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—FOR—

SENIOR CLASSES

THE WORD AND SPIRIT.

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Lessons on the Word and Spirit.

FOR SENIOR CLASSES.

December 31, 1892, to March 25, 1893.

INTRODUCTORY NOTE.

THE object of this series of lessons is that we may learn what the word of God is, and what blessings may come to us through it. They are not prepared in order to prove that the Bible is true, but are intended for those who believe that it is the word of God, and they are designed to bring out and illustrate what it says about itself. It is hoped, therefore, that they will enlarge the understanding, and strengthen the faith of those who do believe. We should have the same confidence in what the word of God says about itself as in what it teaches upon any other subject, and we should always remember that the Scripture is given to instruct our reason, and not to be judged by it. We are to believe what God says to us, not because we can understand it and see the reason for it, but because God says so. When we demand a full understanding of every statement before accepting it, we exalt ourselves to an equality with God, bring him down to our level, and make him such as ourselves. When the matter is viewed properly, the mysteries of the Bible are among the strong proofs that it is the word of God. Our attitude should always be, "Speak, Lord,

for thy servant heareth ;” but our hearing should be with the purpose of yielding to it. God says that he looks to him who trembleth at his word. Reverence and humility should characterize us while we wait in the audience chamber of the great Creator, to hear his word.

The plan of developing the lesson differs somewhat from that which has heretofore been adopted, and this is done with a purpose. The design is to encourage the study of the scriptures used as the basis of the lesson, and others related to them, for spiritual benefit, rather than merely to learn the lesson to recite it. One who gets the *subject* in mind will have no difficulty in answering any question properly connected with it. Each teacher can make such use of the notes as he wishes. Questions can be framed covering the thoughts presented if that is deemed to be desirable. The “suggestive questions” will open the way for further work when it may be thought profitable.

LESSON I.—December 31, 1892.

THE WORD OF GOD.

NOTE.—Before attempting to answer the questions asked upon any text, read the text carefully several times, noticing the connection.

I. Questions on 1 Thess. 2:13.

1. With what is the word of God contrasted?
2. How much difference is there between the two?
3. What does the word of God do?
4. Upon what condition does it work?
5. Does it make any difference how we receive the word? How much?

II. Questions on Isa. 55:8-11.

1. What are words intended to convey?
2. How much difference is there between God’s thoughts and man’s thoughts?

3. How much difference, then, will there be between God's word and man's word?
4. What definite results are produced by rain and snow?
5. What comparison is made between these agencies and God's word?
6. How must the word be received in order that it may accomplish such results?

III. Questions on Heb. 4: 12, Revised Version.

1. What characteristics of God's word are here mentioned?
2. Are these true of man's word? Show the difference quite fully.

IV. Questions on John 1: 1-4.

1. Who is meant by the Word?
2. Why is He called the Word?
3. What is found in Him?

NOTES.

1. PAUL knew whom he had believed (2 Tim. 1: 12), and was aware that it made a great difference how the word was received (1 Cor. 2: 4, 5). The difference between God's word and man's word is just as great as the difference between God and man, which is simply infinite. See Ps. 146: 3; Isa. 26: 4; 1 Cor. 1: 25. God's word works in those who *believe it as God's word*. The gospel "is the power of God unto salvation to everyone that believeth" (Rom. 1: 16), and the word of the Lord is preached by the gospel (1 Peter 1: 25), but it must be believed in order to be of profit (Heb. 4: 2).

2. MAN puts his own thoughts into words (Luke 6: 45), and what one man has thus clothed with language, another man can study out, and so exhaust his meaning.

Not so with God's word. His words contain a depth of meaning which only his Spirit can reveal to us (1 Cor. 2: 11, 12), and for this purpose was the Spirit promised (John 16: 13; 1 Cor. 2: 10). As rain and snow are sent upon the earth to accomplish definite results, so God sends his word (Ps 107: 20; Matt. 8: 8). It is sent to bring salvation (Acts 13: 26; James 1: 21), and it will accomplish this for all who receive it. As the land is made fruitful by receiving the rain (Heb. 6: 7), so God will cause righteousness to spring forth (Isa. 61: 11). When spoken faithfully the word will have a powerful effect (Jer. 23: 28, 29), and it is able to build up (Acts 20: 32) those who receive it.

3. THE Revised Version of Heb. 4: 12 is as follows: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The words of God are not only living words, but they are spirit and life (John 6: 63) to those who believe them. Life seems to belong to everything that is associated with God. He not only has life in himself (John 5: 26) but his throne is a living throne (Ezekiel 1). Besides this we have the word of life (Phil. 2: 16), the breath of life (Gen. 2: 7), the bread of life (John 6: 48), the river of life, and the tree of life (Rev. 22: 1, 2). The word is the sword of the Spirit (Eph. 6: 17), for the Spirit dwells in the word (compare James 1: 18 and 1 Peter 1: 23 with John 3: 5), and so it is said of Christ, who spoke for God (John 3: 34), that a sharp two-edged sword went out of his mouth (Rev. 1: 16).

4. CHRIST is called the Word of God (Rev. 19: 11-13), not only because he spake the words of God (Deut. 18: 18; John 17: 8), but also because he was a living proclamation to the world of the character of God (2 Cor. 5:

19; John 14:9, 10). The mystery of the incarnation, God with us (Matt. 1:23), divinity veiled in humanity, is repeated in the word in which the divine Spirit dwells in human language. "The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that he might reach humanity. In the work of God for man's redemption, divinity and humanity are combined." As Christ is a personal Saviour (Gal. 2:20), so God's word is given to each one as an individual. "The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son." His word is to be regarded by each one as though he were the only one to whom God had thus spoken.

SUGGESTIVE QUESTIONS.

1. How should the Bible be studied?
2. Should the Bible be studied daily? Why?
3. Can the unlearned receive help from God's word? Why?
4. Can the educated exhaust it? Why?
5. Who will receive the greatest benefit from the word of God?

LESSON II.—January 7, 1893.

HOW GOD'S WORD WAS GIVEN.

I. Questions on 2 Tim. 3: 16, 17.

1. How is the Scripture given?
2. How much of the Scripture is given in this way?
3. For what is it profitable?
4. What is it intended to do for the man of God?
5. For what will he be prepared?

II. Questions on 2 Peter 1: 21.

1. How much is included in "the prophecy"?
2. Through whom was the speaking done?
3. What moved them to speak?
4. Could they thus speak at will?

III. Questions on Heb. 1: 1, 2.

1. Who has spoken in time past?
2. Has he spoken frequently?
3. Through whom has he spoken?
4. Who speaks in the last days?
5. Through whom?
6. Who, then, is the speaker, both in time past and in these last days?
7. Have we, then, any authority for discriminating between the Old and New Testament, and saying that one is of more importance than the other?

NOTES.

1. THE Holy Scriptures which Timothy had known from a child (2 Tim. 3: 15) were no doubt those writings now collected under the general name of the Old Testament, but the New Testament books are by their own statements put on an equality with them. Thus we learn

(2 Peter 3 : 15, 16) that some wrest the epistles of Paul as they do *other scriptures*. Paul writes to the Corinthians (1 Cor. 14 : 37), demanding that he who is a prophet or spiritual should acknowledge that the things which he writes are the commandments of the Lord. The words spoken by the prophets and the commandment of the Lord through the apostle (2 Peter 3 : 2, Revised Version) are to have equal authority. Thus "*all Scripture*" is given by inspiration of God (God-breathed). It is entirely unnecessary to construct any theory of inspiration. We simply know that all Scripture is inspired of God. It may be well to note, however, that there can be no such thing as different degrees of inspiration. Such a view destroys the authority of God's word and gives to each one a Bible made by himself. Having been tried at the bar of his own reason, it contains only that authority which he has allowed to it. The historical books, as well as the prophetic books, are inspired. A prophet is one who speaks for God (John 1 : 23 ; Luke 7 : 28), and it makes no difference whether he is dealing with the past or future. It requires inspiration to select such events of history as will convey valuable lessons to *all* persons for *all* time, and make an absolutely truthful record of them, just as it requires inspiration to tell what will happen in the future. This inspired history is full of comfort for us (Rom. 15 : 4). These things *happened* to them, but *are written* for us (1 Cor. 10 : 11), that we might have the lessons from *their* experiences rather than from similar ones of our own.

2. THE Revised Version of 2 Peter 1 : 21 may make the meaning clearer: "For no prophecy ever came by the will of man ; but men spake from God, being moved by the Holy Ghost." The word "prophecy" covers the same ground as the word "Scripture." What was called the Scripture was known under three general divisions

(Luke 24:44), and those who wrote each division are designated as prophets. Moses was a prophet (Deut. 34:10); David was a prophet (Acts 2:29, 30), and the same is true of all through whom God has spoken (Luke 1:70; Acts 3:18). As no person can be converted simply by his own will (John 1:12, 13), so one who speaks for God cannot do so at will. Men are the instruments, but they must be moved by the Holy Ghost. Sometimes the Holy Ghost is represented as speaking (Acts 28:25), but some man is the mouthpiece. That this is so, and yet each writer preserves his individuality in a style of his own, presents no more difficulty to the believer than does his own Christian experience. This divine paradox (Phil. 2:12, 13) appears in many phases, but can always be understood by faith. The case of Balaam (Num. 22:24) and that of Caiaphas (John 11:49-51) will illustrate this text.

3. God has promised to speak to prophets (Num. 12:6), that they might act as his spokesmen to the people (Jer. 1:7), and they were to speak the words *as his words* (Eze. 3:10, 11). The prophet was to be very careful not to change God's message (Jer. 26:2), and was held responsible to God for the faithful proclamation of what had been said to him (Eze. 33:7-9). It was necessary that the prophets should study their own writings (1 Peter 1:10, 11) in order to know what had been revealed through them. Christ was a prophet (Luke 24:19), through whom God had promised to speak (Deut. 18:18), and through whom he did speak (John 17:8), and he was always only a mouthpiece for God (John 12:49). So it was with David (2 Sam. 23:2), and so it was with all through whom the word of God was given.

SUGGESTIVE QUESTIONS.

1. What language does God use in speaking?
2. Is he limited to any one language?

3. Are the *writers* inspired?
4. Does the infallibility pertain to the man or to the inspired writing?
5. Is it essential that we should be able to determine the names of the writers of the Scripture?
6. How can inspired history be made most profitable to us?

LESSON III.—January 14, 1893.

POWER OF GOD'S WORD.

I. Questions on Ps. 33 : 6-9.

1. How were the heavens made?
2. In what two ways is the idea expressed?
3. Why is the earth to fear the Lord?
4. How was his great power manifested?

II. Questions on Heb. 11 : 3.

1. How were the worlds framed?
2. How do we know this?
3. Out of what were the things made which are now seen?

III. Questions on 2 Peter 3 : 5-7.

1. How were the heavens of old?
2. Is there any need of ignorance concerning this fact?
3. How are the present heavens and earth kept in store?

IV. Questions on Heb. 1 : 3.

1. To whom is reference made in this verse?
2. How is his word designated?
3. What is accomplished by this word?

NOTES.

1. It is very important that we should have a correct understanding of the power of God's word in creation, in order to appreciate his power in redemption. The current teaching upon this subject has done much to undermine faith in God's word and its power. He simply spake and "it was" (Ps. 33:9), he commanded and "it standeth" (Young's translation). The breath of God's mouth is a breath of life (Gen. 2:7; Job 33:4). It has the same creative power as his word (compare Job 37:10 and Ps. 147:15-17). So his word, which is life (John 6:63), is God-breathed (2 Tim. 3:16, Young's translation). In the record of creation we read (Gen. 1:3, 6, 9, 11, 14, 20, 24) that at each step in the work "God said" let it be so and "it was so." He made "light to shine out of darkness" (2 Cor. 4:6) by calling for it (Gen. 1:3). The true God is distinguished by this creative power (Ps. 95:4, 5), and the call to worship him is based upon the same reason (Rev. 14:7). That "science falsely so called" (1 Tim. 6:20) which teaches that only a force and not a person is the creator, and that an indefinite period of time was required to accomplish the work, has struck at the very foundation of true Christianity by weakening the faith in the power of God's word, and destroying the foundation for the Bible Sabbath. (Read "Patriarchs and Prophets," chap. 9.)

2. It is only through faith that we can know anything about the work of creation. We can only know the things which he has revealed (Deut. 29:29) by believing them. Thus our knowledge of these things is the result of our faith, and not our faith the result of our knowledge. The fact of creation, however, is constantly before us, and "the things that are made" bear testimony daily to "his eternal power and Godhead" (Rom. 1:20). So God's glory is manifested to us (Ps. 19:1), and we are

encouraged to trust him for our need (Phil. 4:19), remembering that the riches of his glory (Eph. 3:16) and the riches of his grace (Eph. 1:7) are the same.

3. MEN are willingly ignorant of, or "willfully forget," the power of God's word in creation. There is no excuse for this. The most reasonable thing in the world is to believe just what the Bible says about it, and this is the only source of positive knowledge. Scientists may *speculate*, but the one who believes God's word *knows*.

4. CHRIST was the agent in creation (Col. 1:15, 16; John 1:3), and the same word that created is the power which now preserves (Neh. 9:6). The universe is not left to run itself (Ps. 145:9), but the unwearied worker (John 5:17) still directs it (Isa. 40:26), and cares for all his creatures (Matt. 10:29-31). He controls the elements by his word (Ps. 147:15-18; Jer. 10:13), and they accomplish his purpose (Ps. 148:8). The twenty-ninth psalm mentions some things accomplished by the voice of the Lord.

SUGGESTIVE QUESTIONS.

1. Can you see any special reason why the first chapter of Genesis has been attacked so vigorously during the last fifty years?
2. Has this fact any connection with the Sabbath reform which has arisen during the same period?
3. Who honored the "god of forces"? and what was the result?
4. How will the new heavens and the new earth be created?

SPECIAL NOTE.—It should be remembered that translations or versions are not inspired, and so it is perfectly proper that we should have different translations and a Revised Version. The advantage of marginal readings and several translations is apparent, as it is often impossible to express the full meaning by any one reading. A good illustration is found in John 1:12, where the text and two mar-

ginal readings are all required to give the complete idea. But the original manuscripts are never revised. So also we should remember that a record may be inspired and yet may contain statements which are not true. Inspiration records *the fact* that Satan *said* to our first parents, "Ye shall not surely die;" but this does not make the statement true. So in many similar instances which will be readily recalled.

LESSON IV.—January 21, 1893.

POWER OF GOD'S WORD—Continued.

I. Questions on John 3: 3-8.

1. On what condition can one see the kingdom of God?
2. Is this a natural or a spiritual birth?
3. What is the generative agency?
4. What contrast is drawn between the natural and the spiritual birth?
5. Are the *results* of the blowing of the wind visible?
6. What comparison is drawn between this and the work of the Spirit?

II. Questions on 1 Peter 1: 23.

1. What birth is here mentioned?
2. How is the contrast drawn between the natural and the spiritual birth?
3. What is the generative agency?
4. What characteristic of God's word is spoken of?

III. Questions on James 1: 18.

1. To what birth is reference here made?
2. What is the generative agency?
3. What do those become who are thus begotten?

NOTES.

1. MAN lost his life by the first act of disobedience (Gen. 2:17). By the mercy and forbearance of God, probation has been granted to him; but life has been

forfeited by sin (Eph. 2 : 1). Death has been abolished and life brought to light through the gospel (2 Tim. 1 : 10), which is the power of God (Rom. 1 : 16), and the basis of which is his word (1 Peter 1 : 25). This word is life, and when received as the word of God (1 Thess. 2 : 13) it begets new life in the believer. The word is both *spirit* and *life* (John 6 : 63); and so the Spirit is spoken of as the agency in the new birth. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." This work is beyond the power of man to accomplish (John 1 : 13), and everyone in whom it is wrought is said to know God (1 John 4 : 7), or to be known of God (Gal. 4 : 9), and to be born of God (1 John 5 : 1, 18). Thus, to know God is eternal life (John 17 : 3), and through this knowledge blessings are multiplied to us (2 Peter 1 : 2). In this knowledge one may glory (Jer. 9 : 23, 24). God's Spirit is a spirit of knowledge (Isa. 11 : 2), and is given to guide us into all truth (John 16 : 13), and is superior to any merely human teacher (1 John 2 : 27); but it works through the word in which it dwells. It is in this way that it defeats the enemy (Isa. 59 : 19), and witnesses to our acceptance with God (Rom. 8 : 16) by bringing the word of God to our remembrance (John 14 : 26).

2. WATER is used as a symbol of cleansing (1 Peter 3 : 21); but the power is in the word (Eph. 5 : 25-27), by which we are made clean (John 15 : 3), through the spirit which dwells in it (Titus 3 : 5). Christ is also called the Word (John 1 : 1), and in him is life (John 1 : 4; 5 : 26) and the power to give life (1 Cor. 15 : 45, Revised Version). So when we receive him, which is done by believing on him (John 1 : 12; Eph. 3 : 17), we have life (1 John 5 :

12), Christ himself dwelling in us (Gal. 2 : 20) by his word (Col. 3 : 16). So we feed upon him (John 6 : 57) in studying his word (Jer. 15 : 16). Thus the same Word, by which all things were created in the beginning, begets by the same power a new life in the believer.

SUGGESTIVE QUESTIONS.

1. What bearing does the teaching of this lesson have upon the question of conditional immortality?
2. How does this lesson enforce the importance of constant study of the Bible?
3. What things only can be brought to our remembrance?
4. What great evil has resulted from the abuse of that invention which has made cheap Bibles possible?
5. Why has an effort been made to fill the mind with the words of men?

LESSON V.—January 28, 1893.

POWER OF GOD'S WORD—Continued.

I. Questions on Eph. 4 : 20-24.

1. Whom had "the faithful in Christ Jesus" learned?
2. How had they been taught the truth?
3. What were they to put off?
4. How were they to be renewed?
5. What were they to put on?
6. What contrast is drawn between "the old man" and "the new man"?

II. Questions on Col. 3 : 8-11.

1. What evil habits, here mentioned, are to be discarded?
2. What reason is given for this exhortation?

3. What description is given of "the new man"?
4. Is any distinction of race or condition recognized after this change?
5. Who is all and in all?

III. Questions on Ps. 51 : 6-10.

1. Where does God desire truth?
2. Under what figures does David ask for cleansing?
3. From whom does he seek comfort?
4. What request does he make concerning his sins and his iniquities?
5. How can he have a clean heart, a right spirit?

NOTE.

MAN was originally created in God's image (Gen. 1 : 27), "perfect in his being and in harmony with God," but his nature became changed through transgression. The whole purpose of the plan of salvation is that the image of God may be restored in the soul and the creature again be in harmony with the Creator. Sin has brought enmity (Rom 8 : 7), but God's purpose is peace (Jer. 29 : 11) through Christ (Eph. 2 : 14). But the heart is the source of evil (Mark 7 : 21-23), which separates from God (Isa. 59 : 2), and man cannot of himself change it (Job 14 : 4) and do good (Jer. 13 : 23). There must be a death of the body of sin (Rom. 6 : 6), a burial (verse 4), and a new life unto God (verse 11) through Christ. A complete change is wrought (2 Cor. 5 : 17), which is nothing less than creation (Gal. 6 : 15, Revised Version, margin). Then good works can be done (Eph. 2 : 10) through the power working in us (Col. 1 : 29), which is God in Christ (Phil. 2 : 13), and which is the same power that gives life to the dead (Eph. 1 : 19, 20). Thus redemption is simply "a new creation," and the gospel is the same creative power manifested in salvation (Rom. 1 : 16). But we have learned that this creative power is in God's word (lesson

3), and it is equally true whether applied to the creation of a world or a new heart. Through faith in his promises our natures may be changed (2 Peter 1:4) by the power of his word. Our ground of hope is that our Creator is our Redeemer (read Isaiah 43 and 44), and he is our Strength (Isa. 26:4) and our Salvation (Isa. 12:2). When he speaks righteousness in place of sin (Rom. 3:25), and "is declaring righteous" the ungodly (Rom. 4:5, Young's translation), we are to believe in the power of his word supplying the fact. "God makes a man righteous by counting him so. This is the divine paradox of justification by faith."

SUGGESTIVE QUESTIONS.

1. Why was it impossible for an angel to redeem the world?
2. What institution reminds us of God's creative power?
3. Is it surprising that one who "exalteth himself above all that is called God" should attempt to establish a rival institution?
4. To whom does the Sabbath mean the most?
5. How may the Sabbath be a constant encouragement to us in Christian experience?

LESSON VI.—February 4, 1893.

POWER OF GOD'S WORD—Continued.

I. Questions on Matt. 8:5-13.

1. Where did this event occur?
2. Whose servant was sick?
3. Where was he?
4. What was the disease?

5. How did Jesus respond to the man's implied request?
6. Why did the centurion object to a personal visit?
7. What did he say would accomplish the desired result?
8. What illustrations did he give of the power of his own word?
9. What did Jesus say of his faith?
10. What statement did he then make with reference to Jew and Gentile in the kingdom?
11. What assurance did he then give to the centurion?
12. What was the result?

II. Questions on Mark 1 : 21-26.

1. Where was Jesus?
2. What difference is stated between his teaching and that of the scribes?
3. What man was also in the synagogue?
4. What did the unclean spirit say?
5. What reply did Jesus make?
6. What was the effect?

III. Questions on Mark 4 : 35-41.

1. Where did Jesus invite his disciples to go?
2. How did they respond to the suggestion?
3. What was the effect of the storm which arose?
4. Where was Jesus?
5. What did the disciples say to him?
6. What did he then do?
7. What result followed?
8. How did he rebuke the disciples?
9. What did they say to each other?

NOTE.

THE three miracles referred to in this lesson illustrate the power of the word over disease, over evil spirits, and over the elements, and convey important instruction to

us, bearing upon our Christian experience. We are sick with sin (Isa. 1 : 5, 6), "but it is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life." The power is in his word (John 15 : 3) to cleanse us from all unrighteousness (1 John 1 : 9), and God desires to say to each one, "Be thou clean" (Mark 1 : 41). We are to believe that he is "able to do this" (Matt. 9 : 28), and, as of old, so he says to-day, "According to your faith be it unto you" (verse 29, compare with Mark 5 : 34 ; 10 : 52, etc.). The result of disease finally is death, as sin ends in the second death (James 1 : 15 ; Rom. 6 : 23), and Satan has power over death (Heb. 2 : 14). He is the prince of this world (John 12 : 31), but Christ has overcome the world (John 16 : 33), meeting the temptations of Satan with the word of God (read Matt. 4 : 1-11), which is the sword of the Spirit (Eph. 6 : 17). Faith in the same power gives us the same victory (1 John 5 : 4). Lazarus came forth from the grave in response to the word of Christ (John 11 : 43, 44), though bound hand and foot ; but the same authority said, "Loose him." So we who were dead have been made alive (Eph. 2 : 1), and set free from the power of sin (John 8 : 34-36), and all who are in their graves will be brought forth by the power of the same word (John 5 : 28, 29). Christ has given peace to his followers (John 14 : 27), but the wicked know not of this peace (Isa. 57 : 20, 21). When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown by his walking upon the water (Matt. 14 : 25-31). When he said to Peter, "Come" (verse 29), he gave him his word to walk upon, and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11 : 3) ; it is upheld by the same word (Heb. 1 : 2), and by the same it will be renewed (Heb. 12 : 26, 27). Then the same word, "Come," which upheld Peter, will be spoken to the

saints (Matt. 25 : 34), and they will meet the Lord in the air (1 Thess. 4 : 17). All the miracles were recorded for a purpose (John 20 : 31), and should lead to unshaken confidence in the power of God's word manifested in salvation.

SUGGESTIVE QUESTIONS.

1. How can the miracles which Satan will have power to perform be distinguished from those wrought by the power of God's word?
2. What relation have "Faith Cures," "Christian Science," etc., to this subject?
3. How will the present treatment of God's word by eminent men prepare the people for the "false revivals" of the last days?

LESSON VII.—February 11, 1893.

THE SPIRIT BELONGS TO THE SONS OF GOD.

I. Questions on John 1 : 11-13.

1. To whom did Christ come?
2. With what result?
3. Did any receive him?
4. What did he give to them?
5. Of whom were they born?
6. Was this the natural birth?

II. Questions on Gal 4 4-6.

1. When did God send forth his Son?
2. How was he born?
3. Why was he so born?
4. What are we to receive?
5. Why is the Spirit sent into our hearts?
6. What does it cry?

III. Questions on Acts 2: 37-39.

1. What had the people heard ?
2. What result followed ?
3. What inquiry did they make ?
4. What two duties were enjoined ?
5. What gift was promised ?
6. To whom was the promise made ?

NOTES.

1. No attempt will be made in these lessons to define the Holy Spirit. The subject will be considered from the practical rather than from the theoretical side. We know that it is omnipresent. Ps. 139: 7-12. We know that it is the eternal Spirit. Heb. 9: 14. We know that it is the Comforter (John 14: 26), and the Spirit of truth (John 15: 26). These names are given because there is comfort in the truth. It is of much more importance to us that we receive the Spirit than that we try to discern what it is. "Holy Ghost" and "Holy Spirit" are from the same original words, and seem to be used interchangeably in the King James' Version. The American members of the Revision Committee desired to use in all cases the term "Holy Spirit."

2. FAITH in Christ makes us children of God (Gal. 3: 26), and the Spirit is given because we are sons (Gal. 4: 6); and so Paul asked the believers if they had received the Holy Spirit (Acts 19: 2). All things are ours (1 Cor. 3: 22), but God does not give spiritual blessings against our will, and so we are to ask (Matt. 7: 7) for the Spirit, with the assurance that he will give willingly (Luke 11: 13). This the disciples did (Acts 1: 5, 14), and their request was granted (Acts 2: 4). The promise that was fulfilled to them (Joel 2: 28, 29) is for us also. The possession of the Spirit indicates a union with God (1 John 3: 24; 4: 13), and no one can be Christ's without it (Rom. 8:

9). Christ bestowed it upon his disciples (John 20: 21, 22), and we are exhorted to be filled with it (Eph. 5: 18). We receive it by faith. Gal. 3: 2.

“Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as it did to them, and yet how rarely is it presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God’s people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. . . . The power of God awaits their demand and reception. . . .

“The Christian must build upon the foundation if he would build a strong, symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.”

—Mrs. E. G. White.

LESSON VIII.—February 18, 1893.**OPERATIONS OF THE SPIRIT.**

I. Questions on John 16: 7-14.

1. What did Christ promise to send?
2. Of what things would the Comforter convince the world?
3. Why of sin?
4. Why of righteousness?
5. Why of judgment?
6. What prevented Christ from saying many things to his disciples?
7. What did he say the Spirit would do?
8. Of what would the Comforter speak?
9. What things would the Comforter show?
10. Who would be glorified?
11. What would be shown?

II. Questions on 1 Cor. 2: 9-14.

1. Can the human mind imagine what God is preparing for his children?
2. How does God reveal them?
3. Why can the Spirit do this?
4. How can the things of man be known?
5. How can the things of God be known?
6. What spirit had Paul received?
7. Why was it given?
8. How did he speak?
9. What are the things of God to the natural man?
10. Why can he not know them?

III. Questions on 1 Cor. 12: 7-13.

1. For what general purpose is the Spirit given to every man?
2. What nine gifts of the Spirit are mentioned?

3. What worketh all these gifts?
4. How are these gifts divided?
5. What illustration of unity is used?
- 6. How are all baptized?
7. Of what have all been made to drink?

NOTE.

SOME of the operations of the Spirit are brought out in this lesson. God's Spirit dwells in his word (compare John 3: 5 with James 1: 18 and 1 Peter 1: 25), and it is through this agency that it reproves the world. The Spirit is an instructor (Neh. 9: 20), to teach all things (John 14: 26), according to the promise (John 6: 45), and to testify of Christ (John 15: 26). It is the agent in inspiration (2 Peter 1: 21), testified in the prophets (1 Peter 1: 11), and is to speak in those who are persecuted (Matt. 10: 19, 20). Through the word it witnesses that we are the children of God (Rom. 8: 16) and lifts up a standard against the enemy (Isa. 59: 19). The Spirit strives with men (Gen. 6: 3), helps in prayer (Rom. 8: 26; Jude 20; Eph. 6: 18), and guides them in the right way (Isa. 30: 21). It renews (Titus 3: 5), quickens (1 Peter 3: 18), and sanctifies (2 Thess. 2: 13). The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man.

“The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, ‘He shall receive of mine, and shall show it unto you.’ The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide.”
—*Steps to Christ, page 105.*

LESSON IX.—February 25, 1893.**THE NEW BIRTH AND THE INDWELLING SPIRIT.**

I. Questions on John 3:3-8.

1. What is necessary in order to see the kingdom of God?
2. With what birth only was Nicodemus acquainted?
3. To what birth did Jesus refer?
4. What is the difference between the two?
5. With what is the work of the Spirit compared?

II. Questions on Eze. 36:25-27.

1. How are we to be cleansed?
2. From what are we to be cleansed?
3. What is done with the stony heart?
4. What takes its place?
5. Through what agency are we enabled to keep God's commandments?

III. Questions on 1 Cor 3:16.

1. Whose temple are we?
2. Who dwells in us?

IV. Questions on 1 Cor. 6:19.

1. What is the body?
2. From whom does the Holy Spirit come?
3. Do we belong to self?

NOTE.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerat-

ing power which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." To know God (John 17:3), or to be known of him (Gal. 4:9), involves that idea of that generative power of the Holy Spirit which creates a new heart (Ps. 51:10). The birth of Christ, in whom God was manifested (2 Cor. 5:19), and who is God with us (Matt. 1:25), was due to the Holy Spirit (Luke 1:35); so we are begotten of God through his word (James 1:18), are born of his Spirit (John 3:3, 5), are sons now (1 John 3:1, 2), receive power by the Holy Spirit (Acts 1:8). Religion is not a mere sentiment, but a life; and the mystery of godliness (or the "secret of piety") is that as God dwelt and worked in Christ (John 14:10), and in him condemned sin in the flesh (Rom. 8:3), so Christ shall dwell in us (Eph. 3:17), and live in us (Gal. 2:20), being with us always (Matt. 28:20), enabling us to do all things (Phil. 4:13). All this new life and power come through the Holy Spirit (Eph. 3:16), which is to dwell in us (John 14:17). Thus it was that after Christ left his disciples, "their union with him was closer than when he was personally with them." Thus we become a habitation of God (Eph. 2:22), a spiritual house (1 Peter 2:5; Heb. 3:6), a temple of God in which he dwells (2 Cor. 6:16).

LESSON X.—March 4, 1893.

THE SPIRIT AS A SEAL OF RIGHTEOUSNESS.

I. Questions on Rom. 4:8-11.

1. Who is pronounced blessed?
2. What two classes are mentioned in the first inquiry?
3. How did Abraham attain to righteousness?

4. Was this before or after he was circumcised?
5. What sign did he receive?
6. For what purpose was it given?

II. Questions on Rom. 2 : 28, 29.

1. Do outward ceremonies make one a Jew?
2. Who is the true Jew?
3. What, then is the true circumcision?
4. Who is to approve it?

III Questions on Gal. 3 : 13, 14.

1. From what has Christ redeemed us?
2. How did he accomplish this?
3. What blessing was thus brought to the Gentiles?
4. As a result of this blessing what are we to receive?

NOTE.

ABRAHAM exercised the faith which brought righteousness before he received circumcision (Gen. 15 : 5, 6; 17 : 10). This was a sign or seal of the inward work. Now God has given a different sign or seal of the same inward work. Now every true Jew is a Christian, and every Christian is a Jew (Gal. 3 : 29). Now circumcision is of the heart only; then it was in the flesh as a type of that of the heart (Deut. 10 : 16; 30 : 6). The blessing of Abraham is righteousness by faith, and this comes through the work of Christ. Having attained to this blessing through believing (Rom. 3 : 22; 10 : 10), we then receive the seal of righteousness (Eph. 1 : 13), which is the Holy Spirit (Eph 4 : 30). God gave of his Spirit without measure to Christ (John 3 : 34), thus witnessing to the fullness of his righteousness. The 144,000 are without fault (Rev. 14 : 5), and as a sign that they are all righteous (Isa. 60 : 21) they have received the latter rain (Zech. 10 : 1), as the children of Israel were all circumcised just before taking possession of the promised land (Josh. 5 : 2).

LESSON XI.—March 11, 1893.**THE EFFECTS OF THE SPIRIT.**

I. Questions on Gal. 5 : 16-25.

1. What admonition is first given?
2. What follows as a consequence?
3. How are the desires of the flesh and Spirit contrasted?
4. What is the result of this opposition?
5. What is true of those led by the Spirit?
6. Mention the works of the flesh.
7. What happens to those who do such things?
8. What is the fruit of the Spirit?
9. What has been done by those who are Christ's?
10. What is the closing exhortation?

II. Questions on Rom. 8 : 9-17.

1. What is true if the Spirit of God dwells in one?
2. What if he has not the Spirit?
3. If Christ is in us, what is dead? Why?
4. What is life? Why?
5. On what condition will our mortal bodies be quickened?
6. How will this be done?
7. What conclusion is then drawn?
8. What consequence follows living after the flesh?
9. On what condition shall we live?
10. Who are sons of God?
11. Have we received the spirit of bondage?
12. What Spirit have we received?
13. To what does this Spirit bear witness?
14. What consequences follow from our adoption?

NOTES.

1. "WHILE the work of the Spirit is silent and impercep-

tible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact." "Our lives will reveal whether the grace of God is dwelling in us." "And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing." Love is of God (1 John 4: 17, Revised Version), and comes to us by the Spirit (Rom. 5: 5). "The excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good" (Rom. 13: 10; 1 Cor. 13: 4-7, Revised Version). Christ desires us to have joy (John 15: 11), and has given us peace (John 14: 27), which is really giving us himself (Eph. 2: 14), and both these gifts are in the Holy Spirit (Rom. 14: 17). Those who are renewed after the image of God (Col. 3: 10) will exhibit long-suffering (verse 12), will be gentle (2 Tim. 2: 24), and yet will be great (2 Sam. 22: 36).

2. God anointed Jesus with the Holy Spirit (Acts 10: 38), so he went about doing good. Our present need is the same anointing (Rev. 3: 18). Where the Spirit of God is, there is unity (Eph. 4: 3, 4) and liberty (2 Cor. 3: 17). We are to walk worthy of our calling (Eph. 4: 1), which means to walk according to the Spirit (Rom. 8: 1, 4). The Spirit being one of power (Rom. 15: 13, 19), and life (Rom. 8: 2), and Christ being a life-giving spirit (1 Cor. 15: 45, Revised Version; John 5: 21), we are strong in him (Eph. 6: 10), and not in our own might (Zech. 4: 6). The gospel is to be preached with the Holy Spirit (1 Peter 1: 12; 1 Thess. 1: 5), not in man's wisdom (1 Cor. 2: 4); and thus the minister of God is approved (2 Cor. 6: 4). "It is the absence of the Holy Spirit and of the grace of God that makes the gospel ministry so powerless to convict and convert." Such are some of the ways in which the Holy Spirit will manifest itself in those who receive it.

LESSON XII.—March 18, 1893.

THE SPIRIT IN THE NEW COVENANT.

I. Questions on Jer. 31 : 31-34.

1. What did the Lord promise to make ?
2. With whom ?
3. With what covenant is this compared ?
4. Where will he put his law ?
5. Where will he write it ?
6. What will he be ?
7. What will it be unnecessary to teach ?
8. Why unnecessary ?
9. What will he do concerning iniquity ?
10. Concerning sin ?

II Questions on Gal. 4 : 22-31.

1. How many sons had Abraham ?
2. By whom ?
3. What is said of the birth of the former ?
4. Of the latter ?
5. In the allegory what are these women ?
6. Which covenant is Agar ?
7. What is characteristic of this covenant ?
8. To what does this Agar correspond ?
9. What is the condition of this Jerusalem and her children ?
10. Of Jerusalem above ?
11. Whose children are Christians ?
12. What prophecy is thus fulfilled ?
13. In what way are we like Isaac ?
14. How did the child of the flesh treat the child of the Spirit ?
15. How is it now ?
16. What saith the Scriptures ?

17. What reason is given for this command?
18. What conclusion is drawn?

NOTES.

1. THE covenant mentioned by Jeremiah "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." "That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God." Heb. 6:17, 18.

2. IN the new covenant the law is written in the heart by the Spirit (2 Cor. 3:3), just as it was in Christ's heart (Ps. 40:8). The word of God being spirit and life (John 6:63), when in the heart keeps from sin (Ps. 119:11), and establishes the righteous in the way (Ps. 37:31). The law of God "is an expression of the will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation of God." He was the Word made flesh (John 1:14), and thus, when the law of God is in the heart, it is simply Christ in us the hope of glory (Col. 1:27).

3. ISAAC was a child of faith (Heb. 11:11), and so of promise (Rom. 9:9). It is only children of promise who are children of God (verse 8). Such are born of the Spirit, and through faith become partakers of the divine nature (2 Peter 1:4). These promises are the better promises (Heb. 8:6), even the promises of God. All who are now depending upon their own promises merely to obey God, have been born after the flesh only, and are in bondage (John 8:34). It is our privilege to be free (verse 32), and as sons to abide in the house ever (verse 35, Revised Version), and not to be cast out (Matt. 22:13).

LESSON XIII.—March 25, 1893.**GENERAL REVIEW.****THE WORD.**

1. WHAT is the difference between the word of God and the word of man?
2. Why is Christ called the Word of God?
3. How is all Scripture given?
4. Through whom has it been given?
5. Who has always done the speaking?
6. How was the work of creation accomplished?
7. How is the true God distinguished from false gods?
8. Why has an effort been made to destroy faith in the literal interpretation of the first chapter of Genesis?
9. What relation is there between creation and redemption? Trace the parallel quite fully.
10. How may we make a practical application of the power of God's word as shown in miracles?

THE SPIRIT.

1. What names are given to the Holy Spirit?
2. To whom does it belong?
3. What are some of the leading operations of the Spirit?
4. How only can we keep the commandments of God?
5. What relation is there between the gift of righteousness and the gift of the Spirit?
6. In what specific results is the Spirit manifested in those who have received it?
7. What is meant by spiritual bondage?
8. What birth gives us freedom?
9. In view of all that we have learned in these lessons, can we not say, with a greater fullness of meaning than ever before, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ"?

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