTE.—This was a day of judgment, and only the truly consecrated could be cleansed from sin. Priests, people, sanctuary, all required cleansing before a holy God. Symbols, types, shadows, are poor representations of the work of Christ, for they could not "make the comers thereunto perfect." Heb. 10:1. Thus many types and ceremonies were used to teach the sinner's need of Christ.

6. In what way was the first goat a type of the Lord Jesus Christ? What was the role of the scapegoat? Lev. 16:9, 10, 15, 30; Heb. 9:6-12.

NOTE.—The blood of the goat slain as a sin offering must be taken "within the veil" and sprinkled "upon the mercy seat, and before the mercy seat," a procedure forbidden at all other times. Lev. 16:15; see also verse 2. "Thus the claims of the law, which demanded the life of the sinner, were satisfied."—*Patriarchs and Prophets,* page 356.

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat."—*Ibid.,* p. 358.

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation."—*Ibid.,* p. 358.

7. In what words do the Old and New Testaments show the need for cleansing in both the typical and antitypical sanctuaries? Lev. 16:16; Heb. 9:22, 23.

NOTE.—"In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. 'Almost all thing are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these' (Hebrews 9:22, 23), even the precious blood of Christ.

"The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ."—*The Great Controversy,* pages 417, 418.

8. By whom is the cleansing of the "heavenly things themselves" accomplished, and what supreme event will transpire at its conclusion? Heb. 9:23, 24, 28.

The Way of Holiness

9. What do the types and shadows of the Levitical system reveal about God's character and what He expects of His people? Lev. 11:44, 45; 20:7. Compare 1 Peter 1:15, 16.

NOTE.—Three times in Leviticus we find the declaration, "Ye shall be holy: for I the Lord your God am holy." Other similar expressions may also be found. In Leviticus there is frequent use of such words as holy, holiness, sanctify—all bearing on the worship of a holy God whose desire is that His people shall be like Him. Unfortunately, Israel mistook observance of ritual (the letter of the law) for sanctification of heart (the spirit).

10. What was it, in Old Testament times, that made people, places, and things holy? Lev. 21:8; Ex. 3:2, 5; 19:5, 6.

NOTE.—God claimed all the firstborn of Israel as His. They were "holy" in the sense that they were set apart to be His peculiar servants. Ex. 13:2. God similarly separated and claimed all the people. Lev. 11:45; 20:26.

The Sabbath was holy. Ex. 20:8-11. The tabernacle was called a sanctuary, or holy place. Ex. 25:8. The outer apartment was the holy place, the inner one the most holy place. Ex. 26:33. The altar was similarly called most holy, as were also the sacred vessels. Ex. 29:37; 30:29. Even things which touched the altar and the offerings became holy. Lev. 6:18. It was God's claim, His presence, and dedication to His service that made persons, places, and things holy.

11. What evidence is there that the basic ideal of holiness was carried over into the New Testament? 1 Cor. 1:2, 30.

NOTE.—"Sanctified in Christ Jesus, called to be saints"—God's sanctified or holy ones. The Greek word here rendered saints (*hagioi*), is an all-important link between the Old and the New Testament. Thus Paul addresses believers as people "called to be saints." Rom. 1:7. They are "sanctified in Christ."

In Hebrews 3:1 we have the expression "holy brethren," who are said to be "partakers of the heavenly calling." Heb. 3:1. Theirs is "an holy calling." 2 Tim. 1:9. The whole church is "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

12. How did the angel explain the birth of Jesus? Luke 1:35.

NOTE.—"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born will be called holy, the Son of God." R.S.V.

In Acts 3:14 the apostles declared: "But ye denied the Holy One and the Just." Twice Jesus is referred to as "Thy holy Child ["servant," R.S.V.] Jesus." Acts 4: 27, 30.

Christ Jesus has been "made unto us wisdom, and righteousness, and sanctifica-

tion, and redemption." 1 Cor. 1:30. The faithful believer, in turn, is made a partaker of the imputed righteousness of Christ. When the believer "keepeth his word" and has "the love of God perfected" in him, he enters into an ever deepening experience of imparted righteousness, living the sanctified life. He bears "fruit unto holiness, and the end everlasting life." Rom. 6:22.

"To that unseen Holy One he [the believer] will show respect and reverence because he is wearing His yoke and is learning His pure, holy ways."—*Testimonies,* vol. 6, p. 322.

Lesson 6, for February 8, 1964

Glimpses of the Messiah in the Book of Numbers

MEMORY VERSE: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

STUDY HELPS: "The Desire of Ages," pages 463-475; "Testimonies," vol. 4, pp. 120-123; "Patriarchs and Prophets," pages 428-432, 515-517.

AIM: To see divine guidance and forbearance in the wilderness wanderings, and the merciful provision of justice and forgiveness of sin through ceremonies pointing forward to the coming Redeemer.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11, 12.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Fiery, Cloudy Pillar

1. Evidences of God's presence. Num. 9:15, 16.
2. Purpose of God in this miracle. Ex. 13:21; Ps. 105:39.
3. Proofs of Christ's presence with the encampment. 1 Cor. 10:1-4.
4. Assurances of Christ's presence with the church forever. John 8:12; Matt. 28:20.

II. The Red Heifer

5. The unique purification offering. Num. 19:2, 9, 17.
6. Characteristics typical of Christ. Num. 19:2, 3.
7. The ample sacrifice for reconciliation. Num. 19:5-10.

III. The Brazen Serpent

8. A disastrous state of mind. Num. 21:4, 5.
9. A consequent calamity. Num. 21:6.
10. A lesson in obedience. Num. 21:7-9; John 3:14, 15.

IV. The Cities of Refuge

11. Justice safeguarded. Num. 35:11-13.
12. Vengeance averted. Deut. 19:5, 6.

Introduction

The book of Numbers records the desert pilgrimage and warfare, the failure of Israel to possess the Promised Land, the record of certain additions to the ceremonial law, and of plans for ultimate entrance into Canaan. All this is recorded by the great leader Moses.

We study here the immortal story of divine guidance through the pillar of cloud and fire, the ordinance for establishing the six cities of refuge—some think that all forty-four Levitical cities were, in at least some sense, places of refuge—the unique sin offering of the red heifer, and the results of rebellion near Edom.

New Testament writers point out a number of lessons from the wilderness experiences. One of these is the story of the brazen serpent: "It shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." Num. 21:8. Our Lord's memorable comment on this was: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. In fact, the lesson in all these experiences with Messianic overtones is this: There is life in a look at the Crucified One.

The Fiery, Cloudy Pillar

1. On what occasion did the cloud cover the tabernacle, how often was it there, and what variations were there in its appearance? Num. 9: 15, 16.

NOTE.—The fiery, cloudy pillar is mentioned many times in Exodus, Numbers, and Deuteronomy, under such names as "pillar of cloud," "pillar of fire," "pillar of the cloud," "pillar of fire and of the cloud," "the cloud of the Lord." It is also mentioned in later books, including the New Testament, as a historical reality.

2. For what purposes did God provide the phenomenon of the cloud? Ex. 13:21; Ps. 105:39.

NOTE.—The cloud was for guidance, for shade and a covering, for light, and to convince Israel of God's presence and leadership.

"In this cloud the Lord Himself was present with His people, and from the cloud He spoke to Moses. There the glory of the Lord, later known as the 'Shekinah,' appeared (Ex. 16:10; 40:34). In a similar way the Lord had already revealed Himself to Moses at the burning bush (ch. 3:2), and later appeared upon Sinai amidst thunder and lightning (ch. 19:16, 18). The fire and the cloud symbolized divine leadership and protection."—*S.D.A. Bible Commentary,* on Ex. 13:21.

3. Who accompanied and led the Israelites on their wilderness wanderings? 1 Cor. 10:1-4. Compare Ps. 106:9, 10.

NOTE.—"In all these revelations of the divine presence [Sinai, the Shekinah], the glory of God was manifested through Christ. . . .

"Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—*Patriarchs and Prophets,* page 366.

"Jesus stood at the head of that vast army. The cloudy column by day and the pillar of fire by night represented their divine Leader."—*Testimonies,* vol. 4, p. 22.

4. In what words did Jesus assure the believer that He still guides His people in the way of salvation? John 8:12; Matt. 28:20.

NOTE.—*"The Light of the world."* This metaphor has a strong Scriptural background subsequent to the desert pilgrimage. For example: "The Lord is my light and my salvation" (Ps. 27:1); "I the Lord have called thee in righteousness, and will . . . give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42:6); "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1; see also verse 19); and "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings" (Mal. 4:2).

Believers in Jesus are exhorted: "While you have the light, believe in the light, that you may become sons of light." John 12:36, R.S.V.

The Red Heifer

5. What special offering was made to free the people of Israel from certain types of ceremonial defilement? Num. 19:2, 9, 17.

NOTE.—"The children of Israel were anciently commanded to make an offering for the entire congregation to purify them from ceremonial defilement. This sacrifice was a red heifer and represented the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. This was to forcibly impress the minds of the Hebrews with the fact that death came in consequence of sin and therefore is a representative of sin. The *one* heifer, the *one* ark, the *one* brazen serpent, impressively point to the *one* great offering, the sacrifice of Christ."—*Testimonies,* vol. 4, p. 120.

6. Mention some distinctive features attending the ceremony of the red heifer. Num. 19:2, 3.

NOTE.—"This heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here, again, Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him, for He was independent and above all law. . . .

"The sacrificial heifer was conducted without the camp and slain in the most imposing manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He has come to be their Redeemer and urges them to accept the salvation He offers them."—*Testimonies,* vol. 4, pp. 120, 121.

7. Describe the ceremony of offering the red heifer. Num. 19:5-10.

NOTE.—"The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead and placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop, and sprinkled the contents of the vessel upon the tent and the people assembled. This ceremony was repeated several times in order to be thorough and was done as a purification from sin.

"Thus Christ, in His own spotless righteousness, after shedding His precious blood, enters into the holy place to cleanse the sanctuary. And there the crimson current is brought into the service of reconciling God to man. Some may look upon this slaying of the heifer as a meaningless ceremony, but it was done by the command of God and bears a deep significance that has not lost its application to the present time."—*Testimonies,* vol. 4, pages 121, 122.

The Brazen Serpent

8. In what state of mind were the Israelites as they went around the land of Edom? With what reproach did they turn against God and Moses? Num. 21:4, 5.

9. What calamity came upon the people? Num. 21:6.

10. How did God teach Israel that faith in His word brings salvation? How did our Lord apply this experience? Num. 21:7-9; John 3:14, 15.

NOTE.—" 'As Moses lifted up the serpent in the wilderness,' even so was the Son of man 'lifted up: that whosoever believeth in Him should not perish, but have eternal life.' John 3:14, 15. All who have ever lived upon the earth have felt the deadly sting of 'that old serpent, called the devil, and Satan.' Revelation 12:9. The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God's word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner."—*Patriarchs and Prophets*, page 431.

The Cities of Refuge

11. What provision against rash action did God make for the Israelites in their permanent home in Palestine? Num. 35:11-13. Compare Deut. 19:2-7; Josh. 20:1-6.

12. Why was haste necessary when a person accidentally killed another? What provision of God saved the pursued from approaching wrath? Deut. 19:5, 6.

NOTE.—"He who fled to the city of refuge could make no delay. Family and employment were left behind. There was no time to say farewell to loved ones. His life was at stake, and every other interest must be sacrificed to the one purpose—to reach the place of safety. Weariness was forgotten, difficulties were unheeded. The fugitive dared not for one moment slacken his pace until he was within the walls of the city." —*Patriarchs and Prophets*, page 517.

"The cities of refuge appointed for God's ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge has by the shedding of His own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of His hands the souls that go to Him for pardon."—*Ibid.*, p. 516.

Lesson 7, for February 15, 1964

The Promised Deliverer in Deuteronomy

MEMORY VERSE: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18:15.

STUDY HELPS: "Patriarchs and Prophets," pages 287-290, 479, 480; "Prophets and Kings," page 684; "S.D.A. Bible Commentary."

AIM: To observe the redemptive setting of (1) the Exodus and the establishment of Israel in the Land of Promise; (2) the great-Prophet prediction of Moses; (3) the covenantal responsibilities of the church, based on God's law; (4) surrender and obedience as a spiritual experience.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. Delivered From Egypt and Guided to Canaan

1. The divine purpose. Ex. 3:7, 8, 10.
2. The hope of deliverance. Gen. 3:15; 12:1-3; 17:1-8; 49:8-10.
3. The twofold promise. Deut. 1:8, 21.
4. The final victory. Rev. 15:2, 3.

II. The Prophet Like Moses

5. The Mosaic prediction. Deut 18:15.
6. The coming Prophet. John 6:14.
7. The basis of obedience. Deut. 4:2; John 12:48-50.
8. The injunction of Moses. Deut. 18:15.

III. The Decalogue and the Covenants

9. Two essential attitudes. Deut. 5:1; Matt. 19:17, last part.
10. Present obligations. Deut. 5:2, 3.
11. Basis of the covenant in Horeb. Deut. 5:4-21.
12. Blessings of obedience. Deut. 5:29; John 15:10.

IV. Surrender and Obedience

13. The relation between love and obedience. Deut. 6:4-6.

THE LESSON

Introduction

The book of Deuteronomy, which is said to be quoted some ninety times in the New Testament, is largely made up of four extended discourses of Moses, delivered on the plains of Moab. Deut. 34:1. Then the great leader, resigned to God's will that he should relinquish his work and go to his rest, gave to his beloved people his farewell counsels. Deut. 31:1 to 34:12.

The relevance of Moses to our present lesson is, first, that Moses was a type of Christ; and, second, that "he himself had declared to Israel, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.' "—*Patriarchs and Prophets,* page 480. Thus a man who was himself a type of the Redeemer, recorded one of the most striking of the Old Testament prophecies concerning our Lord.

Delivered From Egypt and Guided to Canaan

1. With what purpose in view did God send Moses to Pharaoh? Ex. 3:7, 8, 10.

NOTE.—"I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land." The Hebrew people were to be released in order that they might serve God: "Let My son go, that he may serve Me;" "Let My people go, that they may serve Me." Ex. 4:23; 9:1. Bondage in Egypt meant service to evil men. Ex. 1:13, 14.

2. What promises took on new meaning when Moses delivered Israel from Egypt? Gen. 3:15; 12:1-3; 17:1-8; 49:8-10.

NOTE.—Adam understood enough of the plan of redemption to perceive that the Redeemer would come through the seed of the woman. The promises to Adam and the patriarchs were passed on orally, and even Egyptian bondage could not wholly obliterate the hope of deliverance.

3. In addition to deliverance from Egypt, what was involved in God's promises to the patriarchs? Deut. 1:8, 21. Compare Acts 7:3-7.

NOTE.—In God's plan, "out of Egypt" meant into Canaan. Ex. 3:10, 17. Note the same phrasing in Stephen's words regarding Abraham, in Acts 7:3: "Get thee out of thy country, . . . into the land which I

shall show thee." God never calls His people out of their evil environment without leading them into something better.

The Exodus is described in these words in Acts 7:36: "He brought them out." The sequel to the bringing out is found in Joshua 4 and 5, where God brought them over Jordan into Canaan.

To deliver from Egypt, bondage, and idolatry was one part of God's plan. The other was to lead Israel into the Promised Land, where they could worship God freely. "He brought forth His people with joy, and His chosen with gladness: . . . that they might observe His statutes, and keep His laws." Ps. 105:43-45.

The leading out by Moses, under God, and the bringing into Canaan by Joshua, are typical of Christ's call to come out of the world to inherit the promise of "a better country." Heb. 11:16.

4. What song will the redeemed sing on the sea of glass? Rev. 15:2, 3.

NOTE.—"That song [of Moses] does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God."—*Patriarchs and Prophets,* page 289.

"Them that had gotten the victory over the beast" refers to those who heard God's call and came out to gain victory over the tyranny of "Babylon the great." Rev. 17:5. Victory over Egypt and over Babylon is the victory over sin and wickedness. To achieve that victory Christ gave His life.

The Prophet Like Moses

5. What great prophecy of the coming Messiah did Moses give? Deut. 18:15.

NOTE.—"Now a Prophet like unto Moses, must necessarily, like him, be a redeemer of the people, a founder and executor of a New Covenant with God, and since a New Covenant is, by implication, a better covenant than that which preceded it, it follows that the Prophet, 'like unto Moses,' is really greater than he was. Hence this prophecy applied in its fullness to no prophet of the Old Testament. It is in Christ alone, the executor of the New Covenant, the Redeemer of all men, that this promise is perfectly and finally fulfilled (Kurtz, *Man of Sacred History,* page 145)."—Aaron J. Kligerman, *Messianic Prophecy in the Old Testament,* page 22.

6. What New Testament allusion is there to Moses' prediction regarding the great Prophet? John 6:14. Compare John 1:21.

NOTE.—The woman at the well of Sychar (John 4:7-29) "was in an appreciative state of mind. She was ready to receive the noblest revelation; for she was interested in the Scriptures, and the Holy Spirit had been preparing her mind to receive more light. She had studied the Old Testament promise, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.' Deut. 18:15. She longed to understand this prophecy. Light was already flashing into her mind. The water of life, the spiritual life which Christ gives to every thirsty soul, had begun to spring up in her heart. The Spirit of the Lord was working with her."—*The Desire of Ages,* page 190.

That devout Jews were awaiting the coming Deliverer is evident in such expressions as: "Art Thou He that should come, or do we look for another?" Matt. 11:3. See also the use of Deuteronomy 18:15, in Acts 3:22.

7. How precisely were the people to obey Moses' commands? What similar statement did Jesus make? Deut. 4:2; John 12:48-50.

NOTE.—Moses spoke God's word, as also did Jesus. Our Lord assured us that His meat was to do God's will. John 4:34. He said that He did what God commanded Him to do. John 14:31. He urged obedience to God's commandments. Matt. 19:17. He was concerned with the finishing of God's work. John 17:4.

8. What specific injunction did Moses give regarding what Israel's attitude to the great Prophet should be? Deut. 18:15, last part.

NOTE.—"Him you shall heed." R.S.V. To heed the Lord Jesus is to obey Him. When the Father announced: "This is My beloved Son: hear Him," He called men to acknowledge God's Son and obey Him. Luke 9:35.

The Decalogue and the Covenants

9. In his second address in the book of Deuteronomy, what two things did Moses impress upon the Israelites as vital in their attitude to "the statutes and judgments" of God? What similar statement did Jesus make about God's commandments? Deut. 5:1; Matt. 19:17, last part.

NOTE.—"You shall learn them and be careful to do them." "If you would enter life, keep the commandments." R.S.V.

10. With whom does Moses insist that God made His covenant? Deut. 5:2, 3.

NOTE.—"Not . . . with our fathers, but with us." The covenant did not belong to the past. It was a present blessing and obligation.

"The agreements between God and the 'fathers' were personal in nature. At Sinai, for the first time in history, God entered into an agreement with an entire nation. He was to be their King, and they His people."—*S.D.A. Bible Commentary,* on Deut. 5:3. God's dealings are with a nation only insofar as its individual members are concerned.

11. What did Moses recite as the basis of God's covenant in Horeb? Deut. 5:4-21. Compare Ex. 24:7, 8.

12. In what appealing words did the Lord express to Moses the blessings of obedience to all His commands, statutes, and words? How did our Lord speak of the blessings of obedience to His commands? Deut. 5:29; John 15:10.

NOTE.—Obviously, obedience in Deuteronomy concerns both ceremonial and moral precepts. The word "commandments" refers to all the teachings by which God wished to govern the life of His people, including, of course, the Ten Commandments.

"That law had been given nearly forty years before at Mount Sinai, with special reference to the condition of the Israelites in the wilderness; now it was given with special reference to their life in the land they were about to enter. In both instances the moral law was given greater prominence than the ceremonial law. The Ten Commandments were uttered by the voice of God to all the people from Mount Sinai. The instructions about the making of the tabernacle were given to Moses, alone, in the mount. Practical laws of purity and holiness in daily life were interwoven with the laws of the sacrifices as related in Leviticus and Numbers. In Deuteronomy Moses addresses all the people, and the main point that he insists on is the duty of obedience."—A. M. Hodgkin, *Christ in All the Scriptures,* page 36.

Surrender and Obedience

13. In what great statement, quoted in part by Christ, did Moses express the relation between love and obedience? Deut 6:4-6. Compare Matt. 22: 37-39.

NOTE.—"We can never be saved by works; but, if our salvation does not issue in works, it is not salvation. It is not first works, and then salvation. It is first salvation, and then works. We do not become saved by keeping the law; we can only keep the law because we are saved. All is of love, and a man cannot accept God's grace, and then go on to break the heart of the God who loved him so much." —William Barclay, *The Mind of St. Paul,* page 171.

Lesson 8, for February 22, 1964

Redemption in the Historical Books: Joshua and Ruth

MEMORY VERSE: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15.

STUDY HELPS: "Patriarchs and Prophets," pages 481, 482, 487, 488; "Prophets and Kings," page 19; "The Desire of Ages," page 327.

AIM: To observe (1) the guiding hand of God over His people as they entered upon the conquest of Canaan, and, after the dark days of the judges, (2) the manner in which earnest Gentiles were brought into the plan of redemption and into the genealogy of the Messiah.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 10-13.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-9.	☐		

Lesson Outline

Introduction

I. The Preparation for Conquest

1. Joshua chosen for leadership. Joshua 1:2; Deut. 34:9.
2. Joshua assured of God's presence. Joshua 1:5.
3. Joshua encounters the heavenly visitor. Joshua 5:13, first part.

II. The Captain of the Host

4. The challenge of Joshua. Joshua 5:13 (last part), 14 (first part).
5. The effect of the meeting on Joshua. Joshua 5:14, second part.
6. The Lord's reassurance to Joshua. Joshua 5:15.

III. The Law of the Kinsman

7. Elimelech's family faces famine. Ruth 1:1-5.
8. Ruth's deep convictions. Ruth 1:16.
9. Boaz enters the picture. Ruth 2:1; 3:12.

IV. The Kinsman Redeemer

10. The kinsman's actions. Ruth 4:1-6, 10.
11. The blessing of Ruth's marriage. Ruth 4:14, 21, 22.
12. The operation of law and love. Ruth 4:14, 15.
13. The price of our redemption. Acts 20:28.

THE LESSON

Introduction

Joshua the warrior took the leadership of Israel at a time of great danger. Canaan was a land of wicked, warlike nations, some of them skilled in the use of "chariots of iron." Joshua 17:16. Moses' warnings against idolatry, intermarriage with the heathen, materialism, apostasy, were now in Joshua's mind, and other unknown perils awaited Israel. Joshua withdrew from the Israelite armies for thought and prayer. "He saw a Man of lofty stature, clad in warlike garments, with a drawn sword in

His hand. . . . It was the Son of God who stood as an armed warrior before the leader of Israel. It was the One who had conducted the Hebrews through the wilderness, enshrouded in a pillar of cloud by day and a pillar of fire by night. In order to impress the mind of Joshua that He was no less than Christ, the Exalted One, He said: 'Loose thy shoe from off thy foot.' "—*Testimonies,* vol. 4, pp. 159, 160. This remarkable encounter was a sign to Joshua to go forward in the assurance of God's presence.

After Joshua's generation passed away came the period of the judges, and with it many dark episodes in Israel's history. Then came the refreshing story of Ruth and Boaz, showing that God had a place for Gentiles in the plan of salvation. The book of Ruth teaches many spiritual lessons, none greater than that of the great kinsman Redeemer who gave His life for our redemption.

The Preparation for Conquest

1. What command came to Joshua after the death of Moses? Why was he chosen for leadership? Joshua 1:2; Deut. 34:9.

2. In what words was Joshua assured of the divine presence in his arduous tasks? Joshua 1:5.

NOTE.—"Joshua faced a great task with a people who had so often failed in the past. God here promises that He would not get them into a situation and then leave them there. He would see them through to the end. The same holds true for Christians (Matt. 28:20)."—*S.D.A. Bible Commentary,* on Joshua 1:5.

3. What experience came to Joshua near Jericho? Joshua 5:13, first part.

NOTE.—"To reduce Jericho was seen by Joshua to be the first step in the conquest of Canaan. But first of all he sought an assurance of divine guidance, and it was granted him. Withdrawing from the encampment to meditate and to pray that the God of Israel would go before His people, he beheld an armed warrior, of lofty stature and commanding presence, 'with his sword drawn in his hand.' "—*Patriarchs and Prophets,* page 487.

The Captain of the Host

4. How did Joshua challenge the person with the drawn sword? By what name did the Lord reveal Himself to Joshua? Joshua 5:13 (last part), 14 (first part). Compare Joshua 6:2.

NOTE.—"As Commander of the army of the Lord I have now come." R.S.V.

"To Joshua's challenge, 'Art Thou for us, or for our adversaries?' the answer was given, 'As Captain of the host of the Lord am I now come.' The same command given to Moses in Horeb, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy,' revealed the true character of the mysterious stranger. It was Christ, the Exalted One, who stood before the leader of Israel."—*Patriarchs and Prophets,* pages 487, 488.

5. How did Joshua react when he realized that he was in the divine Presence? Joshua 5:14, second part.

NOTE.—"Awe-stricken, Joshua fell upon his face and worshiped, and heard the assurance, 'I have given into thine hand Jericho, and the king thereof, and the mighty men of valor,' and he received instruction for the capture of the city."—*Patriarchs and Prophets,* page 488.

6. What reassuring words, previously spoken to Moses, were now addressed to Joshua, as he set out on the conquest of Canaan? Joshua 5:15.

NOTE.—"To Moses there was given the sign of the burning bush, accompanied by the command to put off his shoes from off his feet, because the place on which he stood was holy ground. The same command was now given to Joshua as he

bowed prostrate in the presence of the Prince of the host of the Lord, who stood before him with the drawn sword in His hand. This vision was symbolic of the mission of judgment upon the corrupt peoples of the land which Israel, under the leadership of Joshua, were now called upon to undertake."—G. Campbell Morgan, *The Graded Bible,* vol. 2, p. 6.

The Law of the Kinsman

7. Relate the circumstances under which Ruth enters the Bible story. Ruth 1:1-5.

NOTE.—From the stern loyalties of Joshua's generation (Joshua 24:31), Israel degenerated swiftly into apostasy. The book of Judges gives evidence of this dark period.

The book of Ruth may be thought of as a concluding section to the book of Judges, and as an introduction to the books of Samuel. Elimelech—"My God is King"—his wife Naomi, and their two sons Mahlon and Chilion appear to have been among God's faithful ones in an evil generation. The Moabite women who married the sons were evidently susceptible to the uplifting influence of this God-fearing home, and one of them, Ruth, and her mother-in-law Naomi, became participants in a memorable illustration of the kinsman laws of Israel. Ten years after Elimelech and his family went from Israel to Moab, the two lonely women returned to Israel.

8. What deep conviction on Ruth's part was the reason for her noble place in the subsequent history of Elimelech's family and of Israel? Ruth 1:16.

9. Who entered the story and was used by God to turn Naomi's bitterness to joy? By virtue of what fact did this man enter the lives of Naomi and Ruth? Ruth 2:1; 3:12.

NOTE.—The guiding hand of God brought into this story a wealthy, kind, and honorable man named Boaz.

The law of the kinsman provided for the regaining of property sold for debt (Lev. 25:25), and for preserving the name of the childless dead by the marriage of his brother to the widow (Deut. 25:5; Ruth 3; 4).

The Kinsman Redeemer

10. In what legal manner did Boaz proceed to clear away the obstacles to his redemption of the property of Naomi, including the widow Ruth? Ruth 4:1-6, 10.

NOTE.—"The keynote of the book of Ruth is *The Kinsman Redeemer.* In him we see Christ, who has purchased the church to be His bride. 'Thirty times in this short book the word "kinsman" is found, or "redeemer," "near kinsman," "next of kin," "kindred." . . . Our Lord Jesus had to become one with man in order to have the right to redeem. . . . No sinner can redeem himself, much less can he redeem his brother (Ps. 49:7). He is therefore, as the God-man, our Boaz ("Ability"); by that kinship and strength or ability, He is able to save to the uttermost all that come unto God by Him' (Pierson)."—A. M. Hodgkin, *Christ in All the Scriptures,* page 61.

11. In what way did the marriage of Ruth to Boaz become a blessing to all concerned, and also to posterity? Ruth 4:14, 21, 22.

NOTE.—The birth of the child Obed ("servant;" that is, of God) brought Ruth into the royal line of the progenitors of David, who was in some respects a type of Christ. With her new husband she is honored for all time as an ancestor of Christ. Matt. 1:5.

"Had the Jewish nation appreciated the lesson of the book of Ruth—that God is no respecter of persons—their attitude toward the Gentiles would have been vastly different from what it was. They would have been looking for a Messiah whose mission was to save all men from sin, whether Jew or Gentile, and not merely for a Jewish Messiah to save the Jewish nation from bondage to Rome. There is a lesson for us

also in the book of Ruth. If we will but practice love and sympathy toward our fellow men, many of them will say to us as Ruth said to her mother-in-law, 'Thy people shall be my people, and thy God my God.' "—*S.D.A. Bible Commentary,* on Ruth 4:17.

12. How is the operation of love and law seen in this book, and in the words of the women of Bethlehem to Naomi? Ruth 4:14, 15.

NOTE.—The love of a daughter-in-law is stated in verse 15, and it brought blessing upon the household.

The laws of Israel were scrupulously observed when Boaz, before the elders, gave the near relative of Naomi opportunity to act as the kinsman redeemer.

13. With what strong words did Paul exhort the elders of the church at Ephesus with regard to the price of our redemption? Acts 20:28.

NOTE.—"Their responsibility was all the greater in that the flock which they were called upon to tend was no other than the congregation of God which He had purchased for Himself . . . and the ransom-price was nothing less than the life-blood of His beloved Son."—F. F. Bruce, *The Book of Acts,* page 416.

Lesson 9, for February 29, 1964

Christ in the Psalms

MEMORY VERSE: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44.

STUDY HELPS: "The Ministry of Healing," page 197; "The Desire of Ages," pages 741-752; "S.D.A. Bible Commentary."

AIM: To observe the Messianic content of some of the psalms, which reveal certain offices, sufferings, and ultimate triumph of Messiah.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13; begin reading study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Sonship of King Messiah

1. Heathen rage against God and His Anointed. Ps. 2:2; Acts 4:25-27.
2. Divine attestation of Sonship. Ps. 2:7, 8; Acts 13:30-33.
3. God's declaration of Kingship. Ps. 2:6.
4. Heaven's exhortation to honor the Son. Ps. 2:12.

II. The Sufferings of Messiah

5. The cry from the cross. Ps. 22:1; Matt. 27:46.
6. The assembly of the wicked. Ps. 22:16-18; Matt. 27:31, 35.
7. The scorn and mockery. Ps. 22:7, 8, 15; Mark 15:29; Matt. 27:43; John 19:28-30.

8. The ascription of praise. Ps. 22:22; Heb. 2:11, 12.

III. Messiah as Priest-King

9. At God's right hand. Ps. 110:1; Matt. 22:42-45.
10. A Priest forever. Ps. 110:4; Heb. 5:6.
11. An eternal throne. Ps. 45:6; Heb. 1:6-8.

IV. Some Favorite Figures of Our Lord

12. The Good Shepherd. Ps. 23:1; John 10:11.
13. The Light of the world. John 8:12; Ps. 27:1.

THE LESSON

Introduction

The title of this lesson is justified by Christ's own words to the disciples gathered together in Jerusalem after His resurrection, as they ate the broiled fish and honeycomb: "All things must be fulfilled, which were written . . . in the psalms, concerning Me." Luke 24:44.

The word "psalms," as used by Christ in Luke 24:44, refers to the third of the three divisions of the Hebrew Old Testament, commonly called "The Writings." This division included Ruth, First and Second Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, and Daniel. The book of Psalms appears first in this section of the Hebrew Bible, and thus gave its name to the entire section.

David, poet-king and Sweet Singer of Israel, stands at the head of the writers of this book. Some seventy-three psalms are ascribed to him, and he may have composed some of the fifty anonymous psalms. The quotations from and references in the New Testament to the Psalms are numerous; some have estimated as high as three hundred. These religious poems and songs have entered into the life of every Christian nation. They profoundly influenced the Jewish nation, and helped to keep the Messianic hope alive.

The Sonship of King Messiah

1. In what words does the psalmist picture the wicked in rebellion against "the Lord, and against His Anointed"? Who is God's Anointed? Ps. 2:2; Acts 4:25-27.

NOTE.—"The first of the Messiah psalms, Ps. 2, has been appropriately called a Song of the Lord's Anointed."—*S.D.A. Bible Commentary,* vol. 3, p. 632.

"The Jews themselves admit that the earliest interpretation of this psalm was Messianic, and that the 'anointed' is 'King Messiah.' "—J. J. S. Perowne, *The Book of Psalms,* 1888 ed., p. 15.

"The priests did all they could to keep Christ's body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time." —*The Desire of Ages,* page 778.

2. What relationship of Christ to God is mentioned in the same psalm? What unique event served to reinforce this relationship? Ps. 2:7, 8; Acts 13:30-33.

NOTE.—In Psalm 2:7 the Son refers to the Father's decree of Sonship. In Acts 13:33 Paul applies Psalm 2:7 to Christ's resurrection. Elsewhere he says that Jesus was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

3. What other title of the Son is referred to in this psalm? Ps. 2:6. Compare Matt. 21:5.

NOTE.—Here is what has been called "God's own answer to them that oppose Him. I (the pronoun is emphatic in the Hebrew), the King of heaven and earth, have set my own King, my Son, and my vicegerent, upon the throne. . . .

"On Zion, . . . the seat of dominion, the center from which His law goes forth, etc., . . . there is a kind of anticipative hint of the great truth which is first distinctly

taught in 110th Psalm, that the Anointed King should also be the Anointed Priest."—J. J. S. Perowne, *The Book of Psalms,* page 17.

4. Whom are men exhorted to reverence? Ps. 2:12.

NOTE.—"*Kiss the Son.* That is, do reverence to the Messiah, whom Jehovah has declared to be His Son."—*S.D.A. Bible Commentary,* on Ps. 2:12.

The Sufferings of Messiah

5. Which words from one of the Psalms did Jesus utter on the cross? Ps. 22:1; Matt. 27:46.

NOTE.—"The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, 'My God, My God, why hast Thou forsaken Me?' "—*Steps to Christ,* page 13.

6. How was the psalmist's picture of an innocent sufferer fulfilled at the crucifixion? Ps. 22:16-18; Matt. 27:31, 35.

NOTE.—"In the sufferings of Christ upon the cross prophecy was fulfilled. . . . The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, 'Let us not rend it, but cast lots for it, whose it shall be.' "—*The Desire of Ages,* page 746.

7. Trace in the New Testament the fulfillment of the following statements in Psalm 22: (a) "They . . . laugh Me to scorn." Verse 7. See Mark 15:29. (b) "He trusted on the Lord that He would deliver Him." Verse 8. See Matthew 27:43 and note the addition of "for He said, I am the Son of God." (c) "My tongue cleaveth to My jaws." Verse 15. See John 19:28-30.

NOTE.—"In their mockery of the Saviour, the men who professed to be the expounders of prophecy were repeating the very words which Inspiration had foretold they would utter upon this occasion. . . . But although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining."—*The Desire of Ages,* page 749.

8. How does the New Testament apply the words of thanksgiving in Psalm 22:22 to the victorious results of Christ's crucifixion and resurrection? Ps. 22:22; Heb. 2:11, 12.

Messiah as Priest-King

9. What great truth concerning the Messiah was cited from the Psalms by Christ to the Jewish leaders? Ps. 110:1; Matt. 22:42-45.

NOTE.—This psalm is quoted also in Mark 12:35-37; Acts 2:34.

"According to Jesus' statement the conversation occurred between God the Father and God the Son. Christ is seated in the place of highest honor in the universe, the right hand of His Father (see Eph. 1:20-23; cf. 1 Cor. 15:24-28)."—*S.D.A. Bible Commentary,* on Ps. 110:1.

10. What does the psalmist say specifically regarding the priesthood of Christ? Ps. 110:4; Heb. 5:6.

NOTE.—*"A priest for ever.* The strongest possible language is employed to show that Christ is an eternal Priest. He is so by virtue of a promise of God confirmed by an oath (see Heb. 7:21). This settles the decree beyond all question.

"Order of Melchizedek. In Christ the priesthood and the kingship are united as they were in Melchizedek, king of Salem, priest of God (see Gen. 14:18; Heb. 5:6, 10; 6:20; 7:1-3, 11, 15, 17, 24, 28)."—*S.D.A. Bible Commentary,* on Ps. 110:4.

11. How are certain words of the psalmist used to prove the divine Sonship and Kingship of Christ? Ps. 45: 6; Heb. 1:6-8.

NOTE.—"Here [Heb. 1:8] the Father addresses the Son reverently, calling Him God. This may be considered the climax in the argument on the position and dignity of Christ. There can be no higher testimony to the deity of Christ than this apostrophe of the Father to the Son."—*S.D.A. Bible Commentary,* on Heb. 1:8.

Some Favorite Figures of Our Lord

12. By what Old Testament figure did Jesus represent His love for mankind? Ps. 23:1; John 10:11.

NOTE.—"Christ applied these prophecies [Ps. 23:1; Ezek. 34:23, 16, 25, 28] to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the True Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the Good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock."—*The Desire of Ages,* page 477.

13. What figure of speech, applied by Jesus Himself, is used of Deity in the Psalms? John 8:12; Ps. 27:1. Compare Ps. 36:9.

Lesson 10, for March 7, 1964

The Messiah in the Prophecies of Isaiah

MEMORY VERSE: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1.

STUDY HELPS: "The Desire of Ages," pages 578, 579; "Prophets and Kings," pages 689-697, 729-733; "S.D.A. Bible Commentary."

AIM: To present the salient points of Messianic prophecy in the writings of "the gospel prophet," and to observe their specific fulfillment in Jesus of Nazareth.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13; begin reading study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Immanuel Passages

1. The first Immanuel passage. Isa. 7:13-17.
2. The New Testament confirmation. Matt. 1:18-23; Luke 1:27-31.
3. The second Immanuel passage. Isa. 9:1-7.
4. The third Immanuel passage. Isa. 11:1-5.

II. The Messianic Age

5. Physical and spiritual changes. Isa. 35:1-7.
6. A transformed people. Isa. 35:8.

III. The Servant of God

7. A prophetic designation of Messiah. Isa. 42:1; Matt. 12:18.
8. A designation implying Deity. Isa. 49:5-7.

IV. The Suffering Saviour

9. A notable incident. Acts 8:26-35.
10. The sufferings of Christ. Isa. 53:2-5, 7, 8.
11. A picture in paradoxes. Isa. 53: 9-11; Acts 2:23; Matt. 27:57-60.

V. The Gracious Work of the Saviour

12. The work of the Messiah. Isa. 61:1; Luke 4:18-21.
13. The judgment and God's grace. Isa. 61:1, 2.

THE LESSON

Introduction

Isaiah, of the royal line of Judah, has been called "the evangelical prophet." His name means "the Lord will save," and through all the triumph and the tragedy, through the thunder of God's judgments in war and peace, through sorrow and joy, there shines in Isaiah's pages the glory of the coming Deliverer—the "Hope of Israel," "the Desire of all nations."

The Immanuel Passages

1. In a time of peril at the hands of neighboring kings, what sign of deliverance did God promise Ahaz? Isa. 7:13-17. Compare Isa. 8:8, 10.

NOTE.—Matthew, by inspiration, applies the promise of Isaiah 7:14 to Christ. See Matt. 1:22, 23.

Immanuel. The word Immanuel appears here for the first time. It means "God with us," and is one of the sign names such as "Wonderful," "Counselor," which indicate the nature or work of the Messiah.

2. How do both Matthew and Luke confirm the virgin birth of Jesus? Matt. 1:18-23; Luke 1:27-31.

NOTE.—"Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, 'and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, 'God with us.' "—*The Desire of Ages,* page 26.

3. What is the second Immanuel passage? What seven outstanding facts concerning the Messiah and His work are mentioned here? Isa. 9:1-7.

NOTE.—Isaiah 8 closes with darkness and desolation in Galilee as a result of the Assyrian invasion, but the darkness gives way to light as the Immanuel hope is fulfilled in chapter 9.

People in darkness are to see "a great light." Compare John 1:4-9. The nation was to rejoice in the Messiah—"Thou hast multiplied the nation, thou hast increased its joy." Isa. 9:3, R.S.V. Christ said He

came to break the yoke of bondage. See Luke 4:18, 19. Jesus was a Child born of Mary and a Son given by the Holy Ghost. The government of the universe and of all earthly nations is yet to become complete and eternal in Christ's hands. See Dan. 2:44, 45; Matt. 25:31.

4. What facts are stated in Isaiah's third passage relating to the Messiah? Isa. 11:1-5.

NOTE.—Mary, the mother of Jesus, in thinking of Simeon's prophecy, recalled Isaiah's words, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots," but she did not at once understand them. See *The Desire of Ages,* page 56.

A clear picture of the Messiah is etched in the words of this text. Isa. 11:1-5. With these verses compare Daniel 2:43, 44 and Revelation 19:11-21. In Isaiah 11:6-9 we have a new-earth picture where rapacity and destruction are eradicated and replaced by peace and holiness.

The Messianic Age

5. How does Isaiah portray the physical and spiritual condition of the new earth and of God's redeemed people? Isa. 35:1-7.

NOTE.—The wilderness through which ancient Israel toiled, the hard world through which modern Israel journeys to the heavenly Canaan, are to become a field of flowers. Groaning and toiling are to give place to rejoicing.

"When the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now' (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."—*Patriarchs and Prophets,* page 542.

6. What expressions denote the character of the inhabitants of the new world created by the Messiah? How do men in this world find the holy way to God? Isa. 35:8.

NOTE.—"An highway, . . . The way of holiness." The material and spiritual prosperity of a loyal Israel would have attracted men to God's people, and these prophecies might have been fulfilled in this world. But disloyalty left no "way of holiness" by which men were drawn to God, and only through men redeemed in Christ's righteousness and in the new world can these prophecies find complete fulfillment.

The Servant of God

7. What designation used several times by Isaiah was Matthew led to apply to Jesus in His ministry for fallen man? Isa. 42:1; Matt. 12:18. Compare Isa. 49:6; 53:11.

8. In what words does the prophet further describe the work of the Messiah? Isa. 49:5-7. Compare Luke 2:32.

NOTE.—"In the later centuries of Israel's history prior to the first advent it was generally understood that the coming of the Messiah was referred to in the prophecy, 'It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.' "—*Prophets and Kings,* pages 688, 689.

The Suffering Saviour

9. In what notable New Testament incident is the prophecy of Isaiah 53 applied to the Messiah? Acts 8:26-35. Compare Matt. 8:17; John 12:38.

NOTE.—*"Who hath believed?* Who would have believed the account of the humiliation and exaltation of Messiah, the Lord's Servant (see on ch. 52:7, 13-15)! The story of the Saviour's selfless love and His vicari-

ous sacrifice—the theme of chs. 52:13 to 53:12—is the most amazing message, the greatest 'good tidings' (see on ch. 52:7), of time and eternity."—*S.D.A. Bible Commentary,* on Isa. 53:1.

10. What is said of the Messiah's physical appearance? How are His sufferings described, and why did He suffer? Isa. 53:2-5, 7, 8. Compare 1 Peter 3:18.

NOTE.—"For more than a thousand years the Jewish people had awaited the Saviour's coming. Upon this event they had rested their brightest hopes. In song and prophecy, in temple rite and household prayer, they had enshrined His name. And yet at His coming they knew Him not. The Beloved of heaven was to them 'as a root out of a dry ground;' He had 'no form nor comeliness;' and they saw in Him no beauty that they should desire Him. 'He came unto His own, and His own received Him not.' Isa. 53:2; John 1:11."—*The Desire of Ages,* page 27.

"*Wounded for our transgression.*" "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.' "—*Ibid.,* p. 25.

11. What other details of this prophecy were recognized as fulfilled in the experience of the Suffering One? Isa. 53:9-11. Compare Acts 2: 23; Matt. 27:57-60.

NOTE.—Among other comparisons, the following should be noted:

(1) "He made His grave with the wicked, and with the rich in His death." See Matt. 27:57-60. (2) "There was no deceit in His mouth" (R.S.V.). See 1 Peter 2:22. (3) "It pleased the Lord to bruise Him." See Rom. 8:32. (4) "He shall see His seed." See John 1:12. (5) "He shall prolong His days" despite His death on the cross. See Heb. 7:16, R.S.V.; Rev. 1:18. (6) "The will of the Lord shall prosper in His hand" (R.S.V.). See Matt. 26:42; John 17:4. (7) "He shall see of the travail of His soul, and shall be satisfied." See Heb. 12:2.

The Gracious Work of the Saviour

12. What work would the Spirit of God empower Christ to do? What application did Jesus make of this prophecy? Isa. 61:1; Luke 4:18-21.

NOTE.—"The sixty-first chapter of Isaiah testifies that Christ was to do the very work He did."—*The Desire of Ages,* page 458.

" 'The Lord shall arise upon thee, and His glory shall be seen upon thee.' [Isaiah 60:2.] Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good.' "—*Prophets and Kings,* page 718.

13. How did Isaiah refer to the work and saving grace and the judgment of God? Isa. 61:1, 2. Compare Luke 4:19.

Lesson 11, for March 14, 1964

Christ in Daniel and Some of the Minor Prophets

MEMORY VERSE: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

STUDY HELPS: "Prophets and Kings," pages 499, 500, 503-513; "The Great Controversy," page 425 (1950 subscription ed., pp. 418-420), and chapter 28.

AIM: To present the unfolding of the Messianic hope in Daniel and certain of the minor prophets and to emphasize the fact that, just as John called the people to repentance before the first coming of Christ, there will be a great work of *revival and reformation before the second advent.*

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10	☐
Wednesday: Questions 11-13; begin reading study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Coming Kingdom of Christ

1. History in outline. Dan. 2:31-35.
2. Empires rise and fall. Dan. 2:34, 43, 44.
3. Unending dominion. Dan. 2:44; 2 Tim. 4:1.

II. "The . . . Fourth Is Like the Son of God"

4. The fire that did not destroy. Dan. 3:23-25, first part.
5. The form of the fourth. Dan. 3:25, last part.

III. An Awesome Judgment Scene

6. The Ancient of Days and the Son of man. Dan. 7:9, 10, 13.
7. The two phases of judgment. Luke 19:12-15.

IV. The Plan of Salvation Vindicated

8. A time prediction. Dan. 8:13, 14, 27.
9. Reckoning the time. Dan. 9:24, 25.
10. A cleansing and its meaning. Dan. 8:14; Heb. 8:1, 2.

V. Events Connected With the Coming of the Lord

11. Things that might have been. Zech. 14:1-4.
12. Revival in power. Mal. 4:5, 6, first part.
13. Reform and judgment. Mal. 4:2, 6.

THE LESSON

Introduction

Daniel and the twelve minor prophets make their contribution to the increasingly clear portrayal of Messiah throughout the Old Testament, but in this lesson we can deal only with parts of Daniel, Zechariah, and Malachi.

Daniel was "greatly beloved" of God. See Dan. 10:11; *The Great Controversy,* page 470.

Zechariah, doubtless born during Babylonian captivity, encouraged the harrassed temple builders and pictured a glorious future. A century later Malachi spoke of a messenger of God preparing men for the great day of the Lord.

The Coming Kingdom of Christ

1. By what symbol did God present to Nebuchadnezzar the course of world history from his day to the end of time? Dan. 2:31-35.

NOTE.—The succession of empires is thus depicted: (1) According to Daniel 2:38, the dominion of Babylon had come to the king by God's grant. (See verses 37, 38; Jer. 27:5-7.) (2) In Daniel 2:39 (compare chapter 8:20) we read that the Medo-Persian Empire was to succeed the Chaldean; (3) in Daniel 2:39 (compare chapter 8:21),

that the Persians were to give way to the Grecians; (4) and in Daniel 2:40, and 9:26, that the fourth empire is evidently Rome.

2. What was to occur in the days of the divided world after the fourth kingdom passed away? Dan. 2:34, 43, 44.

NOTE.—This passing of empires marks the progress of history toward the establishment of the kingdom of Christ. In this sense Christ's kingdom is the goal of history, and He is therefore visible to the eye of faith. See *Prophets and Kings,* pages 499, 500.

3. When is the "kingdom which shall never be destroyed" to be established? Whose kingdom is it? Dan. 2:44; 2 Tim. 4:1.

NOTE.—The Bible plainly declares that the kingdom of God was still future at the time of our Lord's last Passover. Matt. 26:29. Christ did not set up the kingdom before His ascension. Acts 1:6. We read further that "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. It is a matter of promise to the apostles, and to all those who love God. James 2:5. It is promised in the future to the little flock. Luke 12:32.

"The . . . Fourth Is Like the Son of God"

4. What did the astonished Nebuchadnezzar see when he looked into the fiery furnace where he had cast the three young Hebrews? Dan. 3: 23-25, first part.

NOTE.—"Four men loose, walking in the midst of the fire, and they have no hurt." This was a dramatic fulfillment of God's promise to the Hebrews: "When thou walkest through the fire, thou shalt not be burned." Isa. 43:2.

5. To whom did Nebuchadnezzar liken the fourth figure in the furnace? Dan. 3:25, last part.

NOTE.—"How did that heathen king know what the Son of God was like? The Hebrew captives . . . had in life and character represented before him the truth. . . . They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God."—*Prophets and Kings,* page 509.

An Awesome Judgment Scene

6. What scene was shown to Daniel in his vision of the Ancient of Days and the Son of man? Dan. 7:9, 10, 13.

NOTE.—"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered 'according to his works.' The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment."—*The Great Controversy,* page 479.

7. How is the receiving of the eternal kingdom by Christ represented in the parable of the nobleman? Luke 19:12-15.

NOTE.—"Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation."—*Early Writings,* page 280.

The Plan of Salvation Vindicated

8. What extended time prophecy concerning the sanctuary was not understood by Daniel? Dan. 8:13, 14, 27.

NOTE.—"The cleansing of the heavenly sanctuary comprehends the entire work of final judgment, beginning with the investigative phase and ending with the executive phase, which results in the permanent eradication of sin from the universe.

"A significant feature of the final judgment is the vindication of God's character before all the intelligences of the universe." —*S.D.A. Bible Commentary,* on Dan. 8:14. Compare Rev. 15:3; 16:5, 7.

9. From what significant event is the 2,300-day prophecy to be dated? Dan. 9:24, 25.

10. How is the cleansing of the heavenly sanctuary in 1844 to be understood? Who is its central figure? Dan. 8:14; Heb. 8:1, 2.

NOTE.—"As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. . . .

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."—*The Great Controversy,* pages 421-425.

Events Connected With the Coming of the Lord

11. How does Zechariah set forth events to be fulfilled preparatory to the establishment of the Messianic kingdom? Zech. 14:1-4.

NOTE.—Many statements in Zechariah 14 clearly refer to God's plan for Israel to enlighten the earth in preparation for the Messiah's kingdom. How all of this would have been fulfilled we do not know. But at the close of the thousand years "the Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14:5, 4, 9.

12. Who is to appear "before the coming of the great and dreadful day of the Lord"? What work of revival will be accomplished? Mal. 4:5, 6, first part.

NOTE.—This prophecy led to a Jewish expectancy of Elijah in person, as when they asked John the Baptist, "Art thou Elias?" John 1:21. The angel's words to Zacharias apply this prophecy to John: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias." Luke 1: 16, 17.

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords."—*Prophets and Kings,* page 716.

13. How does Malachi, in his closing verses, contrast the fate of the wicked and the destiny of the righteous? Mal. 4:2, 6.

NOTE.—*"Smite the earth with a curse."* "The OT closes with this solemn warning. Those who do not truly repent must be numbered with the wicked and suffer their fate (Mal. 4:1). Nevertheless, Malachi presents a message of hope, for the same God who destroys the guilty brings everlasting 'healing' (v. 2) to the repentant."—*S.D.A. Bible Commentary,* on Mal. 4:6.

Lesson 12, for March 21, 1964

The Victorious Christ in the Book of Revelation

MEMORY VERSE: "He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Rev. 19:16.

STUDY HELPS: "The Desire of Ages," pages 739, 740, 832; "Testimonies," vol. 9, pp. 267-269; "The Great Controversy," pages 333, 334, 426, 427, 641-644, (1950 subscription ed., pp. 327, 328, 420-422, 632-635); "Early Writings," pages 285-288; "S.D.A. Bible Commentary."

AIM: To discover Christ as the central figure in the last book of the Bible, where He is presented as the Victor in the agelong conflict between good and evil.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-5.	☐
Monday: Questions 6, 7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 9-13; begin reading study helps.	☐
Thursday: Finish reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Second Coming of Christ

1. Apparent to all. Rev. 1:7, first part.
2. Lamented by many. Rev. 1:7, second part.

II. The Worship of the Lamb

3. "Who is worthy?" Rev. 5:1-4.
4. "Behold, the Lion." Rev. 5:5-7.
5. "Worthy is the Lamb." Rev. 5:9-13.

III. The Imminent Return

6. Events under the sixth seal. Rev. 6:12, 13.
7. Reactions of the unprepared. Rev. 6:14-17.

IV. The Return in Glory

8. The Reaper. Rev. 14:14.
9. The harvest. Rev. 14:15, 16.
10. The two groups. Rev. 14:16-20.

V. The King of Kings

11. The marriage of the Lamb. Rev. 19:7, 8.
12. The Rider on the white horse. Rev. 19:11.
13. The conquering King. Rev. 19:13-16.

THE LESSON

Introduction

The Greek noun rendered "apocalypse" means a revelation, a disclosure, an unveiling. "Here more completely than elsewhere in Holy Writ the curtain that separates the invisible from the visible is drawn aside in order to reveal, 'behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will' (Ed 173)."—*S.D.A. Bible Commentary,* vol. 7, p. 724.

The Second Coming of Christ

1. What important announcement is made early in the book of Revelation? Rev. 1:7, first part.

NOTE.—"The second coming of Christ is the goal toward which all else moves forward. Significantly, he uses the present tense, 'He cometh,' thereby stressing the certainty of the event, perhaps also with a sense of its imminence."—*S.D.A. Bible Commentary,* on Rev. 1:7.

2. How is the lament of the lost expressed in this connection? What lesson should men learn from this lament? Rev. 1:7, second part. Compare Jer. 8:20; Zech. 12:10.

NOTE.—"I do not wonder that worldlings and half-Christians have no love for this doctrine, or that they hate to hear about Christ's speedy coming. It is the death knell of their gaieties and pleasures—the turning of their confidence to consternation—the conversion of their songs to shrieks of horror and despair. There is a day coming, when 'the loftiness of man shall be bowed down, and the haughtiness of man shall be made low.' "—J. A. Seiss, *The Apocalypse,* ninth ed., vol. 1, pp. 57, 58.

The Worship of the Lamb

3. What question was asked concerning the scroll in the right hand of "Him that sat on the throne"? What effect did the lack of an answer have on John? Rev. 5:1-4.

NOTE.—" 'His blood be on us, and on our children.' Matt. 27:24, 25. Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open."—*Christ's Object Lessons,* page 294.

4. In answer to his sorrow, to what dramatic scene was John directed? Rev. 5:5-7.

NOTE.—"The imposing names which the Old Testament gave to the Messiah—the Lion of the tribe of Judah, the Root of David (Gen. 49; Isa. 11)—are fulfilled in Christ. He has conquered. . . . Jesus Christ is absolute victor; for in this one word the Apocalypse always sums up His whole saving work."—Hans Lilje, *The Last Book of the Bible,* pages 114, 115.

5. What song was sung by the elders who fell down to worship the Lamb? By an innumerable throng of angels? By every created being? Rev. 5:9-13.

NOTE.—"As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: 'Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!' "—*The Great Controversy,* pages 651, 652.

The Imminent Return

6. What events transpire under the opening of the sixth seal? Rev. 6: 12, 13.

NOTE.—The great earthquake of Lisbon, November 1, 1755, and the darkening of the sun and of the moon, May 19, 1780, are also foretold in Joel 2:31. (See *The Great Controversy,* page 308.) The falling of the stars in 1833 was the last of these signs. Compare Christ's words in Matthew 24:29.

"Christ had bidden His people watch for the signs of His advent, and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' "—*The Great Controversy,* page 308.

7. How will the great men of earth react to the physical upheavals which attend the second advent? Rev. 6: 14-17.

NOTE.—"*Wrath.*" Men who knew and rejected Jesus on earth as the meek and lowly One, realize that they will meet Him now as the King of kings, and Judge of all men. Terror will reign over the whole earth, while the foundations of life are crumbling in this catastrophic scene.

"We stand between the 13th and 14th

verses of this chapter. We wait for the heavens to depart as a scroll when it is rolled together. These are times of unparalleled solemnity and importance, for we do not know how near we may be to the fulfillment of these things."—Uriah Smith, *Daniel and the Revelation* (revised ed., p. 449. Compare Heb. 12:25-27; Rev. 16:17.

The Return in Glory

8. For what epochal event does the third angel's message prepare the world? Rev. 14:14.

NOTE.—"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords."—*Early Writings,* pages 286, 287.

9. What great work is done among the nations by our Lord when He comes in the clouds of glory? Rev. 14:15, 16.

NOTE.—" 'He that sat on the cloud,' says the prophecy, 'thrust in His sickle on the earth; and the earth was reaped.' By this language we are carried past the second advent, with its accompanying scenes of destruction to the wicked and salvation to the righteous. Beyond these scenes we must therefore look for the application of the following verses."—*Daniel and the Revelation,* revised ed., p. 678.

10. What two phases of the world's harvest are brought to view in the actions of the Son of man and the two angels who come out of the heavenly temple? Rev. 14:16-20.

NOTE.—Verses 16 and 17, dealing with the gathering of the righteous, is represented by the wheat in the parable of Matthew 13: 25-30. Verses 18 to 20 refer to the wicked under the figure of clusters of fully ripe grapes. These are the tares of the abovementioned parable.

The King of Kings

11. Under what figure is Christ's acceptance of His kingdom portrayed? Rev. 19:7, 8. Compare Matthew 22: 1-14.

NOTE.—*"The marriage of the Lamb."* "I saw that while Jesus was in the most holy place he would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return."—*Early Writings,* page 251.

12. By what name is the Lord Jesus Christ called as the Rider on the white horse? Rev. 19:11.

NOTE.—*"Faithful and True."* "Several details in the first verses of this vision are influenced by the Old Testament. Thus the name of Christ as 'Faithful and True' (verse 11); he assumes the Hebrew name Emeth (faithfulness) and *Amen.* The first name is one of the most beautiful titles applied to God in the Old Testament. The rabbis called it the 'Seal of God,' because this word, consisting of three letters, comprised the first, the middle, and the last letters of the Hebrew alphabet. Thus Christ is the beginning and the end of the ways of God, or—as the Apocalypse expresses it elsewhere—Alpha and Omega."—Hans Lilje, *The Last Book of the Bible,* page 244.

13. What supreme title appears on the vesture of our Lord as He rides forth with the avenging armies of heaven? Rev. 19:13-16.

NOTE.—*King of kings.* "When Christ shall come to the earth again, not as a prisoner

surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way."—*The Desire of Ages*, page 739.

Lesson 13, for March 28, 1964

We Have Found the Messiah

MEMORY VERSE: "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." John 1:41.

STUDY HELPS: "The Desire of Ages," pages 476-484; "S.D.A. Bible Commentary."

AIM: To gather up some of the remaining specific prophecies identifying Messiah, and to lead to acceptance of Jesus as our personal Redeemer.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 9-12.	☐
Sunday: Questions 1-3.	☐	Thursday: Read study helps.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7, 8.	☐		

Lesson Outline

Introduction

I. Christ the Central Theme of the Scriptures

1. The source of information. John 5:39, 40.
2. The birthplace of the coming Ruler. Micah 5:2.
3. The new covenant. Heb. 8:1, 2, 6-10.

II. Some Titles and Works of the Messiah

4. Three offices in one Person. Deut. 18:15; Ps. 110:4; Zech. 9:9.
5. Miraculous works. Isa. 42:7; Luke 4:18.
6. Resurrection and redemption. Job 19:25, 26; Ps. 17:15; John 11:25.

III. The Crucifixion of Christ in Prophecy

7. Betrayed for the price of a slave. Matt. 26:15; 27:9; Zech. 11:12, 13.
8. Treated as a criminal. Isa. 53:7; 50:6; 53:5; Ps. 22:7, 8; 69:21.

IV. Post-Crucifixion Events

9. The ascension. Ps. 2:6, 7; 68:18; 110:1, 4.
10. The return of the King. Ezek. 21:27.

V. "Lord and Christ"

11. Accredited by God. Acts 2:22, 36.
12. Accepted by men. John 1:41.

THE LESSON

Introduction

Perhaps no exact count of the Old Testament references to the Messiah can be made, because they are direct and indirect, obvious and obscure, according to the believer's perception. A well-known Christian of Jewish background says: "When the apostle Peter met the Roman centurion, Cornelius, and in brief terms traced the leading facts of the life, work, and death of Christ, he added, 'To Him give all the prophets witness.' The apostle Peter was right. There are four hundred and fifty-six references in the Old Testament to the Messiah and Messianic times."—Aaron J. Kligerman, *Mes-*

sianic Prophecy in the Old Testament, page 140.

Christ the Central Theme of the Scriptures

1. What fact stated by Jesus reveals the necessity of searching the Scriptures? John 5:39, 40.

NOTE.—"You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to Me; yet you refuse to come to Me that you may have life." R.S.V.

"It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets 'prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.' 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament."—*Patriarchs and Prophets,* pages 366, 367.

2. In what words did the Scriptures foretell the birthplace of the Messiah? Micah 5:2.

NOTE.—"Although founded by a descendant of the heroic Caleb (1 Chron. 2:50, 51), and in the times of the judges for seven years the seat of Ibzan the judge (Judges 12: 8-10), in the centuries before David Bethlehem Ephratah (House of Bread, the fruitful) enters the history of Israel only with a very *in*glorious reputation, connected indeed with death and mourning (Gen. 35: 19, 20), idolatry (Judges 17:7ff.), immorality, fratricidal strife (Judges 19 to 21), and famine (Ruth 1:1). But it was from this very city that God, who always condescends to the lowly, chose for Himself the ancestor of the Messiah; and thus Bethlehem Ephratah, as David's city, became the place in which 'Christ the Lord' should be born (Mic. 5:2; Luke 2:11)."—Erich Sauer, *Dawn of World Redemption,* page 159.

3. How is the new covenant mentioned in Jeremiah 31:31-33 related to Christ's heavenly ministry? Heb. 8:1, 2, 6-10.

NOTE.—Through our faith in His sacrifice on the cross and ministry in the true tabernacle, Christ writes His laws on human hearts. The Gentiles were included in this covenant work of the Messiah. Sanctified people in the Old Testament experienced the new covenant. Isa. 49:6-9.

"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant."—*Patriarchs and Prophets,* pages 370, 371.

Some Titles and Works of the Messiah

4. What three high offices in Israel were united in Jesus? Deut. 18:15; Ps. 110:4; Zech. 9:9. Compare John 6:14; Heb. 5:6; Matt. 21:5.

NOTE.—"In Messianic prophecy the term [Christ] came to be applied specifically to *the* Messiah, who, as Prophet (Deut 18:15), Priest (Zec 6:11-14), and King (Is 9:6, 7), was the One ordained to be the Redeemer of the world."—*S.D.A. Bible Dictionary,* page 192.

5. What prophecy indicates the work of the Messiah? Isa. 42:7; Luke 4:18. Compare John 9:39.

NOTE.—"Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah. . . . The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles."—*The Desire of Ages,* pages 406, 407.

6. How did the various Old Testament writers express faith in the redemption of body and soul through a resurrection from the dead? Job 19:25, 26; Ps. 17:15; John 11:25.

NOTE.—*"My redeemer. . . .* This text [Job 19:25] represents one of the OT revelations of God as man's redeemer, a profound truth that was fully revealed to men in the person and mission of Jesus Christ.

"The latter day. . . . The wording of vs. 25 and 26 indicates that the divine vindication would take place when God would 'stand . . . upon the earth' and when Job would 'see God.' This is an unmistakable glimpse of the resurrection."—*S.D.A. Bible Commentary,* on Job 19:25.

The Crucifixion of Christ in Prophecy

7. For what price was our Lord betrayed? Matt. 26:15; 27:9; Zech. 11: 12, 13.

NOTE.—Zechariah 11 is a warning to Israel not to turn against God's leadership and forsake His covenant. "Give me my price," says Zechariah, speaking for the Shepherd of Israel. The niggardly price weighed out is thirty shekels. Christians have always connected this prophecy with the betrayal price paid to Judas.

"For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death. . . . The love of mammon overbalanced his love for Christ."—*The Desire of Ages,* page 716.

8. How were certain predictions fulfilled in the trial of Jesus? Isa. 53:7 (compare Matt. 26:63); Isa. 50:6; 53:5; Ps. 22:7, 8 (compare Matt. 26: 67; 27:26); Ps. 69:21 (compare John 19:28, 29).

NOTE.—When the direct prophecies comprising the Messianic picture are studied in the light of their fulfillment, the devout student can often see relevance in other Old Testament statements that may not in themselves be directly Messianic in nature. Events at first not understood take on new significance to him who has recognized the Christ on the cross as the Messiah.

Post-Crucifixion Events

9. How does the psalmist refer to the ascension and priesthood of Christ? Ps. 2:6, 7; 68:18; 110:1, 4.

NOTE.—Psalm 2 is shown by Acts 3:30-33 to be a Messianic prophecy. (See lesson 9.) Paul in Ephesians 4:8-10 applies Psalm 68:18 to Christ's ascension "far above all heavens." Psalm 110 is a great Messianic psalm which presents Christ as eternal Priest and King. This can be realized only through the resurrection, "when He [God] raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion." Eph. 1:20, 21.

10. What did the prophet Ezekiel say would be Israel's experience until the coming of the rightful King to claim the kingdom? Ezek. 21:27.

NOTE.—"Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. 'I will overturn, overturn, overturn, it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him.' "—*Prophets and Kings,* page 451.

"Lord and Christ"

11. How did Peter show that Jesus of Nazareth was the Messiah? Acts 2:22, 36.

NOTE.—"Some of these pilgrims [in Jerusalem at festivals] were men of fervent piety and earnest students of the prophecies. They were looking and longing for the advent of the promised Messiah, the hope of Israel. . . . Faithfully and wisely they [the apostles] labored, testifying of the things they had seen and heard, and appealing to 'a more sure word of prophecy' (2 Peter 1:19), in an effort to persuade 'the house of Israel . . . that God hath made that same Jesus, whom' the Jews 'crucified, both Lord and Christ.' "—*The Acts of the Apostles,* page 165.

12. What conclusion did John and Andrew come to after only brief contact with Jesus? John 1:41.

NOTE.—"If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found

as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light."—*The Desire of Ages,* page 139.

THIRTEENTH SABBATH OFFERING
March 28, 1964
SOUTH AMERICAN DIVISION

The fleet of medical mission launches on the rivers of South America has become an established feature of missionary work in that great land.

Thousands of people along the Amazon and its tributaries hail the coming of the mission launch as their only hope of receiving help for their many physical afflictions. It is also their only hope for hearing the gospel, for the launch workers preach and teach as well as heal.

A part of the overflow this quarter will be used to help equip these mission launches better, so that they may do an even greater work than in the past.

The rest of the overflow will be used to establish a boarding academy in the North Brazil Union, eighteen miles from the city of Belém at the mouth of the Amazon River, where a few years ago overflow funds helped to establish a mission hospital.

Won't you give a generous offering on March 28 so that there may be a good overflow for these two worthy projects?

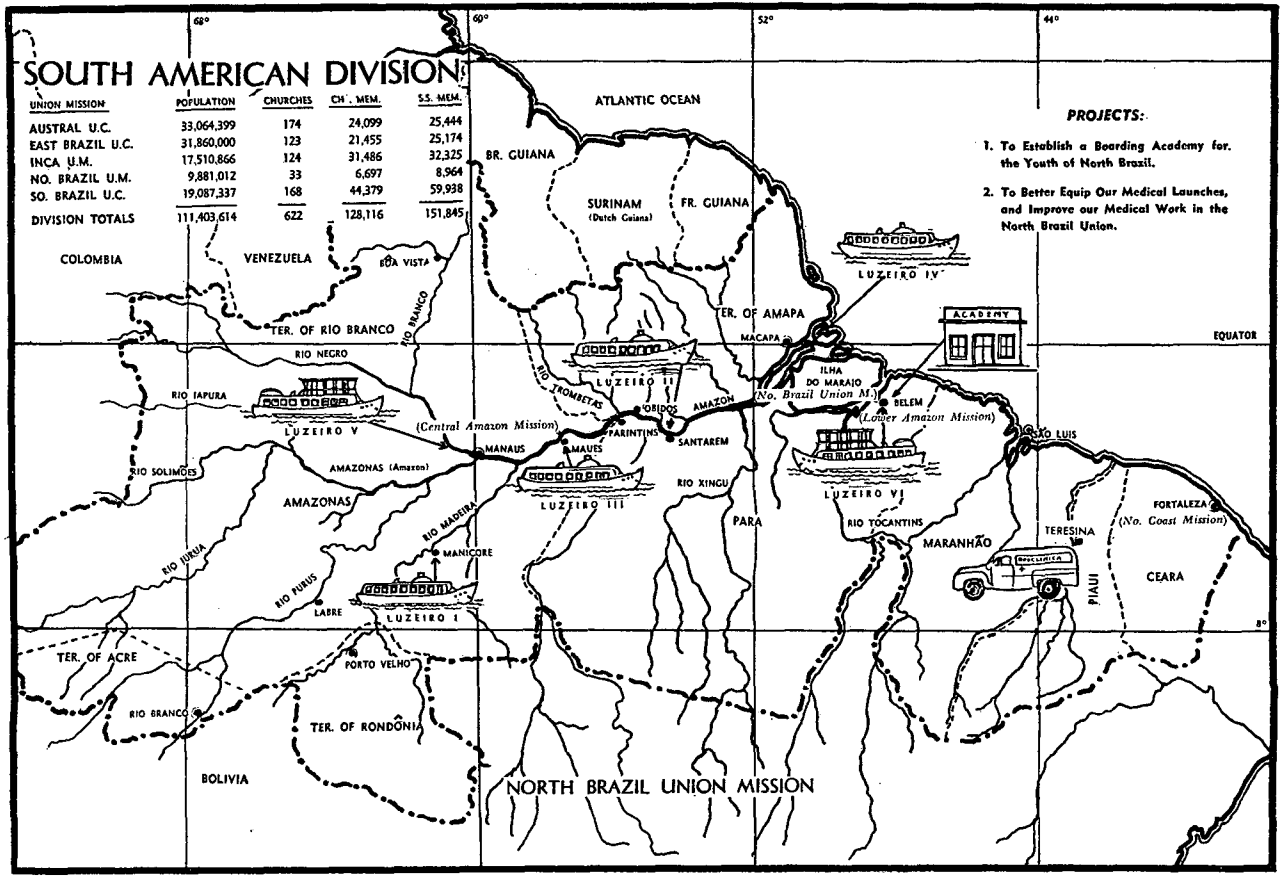
Lessons for the Second Quarter of 1964

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the second quarter of 1964 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is, "Selected Lessons From the Psalms." The title of the first lesson is "Introduction to the Psalms." The memory verse is Psalm 95:1, 2. The texts to be studied are:

Ques. 1. Luke 24:44.
Ques. 2. Meaning of the word *Psalm*: "A song to be sung to musical accompaniment."
Ques. 3. Superscriptions to Psalms 3; 81; 90.
Ques 4. 1 Sam. 16:15-23.
Ques. 5. 1 Chron. 23:5.
Ques. 6. 2 Sam. 23:1.
Ques. 7. Circumstances under which psalms were written. Superscriptions to Psalms 3; 18; 30; 34; 51; 52; 54.
Ques. 8. A form of poetry.
Ques. 9. Various types of psalms:
Nature: Psalms 8; 19; 29; 104.
Historical: Psalms 46; 68; 79; 106; 107.
Messianic: Psalms 2; 22; 69; 72; 110.
Ques. 10. Ps. 28:1, 2, 6, 7; 34:3-7.
Ques. 11. Luke 20:42; Acts 1:16, 20.
Ques. 12. Mark 12:36; Acts 1:16; 4:24, 25.

SOUTH AMERICAN DIVISION

UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
AUSTRAL U.C.	33,064,399	174	24,099	25,444
EAST BRAZIL U.C.	31,860,000	123	21,455	25,174
INCA U.M.	17,510,866	124	31,486	32,325
NO. BRAZIL U.M.	9,881,012	33	6,697	8,964
SO. BRAZIL U.C.	19,087,337	168	44,379	59,938
DIVISION TOTALS	111,403,614	622	128,116	151,845



PROJECTS:

1. To Establish a Boarding Academy for the Youth of North Brazil.
2. To Better Equip Our Medical Launches, and Improve our Medical Work in the North Brazil Union.