

Bible Doctrines

BIBLE DOCTRINES

BY

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**SIGNS PUBLISHING COMPANY
AUSTRALIA
1949**

Scanned and Edited by Maranatha Media

www.maranathamedia.com

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1. BELIEF IN THE EXISTENCE OF GOD

1. Belief in the existence of God is the primary truth which lies at the foundation of all religions faith and knowledge.

Hebrews 11:6. "Who so ever, would draw near to God must believe that He exists and that He rewards those who seek Him." (R.S.V.)

Proverbs 1:7. The basis of wisdom.

John 17: 3. Jesus regarded a knowledge of God as vital.

2. The existence of God is an assumed truth, one that the human mind considers necessary as the only possible conclusion to account satisfactorily for the phenomena of the universe. The Bible writers make 110 attempt to prove that God exists. Jesus Christ advanced no arguments to convince men that there is a God. In the Bible the existence of God is recognized as a self-evident truth.

Genesis 1:1. Moses begins the story of the origin of our universe with the fact of God's existence.

Psalms 14: 1. The psalmist calls these who deny God's existence fools. (Psalm 53:1)

"We cannot prove that God is; but we can show that, in order to account the existence of any knowledge, thought, reason, conscience in man, man must assume that God is."

3. The following considerations contribute towards belief in the existence of God:

(a) The Existence of the Material Universe with its Living Inhabitants.

The existence of the universe necessitates an adequate cause. There must be some cause behind matter, movement, organization, and design, all of which are plainly discernible in the vast universe around us.

"The very uniformity of nature is conclusive evidence of intellect in the 'cause back of nature. The fact that nature obeys the laws of geometry, that there is an absolute scale in music, that all the so-called laws of nature are apparently universal in their application, all point to intelligence in the Cause which has produced them."-Floyd E. Hamilton, "The Basis of the Christian Faith," Revised Edition, pages 47, 48.

The manifestations of design in nature are evidences of a Mind and a Power capable of producing the effect. "The fact, for example, that all different kinds of liquids, when they crystallize form different but regular shapes of crystals, is a clear indication of plan and design. What shall we say, for example of the fact that water when it freezes, contracts almost up to the freezing point, and then begins to expand? Were it not so, the lakes would freeze to the bottom, all fish would perish, and a real glacial period would envelop the Arctic and Temperate zones. Is not that the evidence of plan and purpose?" - Ibid.

The world in which we live is teeming with living forms marvelously constructed and adapted to their environments. The existence of life points to the existence of a Life Giver and Designer.

Romans 1:20. Nature testifies of God.

Psalms 19:1-5. The heavens reveal God.

(b) The Universal Conviction in Men of the Existence of a Supreme Being.

This conviction is found in the hearts of even the most backward races.

Acts 17: 23. Heathen as well as civilized people have a sense of God.

(c) The Universal Desire to Worship.

Men everywhere look for something or someone to worship. Whenever they have departed from the true God and lost their knowledge of Him they still retained their instinct for worship. (Romans 1:21-25.) Where did man get his desire to worship if there is no God?

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(d) The Universal Sense of Right and Wrong.

Man, however bad retains a sense of moral obligation. Though his moral consciousness is often perverted, it nevertheless exists. This existence of a sense of right and wrong in man points to some Being who is responsible for it. Romans 2:14,15. Paul recognized the existence of conscience in the heathen.

(e) Jesus Christ's Faith in God.

The life and faith of Jesus Christ was centered in God. Disbelief in God is, with Him, unthinkable. His life would be unexplainable if there was no God. Perfection would be the result of a delusion if Christ was wrong in His belief that God existed.

(f) The Prophecies of the Scriptures.

2 Peter 1:21. Peter held that the prophecies of Scripture came from God.

Isaiah 41:21-24. The message that came through Isaiah professes to come from God. In it Prophecy is presented as evidence of this claim. The accurate fulfillment of Bible prophecy substantiates its claim to come from God, and is therefore a testimony to the existence of God. We can test the prophecies for ourselves by appealing to the facts of history.

4. The most important, and the really conclusive evidence, of the existence of God is to be found in one's personal experience. Multitudes of men and women have borne testimony to personal relationships with God. The Bible gives us a record of those who have known God, who have spoken to Him, and were conscious of hearing His voice and experiencing His presence and power. No arguments for the existence of God are necessary for the one who has experienced Him.

Jeremiah 29: 13, 14. God may be known if men will seek Him. (Exodus 6: 7; Joshua 3: 10.)

Some testimonies of those who knew God:

Jesus John 7:29; 10:15; 17:25.

Job Job 19:25; 42:5.

David Psalm 34:10; 42:2.

Jeremiah Jeremiah 10: 10.

Paul 2 Timothy 1: 12.

MEMORIZE: Proverbs 1:7.

Questions on the Lesson

1. Why is belief in the existence of God so important?
2. What is meant by saying that the existence of God is assumed in it?
3. State seven arguments to substantiate one's belief in God.
4. Why did Paul regard disbelief in God as inexcusable?
What manifestation of God's existence did David recognize?
5. What three characteristics are common among men and how do you account for their existence?
6. Explain: "Moral perfection would be the result of a delusion if God did not exist."
7. How did Peter account for the Prophecies of Scripture?
8. What evidence of His existence does God offer through Isaiah?
9. What is the strongest argument for God's existence?
10. What personal testimonies of faith in God have been given by Jesus? Job? David? Jeremiah? Paul?

For Further Study

1. What hope does man have of finding God through reason? Job 11: 7-91. Romans 11:33; Job 37:23.
2. The following words describe various attitudes and beliefs in regards to God. Give their meanings-theism, atheism, agnosticism, deism, pantheism, polytheism, monotheism, skepticism, rationalism, materialism, humanism.
3. What experience is necessary to furnish one with a knowledge of God?
4. Is there any difference between a knowledge of God and knowing God? Explain.
5. How is the God of the Bible contrasted with other gods? Psalm 4,21: 2 Jeremiah 10: 10; Acts 14: 15.

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6. What is theology? Consider the following statement from Revelation A. A. Hodge: "Religion is practical and experimental; theology is scientific. Every religious man is a theologian just as far as his knowledge is accurate and comprehensive; every true theologian must be a religious man as far as his knowledge is experimental."-"Outlines of Theology," 1886 edition, page 40.

2. HOW GOD HAS REVEALED HIMSELF TO MEN

1. The primary truth of the universe is the fact of God's existence. The second great truth is the fact that God has revealed Himself to men. Were it not for this second great fact, the mere knowledge that there is a God would be of no avail to us, and would only fill our hearts with uncertainty and dread.

1 Samuel 3: 21. God reveals Himself to men.
Hebrews 1:1. God has spoken to men.
Amos 3: 7. God does not keep men in ignorance of His doings.
Daniel 2:22,28. God reveals things unknown to us.

2. It is impossible for the human mind to comprehend God fully. Because of our limited capacities the infinite God will always surpass human thought.

Isaiah 55: 8, 9. God infinitely transcends man.
Job 11:7-9. We are unable to comprehend God.
Job 26:6-14. The material universe reveals only parts of God's ways. "How little a portion is heard of Him"
Job 37:22,23. "The splendor of God is awful, the Almighty is beyond our minds." (Moffatt.)
Romans 11:33,34. God's wisdom is inscrutable.

3. But notwithstanding the limited capacities of man, God has revealed Himself as fully as the human mind is capable of comprehending Him. Men are superior to all other orders of being in this world in their ability to know God. (Genesis 1:26,27.) We need to know God that we may know how to live aright.

Deuteronomy 29:29. Certain things have been revealed to us. Why? God has not supplied us with a revelation in order to satisfy our curiosity, but to meet our need.

"The revelation of Himself that God has given in His Word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion." - Ministry of Healing, page 429.

4. God has revealed Himself in nature.
Psalm 19:1-4. The material universe reveals God's glory.
Isaiah 40:26. God's creation testifies to His might.

5. God has revealed Himself in history.
The Bible gives us a record of the operations of God in human events. It shows us God acting in the affairs of men. Rightly understood history teaches us that God is at work among men for their salvation from the dominion of evil. When we study history from the viewpoint of God's overruling intervention it will acquaint us with God through His actions.

Daniel 4:17,25. Note the important truth taught to Nebuchadnezzar.
Psalm 74:12. The psalmist discerned God as working among men for their good.
Psalm 106:2. God's almighty acts cannot be uttered.
Daniel 2:20,21. God intervenes in the affairs of -the nations.

The Bible emphasizes God's intervention in human history in such events as the deluge, the confusion of tongues, the call of Abraham, the exodus, the captivity of Israel, the restoration, the advent of Christ.

6. God has revealed Himself in the lives of men.

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We see God revealed in the lives of such Bible characters as the patriarchs, Moses, Joshua, David, the twelve apostles, Paul.

Ephesians 2:10. Righteous men are God's workmanship.
Ezekiel 36:25-27. God's Spirit transforms human character.
1 Corinthians 15:10. Paul's life was an example of God's work.

7. God has revealed Himself through the prophets.

Hebrews 1:1. God has spoken to mankind through the prophets in different ways,
Amos 3:7. "The Lord Eternal never does anything without telling His servants the prophets."
(Moffatt.)
Numbers 12:6. Through visions and dreams.

The prophets were God's spokesmen to the people (Exodus 4:11,12; Ezekiel 3:4,10,11) declaring the messages which God gave them. Through their ministry God was able to reveal many important truths concerning Himself. They received their messages "in many and various ways." (Hebrews 1:1, R.S.V.) Sometimes their messages were written, but more often they were delivered orally. The written messages which have been preserved for us constitute what are called the Scripture, and the collected Scriptures form the Bible, The Bible may therefore be looked upon as a revelation of God.

8. The best and fullest revelation of God is in the person of Jesus Christ.

It was the special mission of Christ to manifest God to men. And since He was fitted to reveal God as no one else could, He has supplied us with the fullest revelation of God ever made to humanity. All other means of revealing God fall short of Jesus Christ. In Christ God has told us all that we need to know in this life concerning Himself. It is therefore necessary for us to know Christ if we are to know God.

Hebrews 1:1, 2. In contrast to God's revelation through the prophets He has spoken to us in His Son.

Even the greatest of the prophets pointed forward to the fuller revelation that would be given through Christ. Deuteronomy 18:15,18; Isaiah 9: 2; 42:1,6,7.

John 1:18. God has been unfolded by the Divine One." (Moffatt.)
Matthew 1:23. Jesus was "God with us"
John 10:30. Christ was one with the Father.
Matthew 11:27. Only Christ could fully reveal God.
Colossians 2:3,9. Christ's life was a perfect revelation of God.
John 8:19. To know Christ is to know God.
John 14:7-10. To see Christ is to see God.
John 15:15. All that Jesus heard of God He declared to us.
John 17:6. Christ manifested God's name (character) in a special way to His disciples. We have their record in the New Testament.

"All that man needs to know or can know of God has been revealed in the life and character of His Son."-
"Testimonies," Vol. VIII, page 286.

MEMORIZE: Deuteronomy 29: 29.

Questions on the Lesson.

1. What are the fundamental facts of religion?
2. Give statements from Scripture which assert the truth that God reveals Himself to mankind.
3. Why is it impossible to comprehend God? How is God's transcendence expressed by Isaiah?
By Job? By Paul?
4. What ability does man possess which exalts man above other earthly creatures?
5. Why has God revealed certain things to us? How far may we go in our effort to understand God?
6. What testimony concerning God is given us in nature? In history? In men? In the prophets?

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7. What important truth concerning God in history was impressed upon Nebuchadnezzar? Upon Daniel?
8. How did the psalmist express the fact of God's intervention in human affairs? Give some illustrations of such intervention.
9. What evidences of God are to be witnessed in the lives of men?
10. In what ways has God spoken to men according to Hebrews 1:1,2?
11. Explain the work of a prophet as a revealer of God.
What permanent record of their revelations do we possess?
12. What is the fullest revelation of Himself that God has given us?
Therefore what is the best way of becoming acquainted with God?
13. How did Moses and Isaiah point to the revelation which was to be given in Christ?
Show that Isaiah 9:2; 42:1,6,7, and Deuteronomy 18:15,18 were fulfilled in Christ.
14. What great truths are stated in John 1:18 and Matthew 1:23?
15. Whom do we know when we know Jesus Christ? How did Jesus seek to impress this fact upon Philip?
16. What did Christ mean by saying He had declared God's name to His followers?

For Further Study

1. Contrast the New Testament with the Old Testament as revelations of God.
2. Why does the Old Testament contain so much history?
3. How could the Book of Psalms be regarded as a revelation of God?
4. According to Hebrews 1:1 God spoke through the Old Testament prophets "in many and various ways."
(R.S.V.) Make a list of some of the ways that were employed.
5. Is the revelation made through Christ confined to the New Testament?
6. How necessary is the Bible for a proper understanding of God?
7. How is the increase of knowledge in such fields as science related to an understanding of God?

3. THE WRITTEN RECORD OF GOD'S REVELATION

The special revealing of Divine Truth have come to men by the prophets, and in a fuller way by the appearance of the Son of God among men. (Hebrews 1:1,2). We are entirely dependent, however, for our knowledge of what has been made known through them, upon the written records which have been preserved for us. These written records are to be found in what are known as the Scriptures. Apart from the Scriptures would have no way of ascertaining either the messages of the prophets or the facts connected with Christ's life and teaching. We look upon the Scriptures, therefore, as the written record of God's revelations to the human race. This makes them of supreme importance, and exalts them above all other literature as unique in character. They constitute the medium of God's message to men. and the only source from which we are able to acquaint ourselves with Jesus Christ, the Revealer of God.

The Contents of the Scriptures

The Scriptures (from the Latin scriptura, which, like the Greek, graphas, means "writings") come to us in the form of sixty-six books. This collection of writings has come to be known as the Bible, from the Greek word biblos, meaning "book." In the early centuries of the Christian era the collection of the Scriptures, or Writings, was spoken of as "the books," but commencing about the fourth century the plural term was gradually replaced by the singular, and the popular title for the collection has become "the Bible." The use of the singular expresses the idea of a unity of theme, purpose, and character in the sixty-six volumes which compose the Library of the Scriptures.

Their Date of Composition

The earliest writer of Scripture was Moses, who wrote about 1,500 years before Christ. If the ancient tradition that Moses was the author of the Book of Job is correct this book was probably the first book of the Bible to be written. Malachi, the last book of the Old Testament was written in the fifth century, BC. The thirty-nine books of the Old Testament were therefore written over a period of one thousand years.

The twenty-seven books of the New Testament were all written before the close of the first century AD, the last, the Book of Revelation, being written by John the apostle about A. D. 95. Thus the writing of the books which constitute the Bible covered a period of approximately 1,600 years.

Their Authorship.

Many pens had a part in the composition and compilation of the material found in the Scriptures. In the main it was written by some thirty-five authors, but these men doubtless secured information and used documents written by many other writers. The man who wrote the greatest number of books is the Apostle Paul, who composed thirteen of the New Testament books (fourteen if Hebrews is counted).

Their Arrangement.

As the writers of the Scriptures had no idea that they were contributing towards the making of what would later be regarded as a book and had no contact with each other, they were not responsible for the order in which the different books were arranged. The order of the books of the Bible has resulted from their use in the church and the early versions of the Scriptures. The order of the books in the Hebrew Bible of Christ's day was not identical with their arrangement in our Bible. There were three main divisions of the Hebrew Bible as follows:

The Law

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The Prophets

Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, The Twelve [Minor Prophets).

The Writings or The Psalms

Psalms, Proverbs, Job, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

This threefold division is referred to in Luke 24: 44. Sometimes the third division was included in the

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prophets, and the entire Old Testament was spoken of as “the law and the prophets.” See Luke 24: 27; John 1: 45; Acts 13: 15.

The books of our English Bible are, on the whole, grouped according to their literary character, as follows -

Old Testament

Law	Genesis to Deuteronomy
History	Joshua to Esther
Poetry	Job to Song of Solomon
Prophecy	Isaiah to Malachi

New Testament

History	Matthew to Acts
Letters	Romans to Jude
Prophecy	Revelation

Notice that the books of the Bible are not arranged chronologically.

Their Language

The Old Testament was written in Hebrew except for a few sections which were written in Aramaic. The Aramaic passages are found in Ezra 4:7-6:18; 7:12-26; Jeremiah 10:11; Daniel 2:4-7:28.

The first translation into another language was a Greek translation made in the third century BC in Alexandria. It is known as the Septuagint Version, and is often denoted by the symbol LXX. The New Testament was written in Greek. The most important early translations were the Syriac Version circa AD. 200, the Coptic Version, second century AD, the Old Latin Version, second century AD, and the Vulgate Version, fourth century AD. The first complete English translation was produced by John Wycliffe, 1382-1388. The King James, or Authorized Version of the Bible was made in 1611.

In 1881-1885 the English Revised Version appeared, followed in 1901 by the American Revised Version known as the Standard Version. This Standard Version has now been revised (1948-1952) and bears the name of the Revised Standard Version. It is considered by many scholars as the most accurate English translation in existence.

MEMORIZE: Hebrews 1:1,2.

Questions on the Lesson

1. Where do we find the record of God's revelations to men?
Why are the Scriptures pre-eminent among all literature?
2. Explain the origin and meaning of the words “Scripture” and “Bible.”
Why are we justified in speaking of sixty-six books as one book?
3. Who was the earliest Bible writer? The latest? By how many years are they separated?
4. Approximately how long did it take to complete the books which constitute the Old Testament?
How long did the writing of the New Testament take? How many books in each Testament?
5. About how many authors are represented in the writing of the Scriptures? Who wrote the most books?
6. Did the Bible writers know they were writing a Bible?
How did the books of Scripture to be placed in the order in which we find them in the Bible?
Is the order identical in all Bibles?
7. Name the divisions of the Hebrew Bible. Give a text which refers to these divisions.
Explain the expression “the law and the prophets.”
8. How are the books of our English Bible arranged? Name the books in each division in their order.
9. In what language were the books of the Old Testament written? The books of the New Testament?
10. Name the oldest translations of the Old and New Testaments and say, when they were made.
11. Who produced the first English Bible? When?
12. When was the Authorized Version made? What leading translations have been made since?
13. Name the books of the Bible in their order as in the Authorized Version.

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For Further Study

1. Name the generally accepted authors of each book of Scripture.
2. Why is the of Hebrew and Greek important for the Bible scholar.'
3. What is the Apocrypha? See Manley, "The New Bible Handbook," 38, 39, or any good Bible dictionary.
4. What was the Bible to the Christians of the first century?
3. Into how many languages is the Bible translated today?
Approximately how many, languages are still without the Bible?

4. THE RELIABILITY OF THE BIBLE

1. The Claim of Scripture.

The Scriptures claim to bring its a message from God, not merely to acquaint us with the opinions of the men who wrote them.

2 Timothy 3: 16, 17. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (R.S.V.)

The word, "inspiration" in this verse is from the Greek word "theopricustos," meaning God-inspired, or God-breathed. Thus Paul looked upon the Scriptures as containing God's message.

The claim of the Bible to convey the message of God to the world is unique. The Bible stands alone as claiming to record for us what God Himself has said and done.

2 Peter 1:2 1. The prophecies of the Bible did not originate with men but were prompted by the Spirit of God.

Matthew 1:22,23. The things recorded by the prophetic writer were regarded as being spoken by the Lord. See also Luke 1: 70; Acts 1: 16; 3: 18, 21.

2 Samuel 23:2. David was conscious that God spoke through him.

Isaiah 8:1,5,11. Isaiah recorded what God communicated to him.

Jeremiah 1:1,2. The word of the Lord came to Jeremiah.

2. The Attitude of Christ and the Apostles to Scripture.

Christ and the early apostles received the Scriptures of their day as a reliable and safe guide to the truth containing God's message to men.

John 10:35. "The Scripture cannot be set aside." (Goodspeed's translation.)

Mark 14:49. "The Scriptures must be fulfilled."

Matthew 22:29. Acquaint us with true doctrine.

Matthew 22:31,32. Contain what God has spoken.

Mark 7:9-13. Called "the Word of God."

Matthew 24:15. Reliable as a guide to future events.

John 5:39. Testify of Christ.

Matthew 4:1-10. Christ used the Scriptures for His spiritual guidance.

Matthew 5:17-19. Christ came to fulfil the law and the prophets.

2 Timothy 3:15, Paul regarded the Scriptures as holy.

2 Timothy 3:16,17. All Scripture is profitable for spiritual guidance and instruction.

Galatians 3: 8. Paul appealed to Scripture for doctrine. (Galatians 4: 30; Romans 4: 3.)

Christ's attitude to the Scriptures should settle the question of their reliability as a guide to spiritual truth and human conduct so far as the Christian is concerned. "Jesus taught the Scriptures as of unquestionable authority. "Desire of Ages," page 253.

3. Scripture Claims Substantiated.

The Scriptures do not furnish us with lengths, arguments to support their claims to divine inspiration. Their authenticity may be tested by evidence which is easily available to every unprejudiced mind. The claim of the Bible to be the medium through which God speaks to its is substantiated by:

The Evidence of Prophecy.

Isaiah 16: 9, 10. God claims the ability to foretell.

Isaiah 41: 21-23. He challenges false gods to declare the future.

Daniel 2: 28; 10:14 The prophets claimed to receive communications front God revealing future events.

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In the Bible there are prophecies which have foretold:

The destiny of nations.	Jeremiah 29: 10-14.
The course of political events.	Daniel 2: 36-45.
Events in the natural world.	Matthew 24: 29.
The future of cities.	Isaiah 13: 19-22; Ezekiel 26.
The experiences of the church.	Revelation 12; 2 Thessalonians 2.
The leading facts concerning Christ.	John 5: 39; Luke 24: 27,44.

“Prophecy is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate. And it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God.”-Thos. Hartwell Horne, “An Introduction to the Critical Study and Knowledge of the Holy Scriptures,” Vol. 1, pages 272. London: T. Cadell, 1839.

“The prophecies of Daniel stand pre-eminent among all others in their evidential value. It is an outstanding fact, that not only does his brief book give a fore view of twenty-five centuries of Jewish and Gentile history, including the first and the Second Advents of Christ. But that it also fixes the chronology of various episodes of the then unknown future, with a simple certainty which would be audacious if it were not divine. Would any mere man dare to foretell, not only a long succession of events lying far in the remote future, but in addition the periods they would occupy? This Daniel has cleric, and the predictions have come to pas.” Mr. and Mrs. H. Grattan Guinness, “Light for the Last Days,” Preface, pages v-vii. London: Hodder and Stoughton, 1893. “The rise and fall -and succession of monarchies and of empires, and the conduct and character of nations, for over two thousand years, are matters altogether too vast to be manipulated by men.” - Ibid.

“There is one kind of writing in the Bible, which no man is able to imitate. No man can tell what will happen five hundred years hence, or five years hence; for no man can tell what will happen on the morrow. No man can tell what will be the result of present political agitation. No man can tell what a day will bring forth. But page after page of the writings both of the Old and of the New Testament are filled up with plain, distinct, definite, and positive statements as to what was to come to pass in future days.”-H. L. Hastings, “Will the Old Book Stand?” page 146. Washington, D.C., Review and Herald.

The Evidence of Personal Experience.

The claims of the Bible to transform human character may be proved by those who meet the conditions. Thousands of individuals know the Bible to be true because they have tested its claims in their own lives.

John 7:17.	Experience will impart assurance.
1 John 5:10.	The believer has the witness in himself.
1 Peter 1:23.	The Word of God transforms the life.
1 Thessalonians 2:13.	The message of the Bible works in us.
Psalms 119:11.	Keeps one from sinning.

4. The Accuracy of the Bible.

The discoveries of archeology have proved the historical and geographical data of the Scriptures to be marvelously accurate and true to fact. Again and again the assertions of the critics have been disproved and the Bible vindicated by scientific discovery.

There were times not far distant when it was denied that Moses could write, that such people as the Hittites existed, that there were such persons as Belshazzar, Sargon, and Mordecai, or such events as the downfall of Jericho. But all these assertions and scores of others have been disproved by the spade. Wellhausen argued that writing was unknown to the Hebrews before the 9th century, BC. it is now clear that writing was common in Mesopotamia before Abraham, also in Crete, Egypt, Cappadocia, Palestine, and many other countries. It was once argued that the Mosaic Code was too advanced for that age, hut this argument was silenced by the discovery of the Code of Hammurabi. For the witness of archeology to the truth of the Bible the student is referred to the following books:

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George A. Barton, "Archeology and the Bible." Jack Finegan, "Light from the Ancient Past." W. W. Prescott, "The Spade and the Bible." W. H. Boulton, "Archeology Explains." Frederick Kenyon, "The Bible and Archeology."

MEMORIZE: 2 Timothy 3:16,17.

Questions on the Lesson

1. What claim is made concerning Scripture in 2 Timothy 3:16,17? Explain the meaning of inspiration. How does Peter help us to understand the doctrine of inspiration?
2. How do the New Testament writers regard the Scriptures of the Old Testament?
3. How do Isaiah and Jeremiah show that they were not giving expression merely to their own opinions in their writings?
4. Explain Christ's attitude toward the Scriptures in regard to their reliability, doctrine, prophecies, and spiritual value.
5. Explain Paul's attitude to the Scriptures.
6. Upon what does the Bible rely for proof of its claims?
Give two evidences to support the claim of the Bible to come from God.
7. Give six examples of Bible prophecies that have been fulfilled.
8. What does the Bible claim to do for those who accept its message?
What witness to the truthfulness of the Bible may we have in ourselves?
9. Who is assured of knowing whether the message of Scripture is divine?
10. What was David's personal testimony as to the power of God's Word?
11. What testimony is given to the Bible by the science of archeology?

For Further Study

1. From your reading supply definite archeological facts to substantiate the Bible record.
2. Give an example of the transforming power of the Bible on human conduct.
3. Read, making brief notes: "Counsels to Teachers," pages 421-430.
4. Discuss the question, Is everything in the Bible true?
5. What shall we do when we find verses translated differently in different versions?

5. HOW TO STUDY THE BIBLE

1. The Importance of Bible Study.

Since the Bible brings us the revelation of God and acquaints us with His will, its study is of supreme importance.

Joshua 1:1,2,6-8. The Lord urged Joshua to meditate in the instructions He had given through Moses.

Psalm 1:1,2. The godly man guides his conduct by the Scriptures.

Psalm 119:11. Acquaintance with God's Word keeps one from committing sin.

Acts 17:11. The Bereans were commended for searching the Scriptures,

2 Timothy 2:15. Paul's exhortation to a young minister would lead one to study the Scriptures.

We should not take the testimony of any man as to what the Scriptures teach, but should study the word, of God for ourselves. If we allow others to do our thinking, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as we lose their ability to grasp the deep meaning of the Word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual.

“There is nothing more calculated to strengthen the intellect than the study of the Scripture. 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 a, it should be, men would have a breadth of mind, a character, and a stability of purpose that is rarely seen in these times.” - “Steps to Christ,” pages 94,95.

2. The Primary Requisite.

Remembering that the Bible differs from all other books in that it is a revelation from God, we should approach its study differently from the study of other literature. A true understanding of Scripture calls for a particular attitude of mind and heart. While other studies can be mastered by mental power, this is not so in the study of the Bible. Because the Bible is a book that deals with spiritual truths it calls for a spiritual response in the reader. It is important, therefore, to recognize that the primary requisite for the study of the Bible is spiritual.

1 Corinthians 2:7-9. The unconverted mind does not understand the wisdom of God.

1 Corinthians 2:10. The depths of God's wisdom are revealed by His Spirit.

1 Corinthians 2:11,12. It is only through the Spirit of God that the things of God are known.

1 Corinthians 2:13. The message of God is concerned with spiritual truths.

1 Corinthians 2:14. Spiritual truths cannot be discerned by an unspiritual man.

“You must be spiritual to see spiritual things.” (Phillip's translation.)

1 Corinthians 2:15. The spiritual man possesses spiritual discernment in all things, and is therefore misjudged by the worldly man.

1 Corinthians 1:18,19. The message of the cross is foolishness to those who are worldly.

1 Corinthians 1:21. Mere human intellect cannot find God.

When we say that the primary requisite for a true understanding of the Bible is spiritual we have in mind:

(a) A Reverent Attitude. Psalm 89: 6, 7; 119: 161.

“We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside. “-”Testimonies to Ministers,” page 107.

(b) A Humble Mind. Isaiah 57:15; Psalm 143:10.

“If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend His

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greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.” – “Steps to Christ,” page 115.

(c) A Prayerful Spirit. Psalm 119:18.

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.” - Ibid., page 96.

(d) A Receptive Heart. Jeremiah 15:16.

“Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven.” - Id., page 93.

(e) An Obedient Will. Psalm 119:11.

“Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. Understanding means obedience to God’s commandments. The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those who are humbly seeking for a knowledge of the truth that they may obey it.” Christ’s Object Lessons,” page 112.

3. Guiding Principles in Bible Study.

The importance of spiritual qualifications in the study of the Scriptures must not lead to the neglect of hard study. The Bible will yield its treasures only to the diligent, careful, and methodical student.

“We are to regard the Bible as God’s disclosure to us of eternal things—the things of most consequence for us to know. By the world it is thrown aside, as if the perusal of it were finished; but a thousand years of research would not exhaust the hidden treasure it contains. Eternity alone will disclose the wisdom of this book; for it is the wisdom of an infinite mind.” (“Counsels to Teachers,” page 443.) “The knowledge of God is not gained without mental effort and prayer for wisdom. Many are convinced that the precious treasures of the kingdom of God and of Christ are contained in the Word. They know also that no earthly treasure is gained without painstaking effort. Why should they expect to understand the meaning of the Scriptures without diligent study?” - Id., page 461.

“We are to exercise the ability God has given us, in order to learn what is truth.” ---”Testimonies to Ministers,” page 110.

“We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God.” (“Great Controversy, page 599.) “There is but little benefit derived from a hasty reading of the Scriptures.” Steps to Christ,” page 95.

In order to obtain a correct understanding of a scripture, the Bible student should give careful attention to the following:

(a) The Correct Reading of the Text.

This demands a correct translation of the original Hebrew and Greek. The Bible student who has a knowledge of these languages is at a distinct advantage over those who have to depend upon translations. However, a careful comparison of the many good translations now available, together with reference to reliable commentaries, should leave the student in no doubt as to the correct reading of the Scriptures. The use of the English or American revised versions is essential for accuracy. Modern language translations are also helpful in clarifying the thought of a passage.

(b) The Grammatical Construction of the Text.

No statement can be correctly understood if one is ignorant or mistaken with regard to such important parts as its subject, predicate, object, clauses, etc. One should learn to read the Bible in sentences rather than in verses. The verse arrangement of the Authorized Version, as also its division into chapters, is often misleading.

(c) The Meaning of Words.

The Bible was written in the language of its authors, and its words are to be understood according to their meaning in the age when they were written. This is important for the reason that words change in meaning as time progresses. Many of the words in the Authorized Version of 1611 are quite changed in their

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meaning today; some have become obsolete. For example, in the seventeenth century the word "conversation" signified "conduct," or "manner of life," as in Psalm 50:23; Galatians 1:13; Phil. 1:27. Today it is used almost exclusively 'in its application to speech. Again the word "prevent" in the Authorized Version has now lost its meaning of "precede," as in 1 Thessalonians 4: 15. One advantage of the revised versions is the replacement of the obsolete and obsolescent words and phrases of the Authorized Version by up-to-date terms.

We must be careful to understand such words and expressions as "soul spirit hell, " "forever and ever the law the Lord's day," not as they are generally understood today, but as they were understood by the men who used them at the time when they were written.

(d) The Context.

It is wresting the Scripture (2 Peter 3: 16) to give a meaning to a text which it does not contain in its setting. Every text is influenced by that, paragraph, chapter, or book in which it is found. Therefore, careful attention should always be given to its surrounding passage.

4. The Benefits of Bible Study.

John 5: 39.	Acquaints us with Christ.
Psalm 119: 130.	Enlightens the understanding.
2 Timothy 3: 15, 16.	Imparts the wisdom of salvation.
2 Timothy 3: 17.	Equips its for God's service, "equipped for every good work." (R.S.V.)
John 17: 17.	Sanctifies the life.
Ephesians 6: 12-17.	Makes us strong in the battle with sin.
Psalm 119: 11.	Gives its victory over sin.

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all light education is a knowledge of God. Used as a textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science and philosophy. As a book to discipline and strengthen the intellect, to ennoble, purify, and refine the character, it is without a rival." - Counsels to Teachers, page 422.

"Why is it that our youth, and even those of more mature years, are so easily led into temptation and sin? It is because the Bible is not studied and meditated upon as it should be. If it were made the daily study, there would be an inward rectitude, a strength of spirit, that would resist the temptations of the enemy." - Id. page 442.

"If the mind is set to the task of studying the Bible, the understanding will strengthen, and the reasoning faculties will improve. Under the study of the Scriptures the mind expands and becomes more evenly balanced than if occupied in obtaining information from books that have no connection with the Bible." - Id. page 452.

MEMORIZE : Psalm 1:1-3.

Questions on the Lesson

1. Why is the study of the Bible of supreme importance? What benefits are derived from its study?
2. What admonition did the Lord give Joshua for his success as a leader?
3. What is said about the attitude of the godly man to the Scriptures?
4. Why should one approach the study of the Bible differently from other studies?
What is the primary qualification for Bible study? Why?
5. Why does the message of the cross seem foolish to unconverted men?
6. Describe the spiritual approach to the Bible.
7. What is the place of human intellect in seeking for an understanding of the Bible?
8. How would you seek to gain a correct reading of any Scripture?
9. What caution should be kept in mind with regard to reading single verses of Scripture?
10. How is the correct meaning of Bible words to be determined?
11. How is Scripture sometimes "wrested" from its true meaning?

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For Further Study

1. Why did Nicodernus fail to grasp the truths which Jesus preached? John 3: 1-12.
2. What attitude towards God is discernible in the following statements: Psalm 103:20; 119:16; Isaiah 5:24; Jeremiah 15:16; Acts 17:11.
3. Find a promise of the Holy Spirit's assistance in the study of the Bible.
5. Ascertain the meaning of the following words in the Authorized Version:
 - “by” (1 Corinthians 4: 4), “arnerce” (Deuteronomy 22: 19).
 - “bruit” (Jeremiah 10: 22), “divers” (Matthew 24: 7), “ensample” (Phil. 3: 17).
 - “fellows” (1 Kings 7:33), “froward” (Deuteronomy 32: 20), “Sabaoth” (Romans 9: 29).
 - “thoroughly” (Psalm 51:2), “after” (2 Thessalonians 2:9), “swelling” (Jeremiah 12:5).
5. Analyze into subject and object of the principal verb, the sentences in 1 Corinthians 12:11 and James 3:2.
6. According to the context, what is Paul referring to in Colossians 2:21? In 1 Corinthians 2:9?

6. WHAT SCRIPTURE TEACHES US CONCERNING GOD

1. A correct understanding of the true God is of vital importance.

John 17: 3. Eternal life is dependent on one's knowledge of the true God.

Titus 1: 16. Those who really know God will manifest it by their works.

A correct knowledge of God is a matter of experience. The Pharisees of Christ's day possessed a theoretical knowledge of God but were unacquainted with His real character because their lives were not yielded to the control of God's Spirit. John 8: 19-21.

2. God is everywhere revealed in Scripture as a living personality.

(a) The great difference between the true God and other gods is the fact that He is the living God. Deuteronomy 5: 26; Jeremiah 10: 10; Matthew 16:16; 1 Thessalonians 1: 9.

(b) God possesses the attributes of personality: "intellect" (Psalm 94: 9,10), "emotion" (John 3:16. Proverbs 6: 16), "will" (Ephesians 1: 9, 11).

(c) God is given a personal name. Exodus 6: 2, 3.

The name Jehovah in the Authorized Version has been formed by inserting vowels in the Hebrew letters J H V H, which were written in the Hebrew Scriptures for God's name. As it is not known what the original vowels were, the true name of God given to Moses is uncertain. Some scholars think that the name would be more likely spelt Jahweh or Yahweh. The Authorized Version has written LORD wherever the name of God appears in the Old Testament. For examples, see Genesis 2: 4, 5, 6, etc.; Psalm 1:2, 6; 7: 3; Exodus 20: 1-3; Malachi 3: 16.

(d) God is spirit. John 4: 24 (R.S.V.).

Spirit is life-emotional, intellectual, and having will power, as opposed to that which is mere non-living material. The woman of Samaria conceived of God as confined to a particular locality like the gods of the heathen. Jesus spoke of God as a living being who contacts the souls of men wherever they may worship.

3. God is invisible to human sight.

John 1:18. "No man hath seen God at any time." Christ has manifested Him.

1 Timothy 6: 16. No man can see God.

1 Timothy 1: 17. God is invisible (Hebrews 11: 27).

4. The Scriptures emphasize the fact that there is only one God.

Deuteronomy 6: 4. "One Lord" (Jehovah).

Romans 3: 30; 1 Corinthians 8: 4, 6; Galatians 3: 20; Ephesians 4: 6; 1 Timothy 1: 17; 1 Timothy 2: 5.

5. The One God is revealed to us in the manifestations of Father, Son, and Holy Spirit. Although we ascribe deity to the Father, to Jesus Christ, and to the Spirit, we are monotheists, not tri theists; that is, we worship one God, not three.

1 Corinthians 8: 6. "There is but one God the Father."

John 1: 1-3, 14. The Word, who was God, became flesh and dwelt among us in Jesus Christ.

2 Corinthians 5: 19. God was in Christ.

Titus 2:13. Christ is called God. See also John 20: 28. (R.S.V.)

Matthew 1: 23. Christ was "God with us."

John 10: 30. Christ and the Father are one.

John 14: 23. The presence of the Spirit is the presence of the Father and of the Son.

Romans 8:9,10. The Spirit of God is the Spirit of Christ and the presence of the Spirit is the presence of Christ.

Father, Son, and Holy Spirit are eternal: 1 Timothy 1: 17; Micah 5: 2; Hebrews 9: 14.

6. The attributes of God revealed in the Scriptures should impress our minds with deep reverence and loving obedience to Him as the source and sustainer of our lives and our only hope of eternity. God is supreme sovereign of the universe. Genesis 1:1; 1 Chronicles 29:11; Psalm 22:28; Daniel 4:3,17,34.

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God is everywhere present.

Psalm 139:7-10; Jeremiah 23: 24; Acts 17: 24-28.

God knows everything.

Psalm 139:1-6; 33:13-15; Acts 15: 18.

God cannot be limited by material things.

2 Chronicles 6:18; Acts 17:24-28.

God is constant in love, goodness, holiness, and righteousness.

1 John 4:8-16; Isaiah 6:3; Psalm 145:17; Malachi 3:6.

God is all-powerful.

Job 42: 2; Jeremiah 32:17.

MEMORIZE: John 17: 3.

Questions on the Lesson

1. How important is it to have a correct knowledge of God?
What is necessary in order to have such a knowledge?
How will a true knowledge of God be distinguished from a mere profession?
2. What distinct difference is there between the true God and the false gods of the heathen?
3. What attributes of personality are ascribed to God?
4. Discuss the question of the name of God.
5. What do you understand by Christ's statement that "God is spirit"?
6. Did Moses see God? Did Daniel?
7. Give Scripture statements to emphasize monotheism.
8. What three manifestations of God have been given?
9. Give evidence for the deity of Jesus Christ. Of the Holy Spirit.
10. Give statements from Scripture on God's sovereignty, omnipresence, limitless, omniscience, love, goodness, holiness, righteousness, power, constancy.

For Further Study

1. What is the force of the word LORD in Psalm 96: 5?
2. How does the doctrine of pantheism differ from the Bible doctrine of God's omnipresence?
3. Is there any difference in character between the Father and Jesus?
4. Will God ever be seen?

7. REVERENCE AND WORSHIP DUE TO GOD

1. The infinite greatness and holiness of God should inspire our hearts with an attitude of sacred awe and reverence. Reverence is honor, respect, difference, manifested or felt. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence." Education" page 242.

Hebrews 12:28,29. Acceptable worship of God is to be given, "with reverence and awe." (R.S.V.)

Psalms 89:6,7. God's infinite greatness calls for reverence.

Revelation 14:7. All men are called to fear God and give glory to Him.

The expression "fear God" is used frequently in the Scriptures. It means to regard God with sacred awe and reverence. One who thinks of God as his life-giver, the God of righteousness who hates sin, will fear to do anything that would grieve or displease Him. Thus true reverence calls for repentance of sin. (Proverbs 3:7; 8:13.)

2. Especially are we to manifest reverence of deportment when coming into the presence of God.

Exodus 3: 1-6. Moses at the burning bush.

Joshua 5: 13-15. Joshua in the presence of God.

Exodus 19: 10-13. Israel at Sinai.

Isaiah 6: 1-3. Angels in the presence of God.

Leviticus 10: 1-11. Irreverence punished.

3. In prayer it is fitting to kneel whenever possible.

Psalms 95: 6, 7. Let us kneel before our Maker.

2 Chronicles 6: 13. Solomon knelt in public prayer.

Daniel 6: 10. Daniel knelt in private prayer.

Luke 22: 41. Jesus knelt in Gethsemane.

Acts 9: 40 (Peter), 21: 5 (Paul), 1 Kings 18: 42 (Elijah), Ezra 9: 5 (Ezra).

1 Kings 8: 54. After kneeling in prayer Solomon stood to bless the congregation.

"To bow down when in prayer to God is the proper attitude to occupy." Note Book Leaflets from the Elmshaven Library, Methods No. 7.

"Both in public prayer and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God." - Ibid.

4. All that Pertains to God and His service is to be regarded reverently.

God's name. Psalms 111:9; Malachi 1:11.

God's Book. 2 Timothy 3:15; Romans 1:2.

God's house. Leviticus 19:30; Habakkuk 2:20; Ecclesiastes 5:1; Isaiah 56:7.

God's day. Exodus 20: 8-11; Ezekiel 20:20.

God's money. Leviticus 27:30-33; Malachi 3:8,9.

God's consecrated things. Leviticus 27:28; Daniel 5:1-3,22,23.

5. True reverence is a grace that will mark the attitude of the Christian not only in acts of worship but in all the affairs of life.

Colossians 2: 6. We are to walk in Christ, i.e., conduct ourselves as Christ did.

Genesis 5: 24. Enoch walked with God "in all the duties of his daily life."

Patriarchs and Prophets, page 85.

Revelation 14: 7. "Fear God and give glory to Him."

6. The cultivation of a reverent spirit will bring great blessings into our lives.

Proverbs 1:7. Reverence for God is the beginning of wisdom.

Psalms 15:4. God honors those who reverence Him.

Psalms 25:14. God's presence is promised to those who reverence Him.

Psalms 34:7. God's protection assured to those who fear Him.

Psalms 103:117. God's mercy given.

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MEMORIZE: Psalm 89: 6, 7.

Questions on the Lesson,

1. What is reverence? How is it produced?
2. How are we to worship God acceptably?
3. What message calls all the world to reverence God?
4. Explain the expression "Fear God"
5. Describe the experience of Moses at the burning bush; of Joshua on the plains of Jericho.
Of Israel in the presence of God at Sinai.
6. Describe Isaiah's vision of God.
7. What was irreverent in the service of Nadab and Abihu?
8. What should be our attitude in prayer? Give some examples.
9. Explain the teaching of Scripture as to our attitude towards God's name, the Bible, the church.
The Sabbath, the tithe, the vessels of service in God's house.
10. How is the Christian to conduct himself in ordinary life?

For Further Study

1. What conditions in the world today make the message of Revelation 14: 7 a timely one?
2. Study Psalm 95 on how to approach God.
3. Write out some leading thoughts on the subject of reverence from the book "Education" pages 242-245.

8. GOD THE CREATOR

1. The distinctive attribute of the true God is His creative power. All things originated by means of His creative word.

- Genesis 1:1. Our material universe was created by God.
Genesis 1:21. Life originated by the creative act of God.
Genesis 1:26,27. Man came into existence as the creation of God.
Isaiah 10:25,26. God's ability to create exalts Him above all living beings.

2. Through the Deity that was united with human flesh in the person of Jesus Christ, our Savior was a sharer in the creation of all things.

- John 1:1-3. All things were made by the Word. "The Word was God."
John 1: 14. The Word was manifested to us in the person of Jesus.
Colossians 1:16. Everything in heaven and earth was created by Jesus Christ. This was so because the deity in His nature was eternal.
John 11: 43,44. Christ exercised creative power in His earthly ministry.
See also Matthew 9: 23-26; John 6: 11-13.
John 5: 25. Christ will exercise His creative power in the future resurrection of the dead.

3. The truth that God is the Creator is a vital truth because the redemption of the sinner necessitates a work of creation. If God could not create, He would be unable to redeem.

- Psalms 51: 10. David prayed that God would create a new heart within him.
Ezekiel 36: 25-27. God promises to give us a new heart.
Ephesians 2: 10. Through Christ a new character is created.
2 Corinthians 5: 17. The work of redemption is a work of creation.
Isaiah 43:1. It is our Creator who redeems us.
Isaiah 43:14,15. "Your Redeemer the Creator of Israel."

4. The work of redemption begins and culminates in the creative power of God through Christ.

- John 3: 3. The first act in our redemption.
1 Corinthians 15:51,52. The culminating act of our redemption.
Genesis 1:1. The beginning of God's purpose for man (Isaiah 45:18).
Isaiah 65:17. The completion of God's purpose for man.

5. Scripture stresses the importance of recognizing God as the Creator of all things.

- Exodus 20: 8-11. The Sabbath was instituted for the purpose of preserving the knowledge of God as the Creator.
Revelation 14: 6, 7. A special last day message calls the attention of the world to God as the Creator.
Revelation 4: 11. In heaven God is worshipped as Creator.
Acts 14: 15. Paul preached that God made all things.
Acts 17: 28. "In Him we live, and move, and have our being."

MEMORIZE: Acts 17:28.

Questions on the Lesson

1. What divine attribute is emphasized in the first chapter of the Bible? What did God create?
2. How was it possible for Jesus Christ to be the one through whom the worlds were created?
3. Give examples of creative power in Christ's ministry on earth.
What future event will necessitate the exercise of creative power?
4. How is the question of God's ability to create related, to the work of salvation of the sinner?
5. For what did David pray in Psalm 51:10? What promise does God make in Ezekiel 36: 25-27?
6. What is the redeemed person called in Ephesians 2:10?
How is the same thought expressed in 2 Corinthians 5: 17?
7. What work of creation commences the Christian life? How does redemption culminate?

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8. How did God seek to preserve the knowledge of His creative work in making the world?
9. What special truth is to be proclaimed at the time of God's judgment?
10. How do the beings in heaven ascribe praise to God?
11. What truth did Paul emphasize when preaching about the true God?

For Further Study

1. Explain why Christ could not be our Savior if He did not possess creative power?
2. What does "create" mean?
3. What personal witness is it possible to bear to the fact that God is the Creator?
4. How does the Sabbath disprove the evolutionary theory?
5. What is said concerning the work of the Holy Spirit? Job 33: 4; Psalm 104: 30.

9. THE CREATION OF OUR EARTH

1. The Period of God's Creative Work. Our earth and the solar system to which it belongs were brought into existence in six literal days.

Exodus 20: 8-11. "In six days the Lord made heaven and earth, the sea, and all that in them is."

The wording of the fourth commandment leaves no room whatever for the theory of evolution, for it declares explicitly that God made the world in six days and rested on the seventh day, which He set apart as the memorial of His work. The institution of the Sabbath at the close of six days of creative activity initiated the system of measuring time in weeks of seven 24-hour days. The seventh day Sabbath is therefore an evidence of the fact of the creation of the world in six days. Any attempt to interpret the days of Genesis, chapter 1, as long periods of time would make the fourth commandment contradictory and the Sabbath meaningless.

Genesis 1:1,5,8 Each day of the creation week was a time period 13,19,23,31 consisting of an evening and a morning.

The Revised Standard Version reads, "And there was evening and there was morning, one day.... And there was evening and there was morning, a second day" (verses 5, 8), and so on, thus making it clear that the Hebrew writer thought of a day as composed of evening (the dark part) and morning (the light part). This again is conclusive evidence that the "days" of creation could not have been "ages" of evolutionary development, or all vegetation and animal life would have perished in the first millennial night after their appearance. By such air order God would have been the clumsy destroyer of what He was attempting to produce. But, says the wise man, "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens." Proverbs 3: 19.

The record of creation makes it clear that the days are the same as ours, for they were measured, not by evolutionary processes, but by the sun (Genesis 1:16); in other words they were determined by the rotation of the earth.

Genesis 2: 1, 2. The work of creation was finished in six days.

S. R. Driver, in Westminster Commentaries, The Book of Genesis, says that the word "rested" in Genesis 2: 2 would be better translated "desisted." This makes it clear that when the writer stated that "on the seventh day God finished His work" (R.S.V.) he was not thinking of any creative acts or work as of the previous days. On the seventh day God finished His work by ceasing to create anything further. His cessation from the work of making the world was an evidence of a finished work.

Hebrews 4: 3. "The works were finished from the creation of the world."

All things brought into existence during the creation week of six literal (lays, not merely given a start to evolve of themselves. Doubtless many changes have taken place in the world since the original creation, but while there have been endless variations and developments in the world of nature, no new species has arisen, for God's creative work ceased at the close of the six days.

Genesis 1: 11, 12, The law of reproduction. 21,24,25.

The law of fixation of species has been the divine safeguard against confusion and degradation.

2. The Manner of Creation.

In the creation of the material universe, God was not dependent upon pre-existing material, but spoke the worlds into existence out of nothing by the power of His word.

Genesis 1: 1. God created the heaven and the earth. The Hebrew word bara, to "create," is used exclusively of God in the Old Testament. Only God has power to create.

Psalms 33: 6-9. The manner of God's creating.

Hebrews 11:3. Creation is a fact to be accepted by faith; it cannot be demonstrated.

"In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them ' the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth.'" "Testimonies," Vol. VIII, pages 258, 259.

Genesis 1: 3,6,9, 11, 14, 20, 24, 26 The divine fiats of creation.

The first chapter of Genesis contains what might be called the ten commandments, or basic laws, of the physical world as follows:-

Bible Doctrines

1. The movement of the earth. vv.3-5.
2. The atmosphere. vv. 6-8.
3. Land and sea. vv. 9-10.
4. Fixation of vegetable life and species. vv. 11-13.
5. Movement of sun and moon. vv. 14-19.
6. Aerial and marine life. vv. 20-23.
7. Fixation and conditions of animal species. vv. 24, 25.
8. Man's condition and status. Vv. 26, 27.
9. Human propagation and responsibility. Vv. 28.
10. Human sustenance. Vv 29.

3. The Magnitude of God's Creation.

Genesis 1: 16. "He made the stars also."

God's creative work is greater than our solar universe. The stars, with the exception of the planets of our solar system, are suns which doubtless rule over systems of their own. Multitudes of these universes are many, many times larger than our own.

Our solar system consists of the following planets:-

PLANET	DIAMETER	DISTANCE - SUN
Mercury	3,030	36 million
Venus	7,700	72
Earth	7,916	92.9
Mar	4,230	141.5
Jupiter	88,500	483.3
Saturn	75,000	886.0
Uranus	30,900	1,781.9
Neptune	32800	2,791.6
Pluto	6000?	3670.0

The sun has a diameter of 886,400 miles.

Jupiter is about 1,000 times as large as the earth, and the sun about 1,000 times as large as Jupiter. The nearest star to the earth, Alpha Centauri, is so far away that its light, travelling at the speed of approximately 186,000 miles a second, takes four years to reach us. It takes light from Castor forty-three years to reach this earth.

But there are stars much farther from us than Castor. The light that we see from many stars in the sky has been millions of years travelling to us.

Job 38: 4, 7. When our world was created, all the sons of God -the angels, and perhaps inhabitants of other worlds shouted for joy.

4. God's Knowledge and Care of His Creation.

Psalms 147:4,5. The stars are all. numbered and named. Astronomers have photographed and catalogued millions of stars.

Jeremiah 33: 22. The stars innumerable. It is estimated that there are about 400 million stars in our galaxy alone.

Isaiah 40: 26. All created and named by God.

Isaiah 40: 12. God knows the weight of the world.

Job 26: 7. Kept in space by God's might.

MEMORIZE: Psalm 33:6-9.

Questions on the Lesson

1. How does the fourth commandment settle the question of the length of the days in Genesis chapter one?

Give two additional Scripture proofs that the world was created in six literal days.

2. Show that the creation work of God in this world was finished at the close of the first week.

3. What was the law of reproduction given in the beginning?

Bible Doctrines

4. How did God bring all things into existence?
5. How is creation understood?
6. State the ten basic physical laws of the creation week.
7. Name the planets of the solar system. Give their approximate diameter and their distance from the sun.
8. Give some astronomical facts to show the immensity of the universe.
9. What does God know about His universe?

For Further Study

1. Give the events of each day of creation.
2. Did the earth exist before the first day?
3. How were the first three days measured? Where did light come from before the fourth day?
4. When were the stars created?
5. Are other worlds inhabited?

10. THE CREATION OF MAN

1. God had a definite purpose in mind in the creation of our world.

Isaiah 45: 18. The work of the first five days of creation had for its object the creation of man. God provided man with a perfect environment for his happiness and development. The world was called into existence because God purposed to create man.

2. In harmony with His purpose, when the world was furnished for human habitation, God created the first man as the crowning act of the creation week. Made in God's own image, Adam was divinely ordained to exercise dominion over the earth.

Genesis 1: 26-28. Man was created to exercise dominion as God's representative in the world.

Genesis 1: 26. Made in the image of God.

Man's creation in the image of God made him not only unique but preeminent among all living creatures on the earth.

“Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy In bearing the image of God, and in perfect obedience to His will.”-”Patriarchs and Prophets” page 45.

Man was made in the image and likeness of God in that he possessed the cardinal qualities of intellect, emotion, and will, making it possible for him to understand and reason, to love, and to decide. In a secondary sense man may be said to resemble God outwardly not in the sense of structure and form but as his physical being reflects the inner qualities of intelligence, love, joy, peace, etc., which are the qualities of God. The physical features of Adam expressed the character of his Creator.

Genesis 2: 7. How man was made.

Genesis 2: 18-24. How woman was made.

Note that in the making of the human race there was both a forming and a creative process. (Genesis 2:7,22; 1:27.) The creative act imparted life with its physical, mental, and spiritual qualities.

Psalms 139: 14. The human body is a marvelous piece of workmanship.

Genesis 1: 28. God intended that man should multiply and inhabit the earth with a people in His image.

3. God made every provision for man's welfare and happiness.

Genesis 1: 29,30. Food.

Genesis 2: 8. Home.

Genesis 2: 15. Employment.

Genesis 2: 18. Companionship.

Human society was founded on the home, which was based on the marriage relationship.

4. The Bible account of man's origin is directly opposed to the evolutionary theories so prevalent in the world today. According to Scripture:

- (a) Man did not develop from some lower form of animal life but is a distinct and separate order of creation. Genesis 1: 26-28.
- (b) Man did not evolve from a semi-brute to higher and nobler ideals, but commenced his existence in the likeness of God, only a little inferior to the angels. Psalm 8:5; Ecclesiastes 7: 29.
- (c) The primitive man was not found in the environment of a cave, but lived in the garden of God. Genesis 2: 8, 9.
- (d) Human existence did not develop from a speck of protoplasm, but in the creation of Adam who was a son of God. Luke 3: 38.

Bible Doctrines

5. The early Scripture records of primitive man do not present him as an ignorant savage as many modern writers do. Rather he is presented as an intelligent being, with physical powers far surpassing the present race.

Genesis 2: 9. Our parents had access to the fount of vitality.

Genesis 5:1-24 Note the ages of primitive men.

Genesis 4:1-22 Early men had a knowledge of architecture (v. 17), shepherding (v. 20), music (v. 21), and metals (v. 22).

6. Christ believed the creation story of Genesis. Matthew 19: 4-8.

MEMORIZE: Genesis 1: 26, 27.

Questions on the Lesson

1. What was the purpose of God in the creation of this world?
How did He reveal His intention to fulfil this purpose?
2. What made man the noblest work of God's creation in our world?
3. Explain how man bore God's image.
4. Describe the creation of Adam and of Eve.
5. How does the psalmist describe God's work in making man?
6. What provisions were made for man's life?
7. Give four points in which the Biblical record of the origin of man is opposed to the evolutionary theory.
8. How does the Bible describe primitive man?
9. Give the average age of the first ten patriarchs, excluding Enoch.
10. Show that Jesus believed the Genesis account of creation.

For Further Study

1. How will God's purpose for this world be accomplished?
2. Present some facts to illustrate the statement of the psalmist that we are wonderfully made.
3. How did God provide for man's spiritual needs? Mark 2: 27.

11. THE MEMORIAL OF CREATION

1. The Institution of the Sabbath.

Genesis 2: 1-3. The Sabbath was instituted at the close of the Creation week. The foundations upon which it was established were:

- (1) Six days of creative activity.
- (2) Rest on the seventh day.
- (3) God's blessing of the seventh day.
- (4) The seventh day sanctified

The Revised Standard Version reads "hallowed" for "sanctified" in verse 3. The Sabbath was made a holy day by God. Later, at Sinai Israel was reminded of this fact in the command, "Remember the Sabbath day to keep it holy." Exodus 20: 8-11. The reason for the observance of the Sabbath is connected with creation. This makes the keeping of the Sabbath a universal obligation. Its institution precedes Judaism by over two millenniums.

2. The Purpose of the Sabbath.

Mark 2: 27. The Sabbath was made for man's good. It was not provided originally for his physical needs but for his spiritual good to remind him of his dependence upon, and his obligation to his Creator.

Exodus 20:8-11. The Sabbath was a memorial, or reminder of God as the Creator.

"It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshippers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him." Patriarchs and Prophets, page 307. Webster defines a memorial as "anything intended to preserve the memory of a Person or event; something which serves to keep some person or thing in remembrance, as a monument or a practice."

Revelation 14: 6, 7.

The attention of the whole world is to be drawn to the fact that God is the Creator.

Exodus 31: 17;

Ezekiel 20: 20.

The keeping of the Sabbath was a sign or token of the worship of the true God.

Exodus 31:13;

Ezekiel 20:12.

The Sabbath was also a sign of sanctification. It symbolized the fact that God was holy in character, and would enable His people to be holy.

Because the work of sanctification is a work of creation (Ps 51:10; John 3: 3; Ephesians 2. 10), the Sabbath, which reminds us of God as the Creator' becomes a symbol of redemption to every converted soul. In this respect it serves as a link which binds us to Christ.

3. The Results of Forgetting the Sabbath.

Since the Sabbath was intended to preserve the knowledge of the true God as Creator, its neglect naturally results in a loss of this great truth together with the related truth of God's saying grace. (Jeremiah 10:10-12.) The true God is distinguished by His creative power.

Forgetfulness of the true God as the Creator has given rise to the modern theory of Evolution. No such theory could ever have been propounded had men been faithful Sabbath-keepers. In the field of religion the acceptance of the evolutionary theory, with its doctrine of progress to an ever-higher plane of life has produced what is sometimes called Higher Criticism, which, in its extreme form, sees no need of a Savior. It is certainly significant that neither evolution nor higher criticism originated with Sabbath-keepers, and find no sympathy with them.

4. The Sabbath an Enduring Memorial.

Bible Doctrines

(a) Since the Sabbath was instituted in Eden for man's good even before he sinned, its purpose cannot be temporal. Its foundations rest upon eternal truths, and its purpose is based upon an eternal need-man's need of God.

(b) There is no hint anywhere. in the Bible that the Sabbath was abolished.

Luke 4: 16. Christ kept the Sabbath.

Matthew 24: 20. Christ taught His followers to regard the sacred ness of the Sabbath after His ascension.

Revelation 1:10. John speaks of "the Lord's day," which could be none other than the Sabbath (Mark 2:27, 28; Exodus 20:8-11; Isaiah 58: 13, 14).

(c) The Sabbath will be observed in the new earth. Isaiah 66: 22, 23.

MEMORIZE: Exodus 20: 8-11.

Questions on the Lesson

1. When was the Sabbath instituted? On what four facts is it based?
2. What shows that the Sabbath was not established as a Jewish institution?
- 3: Why was the Sabbath instituted?
4. Of what is the Sabbath a memorial? A symbol?
5. How is Sabbath-keeping related to the gospel?
6. What truth is to be proclaimed to all the world?
7. Describe the results of forgetting the Sabbath.
8. Give proofs that the Sabbath is an enduring memorial.

For Further Study

1. Make a list of some other divine memorials besides the Sabbath, and state what each was intended to commemorate. Genesis 9: 12-17; Exodus 12: 14; 1 Corinthians 11 : 23-25; Romans 6: 3-5.
2. Distinguish between a memorial and a type. Is the Sabbath a type? Name some memorials which are also types.
3. What is a symbol? Is the Sabbath a symbol?
4. Why did sinless man need a Sabbath? See "Patriarchs and Prophets," page 48.
5. Collect some information on how and when Sunday became known as "the Lord's day."

12. THE NATURE OF SIN

1. Sin is rebellion against the government of God.

Since God is the Creator and King of the universe, every intelligent being owes Him allegiance as a faithful subject of His kingdom. To refuse obedience to God's commandments, or to act contrary to His requirements, is to place one's will against His, to refuse His authority. This refusal of God's authority in one's life makes one a rebel against God. Such rebellion is known as sin.

Isaiah 43:15.	Our Creator is our King.
Psalms 103:19.	God's kingdom embraces the universe.
Romans 6:16.	Our loyalty will be manifested by obedience.
Isaiah 1:2,19,20.	Sin is rebellion against God's authority.
1 John 3: 4.	"Everyone who commits sin is guilty of lawlessness; sin is lawlessness."

Disregard of the known requirements of God as expressed in His laws is a manifestation of a spirit of rebellion.

2. Sin is unrighteousness.

It is never right to rebel against God's will, for all His requirements are righteous. Refusal to keep His commandments is always wrong, because His commandments are always right.

Psalms 119:172.	All God's commandments are righteous.
Psalms 19:7-11.	The nature of God's requirements.
Romans 7:12.	The law holy, just, and good.
Psalms 97:2; 89:14.	The nature of God's government.
Deuteronomy 32: 4.	All His ways are just.

3. Sin is dethroning God and putting self in His place.

Sin always says "No" to God, and "Yes" to self. Its center of interest is "I." It is the human will acting in behalf of self.

Isaiah 14:11-15.
Notice how Lucifer's sin consisted in placing his own selfish interests first-"I will . . . I will."
Revelation 3: 20.
The sinner has refused Christ's control in his life.

4. Sin is a condition of heart, an attitude of the inward life, and not merely a performance of wrong actions.

Matthew 5: 27,28.	Sin has to do with inward desires and motives.
Matthew 23: 25, 26.	Sin an inward condition.
Romans 7: 14-20.	Man has a sinful disposition.
Psalms 51:10.	Man's need of a new heart.

5. The dreadful nature of sin.

The dreadful nature of sin is evidenced by the illustrations used in Scripture to describe its effects.

Isaiah 64: 6.	A moral defilement.
Luke 5: 30-32.	A sickness.
John 8: 34.	A task-master.
Romans 7:18,19.	An evil power.
Romans 7:24.	A dead body.

It is also seen by its results.

Genesis 3: 23, 24.	Deprived man of Eden.
Isaiah 59: 2.	Separates man from God.
Romans 6:23.	Brings death.
Romans 5:12.	Robbed all mankind of eternal life.

6. God hates sin and has pledged Himself to its ultimate overthrow and eternal destruction.

1 John 4: 9, 10.	God gave His Son to rescue us from the power of sin.
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Bible Doctrines

Revelation 20: 10, 14. God will bring an end to sin.
Revelation 21: 8, 27. A clean universe.

MEMORIZE: Psalm. 51:10.

Questions on the Lesson

1. Define sin in its relation to:
 - (1) The government of God.
 - (2) Self interest.
 - (3) Righteousness.
 - (4) Life.
 - (5) God's laws.
2. How does Isaiah describe Israel's sin?
3. What is the nature of God's government?
4. How did Lucifer use his will wrongly?
5. How did Jesus define sin? Where did Paul find the power of sin in operation? To what did he compare it?
6. How is sin illustrated in the Scriptures?
7. What sad results have come to the human race through sin?
8. What shows God's concern over sin?
9. What will bring the reign of sin to an end?

For Further Study

1. Discuss the five Scripture statements which help to define sin.
 - 1 John 3: 4;
 - James 4:17;
 - Proverbs 24: 9;
 - Romans 14: 23;
 - 1 John 5: 17.
2. Distinguish between sin and crime. Is every sin a crime? Is every crime a sin?
3. Are some sins worse than others, or are all sins alike in God's sight?
4. What shows the enormity of sin?
 - “Great Controversy,” page 36;
 - “Testimonies,” Volume 6, page 66;
 - “Testimonies,” Volume 8, page 312.)
5. Are all sins forgivable?

13. THE ORIGIN OF SIN WITH LUCIFER

1. Sin originated with the devil, or Satan, who is still the moving power behind all evil.

- 1 John 3: 8. The devil sinned from the beginning.
John 8: 44. Christ pointed to the devil as the originator of sin.
Revelation 12: 9. The devil or Satan is responsible for the sin of the world.
1 Chronicles 21: 1; Satan moves men to commit sin. Luke 22: 3.
Zechariah 3: 1, The word "Satan" denotes an "adversary." He is the prime adversary of good, the antagonist of God.

2. Satan was not always a sinful being, but was created perfect as Lucifer, the most honored of the angels.

- Ezekiel 28:13. A created being.
John 8: 44. Was once in the truth.
Ezekiel 28: 15. Originally lived a perfect life.
Isaiah 14: 12. Known as Lucifer (day star).
Luke 10: 18. Fell from his exalted position.

God did not create a Satan, but a Lucifer. It was as a result of Lucifer's own decision that he became Satan, the adversary.

3. Lucifer once occupied a position of great authority and importance in heaven.

- Ezekiel 28: 14. An anointed cherub; a covering cherub (v. 16).
Anointing was symbolic of consecration to a divine office. The description of Lucifer as a "covering cherub" makes one think of the two angelic forms on the mercy seat over the ark. (Exodus 37:6-9) It doubtless points to Lucifer as one entrusted with a responsibility as a guardian.
Isaiah 14:12 Dwelt in heaven. Luke 10: 18.
Isaiah 14: 13. Exercised regal authority.
Ezekiel 28: 12, 13. Distinguished for his wisdom, beauty, and brightness.

4. By a wrong use of his will, Lucifer became the great adversary of God.

- Ezekiel 28: 17. Lucifer's sin commenced with pride.
Isaiah 14: 13. Pride led to the desire for self exaltation. Lucifer used his God-given freedom of will to minister to selfish ends.
Isa. 14: 14. The spirit of self-exaltation led Lucifer to covet equality with God.
2 Peter 2: 4. Angels joined Satan in his rebellion against the government of God.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of the rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is 'the transgression of the law'; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government." - "Great Controversy," pages 492, 493.

5. Because of his rebellion Satan, with his angel sympathizers, was banished from the courts of heaven.

- Luke 10: 18. Jesus saw Satan fall from heaven.
Jude 6. Evil angels are reserved for final judgment.
2 Peter 2: 4. Evil angels cast into Tartarus. (See R.S.V. margin.)

The word translated "hell" in 2 Peter 2: 4 is Tartarus in the Greek. Tartarus with the Greeks was a place of punishment under the earth. Peter doubtless uses it to signify the dark abyss into which Satan and his followers were cast when they were expelled from heaven.

- Ezekiel 28: 6. Lucifer deprived of his throne.
Isaiah 14: 12. The terrible nature of Lucifer's fall.

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Revelation 12: 7-9. Defeated in heaven, Satan continues his warfare on earth to which he gained access through his conquest of Adam and Eve.

MEMORIZE: Luke 10: 18.

Questions on the Lesson

1. Give two texts to show that sin originated with Satan.
2. What does "Satan" mean? What is his work? .
3. What statement of Christ's shows that the devil was not always a sinful being?
4. What was Satan's original name?
 - What does it mean?
 - How did he come into existence?
 - What was his original character?
5. Describe Lucifer as to character, office, and ability.
6. Did God create a devil? Give reasons for your answer.
7. Explain the steps in Lucifer's fall.
8. What warfare commenced in heaven? What was the result?
9. Show that Satan had sympathizers. What happened to them?

For Further Study

1. Why didn't God make Lucifer incapable of sinning?
2. Why did God not destroy Lucifer before he had the opportunity of influencing others, when He saw the beginning of sin in him? See "Patriarchs and Prophets," pages 41, 42.
3. Discuss the right and the wrong use of the will.
4. Read Moffatt's translation of Ezekiel 28: 11-19.
5. Seeing that Ezekiel's message in chapter 28 is addressed to the King of Tyre, is it correct to apply it to Satan?

14. THE FALL OF MAN AND ITS EFFECTS

1. When the evil angels were expelled from their places in heaven they were doubtless confined to the vast spaces between the worlds where God intended they should remain till their final destruction.

2 Peter 2: 4. When the angels sinned they were cast into Tartarus.

Goodspeed's translation of 2 Peter 2: 4 reads, "For if God did not spare angels when they sinned, but plunged them into Tartarus, and committed them to dark dungeons to await their doom." (See also R.S.V. margin, and Moffatt's translation.)

The place referred to as Tartarus could certainly not have been the beautiful new earth which God had created and pronounced "very good." While it is true that Revelation 12:7-9 informs us that Satan was cast into the earth, this must have reference to a later event when his activities were restricted to this world after he had caused the death of Christ. Christ said that His death would lead to the casting out of Satan (John 12:31,32). Had God originally cast Satan and his followers on to this earth, He would have placed man at a great disadvantage to all other worlds and been largely responsible for his downfall. But God did not make His perfect new world a penitentiary for evil angels. Tartarus signifies a place of confinement for criminals and no doubt is used in a figurative sense for the vacant Space between the worlds.

2. Satan with his evil angels gained an entrance into our world through his conquest of our first parents in the garden of Eden.

Genesis 2: 16, 17. God protected man from Satan's approach by restricting the contact of the evil one to one place. "Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree."-"Patriarchs and Prophets," page 53.

Genesis 3: 1-6. Man yielded to the temptation of the evil one.

John 16: 11. Satan became the prince of this world through his conquest of man.

3. Note the various steps which led to the entrance of sin into the human family.

Genesis 3: 1. Satan appeared in disguise, using the serpent as his medium.
The woman placed herself in the place of temptation by her presence at the forbidden tree.

Genesis 3: 1. Satan made his first appeal to the intellect.

Genesis 3: 2, 3. The woman was perfectly acquainted with God's requirements.

Genesis 3: 4, 5. Satan continued his appeal to the intellect when he gained the woman's attention. He insinuated that God was withholding knowledge from man for His own selfish purpose, jealously guarding Himself from man's development to equality of status.
"He [Satan] insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself." "Patriarchs and Prophets," page 54.

Genesis 3: 6. "The woman saw that the tree was good for food." She was convinced that Satan's argument was correct, that the forbidden fruit was good when God had pronounced it evil. Her intellect was captured by error.

Along with the appeal to the intellect came the appeal to the feelings or emotions. The tree was "a delight to the eyes."

Though the avenues of intellect and emotion the will, or deciding faculty, was conquered. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat,"

1 Timothy 2: 14. Adam's sin, unlike Eve's was not the result of Satan's deception, but of deliberate choice.

4. The Effects of the Fall of Man. Genesis 3.

(a) A Feeling of Estrangement front God. Verse 7.

Previously "they were both naked, the man and his wife, and were not ashamed" (2:25). Now, through their sin, their innocence was gone, and they felt ashamed to appear in God's presence. The beautiful innocent fellowship with God had gone, the glory of God had departed from them. They could no

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longer endure the presence of God, uncovered. Sin always brings a sense of separation.

(b) Fears of God. Verses 7, 8.

Millions today are afraid of God. False religions are based on fear and the attempt to placate God's anger. Note the awful wail that will be heard when Christ returns to this earth. Revelation 1:7; 6:15-17; Matthew 24: 30.

(c) Self-justification. Verses 9-13.

The sinful human heart will blame others, even God Himself, rather than acknowledge its evil ways.

(d) The Attempt to Hide from God. Verse 7.

Man is very deceived in thinking he can hide his sins from God. Hebrews 4: 13.

(e) Loss of Eternal Life. Verse 19.

Romans 5: 12. Through Adam's sin death fastened itself on all men.

Romans 6: 23. The wages of sin is death.

(f) Loss of Man's Eden Home.

The original perfect society and ideal home has been lost through sin. Man will never be able to build Eden in a world where sin rules. Sin blighted the beauty of nature and condemned man to a life of hard toil. Genesis 3: 17-19.

(g) Loss of Man's Dominion. Hebrews 2: 8.

Romans 6: 16. Man became a slave to sin.

(h) Man's Likeness to God Marred.

Sin degraded man's intellect, emotion, and will, and thus deprived him of his likeness to God. (Genesis 1: 26, 27.) Jeremiah 2: 22. Sin gave man a wicked heart.

“Sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man.” - “Testimonies,” Vol. 9, page 21.

MEMORIZE: Romans 5: 12.

Questions on the Lesson

1. Where were the evil angels cast when they were expelled from heaven?

What was God's intention concerning them?

2. How did Satan gain an entrance into this world? How did God seek to protect man from his temptation?

3. In what sense is Satan “the prince of this world”?

4. How did Satan disguise himself in his temptation of Eve?

5. What appeal did Satan make to the intellect when tempting Eve? What did he lead her to believe?

Was she deceived? Was Adam?

6. What were the effects of sin on man? :

For Further Study

1. Show that the sin of our first parents was not a small thing.

2. “The wages of sin is death.” Is this so arbitrarily, or as a natural consequence?

3. What act on Eve's part actually first constituted sin?

4. Has sin affected human physique?

5. Read 'Patriarchs and Prophets,' chapter 3.

15. THE WORK OF SATAN IN THE WORLD TODAY

1. The Bible reveals the true character of Satan and acquaints us with his methods.

- John 8: 44. Satan a murderer, and a liar.
“Our great adversary has agents that are constantly hunting for an opportunity to destroy souls, is a lion hunts his prey. “-”Testimonies,” Vol. 5, page 397, 398.
1 Peter 5: 8. Seeks to destroy lives.
Revelation 12: 12. Works with great wrath.
Revelation 9: 11. Satan is really Apollyon.

The word “Apollyon” means destroyer. “Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood.” – “Great Controversy,” page 589.

- Job 1:10-19. Uses the forces of nature to cause destruction when God's restraining hand is removed.
See Ephesians 2: 2.
Job 2: 1-7. Causes bodily affliction.

“Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah and the Lord will do just what He has declared that He would. He will withdraw His blessings from the earth, and remove His protecting care from those who are rebelling against His law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.” – “Great Controversy,” page 589.

“While appealing to the children of men as a great physician who call heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. The earth mourns and fades away the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” -Id., pages 589, 590.

- Luke 22:3. Takes Possession of wicked men.
Matthew 9:32; 12:22. Afflicts the bodies of men.
Matthew 15:22; 17:14,15. Afflicts the bodies of men.
Luke 4:33; 9:42. Afflicts the bodies of men.
Acts 5: 3. Tempts to dishonesty
Revelation 12:9; 20:3,8. Deceives the whole world.
2 Corinthians 11:14. Camouflages his true character.
2 Corinthians 4:1. Blinds the vision.
Matthew 13: 19. Snatches God's Word from human hearts.

2. Though Satan's power is great, he has been completely overcome by Christ.

- Hebrews 4:15. Christ did not yield to any temptation of Satan.
Matthew 4:1-11. Defeated Satan in face-to-face conflict.
John 14:30. In Christ Satan could find no response to his temptations.
John 16:33. Christ overcame the world.
1 Peter 2:22. Christ was perfectly sinless.

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3. Our only hope of overcoming Satan is through union with Christ.
Hebrews 4:14-16. Christ can supply us with the help we need.
Philippians 4:13. We can conquer through Christ.
Philippians 4:19. All our needs supplied.
Ephesians 6: 10-18. The gospel armor gives security against Satan.

MEMORIZE: 1 Peter 5: 8.

Questions on the Lesson

1. How did Christ describe the work of Satan? How does the Apostle Peter illustrate his work?
2. What causes Satan to work with redoubled energy?
3. Give some names given to Satan in the Book of Revelation.
4. How does Job's experience illustrate Satan as Apollyon?
5. What did Satan do to Judas?
6. Describe some New Testament instances of demon possession.
7. How did Peter show the cause of Ananias' dishonesty?
8. How does Satan cover his real character?
9. What illustration did Jesus use to show Satan's attitude to the Word of God?
10. How has Satan's power been broken? What is our only hope of overcoming him?
11. Describe the Christian's armor in the battle with Satan.

For Further Study

1. Show that Christ believed in a personal devil and did not think of Satan as a mere symbol of sin.
2. Has any member of the human family ever seen Satan?
3. Satan's appearance.

16. THE BLESSED HOPE OF SALVATION FROM SIN

1. The Provision of a Savior.

The fall of man separated him from God, the source of life, for it destroyed the union which he had with God. The natural consequences of such a separation would be death and the ultimate extinction of the human race. But the love of God could not leave the sinner to perish. At infinite cost to Himself the Creator provided for man's escape from the power and consequences of his sin, and for full restoration to fellowship with Himself. This provision for man's salvation centered in the promise of a Savior through whom all might find eternal life. The hope of salvation is not in some human scheme, but in a provision which emanates from God.

Romans 6:23.	The wages of sin is death.
1 John 4:8.	God is love.
John 3:16.	God's love provided a way for the salvation of the sinner.
1 John 4:9,10.	The coming of Christ to this world manifested God's love.
1 John 4:14.	A provision for the whole world.
2 Timothy 2:10.	Salvation is centered in Jesus. (Romans 3:24.)
Ephesians 2:8,9.	Salvation is not through human effort, but comes to us as the gift of God.
Ephesians 1:4.	"Before the foundation of the world" God chose to save all those who would believe in Christ. This shows that in His infinite foresight God saw beyond the fall of man and made provision for his redemption.

"The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of the mystery which had been kept in silence through times eternal. (Romans 16:25). God did not ordain that sin should exist, but He foresaw its existence and made provision to meet the terrible emergency." - "Desire of Ages," page 22.

Revelation 13: 8. Christ was the Lamb slain from the foundation of the world.

2. The Announcement of the Good News.

The first announcement of a Savior to come was made to man in the garden of Eden just after his fall.

Genesis 3: 15. "And I (God) will put enmity between thee (the serpent, representing Satan) and the woman (representing the human family), and between thy seed (the descendants of the serpent representing the children, or servants of Satan) and her seed (the children of the woman as distinguished from the servants of Satan; the servants of God). It (the seed of the woman in a singular sense pointing to Christ-the word "it" in Hebrew may also be translated "he") shall bruise (here better translated "crush") thy head (Satan's head, signifying a stroke of death as when one steps on a serpent's head), and thou (the serpent or Satan) shall bruise his (Christ's) heel (signifying a painful stroke but not a fatal one. Christ suffered and was put to death on the cross by the serpent's sting, but rose again a victor over the enemy)."

The first part of the verse deals with the constant struggle between good and evil in the human family, the second part, where the singular is used, with the climax of the struggle as it was waged between Christ and Satan.

This remarkable statement was a clear promise to Adam and Eve that though there would be a constant struggle between those who wished to serve God and the servants of Satan, victory would finally result to the servants of God through the defeat of Satan by a coming Deliverer. Thus from Eden man was encouraged with the blessed hope of a coming Savior.

3. The Unfolding of the Good News.

All through the centuries from Adam, to the birth of Jesus Christ, God has been seeking to acquaint men with the blessed hope of a coming Redeemer.

Genesis 4:3,4. From the beginning a system of animal sacrifice was ordained as a method of expressing faith in a coming Redeemer.

Abel offered to God the firstlings of his flock. This is the first instance on record of an act of worship which became the central feature of the worship of the old dispensation. The New Testament

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writers point to the animal sacrifices of the Old Testament as typical of Christ. Revelation 13:8; John 1:29; 1 Corinthians 5: 7.
Colossians 2: 16, 17. Ceremonial Sabbaths and observances were shadows of the reality to come with Christ.
John 5: 46. Moses wrote of Christ.
1 Peter 1: 9-12. The prophets prophesied of the salvation to come through Christ.
John 1:29. John the Baptist heralded Christ as the Savior.
Luke 2: 8-14. Angels of heaven proclaimed His coming.
John 14: 6. Christ called men to Himself as the Savior.
Mark 16: 15-20. His followers preached the gospel everywhere after His ascension.
Matthew 24:14. The gospel to be proclaimed to all the world.

MEMORIZE: Genesis 3: 15.

Questions on the Lesson

1. What is the basic cause for the institution of a plan for man's salvation?
2. How is God's character summarized? What is the greatest manifestation of God's love?
3. Where is salvation centered?
4. What is man's only hope of salvation?
5. Show that God's provision for our salvation was not an after-thought.
6. In what sense was Christ slain from the foundation of the world?
7. When was the good news of salvation first made known?
8. Explain Genesis 3: 15.
9. In what ways was the plan of salvation made known to men prior to Christ's coming?
10. Who was especially commissioned to herald the first advent? How did he do it?
11. How did the angelic beings act a part in making known the gospel?
12. How and when was the gospel proclaimed after Christ's ascension?
How will the gospel proclamation reach its climax?

For Further Study

1. Study the derivation and meaning of the word "gospel."
2. Concerning what did the Old Testament prophets prophesy? 1 Peter 1: 9-12.
3. Seeing that God knew man would fall, why did He create him
4. Could the people of the Old Testament times understand the gospel as plainly as Christians?

17. CHRIST THE CENTRAL THEME OF THE BIBLE

1. The Primary Purpose of the Bible.

The Scriptures were not given to us merely to supply us with information concerning the past, to teach us science, or even to furnish us with correct moral standards. Their great purpose is to acquaint us with God's great plan of salvation for mankind. And since the salvation of man is through the person of Jesus Christ, the Scriptures are concerned mainly with Him. The primary purpose of the Bible is, therefore, to acquaint the reader with Jesus Christ as the Savior of the world.

2 Timothy 3:15.	The Scriptures impart to us the wisdom of salvation.
Acts 4:12.	Salvation is possible only through Christ.
John 5:39.	The Scriptures testify of Christ.
Romans 1:1-3.	The gospel is promised in the Old Testament Scriptures.
John 1:45.	Moses and the prophets testified of Christ.
Luke 24:27.	Christ expounded the Scriptures concerning Himself.
Luke 24:44.	Every section of the Old Testament speaks of Christ.
Acts 18:27,28.	Apollos proved that Jesus was the Christ (the Messiah) from the Old Testament.
Acts 8:35.	Philip preached Christ from the Scriptures.

2. Some Outstanding Old Testament Predictions Concerning Christ.

Genesis 3: 15.	The Savior would be a member of the human family.
Genesis 49: 10.	He would be of Jewish blood, a member of the tribe of Judah. (Hebrews 7: 14.)
Deuteronomy 18:15,18.	Would be a great prophet and teacher like Moses.
Isaiah 9: 6,	His name would be called Wonderful, etc.
Isaiah 7:14.	Would be born of a virgin and called Emmanuel. (Matthew 1: 21-21).
Isaiah 53.	Would suffer and die for our sins.
Jeremiah 23:5,6.	Would be descended from David, and reign in prosperity and righteousness.
Micah 5: 2.	Would be born in Bethlehem.

3. Types of Christ.

The Bible writers recognized many types of Christ in the Old Testament Scriptures.

(a) Persons:

Adam.	(1 Corinthians 15: 45), as a man.
Melchisedec	(Hebrews 5: 6, 10), as a high priest.
David	(Ezekiel 37: 24, 25; Hosea 3: 5), as king.
Moses	(Deuteronomy 18: 15, 18), as a prophet.

(b) Historic Incidents:

The uplifted serpent.	John 3:14,15 (Numbers 21:7-9).
The giving of the manna.	John 6:48-51 (Exodus 16).
The smiting of the rock.	1 Corinthians 10:4 (Exodus 17:6).
Jonah's experience.	Matthew 12:39,40.

(c) Ceremonial Observances:

The Passover.	1 Corinthians 5: 7.
The First fruits.	1 Corinthians 15: 20.
The Offerings and Sacrifices.	Ephesians 5: 2.

4. The Bible is Concerned with Christ.

The Old Testament:

Predicts the coming of Christ.

Deals with the preparation of a people for His coming.

Gives particulars by which Christ could be recognized when He came.

Reveals man's need of Christ.

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The New Testament:

The Gospels record the life and teachings of Christ when He was manifested in the flesh.

The Acts of the Apostles record the story of the preaching of Christ to the world.

The Epistles interpret the life and teachings of Christ in their application to believer

The Revelation envisages the triumph of Christ in the establishment of His world-wide kingdom.

Revelation 22: 13.

Christ is the Alpha and the Omega.

MEMORIZE: 2 Timothy 3: 15.

Questions on the Lesson

1. What special wisdom do the Scriptures impart?
2. How only may men be saved?
3. Of whom do the Scriptures testify? What did Paul say was promised in them?
4. How did Christ show that the Old Testament Scriptures testified of Him?
 What use did Apollos and Philip make of the Scriptures in their Preaching?
5. Locate seven Prominent Old Testament prophecies of Christ, giving a brief description of each.
6. In what respects were the following men types of Christ: Adam, Melchisedec, David, Moses?
7. How did the following events symbolize Christ:
 The brazen serpent in the wilderness, the manna, the water from the rock, Jonah?
8. Name some ceremonial observances which were types of Christ. Explain how they typified Him.
9. How does the Old Testament anticipate Christ?
10. What aspect of Christ is the theme of the Gospels? The Acts? The Epistles? The Revelation?

For Further Study

1. What is Christ called in Genesis 3:15; 49:10; Deuteronomy 18:15,18; Isaiah 7:14; 9:6; Jeremiah 23:5,6; Micah 5: 2? Explain the significance of these titles.
2. Why did such a long time elapse between the fall of man and the appearance of Christ?

18. THE WAY OF SALVATION

1. The entrance of sin into this world through the fall of our first parents led the whole human race into sin. It did this because it weakened man to such an extent that he found it impossible to resist the power of evil. Through the ruinous effects of sin upon their physical, mental, and spiritual faculties, our first parents through the fall, handicapped their children of all generations in their struggle with Satan.

Romans 5:12. Sin entered the world through Adam and caused all men to come under its control - "death spread to all men because all men sinned." (R.S.V.)

Romans 3:23. All have sinned.

Matthew 26:41. The reason for the failure of the whole human race to keep from sin is in their human weakness, which has resulted from Adam's failure.

Ephesians 4:18. Sin darkened man's understanding of God.

"Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

"In his sinless state, man held joyful communion with Him 'in whom are hid all the treasures of wisdom and knowledge.' But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there - every heart responding to the heart of Infinite love - would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them." - "Steps to Christ," pages 19, 20.

Romans 7: 18-24. In his own strength man finds it impossible to live a godly life.

"It is impossible for us of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil and we cannot change them. 'Who can bring a clean thing out of an unclean? Not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior but they cannot change the heart; they cannot purify the springs of life." - Ibid.

Romans 8:3 The weakness of the flesh makes it impossible for man to meet the requirements of God's law. (The flesh = man's fallen condition or nature.)

Jeremiah 13:23. Man's helpless condition.

2 Peter 2:19. Through sin man is enslaved by Satan.

"Sin ... well nigh obliterated the moral image of God in man." - "Testimonies to the Church," Vol. 9, page 21.

Through sin, therefore, we all find ourselves guilty before God, unrighteous in character, and so weakened that we are, helpless to conquer sin in our own strength.

2. The desperate needs of sinful man call for a salvation that will save him:

(a) From guilt (things committed in disobedience to God's requirements) .

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- (b) From unrighteousness (a sinful condition).
- (c) From weakness or inability to resist evil.

What he really needs, therefore, are pardon, regeneration, and power. All these needs are graciously provided for us through Jesus Christ.

Acts 13: 38.	Forgiveness through Christ.
Ezekiel 36: 25-27.	Regeneration through Christ's transforming power.
Romans 1: 16.	Power and strength through the gospel.
Ephesians 3: 16, 17.	Power and strength through the gospel.

3. To make such a marvelous provision for the sinner's needs, the Son, of God came to this earth as a man to conquer the evil one. By engaging in the conflict as a man and living a perfectly sinless life He (1) demonstrated the justice of God's requirements, (2) proved the falsity of Satan's charges, and (3) made victory certain for all who would avail themselves of His help.

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| 1 John 3: 8. | “This is why the Son of God appeared-to undo the devil's work.”
(Goodspeed's translation.) |
| Hebrews 2:14,15. | Christ's work was to “destroy” the work of the devil and deliver his captives. |

The Greek word here translated “destroy” means to make of none effect. It is given this meaning in Romans 3:3; 4:14; Galatians 3:17; 5:4.
Weymouth translates it as “render powerless” in Hebrews 2: 14.

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| Hebrews 2: 14-17. | To do this work the Son of God partook of human nature as the Scriptures had said (Isaiah 9:6; 7:14). |
| Philippians 2:5-8 | Christ's marvelous condescension. |
| John 1: 14. | Christ's marvelous condescension. |

“His divinity was veiled with humanity-the invisible glory in the visible human form.”--“Desire of Ages,” pages 23.

“He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life.” - Ibid

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| 2 Corinthians 8: 9. | For our sakes He became poor. |
| Hebrews 4:15. | Was tempted in all points like us, but did not yield. |
| 1 Peter 2: 22. | Did no sin. |
| 1 Peter 1: 19. | Died on the cross a perfect sacrifice. |

Throughout His earthly life Christ never used His divine power in His struggle with sin. “He exercised in His own behalf no power that is not freely offered to us. As man He met temptation and overcame in the strength given Him from God.” (“Desire of Ages,” page 24.) At the final hour even His Father's support was withheld that Satan might try Him to the utmost. But Christ did not yield to any of Satan's devices, and died without sin. His death meant the utter defeat of Satan and disproved his claim that man could never measure up to the requirements of God. (See “Desire of Ages,” page 76l.) Satan can never lay the charge, as he did in the case of Job, that he was hindered in his efforts to overcome man (Job 1:9-11 ; 2:3-6.) for at the cross he was allowed unrestrained access to “the man Christ Jesus.” His failure was complete He is now a defeated foe.

4. The great sacrifice which Christ made, and the mighty conflict in which He engaged in human flesh, culminating in His death on the cross, were all done out of a heart of love that we might be provided with salvation. And the victory He won was so complete that it provides for the salvation of every one who cares to avail himself of it.

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| Galatians 1: 3, 4. | Christ gave Himself for our sins. |
| 1 Timothy 2: 5, 6. | His death is a “ransom for all.” |

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1 John 2: 2.	His blood is a “propitiation” for the sins of “the whole world.”
Romans 4:25.	He was delivered “for our offences.”
Romans 5:6.	Christ died “for the ungodly.”
Romans 5:8.	“Christ died for us.”
Romans 5:10.	Christ's death reconciles us to God.

5. The victory over sin which Christ gained in His life on earth becomes available for us through His resurrection. A dead Christ could not save us, for man needs assistance in his conflicts with evil. Christ was raised in order that He might make real in our experience all that He made possible through His life and death. The victorious Christ can enable us to gain the victory!

Acts 5: 30, 31.	Christ was raised to be our Savior and to give us repentance and forgiveness (Acts 13: 30-39).
Romans 4: 25.	Raised for our justification, i.e., that we might be justified.

To be justified is to be treated as righteous. When a sinner accepts Christ, God forgives him and treats him as though he had never sinned.

Hebrews 7: 25.	The resurrected Christ is able to save to the uttermost all who come unto God by Him.
Romans 5:10	We are saved “by His life.” This can be only as we permit His life to be imparted to us through His indwelling Spirit. Ephesians 3: 16, 17.

6. Christ's salvation meets every need of the sinner. It is a full or complete salvation. Hebrews 7:25 (R.V., margin.).

- (a) It provides forgiveness. Colossians 1: 14; Ephesians 1: 7; Acts-5: 31.
- (b) It provides righteousness. Romans 3: 21-26; 5: 17; 1 Corinthians 1: 30.
- (c) It provides power. Romans 1: 16; Ephesians 3: 14-17; Revelation 12: 11.
- (d) It rescues from death and gives eternal life. John 3:16,36; 4:13,14; 11:21-26; 1 Corinthians 15: 19-22.

7. The salvation provided for us by Christ is the only way of salvation for man.

Acts 4:12.	Salvation only in Christ.
John 3:36.	No life apart from Christ.
Hebrews 2:1-3.	How shall we escape if we neglect so great salvation?

MEMORIZE: 1 John 3: 8 (Goodspeed's translation).

Questions on the Lesson

1. What effect did the fall of our first parents have upon all men in their conflict with sin?
2. What is the reason for the fact that all men have sinned? What did Paul say of his inability to do good?
3. How did sin affect man's conception of God?
4. Why was man unable to meet the requirements of God's law?
5. How does Jeremiah describe the helpless condition of the sinner? What bondage does Peter describe?
6. What threefold salvation does man need?
Give statements from Scripture to show that the needs of man are met in Christ.
7. What three things did Christ's sinless life on earth accomplish?
8. Why did the Son of God appear?
9. Explain the significance of the statement “destroy him that had the power of death.”
How did Christ “destroy” the devil?
10. Why did Christ partake of human nature?
How does Paul describe what Christ did to bring us salvation in Phil. 2: 5-8?
11. Give Scripture statements to show that Christ lived a sinless life.
12. When did Christ's conflict with Satan reach its climax? What made . the struggle of Gethsemane and Calvary so severe and dreadful?

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13. Give thoughts from Scripture to show that Christ gave His life for all men.
14. Why was Christ raised from the grave? Why was the resurrection of Jesus necessary?
15. By what means are we saved?
16. Show that Christ's salvation provides forgiveness, righteousness, power, eternal life.
17. Is there any other way of salvation than through Christ? Why?
18. "How shall we escape if we neglect so great salvation?"

For Further Study

1. Human schemes of salvation, and where they fall short.

19. HOW TO EXPERIENCE CHRIST'S SALVATION

1. Salvation Provided for All.

Through Jesus Christ salvation has been made possible for every human being.

- 1 John 4: 14. "The Father sent the Son to be the Savior of the world."
John 1: 29. Christ is "the Lamb of God, who takes away, the sin of the world." (R.S.V.)
Hebrews 2:9. Christ tasted death "for every man."
Isaiah 53: 6. Jesus bore "the iniquity of us all."
1 John 2: 2. "He is the expiation for our sins, and not for ours only but for the sins of the whole world." (R.S.V.)
John 3: 16. God gave Christ because of His love for the world.

2. Salvation Given Only to Those Who Accept Christ.

Although provision has been made for everybody to be saved and have eternal life, only those who avail themselves of it will receive it.

- John 3: 16. Unless a person believes in Jesus Christ he will perish.
Luke 13: 3. No salvation without repentance.
Acts 10: 43. It is necessary to believe in Christ for remission of sins.
Acts 16: 31. "Believe and thou shall he saved."
John 3:36. There call be no life apart from faith in Christ.
Mark 16:15,16. He who does not believe in Christ will be lost.
Hebrews 2: 3. No escape if we neglect the salvation God offers us.

3. Salvation Something to Be Sought For.

We are earnestly urged to seek for salvation as something that we may miss unless we are determined to secure it.

- Matthew 6: 33. One's first interest should be to seek the kingdom of God.
Matthew 13: 44-46. No price is too great to pay for salvation.
Luke 13: 24. Strive to enter in.
Matthew 11:28-30. Christ's invitation.
Matthew 5: 6. The blessings of the gospel are for those who crave them.

4. The Meaning of Believing in Christ.

Belief in Jesus Christ is more than an intellectual acceptance of His teachings or of certain facts concerning Him. Genuine belief in a person is putting one's reliance upon him, accepting what he promises and acting upon it. Belief in Christ call never be divorced from obedience to Him.

John 1:12. To believe in Christ is to receive Him.

To receive Christ is to accept His claims on one's life, to abandon one's own ways for His ways. It means placing oneself under the control of Christ. Believing is receiving and receiving is obeying.

"The faith that is unto salvation is not a mere intellectual assent to the truth. The only faith that will benefit us is that which embraces Him as a personal Savior: which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God." – "Desire of Ages," page 347.

5. Steps that Lead to Salvation.

(a) Repentance.

Acts 2: 38. The first step is coming to Christ.

The word repentance is from the Greek word metanoia, which means a change of mind, or attitude. The word does not express the idea of sorrow although it is true that repentance is often accompanied by sorrow of heart for sins committed. However, Peter was not asking for an expression of sorrow but for a complete change of attitude towards Christ. To repent is to change one's attitude, to alter one's mind towards God.

Matthew 3: 1, 2. The message of John the Baptist.

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Mark 1: 15.	Emphasized by Jesus.
Ezekiel 14: 6.	Repentance is evidenced by a turning away from all that is displeasing to God.
Luke 3: 8.	Repentance should be followed by a different life.
Romans 2: 4.	Is prompted by the realization of God's goodness.

(b) Confession of Sins.

Luke 15: 17-20.	Repentance is accompanied by confession of sin.
Proverbs 28: 13.	Genuine confession is open and forsakes the sin confessed.
Leviticus 5: 5.	Confession should be specific when one is convicted of particular sins.

“True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.” - “Steps to Christ,” page 43.

1 Timothy 1: 15.	Paul's confession.
Psalms 5 1.	David's confession.

(c) Consecration.

Acceptance of Christ means the complete yielding of oneself to Him. The sinner surrenders his own will and way of life to his Redeemer and decides to live for His interests in the future.

Romans 12: 1.	We are urged to yield our bodies to God.
Romans 6:13.	We should consecrate ourselves to do righteousness.
Romans 6:16.	As Christ's servants we are to render Him our obedience.
Luke 14: 33.	Nothing is to be held in reserve,
Proverbs 23: 26.	God asks for our affections.
2 Corinthians 5:14,15.	We are to live for Him who died for us.
Luke 5: 11.	The example of the disciples.
Matthew 19: 16-22.	The example of one who was unwilling to consecrate all.

“The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness.”-“Steps to Christ,” page 47.

“God does not require us to give up anything that it is for our best interest to retain.” - Id., page 50.

“Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims to walk by her principles.” “Testimonies,” Vol. 3, page 45.

(d) Acceptance.

When we have confessed our sins, and yielded our lives wholly to God, we are to believe that God has forgiven us and accepted us as His children.

1 John 1:9.	If we confess our sins He forgives us. We are to believe this promise as fulfilled when we have met the conditions.
Isaiah 1:18.	Full forgiveness promised.
Mark 11:24.	The promise is ours when we believe.
Romans 8:1	When we accept Christ we are freed from condemnation.
John 3:16,36.	The promise of eternal life.

“You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours.” - “Steps to Christ,” pages 53, 54.

(e) Obedience.

Having been forgiven our sins and accepted as God's children, we are now to live a life of

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obedience to God's requirements. As we put forth our best efforts to obey, Christ will assist us with His strength.

John 14: 15.	Love is expressed in obedience.
John 14: 21.	The test of one's profession.
John 15: 10.	Obedience is the proof of love.
John 8: 31.	Necessary to continue in Christ's word.
1 John 2: 6.	Christ our example.
Philippians 4: 13.	Christ enables us to obey.
Ephesians 3: 16, 17.	We are strengthened by the Holy Spirit.

MEMORIZE: Hebrews 2:3.

Questions on the Lesson

1. Quote some statements from Scripture to show that salvation is provided for all.
2. Upon what condition is salvation given to men?
3. Give a statement from Jesus which shows that eternal life is conditional.
4. What should be one's first interest in life?
5. How did Christ illustrate the value of the gospel?
6. How did Jesus show that man must do something to get salvation?
What gracious invitation does He give?
7. What does it mean to believe in Christ? Distinguish between intellectual belief and faith.
8. What is the first step in coming to Christ? How was it emphasized by Peter? By John the Baptist?
By Christ?
9. What testifies to genuine repentance?
10. What is one thing that leads to repentance?
11. Give the meaning of repentance.
12. What does repentance lead the sinner to do about his guilt?
13. Describe genuine confession. Give two examples of true confession.
14. How does Paul urge us to consecration of life?
15. Who did Jesus say could not be His disciple? Who in the New Testament failed in this respect?
Tell of someone who made a full surrender.
16. What obligation does Christ's death place upon us?
17. How can we know our sins are forgiven? When are they forgiven?
18. Give an Old Testament assurance of forgiveness.
19. When are we free from condemnation?
20. What is the true proof of one's profession of love to God?
21. What help are we promised so that we may be able to obey God?
22. Name in their order the five steps in becoming a Christian dealt with in this lesson.

For Further Study

1. Should confession of sin be made to men or only to God?
2. What if we confess our sins but do not feel that we are forgiven?
3. When do the promises of God become ours?
4. What do you think of Achan's confession of sin? (Joshua 7.)
5. How can it be said that a believer in Christ has eternal life when we know that death comes to us all?
John 3: 36.

20. THE INCARNATION OF JESUS CHRIST

1. The Coming of the Messiah in Prophecy.

Centuries before Christ appeared in this world the prophets spoke of His coming and described the manner of His person and ministry.

Acts 3: 18-21. The death of Christ and His work in restoring all things was spoken of “by the mouth of all His prophets.”

Genesis 3:15. The Redeemer would be a member of the human family. (Isaiah 9: 6.)

Genesis 12: 3. He would be a descendant of Abraham. (Galatians 3:8.)

Genesis 49: 10. He would belong to the tribe of Judah.

Jeremiah 23:5 6. He would belong to the kingly line of David.

Micah 5: 2. He would be born in Bethlehem.

These prophecies of the Coming One led the Jews to expect someone to appear among them whom they designated, in their Hebrew tongue, the Messiah. The word Messiah meant “the Anointed One” and signified one who was especially appointed and commissioned of God. The Greek word for Messiah is Christ. (John 1:41, margin.) Hence Jesus Christ means Jesus the Messiah. In other words, Jesus of Nazareth was the long-expected Messiah of the Old Testament.

Daniel 9:25,26. Daniel prophesied of the time when the Messiah would come.

Galatians 4:4. When the time came the Messiah was born.

John 1:41 He was recognized as the Messiah when He appeared.

Matthew 16:13-16 He was recognized as the Messiah when He appeared.

2. The Miraculous Nature of Christ's Birth.

The miraculous nature of Christ's birth marked Him as no ordinary man.

Matthew 1:18-21. The conception of Jesus was a miracle of the Holy Spirit.

Matthew 1:22,23. His appearance among men brought God to the human race.
He was God with us.

Luke 1: 26-35. Note the titles given to Jesus and note the manner of His birth as described in verse 35.

Luke 2: 1-12. “Unto you is born this day a Savior which is Christ the Lord.”

3. The Humanity of Jesus Christ.

Jesus Christ was truly man, one with the human family in all respects, with the one exception that He never yielded to sin in any form. He is often spoken of as a man. Acts 2:22; 13:38; Romans 5:15; 1 Corinthians 15:21; 1 Timothy 2:5.

The title “Son of Man” is applied to Christ eighty-five times in the Authorized Version. It was used by Jesus Himself in every instance except two (John 12: 34). This title was Christ's favorite designation of Himself. It signified the reality of His humanity.

Christ was made like us in all things. Hebrews 2:16,17.

He was tempted as we are. Hebrews 4:15.

He suffered physically as we do. Matthew 4:2; John 4:6; 19:28. He knew sorrow. Isaiah 53:3; John 11:35.

4. The Deity of Jesus Christ.

There is also abundant evidence of the Deity of Jesus Christ.

Matthew 1:23. He was “God with us.”

2 Corinthians 5:19. “God was in Christ.”

John 14:7-11. To see Christ was to see God.

John 10:30. He claimed to be one with the Father.

Isaiah 9:5,6. Was to be called “the Mighty God.”

John 20:28. Thomas called Him “my God.”

John 14: 1. He asks us to believe in Him as we believe in God.

John 9: 35-37. His use of the title “the Son of God” signifies a special relationship to God

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which is peculiar to Himself.

The term “the Son of God” is applied to Jesus twenty-nine times in the Authorized Version. Twenty-five times it is used by others in speaking of Him and four times by Jesus Himself.

5. The Pre-existence of Christ.

Through the Deity within Him Christ's life extended into eternity in the past.

Micah 5:2.	The life of the Messiah was “from the days of eternity.” (Margin.)
John 8:58.	Christ claimed to precede Abraham.
John 1:1,2.	The Word existed in the beginning with God.
John 1:14.	The Word was manifested in human flesh in Jesus.

The union of Deity and humanity in the person of Jesus is spoken of as the “incarnation.” The incarnation can be clearly recognized as a fact in the clear evidences of both divinity and humanity in Jesus, but it is a mystery beyond our ability to explain except on the basis of God's omnipotence. John 1: 1-3. Through His deity Christ was the Creator of all things. See also Colossians 1: 16.

6. Christ Retains His Human Nature.

Although Jesus has gone to heaven and is exalted to the right hand of God He still retains His human nature.

Acts 7: 56.	As Son of man He stands before God.
1 Timothy 2: 5.	As man He is our Mediator.
Matthew 24: 30.	He returns again as the Son of man. (Revelation 14: 14.)

7. The Purpose of the Incarnation.

The incarnation was a necessary part of the plan for man's salvation.

Hebrews 2: 14.	The ministry of Christ as man made Satan's work of none effect. The Greek word katargeo means to “make of none effect,” as in Romans 3: 3; 4: 14; Galatians 3:17; 5:4. Christ's conquest of Satan and sin destroys the effectiveness of Satan's work.
Hebrews 2: 15.	To deliver sinners from bondage.
1 Peter 3: 18.	To bring us to God.

“By His humanity Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man He gave us an example of obedience; as the Son of God, He gives us power to obey.” – “Desire of Ages,” page 24.

MEMORIZE: Matthew 1: 23.

Questions on the Lesson

1. What was spoken of by all the prophets?
 2. How did the Old Testament prophets show that
 - (1) Christ would be a member of the human family?
 - (2) Would be a descendant, of Abraham?
 - (3) Would come from the tribe of Judah?
 - (4) Would be born in Bethlehem?
 3. Explain the meaning of Messiah and of Christ.
 4. What Old Testament prophet spoke of the time when the Messiah would come?
 5. Who recognized Him as the Messiah when He came?
 6. Describe the miraculous nature of Christ's birth.
 7. Who called Jesus the Messiah at the time of His birth?
 8. Give evidences to show that Christ was a true man.
 9. Give evidences that Christ was God.
8. Explain the significance of the expression “Son of man” and “Son of God.”

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9. Since Christ was born of a woman how can it be said that He created the world?
10. How did Jesus speak of His pre-existence?
11. What do we mean by the term “the incarnation”?
12. Is it correct to speak of Christ as man since His ascension? Is it correct to speak of Him as God?
13. What was the purpose of the incarnation?

For Further Study

1. Have any others ever been named Jesus besides our Savior?
2. What sort of person did the Jews expect the Messiah to be?
3. Did the Jews understand that the Messiah was to come from Bethlehem as Micah had predicted?
4. Read “Desire of Ages,” chapter one.

21. THE SINLESS LIFE OF CHRIST

1. Christ Suffered Temptation Common to Men

Christ met temptation as a man with no assistance other than that which is available to all men.

Hebrews 4: 15.

He was tempted in all points as we are.

James 1:13.

As God Jesus could not be tempted. The fact of Christ's suffering temptation is a sure evidence of His humanity.

Romans 8:3.

Christ was made "in the likeness of sinful flesh."

Christ had a nature like ours, differing only in one respect-absolute absence of sin. The text says that He came in the likeness of sinful flesh, not in sinful flesh. He did not possess sinful desires and inclinations, for had this been the case He would have been a sinner. (See Matthew 5:22,27,28.) But Christ never yielded to sin even in thought; He was a Lamb without spot or blemish.

2. Christ Lived a Perfectly Sinless Life.

1 Peter 2: 22.

He did no sin.

Matthew 4: 1-11.

Satan was unable to overcome Him.

John 14: 30.

The devil found no response in Christ.

John 8: 46.

Christ's challenge.

Hebrews 4: 15.

He was without sin.

Hebrews 7: 26.

Christ is an "undefiled" High Priest.

Isaiah 53: 9.

He did no violence and never uttered deceit.

Isaiah 53: 11.

Called in prophecy "My righteous servant."

3. The Secret of Christ's Victory Over Sin.

The secret of Christ's sinless life was in His absolute surrender to the will of God and His constant dependence upon Him.

(a) He depended wholly on God.

John 5: 19.

"The Son can do nothing of His Own accord." (R.S.V.)

John 5: 30.

"I can do nothing on My own authority." (R.S.V.)

(b) He submitted Himself to God's will.

Psalms 40: 8.

God's will was His delight.

Matthew 26:39-44.

Accepts God's will rather than His own desires.

(c) He found strength in prayer.

Luke 6: 12; Matt, 14: 23.

(d) He relied on the Scriptures.

Matthew 4: 4, 7, 10.

(e) He was filled with God's Spirit.

Luke 4: 1.

Jesus was filled with the Spirit.

Luke 4: 14.

The power of the Spirit operated in Him.

"If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' He endured every, trial to which we are subject. And He exercised on His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God "Desire of Ages," page 24.

4. His Victory May Be Ours.

The sinless life of Jesus is our assurance of victory over sin. He will impart His life to all who receive Him as their Savior, thus giving them the assistance they need in meeting temptation.

Galatians 2: 20.

The secret of the Christian life is union with Christ.

Ephesians 3: 16, 17.

Christ's indwelling presence strengthens us.

Philippians 4: 13.

Paul's confidence.

1 Corinthians 15: 57.

God gives us the victory through Christ.

MEMORIZE: 1 Peter 2: 22.

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Questions on the Lesson

1. What did Christ experience in common with us?
2. How do Christ's temptations show His humanity?
3. Did Christ have a sinful nature? What is meant by His coming "in the likeness of sinful flesh"?
4. Give statements from Scripture which assert Christ's freedom from sin.
5. By what means did Christ live a sinless life?
6. How did Christ express His relationship to (1) His Father (2) God's will?
7. Of what importance is Christ's sinless life to us?
8. How do we get the victory over sin through Christ?

For Further Study

1. Did Christ have any advantages over us?
2. How did the Old Testament predict a sinless Christ?
3. What if Jesus had committed sin?

22. THE DEATH OF CHRIST

1. The entire life of Jesus on earth was a life of sacrifice in which He was constantly giving Himself for men. But His death on the cross marks His supreme sacrifice. It demonstrates that there was no price He was not willing to pay in order to redeem sinners.

John 10: 11, 15. Christ as the Good Shepherd gave His life for the sheep.

“The Son of God gave all-life and love and suffering for our redemption.” – “Steps to Christ,” page 49.

“He will save man at any cost to Himself.” - “Desire of Ages,” page 693.

“The Savior would have passed through the agony of Calvary, that one might be saved in His kingdom.” - Id., page 480.

1 John 4:10 Christ's death is the supreme manifestation of the fact that God loves us.

Romans 5: 6-8 Christ's death is the supreme manifestation of the fact that God loves us.

2. By the yielding of Himself to the fearful agony of the cross and dying for us Christ was made a perfect Savior.

Hebrews 12:2. For the joy of saying sinners Christ endured the cross and despised the shame.

Hebrews 2:10. The Captain of our salvation was made perfect through suffering.

3. The death of Christ as the supreme sacrifice for our sins was foretold by the Old Testament prophets.

Isaiah 53:7-12. The manner of His death.

Daniel 9:26. Messiah to be cut off but not for Himself.

Zechariah 12:10. To be pierced.

Zechariah 13:7. The shepherd to be smitten.

Psalms 22:16. His crucifixion foretold.

4. During His earthly ministry Christ knew of His coming death and spoke concerning it.

John 2: 19-21; 3: 14, 15; 6: 51.

Matthew 16: 21-23; 17: 22, 23; 20: 18, 19.

John 12: 23-33.

5. Christ gave His life as a voluntary act. The Father did not compel Him to die nor put Him to death. His death resulted from the work of wicked men inspired by Satan. But even Satan could not have taken His life had He been unwilling to yield it.

John 10:11,15,17,18 “I lay it down of Myself.”

Matthew 26:53. Not compelled by the Father.

John 19: 10, 11. Man powerless against Christ except by permission of God.

6. At Calvary Satan was permitted to try Christ to the utmost. Divine assistance was withdrawn from Him. This was necessary if Christ was to win a complete victory over the great adversary. Had it been impossible for Christ to meet Satan triumphantly without help from God Satan would be able to claim that he was the stronger and that man could not meet the requirements of God, a claim which he had doubtless made when he sinned in heaven. The plan of salvation therefore involved the withdrawal of the Father's help from His beloved Son so that the Son might meet the tempter alone. Such a separation must have caused unutterable anguish to both Father and Son.

Matthew 26:36-44. The agony of Gethsemane.

Luke 22:39-46. The agony of Gethsemane.

“As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.” - “Desire of Ages,” page 687.

Zechariah 13: 7. Satan's attack on Christ.

Discuss Satan's efforts to overthrow Christ on this occasion. What methods, means, and instruments did he use in his efforts to overcome Christ?

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7. Christ did not die as the result of the torture of the cross. He died of a broken heart caused by the severe mental anguish at the thought of separation from His Father.

Matthew 27: 45-50. The agonizing cry of Jesus-"Why has Thou forsaken Me?"
Read "Desire of Ages," pages 753-756.

John 19: 30-37. He died of a broken heart. "God suffered with His Son."

8. As a man Christ gained a complete victory over Satan at the cross. The enemy of God with all his wicked hosts tried his utmost to lead Christ to commit sin and failed. Henceforth Satan was a defeated foe. He had met his Conqueror. Calvary represents the greatest victory ever won in this world's history, a victory in which righteousness triumphed over evil.

Revelation 3: 21. "I overcame."

Hebrews 2: 14. Christ has made Satan's work of none effect through His death.

John 12: 31, 32. Satan was cast out at the cross.

Psalms 98: 1-3. His power and holiness have gotten the victory.
Read "Desire of Ages," pages 758-762.

MEMORIZE: John 10: 11.

Questions on the Lesson

1. What is included in Christ's sacrifice?
2. What is the greatest manifestation of Christ's sacrifice for sinners?
3. Why did Christ endure the cross? How did Calvary perfect Him?
4. How was the manner of Christ's death foretold by Isaiah? By Daniel?
By Zechariah? By the psalmist?
5. Show that Christ knew of His coming death. How did He know?
6. What shows the voluntary nature of Christ's death? Could He have escaped it?
7. How was Christ facing a different situation at Gethsemane and Calvary from any He had faced previously?
8. Why did the Father withdraw Himself from Christ in His last great conflict?
9. What caused such overwhelming grief to Christ in Gethsemane and on the cross?
10. What made Satan's failure at Calvary so complete?
11. What points to the cause of Christ's death as being a burst heart?
12. What effect does Calvary have on Satan's work? In what sense was he "cast out" at the death of Christ?

For Further Study

1. Write out the sayings of Jesus on the cross and study the significance of each.
2. Find out what you can about crucifixion as a method of punishment.
3. Why didn't Jesus come down from the cross to prove that He was the Son of God when His enemies challenged Him to do so?
4. How was Satan "cast out" at the cross? (John 12: 31, 32.)

23. THE RESURRECTION OF CHRIST

1. Christ Foretold His Resurrection.

During His earthly ministry Christ looked beyond His death to a resurrection to life.

Matthew 16: 21. Christ told His disciples He would rise on the third day.

In reporting the same incident Mark says, "after three days" instead of "on the third day." The two expressions were used synonymously by the Jews. "After three days" does not mean on the fourth day but on the third day. See 2 Kings 12:5,12. Christ was crucified on a Friday and rose on Sunday morning.

Matthew 27:62, 63. The Jews were acquainted with Christ's claim that He would rise again.

John 2: 19-21. Early in His ministry Christ had spoken of His resurrection.

Acts 2: 24-32. Peter pointed to the Old Testament as foretelling Christ's resurrection.

Psalms 16: 9, 10. Doubtless Christ would be acquainted with this prophecy in Psalms.

2. The Evidences of the Resurrection of Christ.

There is incontrovertible evidence of the resurrection of Jesus from the tomb. It can be reckoned as one of the established facts of history. No unbiased mind can honestly ignore the facts which form the foundation of the Christian's faith in a living Christ.

(a) The Evidence of the Empty Tomb.

Matthew 28: 1 -8; Luke 24: 1-12; John 20: 1-13.

The Jews have never been able to offer a satisfactory explanation for the fact of an empty tomb on the morning of the first day of the week. How did the body get out of it tomb that was sealed with the Roman seal and guarded with a Roman guard? Why did the Jews fail to turn up with the body of Jesus to disprove the preaching of the disciples that He was risen?

(b) The Evidence of Eye Witnesses.

1 Corinthians 15: 4-8. Hundreds of people had seen Christ after His resurrection, and were living when Paul preached the gospel.

Matthew 28:16,17. The eleven disciples could bear personal testimony.

Acts 1:3. Christ remained on earth for forty days after His resurrection.

(c) The Evidence of the Christian Church.

It is almost certain that there would have been no Christian church had Jesus remained in the tomb. Without a risen Christ there would have been no good news to carry to the world. When Christ died the disciples lost all hope. They were a dispirited, defeated band of men and women until they made the discovery, that Christ was alive. The resurrection revived their faith, and inspired them with a message of triumph to proclaim to all the world.

Luke 24: 13-35. Note the change of outlook that came with the knowledge of a risen Christ.

Mark 16: 19, 20. The resurrection of Jesus filled the disciples with a message for the world.

"The church of Christ came into existence as the result of a belief in the resurrection of Christ."- Griffith Thomas, "Christianity is Christ", page 59.

1 Corinthians 15:1-4 The truths of primary importance in the gospel (R.S.V.) by which we are saved are the death of Christ and His resurrection.

1 Corinthians 15: 14. Preaching would be useless if Christ were not raised.

(d) The Evidence of Christian Experience.

The fact that thousands can testify to fellowship with a living Saviour is evidence of His resurrection. The Christian faith is not a mere system of belief but a life lived through personal contact with Christ.

Galatians 2: 20. Christ lived in Paul.

2 Timothy 1: 12. Christ may be known by personal experience.

Matthew 28: 18-20. Christ's presence may be experienced.

3. The Vital Importance of Christ's Resurrection.

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(a) Christ's resurrection assures us that death has been conquered.

Revelation 1: 18. Christ has overcome death.

Acts 2: 24. Death could not hold Christ.

(b) It certifies the resurrection to eternal life of all who believe in Christ.

1 Corinthians 15: 17-19. Believers have no hope for the future if Christ is not risen.

1 Corinthians 15: 20-23. Through Christ the dead will be raised.

(c) It makes victory over sin possible through Christ's abiding presence in us.

1 Corinthians 15: 17. There would be no hope of victory over sin if Christ were not risen. We need a living Savior to help us in our struggle with sin.

Romans 5: 10. We are saved by Christ's life being imparted to us that we might be strengthened to live victoriously.

Revelation 3: 20. The living Christ desires to dwell in us. The apostles regarded the resurrection of Jesus as a truth of vital importance. This is evident from the emphasis they gave to it in their preaching. Acts 2:23,24,32; 3:15; 4:10; 10:39,40; 17:18,31; 25:18,19.

MEMORIZE: 1 Corinthians 15: 14.

Questions on the Lesson

1. How did Christ foretell His resurrection?

What shows that His claim that He would rise again was well known?

2. What Old Testament statement was applied by Peter to Christ's resurrection?

3. Give four evidences to establish faith in the resurrection of Jesus.

4. What eye-witnesses could bear testimony to the fact that Christ had risen?

5. How does the existence of the Christian church stand as a proof of Christ's resurrection?

6. What two historic events does Paul regard as primary truths of Christianity?

7. What personal testimony did Paul bear to the resurrection of Christ?

How may we bear a similar testimony?

8. How does Christ's resurrection guarantee the resurrection of Christians?

9. In what way does the resurrection of Christ assure our victory over sin?

10. How are we "saved by His life"?

For Further Study

1. Did Paul actually see Christ at the time of his conversion?

2. Did Christ have a real body after His resurrection?

3. Read "Desire of Ages," chapter 81.

24. THE ASCENSION OF CHRIST

1. Christ's Ascension to Heaven Foretold.

When on earth Jesus looked beyond His resurrection to His ascension to the Father.

- John 6:62. Christ expected to ascend to the place from which He had come.
Luke 24:25-27. The Scriptures foretold Christ's entry into His glory.
Psalm 68:18. Christ's ascension in Old Testament prophecy.
John 14:1-3. Christ expected to leave this earth.

2. The Ascension.

Luke 24:50,51. From Bethany Jesus ascended into heaven.

Acts 1: 9-11. A cloud enshrouded Christ as He ascended. The event was witnessed by His disciples.

“Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for their faults and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, 'Lo, I am with you always even unto the end of the world.'” – “Desire of Ages,” page 830.

Acts 9: 3-5. Some years after His ascension Christ appeared to Saul.

3. Christ's Exaltation to God's Throne.

- Mark 16: 19. Christ has ascended to the right hand of God. The expression “the right hand of God” doubtless has reference to office rather than to location.
Ephesians 1:19-23. Christ has been exalted to a position of preeminence over all created beings.
1 Peter 3:22. Christ is the ruler of angels, authorities, and powers.
Hebrews 8:1, 2. “On the right hand of the throne of the Majesty in the heavens.”
Revelation 3:21. A sharer of the Father's throne.

4. Why Christ Has Ascended to Heaven.

John 16: 7. Christ left this earth for our benefit. He did not ascend to heaven for His own convenience. His disappearance from our physical sight has made it easier for us to have spiritual contact with Him.

“Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Savior would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” – “Desire of Ages” page 669.

- Hebrews 4:14-16. Through Christ believers may approach the throne of God with confidence for the help they need.
Hebrews 6:19,20. Faith may now enter into the presence of God through Christ our High Priest.
Ephesians 1:6. Christ's acceptance with God is an assurance of the acceptance of all who believe in Him.

“Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become, the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity.” – “Ministry of Healing,” page 421.

MEMORIZE: John 16:7.

Questions on the Lesson

1. What did Christ say which showed that He expected to ascend to heaven?

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Where did He point as confirmation for His ascension to glory?

2. Describe the ascension. Who witnessed it? What was Jesus doing as He was parted from His followers?
3. Has Jesus ever been seen on earth since His ascension?
4. To what position has Christ been exalted?
5. Why did Christ leave this world?
6. What confidence does the ascension give to the Christian?
7. What promise does Christ give to the overcomer?

For Further Study

1. When did the ascension occur? See Acts 1.
2. The twenty-fourth Psalm was written to commemorate the entry of the ark into the sanctuary at Jerusalem. What application could it have to the ascension of Jesus?
3. Where is Jesus now?
4. Mention some members of the human family who have been taken to heaven.

25. CHRIST'S MINISTRY IN HEAVEN

1. Christ the Only Mediator Between God and Man

Christ's ministry in heaven in man's behalf is to act as a mediator between the sinner and God.

1 Timothy 2: 5. Christ is the only mediator between God and man.

Hebrews 9: 15. He is the mediator of the new covenant, i.e., the gospel of salvation.

A mediator is one who serves as an intermediary, or go-between, one who acts on behalf of two parties who are estranged from each other, or who enter into relation with each other such as in forming a compact.

Christ's work as mediator is the work of reconciling man to God. This work has been made necessary by the fact of man's sin which has separated him from fellowship with God. (Isaiah 59:2.)

Separated from God through sin, man is cut off from the source of life and is doomed to eternal death unless some way can be found by which he can be freed from his sin and restored to fellowship with God. Such restoration must provide not merely forgiveness, but the expulsion of sin from the life, resulting in a complete transformation of character. This is a work which man is incapable of doing. Unless someone can be found to do it for him he has no hope of reconciliation with God. The good news of God acquaints the estranged sinner with the fact that, in His great love, God has provided One who is able to act as a mediator to bring him into right relationship with his God.

John 14: 6. Christ is the Way to God.

The fact of the matter is that because Christ is Himself divine, we have actually come to God when we have come to Him. God and man are united in Him. He is one with the Father so that when we give ourselves to Him we have given ourselves to God, and when He accepts us God has accepted us. The incarnation, that is, the union of divinity and humanity in Christ, has made Him a perfect mediator. No one else could serve as a mediator between God and man, for Christ alone is both God and man. "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God." – "Desire of Ages," page 24.

Ephesians 2: 18. Men of all races may find "access" to God through Christ.

Genesis 28: 10-12. Jacob's dream of the ladder affords a beautiful illustration of Christ as our mediator.

2. Christ the True High Priest.

In ancient times man's need of a mediator was emphasized by the appointment of a high priest who served as a medium of approach to God in Israel's worship. Earthly high priests, however, fell far short of meeting the sinner's need of mediation and could serve only as a dim shadow of the perfect mediator to come and as a constant reminder of the need for a greater high priest who would not be handicapped by human limitations.

Hebrews 5:1. "All high priests . . . are appointed as representatives of their fellow men in their relations with God." (Twentieth Century New Testament.)

Hebrews 8:3. The priest offered gifts and sacrifices on behalf of the people.

Hebrews 8:5. The ministry of earthly priests was typical of the ministry of Christ.

Hebrews 7:19. The law governing the human priesthood made nothing Perfect.

Hebrews 3:1. Christ is the High Priest of the gospel.

Hebrews 7:24,25. Christ is able to save all who "come unto God by Him."

Hebrews 2:17,18. Christ's experience on earth fitted Him for His priesthood.

Note the superiority, of Christ's priesthood over the Levitical priesthood:--

(a) Their priesthood was temporary, His is eternal. Hebrews 7: 23, 24.

(b) Earthly priests were sinners in need of forgiveness. He was sinless. Hebrews 7: 26-28.

(c) They approached God by, means of animal sacrifices:

He sacrificed Himself and offers His own blood. Hebrews 9: 12.

(d) Their sacrifices needed to be repeated; His one sacrifice is all sufficient for all time.
Hebrews 7: 27. 10: 10-14.

(e) They minister in an earthly tent: He is the minister of a heavenly sanctuary. Hebrews 8:1,2.

(f) They ministered under the old covenant; He ministers under the new and better covenant. Heb 8:6.

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(g) Their ministry was confined to this earth; He entered heaven itself. Hebrews 9: 24.

3. The Benefits of Christ's Priesthood.

Hebrews 7: 25. It provides a complete salvation.

Hebrews 2: 18. Our High Priest is able to provide us with help in the conflict with sin.

Hebrews 2: 17. Mercy is provided for the sinner.

Hebrews 10:13,14. As out, High Priest Christ is able to purify us inwardly.

Hebrews 8:6,7,10-12 Transformation of life is effected in those who accept Him.

The great weakness of the Levitical priesthood was its incompetence to change the nature of man. It could not perfect his character. (Hebrews 7: 11.) Christ's ministry, restores man's fellowship with God by making him godly.

4. The Culmination of Christ's Work.

Acts 3: 19-21. Christ's priestly ministry in heaven will be followed by His return to this earth and the restoration of all things.

Acts 17:31. His work as mediator will close with a work of judgment.

Daniel 7:9,10,13. Christ will appear as our representative in the judgment.

Revelation 3: 5. He will confess our names before the Father.

Revelation 7: 14. The dominion of this world will be given to Christ.

Revelation 19: 11-16. At the close of the judgment Christ will return to this world as King.

MEMORIZE: Hebrews 3: 1.

Questions on the Lesson

1. What is the nature of Christ's work in heaven? Explain the work of a mediator.
2. Why could no other being act as man's mediator with God'?
3. Why does man need a mediator?
4. What is involved in restoring man to full fellowship with God?
5. In what sense is Christ the Way, as well as the Truth, and the Life?
6. Explain the significance of Jacob's dream.
7. How were men of Old Testament times impressed with the need for a mediator?
8. Explain the office of earthly high priests. What did their work point to?
9. What is Christ able to do for all who accept Him as their High Priest?
10. Contrast the priestly ministry of Christ with the Levitical priesthood.
11. Quote from Scripture to show that Christ can provide help to overcome temptation; can enable us to keep God's requirements; that His sacrifice is all-sufficient.
12. How will Christ's priesthood terminate?
13. Describe Daniel's vision of the judgment.
14. Whose names will be retained in the book of life?
15. What office does Christ assume when His work as mediator has finished?

26. GOSPEL TRUTHS ILLUSTRATED IN ISRAEL'S SANCTUARY

1. The sanctuary, or tabernacle, ordained by God for Israel's worship emphasized important spiritual truths which found their fulfillment in the life anti ministry of Christ.

Exodus 25: 8. Israel was directed by God to erect a sanctuary for His dwelling among them.
Exodus 25:9,10. God Himself designed the sanctuary.

In Exodus 25-28 details are given concerning the structure and furnishings of the sanctuary. In chapter 40, verses 17-33, we are informed as to how Moses erected the sanctuary in accordance with God's directions. Read these passages carefully so as to get a clear picture of the sanctuary and its accompaniments in mind.

Luke 19:30. The, people were to reverence God's sanctuary.
It formed the center of their worship.
Hebrews 9:23. The earthly sanctuary served as a representation of heavenly realities.
Hebrews 9:8,9. The first tabernacle is described as a "figure" for the age to which it belonged.
The word "figure" is literally a parable, or simile.
Hebrews 8:1,2. The earthly sanctuary was a type of "the tabernacle which the Lord pitched."

2. The Tabernacle itself, where God condescended to manifest His presence, was a fitting symbol of the incarnation when Christ tabernacled in human flesh.

Exodus 25: 8. The glory of God was veiled that He might dwell among His people.
John 1: 14. In Christ Deity was veiled in humanity.
The Greek word for "dwelt" means "tabernacled." His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. "Desire of Ages," page 23.
Matthew 1:23. Jesus was "God with us" (Emmanuel), just as the earthly tabernacle was the place of God's presence with Israel.

3. The Altar of Burnt Offering symbolized the consecration of one's life to God. It was the place where the sinner brought his offering signifying acknowledgment of his sin and the surrender of his life to God.

Leviticus 1:6-9. The burning of the sacrifice upon the altar symbolized the entire surrender of one's life to God.
Romans 12:1. We are to yield ourselves wholly to God as a living sacrifice.
Ephesians 5:2. Christ's life was given as "an offering and a sacrifice to God for a sweet-smelling savor." (Cf. Leviticus 1: 9)

Thus the burnt offering was not only a symbol of consecration to God but also a type of the perfect consecration of Christ. The difference between a type and a symbol is that a symbol pertains to the present while a type points to something still future.

4. The Laver symbolized cleansing from sin. It pointed to the removal of one's sins through the work of Jesus Christ.

Exodus 30:17-21. The priests were to wash at the laver before entering the sanctuary.
Ezekiel 36:25. God promised to cleanse His people from their sins.
Zechariah 13:1. The prophecy of a fountain for cleansing from sin.
1 John 1:9. Through Christ we are cleansed from all unrighteousness.

We should not confuse cleansing and washing with forgiveness. The work of cleansing represents a process of purification brought about by the indwelling of Christ in our hearts.

Titus 3: 5. "The washing of regeneration."
Revelation 7: 14. The cleansing agency is "the blood of the Lamb" which is symbolic of Christ's life. Leviticus 17:11.

5. The Show bread symbolized the need for spiritual food to nourish the spiritual life, and pointed to Christ the true bread of life.

Leviticus 24: 8. New bread was placed in the sanctuary every Sabbath. The Sabbath was to be a special day for spiritual things.
Deuteronomy 8: 3. The care of the spiritual is a necessary part of man's life.

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John 6:35,48-51. Christ is the true bread of life.

6. The Golden Candlestick pointed to Christ the light of the world, and symbolized the church as the instrumentality which is to represent Christ to men.

John 8: 12. Christ is the light of the world.

John 1: 9. He is the true light.

Matthew 5: 14-16. Christ's followers are the light of the world as they reflect Him.

7. The Altar of Incense symbolized one's acceptance with God through the merits of Christ's righteousness.

Exodus 30: 7, 8. Incense was burned at the time of prayer. It was also offered by the high priest when he went into the presence of God. Leviticus 16: 12, 13.

Revelation 8: 3, 4. Incense is represented as accompanying prayer. It is a fit symbol of the righteousness of Christ which makes it possible for us to approach God. See "Patriarchs and Prophets," page 353.

8. The Ark in the most holy-place was the special place of God's presence. It symbolized the presence of God.

Exodus 25: 21, 22. God's presence was manifested from the ark.

Deuteronomy 10: 1-5. The Ten Commandments within the ark testified to the character of God and His requirements of man.

Exodus 25: 17. The mercy seat upon the ark symbolized God's mercy. (Exodus 34:5-7.)

MEMORIZE: Hebrews 8: 1, 2.

Questions on the Lesson

1. Why did God request Israel to build a sanctuary?
2. What directions were given Moses concerning the building of the sanctuary?
3. Describe the structure and furnishings of the sanctuary.
4. How were the people to regard the sanctuary? Why?
5. In what sense was the sanctuary a figure?
6. How did Christ tabernacle with us? What does Emmanuel mean?
7. Say what was symbolized by the altar of burnt offering, the laver, the show bread, the golden candlestick, the altar of incense, the ark, the mercy seat. Which of these were types of Christ and how?
8. What is meant by being washed in the blood of Christ?
9. What was placed in the ark?
10. How do the Ten Commandments help us to know God?
11. What testified to the mercy of God towards the sinner?

For Further Study

1. Draw a diagram of the sanctuary true to scale.
2. What became of the tabernacle of Moses?
3. Read "Patriarchs and Prophets," chapter 30, paragraphs 1-17, 29-32.

27. THE SERVICES OF THE SANCTUARY

1. The daily services in connection with the earthly sanctuary were as follows:-

(a) Regular Offerings: Those performed for the benefit of the nation or for the people as a whole.

The Continual Burnt Offering.

The Food and Drink Offering.

The Perpetual Incense Offering.

(b) Voluntary or Individual Offerings: Those performed at the request of individuals, and representing their personal relationships with God. Leviticus 1:3; 2:1; 3:1. (Note the voluntary nature of these offerings.)

The Burnt Offering. Described as "a sweet savor unto the Lord."

The Food and Drink Offering]. Described as "a sweet savor unto the Lord."

The Peace Offering. Described as "a sweet savor unto the Lord."

The Sin Offering. Non-sweet savor offerings.

The Trespass Offering. Non-sweet savor offerings.

Times of the Services.

The Regular Offerings were offered every morning and evening on every day of the week (Exodus 29:38-42; 30:1,7,8) at the third and ninth hours from sunrise.

The Food and Drink Offerings accompanied the Continual Burnt Offering.

The Continual Burnt Offering always preceded the Offering of Incense.

The Voluntary Offerings could be offered as the individual desired between the morning and evening Continual Burnt Offerings.

The Types of Offerings Presented.

(1) The Continual Burnt Offering: 2 lambs during week days (Exodus 29:38,39), 4 lambs on Sabbath (Numbers 28: 9, 10).

(2) The Daily Food and Drink Offering: flour, oil, and wine (Exodus 29:40,41; Numbers 28:7).

(3) The Incense Offering: sweet incense, Exodus 30: 7, 8.

(4) The Voluntary Burnt Offerings: a bullock, sheep, goat, dove, or pigeon. Leviticus 1: 3-17.

(5) The Voluntary Food and Drink Offerings: corn, usually as flour, sometimes made into unleavened cakes or wafers; oil; and frankincense. It was often accompanied with wine and always seasoned with salt. Leviticus 2; Numbers 15: 1-7.

(6) The Peace Offering: a lamb, goat, or bullock. Leviticus 3.

(7) The Sin Offering: Leviticus 4: 1-35.

A young bullock-for a priest or the whole congregation.

A kid of the goats-for a ruler.

A kid or lamb-for the common people.

(8) The Trespass Offering: Leviticus 5. A lamb, kid, dove, or pigeon.

2. The Significance of the Offerings.

The Burnt Offering (Leviticus 1)-symbolized the consecration of one's life to God.

The continual burnt offering, offered every morning and evening signified "the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ." ("Patriarchs and Prophets," page 325.) The application of the burnt offering to the life of the believer is stated in Romans 12:

1,2; 6:13,16,19; 2 Corinthians 8:5. It signifies a presentation, a yielding, a giving of oneself wholly to God. As the burnt offering was to be "without blemish," and entirely consumed on the altar of God, so the life of the believer is to be completely surrendered to God and wholly devoted to His service. Such an act of dedication is always pleasing to God, "a sweet savor unto the Lord." The Burnt Offering served also as a type of Christ's life of perfect consecration to God, a life that was wholly given to God and consumed in His service. John 17:19; Galatians 1:4; 1 Timothy 2:6.

The Food and Drink Offerings (Leviticus 2)-symbolized the consecration of one's possessions to God.

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These offerings were not of “meat” (flesh) as is the Authorized Version. The original word means “food.” They consisted of the products of nature which come as a provision from our heavenly Father. The presentation of them in offering was an acknowledgment that all we have is the Lord's. 1 Chronicles 29:10-14.

They were offered with the burnt offering. The two offerings were in recognition that “All that I am is the Lord's and all that I have is the Lord's.” Inasmuch as they were an acknowledgment of God's ownership and provision they were offerings of thanksgiving. Hebrews 13:15,16.

As a type they would point to the One who gave all that He had for us.

The placing of the show bread in the sanctuary was really a Food Offering symbolizing the nation's acknowledgment of God's provision for their temporal needs. Spiritually it typified Christ the bread of life provided for the nourishment of our souls. John 6:33,35,51.

The Offering of Incense (Exodus 30: 7, 8)-The incense was offered at the time of prayer when the priest went into the presence of God in the sanctuary.

As it was offered “with prayer” [Revelation 8:3] it is not merely a symbol of communion with God, but doubtless represents that which makes prayer acceptable to God, which is the name and merit of Jesus. John 16:23,24.

“The incense ascending with the prayers of Israel, represents the merits and intercession of Christ His perfect righteousness and which can alone make the worship of sinful beings acceptable to God.” - “Patriarchs and Prophets”, page 353.

The Peace Offering (Leviticus 3)- symbolized Peace of heart which came through a consciousness of God's forgiveness and restoration of fellowship with God.

Hence peace offerings are thanksgiving offerings (Leviticus 7: 15). “The peace-offering, were especially an expression of thanksgiving to God.” (“Patriarchs and Prophets,” page 576.) The peace offering was the only offering apart from the Passover in which the people ate the flesh. Hence like the Lord's supper they signified communion and fellowship with God. Naturally they often followed the offering of a sin offering (1 Samuel 10: 8) for there can be no peace till sin is confessed. Luke 7: 47, 48; John 14: 27; 2 Samuel 6: 17, 18; 2 Chronicles 30: 22-27.

As a type the peace offering typified the Prince of Peace. Isaiah 9: 6; Ephesians 2: 4.

The Sin Offering (Leviticus 4)-symbolized confession of sin and repentance.

It dealt with sins committed through ignorance. When one became aware of the fact that he had sinned he offered a sin offering.

The Trespass Offering (Leviticus 6)---symbolized confession and repentance of sins which were committed knowingly.

A trespass was of a more serious nature than the sin which was committed unknowingly. But though sin may be committed unwittingly it is of a serious nature as a definite trespass (literally “a stepping over”) of some plain requirement and must be confessed specifically (verse 5) and where necessary accompanied by restitution (verse 16).

MEMORIZE: John 1: 29.

Questions on the Lesson

1. Into what two groups may we place the daily services of the earthly sanctuary? Distinguish between these two classes of offerings. Name the offerings of each group.
2. When were the regular offerings made? The voluntary offerings?
3. Of what did the following offerings consist: the continual burnt offering, the food and drink offering, the offering of incense, the voluntary burnt offering, the voluntary food and drink offering, the peace offering, the sin offering, the trespass offering?
4. Say what was symbolized by (1) the burnt offering, (2) the food and drink offering, (3) the incense offering, (4) the peace offering. How do these offerings also typify Christ?
5. What was symbolized by the sin and trespass offerings? Is there any difference between a sin and a trespass?

For Further Study

1. Study carefully the procedure in connection with the sin offerings as given in Leviticus 4. Note when the

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blood was taken into the sanctuary and what was done when it was not.

2. Why was leaven forbidden in connection with the food offering?
3. What would be signified by adding salt to the offerings? Leviticus 2: 13.
4. How is it that the sin and trespass offerings unlike the other offerings are never said to be “a sweet savor unto the Lord”?
5. How was special attention drawn to the offerings on the Sabbath? Suggest a reason.
6. When John called Jesus “the Lamb of God” (John 1: 29) which offering would you conclude he had in mind?
7. Is there any difference between incense and frankincense?
8. List the leading symbols and types in this lesson.

28. THE DAILY SIN OFFERINGS

1. In the sanctuary service performed on behalf of individuals a person who desired to approach God for forgiveness of sin brought an animal to the officiating priest. The service engaged in was filled with deep spiritual meaning, as representing the attitude of the offerer to God, and of God to the penitent sinner. The value of the ceremonial was in what it meant to the individual; there was no virtue in the mere outward form or ceremony itself. (Isaiah 1:10-20)

2. The first act of the sinner was to place his hand upon the head of the animal bought for sacrifice. (Leviticus 4:4,15,24,29,31). By this act the sinner identified himself with the animal. (Leviticus 1:4; 3:2.) In a symbolic sense the animal now stood for the sinner as representing him.

3. The sinner slew the animal (Leviticus 4: 4, 15, 24, 29) thus signifying his own act of worship in yielding his life to God. Romans 12:1. The slaying of the animal symbolizes the action of the penitent sinner in dying to self. (Galatians 2:20; 1 Corinthians 15:31.) Every soul that comes to Christ must deny himself (Matthew 16:24). The old life is given up, or put to death (Colossians 3:5-9), and the will of God and His requirements accepted instead. It is only through union with Jesus Christ that such a death to sin can be experienced.

4. The priest took the blood. (Leviticus 4:5,16,25,30.) The blood represents the life (Leviticus 17:11). Inasmuch as the animal represents the sinner, so the blood of the animal represents "the forfeited life of the sinner." ("Great Controversy," page 418.) The priest typified Jesus Christ our great High Priest (Hebrews 3:1). The acceptance of the blood by the priest would therefore represent Christ's acceptance of the surrendered life of the sinner. The priest, representing Christ, now takes upon himself the responsibility of representing the penitent sinner before God. The sinner has committed himself into the care of the high priest whose work it is to represent him before God (Hebrews 5:1, Twentieth Century New Testament: "All high priests are appointed as representatives of their fellow men in their relation with God").

5. In the case of a priest who sinned, or of the whole congregation, the officiating priest sprinkled the blood seven times before the second veil beyond which the presence of God was manifested. (Leviticus 4.) So Christ confesses the believer before His Father in heaven (Matthew 10:32). He acts, like the earthly high priest, as man's mediator (1 Timothy 2:5). The sprinkled blood before the veil was an assurance of the sinner's forgiveness and acceptance with God through the fact that he had committed the care of his soul to the high priest.

6. The priest placed some of the blood on the horns of the altar of incense. The altar of incense was an altar of acceptance. The incense, being especially pleasing to God typified the righteousness of Christ. So the blood on the altar would signify that the sinner is accepted by God through his acceptance of the righteousness of Christ.

7. In the majority of cases those concerning rulers and common people (Leviticus 4)-the priest did not carry the blood into the sanctuary but ate a portion of the flesh of the animal. This was another way of symbolizing the priest's acceptance of the sinner, for eating was a symbol of receiving (Jeremiah 15:16; John 6:48-51; Revelation 10:8,9). Christ receives the repentant sinner through his union with Him. The believer becomes One with Him and the Father's acceptance of Christ is His acceptance of all who believe in Christ. (John 6:39,40.)

8. Thus day by day throughout the year the high priest was taking upon himself the burden of Israel's sins by accepting the responsibility before God of all those who confessed their sins and looked to him to represent them before God. "All high priests ... are appointed as representatives of their fellow men in their relations with God." (Hebrews 5:1, Twentieth Century New Testament.) The hopes of ancient Israel for restoration to fellowship with God centered in the high priest. Upon him rested the burden of their sins. We may say that the sins of the penitent were transferred to him, by which we mean that he took upon himself the burden and responsibility of their sins before God.

Actually, no sin of itself is transferred to the sanctuary, for sin is not a material moveable thing that can be handled or moved from place to place. The expression "transfer of sin to the sanctuary," which is sometimes used, is to be understood as signifying that the life of the sinner is represented in the sanctuary in Christ our great High Priest, who has taken the sinner upon His heart and who acts as his Advocate in heaven. Our sins, when confessed, are transferred to the sanctuary in heaven only in the sense

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that Christ has accepted the responsibility of dealing with them, has voluntarily become answerable for the penitent one before God. He has become the believer's Surety. Actually, there are no sins in heaven, but there is One in heaven who graciously carries the burden of the sinner's guilt.

MEMORIZE Isaiah 1: 18.

Questions on the Lesson

1. In the sanctuary services to whom did the repentant sinner come when he desired forgiveness?
2. What did he bring with him?
3. In what way were the ceremonial observances of value to the sinner?
4. What was signified by placing one's hand upon the head of the animal brought for sacrifice?
5. How did the sinner signify the yielding of his life to God? Explain the fitness of the symbol.
6. What did the blood of the sacrifice represent? Who was represented by the priest?
7. What was indicated by the priest's taking the blood of the animal?
8. What was done with the blood of the sacrifice when a priest or the whole congregation sinned?
9. What did this signify?
10. What did the priest do when an ordinary person offered a sacrifice? What did this symbolize?
11. Who became the bearer of confessed sins? How may one bear the sins of another?
12. In what sense were sins transferred to the sanctuary?
11. What is meant by saying that Christ bears our sins?

For Further Study

What is meant by atonement? Who made atonement for the sinner? Leviticus 4:20,26,31,35; 5:6. How was atonement made in the typical services described in Leviticus 4 and 5? How does Christ make atonement for us?

29. THE JEWISH DAY OF ATONEMENT AND ITS SIGNIFICANCE

1. The Jewish Day of Atonement.

Once a year, on the tenth of the seventh month of the Jewish year, the Jews were directed to hold a special service in connection with the sanctuary.

From the nature of the service held on this occasion the tenth day of the seventh month was called "a day of atonement." Leviticus 23: 27. The special feature in connection with the day of atonement was the entry of the high priest into the holy of holies, or the second apartment of the sanctuary. This was the only occasion in all the round of Jewish services when the most holy place was entered. Hebrews 9:6,7. The nature and services of the day of atonement are described in Leviticus, chapters 16 and 23:26-32. Before proceeding further with this lesson. Read these Scriptures carefully and become thoroughly acquainted with the order of service performed by the high priest. Be able to answer the following questions-

- (1) Name all the animals used in the service. Which were for the high priest? Which were for the people?
- (2) What distinction was made between the two kids selected from the congregation?
- (3) Explain in detail what Aaron did with the bullock and his blood.
- (4) After the high priest had made an atonement for himself what service did he perform? Explain in detail the procedure followed.
- (5) What was done with the live goat?
- (6) What services followed the sending away of the live goat?

2. The Nature of the Day of Atonement and Its Significance.

(a) The Jewish day of atonement was, in its nature, a day of judgment standing as a fitting type of the great day of final judgment at the end of the gospel era. Leviticus 23: 26-32. All Israel were commanded to afflict their souls. (See also Leviticus 16: 29, 31) Failure to do so resulted in severance from God's people and death. The Jews still regard the day of atonement as a day of judgment. Acts 17:31. God has appointed a day of final judgment for the whole world. Romans 14: 10, 12. All will be called to account in the judgment.

(b) The services performed on the typical day of atonement were for the purpose of bringing the professed people of God into perfect oneness with God by the complete separation of sin from the camp of Israel. They pointed to a day when God will bring the whole problem of sin to a finality. Leviticus 16: 16, 17. A work of atonement, i.e., of bringing into oneness or harmony with God. On this special day 32,33,34. everything that bore any reminder of the sin of the people was "cleansed."

Leviticus 16:16,18, The holy place, the tabernacle of the congregation, and the altar were purified "from the uncleanness of the children of Israel."

The holy places and the altar were unclean because of the blood of the offerings deposited on them by the priest in connection with the daily ministrations. The blood marks in the sanctuary represented the lives of God's professed people. When the sanctuary was cleansed by the services of the day of atonement, the people were regarded as being cleansed and reconciled to God, for the defilement of the sanctuary was due to their sins. Leviticus 16 : 30.

This ceremonial cleansing of the sanctuary doubtless pointed forward to the day when God will forever cleanse the entire universe of sin. It was a testimony, to the fact that God hates sin and will not be satisfied till its very reminders are removed from His presence. He will some day bring an end to sin and sinners and blot out their remembrance forever. Heaven will not be spoiled any longer because of the necessity for a mediation work for the restoration of sinners to fellowship with God. Christ will not always be burdened with the work of high priesthood on behalf of sinners.

The day when God will bring His work of salvation to a climax is spoken of in the Bible as the day of judgment. In that solemn day Christ our High Priest will confess His children before His Father and all who have availed themselves of His cleansing power will be accepted as the true Israel of God. Acts 17:31; 1 John 2:1; Matthew 10: 32, 33.

(c) The cleansing of the earthly sanctuary was associated with the entry of the high priest into the place of judgment, in the second apartment of the sanctuary where the Ten Commandments was kept. Leviticus 16:

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12-14; Hebrews 9: 7.

The cleansing of the heavenly sanctuary would signify the work of Christ at the judgment throne of God in heaven. Acts 17: 31

Daniel 8: 14; 7: 9,10; Revelation 11 :19.

(d) The cleansing agency in the earthly sanctuary was the blood of an animal upon which no hand had been placed or sin confessed. As blood represents "life" (Leviticus 17:11) the blood of the goat for Jehovah (Leviticus 16: 8) would doubtless represent the sinless life of Christ. (1 Peter 1:18,19.)

We are cleansed from our sins through the impartation of the life of Christ. 1 John 1: 7; Hebrews 9: 13, 14; 1 Peter 1:18, 19.

When a sinner accepts Christ he is forgiven (1 John 1: 9), as was taught by the daily sin offerings (Leviticus 4: 20, 26, 31). But after forgiveness, the life of the sinner now committed to the High Priest, Christ Jesus, is to be cleansed from sin through the imparting of His life. (John 15: 2; Ezekiel 36: 25-27.) We must distinguish between forgiveness, which is the work of a moment, and cleansing, which is a process.

(e) The sprinkling of the blood, typifying Christ's life, in the Most Holy Place over the Ten Commandments, is a fitting type of how the righteousness of Christ satisfies the claims of the Moral Law in the judgment. Through union with Christ the believer has become like Him in character (1 John 3:1,2), and the life of Christ is able to answer for him in the judgment. Christ's life can answer for the believer in the judgment only when the believer has become a partaker of it. Colossians 1:20; Galatians 2:20; Jeremiah 23: 5, 6.

The goat for Azazel represents Satan. It was not used as a sacrifice, or for cleansing any, part of the sanctuary, and could not therefore typify Christ. See Nichol, "Answers to Objections," pages 229-241 (1932 edit.), for the testimony of Bible scholars with regard to Azazel.

(g) The confession of all the sins of the children of Israel on the head of the Azazel goat signifies his responsibility for them. They are placed on him as the primary cause of all the sins which the people have committed. He bears them as a criminal, not as a Savior. And as a criminal he is separated forever from the congregation of God's people. The "solitary land" (Leviticus 16: 22, R.S.V.) to which the goat is banished is a fitting representation of the desolate earth to which Satan is cast during the millennium. Revelation 20; Jeremiah 4: 23-26.

(h) The change of garments by the high priest signified the termination of his work on the day of atonement. So a day is coming when Christ's work on behalf of sinners will close and He will come forth at the Second Advent "not to deal with sin but to save those who are eagerly waiting for Him." Hebrews 9:28, R.S.V.

(i) The offering of the two rams for a burnt offering signified the entire consecration of Israel to God. At the close of Christ's work in the heavenly sanctuary the people of God will be consecrated to His service forever. Revelation 21: 27; 22: 3.

MEMORIZE: Hebrews 9: 28.

Questions on the Lesson

1. When did the Jewish day of atonement occur? In what two passages of Scripture is it described?
2. What did the high priest do on the day of atonement which made the service unique?
3. Answer the questions asked in Section 1 of the lesson.
4. What was the nature of the day of atonement? What does it typify?
5. What was the purpose of the services performed?
6. From what was the sanctuary said to be cleansed? How was the earthly sanctuary defiled?
7. What was represented by the blood marks in the sanctuary?
8. To what work of Christ did the work of the typical high priest point?
9. Explain the significance of the work of the high priest on the day of atonement centering in the second apartment of the sanctuary rather than in the first.
10. What was used for the work of cleansing the earthly sanctuary? What does it represent?
11. Why was no sin confessed on the Lord's goat?
12. How are we cleansed from our sins?
13. Explain the difference between forgiveness and cleansing.
14. Who only will be benefited by Christ's life in the judgment?

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15. Whom does Azazel typify? Why were the sins of Israel confessed on his head? What was represented by his banishment into the wilderness?
16. What was signified by the high priest changing his garments? by the burnt offering at the close of the service?

For Further Study

1. What did the yearly service of the day of atonement recall to the people? (Hebrews 10: 1-4.) Since those who had offered sin offerings through the year in the daily services had received forgiveness (Leviticus 4: 20, 26, 31), why did they need to recall their sins again on the day of atonement? (Hebrews 10: 5-18.)
2. If Azazel symbolized Satan, in what sense could it be said that atonement was made with him? Leviticus 16: 10.
3. On the typical day of atonement what service did the high priest perform which has no application in the work of Jesus as our High Priest. Leviticus 16.

30. THE 2300 DAYS AND THE CLEANSING OF THE SANCTUARY

1. The Rise of the Second Advent Movement.

History bears testimony to a widespread interest in the subject of the Second Advent in the first half of the nineteenth century. This advent movement reached its fullest development in North America through the preaching of William Miller and his co-laborers. The Miller movement found its basis for belief in the near return of Christ in the time prophecy of Dan 8:14, which reads, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Taking a day to represent a year, on the authority of such texts as Ezekiel 4: 6 and Numbers 14: 34, William Miller concluded that the 2300 days stood for 2300 years, and that this time period began in 457 BC and would terminate in the year AD 1844.

It was concluded that the cleansing of the sanctuary meant the return of Christ to this earth.

At first Miller placed the return of Christ anywhere in the period of the Jewish year, which stretched from March, 1843, to March, 1844. When March, 1844, passed without the Lord's return, the Adventists suffered what has come to be known as The First Disappointment. They took assurance, however, that they were living in "the tarrying time" of Matthew 25: 1-5, and that soon the Lord would come.

During the tarrying time, fuller study of the commencement date of the 2300 years revealed an error of approximately six months in Miller's reckoning. It was discovered that the 2300 days did not start with the beginning of the year 457 BC (the spring), but with the autumn. This would mean that the period of the 2300 days terminated in the autumn of 1844 and not in the spring (March, as they had first preached).

Further, it was discovered that the cleansing of the sanctuary, which was regarded as occurring on the day of atonement in the Jewish services, would fall on October 22 in the year 1844, corresponding to the tenth day of the Jewish seventh month.

This led to the belief that Christ would come in His Second Advent on October 22, 1844. This startling conclusion created a great stir throughout America. The message, "Behold the bridegroom comes," was declared with great zeal and earnestness, and was known as The Midnight Cry because it was regarded as a fulfillment of Matthew 25: 6.

October 22, 1844, which failed to bring the fulfillment of the advent hope, has come to be known as The Great Disappointment. The failure of their hope led many Adventists to give up their faith altogether, and many others to regard the whole Millerite movement as an error and a delusion in which God had no part. A small group, however, still held on to their belief that the movement was of God, and prayed for light as to the nature of their mistake.

2. The Beginnings of Seventh-day Adventism.

As a result of further study on the subject of the sanctuary, and the meaning of its cleansing, those who still clung to their belief in the 1844 movement arrived at the following conclusions:-

- (a) There was no error in the interpretation of the time period of the 2300 days, which it was believed terminated on October 22, 1844.

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(b) The error that had led to the disappointment was a misunderstanding of what was meant by the cleansing of the sanctuary.

(c) The cleansing of the sanctuary referred not to the Second Advent but to Christ's final work of judgment in the sanctuary in heaven before His return to this earth. Therefore on October 22, 1844, Christ began His work of judgment in heaven.

(d) The final phase of Christ's heavenly ministry is proceeding, His people, are to go to all the world with the message, "the hour of His judgment is come." Revelation 14: 6, 7.

These conclusions gave rise to the movement known as Seventh day Adventism, for the group of Adventists adopting them soon became observers of the seventh day as the Sabbath. The study which follows, as also Lessons 31 and 32, present the interpretation given to the subjects of the 2300 days, the sanctuary, and the final gospel message, as they are understood by Seventh-day Adventists.

3. The Divine Program of Events.

(a) God works to a definite program.

Ecclesiastes 3: 1. A time for every purpose.

Galatians 4: 4. Christ came to this world according to God's time.

Mark 1:15. Christ commenced His preaching on time.

Acts 17:31. A time appointed for the judgment.

(b) God revealed in Bible prophecy the definite time when Christ would enter upon His work in the second apartment of the heavenly sanctuary, which marks the last phase of His work as High Priest before He returns to this earth.

Daniel 8: 14. "Unto 2300 days; then shall the sanctuary be cleansed."

Ezekiel 4:6 Inasmuch as a day in prophecy symbolizes a [Numbers 14:34] year, this period is a period of 2300 years.

Note-The prophecy of Daniel 8: 14 was given in the third year of Belshazzar, or 538 BC, and therefore it can have no reference to the earthly sanctuary, because 2300 years from Daniel's day takes us past the time when an earthly sanctuary existed. The temple was destroyed in AD 70. Besides, the earthly sanctuary was cleansed every year, but the sanctuary here referred to is not to be cleansed till 2300 days (or years). Therefore, the only sanctuary that could be referred to in Daniel 8:14 is the sanctuary in heaven. Hebrews 8:1,2.

4. The 2300 - day Period of Daniel 8: 14 Is Explained in Daniel 9. Daniel 8:1-26. The time period of the prophecy of Daniel 8 was not explained at the time of the vision, because of Daniel's indisposition. Daniel 9: 1-19. A few weeks later Daniel is found seeking God earnestly in study, prayer, and fasting. His mind is engaged particularly in the thought of time and the sanctuary (verses 2, 17), showing that he is still troubled about the 2300-day period.

Daniel 9:21. God heard Daniel's prayer, and sent Gabriel to help him-the same angel who had appeared to him in the previous vision. Daniel 8: 16.

Daniel 9:22,23. Gabriel tells Daniel he has come to explain the vision which was not previously understood.

Daniel 9: 24. The way Gabriel commences his explanation shows that he is talking about the 2300 days.

5. Explanation of the 2300 Days.

A. ITS DIVISIONS

(1) The 2300 years are divided into two parts: 70 weeks (490 years) and the remaining 1810 years. Verse 24. The word "determined" is from the Hebrew Nehiak, which properly means to "cut off." See "Looking Unto Jesus- (Smith), chapter 21, for an explanation of the word and its uses.

(2) The 70 weeks (490 years) is divided into three parts: 7 weeks (49 years), 62 weeks (434 years), and one week (7 years) remaining to make up the 70. Verse 25. The one week is referred to in verse 27.

B. ITS COMMENCEMENT

(1) The 70 weeks, and therefore the 2300 days, commence with the going forth of the decree to restore and

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to build Jerusalem. Verse 25.

(2) There were three decrees connected with Jerusalem, as follows:-

Cyrus' Decree (Ezra 1 : 1-3) in 536 BC.

Darius' Decree (Ezra 6: 8-12) in 519 BC.

Artaxerxes' Decree (Ezra 7) in 457 BC.

(3) These three decrees are reckoned as one, for God's purpose for Jerusalem was not completed till 457 BC. Therefore, we take 457 BC as the required date for the commencement of the 70 weeks. Ezra 6: 14.

(4) The decree of Artaxerxes went forth in the autumn of 457 BC (Ezra 7:8,9), and therefore approximately half of the year had gone, for the Jewish year begins in the spring. We are to reckon the 70 weeks from "the going forth [or publication] of the commandment to restore and to build Jerusalem." Daniel 9: 25.

C. ITS EVENTS

(1) During the first 49 years, terminating in the autumn of 408 BC, Jerusalem was to be rebuilt. Verse 25.

(2) The 62 weeks terminating in AD 27 (autumn) reach to the Messiah. Verse 25.

The Messiah is Christ, and Christ means the Anointed One. John 1:41, margin. Christ was anointed by the Holy Spirit. Acts 10: 38. This anointing took place at His baptism. Mark 1:10. Christ stated that a time prophecy was fulfilled at the time of His baptism. Mark 1:15.

(3) The remaining week would terminate in AD 34 (autumn).

(4) In the midst of the week, AD 31 (spring), Christ was crucified. Verses 26, 27.

(5) The special privileges granted to the Jews ceased in AD 34 (verse 24, first part), and from then on the gospel went to the Gentiles.

(6) 1810 years from AD 34 (autumn) brings us to the autumn of 1844.

6. Thus it is clear that the cleansing of the sanctuary in heaven commenced in 1844. This means that in that year Christ entered upon the last phase of His mediation work for man.

"To the Adventists of 1844, the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844." – "Great Controversy," page 423.

MEMORIZE: Daniel 8: 14.

Questions on the Lesson

1. What religious awakening occurred in the first half of the nineteenth century?
Where did this movement reach its fullest development and with whom?
2. Quote the text which formed the basis of the Millerite movement.
3. On what authority did the Adventists reckon a prophetic day to represent a literal year?
4. How did the Millerites interpret the cleansing of the sanctuary?"
5. When did Miller believe the 2300 years would terminate? When did he expect Christ to come?
6. What caused the First Disappointment of 1844? When did it occur?
7. What alteration was made in the computation of the 2300-day prophecy after the first disappointment?
8. How did the date October 22, 1844, come to be fixed for the Second Advent?
9. What was the tarrying time? The midnight cry?
10. What error was the cause of the Great Disappointment?
11. Describe the effect of the disappointment of October 22, 1844, upon the Adventists.
12. How did the Seventh-day Adventist movement begin? What do they believe in regard to:-
 - (a) The Miller movement?
 - (b) The time period of 2300 days?
 - (c) The meaning of the cleansing of the sanctuary?
 - (d) The last message to the world?
13. Show that God's work is not haphazard.
14. What statement reveals the time when Christ would enter upon the final phase of His heavenly, ministry?
15. Give Scripture support for the year-day principle of computing prophetic time.
16. What led the Adventists to the conclusion that the sanctuary of Daniel 8: 14 is the heavenly sanctuary?
17. Relate the circumstances leading up to the explanation of the 70 weeks in Daniel 9.
18. What would lead to the conclusion that the 70 weeks are a part of the 2300 days?

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19. Give the divisions of the 2300 days.
20. What event does the prophecy give for the beginning of the 70 weeks?
21. Give the decrees associated with the restoration and rebuilding of Jerusalem with their dates.
Why do we select the last one for the commencement of the 70 weeks?
22. What leads to the conclusion that the 70 weeks begin in the autumn of the year?
23. Explain carefully the events and dates of the 70 weeks.
24. Show that the 2300 days terminate in the autumn of 1844.

31. THE HOUR OF DIVINE JUDGMENT

1. A Definite Time Appointed.

Acts 17: 31. A definite day has been divinely appointed for the judgment of the world.

Romans 14:10,12. No one can escape the judgment day. Every person must answer individually before God. Luke 10:1-1. Christ regarded the judgment as an event future from His day. It is evident that He did not think of judgment as taking place at death.

Acts 24: 25. Paul spoke of the judgment as future.

Revelation 22: 12. The decisions made in the judgment have been determined before the actual Second Advent.

At the appearing of Christ the decisions of the judgment will be carried into effect. An appropriate designation for this phase of the judgment would be executive. The determination of the sentence of judgment, which precedes the second advent could be spoken of as investigative.

Leviticus 23: 27-29. The ancient day of atonement, when the sanctuary was cleansed, was in its nature a day of solemn judgment.

Daniel 8: 14. The interpretation that the 2300 days terminated on October 22, 1844, led the Adventists to the conclusion that the day of God's final judgment began at that time.

2. The judgment Represented in Vision.

Daniel 7: 9-11. Daniel's vision of a court in session judging the deeds of men.

Daniel 7: 13, 14. Christ appears in the judgment.

Our security in the judgment is in our acceptance of Jesus Christ as our Savior. These who accept Him have been forgiven their sins and freed from condemnation. (Romans 8:1; John 3:18.) They are at peace with God, having been reconciled to Him (2 Corinthians 5:18), and will therefore not come into condemnation in the judgment. (John 5: 24.) John speaks of Christ as the believer's Advocate. (1 John 2:1.) Revelation 20: 11-15. John's vision of the judgment.

While Daniel view, the investigative phase of the judgment, John's vision carries his mind to the climax of judgment at the end of time when sentence is executed upon the wicked.

3. The Records of the Judgment.

The fact that God is fully acquainted with the details of mans character and conduct is represented in Scripture by reference to books of record. While we do not conclude that there are books in heaven that correspond to books such as we have for human records, we may be certain that God is perfectly cognizant of the life of ever), human being.

(a) God is acquainted with those, who have professed His name. Revelation 20: 12. The book of life.

Daniel 12: 1. Those whose names are in the book of life will be delivered when Christ comes.

Revelation 21 27. Only those whose names are in the book of life will enter heaven.

Luke 10: 20. It is a cause for rejoicing to have one's name in the book of life.

Philippians 4:3. Contains the names of those who engage in God's service.

Exodus 32: 32, 33. Ones name can be erased from the book of life because of sin.

Revelation 3: 5. Christ's promise to the, overcomer.

"The book of life contains the names of all who have ever entered the service of God." – "Great Controversy," - page 480.

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(b) God is not forgetful of the good deeds and purposes of the lives of His followers.

Malachi 3: 16. A book of remembrance.
Matthew 25: 31-40. Christ does not forget our works of love.
Revelation 2: 2, 3, 13, Some of the things God remembers. 19.
Ezekiel 18:24. One's good deeds may be removed from God's remembrance through sin.
 (Cf. Nehemiah 13: 14.)

(c) God is acquainted with the sins which men commit.

Ecclesiastes 12: 14. Every work and every secret thing is known in the judgment.
Matthew 12: 36,37. The words we speak are considered in the judgment.
Isaiah 65: 6, 7. The iniquities of men.
1 Corinthians 4: 5. "The purposes of the heart."

4. Christ's Place in the Judgment.

Acts 17: 31. The Father will judge all men by Jesus Christ.
John 5: 22, 27. The Father has given all judgment to Christ.
Acts 10: 42. Christ is the One ordained by the Father to be the judge of the world.

5. The Standard of Judgment.

John 3: 36. The determining factor which decides the destinies of men will be their personal altitude to Jesus Christ.
Ecclesiastes 12: 13, 14. One's personal attitude to Christ involves obedience to the commandments of God. (Cf. John) 14: 15, 21; 15: 10.)

When Christ abides in the heart the life of the believer will live a life of obedience to the requirements of God.

6. The Judgment Hour Message.

Revelation 14: 6, 7. A world-wide last-day message is to proclaim the time of God's judgment.

When, after the Great Disappointment of 1844, the Adventists, on the basis of their interpretation of Daniel 8: 14, arrived at the conclusion that the cleansing of the sanctuary pointed to the final work of Christ in heaven they began to proclaim the message: "The hour of His judgment is come."

MEMMORIZE: Acts 17:3 1.

Questions on the Lesson

1. Show that a definite time has been appointed for the judgment.
2. Who will be judged?"
3. Show that the judgment was future from the first century.
Give a scripture which speaks of a present judgment.
4. Explain the two phases of the judgment.
5. What led the Adventists in the middle of the last century to the conclusion that the investigative judgment had commenced? What message did this lead them to proclaim?
6. Describe Daniel's vision of the judgment; John's.
7. How did Daniel describe Christ's presence in the judgment? What was given to Him?
8. What will flee us from condemnation in the judgment?
9. How is God's acquaintance with all the details of our lives illustrated in Scripture?
10. What books are referred to in Scripture in connection with the judgment, and what do they contain?
11. Show that one may have the promise of eternal life and later lose it.
12. Name some of the good things that God remembers.
13. Will our good deeds avail its anything in the judgment if we apostatize?
14. How searching is God's knowledge of us?
15. What place does Christ occupy in the judgment?
16. How will the question of one's destiny be settled?
17. Show that mail's attitude to the commandments of God will be considered in the judgment.

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For Further Study

1. How about the teaching that once a man finds salvation he cannot be lost?
9. The place of works in the judgment.

32. THE MESSAGE OF THE JUDGMENT HOUR

1. Warnings of Divine judgments.

God does not bring destruction upon men without first giving opportunity for repentance and escape. In the past He has sent a warning of impending judgment before bringing punishment upon evil-doers.

Amos 3: 7. "Surely the Lord God does nothing, without revealing His secret to His servants the prophets."

Genesis 6: 1-3. God gave the antediluvians 120 years notice of coming judgment. During this time Noah bore witness of the coming deluge.

Genesis 19:1-13. Sodom was given a message of warning before its overthrow.

Jonah 1:1,2; The people of Nineveh were given opportunity of [Jonah 3: 1-4] escape from impending destruction.

2. The Final Warning Message Preceding the Second Advent.

In harmony with God's working in the past in acquainting men of coming judgment a special message of warning is to be proclaimed to the whole world before the second coming of Christ.

Matthew 24: 14. The end will not come until the gospel of the kingdom has been preached in all the world.

Revelation 14: 6-14. A threefold message is to be heralded to the world prior to the Second Advent.

Revelation 18: 1-5. God's people are called to come out of Babylon before her destruction.

3. "The Hour of His judgment Is Come."

Revelation 14: 6, 7. The special proclamation of the First Angel's Message in Revelation 14 is an announcement that God's judgment hour "has come."

When the Adventists of the mid-nineteenth century arrived at the conclusion that the cleansing of the sanctuary at the close of the 2300 days of Daniel 8:14 referred to the commencement of the investigative judgment in heaven, they became convinced that the message of Revelation 14:6 7, which declared that "the hour of His judgment is come," was due to be given to the world. This conviction gave rise to a movement that has now spread all over the world. It warns men that the final phase of Christ's heavenly priesthood is rapidly drawing to a close, and that soon He is to return to this world as King to reap the harvest of the earth. (Revelation 14: 14.) It calls upon men to be prepared for the end of the world by repentance and sanctification of life.

Revelation 14: 12. The people who are developed by the judgment hour message possess certain distinct characteristics.

4. The Close of Man's Probation.

Revelation 14: 9, 10. The final message warns of judgment about to come that will be unmixed with mercy.

Revelation 15:1. The wrath of God's final judgment is contained in the seven last plagues.

Revelation 15: 8. During the outpouring of the plagues, ministry in the heavenly sanctuary has ceased. This would seem to indicate that the offer of mercy for the sinner has been withdrawn; his probation has closed.

Genesis 6: 3. Probation for the antediluvians closed at the end of 120 years.

Genesis 7: 1-10. There was a brief period between the close of probation for the antediluvians and the beginning of the Flood.

Daniel 12: 1. After Michael stands up, i.e., Christ commences His reign, there will be a time of trouble such as never was. This time of trouble is doubtless caused by the outpouring of the seven last plagues following the close of probation.

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- Revelation 16: 17-21. The seventh plague will culminate in the Second Advent.
(Compare Revelation 6: 14-17.)
- Matthew 25:1-13. We must be prepared before the opportunity passes.

MEMORIZE: Matthew 25: 13.

Questions on the Lesson

1. How does God seek to save men from coming judgment?
2. Give examples of warning messages in the past.
3. When did Jesus say the end of the world would occur?
4. Locate God's final message. Why could we call it the "judgment-hour message?"
5. What final call does God make to His people?
6. How did the Adventists of the nineteenth century come to apply Revelation 14:6,7 to themselves?
7. Characterize the people who heed the judgment-hour message.
8. What warning in the message of Revelation 14 indicates the close of probation?
9. What marks the close of probation?
10. Describe the close of probation in the antediluvian age.
11. How did Jesus emphasize the need of being prepared for the coming of Christ?

33. SATAN'S COUNTERFEIT GOSPEL

1. Satan is in Opposition of the Gospel of Christ.

Revelation 12: 9. Satan is the arch-deceiver.

2 Corinthians 11:14, 15. He disguises himself as an angel of light, as do also his followers.

We may be sure that the great enemy of truth would do his utmost to obscure the glorious truths of the gospel so as to keep men from acceptance of Jesus Christ. Especially would he endeavor to keep man in ignorance of the judgment-hour message of warning concerning the second coming of Christ.

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and all all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth." – "Great Controversy," page 488.

Revelation 14: 6-11. The message that should engage the special attention of God's people in the last days is that of "the everlasting gospel," which declares that "the hour of His [God's] judgment is come." One method of obscuring the gospel, and keeping men in ignorance of the judgment, would be by giving a false application of the typical earthly sanctuary and its services.

2. Satan's Master System of Deception.

2 Thessalonians 2: 7. Commencing in the first century, Satan began the erection of a counterfeit system of religion called in Scripture "the mystery of iniquity."

Revelation 17: 1-6. The mystery of iniquity is symbolized in the Book of Revelation as an impure woman.

As a pure woman is used in the same book to symbolize the Christian church (Revelation 12: 1-5), the corrupt woman of Revelation 17 doubtless represents an apostate church.

Revelation 17: 18. Satan's counterfeit church is said to be "that great city which reigns over the kings of the earth."

The symbolic name of the great city referred to is "Babylon" (See 14:8; 16:19; 18:10), which name John saw inscribed on the woman's forehead.

Just as Jerusalem, the holy city, was used as a symbol of the true Christian church (Revelation 11:2), so Babylon, the ancient enemy and oppressor of ancient Jerusalem, is used to symbolize the false church which opposed and oppressed the people of God during the Christian era.

In Old Testament times Satan's counterfeit system of religion centered in ancient Babylon In the

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Christian era it centers in the Roman Catholic Church, or the Papacy, which has its headquarters in the city of Rome.

It is an interesting fact that in their essential features the religion of ancient Babylon, and the religion of the papal system, are similar. They both claim universal jurisdiction, a priesthood with special powers, and the right to persecute those who will not yield obedience to them.

3. A Counterfeit of the True Gospel.

The Papacy is a deceptive counterfeit of the true gospel. It has obscured the fundamental truths of the one and only salvation which centers in Jesus Christ the High Priest of the heavenly sanctuary. In the place of the true mediation system of the gospel it has erected a mediation system of its own.

(a) The Papacy has a counterfeit sacrifice for sins.

“We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord.” - Catechism of the Council of Trent, translated by Revelation J. Donovan, DD (R.C.), page 226. Dublin: James Duff Y, Soils & Co.

“The Mass is a true proper sacrifice, namely, 'the external offering up of a sensible gift, which is destroyed or transformed by an authorized dominion.' The Mass is identical with the Sacrifice of the cross in the victim and the Priest, which is Christ. On the cross He offered Himself in person in a bloody manner; in the Mass, through His ministers in an unbloody manner.” – “The New Catholic Dictionary,” compiled and edited by Conde B. Pallen and John J. Wynne. New York: The Universal Knowledge Foundation, 1929, page 607.

“The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and Divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, i.e., the Mass.” -Id., page 345.

(15) The Papacy has a counterfeit high priest.

Concerning the pope it is written, “He is entitled Vicar of Christ, Head of the Church, Father of all the Faithful, Supreme or Sovereign Pontiff.” - Id., page 774.

Under the head of “Pontiff” the same volume gives the following explanation: “The term was used in Roman antiquity to designate the head of the principal college of priests, and was also the translation of the Hebrew term signifying 'high priest.' Roman emperors added it to their titles until the reign of Theodosius. At present the title is applied to the pope as head of the hierarchy.” - Id., page 771.

(c) The Papacy has a counterfeit priesthood.

The New Catholic Dictionary, page 786, says of the priest: “A sacred minister who, by the sacrament of orders, receives power to offer the Eucharistic sacrifice, to administer the sacraments, to preach, and to bless. In the exercise of his office he is dependent on his ecclesiastical superior, from whom he receives jurisdiction to forgive sins and to take care of souls. It is of faith that the priesthood was instituted by Christ; also that it is a sacrament impressing an indelible character on the soul.”

(d) The Papacy, has a counterfeit mediator.

“Tire priest stands as a mediator between God and man.”- The Pilot, (R.C.), Boston, May 29, 1915.

“When He ascended to heaven, Jesus Christ left His priests after Him to hold on earth His place of mediator between God and man, particularly at the altar. 'Let the priest' says St. Lawrence Justinian, 'approach the altar as another Christ.'” - Liguori, “Dignities and Duties of the Priesthood,” page 34.

(c) The Papacy has a counterfeit intercessor.

“The kingdom of God consisting of justice and mercy, the Lord has divided it. He has reserved the kingdom of justice for Himself, and He has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to melt pass through the hands of Mary, and should be bestowed according to her good pleasure.” – “The Glories of Mary,” page 27.

(f). Papacy has a counterfeit sanctuary.

“The real presence of our divine Lord in the blessed Eucharist makes every Catholic church a tabernacle of the Most High.” – “The True Voice,” (R.C.), Omaha, Nebraska, April 18, 1913.

(g) The Papacy, has a counterfeit antitype.

It is only necessary to run over the books of the Old Testament, especially, Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish Church, called by the evangelists and the apostles the

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shadow and the figure of the Christian. society, can in fact be the shadow and figure of the Catholic Church alone.” – “Catholic Doctrine as Defined by the Council of Trent,” Revelation A. Nampion, S.J. (R.C.), page 62.

(h) The Papacy has a counterfeit Sabbath.

“We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (AD 336), transferred the solemnity from Saturday to Sunday.” – “The Convert's Catechism of Catholic Doctrine,” Revelation Peter Geiermatin (R.C.), 1913, page 50.

4. The Counterfeit Unmasked.

The judgment-hour message of Revelation 14 calls special attention to the counterfeit system of Babylon, and calls upon men to heed “the everlasting gospel” and keep “the commandments of God and the faith of Jesus.”

Revelation 14: 6-12. A solemn warning against false religion.

Revelation 18: 1-4. God's people called out of Babylon.

Revelation 18: 5-8. Babylon's destruction.

MEMORIZE: Revelation 18: 4, 5.

Questions on the Lesson

1. How is Satan's work as a deceiver described in Scripture?
2. What message does Satan especially oppose and why?
3. How could Satan keep men in ignorance of the judgment work in heaven?
4. What does Paul say was working even in his day? What did he call the power that would later develop?
5. Describe John's vision of the mystery of iniquity. Explain the meaning of the symbol.
6. Besides being symbolized by a harlot, what else symbolizes the apostate church of the Christian era?
Explain the fitness of the symbol.
7. How may the Papacy be described in its relation to the Christian gospel?
What has it invented as a substitute of the true gospel?
8. Name the counterfeits of the true gospel that are found in the papal system.
9. What is declared by Roman Catholics to be a sacrifice of Christ's body?
10. Who is the high priest of the Roman Catholic faith?
What priesthood takes the place of the one in heaven?
11. How has Christ been robbed of His true position as mediator and as intercessor?
12. What takes the place of the heavenly sanctuary in the Catholic faith?
13. What is the true antitype of the earthly sanctuary and its services?
What does the Papacy teach is the antitype?
14. What does Romanism claim with regard to the Sabbath?
15. How is the counterfeit system of the Papacy unmasked in the last days?
16. What final call does God make to His people?

For Further Study

1. What is the doctrine of transubstantiation?
2. How does Hebrews 10: 12-14 prove the Roman Catholic doctrine of the mass to be erroneous?
3. Why should the Christian faith have no human priests?

34. THE RETURN OF CHRIST TO THIS WORLD

1. The Promise of the Second Coming.

John 14: 1-3. Before leaving this world Christ made a definite promise that He would return.

Acts 1: 9-11. The promise was repeated at the time of the ascension.

Hebrews 9:28. His return to this earth is spoken of as His second appearing. This shows definitely that Christ is not referring to the coming of the Holy Spirit, or to His

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- 1 Thessalonians 1:9,10. coming to the believer at death as some teach. Christians are to wait for the fulfillment of Christ's promised return.
Revelation 22: 20. Christ repeated His promise to the Apostle John some sixty-five years after His ascension.

Note. The doctrine of the Second Advent occupies a position of primary importance in the Bible, especially in the New Testament where it is estimated that there are 318 references to it in the 216 chapters of the Book. The hope of the advent of Christ in His glory was anticipated also by the saints of Old Testament times, centuries before the first advent. It has been the hope of the ages.

- Jude 14, 15. Enoch the patriarch prophesied of the coming of Christ to execute judgment.
Job 19: 25-27. Job looked beyond the grave to the time when he would see his Redeemer.
Psalm 50: 3, 4. David spoke of His coming.
Isaiah 25: 8, 9. Isaiah spoke of the rejoicing of God's people at the close of the age.

2. The Manner of Christ's Return.

- Matthew 24: 23-26. Christ stressed the importance of our knowing how He will return. Why?
Matthew 24: 27, 30, 31 Christ's coming will be of such a character that it cannot be mistaken or counterfeited.
Acts 1: 9-11. He will come personally and visibly in a cloud as He went away.
Revelation 1: 7. All who are living on the earth at the time will see Christ return.
(See also Matthew 24: 27.)

Those who crucified Christ will be raised just previous to His coming, in order to see Him appear as Christ told them at the time they condemned Him to death. Matthew 26: 64; Daniel 12: 2.
Matthew 25: 31 All the angels will accompany Christ. [Matthew 24: 31].
Matthew 16: 27; The Second Advent will be an event of magnificent [Luke 9: 26] glory.

3. Events Connected with the Second Advent.

- (a) The righteous dead will be raised. 1 Thessalonians 4: 16; 1 Corinthians 15: 22, 23. (b) The righteous living will be made immortal and caught up with

1. The Promise of the Second Coming

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Acts 1:9-11. The promise was repeated at the time of the ascension.
Hebrews 9: 28. His return to this earth is spoken of as His second appearing. This shows definitely that Christ is not referring to the coming of the Holy Spirit, or to His coming to the believer at death as some teach.
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Matthew 25: 31

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(b) The righteous living will be made immortal and caught up with those who are resurrected to meet Christ in the air. 1 Thessalonians 4: 17; 1 Corinthians 15: 51-53; Matthew 24: 31.

(c) All unbelievers will be destroyed by the brightness of Christ's appearing. Luke 17:26-30;
2 Thessalonians 1: 7-10; Revelation 1:7; 6:14-17; 2 Thessalonians 2: 8.

(d) The earth will be devastated. Revelation 6: 14; 16: 17-21; Psalm 50:3-5; Isaiah 24.

4. Warnings and Admonitions in View of the Second Advent.

Matthew 24: 44.

Be ready.

Mark 13: 32-37.

Watch and pray.

1 Thessalonians 5: 1-6.

Let us not sleep in spiritual things.

1 Thessalonians 5: 23.

Be sanctified, or holy in life.

MEMORIZE: John 14: 1-3.

Questions on the Lesson

1. How did Christ assure us of His Second Advent?
2. What promise was made at the time of Christ's ascension?
3. What shows that Christ's promise to come again did not refer to the coming of the Holy Spirit?
4. How are Christians to relate themselves to the promise of Christ's return?
5. What is the last promise in the Bible? How did the one who wrote it respond to it?
6. Show that the doctrine of the Second Advent is a primary doctrine of scripture.
7. What statements were made by the following which show that they anticipated the Second Advent:
Enoch, Job, David, Isaiah?
8. How and why did Jesus stress the importance of knowing the manner in which Christ will appear?
9. What false views will some advocate concerning the appearance of Christ?
10. Describe the manner of the Second Advent.
11. What events will occur at the Second Advent?
12. What admonitions does Christ give in view of His coming? How does Paul give similar instruction?
13. How fully are we to be prepared for Christ's return?

For Further Study

1. Notice the prominence of the doctrine of the Second Advent in the Epistles to the Thessalonians.
2. Who are the "saints" referred to in Jude 14?
3. How is the destruction of the unprepared of the last days brought about?
4. Why is Christ coming again? Give Scripture support for your reasons.
5. What features of the Second Advent would Satan be unable to counterfeit?
6. How do you suppose men in the last days will be saying "peace and safety"?

35. SIGNS OF CHRIST'S RETURN

1. The Nearness of the Second Advent Can Be Known

Although the exact day and hour of Christ's return to this world has not been revealed, the Lord expects His followers to know when His coming is near at hand. In order that His people may know when to expect His return, he has told them of certain events and conditions which they may recognize as omens

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or signs that His coming is near. We should acquaint ourselves with these signs and be able to recognize them when they appear.

- Matthew 16: 1-3. The Jewish leaders were condemned for their failure to recognize the signs of the times which were connected with the first advent.
- Matthew 24: 3. The disciples inquired, "What shall be the sign of Thy coming and of the end of the world?"
- Matthew 24: 4. Jesus answered their inquiry by outlining a series of signs leading tip to the end.
- Matthew 24: 32-35. By observing the signs we are to know when Christ's coming is near.
- Matthew 24: 36. The day, and hour of Christ's appearance have not been revealed. (Mark 13: 32.)

2. Signs in the National World.

- Matthew 24: 6, 7. Strife will exist among the nations.
- Luke 21: 25-27. Nations will be distressed and perplexed, fearful at what is coming on the world.
- Revelation 11:18. The close of earth's history will be marked by the anger of nations and by the devastation of the earth by man.

3. Signs in the Social World.

- Matthew 24: 12. Iniquity shall abound. "Because wickedness is multiplied." (R.S.V.)
- Matthew 24: 37-39. Men will be so interested in material things that God is forgotten. (Cf. Genesis 6: 5, 11-11)
- 2 Timothy 3: 1-5. Prevailing wickedness will be widespread under a form of godliness.
- 2 Timothy 3: 13. Evil will increase.

4. Signs in the Religious World.

- 2 Timothy 3: -5. Men will practice the forms of religion, but fail to manifest its power in their lives. "Keeping up the forms of religion, but resisting its influence." (Goodspeed's translation.)
- Matthew 24: 11. Many, false prophets shall arise.
- Matthew 24: 23, 26. Reports will be made that Christ has appeared.
- Matthew 24: 24. Miracles will be performed by false messiahs and false prophets.
- 1 Timothy 4: 1. Many will be influenced by evil spirits. (Revelation 16:13, 14.)
- Revelation 13: 3, 8. All the world will render homage to the power of papal Rome except those whose names are in the book of life.
- Matthew 24: 9, 10. The righteous will be persecuted.
- Matthew 24: 14. The message of Christ's kingdom will be sounded in all the world. (Revelation 14: 6, 7.)
- 2 Peter 3: 3, 4. Men will scoff at the message of Christ's return.

5. Signs in the Physical World.

The Scriptures foretell three great events in the history of the physical world that are to act as sign-posts of the Christian era, by which it may be known where man is living in the course of history. The accurate fulfillment of these events in the order in which they are outlined in prophecy places the seal of reliability upon the prophecy of the Second Advent as a whole. Their occurrence certifies the occurrence of the rest of the events which are to follow them and bring the climax of history in the personal appearance of Jesus Christ.

Matthew 24: 21, 22, 29 A period of great tribulation would be followed quickly by signs in the heavens.

Note. – "Those days" of tribulation mentioned in verses 22 and 29 are referred to in Revelation 12: 6 13 14 as a period of 1260 days, or 1260 years, for a day in prophecy is used for a year. (Ezekiel 4: 6; Numbers 14:34) This period of persecution has reference to the time of papal supremacy, stretching from the establishment of the papal power in 538 to its overthrow in 1798. Although the "days" do not end till 1798, persecution had generally ceased by the middle of the eighteenth century. For the elect's sake the days were shortened.

- Mark 13: 24. The darkening of the sun was to occur in those days, after that tribulation," i.e., between 1750 and 1798.
- Revelation 6: 12, 13. The Dark Day was to be preceded by a great earthquake and followed by falling

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stars. Note-The divine order is as follows (1) Great earthquake. (2) Dark Day. (3) Failing stars. History testifies to the fulfillment of the prophecy.

(a) The Great Earthquake-The Lisbon Earthquake, Nov. 1, 1755.

The earthquake known as the Lisbon earthquake is notable as being the greatest ever recorded up to that time.

“Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank; as it does also, in some respects among all recorded earthquakes.” - “Earthquake,” William Herbert, pages 142, 143, New York: B. Appleton & Co., 1907.

“Half the world felt the convulsion.” - James Barton, “Life of Voltaire” (two vol. edit.), Vol. 2, pages 208, 209. New York: Houghton Mifflin Company, 1909.

“The effects of the earthquake of the first of November 1755, were distributed over very clearly four millions of square English miles of the earth’s surface; a most astonishing space! and greatly surpassing anything of this kind ever recorded in history.” J Norse, “The History and Philosophy of Earthquakes,” page 334, London, 1757.

(b) The Dark Day-May 19, 1780.

“The Dark Day, May 19, 1780-so called on account of a remarkable darkness for that day extending over all New England. In some places, persons could not see to read common print in the open air for several hour's together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost: cattle sought the barnyard; and candles were lighted in the houses. The obscuration, began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known.” – “Noah Webster’s Dictionary” (edition 1869), under “Explanation and Pronouncing Vocabulary of Noted Names of Fiction,” etc.

“On the 19th of May, 1780, an uncommon darkness took place over all New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print or to tell the time of the day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance acid gloom of night. The causes of these phenomena are unknown. They certainly were not the result of eclipses.” Robert Sews, editor, “The Guide to Knowledge or Repertory of Facts,” page 428. New York, 1845.

“The 19th of May, 1780, was unprecedented in New England for its great darkness. The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps was it greater than in this vicinity. The day was appropriately called and is still known as The Dark Day.” - Joseph Dorr, “History of the Tozen of Hampton, New Hampshire,” Volume I, page 217. Salem Press and Printing Co., 1893.

For other particulars on the Dark Day, see “Source Book for Bible Students,” Review acid Herald, 1922 edition, pages 128-136.

(c) The Falling Stars-Nov. 13, 1833.

“The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. Probably no celestial phenomenon has ever occurred in this country since its first settlement, which was viewed with so much admiration and delight by the class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the meteoritic phenomenon was the principal topic of conversation in every circle.” Dennis Instead, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, volume 25, (1834), pages 363, 364.

“The Boston observer, Olmstead, compared them, at the moment of maximum, to half the number of flakes which we perceive in the air during act ordinary shower of snow.” - Flammarion and Gore, - Popular Astronomy, page 536.

For other descriptions of the Falling Stars, see “Source Book for Bible Students, pages 175-181.

(d) Other Signs of the Last Days. Luke 21: 25. “The sea arid the waves roaring.”

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Matthew 24: 7. Famines arid pestilence.

6. The Need for Preparation.

Matthew 24:36-41. Many will be taken unawares by the Lord's coming.

Matthew 24: -13. Christ exhorts us to watch and be ready.

Matthew 25: 1-13. If we do not watch we may leave our preparation for Christ's return too late.

MEMORIZE: Matthew 25: 13.

Questions on the Lesson

1. What may we know, and what can we not know, about the time of the Second Advent?
2. How did Christ condemn the Jewish leaders for their failure to recognize His coming as the Messiah?"
3. Show that Jesus desires us to be acquainted with the things which point to the end of the world.
4. How may we know when Christ's coming is near? Relate the parable Jesus spoke to emphasize this.
5. How did Christ describe conditions among the nations in the last days?
6. What will men in the last days do to the earth?
7. To what period of the earth's history did Jesus liken the last clays? How did He describe that period?
8. Why will the love of many for spiritual things grow cold?
9. What description of last-day society does Paul give in 2 Timothy 3?
How does he indicate that there will be a profession of religion by wicked people?
10. What claims will be made by false prophets?
11. What did John foretell about the beast symbol? How will this be fulfilled?
12. Give a prophecy that points to the spread of spiritualism in the last days.
13. What important work of God must be finished before the end of the world?
How will many treat this message?
14. Name the three great signs in the physical world that help us to know where we are in the divine program of events. In what events, and when, do we see these signs fulfilled?
15. At what time does Bible prophecy locate the darkening of the sun?
What event in the physical world is to follow the falling of the stars?
16. Give a brief description of the Lisbon earthquake, the dark day, and the falling stars.
17. What did Jesus exhort His followers to do with reference to His coming?
18. What example of unpreparedness in the past should serve as a warning to us?
19. Relate the parable of the ten virgins. What purpose did Jesus have in mind in relating it?

For Further Study

1. Gather some facts about the prevalence of earthquakes in the world today. See "Source Book 'for Bible Students," page 152.
2. Go through the prophecies of Matthew 24, and note which prophecies have yet to be fulfilled.

36. PERILS AND DELUSIONS OF THE LAST DAYS

1. The Last Days Perilous.

2 Timothy 3:1. In the last days perilous times shall come.

Luke 21:26. Men's hearts will fail them for fear.

2. Perils to Life in the Last Days.

In the last days there will be external perils such as the world has never known before. Because of the prevailing wickedness of melt, combined with a marvelous increase in scientific knowledge the world will be a dangerous place to live in. Satan will reveal Himself in his true character as a murderer (John 8:44) as he takes control of minds that are yielded to his control.

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2 Timothy 3: 13.	Evil men and seducers will become worse and Worse.
Revelation 11:1-5.	Men will bring destruction upon the earth itself.
Matthew 24:6-7	There will be conflicts among the nations.
2 Timothy 3:1	The righteous will be persecuted.
Revelation 13: 3-8.	The power symbolized by the beast will attack God's people.
Revelation 13: 15-17.	An attempt will be made to destroy the faithful.

We must be willing to die rather than deny our faith in Jesus Christ. It is those who are faithful unto death who will receive the crown of life. (Revelation 2:10.) The true servants of God will adopt the same attitude towards oppressive laws aimed at overthrowing their faith as the three Hebrews in the days of Nebuchadnezzar. (Daniel 3:17,18.) Psalm 91: 1-16. When the devastating plagues of the last days fall upon the wicked, God has promised protection to His People.

3. Perils to the Spiritual Life.

More to be dreaded than the perils that threaten the physical life, are those which have to do with one's spiritual life, for these rob it of eternal life. The Bible gives us special warnings against these perils,

Luke 21:31-36.	The peril of worldliness.
2 Timothy 3:5.	The peril of a formal religion.
Matthew 25:1-13.	The peril of neglect in spiritual things.
Matthew 24:42-44	The peril of being surprised.
Matthew 24:48-51.	The peril of carelessness.
Hebrews 10:35-38.	The peril of giving up the faith.
James 5:7,8.	The peril of weariness.
1 Timothy 4: 1.	The peril of delusion.

4. The Assurance of Victory

Despite the unprecedented perils of the last days, God will give victory to all those who trust Him.

Nahum 1:7.	God knows those who trust Him.
Isaiah 25: 9.	He will save those who wait for the Lord's return.
Isaiah 10: 20-22.	God will rescue the remnant who remain faithful.
Revelation 14: 1-5.	A company will be victorious.
Revelation 15: 2-4.	There will be a song of victory.

MEMORIZE: Isaiah 25: 9.

Questions on the Lesson

1. How does Paul describe the last days? What does Jesus say about the feelings of men in the last days?
2. What accounts for the perilous nature of the last days?
3. How will men use the instruments they have invented?
4. Who will suffer persecution? What persecuting power will operate in the last days?
5. What attempt will be made upon God's people?
6. How will the righteous face the threat of death? What examples of the past will encourage them?
7. What is a greater danger to the Christian than a threat to his life? Why?
8. Name some dangers to the spiritual life.
9. How did Jesus illustrate the danger of neglect? of worldliness? of being taken unawares?
10. Against what particular delusion of the last days are we warned?
11. Give a promise to encourage us amidst the perils of the last days.
12. How are the 144,000 described? What song of triumph do the victorious saints sing?

For Further Study

1. Name some delusions which are prevalent in the world today.
2. What attitude should a Christian adopt towards civil government?
3. What aid do we have to help us through the perils of the last days?

37. THE TIME OF TROUBLE AND ARMAGEDDON

1. The Time of Trouble at the End of the Age.

- Daniel 12:1. There will be an unprecedented time of trouble when Michael stands up, since the expression “stand up” in Daniel's vision is used to mean reign or rule a, king (See Daniel 11:2, 3, 4), the standing up of Michael doubtless refers to the time when Christ begins His reign as King of this world.
- Revelation 11:15. In the program of God a time will come when Christ will enter upon the dominion of this world.
- Daniel 12: 1. When Christ commences His reign as King, all whose names are in the book of life will be delivered.

This indicates that the work of judgment has been finished the names of the unworthy have been expunged from the book of life (Revelation 3:5), and the names remaining in the record of heaven are all ordained to eternal life. Probation for the human race has closed, and a time of trouble such as never was bursts upon a guilty world.

2. Earth's Final Warning.

- Revelation 14: 9-11. God's final message warns men of the impending “Wrath of God.” The wrath of God is descriptive of the judgments that come upon men because of the consequences of their sin.
- Revelation 15: 1. The wrath of God is manifested in the seven last plagues.
- Revelation 18; 4. Men are urged to come out of Babylon to escape the plagues. The plagues are Babylon's plagues “her plagues.” The whole seven plagues are directed against Babylon.
- Revelation 18: 8. The plagues will come suddenly and unexpected! (1 Thessalonians 5: 3.)

3. The Plagues Begin When Probation Closes

- Revelation 15:5-8. There will be no ministry in the heavenly sanctuary while the plagues are falling.
- Revelation 14: 10. There will be no mercy for impenitent sinners during the plagues; they are “poured out without mixture.”
- Revelation 16: 17-21. The seventh plague will culminate with the Second Advent. (Revelation 6:12-17)

The plagues occupy a period of time of undefined length, stretching from the close of probation to the appearance of Christ. This will be the great time of trouble spoken of by the prophet Daniel.

- Exodus 7: 19-25. In ancient times fearful plagues fell upon Egypt for her defiance of God. The seven last plagues will doubtless be as literal as those which fell on Egypt.

4. Description of the Plagues. Revelation 16.

1. The First Plague (verses 1, 2) A sore directed against those who give their allegiance to the beast power (spiritual Babylon).
2. The Second Plague (verse 3) - The sea turned to blood.
3. The Third Plague (verses 4-7) - Waters on the land turned to blood. Directed against the persecutors of God's people.
4. The Fourth Plague (verses 8, 9) - Sun smites men with heat.
5. The Fifth Plague (verses 10, 11) - Darkness. Directed against the kingdom of the beast power (Babylon).
6. The Sixth Plague (verses 12-16) - The waters of the great river Euphrates dried up.

In Revelation 17:15 waters symbolize “peoples, multitudes, nations, and tongues,” and in Revelation 12:15 “water like a river” represents peoples, or nations, under satanic control in the act of persecuting the true church. It would seem therefore that “the great river Euphrates” symbolizes the Satan-controlled powers of earth who are attempting to destroy the faithful in the time of trouble. Their purpose will be prevented by the judgment of God. As a persecuting agency they will be dried up.

Under the guidance of evil spirits the whole world is to be prepared for the final struggle for supremacy, “the battle of the great day of God Almighty.” (Verses 13, 14.)

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“As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble.” – “Great Controversy,” page 689.

The place to which the nations are brought through the influence of evil spirits is spoken of as Armageddon. Since the kingdoms of the whole world are to be gathered to Armageddon it is apparent that the battlefield of Armageddon must embrace the world. Armageddon is a Hebrew word. The syllable Ar or Har is the Hebrew word for “mountain.” The meaning of mageddon is not certain. We know of no such place as Mount Mageddon. There is a place called Megiddo in northern Palestine, but it is a plain, not a mountain. It seems, therefore, that Armageddon is a symbolic rather than a geographical term.

“A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of the earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield-the scene of the final contest and the final victory.” -E. G. White, Review and Herald, May 13, 1902, page 9.

The issue of Armageddon is between God and demon controlled men. It is the climax of the great struggle between Christ and Satan for the control of the world.

7. The Seventh Plague (verses 17-21) - The downfall of Babylon.

In its entirety Babylon represents the whole unregenerate world. The prophet in verses 13-16 had just described how in symbolic vision he had seen the whole world under the control of evil spirits gathered for the final struggle. He now reveals that when mankind reaches that stage the voice of God in the temple of heaven declares “It is done” and the judgment of God falls in universal doom. “Great Babylon” comes in remembrance before God “to give unto her the wine of the fierceness of His wrath.”

5. The Deliverance of the Righteous.

Daniel 12:1.	God has assured us that in the time of trouble the righteous will be delivered.
Revelation 16: 15.	The man who watches, and is clothed in Christ's righteousness is blessed because he will not be over thrown in the battle of Armageddon.
Revelation 15: 2-4.	A vision of the victorious saints.
Psalms 46.	A song of triumph.

MEMORIZE: Psalm 46:1.

Questions on the Lesson

1. What did Daniel say would follow the standing up of Michael?
What is meant by the standing tip of Michael?
2. When does Michael stand up?
3. What announcement did John hear from heaven at the sounding of the seventh angel?
4. Against what are men warned by the message of this the wrath of God contained?
5. Against whom are the seven last plagues directed? Explain the meaning of the symbol.
6. Show that probation closes before the plagues begin.
7. With what event will the seven plagues culminate?
8. State the judgment in each of the plagues.
9. Explain the symbols of the great river Euphrates and great Babylon.
10. How is the seventh plague introduced?
11. What assurance can you give that the faithful will be preserved during the time of trouble?
12. What is one's hope of security during the plagues?

For Further Study

1. How did God protect ancient Israel when the plagues fell on Egypt?
2. What is the meaning of the word “Armageddon”? Can you find the place on the map?

38. THE MILLENNIUM

1. Meaning of the Word.

The word "millennium" is not used in Scripture. It means simply 1,000 years mille, a thousand; annus, a year), and may therefore be applied to the period of 1,000 years of Revelation 20. The usual idea of peace, prosperity, and righteousness, connected with the word in the popular mind, is not suggested by the word itself. We must examine the scriptures to determine the events and circumstances connected with the thousand-year period of Revelation 20.

2. The Righteous During the Millennium.

During the millennium, the righteous are "with Christ," reigning with Him on thrones of judgment.

Revelation 20: 4. "Judgment was given unto them, and they lived and reigned with Christ a thousand years."

1 Corinthians 6: 1-3. Paul spoke of the time when the saints would judge the world. Inasmuch as this period of judgment during the millennium takes place when the righteous are "with Christ," we ask ourselves when the righteous will be with Him, for it is obvious that the millennium cannot commence before this.

John 14: 1-3. Christ will come the second time that His people might be with Him.

1 Thessalonians 4: 16. When Christ comes again those of His saints who are sleeping in death are resurrected to be with Him.

1 Thessalonians 4: 17. At the same time the righteous living are translated, and along with the resurrected ones are taken from the earth to be "with the Lord." It is therefore clear that the righteous are not taken to be with Christ until His Second Advent, and therefore the millennium must be a period which follows that event.

Revelation 20: 4-6. The righteous will live and reign with Christ for "a thousand years." Doubtless the place where they reign with Him is in heaven.

3. The Unrighteous During the Millennium.

The question now arises as to unbelievers during the millennium. This can be determined by answering the question as to what becomes of unbelievers at the Second Advent.

Revelation 20: 6. The unbelieving dead are not raised when Christ comes, for "the first resurrection" brings life only to the "blessed and holy." Only "they that are Christ's" are raised at His Second Advent. (1 Corinthians 15:22,21)

Zephaniah 1: 14-18. The day of the Lord will be a day of punishment to unbelievers.

Revelation 15: 1. God's wrath upon the wicked is poured out in the seven last plagues which will culminate in overwhelming destruction. (Revelation 16: 17-21.)

2 Thessalonians 1: 7-10. Unbelievers are punished when Christ comes.

Luke 17: 26-30. Destruction of the ungodly will be as complete as at the Flood, and at the destruction of Sodom.

4. Satan During the Millennium.

During the millennium Satan is bound in the bottomless pit.

Revelation 20: 1-3. Whatever "the bottomless pit" represents, it is clearly the place of Satan's punishment.

Ezekiel 28: 17, 18. Satan will be punished on the earth.

The expression "the bottomless pit" in the Authorized Version of Revelation 20:3 is translated "the pit" in the Revised Standard Version and "the abyss" in Goodspeed's and Moffatt's translations. The word in the Greek is abussos, as an unfathomable depth. The Hebrew equivalent is used in Genesis 1:2 where it is translated by abussos in the Greek LXX Version. In the Authorized Version it is "deep." As the word is used to describe the earth in the beginning when it was "without form and void," one would be justified in again applying it to the earth if the earth ever reverts to a similar condition. The Scriptures make it clear that in the events connected with the Second Advent the whole world will be reduced to a state of desolation. It is upon this waste, during the millennium. It will constitute earth, that Satan is to be

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cast during “his prison” (Revelation 20: 7) for the thousand years that the saints are with Christ.	
Revelation 16: 17-21.	The seven last plagues will desolate the surface of the earth. See also Revelation 6: 14-17.
Isaiah 24.	A description of the earth during the millennium.
Jeremiah 4: 23-26.	The earth will be made similar to its condition in Genesis 1: 1.
Jeremiah 25: 31-33.	Covered with the bodies of the slain.
Revelation 20: 1-3.	Satan is to be confined to this earth; God forbids him to leave it for 1,000 years. Thus he is bound in “the bottomless pit,” and can deceive the nations no more.
Isaiah 11: 12-15.	Satan's tremendous fall.

5. Events at the Close of the Millennium.

At the close of the millennium the wicked are raised to receive their doom with Satan whom they have chosen to serve.

Revelation 20: 5.	The rest of the dead (i.e., the wicked) are raised at the close of the millennium. This will be the resurrection of damnation. (John 5: 28, 29.)
Revelation 20: 7.	Satan is now loosed because he can continue his work of deception. He was bound by being unable to act.
Revelation 20: 3.	Satan's liberty after the millennium will be short lived.
Revelation 20: 8.	Satan works among the nations to urge them to battle. He deceives them with the belief that they can conquer the saints.
Revelation 20: 9.	He incites them to attack the New Jerusalem. Note-Since at the close of the millennium the New Jerusalem is on earth and the saints are in it, it must have descended with the saints at the close of the 1,000 years.
Jude 14, 15.	Jude speaks of the third advent.
Zechariah 14: 4, 5.	The city will come down upon the Mount of Olives when Jesus returns with “all the saints.”
Revelation 20: 9.	Satan's last efforts to thwart God's purpose will end in failure.
Revelation 20: 10, 14,	The end of sin and sinners at the close of the millennium.
2 Peter 3: 12, 13.	This world to be burnt up. A new world to follow.
Revelation 21:1.	A new heaven and a new earth.

MEMORIZE: Revelation 20: 6.

Questions on the Lesson

1. Explain the meaning of the word “millennium.”
To what is it applied in Scripture? What is the Prevailing belief in regard to the millennium?
2. Where are the righteous said to be during the millennium? When will this be and why?
3. What shows that the millennium follows the Second Advent?
4. What experience comes to the saints of God at the Second Advent?
5. What happens to all unbelievers at the Second Advent?
Does the Second Advent awaken the unbelieving dead?
6. How did Jesus describe the effect of His Second Coming on the wicked?
7. Where is Satan said to be during the millennium? How is his condition described?
8. Give your reasons for interpreting “the bottomless pit” as the earth during the millennium.
9. How does Isaiah describe the earth in the day of the Lord?
10. Who are “the rest of the dead” mentioned in Revelation 20:5?
11. How is Satan loosed? What does he then do?
12. Describe Satan's final effort and its result.
13. What will follow the destruction of the earth and of the wicked?

39. THE HOME OF THE SAVED

1. The Promise of a Future Home.

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God has promised and is planning a glorious home for His redeemed people.

Genesis 1:31 2: 8 Originally God provided a perfect environment for man but this fair home was, lost through the entrance of sin into the world.

Jeremiah 29:11. The entrance of sin has not altered God's plan.

“For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope.” (R.S.V.)

Isaiah 45: 18. God made the earth for a purpose.

To carry out His original purpose to inhabit the earth with a righteous people God gave His Son so that man might triumph over sin and become righteous. The acceptance of Christ's righteousness will restore in the believer into the image of God which man bore in the beginning and qualify him for entrance into the future home.

2 Peter 3: 6, 7, 10. This present world with its marks of sin will pass away.

2 Peter 3: 13. There will be a new earth inhabited by a righteous people.

2. The New Earth Has Been the Hope of the Saints.

Hebrews 11: 8-10. Abraham looked forward to a better world than this one.

Hebrews 11:13-16. All Abraham's true children possessed the same hope.

Romans 4:13. The promise to Abraham embraces the earth.

Galatians 3: 29. The true children of Abraham are those who accept Christ.

1 Peter 1:3-5. The living hope of the Christian is fastened upon an inheritance that is incorruptible, undefiled and eternal.

Matthew 5: 5. Christ has promised that the meek shall inherit the earth.

3. The Reality of the Future Life.

Isaiah 65: 21-25. Isaiah spoke of man's future home as a place of reality where there will be projects, home life, and development.

Revelation 21: 1-5. Sin and its effects will not exist in the new earth.

Revelation 21: 9-27. A description of the New Jerusalem.

Revelation 22: 1, 2. The redeemed will have access to eternal life. Doubtless the tree of life is a symbol of the eternal joys of the new earth.

Revelation 22: 3. There will be security from sin.

Revelation 22: 14, 15. Only the righteous will inhabit the New Jerusalem

Isaiah 35: 1-10. A picture of the better land

4. Christ the King of the New Earth.

Revelation 11: 15. “The kingdom of the world” (R.S.V.) is to be given to Christ. “The sovereignty of the world.” (Goodspeed's translation.)

Daniel 2:44. All earthly kingdoms will pass away.

Daniel 7: 27. Christ's kingdom will be an everlasting kingdom.

Revelation 22: 4. The redeemed are given the blessed assurance of seeing Christ.

MEMORIZE: 2 Peter 3: 13.

Questions on the Lesson

1. What sort of home did God provide for man originally? How was this purpose hindered?

2. Show that the entrance of sin did not lead God to abandon His plan.

3. What did God make the world for?

4. What will happen to this present world? What will take its place?

5. What did Abraham look for?

6. How do all God's children regard their life in this world? What is their hope?

7. What was promised to Abraham? Who share in this promise?

8. How does Scripture assure us of the reality of the future life?

What are some of the things the saints will do in the new earth?

9. How does Peter describe the new earth?

10. Who did Christ say would inherit the earth?

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11. What does John say will not exist in the new earth?
12. What words assure us that sin will never again enter the human family?
13. Give a brief description of the New Jerusalem.
14. Who will not enter the New Jerusalem? Describe the character of those who will enter it.
15. Who will be the King of the new earth? What is said about His kingdom?
16. What assurance is given the righteous in regard to seeing Christ?

40. THE KINGDOM OF GOD

1. The Extent of God's Rule.

The kingdom of God is the realm in which He rules or exercises His dominion. Christ designated the domain of God's authority as "the kingdom of God." (Matthew 4:17), or "the kingdom of heaven." (Mark 1: 15.) Territorially, the kingdom of God embraces the universe.

- Psalm 103: 19. His kingdom rules over all.
Psalm 50: 10-12. All living things belong to God.
Psalm 24: 1. The earth is the Lord's.
Haggai 2: 8. The wealth of the world is God's. Potently, however the actual exercise of God's control within His domain is limited, through the invasion of sin.
Isaiah 1:2,19,20. Sin is rebellion against the authority of God.
Romans 6:16. Those who commit sin choose another lord.

When sin exists God's lordship as king is not recognized. His rule is rejected. The existence of sin in this world means that God does not hold full control in the territory which constitutes His kingdom. This is not because He lacks the power to control but because His love and mercy spares sinners that they might repent and become His loyal subjects. Thus God has voluntarily resigned the full exercise of His ruler ship and has permitted an evil kingdom, the kingdom of Satan, to exist within His own territory in the hope that those who do not now acknowledge Him as their king will be led to do so ere it is forever too late.

2. The Present Kingdom of God in this World.

The present kingdom of God in this world is a moral or spiritual kingdom consisting of those who willingly acknowledge God as the king of their lives. By speaking of it as a spiritual kingdom we mean that it is concerned with man's inner life where the Spirit of God desires to exercise control.

- John 18: 36. Christ's kingdom is not a national worldly kingdom set up by force of arms.
Romans 14: 17. The kingdom of God is not material but moral. It is to be recognized by the character of its subjects rather than by external things.
John 6: 15. Jesus refused an earthly crown.
Luke 17: 20. God's kingdom is not established by outward demonstration such as war.
Luke 17: 2 1. "The kingdom of God begins in the heart." "Desire of Ages," page 506.

3. How to Enter the Kingdom of God.

Matthew 4: 17. Jesus announced the kingdom of God to be at hand. The Jews of His day were expecting a national worldly kingdom like the kingdom of David, but Christ had not come to establish such a kingdom.

- Matthew 6: 33. Men are to seek the kingdom of God.
Colossians 1: 13. One may now enter the kingdom of God. Paul spoke of Christians as those who had been "transferred" from the kingdom of darkness into the kingdom of God.
Revelation 1: 9. John, though persecuted and imprisoned by the Emperor of Rome, regarded himself as being in the kingdom of God. All true Christians are in the kingdom of God although they still live in a world of sin. They belong to God's spiritual kingdom composed of men from all nations.
John 3: 1-6. Entrance into the kingdom of God is through conversion-the new birth.
2 Corinthians 5: 17. Through union with Christ we become new men in Christian character.
Matthew 13: 44-46. Entrance into the kingdom of heaven calls for full surrender to God.

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4. The Future Aspect of the Kingdom of God.

While the kingdom of God begins in this present world in the hearts of men who accept Christ, it will have a future development when sin and sinners are forever eliminated from the universe. Then God's kingdom will reach its consummation with a righteous people in a new and glorious environment. Thus the kingdom of heaven has two phases, one pertaining to the present, the other to the future.

Matthew 6: 10. Christ taught His followers to pray for the coming of His kingdom.

Luke 22: 30. The Lord's supper reminds us of a future kingdom.

Matthew 25: 31. The future kingdom of glory is brought to us at the Second Advent.

We enter the kingdom in this life by conversion. When the kingdom triumphs over all its foes and is established in glory, all God's children will enter it at the Second Advent, either through translation or resurrection. (1 Thessalonians 4: 16-18.)

Daniel 2: 44. God's kingdom will destroy all earthly kingdoms and stand forever.

Revelation 11: 15. Christ will be the King of the coming kingdom.

Matthew 25: 31-46. The righteous will inherit the kingdom; the unrighteous will be excluded.

Matthew 13: 40-43. Sin is to be eradicated from the territory of God's domain.

Revelation 21: 27. A kingdom of eternal security.

MEMORIZE: John 3:5.

Questions on the Lesson

1. How did Christ designate the realm of God's ruler ship?
2. Describe the kingdom of God territorially.
3. How is it that God does not exercise full control in His domain?
Why does He suffer rebellion to continue?
4. Describe the nature of God's kingdom in the world today?
5. How did Christ seek to explain the true nature of the kingdom He was inviting men to enter?
6. What does Paul say are the qualities which mark the kingdom of God?
7. How did Jesus show that He had not come to establish an earthly kingdom?
What did He regard as the territory where God wished to rule?
8. What did Christ urge men to seek?
May a person enter God's kingdom now, or must he wait till the Second Advent?
9. What kingdom do we belong to if we have not entered the kingdom of heaven?
10. How does a man enter the kingdom of heaven?
11. What lesson concerning entrance to the kingdom of God is taught in the parables of the treasure hid in a field and the pearl of great price?
12. What change takes place in those who enter Christ's kingdom?
13. What change will take place in the kingdom of God in the future? When will this change occur?
14. In what two ways did Christ seek to keep His coming kingdom in mind?
15. What will become of all earthly, kingdoms?
16. What announcement did John hear in heaven at the sounding of the seventh trumpet?
17. Who was given the privilege of inheriting the kingdom when it is established in all its glory?
18. Relate the parable of the wheat and the tares.
19. What assurance of security is given concerning the coming kingdom?

For Further Study

1. Does Satan have a kingdom?
2. Are there two kingdoms of God-a present and a future-or only one?
3. What is the gospel of the kingdom? (Matthew 24; 14.)
4. How should Christians relate themselves to the kingdoms of this world'

41. THE TEN COMMANDMENTS

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1. The Ten Commandments and Their Importance.

The Ten Commandments were delivered to Israel at Mount Sinai by God Himself as a concise expression of man's obligations towards God and toward his fellow men. The impressive and solemn manner in which they were delivered emphasized their supreme importance.

Exodus 19: 10-15. Special preparations were made for the occasion of the delivery of the Ten Commandments.

Exodus 19: 16-25. God manifested His presence in awful splendor on Mount Sinai.

Exodus 20: 1. The Ten Commandments were spoken by God's own voice to all the people. In this respect they were unique as all other communications from God for Israel were delivered through Moses.

Deuteronomy 4: 9-13. The giving of the Ten Commandments was to be an event of special remembrance.

Exodus 20: 1-17. (Memorize)-The Ten Commandments as spoken from Sinai.

2. The Requirements of the Ten Commandments Ante-date Sinai.

The requirements expressed in the Ten Commandments, and delivered to Israel at Mount Sinai, were known to men as the will of God for human conduct in pre-Sinaitic times, and are therefore not Jewish but universal obligations.

FIRST Commandment

The whole tenor of the history recorded in Genesis and the early chapters of Exodus reveals the Lord's displeasure at the worship of other gods.

Genesis 35: 2, 3. Jacob knew it was wrong to serve other gods.

Joshua 24: 2, 3. Abraham was called away from a people who worshipped false gods.

Exodus 12: 12. The plagues in Egypt were directed against false gods.

SECOND Commandment

The manner of patriarchal worship with no visible representation of God, reveals their understanding of the fact that God was opposed to idols.

Genesis 31: 32; 35:2, 3. Jacob destroyed the images in his household when he sought the Lord.

THIRD Commandment

The patriarchs showed the utmost respect for God's name. Adam and Eve were punished for taking God's name in vain.

Genesis 18: 27-32. Abraham manifested reverence in approaching [20: 11] God.

Genesis 22: 1-3; Abraham's obedience was evidence that he did [18:19] not take God's name in vain.

FOURTH Commandment

The Sabbath was instituted at Creation- Genesis 2:1-3. It was known before God proclaimed the Ten Commandments at Sinai, and kept before any directions for doing so were given by Moses. (Exodus 16:22-26.) It was intended for men in general and was not instituted originally as a national requirement - Mark 2:27, 28.

FIFTH Commandment

The patriarchal system was based on the Principle of respect for parents.

Genesis 9: 22-27. A curse rested upon Ham for disrespect to his father. Shem and Japheth showed respect to their father.

SIXTH Commandment

God's condemnation of Cain, and Cain's acts of guilt showed that it was wrong to kill. (Genesis 4.) Genesis 9: 6. The murderer was to be punished with death.

SEVENTH Commandment

Genesis 6: 1-3. The antediluvians were condemned for polygamy

Genesis 13: 13. The sin of Sodom (19: 4-8).

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Genesis 20: 1-6. Adultery, a sin (See also Genesis 39: 7-12.)
2 Peter 2: 7. People of Sodom were filthy in their conversation.

EIGHTH Commandment

Respect for ownership reveals a sense of the wrong of stealing.

Genesis 14: 16, 22-24. Abraham's respect for the property of others was a part of his religion.

NINTH Commandment

Genesis 27. Jacob was condemned for bearing false witness against Esau in impersonating him.

TENTH Commandment

The judgment of God fell on those who coveted what was not theirs. This is shown in the overthrow of the kings who captured Lot's goods (Genesis 14), the flight of Jacob before Esau for stealing his blessing (Genesis 27), God's prevention of Laban's effort to seize Jacob (Genesis 31), etc.

There is nothing in the Bible record to indicate that the Ten Commandments were known during the patriarchal period in the same verbal form as they were delivered from Sinai. It seems that their wording originated at the mount when they were declared to Israel. But it is apparent from the historic facts given above, that men were acquainted with the principles of the Ten Commandments from the beginning of history.

Romans 2:14, 15. Originally God's requirements were written in the conscience of man. This is evidenced by the fact that men who had no knowledge of the instructions which God gave to Israel show traces of God's moral requirements in their hearts. Instances are seen in Job, Jethro, Abimelech, etc.

Romans 1:21. Sin darkened man's mind

Ephesians 4: 18 Through sin man became ignorant of his obligations to God.

In the long period between Creation and Sinai sin practically obliterated the knowledge of the true God from the earth. Even the descendants of Abraham in the period of their long sojourn and oppression in Egypt had largely forgotten their obligations to God. Conscience had become perverted through sin and was no longer a safe guide. It was doubtless because of the prevailing ignorance of man's responsibility to his Creator that God spoke the Ten Commandments from Sinai, and delivered them in His own handwriting on tables of stone to Israel.

3. The Ten Commandments Called the Testimony.

Exodus 24: 12. Moses was directed to receive the commandments from God after they had been spoken from the mount.

Exodus 31:18. The tables of stone were called "tables of testimony."

Exodus 32:15,16. God Himself wrote the commandments on the two tables of stone.

Exodus 32: 17-19. When Moses saw that Israel had set up another god he broke the tables of testimony.

Deuteronomy 10: 1-5. Afterward the tables were renewed and deposited by Moses in the ark.

Exodus 40: 20. The Ten Commandments was called "the testimony."

Exodus 25: 22. The ark where the two tablets of the Ten Commandments were deposited was called "the ark of the testimony." (Exodus 26: 33, 34; 30: 6, 26; 31: 7, etc.)

Leviticus 24: 3. The veil separating the two apartments of the sanctuary was called "the veil of the testimony."

Exodus 38: 21. The tabernacle itself was called "the tabernacle of the testimony." (Numbers 1:50, 53; 9:15; 10:11.)

The fact that the testimony, or Ten Commandments, gave its name to so many parts of the sanctuary shows its great importance. It was the central thing in the sanctuary.

4. The Eternal Nature of the Ten Commandments.

Psalms 19: 7. The testimony of the Lord is sure.

According to Gesenius the Hebrew word for "sure," is aman, which means steadfast, firm, durable, lasting. Notice its use in 1 Samuel 2: 35; Psalm 111:7, 8; Isaiah 22: 23, 25; 33: 16; 55: 3.

Psalms 119: 144. Contains an everlasting righteousness.

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5. The Ten Commandments in the Christian Era.

Hebrews 8: 11 2. There is a sanctuary in heaven which forms the center of the Christian faith.

Revelation 15: 5. The sanctuary in heaven is called “the tabernacle of the testimony,” i.e., the tabernacle of the Ten Commandments.

This shows clearly that the Ten Commandments belong to the gospel era, as well as to the old dispensation, and are therefore binding on Christians.

Revelation 11:19. John saw an ark in the sanctuary in heaven.

Since there is an ark in the tabernacle of the testimony John saw in heaven it is obvious that the ark contains the Ten Commandments; otherwise it would not be called “the tabernacle of the testimony.” Note that the ark is called “the ark of God's covenant. The covenant referred to must be the new covenant, for the heavenly temple belonging to the Christian era.

Hebrews 8:10. In the new covenant God's laws are written on the heart. These laws must include the Ten Commandments, for the tabernacle of the new covenant with its ark is the tabernacle of the testimony. (Revelation 15:5; 11:19.)

Revelation 14: 12. The commandments of God and faith in Jesus Christ belong, to each other.

MEMORIZE: Exodus 20:1-17.

Questions on the Lesson

1. What special preparations were Israel directed to make at Sinai for the reception of the Ten Commandments?
2. How did God manifest His presence at Sinai?
3. Show that the requirements of the Ten Commandments did not originate with their proclamation at Sinai.
4. How did man know God's requirements in the early centuries of the world's history?
What evidence of this is still observable?
5. Why was it necessary to proclaim the commandments at Sinai?
6. Describe the writing and reception of the tables of the Ten Commandments?
7. What name is given to the Ten Commandments?
8. What shows that the testimony was the most important thing in the sanctuary?
9. Show that the commandments of the Ten Commandments are eternal.
10. What name is given to the heavenly sanctuary?
What does this infer concerning the Ten Commandments?
11. Name the ark of the heavenly sanctuary, and what covenant is connected with the sanctuary in heaven?
12. How would you show that the laws written on the heart in the new covenant law the commandments of the Ten Commandments?
13. Show that the gospel does not abolish the Ten Commandments.

For Further Study

1. Why is the conscience not a safe guide?

What do you think of the proposition that because the Ten Commandments were given to Israel it was Jewish?

42. THE TWO COVENANTS

1. The Covenants of God.

In the Bible the word “covenant,” when used in connection with a divine covenant, does not signify the making of terms as they are made between equals. Men are not called upon to make terms with God, but are offered the privilege of accepting God's terms. It is God who makes covenant with man. The terms of a divine covenant represent an expression of the divine will concerning man. God's covenant is His pledged promise. There are two main covenants revealed in the Bible spoken of as:

The old or first covenant, and The new or second covenant. Hebrews 8: 13, 7.

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2. The Old or First Covenant.

- Hebrews 8: 7-9. The old covenant was made with ancient Israel at the time of the Exodus.
A study of Israel's history reveals that the first step in the old covenant relationship was made in the call of Abraham from Ur of the Chaldees.
- Genesis 12: 2. God had called Abraham for the purpose of making "a great nation" out of his children. For this purpose He promised him the land of Canaan. Verse 7.
- Genesis 15: 1-21. Later God made a covenant (verse 18) with Abraham that He would deliver his children from bondage and plant them in Canaan.
- Genesis 17: 1-22. God repeated His covenant to Abraham, and directed him to institute circumcision as a sign that his children were the covenant people.
- Psalms 105: 8-12. The covenant – "His [God's] covenant," or pledge, that Abraham's children would be His special people, was renewed to Isaac, Jacob, and the people of Israel.
- Exodus 19: 1-6. At Sinai God invited the people to keep His covenant by obeying His commandments. If they would obey Him He promised to accept them as His own special nation.
- Exodus 19: 7, 8, 9. The response of the people.
So that Israel might know the conditions on which God could fulfil His covenant He made known His requirements to them by speaking His Ten Commandments from the mount (Exodus 20:1-17), and delivering His judgments through Moses (Exodus 21:1-23: 33).
- Exodus 24: 3-8. The covenant ratified by blood.
The old covenant was a national covenant, a covenant made with a people in which God accepted them as His own nation on condition of their obedience. The sins of a few individuals would not break the covenant; only if the nation as a whole departed from God would the covenant be nullified. By the ratification of the old covenant at Sinai the Jews had accepted God's purpose that they should be His special people.
- Exodus 32: 15-20. In less than forty days after the acceptance of God's covenant it was broken by a national rejection of Jehovah for an idol. Moses broke the tables of the law as a symbol of Israel's breaking of the covenant.
- Exodus 32: 30-32. Moses pleaded with God to spare Israel from destruction.
- Exodus 32: 33,34. God spares Israel but does not recognize them as His nation or people.
- Exodus 33: 12, 13. Moses pleaded for Israel's restoration as God's people.
- Exodus 33: 14-17. Moses' request is heard and Israel is re-instated.
- Exodus 34: 10,11,27. God renews His covenant by accepting anew Israel as His nation.

The history of Israel its nation was one of frequent departure from God. Occasionally as in the reign of David, and others, there were bright chapters when God was able to manifest His glory through them to the heathen round about. But the course of the nation was generally downward until Israel was filially plucked up from its homeland and sent into captivity. But through all the long years of Israel's apostasy God remained true to His covenant and regarded them as His people. God is a loving father He yearned after His erring children. However, the time came when God told Israel that His Spirit could not plead with them forever, and though Daniel He gave them another 490 years of grace at the end of which period they were to be forever rejected as His nation. (Daniel 9:24.) This rejection was inescapable after their rejection of the Messiah and His messengers. With the rejection of the Jewish nation through their rejection of Christ the old covenant came to its end. (Matthew 21:42, 43.)

3. The New Covenant.

- Jeremiah 31: 31-34. In the dark days of Israel's apostasy God spoke of another covenant – "a new covenant" which He purposed to make.
- Matthew 26: 26-28. The new covenant (see R. S. V.) was made by Jesus Christ. It was ratified or sealed by the shedding of His blood.
- Hebrews 13:20. The covenant ratified by Christ's blood is also called "the everlasting covenant."
- Matthew 26:28. The new or everlasting covenant is God's provision for the remission of sins.

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The new covenant is God's pledged promise of salvation through Jesus Christ. It is the gracious provision of the gospel by which God secures a people, the true Israel, as His own special people.

- Ephesians 1:3-5. The new covenant was in the mind of God before He made the world.
Genesis 3: 15. The first announcement of it was given in Eden.
 Actually the new covenant was in existence by promise all through the centuries from the fall to the Cross, and melt could be forgiven through faith in it Redeemer to come. It was not really made or ratified, however, until Christ's death. It is in this sense that it is called a new and second covenant.
Hebrews 8: 6. The new covenant is a better covenant with better promises than the old.
Hebrews 8: 10-12. It is an individual covenant dealing with the individual rather than with a nation. It promises transformation of character (verse 10), a personal knowledge of God (verse 11), and forgiveness of sins (verse 12).
1 Peter 2: 9, 10. Through the new covenant God brings into existence a special people, or holy nation, consisting of those who accept Christ and are transformed by His Spirit.
1 Peter 1:3-5. The inheritance of the new covenant is a heavenly one.

MEMORIZE: Jeremiah 31: 33.

Questions on the Lesson

1. Explain the meaning of a covenant when used in connection with God's covenant.
2. Name the two leading covenants of Scripture.
3. When and where was the old covenant made?
 What are the earliest indications of God's desire to make a covenant with Israel?
4. What purpose did God have in mind in the call of Abraham? What Covenant did He make with him?
5. What revelation of the future history of Abraham's children did God give to Abraham?
 What sign of His covenant was instituted?
6. How was God's covenant kept before Abraham's children?
7. What invitation was extended to Israel at Sinai? What promise accompanied the invitation?
 State the conditions of the covenant.
8. How did the people respond?
9. How did God acquaint the people with what the acceptance of His covenant required of them?
 What did it require of them?
10. Give an account of the ratification of the old covenant. With whom was the covenant made?
11. How was the covenant broken? Why did Moses break the two tables of the Ten Commandments?
12. What two things did Moses pray God to do? How was he answered?
13. How long did the old covenant last? What brought it to an end?
14. What did God say through Jeremiah about another covenant?
15. Who made the new covenant? How was it ratified?
 What do you mean by the ratification of a covenant?
16. What other name is given to the new covenant?
17. What benefit is derived from Christ's death?
18. Explain what the new covenant is.
19. When was the new covenant in God's mind?
 Could anyone receive the benefits of the new covenant before it was actually made? Explain.
20. How is the new covenant better than the old?
21. What three things are promised in the new covenant?
22. Who are God's special people of the new covenant? What is their promised inheritance?

For Further Study

1. Who are the mediators of the two covenants?
2. What position did the Ten Commandments have in the old covenant?
3. How would you show that the laws which God promises to write in the heart in the new covenant must include the Ten Commandments?

43. THE SABBATH IN THE OLD TESTAMENT

The Origin of the Sabbath.

Mark 2: 27. The Sabbath was made for man, i.e., for mankind. It is not a national institution.

Genesis 2: 1-3. It was made at the close of the creation week, by three distinct acts of God—resting, blessing, and sanctifying.

God's acts of blessing and sanctifying the seventh day distinguished it from all other days as it day set apart and designed for a holy use.

The institution Of the Sabbath was not a mere arbitrary act of God, but a gracious provision for man, a gift for his personal benefit. The making of the Sabbath for man even before we had sinned shows that all men need a Sabbath for their spiritual welfare. This was undoubtedly its primary purpose.

The Sabbath was not a type, for it was made before the fall and given to man in his perfect state.

2. The Sabbath from Creation to Sinai.

Exodus 16: 22-26. The Israelites were observers of the Sabbath before the Ten Commandments were proclaimed from Sinai.

Notice from verse 22 that the people showed their regard for the Sabbath on their own volition, and not because of any command from Moses, which shows that the observance of the Sabbath was a custom with them.

Exodus 20: 8-11. A commandment to reverence the Sabbath was placed in the heart of the Ten Commandments when Israel was established as God's nation. Notice that the Sabbath is not introduced as something new at Sinai, but men are called upon to "remember." it as an institution with which they are already acquainted. The reason given for Sabbath observance goes back to creation. It was a memorial of the creation of the world.

3. The Sabbath and the Nation of Israel.

Deuteronomy 5: 12. Israel was commanded in the law to keep the Sabbath as God had commanded them in the Ten Commandments.

Deuteronomy 5: 13-15. An additional reason for Israel's observance of the Sabbath was their deliverance from Egypt.

Ezekiel 20:13 The breaking of the Sabbath in the wilderness journeys of Israel brought God's displeasure.

Ezekiel 20: 8, 16. Israel forgot God's Sabbath when they went into apostasy.

Jeremiah 17: 21-27. Had Israel been true to the Sabbath, Jerusalem would have stood forever.

Nehemiah 13: 17, 18. One of the causes for Israel's captivity was the profanation of the Sabbath.

Nehemiah 13: 15-22. After the restoration from captivity, the Jews again profaned the Sabbath. Nehemiah instituted a reform.

Isaiah 56: 1, 2. A special blessing was pronounced upon those who kept the Sabbath holy.

Isaiah 58: 13, 14. The Sabbath was God's holy day, and was not to be used for selfish purposes.

Isaiah 66: 22-24. The Sabbath would be observed by God's Israel in the new earth.

4. Important Truths Taught by the Sabbath.

Exodus 20: 8-11. The Sabbath was a reminder of God's creation of the world.

Exodus 31: 13. It served as a constant sign of the sanctifying power of God. It reminded Israel that they were to be a holy people.

Ezekiel 20: 20. The Sabbath was the sign to Israel that Jehovah was God.

The keeping of the Sabbath distinguished Israel from all other people as servants of the true God.

MEMORIZE: Exodus 20: 8-11.

Questions on the Lesson

1. When was the Sabbath made? How? For whom?

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2. How is the Sabbath day distinct from all other days?
3. Show that the Sabbath is not a type.
4. Show that the observance of the Sabbath did not originate at Sinai with the proclamation of the Ten Commandments.
5. How does the fourth commandment show that the Sabbath was not a new institution?
6. Of what was the Sabbath a memorial?
7. In the fourth commandment, what reason is given for the observance of the Sabbath?
What additional reason for its observance by Israel was given later by Moses?
8. Sketch the history of Israel's attitude to the Sabbath.
9. How was the question of Sabbath observance related to Israel's destiny as a nation?
10. What special blessings did Isaiah pronounce on faithful Sabbath-keeping?
How did he describe proper Sabbath-keeping?
11. Give three primary truths taught by the Sabbath.

For Further Study

1. Show that the Sabbath is the Lord's day.
2. The Sabbath as a memorial? A symbol? A type?
3. Will man need a Sabbath in the new earth?
4. What was the penalty for Sabbath-breaking under the law of Moses?
Exodus 31: 12-17; Numbers 15: 32-36.

44. THE SABBATH IN THE NEW TESTAMENT

1. Christ and the Sabbath.

Luke 4: 16. It was Christ's custom to observe the Sabbath.

Mark 2: 28. He called Himself the Lord of the Sabbath.

Christ did or said nothing to lessen the importance of the Sabbath. He gave no indication to His followers that He had any intention of changing the observance to another day. He did, however, take issue with the Jews over the method of its observance. He lifted the Sabbath from the legalism in which the Jews had bound it to its true original design for the spiritual good of man.

The Jews had invented numerous rules and regulations to guard the sacredness of the Sabbath. It was declared unlawful on the Sabbath to travel more than 2,000 cubits, to kill an insect, carry a needle, wear certain types of clothes, do anything that would contribute to healing, tie, or untie a knot, light, or extinguish a fire, pluck even a blade of grass, carry a dead body, eat an egg laid on the Sabbath, eat any food not expressly prepared for the Sabbath, clap the hands, climb a tree, ride, swim, drag one's foot along the ground.

Christ taught men how to keep the Sabbath in a proper spirit showing that works of mercy were right and proper. Read the following incidents in connection with Christ and the Sabbath, and write a summary of His teachings:

John 5: 5-18. Healing of the infirm man at Bethesda.

Luke 4: 33-37. Healing of the man with the unclean spirit at Capernaum.

Luke 4: 38, 39. Healing of Peter's wife's mother. (Mark 1:29-32.)

Matthew 12: 1-8. Plucking the corn on the Sabbath.

Matthew 12:9-14. Healing the man with the withered hand.

John 9: 1-16. Giving sight to a man born blind.

Luke 11:1 -6. Healing a man with dropsy.

John 7:21-24. Christ accused the Jews of strict legalism, but absence of consideration for human good.

Matthew 21: 20. Christ taught His followers to keep the Sabbath in mind after His death.

Luke 23: 50-56. In harmony with the nature of the Sabbath as a day of rest Christ's body rested in the tomb on the Sabbath day. He rested from His completed work for man's redemption as God rested from His completed work at creation.

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2. The Disciples and the Sabbath.

Matthew 28:1. "Now after the Sabbath toward the dawn of the first day of the week" (R.S.V.) See Mark 16: 1. The resurrection occurred after the Sabbath had ended.

Luke 23: 50-56. The followers of Jesus observed the Sabbath according to the commandment" while Christ was in the tomb.

Luke 24: 1. They regarded the first day of the week as an ordinary day. It is clear that Jesus had given them no instruction about a change from the Sabbath to the first day of the week.

Matthew 24: 20. Christ had given His followers instruction which would keep the Sabbath in their minds after His ascension. Paul made no mention of any change in regard to the Sabbath in his frequent contact with the Jews and Gentiles. Acts 13: 14, 42-44; 16:13; 17:1, 21. 18:1-4, 11.

Revelation 1:10. John, about AD 95, shows that Christians looked upon a certain day as "the Lord's day."

Note-Scripture warrants us in applying the title "Lord's day" only to the seventh day of the week. Mark 2: 28; Isaiah 58: 13; Exodus 20: 11.

The first authentic instance of the use of the title "the Lord's day" for Sunday is in a spurious writing called The Gospel of Peter written about AD 185.

MEMORIZE: Luke 4: 16.

Questions on the Lesson

1. Show that Christ kept the Sabbath.
2. How did Jesus express His relation to the Sabbath?
3. Describe the attitude of the Jews to the Sabbath in Christ's day.
4. Summarize the teaching of Jesus with reference to the Sabbath.
5. Mention some miracles which Christ performed on the Sabbath.
6. What instruction concerning the Sabbath did Christ direct His followers to heed after His ascension?
7. What shows that Christ's followers knew nothing of a change of the Sabbath after Calvary.
8. Discuss Paul's attitude to the Sabbath.

What opportunities did he have of teaching a change of the Sabbath had there been one?

9. Who speaks of "the Lord's day"? When? Which day was he referring to? Give your reasons.
10. Which is the earliest use of the expression "Lord's day" for Sunday?

For Further Study

1. Had Paul taught the abrogation, or change, of the Sabbath, how would you expect the Jews to react?
2. It is argued that the instruction in Matthew 24: 20 was given not out of respect for the Sabbath, but in order that the disciples would be able to flee from the city because on the Sabbath they would be unable to do so since the gates would be shut. Discuss this view.
3. Does Paul teach the abolition or unimportance of Sabbath-keeping in Colossians 2:14-16?

45. SUNDAY IN THE SCRIPTURES

1. The First Day of the Week in the Old Testament.

No particular importance is attached to the first day of the week in the Old Testament. At the creation week there is nothing to distinguish it above the other days of the week. (Genesis 1: 3-5.)

2. The First Day of the Week in the New Testament.

Many people are of the opinion that Christ and His disciples changed the Sabbath from the seventh to the first day of the week. Others believe that the Sabbath was dropped as a day of worship after Christ's death, and that the first-century Christians began the observance of Sunday in its place. In this lesson we shall examine all the references to the first day of the week in the New Testament, to see if there is an indication of a religious regard for that day in New Testament times.

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The word "Sunday" is not found in the Bible. However, in the New Testament the first day of the week is mentioned eight times as follows:

- Matthew 28:1. The expression "in the end of the Sabbath" (A.V.) is rendered "after the Sabbath" in the Revised Standard Version. The text shows that the first day of the week follows the Sabbath and was not regarded as a rest day or day of worship by the women who believed in Jesus.
- Mark 16: 1, 2. Similar to Matthew 28: 1.
- Mark 16: 9. States that Christ rose in the early morning of the first day of the week.
- Luke 24: 1. Luke's account of the visit to the tomb of Jesus on the early morning of the first day.
- John 20: 1. John's account. John's Gospel was the last to be written. It was composed in the nineties of the first century.
- John 20: 19. John uses no religious title for the first day of the week. The gathering of the disciples mentioned in this verse was not for worship. John is doubtless using Roman time here.
- Acts 20: 7. This is the only place in the New Testament which mentions a religious meeting on the first day of the week. As the meeting was held on the dark part of the first day of the week, it would be held on what we now call Saturday night. Paul was travelling to Jerusalem and continued his journey next morning. The meeting was a farewell meeting.
- 1 Cor. 16: 2. See other translations of this verse. Note that the laying by of money was a private one.

For further study on the above texts the following references may be used Andrews & Conradi, "History of the Sabbath"; Havnes, "From Sabbath to Sunday."

3. Facts from Early Church History.

The earliest instances of Sunday observance among Christians occur about the middle of the second century of the Christian era. They are to be found in the writings of Justin Martyr, C. AD 150. Reference to Sunday-keeping is contained also in the so-called Epistle of Barnabas, but the date of this epistle cannot be fixed with certainty. It was most likely written in the forties of the second century.

There is no conclusive evidence of the use of any sacred title for Sunday until approximately AD 185, when it is called "the Lord's day" in the falsely named Gospel of Peter.

The earliest law for Sunday is that made by the Roman Emperor Constantine in AD 321. He calls the day "the venerable day of the sun."

Sabbath-keeping in the Christian church is pronounced during the first five centuries. The Council of Laodicea in the fourth century passed laws for the regulation of worship on both Sabbath and Sunday.

4. The Testimony of Church Leaders.

Sunday observers acknowledge that there is no Scriptural authority for the practice of Sunday observance. The following are samples of many similar testimonies which could be given:

(a) Congregationalist.

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. The Sabbath was founded on a specific, divine command. We plead no such command for the obligation to observe Sunday. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." – "The Ten Commandments" (R. W. Dale, M.A.), pages 106, 107.

(b) The Church of England.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. Into the rest of Sunday no divine law enters. The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday." – "The Ten Commandments" (Canon Eyton), pages 62-65.

(c) Methodist.

"It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week." – "Theological Comp." (Binney), pages 180, 181.

(d) Roman Catholic.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." – "The Faith of Our Fathers" (Cardinal Gibbons), page 111.

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5. No Scripture Authority for Sunday Observance.

An examination of the Scriptures fails to furnish us with a single text to show:

- (1) That God ever changed the Sabbath.
- (2) That the first day of the week is holy.
- (3) That Jesus observed the first day.
- (4) That any of Christ's followers kept Sunday.
- (5) That any religious title is applied to Sunday.
- (6) That the resurrection of Jesus is to be observed by the keeping of a day.
- (7) That we are expected to keep Sunday.

MEMORIZE: Matthew 28: 1.

Questions on the Lesson

1. Is any particular importance attached to the first day of the week in the Old Testament?
2. Give the Scripture references where the first day of the week is mentioned in the New Testament.
3. Summarize the facts concerning the first day of the week in the Gospels.
4. Explain the expression – “in the end of the Sabbath.”
5. How is Sunday designated by the gospel writers?
6. Why were the disciples gathered together on the day of Christ's resurrection?
7. How many instances of gatherings, for religious purposes on Sunday are recorded in the New Testament?
8. Give your reasons for rejecting Acts 20: 7 as evidence for Sunday observance in the apostolic era.
9. How would you regard the use of 1 Corinthians 16: 2 to support the practice of Sunday worship?
10. When do we find the first instances of Sunday, observance among Christians?
From what sources do we get our information?
11. What is the earliest reference to Sunday as “the Lord's day”?
12. Who made the first Sunday law and when?
13. What shows that the Sabbath was observed by Christians in the fourth century?
14. Give the testimony of some prominent Sunday observers to Sunday.

For Further Study

1. When did Thomas meet with Christ after His resurrection? John 20: 26.
2. Paul celebrated the Lord's supper with the believers at Ephesus on the first day of the week.
Does this fact prove Sunday observance in the early Christian church?
3. Did Pentecost in Acts 2 fall on Sunday?

46. FROM SABBATH TO SUNDAY OBSERVANCE

1. The change of the Sabbath Indicated in Prophecy.

Daniel 7: 25. The prophet Daniel spoke of a power that would presume to be able to change God's “times and the law.”

In his commentary, Dr. Albert Barnes (Presbyterian) explains the meaning of the Hebrew words of Daniel 7: 25 as follows: “The word rendered think means more properly to hope. The state of mind here referred to would be that of one who would desire to produce changes in regard to the times and laws referred to, and who would hope that he would be able to effect it. The word times would seem to refer properly to some stated or designated time as times appointed for festivals, etc. Gesenius. Time, specially an appointed time, season. The word rendered laws, while it might refer to any law, would more properly designate laws pertaining to religion. So Lengerke explains it as referring to the laws of religion or to religion. The kind of jurisdiction, therefore, referred to in this place, would be that which would pertain to the laws and institutions of religion. It would be a purpose to obtain control of these; it would be a claim of right to abolish such as existed, and to institute new ones.” – “Commentary on the Book of Daniel,” Daniel 7: 25. 1859 edition. Exodus 20; 1-17. The only part of the Ten Commandments that deals with time is the

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Sabbath commandment.

2. The Little Horn Symbol Identified.

The power that would attempt to change the times and the law of God is symbolized in Daniel's prophecy by a "little horn." This little horn power can be clearly identified as the Papacy.

Daniel 7:1-8. Daniel's vision of four great beasts.

Dart. 7:17. The beasts represent four great kingdoms. The same four kingdoms are introduced in the vision of Daniel 2, where the first one is declared to be the kingdom of Babylon. Verses 31-38.

Daniel 7: 23. If the first beast represents Babylon the fourth must refer to Rome. The second and third are naturally Medo-Persia and Greece.

Daniel 7: 24. The ten horns on the fourth beast symbolize the ten kingdoms which sprang out of the Roman empire during the period of its disruption from AD 351-476.

Dart. 7:24,25. Seven specifications are given by which the little horn symbol may be identified. These specifications are all met in the history of the rise and work of the Papacy.

2 Thess. 2: 3, 4. Prophecy foretold an apostasy of the church resulting in the development of a "man of sin." (Doubtless the little horn of Daniel 7: 8 with eyes of a man and a mouth that spoke great things.)

2 Thess. 2: 7. The beginnings of the great apostasy were discernible in the first century.

The Papacy was of gradual growth resulting from the falling away from apostolic Christianity which became more and more pronounced throughout the first five centuries.

3. The Claims of the Papacy.

(a) The Papacy claims the right to change or abrogate divine requirements.

According to the historian, A. H. Newman, Peter Damian, the co-adjutor, of Hildebrand (Pope Gregory VII), in the eleventh century, maintained "that all law, even the law of God Himself, may be set aside if this should be deemed by the church necessary for the accomplishment of its purposes. That the divine law bends to the exigencies of the church. That the present interests of the church, the church itself being the judge, represent God's will and must be secured even if the violation of God's will otherwise expressed be involved."-A. H. Newman, "A Manual of Church History," Volume 1, page 504.

The following extract gives a clear statement of Papal claims:

"The pope is, as it were, God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by Almighty God direction not only of the earthly but also of the heavenly kingdom.

"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

"The pope can modify, divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth, with most ample power of binding and loosing his sheep." - Ferraris's "Ecclesiastical Dictionary," article "Papa," Rome, 1890.

(b) The Papacy claims that by virtue of this right she has changed the Sabbath.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred to his rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay in spite of themselves, to the authority of the [Catholic] church."

Talk About the Protestantism of Today," by Mgr. Segur, page 213. Boston: Thomas B. Noonan & Company 1868. Imprimatur, Joannes Josephus.

"Question. Which is the Sabbath day?

"Answer. Saturday is the Sabbath day.

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"Question. Why, do we observe Sunday instead of Saturday?

"Answer. We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (AD 336), transferred the solemnity from Saturday to Sunday." - "The Convert's Catechism of Catholic Doctrine. Reverend Peter Giermann, CSSR, page 50, 2nd edition, 1910.

"Question. Have you any other way of proving that the church has power to institute festivals of precept?

"Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

"A Doctrinal Catechism, " Reverend Stephen Keenan; approved by the Most Reverend John Hughes, DD, Archbishop of New York, page 174, New York: Edward Dunigan & Brother, 1851.

In the Catechism Approved for General Use by the Cardinal Delegate, Archbishop and Bishops of the Australian Commonwealth in Plenary Council Assembled, the fourth commandment, called the third, is stated as follows. "Remember that thou keep holy the Lord's Day" (page 34), and then explained to mean, "We are commanded by the third commandment to sanctify the Sunday, by, prayer and other religious duties."

A study of Roman Catholic catechisms reveals the fact that the Roman Catholic Church has made three drastic changes in the Ten Commandments.

- (1) The second commandment has been entirely omitted.
- (2) The tenth commandment has been divided into two so as to make the number ten.
- (3) The fourth commandment, called the third, is so changed in its reading that it no longer defines which day is the Sabbath, and is then applied to Sunday.

MEMORIZE: Daniel 7:25.

Questions on the Lesson

1. What did Daniel say the power symbolized by a little horn would think to do?
Give the significance of the expressions "times" and "the law" in Daniel 7:25.
2. What are represented by the four beasts in Daniel's vision? Identify the powers.
3. What do the ten horns symbolize? the little horn?
Give the seven specifications concerning the little horn.
4. How does Paul refer to the little horn power of Daniel 7? What does he say this power would do?
5. Explain the origin of the papal system.
6. What claims are made by the Papacy (a) with respect to the law, (b) with respect to the Sabbath?
7. Describe the changes made to the Ten Commandments by the Roman Catholic Church.
8. What authorities can you quote to show that the Catholic Church claims to have changed the Sabbath?
9. How does the Catholic Church defend its change of the Sabbath?

47. THE SEAL OF GOD AND THE MARK OF THE BEAST

1. The Sealing of God's Servants.

Revelation 7: 1-3. Before the final judgments of God fall upon the earth the servants of God are to be sealed with "the seal of the living God."

Revelation 7: 1. God restrains the impending forces of destruction until His servants are sealed.

As winds in prophecy are used to symbolize the destructive judgments of God (Jeremiah 49:36, 37; 25:31-33) the vision of Revelation 7 doubtless has reference to the sealing of God's people just before the seven last plagues are poured out.

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2. The Seal of the Living God.

Clearly the seal of God in the vision of Revelation 7 is a symbol of ownership. Those who are sealed are God's special people. The placing of God's seal upon the forehead signifies God's recognition of those sealed as His own possession.

- Revelation 7: 4. The company of the sealed of the last days are said to be 144,000.
- Revelation 14: 1. The seal of God in the forehead is equivalent to the name of God in the forehead. As God's name signifies His character it is obvious that only those are sealed who manifest the character of God in their lives.
- Exodus 31: 13. The outward sign of a sanctified person is the keeping of the Sabbath. (See also Ezekiel 20:12.) A person who is truly sanctified in his life will to remember the Sabbath day to keep it holy," when he understands that the Sabbath is God's holy day.
- Revelation 14: 6, 7. God's final message to the world calls attention to God as the Creator. Since the Sabbath is the memorial of creation this final message doubtless calls men to the observance of the true Sabbath.
- Revelation 14: 12. Christians of the last days keep the commandments of God.

3. The Mark of the Beast.

- Revelation 14: 9-11. At the same time that the faithful are receiving the seal of God another group are receiving "the mark of the beast."
- Revelation 16: 1, 2. Those who receive the mark of the beast will be punished in the seven last plagues.
- Revelation 13: 11-17. The mark of the beast is enforced by another beast power, likened to a lamb with a dragon's voice.

In order to determine what is meant by "the mark of the beast" it is necessary to identify the power referred to as "the beast."

- Revelation 13: 1. The beast has ten horns.

This identifies him with the fourth beast of Daniel 7, which is declared to be "the fourth kingdom upon earth" from Babylon's day. (Daniel 7: 23.) The beast-power must, therefore, refer to Rome, and as its work reaches to the last days of earth's history, it is evident that it must symbolize Rome in its papal form, i.e., the Papacy.

- Revelation 13: 6, 7. The character specifications of the beast are met in the Papacy.

- Revelation 13: 5. The special period of papal supremacy was to last for 42 months or 1260 days.

From the expulsion of the Ostrogoths from Rome leaving the pope free under the Emperor Justinian to act as head of all the churches, and later when the pope was dethroned and the Papacy abolished by the French, is a period of 1260 years. Revelation 13:3. The Papacy received a deadly wound in 1798 when Napoleon Bonaparte ordered its abolition.

But the deadly wound was to be healed and all the world come again under papal influence. Despite Napoleon's orders a new pope was elected in 1800 and the Papacy was revived. Today its influence is very powerful and felt throughout the whole world.

- Revelation 13:11-12. Through the influence of another power the earth is to worship the Papacy.

It is not within the purpose of this lesson to enter into a detailed study of the prophetic symbols. From early in their history, Seventh-day Adventists have interpreted the two-horned beast of Revelation 13: 11-17 as apostate Protestantism, particularly as it heads up in the United States of America. The reasons

for this may be found in such books as The Great Controversy, Daniel and Revelation, Bible Readings for the Home Circle.

- Revelation 13: R 15. The two-horned beast makes an image to the beast.

An image of the beast would be a system similar to the Papacy. Such a system would doubtless be a church-state organization or a religion-political power that would seek to coerce men in respect to their manner of worship.

- Revelation 13: 16 17. This church-state system, the image of the beast uses a certain mark or sign of allegiance to show its authority, and persecutes all who refuse to receive this sign.

Since the sign of obedience to a dictatorial state system is called "the mark of the beast," and since

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the beast is the Papacy, the mark must be something which constitutes a special recognition of papal religion.

4. The Mark of Papal Authority.

Roman Catholics point to Sunday as a special mark of their authority.

“The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.” Plain Talk About the Protestantism of Today, by Monsignor Segur, page 213.

“Question. Have you any other way of proving that the church has power to institute festivals of precept?

“Ans.-Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.” – “A Doctrinal Catechism,” Revelation Stephen Keenan. Approved by the Most Reverend John Hughes, DD, Archbishop of New York, page 174. New York: Edward Dunigan & Brother, 1851.

“In a letter written in November, 1895, Mr. H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath, said. Of course the Catholic Church claims that the change was her act and the act is a mark of her ecclesiastical authority in religious things.” – “Bible Readings for the Home Circle,” pages 449, 450. Melbourne: Signs Publishing Company, 1915 edition.

5. The People of God Victorious.

Revelation 14: 9, 10. The message of the third angel warns against receiving the mark of the beast.

Revelation 13: 8. Some refuse to worship the beast.

Revelation 15: 2-4. Glorious victory will come to those who refuse to worship the beast or receive his mark.

Revelation 16: 2. The plagues will fall on those who receive the mark of the beast.

“The Sabbath will be the great test of loyalty; for it is the point of truth especially controversial. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receives the mark of the beast, the other, choosing the token of allegiance to divine authority, receives the seal of God.” – “The Great Controversy,” page 605.

MEMORIZE: Revelation 14: 9, 10.

Questions on the Lesson

1. What is meant by four angels holding the four winds? Why are the winds held?
2. What is symbolized by the sealing of God's servants?
3. Who are sealed? Where is the seal placed?
4. What is denoted by having the name of God in the forehead?
5. What is the outward sign of sanctification?
6. How does the message in Revelation 14:6,7 indicate that it draws attention to the Sabbath?
7. Against what is the world warned by the message of the third angel?
8. What symbolic power is responsible for enforcing the mark of the beast?
9. What is represented by the beast? The image of the beast? The mark of the beast?
10. To what does the Catholic Church point as evidence of her authority?
11. Whom did John see on the sea of glass? What song did they sing?
12. Who suffer in the first of the seven last plagues?

For Further Study

1. When do men receive the mark of the beast? See “Evangelism,” by E.G. White, pages 232-235.
2. What are those people called who exalt the true Sabbath? Isaiah 58:12,13.

48. THE JEWISH NATION'S PURPOSE AND THEIR FAILURE

1. The Founding of the Jewish Nation.

- Genesis 12: 1-3. God called Abraham for the purpose of founding a great nation.
Genesis 12: 7. For this purpose He promised the land of Canaan to Abraham's children.
Genesis 13: 14-17. God would greatly increase the family of Abraham. The original promise of the land which they were to occupy embraced the whole earth. (Romans 4: 13.)
Genesis 15: 13-18. It would be 400 years from Abraham's time before Canaan would be possessed. Why?
Psalm 105: 8-12. The promise made to Abraham was renewed to Isaac and Jacob.
Genesis 32: 24-28. Jacob's name was changed to Israel (meaning "a prince of God"), as an indication of his prevailing faith.
Genesis 46: 1-4. After spending 215 years in Canaan without possessing it, the time came in the days of Jacob and Joseph for God's people to go down to Egypt. In Egypt, the furnace of affliction, God proposed to develop them into "a great nation." See verse 3.

Note-Abraham was 75 years old when he entered Canaan. (Genesis 12:4.) He was 100 years old when Isaac was born, having been, therefore, 25 years in Canaan. (Genesis 21:5.) Isaac was 60 when Jacob was born. (Genesis 25:26), and Jacob was 130 when he went to Egypt. (Genesis 47:9.) 25 plus 60 plus 130 equals 215 years in Canaan before they entered Egypt.

- Exodus 1: 7. The children of Israel increased greatly in Egypt.
Exodus 1: 12. Even persecution could not prevent the growth of the nation.
Exodus 12: 40-42. At the exact time according to His word, God brought Israel out of Egypt.
Exodus 20: 1-17. At Mount Sinai God proclaimed the Ten Commandments to Israel.
Exodus 21: 1, etc. He also gave them a code of civil laws to govern national relationships.
Exodus 24:3-8. The people covenanted to obey God, and thus the nation was legally established. Forty years after the Exodus Israel passed over Jordan and took possession of the promised land.

2. God's Purpose for Israel.

- Exodus 19: 5, 6. God called Israel to be a holy nation.
Jeremiah 7: 6. They were to be God's special people.
Deuteronomy 26: 18, 19. Their mission was to represent God in the earth.
Psalm 96: 3. Israel was to spread the knowledge of God to all the world.
Isaiah 56: 3-7. All nations were to be drawn to worship the true God through Israel's witness.

3. The Failure of National Israel.

- Isaiah 5: 1-7. Israel failed to accomplish God's purpose.
2 Chronicles 36: 14-21. God punished Israel by sending them into captivity to Babylon for 70 years (606 BC -536 BC).
2 Chronicles 36: 22,23. At the close of the 70 years Israel was restored (536 BC).
Daniel 9: 24. 490 years' probation was granted to the Jews, commencing with Artaxerxes' decree in 457 BC. (See verse 25.)
Matthew 21: 33-39. The Jews failed to profit by their experience, and when Jesus, their true King came, they killed Him.
John 19: 13-16. By the crucifixion, the Jewish nation testified their rejection of Christ as their King.

4. The Consequences of Israel's Failure.

- Matthew 21: 33-46. National Israel was rejected because of their rejection of Christ.
Matthew 23: 34-38. God withdrew Himself from the nation which had rejected Him.

Bible Doctrines

Jeremiah 19: 1-15.	The Jews will never become God's special people again.
Luke 21: 20-24.	Jerusalem was given into the hands of the Gentiles till God's time apportioned to them was fulfilled. Note how long.
Acts 13: 46.	"Lo, we turn to the Gentiles."
Acts 15: 14.	God turned to the Gentiles to take out of them a people for His name.

MEMORIZE: Exodus 19: 5.

Questions on the Lesson

1. What purpose did God have in mind in the call of Abraham?
To whom was the land promised? How much was included in the promise?
2. Why was the fulfillment of the promise delayed for four centuries?
3. How was the Abrahamic promise renewed?
4. What was God's purpose in sending the children of Jacob to Egypt?
How long had the family of Abraham been in Canaan before going to Egypt?
5. What is said of the prosperity of Israel in Egypt? When did they come out?
6. What important national developments occurred at Sinai?
7. Explain carefully the purpose of God in the establishment of the Jewish nation.
8. How does Isaiah illustrate the failure of Israel to fulfil the Lord's purpose?
What punishment came upon them?
9. After the captivity, what period of probation was given to the Jewish nation?
How did they relate themselves to God's mercy?
10. What were the consequences of Israel's rejection of the Messiah?
11. Give proof that God's rejection of the Jews as a nation is final.
12. Where did the Lord turn for witness when Israel failed Him?

49. THE TRUE ISRAEL OF GOD

1. The name ISRAEL is one-of God's, character names, and was first applied to Jacob because of the change of heart that he experienced. In later usage the name was used in a general sense to refer to the nation that sprang from Jacob.

Genesis 32: 24-28.	The origin of the name "Israel." (The meaning of "Jacob" is given in Genesis 27: 36, margin.)
Genesis 32: 32.	By Moses' time (when the Book of Genesis was written) all the descendants of Jacob were spoken of as "the children of Israel."
Exodus 3: 16, 18;	The nation of which Jacob was the progenitor [Exodus 4: 22] became known as "Israel," and is so designated by the Lord Himself. Numerous other references could be given for this use of the term.
Ezra 4: 12, 23;	Later in history the Israelites received the name [Ezra 5:1-5] of Jews. This designation did not come into general use until after Israel was carried into captivity in 606 BC. It is thought to be derived from "Judah," the leading tribe of the twelve.

2. Inasmuch as the God-given name ISRAEL is a character name, strictly speaking it can apply only to those who are truly God's children. Only God, who is able to read the heart, can determine who are worthy of the name. Though in a general sense all the fleshly descendants of Abraham may be spoken of as "Israel" yet all are not true Israelites. In the same sense a whole nation, community, or church may be spoken of as "Christian," when in reality there may be many who bear that name who are not Christians in heart.

Romans 9: 6.	"Not all who are descended from Israel are true Israelites." (20th Century Translation.)
Romans 9: 7.	Not all who are descended from Abraham are the children of Abraham.

Bible Doctrines

Romans 9: 8. Mere fleshly descent counts nothing with God.
Romans 2:28,29. The true Jew is reckoned from the standpoint of character.
John 1: 47. Nathanael was "an Israelite indeed."
Galatians 6:15,16. Those who become new creatures through conversion constitute "the Israel of God."

3. When it comes to the question of salvation, God extends no special favor to the Jewish race, or to any other race. There is only one way of salvation, and both Jew and Gentile may avail themselves of that way, and must do so if they would be saved.

Colossians 3: 9-11. All are on the same footing.
Romans 2:11. God is no respecter of persons.

4. All who enter the new earth, whether Jew or Gentile, will constitute "the Israel of God."
Galatians 3: 29. When we become Christians we become Abraham's children.
Hebrews 8: 8-13. Those who receive the new covenant ratified by Christ on Calvary, constitute "the house of Israel."
Revelation 21: 12. All who enter the New Jerusalem enter as one of the tribes of Israel.

MEMORIZE: Galatians 3: 29.

Questions on the Lesson

1. Explain the origin of the name "Israel." How did it come to be used?
2. How and when did the term "Jew" come into usage?
3. Who is the only true Israelite? Give supporting Scripture and illustration.
4. How does Paul express the truth that God has no favorites?
5. Who constitute Abraham's true children? Who make up the house of Israel today?
6. What national arrangement will exist in the new earth?

50. THE CHURCH AND THE STATE

1. There are two distinct spheres of authority to which all men are accountable.
Matthew 22: 15-21. Christ showed that in some things men were accountable to Caesar (representing the state, the civil power); in other things men were accountable to God.

2. Man's first and foremost accountability is to God.
Matthew 4: 10. Worship is due to God alone. If any man, organization, power, government, puts itself in the position where it seeks to make man accountable to it in religious matters, it usurps the place of God.
Romans 14: 12. Man's relationship to God is an individual responsibility. Since man must give an account of himself to God, it is his God-given right to worship according to the dictates of his own conscience.
2 Corinthians 5: 10. All will be judged by God.

3. Man also has a responsibility to the state.
Romans 13: 1. We are to be subject to the higher powers.
Romans 13: 5. The Christian should render obedience to the civil authority, not only because of fear, but "for conscience sake."
Romans 13: 7. We are to render dues- to the civil power.
1 Peter 2: 13-17. Our duty to rulers, etc. The state is ordained of God to govern in civil affairs, and is not to interfere in matters of religion.
Romans 13: 1-4. The state is ordained to exercise power in civil affairs.

The Lord has shown us that the civil power has no right to dictate to men as to how they should

Bible Doctrines

worship, in such instances as:

- (a) The deliverance of the three Hebrews. Daniel 3.
- (b) The deliverance of Daniel. Daniel 6.
- (c) The deliverance of the Jews from Haman. Esther 7-10.
- (d) The witnessing of Peter and John. Acts 5: 17-32.

5. The church is ordained of God to preach the gospel and to win men, not by coercion, but by the power of persuasion.

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| Mark 16: 15. | The Savior's commission to the church. |
| Ephesians 6: 11-18. | The weapons of Christian conquest are not material. |
| 2 Corinthians 10: 3-5. | The church is not to use force. |
| Matthew 26: 47-52. | Christ would not sanction the use of the sword. |
| Luke 9: 51-56. | Christ would not advance His cause with material weapons. |

6. When any authority legislates in religion to coerce us to disobey God, it has usurped its legitimate sphere of action, and we are to obey God despite the consequences.

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| Acts 5: 29. | Obey God before man. |
| Ecclesiastes 5: 8. | There is a power higher than the highest powers of earth. |

MOMORIZE: Acts 5: 29.

Questions on the Lesson

1. What two spheres of authority did Christ refer to?
2. How does any earthly power which seeks religious coercion usurp the place of God?
3. Why should man have the right to worship according to the dictates of his own conscience?
4. What is man's responsibility to earthly governments? Why should the Christian be an obedient citizen?
5. Mention some of the dues we owe to the civil power.
6. What is the function of civil government? What sphere is outside of its legitimate authority?
7. Give examples to show that the powers that be have no right to legislate in matters of religion.
8. What is the work of the church? What are its God-ordained means of conquest?
9. Has the church the right to use force? Give reasons.
10. To whom should man render obedience?

51. THE CHRISTIAN CHURCH THROUGH THE CENTURIES

1. Through the sure Word of prophecy the Lord has revealed the future experiences of His church.

2 Peter 1: 19-21. Prophecy is as a light to lighten our pathway.

Isaiah 42: 9. God is able to tell us what will be before it happens.

Isaiah 46: 9, 10. God sees the end from the beginning.

Revelation 1:1. The Book of Revelation is a prophetic disclosure of future events.

Revelation 1: 3. A special blessing is pronounced upon those who study Revelation in the proper way.

2. The twelfth chapter of Revelation gives us a panoramic view of the career of the Christian church from the time of Christ to the last days.

Revelation 12:1 "There appeared a great sign" (margin)-A WOMAN clothed with the sun.

Jeremiah 6: 2. A woman is used as a symbol of a church.

Malachi 4: 2. The sun symbolizes Christ. (John 8: 12.) The moon symbolizes the foundation upon which the church stands-the sure Word of God, the Bible, which reflects the light of Jesus as the moon reflects the light of the sun.

Matthew 10: 1. The twelve stars symbolize the twelve apostles who formed the twelve great leaders in the Christian church.

Revelation 12:3 "There appeared another sign"-A GREAT RED DRAGON.

Bible Doctrines

Revelation 12: 9. The great dragon is a symbol of Satan. The stars would represent his chief ministers, the evil angels who were expelled from heaven with him.
1 Peter 5: 8. Satan is the adversary of the Christian church.

Revelation 12 sketches the history of the conflict between the church and Satan.

3. Satan's opposition to the Christian church commenced with his attack upon Christ when He was upon earth.

Revelation 12: 2. The church was to give birth to "a man child."
Isaiah 7: 14; 9: 6 The man child, was the promised Messiah.
Revelation 12:4. Satan used the wicked King Herod for the purpose of destroying Jesus, but was foiled in the attempt.

Note-Herod was a Roman king. When Satan used him in his attempt to kill the child Jesus, he was making use of the civil power of pagan Rome. In a secondary sense, therefore, the dragon with its seven heads and ten horns represents the state or civil government under Satan's control.

Matthew 27: 24-26; Satan later used Pilate, a governor of pagan
Acts 4: 27 Rome, to put Christ to death.

Revelation 12: 5. Satan was defeated in his attempt to destroy Jesus.

4. After the ascension of Christ, Satan's efforts were directed against the church of Christ.

Revelation 12: 13. Satan persecuted the church.
Revelation 12: 6, 14 The church fled into the wilderness for 1260 days, or years(Ezekiel 4:6). During this time, 538-1798, the church remained in obscurity.
Matthew 24: 21, 22. The days of great tribulation of the Dark Ages.
Revelation 12: 14. God provided the church with strength during this long period of trial.
Revelation 12: 15. The dragon tried to overwhelm the church through the instrumentality of persecuting nations. (Cf. Revelation 17: 15-Waters symbolize nations.)
Revelation 12: 16. The earth helped the woman. Say how.

5. Satan's final attack will be against the remnant church but he will not be successful.

Revelation 12: 17. Satan attacks the last church, who keep God's commandments.
Revelation 15: 2-4. God, s faithful people will be rescued from Satan's power.

MEMORIZE: Revelation 12: 17.

Questions on the Lesson

1. To what is prophecy compared? What is said of God's ability to foretell?
2. What incentive is given to the study of the Book of Revelation?
3. What are the two leading symbols of Revelation 12? Interpret each.
4. In the vision of Revelation 12, what is represented by
 - (a) the sun?
 - (b) the moon?
 - © the twelve stars?
 - (d) the man child?,
5. Describe Satan's attack against Christ on this earth.
6. What earthly power is symbolized by the dragon?
7. How is Satan's attack upon the Christian church pictured? How was the church preserved?
8. Against whom is Satan's final attack directed? Who will win in the conflict?

For Further Study

Bible Doctrines

Read from “Daniel and Revelation” (Smith) on Revelation 12.

52. THE FINAL CALL OUT OF BABYLON THE FALSE CHURCH

1. The Second Angel's Message.

- Revelation 14: 6-8. Following the proclamation that the judgment hour had come, a message is proclaimed to the effect that Babylon has fallen.
- Revelation 18: 1-3. This message is to rise to a mighty proclamation all over the earth.
- Revelation 18: 4, 5. God's people are urged to come out of Babylon before the plagues of God are poured upon her.
- Revelation 18: 6, 7. The severest punishment is due to Babylon for her sins.
- Revelation 18: 8. She is doomed to utter destruction.

2. Identification of Babylon.

Revelation 14: 8. Babylon is called “that great city.”

In ancient times a city stood for more than a center of population. It was an organized community, a system or way of life. In the Old Testament two cities, representing two systems, or ways of life, stand out in marked contrast to each other, the cities of Jerusalem and Babylon. Jerusalem represents God's way of life, the way of righteousness, the truth, the representative community of God in the earth, the church of Jesus Christ. Babylon, on the other hand, represents the exact opposite to Jerusalem. It symbolizes Satan's way of life, the way of evil and error, the kingdom of the prince of darkness, the synagogue of Satan. The Babylon of the Book of Revelation is a symbolic term denoting Satan's counterfeit system in opposition to the church of Christ.

Revelation 17: 1-5. Babylon is also represented by a corrupt woman.

Just as the pure woman of Revelation 12 represents the Christian Church, (Jeremiah 6: 2) so the immoral woman of Revelation 17 represents an apostate religious system. God's true church is compared to a bride (Revelation 21: 9, Ephesians 5:25-32); the false church is declared to be a harlot.

Revelation 17: 18. The harlot woman and the great city represent the same system of false religion.

Genesis 11:1-9. Babylon originated as an apostate organization.

Throughout the Old Testament, Babylon was a center of pagan religion. In the Christian era Babylon is a fitting symbol of the papal system. In its fullest sense, however, Babylon embraces all apostate and erroneous religions, including apostate Protestantism.

Revelation 17:5. Babylon is the mother of harlots.

The woman of Revelation 17 applies primarily to the Roman Catholic Church. When, however, Protestantism rejects truth and persecutes those who differ from it, it becomes a part of Babylon. In 1844, Charles Fitch, an associate of William Miller, began to preach that the Protestant churches which opposed the doctrine of the Second Advent had, by so doing, become a part of Babylon.

MEMORIZE: Revelation 18: 4.

Questions on the Lesson

1. Quote the second angel's message.
2. How is the second angel's message to close?
3. What are God's people urged to do? Why?
4. What final doom awaits Babylon?
5. What is symbolized in Scripture by a city? by a woman?
6. Contrast Babylon and Jerusalem.
7. Who are symbolized by the women of Revelation, chapters 12 and 17?
8. How did Babylon originate?
9. What religions are embraced in Babylon?
10. When will Babylon's plagues fall?
11. What did John see written on the forehead of the harlot woman?

Bible Doctrines

12. When does a religious system become Babylon?

For Further Study

1. Give a brief report on the views of Charles Fitch on the fall of Babylon.
2. What becomes of the harlot of Revelation 17?
3. Errors in the Protestant churches today.

53. THE GATHERING OF THE TRUE ISRAEL

1. The Captivity and Restoration of Israel.

Because of sin the nation of Israel was carried into captivity, but in His mercy God promised to gather them again to their own land.

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| 2 Kings 17: 5-8. | The nation of Israel was carried into captivity to Assyria in 721 BC. |
| 2 Chronicles 36:5-21 | Judah was carried captive to Babylon from 606 - 588 BC. |
| Jeremiah 29: 10-14. | God promised to gather Israel from all the nations where they had been scattered. This gathering was to take place at the close of the 70 years captivity. |
| 2 Chronicles 36: 22,23 | In 536 BC. Israel was given the opportunity of returning to their own land. |
| Ezra 6:17; 8:35. | Though only a small remnant returned, yet there were some from every tribe who came back to Palestine. |

2. The Final Rejection of National Israel as God's Special People.

After the return from captivity the Jews again departed from God, and He rejected them as His people, and turned to the Gentiles.

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| Matthew 21: 33-43. | Israel as a nation rejected because of their rejection of Christ. |
| Luke 21: 24. | Jerusalem given to the Gentiles. |
| Jeremiah 19: 1-11. | The Jewish nation cannot be made whole again. |
| Acts 15: 14. | God is now gathering His people from among the Gentiles. The Christian church takes the place of national Israel. |
| Romans 2: 11, 28, | Those who accept the call constitute God's true [Romans 2:29; 9:6,7] Israel. |

3. Before Christ comes God will gather His own people, the true Israel, from all nations. The gathering will not be to Palestine, but to the glorious new earth and the heavenly Jerusalem.

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| Isaiah 11: 11, 12. | The second gathering of the true Israel will be from all over the earth through the gospel message. Micah 4: 6-8; |
| Zephaniah 3: 10 | A Prophecies of the final gathering. |

Prophecies given to national Israel in captivity would doubtless have met a literal fulfillment had Israel met the conditions upon which they were based (Jeremiah 18:7-10). But Israel failed God and therefore forfeited the promises. These promises will now be fulfilled in the spiritual blessings which the gospel brings to the true Israel of God in this life and to the material blessings in the world to come-the true Promised Land.

Matthew 24: 31. The climax of the gathering of the true Israel will be at the Second Advent. The symbolic gathering into the Christian faith will then become literal gathering to the heavenly home.

MEMORIZE: Isaiah 11:11.

Questions on the Lesson

1. Sketch the history of the captivity and restoration of Israel, giving dates.
2. What shows that some of every tribe of Israel returned from captivity?
3. Sketch the career of Israel after 536 BC.
4. Why was national Israel finally rejected?
5. What did Christ say concerning the future of Jerusalem?
6. Who constitute God's people today? How are they designated?
7. What final gathering of God's people is described by Isaiah?

Bible Doctrines

How does Micah describe the same gathering?

8. What event will bring the climax of the gathering of the true Israel of God?
9. How does this lesson show that God's purposes do not fail?
10. How did Jeremiah show that Israel's rejection would be final?
11. What final gathering of Israel is described? Explain this gathering.
12. Show from this lesson that God's purposes never fail.

For Further Study

1. Show that the texts in Section 3 of this lesson cannot apply to the return of the Jews to Palestine.
2. Reading: "Prophets and Kings," chapter 59.

54. THE CHURCH OF THE LAST DAYS

1. Even in times of great apostasy God has had His faithful witnesses, and in the last days He will have a remnant who will be true to Him.

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| 1 Kings 19: 9, 10. | Elijah lived in a time of great apostasy, and thought that he alone was left to serve God. |
| 1 Kings 19: 18. | However, God knew of a faithful remnant who were serving Him. |
| Romans 11: 4, 5. | When most of the Jews refused the gospel, there was left a remnant who accepted Christ. |
| 2 Timothy 3: 1-5. | The last days of this, world's history will be marked by great evil. |
| Luke 18: 8. | Christ intimated that there will be little faith on the earth when He returns. |
| Romans 9:27,28. | Nevertheless, when God finishes His work, a remnant will be saved. |
| Revelation 13:8. | Though all the world worships the Papacy, some will refuse to do so. |
| 1 Thessalonians 4: 17. | Those who are loyal to Christ will be translated at His coming. |

2. The remnant church will be composed of those who are loyal and true Christians.

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| Revelation 12: 17. | Commandment keepers (Sabbath-keepers). |
| Revelation 14: 12. | Patience (endurance-R.S.V.) of the saints; faith of Jesus. |
| Revelation 14: 1, 5. | Sanctified lips; a perfected people. |
| Zephaniah 3: 13. | Truthful. |
| Hebrews 9: 28. | They look for Christ's return. |
| Isaiah 25: 9. | They wait for the Lord's return. |
| Psalms 50: 5. | They sacrifice for God. |
| Matthew 24: 45-47. | Those who are loyal to Christ will be translated at His coming. |

3. Because of their faithfulness to God, the remnant church will suffer persecution, but God will give them special help and deliverance.

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| 2 Timothy 3: 12, 13. | Why persecution comes. |
| Revelation 12: 17. | Satan makes war against Sabbath-keepers. |
| "God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform." – "Prophets and Kings," page 678. | |
| Revelation 13: 16. | A false church will seek to force all to worship on Sunday. |
| Revelation 13: 17. | Sabbath-keepers will be boycotted. |
| Revelation 13: 15. | They will be condemned to death. |
| Micah 4: 6, 7. | God will gather His afflicted remnant and reign over them. |
| Isaiah 33: 14-17. | Special protection is promised to the faithful. |
| Psalms 91. | God will protect His people even in the time of the plagues. |

4. Glorious and everlasting deliverance will be given to the faithful remnant.

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| Matthew 25: 1-13. | Mere profession will not save us. Some connected with the remnant church will be found wanting. |
| Daniel 12: 1. | The remnant will pass through the time of trouble. |

Bible Doctrines

Jeremiah 30: 5-9. Though the time of trouble is severe, the righteous will be saved out of it.
Isaiah 35: 8-10. Glorious victory will be the reward of the righteous.

MEMORIZE: Revelation 14: 5.

Questions on the Lesson

1. What was the spiritual condition of Israel in Elijah's day?
How did Elijah err in his judgment as to the true state of affairs?
2. Draw a parallel between Elijah's day and ours.
3. Give proof that there will be a faithful few in the last days.
4. Outline eight prominent characteristics of the remnant church.
5. What will cause persecution to come to the remnant?
Who will cause this persecution? What will be its nature?
6. Give some comforting promises to those who suffer tribulation.
7. What special guidance is given to the remnant people?
8. What parable teaches that mere profession will not save us?
9. How does Isaiah speak of the glorious victory awaiting the righteous?

For Further Study

Reading: "Early Writings," pages 258-261, 269-273.

55. TITHES AND OFFERINGS

1. God is the rightful owner of this world, and of everything in it.

Psalm 24:1. God owns the earth and all its possessions.

Psalm 50:10-12. Every living thing is the Lord's.

Haggai 2:8. The wealth of the world is God's.

2. Seeing that man really owns nothing, but is entrusted with God's goods, his is a position of stewardship.

1 Timothy 6: 7. All that we have has been entrusted to us from God.

Matthew 25:14. God has delivered to us His goods.

1 Chronicles 29: 12. Both riches and honor come from God.

1 Chronicles 29: 14. Even when we give to God, we are but returning to Him His own.

Deuteronomy 8: 8. God gives man power to get wealth.

1 Corinthians 4: 2. As stewards, God expects us to be faithful.

3. God has given us clear instructions as to how we may discharge our responsibility as stewards faithfully.

Psalm 10: 3. God abhors the covetous person.

Luke 12: 15. Beware of covetousness.

Luke 12: 16-21. We are not to set our hearts upon the accumulation of wealth.

1 Timothy 6: 17-19. We are to use our riches for good.

Hebrews 13: 16. The sacrifice which pleases God is self-sacrifice.

To "communicate" (A.V.) means to share with others. See R.S.V. The spirit of Christ is the spirit of giving. He gave Himself a living sacrifice for the good of others. When His life is united with ours through our surrender to Him, we shall give our life's service for the welfare of others. No true Christian can live simply for self.

Proverbs 3: 9. We are to honor God with our substance.

4. God claimed a tithe of all the income of the children of Israel for the support of His work.

Leviticus 27: 30-33. All the tithe, "is the Lord's."

Numbers 18:21. The tithe was to be used for the support of the ministry of Old Testament times.

Matthew 23: 23. Christ in speaking to the Jews commended the tithing principle as a divine

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obligation.

The tithing principle existed before the establishment of the nation of Israel and is therefore not simply a Jewish institution.

Genesis 14: 17-29; Abraham paid tithes to Melchisedec. Hebrews 7: 1, 2.
Genesis 28: 20-22. Jacob promised to be faithful in tithing.
1 Corinthians 9: 11-14. The gospel ministry of the church calls for our financial support just as the Levitical priesthood called for the tithe for its support.

5. God also expects freewill offerings.

Psalm 96: 8. Offerings are a part of acceptable worship.
Exodus 23: 14, 15. Offerings were expected for the service of God.
2 Corinthians 9: 7. The true spirit of giving is the thing that counts with God.
Matthew 6: 1-4. A warning against a wrong motive in giving.
Deuteronomy 16: 16, 17. How to measure our gifts.
2 Corinthians 8: 12. Acceptable offerings.
Mark 12: 41-44. An example of proper giving.
Acts 20: 35. The blessedness of giving.

6. Rich blessings are promised to the faithful stewards of God's goods, but God's displeasure will rest upon the unfaithful.

Malachi 3: 8-10. When God's professed people withheld what was due to God in material things, they were robbing God and came under His displeasure.
2 Corinthians 8: 9. The greatest incentive to Christian liberality is to be found in Christ's example.
Matthew 6: 19, 2 1. Investment in the bank of heaven is a secure investment.
Luke 6: 38. The law of giving.

Memorize Luke 6:38.

Questions on the Lesson

1. Give Scripture statements to show that God is the owner of all.
2. What position does man occupy in God's world? How should he regard his possessions?
3. What does the Lord expect of His stewards?
4. How does God regard covetousness?
What admonition is given as to the proper distribution of our means?
5. What portion of one's income does the Lord reserve for Himself? For what purpose was it to be used?
6. Was the tithing system only a national arrangement? Proof.
7. Prove that tithing is a Christian obligation.
8. Show that the Lord expects offerings in addition to the tithe.
9. What is the only sort of gift acceptable to God?
10. How much does the Lord expect as offerings?
11. Give an example of acceptable giving.
12. What blessings are promised to the faithful steward?

For Further Study

1. Should those in the Christian ministry be expected to support themselves? 1 Corinthians 9: 7-14.
2. Why did Paul labor as a self-supporting worker rather than call for financial support from the church?
1 Corinthians 9: 12, 15, 23.
3. An illustration of true giving. Mark 12: 41-44.

56. THE ORDINANCES OF THE CHURCH - I

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1. Baptism a Christian Ordinance.

Baptism is the sacred ordinance which guards the entrance to the church of God.

Matthew 28: 19, 20, Baptism is inseparably connected with the gospel (margin) commission.

Mark 16: 15, 16. Baptism is a positive requirement of the gospel.

Matthew 3: 13-17. Jesus was baptized, not as a confession of sins, but for an example to His followers.

2. The Manner of Baptism.

The only method of baptism revealed in the Bible is baptism by immersion.

Matthew 3: 5-16. John the Baptist baptized by immersion.

John 3: 23. It required "much water" to baptize.

Note-The New Testament writers always used the word baptizo when referring to baptism, and this word means to plunge, to dip, to immerse. Two entirely different words are used for sprinkling and pouring: rantizo (to sprinkle) and ekcheo (to pour).

Acts 8: 29-39. Philip baptized by immersion.

Ephesians 4: 5. There is only one baptism in the Christian faith.

3. What Baptism Signifies.

Baptism signifies a complete change of character, a death to the old nature, and the acceptance of a new life.

Romans 6: 3, 4. Baptism signifies the death and burial of the past life of sin, and a resurrection to newness of life in Christ.

Romans 6: 6. The old nature must die.

Romans 6: 8-11. In baptism the believer signifies that through union with Christ he dies to sin to live a new life.

4. The Prerequisites for Baptism.

Acts 2: 38. Repentance is the first step towards baptism.

Acts 8: 37. Faith in Christ as a personal Savior.

Matthew 3:7,8. Obedience to God's requirements.

Acts 16: 25-33. Definite instruction concerning the Christian life [Acts 8:35-37] should precede baptism.

5. The Gift of the Spirit.

The gift of the Holy Spirit is promised to those who enter into the full significance of this sacred rite.

Acts 2: 38. The promise to those who are baptized.

Mark. 1: 9-11. Christ received a special baptism of the Spirit at His baptism.

Mark 1: 8. John baptized only with water; Christ is to baptize with the Spirit.

Matthew 3: 11. John's baptism signified repentance only; Christian baptism bestows the Spirit.

Acts 10:44-48. Although the Spirit is given before baptism, baptism should not be omitted.

Acts 19: 1-5. Rebaptism is permissible if believers have not understood the ordinance.

The distinguishing feature of gospel baptism is that one is being baptized in the name of Jesus Christ (Acts 2:38; 8:16; 10:48.) This signifies identification with Christ in life and conduct. It is putting on the Lord Jesus Christ. (Romans 13:14.) John had baptized as a sign of repentance, but did not baptize men and women into the name of Christ. The believers at Ephesus therefore had not received Christian baptism.

Through the gift of the Spirit the believer is enabled to live the Christian life.

Ephesians 3: 16, 17. The Spirit strengthens us.

Galatians 3: 27. The believer has "put on" Christ.

Romans 8: 14-16. As the children of God, believers are led by God's Spirit.

Colossians 3: 1-3. The baptized Christian lives for heavenly things.

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MEMORIZE: Romans 6:4.

Questions on the Lesson

1. What ordinance stands At the entrance to the church?
How is it connected with the gospel commission? Is it essential?
2. Prove that Bible baptism is baptism by immersion.
3. What is the significance of baptism?
4. Give the necessary prerequisites to baptism.
5. What promise is given those who are baptized?
6. Describe the baptism of Jesus.
7. How did the baptism of John differ from that administered in Christ?
8. Does the reception of the Spirit exempt one from the necessity of baptism?
9. Give an example of re-baptism.
10. What is emphasized as necessary after baptism?

For Further Study

1. Should infants be baptized? Deuteronomy 1: 39.
2. Why could God never accept sprinkling as a substitute for baptism by immersion?
3. Which denominations practice baptism by immersion?
4. Read "Testimonies," Volume 6, pages 91-99.

57. THE ORDINANCES OF THE CHURCH - II

There are two important ordinances within the church: The ordinance of humility and the Lord's supper.

The Ordinance of Humility.

John 13: 1-5. Christ's example of humility and service.

John 13: 6-11. Peter's objection. Note the importance which Jesus attached to the washing (verse 8). He used the service of washing Peter's feet to emphasize the washing from sin, which is essential for fellowship with Himself and with one another.

Titus 3:5. The washing of feet was a symbol of a higher cleansing.

John 15: 3. The washing of feet was a symbol of a higher cleansing.

John 13: 12-17. The Savior's example of humility and service to His followers should be emulated in their attitude to one another.

Note-In Kitto's Biblical Encyclopedia, third edition, under the article "Washing of Feet" we find the following statement. "Feet washing (pedilavium) became, as might be expected, a part of the observance practiced in the early Christian church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found, at least in the Roman church."

Luke 22: 24. The condition of heart which the Savior sought to correct in washing the disciples' feet was pride and self-seeking.

Luke 22: 25, 26. Christ's estimate of true greatness.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed." - "Desire of Ages," page 650.

The Lord's Supper.

1 Corinthians 15: 2-4. Our salvation depends upon a knowledge of two fundamental historic facts

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	concerning Christ.
1 Corinthians 5: 7.	In the old dispensation the feast of the Passover kept Christ's death in mind.
1 Corinthians 11: 23, 24.	In the Christian era the Lord's supper is to remind us of Christ's death.
1 Corinthians 11:25.	The wine is a symbol of the blood of Christ which ratified the new covenant. The blood represents a life sacrificed for us.
1 Corinthians 11: 26.	Both the bread and the wine commemorate Christ's death.
1 Corinthians 11: 27,29.	It is a solemn thing to partake of the ordinances.
1 Corinthians 11: 28.	There is need for self-examination.
1 Corinthians 10: 16,	The partaking of the Lord's supper signifies entering into the experience of the gospel.
1 Corinthians 11: 26.	The ordinances instituted by Christ are to continue in the church till the Second Advent.
Matthew 26: 26-29.	We may regard the Lord's supper as a reminder of the great supper in the new earth.

MEMORIZE: 1 Corinthians 11: 26.

Questions on the Lesson

1. Name the ordinances within the church.
2. Relate the circumstances connected with the ordinance of humility.
What practice is found in the early church?
3. What is signified by the washing of the feet?
4. What constitutes true greatness?
5. What historic facts form the basis of our salvation?
6. How was the death of Christ typified? How is it memorialized?
7. How does the Lord's supper remind us of Christ's death?
8. The Lord's supper is both a memorial and a type. Explain.
9. Explain the significance of the bread and the wine.
10. In what spirit should one partake of the Lord's supper?

For Further Study

1. What is the doctrine of transubstantiation?
2. Read "Desire of Ages," pages 642-661.

58. THE BODY TEMPLE

1. Our bodies are the temples of God because of creation and redemption.

1 Corinthians 6: 19.	Our bodies are not our own, but God's.
2 Corinthians 6: 16.	You are the temple of the living God.
John 2: 18-22.	Christ regarded His body as a temple.
Genesis 1: 27.	The first human temple was created by God.
Acts 17: 25.	We all owe our existence to God.
Psalms 139: 14.	The body reveals God's marvelous workmanship.
1 Corinthians 6: 20.	We belong to God also because He has redeemed.

2. Seeing that our bodies belong to God, we are, under obligation to keep them jealously for His occupancy.

Romans 12: 1.	The body is to be yielded to God.
2 Corinthians 6: 16.	God wishes to occupy the body temple.
Revelation 3: 20.	Christ invites us to let Him come in.
John 14: 16, 17.	Christ will abide in us by His Spirit.

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1 Corinthians 6: 20. We are to glorify God in our bodies.
1 Corinthians 10: 31. We are to glorify God in our eating and drinking and in all the things that we do.

3. The body temple may be defiled in the following ways

Daniel 1: 8. By what we eat and drink.
Jude 8. By impure thoughts.
Leviticus 10: 8-10. By strong drink.
1 Corinthians 6: 9, 10. Impure persons and drunkards will not enter heaven.
Judges 13:4. God forbids the use of food or drink detrimental to health.
“Abstinence from all hurtful food and drink is the fruit of true religion.” – “Gospel Workers,” page 348.

4. The Lord expects us to be sanctified in body for His return.

1 Thessalonians 5: 23. To be sanctified wholly.
2 Corinthians 7: 1. We are to put away all filthiness of the flesh and spirit.
1 Corinthians 9: 25-27. Temperance and self-control necessary in the Christian life.

MEMORIZE: 1 Corinthians 6: 19.

Questions on the Lesson

1. What are our bodies declared to be? Explain the fitness of the figure.
2. What did the psalmist say of his body temple?
3. What is it proper for us to do with our bodies? What invitation does Christ extend to us?
4. Whom are we told God will destroy? Why?
5. Mention some specific ways in which we may glorify God in our bodies.
6. How may the body be defiled?
7. What is included in sanctification? What are we to put away?
8. How does Paul stress the need for self-control?

For Further Study

Read: “Ministry of Healing,” pages 295-310.

59. GOD'S PROVISION FOR THE HEALTH OF HIS PEOPLE

1. God is interested in the physical well-being of His people, and is not the author of sickness.
Exodus 15: 26. “I am the Lord that heals thee.” The Lord promises to keep sickness from those who keep His commandments.
Psalm 103: 3. All healing is attributable to God.
Matthew 4: 23. Much of Christ's ministry was devoted to healing the people.
3 John 2. It is the Lord's wish that His followers should be in health.
James 5: 14, 15. God promises to heal the sick in answer to the prayer of faith.

2. In harmony with God's purpose that His people should be healthy, He has made definite provision as regards the food which is best suited for man, and has warned him against that which will deprive him of health.

Genesis 1: 29. Man's original diet. (Note that the word “meat”, originally meant “food.” It here included vegetables, fruits, grains, and nuts.)
Genesis 9: 3. After the Flood, man was given permission to add flesh to his dietary. The permission granted in this verse indicates clearly that flesh was not in the original diet of man.
Exodus 16: 35. When God provided Israel with food He did not give them a flesh diet.
Joshua 5: 12. The manna ceased when corn and fruit were obtainable.
Numbers 11:4-9, When the people persisted in their request for flesh, [Verse 18-20] God sent

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Numbers 11:31-34. them quails.
Psalm 106: 14, 15. God was displeased with Israel for lusting after flesh.
Daniel 1: 8-20. Flesh food brought leanness of soul.
Daniel was blessed and honored of God for refusing the highly seasoned flesh foods of the king.

3. Though the Lord permitted man to eat flesh, He has shown clearly that it is not the best food, and has definitely forbidden the use of certain flesh foods.

Ecclesiastes 10:17. A guiding principle in the selection of food – eat for strength, not merely to satisfy appetite.
Isaiah 55: 2. Eat you that which is good.
Deuteronomy 14: 2, 3. Not to eat abominable things. Why?
Deuteronomy 14: 1-21. A divine evaluation of flesh foods. Read also Leviticus 11:1-31.
Deuteronomy 14: 8. The swine especially forbidden.
Isaiah 66: 15-17. Those who eat swine's flesh, knowing that God forbids it, will be destroyed at the Second Advent.

4. The Lord is also particular as to what we drink. All injurious drink is strictly forbidden.

Proverbs 20: 1. Wine and strong drink are deceivers.
Isaiah 28: 7. Alcohol takes away a man's judgment.
Proverbs 23: 29-32. The evil effects of drink.
1 Corinthians 6: 9, 10. No drunkard will enter heaven.
Luke 21: 34. Drunkenness and over-eating of even the best of food and drink are wrong.
Habakkuk 2: 15. Christians should not give injurious drinks to others.

MEMORIZE: Proverbs 20: 1.

Questions on the Lesson

1. Who is the real healer? Whom, does the Lord promise to keep in health?
2. Show that Christ is interested in our physical health.
3. What was included in the original diet of man? When was flesh first sanctioned as food?
4. In providing food for Israel in the wilderness, what did God reveal as to His plan?
5. Give two guiding principles in the selection of our food.
6. Give a summary of foods forbidden to Israel.
7. How would you prove that foods forbidden in Old Testament times are still to be regarded as forbidden?
8. What drinks are forbidden in God's Word?
9. What should be the guiding rule in the selection of food?

For Further Study

1. Give reasons why a Christian should not use alcohol or tobacco.
2. Describe the effects of nicotine.
3. Why did Jesus refuse the vinegar (wine) offered Him at Calvary?
4. Name some Bible examples of the disastrous effects of drink.
5. Read: "Ministry of Healing," pages 311-335, 287-294.

60. MAN NOT IMMORTAL BY NATURE

1. Man was not created immortal. The continuation of his life was dependent upon his obedience to God.

Psalm 8: 5. Man was made a little lower than the angels.
Genesis 2: 17. Adam's life was dependent upon his obedience to God.
Genesis 3: 4. Satan contradicted God's words.
Genesis 3: 19. Nevertheless the sentence of God was pronounced.
Genesis 3: 23 24. Through sin, man was deprived of eternal life

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2. At his creation no part of man was immortal, and therefore he does not now possess immortality.

Genesis 2: 7. How man was made. An animated body = a living soul or person. Cf. Numbers 6: 6 (Body = soul). Genesis 14: 21; Numbers 5: 6; Numbers 31: 19, etc.

The word "soul" in Genesis 2: 7 signifies "person" or "being" as in Genesis 14: 21, Numbers 5: 6, where it is translated "person." In Numbers 6: 6 the same word is rendered "body," and indicates that without the breath of life man is a dead soul or body.

The breath of life is not immortal.

Genesis 7: 21-22.

All living things possess the breath of life.

Ecclesiastes 3: 19.

Beasts have the same breath of life as man. It would be ridiculous to attribute immortality to the animals.

Job 27: 3.

The breath of life is the spirit of God, or the life-giving activity of God.

Ecclesiastes 12: 7.

At death the spirit (the breath) returns to God.

This does not indicate, however, that it exists as a conscious entity living apart from the body. The text merely informs us that what came from God in the beginning returns again into God's keeping. In the resurrection the breath of life will again give life to the new body which God will create.

The living soul is not immortal.

Genesis 1: 20, 21,

The animal creation are all described as living [Verse 24, 30] (margin) souls.

Revelation 16: 3.

A living soul may die. Therefore it cannot be immortal.

Ezekiel 18: 20.

The soul that sins will die.

Isaiah 53: 12.

Jesus poured out His soul (life) unto death.

3. The testimony of the whole Bible is to the fact of the mortality of man.

(a) The word "immortal" occurs only once in the Bible, and is there applied to God. 1 Timothy 1: 17.

(b) The word "mortal" occurs six times in the Bible, and in every instance is applied to man. Job. 4: 17.

2 Chronicles 14: 11 (margin). Romans 6: 12. Romans 8: 11.

2 Corinthians 4: 11. 1 Corinthians 15: 53, 54. Alongside each text write the noun qualified by the word "mortal."

(c) The word "Immortality" occurs five times in the Bible, and is applied either to God or to the future state of man.

Read the following texts, and write the usage of the word alongside of each: 1 Corinthians 15: 53. 1 Corinthians 15: 54. 1 Timothy 6: 16. Romans 2: 7. 2 Timothy 1: 10.

4. Man can obtain immortality only through Christ.

2 Timothy 1: 10.

Christ has brought immortality to light through the gospel.

Romans 2: 7.

We are to seek for it.

John 3: 16.

It is given to the believer only.

1 John 5: 12.

There is no life except in Christ.

2 Timothy 4: 8.

Immortal life is bestowed when Christ comes.

1 Corinthians 15: 51-54.

Believers are changed to immortality at Christ's return.

MEMORIZE: 2 Timothy 1: 10.

Questions on the Lesson

1. Prove that Adam and Eve were not created immortal.

2. Describe the creation of man. Show that there was no immortal part in his nature.

3. What is "the breath of life"? a "living soul"?

4. Explain the uses of the words "mortal" and "immortal" in the Bible.

5. How is the word "immortality" used in Scripture?

6. How only can man become immortal? Explain.

7. Give proof that immortality will not be bestowed till the Second Advent.

8. How is the word "soul" used in the Bible?

9. Can the-soul die?

10. What is the "spirit"?

Bible Doctrines

For Further Study

Read: "Great Controversy," chapter 33.

61. THE STATE OF THE DEAD

1. In the Bible death is compared to sleep.

John 11: 11-14. Christ referred to death as a sleep.
1 Thessalonians 4: 13. "Them which are asleep."
Daniel 12: 2. The dead sleep in the, dust of the earth.

2. The sleep of the dead, both of the righteous and of the wicked, is in absolute unconsciousness.

Ecclesiastes 9: 5. The dead know nothing.
Ecclesiastes 9: 6. The dead are unconscious and ignorant of every thing that occurs under the sun.
Ecclesiastes 9: 10. There is no mental or physical activity in death.
Psalm 115: 17. The departed are not in heaven praising God.
Acts 2: 34. Even David is not in heaven.
Job. 14:21. The dead have no knowledge of their closest friends.
Psalm 146: 3, 4. The thoughts of the departed are no more.
Psalm 6: 5. God is known by the dead.

3. All who are sleeping the sleep of death will be awakened to life at the appointed time of resurrection.

Job 14: 14. The dead must wait their appointed time till their change come.
Job 17: 13. The place of waiting is in the grave.
Job 14: 12. The appointed time will last till the heavens be no more.
1 Corinthians 15: 22, 23. All will be made alive, irrespective of character.
1 Corinthians 15: 16-18. Unless there is a resurrection the righteous dead will perish. This is conclusive evidence that the righteous dead are not now living.
1 Corinthians 15: 51, 52. The righteous will be raised at the Second Advent.
See 1 Thessalonians 4: 16.
Luke 14: 14. This resurrection at the Second Advent is the resurrection of the just.
1 Corinthians 15: 42-44. Paul describes the change that will take place at the resurrection.
1 Corinthians 15: 53, 54. At the resurrection of the just the righteous are immortalized.
Revelation 20: 6. The second death will have no power on those who are raised in the first resurrection.
Revelation 20: 4, 5. The unrighteous will be raised at the close of the millennium.
Acts 24: 15. This will be the resurrection of the unjust.
John 5: 28, 29. Called the resurrection of damnation.
Revelation 20: 9. The wicked are raised to be destroyed.

MEMORIZE: Ecclesiastes 9: 5, 6.

Questions on the Lesson

1. How is death described in the Bible? Give instances.
2. Use half a dozen texts to describe the condition of the dead.
3. For what time do the dead wait? Where do they wait? In what condition do they wait?
4. Will all the dead be brought to life?
5. What would become of the righteous were there no resurrection?
6. What change will occur at the resurrection of the just?
7. Who are immune from the second death?
8. When are the righteous raised to life?
What name is given to this resurrection?

Bible Doctrines

Are the unrighteous immortal at the resurrection?

62. THE DELUSION OF SPIRITUALISM

1. The Bible definitely and clearly teaches that there is no life for the departed this side of the resurrection, because there is no part of man that is immortal. But the devil has been trying to deceive men with the subtle lie that man does not die.

Genesis 3: 3, 4. "You shall not surely die." The first lie told in this world.

John 8: 44. Satan is the father of lies.

2. Satan has supported his falsehood that "you shall not surely die" by working through his wicked angels to impersonate the dead, thus making it appear that man's spirit lives on after death.

1 Samuel 28: 3, 15. After Samuel's death, Satan impersonated him to Saul, making it appear that Samuel was still alive.

1 Samuel 28: 5, 6. Saul had been unable to get communications from God. Therefore it is certain that the being who spoke to him was not Samuel, for Samuel had always been God's prophet.

1 Samuel 28: 7-14. In order to communicate with the dead, Saul had to practice deception and inquire of a witch.

1 Samuel 28: 7, 9. This woman was under the control of a spirit.

Luke 7: 21. The spirit which possessed her was an evil spirit.

1 Chronicles 10: 13, 14. One cause of Saul's death was because he asked counsel of a spirit medium.

3. What is now known as "Spiritualism spiritualism," etc., is the same in principle as the practice of the supposed communication with the dead in ancient times, and is exceedingly displeasing to God.

Dent. 18: 9-14. Spirit communications an abomination to God.

Leviticus 20: 6. Those who sought familiar spirits were to be cut off from Israel.

Leviticus 20: 27. Spirit mediums not to be permitted in Israel.

Isaiah 8: 19. We are not to inquire of evil spirits.

Isaiah 8: 20. The test of genuineness.

4. Spiritualism will be especially prevalent in the last days of earth's history.

1 Timothy 4: 1. A departure from the faith in the latter times.

Revelation 16: 13-16. Evil spirits prepare the world for Armageddon.

Revelation 18: 2. Babylon, the false church, will become devil possessed.

Revelation 21: 8. Those who yield themselves to evil spirits will not enter heaven.

MEMORIZE Isaiah 8:19, 20.

Questions on the Lesson

1. What lie was told in Eden? How has this lie been continued?
2. Prove that it was not Samuel who spoke to Saul at Endor.
3. What means does Satan employ to deceive men into believing that the dead can speak?
4. Show that Spiritualism is not a modern invention.
5. How did the Lord show His displeasure with spirit communications?
6. Because of the existence of evil spirits, what are we counseled to do?
7. What does prophecy reveal concerning spiritualism in the last days?
8. Can a spirit medium enter the New Jerusalem?

For Further Study

Bible Doctrines

Read: "Great Controversy," chapter 34; "Early Writings," pages 59, 60.

63. THE PUNISHMENT OF THE IMPENITENT

1. All who fail to accept the gospel are doomed to death.

- Romans 6: 23. The wages of sin is death.
Ezekiel 18: 4. "The soul that sins, it shall die."
John 3: 16. Jesus died that the believer might not perish.
Luke 13: 3. Those who do not repent will perish.
Webster defines "perish" as meaning to be destroyed; to pass away; to, become nothing; to be lost; to waste away; to die.
Revelation 20: 11, 15. All whose names are not in the book of life will suffer the second death.
Jeremiah 21: 8. God sets before us life or death-two alternatives.

2. This death which the unrepentant experience will be eternal destruction by fire.

- Matthew 25: 41. The unrepentant will suffer in the everlasting fire prepared for the devil and his angels.
Jude 7.
2 Thessalonians 1: 9. This everlasting fire results in everlasting destruction. It is called everlasting fire because of its everlasting effects, not because it will burn everlastingly.
Matthew 13: 41, 42. There will be a furnace of fire.
Matthew 3: 11, 12. The fire which destroys the wicked will be unquenchable.
Psalm 37: 20. The wicked will consume into smoke.
Malachi 4: 1-3. They will be reduced to ashes.
Matthew 10: 28. Soul and body will be destroyed.

The word "hell" in Matthew 10: 28 should be translated by the English word "Gehenna." The Greek word gehenna comes from the Hebrew place name Ge-hinnom, The prefix Ge is the Hebrew word for "valley," and Ge-hinnom is therefore the Valley of Hinnom in the vicinity of Jerusalem (Joshua 15:8), where anciently heathen gods were worshipped (2 Chronicles 28:3; 33:6). Josiah defiled the pagan worship of the valley (2 Kings 23:10) and it later became the rubbish dump of the city where offal and carcasses were thrown and where fires were continually burning to devour the rubbish. In the New Testament the word is always used as a symbol of destruction. The A.V. and R.V. and R.S.V. translates Gehenna as "hell." In the R.S.V. a footnote in each instance shows that the original word is Gehenna.

- Obadiah 16. The wicked shall be as though they had not been.
Psalm 37: 11. Even the place of the wicked will disappear. This could not be so if there were an eternally burning hell somewhere.
Revelation 5: 13. There will be no tormenting hell in the new earth.

3. The annihilation of the wicked will occur at the close of the millennium, and will take place upon this earth.

- Proverbs 11:31. The wicked will receive their reward upon this earth.
2 Peter 2: 9. The unrighteous do not go to their punishment at death.
2 Peter 3: 7, 10. They will be punished in the day of the Lord.
Revelation 20: 7-9, 14, 15 The final destruction of the impenitent occurs at the close of the millennium.

4. Seeing that the literal language of Scripture is so clear that the destruction of the impenitent is to be complete and eternal, we must interpret symbolic and idiomatic expressions in the light of these texts, and not make them teach an ever-burning hell of torment.

- (a) "For ever and ever" is a Jewish idiomatic expression meaning as long as the circumstances will permit. See Leviticus 25: 46; Deuteronomy 15: 17; Joshua 4: 7; 2 Kings 5: 27; Matthew 21:19.
(b) The undying worm and unquenchable fire (Mark 9: 43, 44) are symbols of complete destruction borrowed from the valley of Gehenna outside Jerusalem, where the refuse was burned. The fires were always burning, and what was not destroyed by fires was eaten by worms. But the fires that were never

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quenched and the worms that were always there brought complete destruction.

MEMORIZE: Malachi 4:1-3.

Questions on the Lesson

1. What certain penalty awaits the sinner?
2. Why did Jesus die? Who did He say must perish? What is the force of the word “perish”?
3. How will the impenitent be punished?
4. Explain the meaning of “everlasting fire”; of “unquenchable fire.”
5. Give proof that the punishment of the wicked will result in utter extinction of being.
6. Show that there will not be a place of torment in the new earth.
7. When will the impenitent be destroyed? Where will it occur?
8. Explain the meaning of “forever and ever” used in connection with the punishment of the wicked.
9. What is meant by the worm that does not die and the fire that is not quenched?

For Further Study Read “Early Writings,” pages 218-222.

64. THE SPIRIT OF GOD

1. The working of the Holy Spirit was manifest all through the old dispensation.

Hebrews 9: 14. The Holy Spirit is eternal.

Genesis 1: 2. The Spirit is first mentioned in the record of creation.

Genesis 6: 3. The Spirit strove with the antediluvians.

Exodus 31:2, 3. The Spirit fitted men for service.

Judges 14: 5, 6. The Spirit strengthened men.

2. When Christ was upon earth He promised to send-the Holy Spirit in the place of His visible presence when He went back to heaven.

John 14: 26; The names of Christ's successor.

John 15: 26. The names of Christ's successor.

John 16: 71. The Comforter could not come in fullness till Christ had gone away.

Luke 24: 49. Christ instructed His disciples to wait for the coming of the Comforter.

3. The Holy Spirit was given in fullness at Pentecost, and will remain in the world until Christ returns.

Acts. 2: 1-4. The Spirit given at Pentecost.

Acts 2: 32, 33. Peter recognized the coming of the Comforter as the fulfillment of Christ's promise.

Acts 4: 8, 31; The Holy Spirit remained in the church after [Acts6: 3-5] Pentecost.

John 14: 18, 23. The presence of the Comforter is the presence of Jesus.

“In the Holy Spirit He [Christ] came down as the inward, indwelling Christ, to become in the very innermost recesses of their being the life of their life. This is what He Himself had promised in the words: 'I will not leave you orphans: I come unto you. In that day you shall know that I am in My Father, and you in Me, and I in you.' Him whom they had had in the flesh, living with them on earth, they now received by the Spirit in His heavenly glory within them. Instead of an outward Jesus near them, they now obtained the inward Jesus within them.” - Andrew Murray, *The Full Blessing of Pentecost*,” pages 23, 24. London: James Nisbet & Co. Limited, 1908.

Matthew 28: 18-20. Christ has promised to be with us (through His Spirit) unto the end of the world.

MEMORIZE: John 14: 16,17.

Questions on the Lesson

1. What does Scripture teach concerning the existence of the Holy Spirit?
Give instances of His manifestation in Old Testament times.
2. Whom did Christ announce as succeeding Him upon earth? What names are given Him?

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3. Why could the Spirit not come in His fullness till after the ascension?
4. What final instruction did Jesus give the apostles just prior to His ascension?
5. When was the Spirit given in His fullness? Describe the occasion.
6. What did Peter say in explanation of Pentecost?
7. What shows that Pentecost inaugurated a new era?
8. How is Jesus present with us today?
9. What promise of Christ's abiding presence has He given us, and how may it be realized?

For Further Study Read: "Acts of the Apostles," chapter 4.

65. THE WORK OF THE SPIRIT FOR THE BELIEVER

1. The Holy Spirit is the divine agent who, when we respond to His working, produces conversion.

John 16: 8. The Holy Spirit convicts of sin, righteousness, and judgment.
John 3: 5-8. The Spirit produces the new birth of the soul.
Acts 7: 5 1. We must be careful not to resist the Spirit.
Genesis 6: 3. The Spirit will not always strive with man.

2. The Holy Spirit transforms characters by dwelling in our lives.

John 14: 17. The Comforter takes up His abode in us.
1 Corinthians 6: 19. Therefore we become the temple of the Holy Ghost.
2 Corinthians 3: 18. The Spirit changes us into Christ's image.

3. The Holy Spirit makes Jesus to the believer.

John 16: 14, 15. The Comforter will glorify Christ. How?
John 15: 26. He will testify of Christ.
Romans 8: 9-11. The presence of the Spirit in the life is the same as the presence of Jesus within us.
Colossians 1: 27. Christ's abiding presence is our hope of glory.

4. The Holy Spirit enables the believer to live the victorious life.

John 16: 13. Our Guide.
John 14: 26. Our Teacher.
Romans 8: 13. Gives us victory over the flesh.
Romans 8: 26. Helps us in prayer.

5. The Holy Spirit equips us for service.

Acts 1: 8. Power for witnessing.
1 Corinthians 2: 4, Paul's preaching.
Acts 6: 9, 10. Stephen.

MEMORIZE: John 16: 13.

Questions on the Lesson

1. Mention five aspects of the Spirit's work.
2. Of what will the Spirit convict us?
3. What work of the Spirit did Christ explain to Nicodemus? How did He illustrate it?
4. Against what attitude to the Spirit are we warned? Why?
5. How do we become temples of the Spirit? What work does the Spirit do with us?
6. How will the Comforter glorify Christ?
7. Explain how the Spirit makes Jesus real to the receiver.
8. What part does the Spirit have in the victorious life?
9. For what purpose does the Spirit impart power?
10. What examples of the work of the Spirit were seen in Paul? In Stephen?

66. THE GIFTS OF THE SPIRIT

1. The Savior at the time of His ascension bestowed precious gifts upon His followers.
 - Ephesians 4: 8. Christ gave gifts to men. When?
 - Ephesians 4: 11. The -names of some of the gifts which were bestowed.
 - 1 Corinthians 12: 1. We are not to be ignorant concerning spiritual gifts.
 - 1 Corinthians 12: 8-10. Other gifts named.
 - Acts 2: 1-4. Pentecost marked the bestowal of the gifts.
2. The gifts are powers of the Holy Spirit who operated them, and cannot be obtained except as the Spirit is received, and as He purposes.
 - 1 Corinthians 12: 4. Different gifts, but all controlled by one Spirit. 1 Corinthians 12: 7. Every Christian is given some gift.
 - 1 Corinthians 12: 8-11. God's Spirit operates in the distribution of the gifts.
3. There is a relative importance in the gifts bestowed.
 - 1 Corinthians 12: 28. (a) Apostles; (b) prophets; (c) teachers; "after that miracles," etc.
Note the order given in Ephesians 4: 11.
 - 1 Corinthians 14: 1. We are to desire spiritual gifts, especially the gift of speaking for God.
4. The gifts of the Spirit are to remain with the church as long as the church is in the world.
 - Ephesians 4: 12. To remain with the church till it is perfect.
 - Ephesians 4: 13. The purpose of the gifts makes them necessary for all time.
5. We must be careful to use aright the gift which God bestows upon us, or it will be removed and entrusted to another.
 - 1 Corinthians 12: 29-31. We do not all possess the same gifts.
 - Romans 12: 6-8. We are to use the gifts entrusted to us.
 - Matthew 25: 14-30. Faithfulness brings added blessing; unfaithfulness results in blessings removed, and punishment.
 - 2 Timothy 1: 6. Paul's charge to Timothy-

MEMORIZE: Ephesians 4:8, 11.

Questions on the Lesson

1. When did Christ bestow gifts on the believers? Name the leading gifts. Name others.
2. Show that we should understand the Bible teaching on spiritual gifts.
3. How are the gifts operated and distributed?
4. How many receive gifts? Is it wrong to desire the gifts of God's Spirit?
5. For what purpose are the gifts bestowed?
6. Prove that God's plan of bestowing the gifts of the Spirit did not cease with the early church.
7. How are the gifts apportioned?
8. What is the individual's responsibility towards the gifts bestowed upon him?

67. THE PROPHETIC GIFT

1. God communicated His messages to the people in Old Testament times by means of the gift of prophecy.

Hosea 12: 10 God spoke to men by the prophets in ancient times.
Hebrews 1:1. God spoke to men by the prophets in ancient times.
Amos 3: 7. God promises to reveal His secrets by the prophets.

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- 2 Peter 1: 21. The prophets were moved by the Holy Spirit.
Hosea 12: 13. God guided and preserved Israel by a prophet.
2 Chronicles 20: 20. The prosperity of Israel, was dependent upon the attitude of the people to God's prophets.
2 Kings 17: 13. God sent messages of warning to the people by the prophets.
2 Kings 17: 15. The messages of the prophets were called testimonies.

Note-Though it is true that all we have in the Bible came through the ministry of the prophets, it is also true that there were many prominent prophets who made no additions to the Bible. Elijah, Elisha, etc., have written no books. Also some of the prophets wrote books, but the books they wrote do not form a part of the Scriptures. 1 Chronicles 29: 29. Israel was sent into captivity for refusing to heed the prophets. 2 Chronicles 36. 14-17.

2. God did not dispense with the gift of prophecy in New Testament times, but after Christ returned to heaven He still used the prophets as His medium of communication.
Luke 2: 25, 26; Christ was announced by three prophets at His Matthew 11: 9. First advent.
Acts 11: 27, 28; There were prophets in the church after Christ's [Acts 21:8-11; 13:1] ascension to heaven.
Revelation 1:1. The last book of the New Testament (along with the other books of the New Testament) was written by a prophet.

3. After the close of the apostolic era, the gift of prophecy practically disappeared from the professed church of Christ, for the same reason, doubtless, that it was removed from Israel in Old Testament times.

- Ezekiel 7: 26. God removed the gift of prophecy when the people departed from His law.
Proverbs 29:18. Obedience to the law and clearness -of vision go together.
2 Chronicles 15: 3. When the people disobeyed, the teaching priest (prophet) ceased.
Daniel 7: 25. After the apostles' day an apostate power (the Papacy) led the people away from God's law. This is evidently the reason why the gift of prophecy was absent from the church.

4. The Bible reveals that the church of the last days will be a commandment-keeping church, and will also possess the gift of prophecy.

- Revelation 12: 17. Two outstanding characteristics of the remnant church-the commandments of God and the testimony of Jesus.
Revelation 19: 10. "The testimony of Jesus is the Spirit of prophecy."
Joel 2: 28-32. Joel's prophecy of the gift of prophecy in the last days.

MEMORIZE: Revelation 12: 17.

Questions on the Lesson

1. What was God's method of communicating with men in ancient times?
2. How did God reveal His secrets? Explain the method of His operation.
3. How was Israel advantaged through the prophets?
What was the result of their heeding the messages of the prophets?
Why were they sent into captivity?
4. Did all prophets contribute to the writing of the Scriptures?
5. Give evidence that the Lord did not dispense with prophets after the ascension.
6. Explain the reason for the absence of the prophetic gift after the first century.
7. What would lead one to expect a revival of the prophetic gift in the last days?

68. TESTS OF A TRUE PROPHET

1. There is need to test the claims of one professing to exercise the gift of prophecy, because Satan counterfeits the work of God.

- 1 John 4: 1. We are to try the spirits. Why?
Matthew 7: 15. Christ's warning against false prophets.

Bible Doctrines

Matthew 24: 24. False prophets will appear, especially in the last days.
1 Thessalonians 5: 20,21. The right attitude to adopt towards those claiming to be prophets.

2. THE BIBLE TESTS OF A PROPHET.

(a) General Tests

- (1) 1 John 4: 2, 3. Belief that Jesus is the Messiah and has come in human flesh.
- (2) Isaiah 8: 19, 20. Harmony with the Scriptures.
- (3) Deuteronomy 18:21,22. Truthful predictions.
- (4) Matthew 7: 15-20. The character of the prophet.

(b) Physical Tests-governing the prophet when in vision.

- (1) Daniel 10: 8. All human strength departs.
- (2) Daniel 10: 17. No breath in the body.
- (3) Daniel 10: 18. Supernatural strength given.
- (4) Numbers 24: 2-4, 15,16. Eyes open.
- (5) 2 Corinthians 12: 1-4. Unconscious of earthly surroundings.

3. Seventh-day Adventists believe that they constitute the remnant church of Revelation 12:17 because they keep the commandments of God. This claim cannot be justified, however, unless they also "have the testimony of Jesus Christ" (Revelation 12: 17), which is declared to be the "Spirit of prophecy." (Revelation 9: 10.) These Scriptures clearly indicate that there will be a prophet in the remnant church. Seventh-day Adventists believe that from the commencement of the time when the Sabbath truth was discovered (1844), the Lord has restored the gift of prophecy in His church, and that this gift was manifested in the person of Mrs. Ellen Gould White, formerly Miss Harmon. It is believed that her life and work stand every test that can be brought to bear upon them, and, therefore, if one is to be true to the Bible instruction "Despise not prophesyings.... Hold fast that which is good," one must regard Mrs. White as God's instrument who has brought special instruction which He wishes to convey to the people of the remnant church.

4. Let us now apply the Bible tests to Mrs. White.

(a) Moral Tests. Mrs. White's writings bear abundant testimony that she believed in Christ as the incarnate Son of God, that her teachings are in harmony with the Bible as a whole. Perhaps the best proof to the genuineness of her claims is in the influence her writings exert upon those who believe them.

Read the testimony of D. M. Canright as to the influence of Mrs. White's life on his own, quoted in "Great Second Advent Movement" (J. N. Loughborough), pages 304, 305.

As to the truthfulness of Mrs. White's predictions, it would take a large volume to relate the fulfillment of her words. Pastor F. C. Gilbert has written a book of 456 pages, entitled "Divine Predictions Fulfilled," in which are recorded numerous incidents of fulfillment. Surely this should make one realize that God has spoken through her ministry. Read "Great Second Advent Movement," pages 322-342.

(b) Physical Tests. On Mrs. White's condition while in vision, read "Great Second Advent Movement," pages 204-211.

MEMORIZE: 1 Thessalonians 5: 20, 21.

Questions on the lesson

1. Why is there special need for testing the claims of one who claims to be a prophet?
2. What should be our attitude toward prophetic gifts?
3. Outline the Bible tests of a true prophet, giving Scripture references for each.
4. How only can Sabbath-keepers justify their claim to be the remnant church?
5. Why do Seventh-day Adventists believe that Mrs. E. G. White was possessed of the prophetic gift?
6. Show that Mrs. E. G. White meets the Scriptural specifications for a true prophet.

For Further Study

Read "Life Sketches," "Testimonies," Vol. 1, pages 9-112; Vol. V, pages 654-691.

69. OUR GOD GIVEN RESPONSIBILITY

1. Every soul who hears the truth of God is under solemn obligation to be a faithful witness to his fellow men.

Isaiah 43: 10, 12. God looks to His people as His witnesses among men.
1 Timothy 2: 4. He desires that all men will be saved.
Mark 16: 15. Christ's plan for acquainting men with His salvation is through the witness of His followers.

“As his representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save.”-”Acts of the Apostles,” page 134.

Mark 3: 13, 14.

When on earth Christ chose twelve men to assist Him in His work.

Luke 10: 1, 2.

On another occasion He commissioned seventy of His followers to help proclaim the gospel.

Mark 5: 19.

He placed the responsibility of witnessing upon those He healed.

“Every true disciple is born into the kingdom as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes the giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.” - “Desire of Ages,” page 195.

Conversion of heart creates the desire in the believer to tell the good news of salvation to others. (John 4: 28, 29; Acts 9: 20.)

Revelation 22: 17. All Who hear the good news are to extend the invitation to others.

2. There are times in the divine plan of the ages when special messages are to be given to the world. This calls for faithful men who will declare the truth of God fearlessly.

Ezekiel 22: 30. God seeks for men to perform particular tasks.

Genesis 6: 8, 13, 14. Noah was called to bear a message of warning to the antediluvian world. Peter calls him “a preacher of righteousness.” (2 Peter 2: 5.)

1 Kings 17: 1. Elijah bore a message of judgment in the days of Israel's apostasy.

Isaiah 6: 1-12. Isaiah was called to give a special message.

Jeremiah 1: 3-5. Jeremiah was chosen as a prophet to the nations.

Jonah 1: 1, 2. Jonah was given a special message for Nineveh.

John 1: 6-8. John the Baptist heralded the message of the Second Advent.

Revelation 14: 6, 7. A special message is to be proclaimed to the whole world in the last days.

Matthew 24: 14. The gospel of the kingdom is to be proclaimed in all the world.

3. The nature and sacredness of the work of witnessing for Christ is indicated in the various figures of speech used in Scripture to describe it.

2 Corinthians 5: 20. Ambassadors for Christ, beseeching men in Christ's stead.

1 Corinthians 3: 6-9. Husbandmen, laboring together with God. (2 Corinthians 6:1)

Matthew 5: 13. The salt of the earth.

Matthew 5: 14. The light of the world.

1 Peter 4: 10. Stewards of the grace of God.

1 Peter 5: 1-4. Shepherds of the flock of God.

Isaiah 58: 12. Repairers of the breach. Restorers of streets to dwell in.

4. To be called to witness for Christ is the highest honor that can be bestowed upon any man.

Ephesians 3: 8, 9. Paul marveled at the favor given to him to preach the gospel.

Luke 15: 7, 10. Heaven rejoices in the salvation of one lost soul.

Matthew 25: 40. Service rendered to Christ's followers is regarded as service rendered to Christ.

Bible Doctrines

Daniel 12: 3. Soul-winners will receive an eternal reward.

5. The true Christian will render to God the very best service of which he is capable.

Mark 13: 34. Every man is expected to serve according to his ability.

Matthew 25: 14-30. The Lord expects His servants to improve their talents in His service.

“The worker for God should put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments.” – “Counsels to Teachers,” pages 537, 538.

“The Christian aims to reach the highest attainments for the purpose of doing others good.”-Id., page 505.

“Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word.” - Id., page 514.

6. God has provided the power of His Spirit for all who engage in His service.

Matthew 28: 18-20. We are to go forth in service because an all-powerful Savior is with us.

Luke 24: 49. The disciples were instructed to wait for power from heaven for their work.

Acts 1: 1-8. The promised power is in the gift of the Holy Spirit.

Acts 2: 1-4, 41. The coming of the Spirit gave the disciples power for witnessing.

2 Corinthians 3: 4, 5. Our sufficiency is of God.

Luke 16: 19. Christ works with us.

Matthew 28: 20. Christ is with His servants to the end of time.

MEMORIZE: Matthew 28: 18-20.

Questions on the Lesson

1. How did the Lord, through Isaiah, seek to impress Israel with their responsibilities?
2. What is God's desire for all men? How has He planned to make His salvation known? 1
3. What use did Jesus make of men when engaged in His earthly ministry?
4. Show that all professing Christians are expected to witness for God.'
5. For whom did the Lord seek in Ezekiel's day?
6. Name some men who were called to specific tasks for God.
7. Describe the call of Isaiah; of Jeremiah.
8. What special message is to be given in the last days?
9. Give eight descriptive terms used of those who work for God.
- 10; How did Paul exalt his office?
11. What shows the infinite value of gospel ministry?
12. To what extent does God expect us to labor?
13. Relate the parable of the talents. What truth does it emphasize?
14. What power is promised for Christian service?
15. Give an illustration of the power of the Spirit.
16. How does Christ associate Himself with His laborers?