

**PRINCIPLES OF LIFE
FROM THE WORD OF GOD**

PRINCIPLES OF LIFE FROM THE WORD OF GOD

A Systematic Study of the Major Doctrines
of the Bible

*Prepared by and
Published for
The Department of Education
General Conference
of
Seventh-day Adventists*

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Dear Student:

We have come to the "last days," and, if we are to have a part in the new earth with the redeemed of all ages, we must study God's word to know how to live in times like these. Time was when decisions could be made over a longer period of time, but today important decisions are made in split seconds. If our decisions are to be what we shall want them to be, we must know of a surety what we believe and why.

This new book, "Principles of Life From the Word of God," has been written for the express purpose of giving you the facts upon which to make your everyday decisions and to solve life's complex problems. It is written for you. The greater part of the evidences cited are from the Bible or the spirit of prophecy--our two main sources of divine wisdom.

The book is divided into sixteen units; these are not of equal length. There are one hundred twenty-two lessons. Neither are they of equal length. The lessons are set up in such a way as to be easily studied and understood: (1) If there is a memory verse, it is boxed off at the beginning of the lesson; (2) each lesson begins with a bold-faced statement, taken in all but a few cases from the spirit of prophecy--this statement is the lesson in a nutshell; (3) a careful study of the subject, usually under subtitle headings; and (4) a summarization of the subject, usually with spirit of prophecy statements. At the close of almost every lesson there are a few texts called "key" texts, the content of which you should put well in your memory.

This book is put in your hands with the sincere prayer that it will help you both in this life and in the life to come.

Yours in the Master's name,

The Bible Doctrines Textbook Committee.

ACKNOWLEDGMENTS

The authors of this book, *Principles of Life From the Word of God*, are especially indebted to the pioneers of the Seventh-day Adventist Church for many of the fundamental beliefs held and taught by that church. They "were keen, noble, and true, . . . [and] . . . searched for the truth as for hidden treasure." Commenting on their experience, Ellen G. White wrote:

We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed.

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.—*Testimonies to Ministers*, 24:2 to 25:1.

Indebtedness is also expressed to the many who, through the years, have added to what was found in those early days; and, for the purposes of this book, special indebtedness is recognized for the labors of O. A. Johnson and Charles A. Burman for their books in *Bible Doctrines* that have been "source books" for all others who have written on the subject. The books of these two, together with others of shorter duration, have served our students up to the present time.

Principles of Life From the Word of God, is the result of the co-operative efforts of a group selected by the General Conference Committee, presenting material from various sources. Valuable suggestions, both as to content and form, have come from teachers with a wealth of classroom experience, as well as from students who have used these lessons in mimeographed form. To all these, acknowledgment is gratefully made.

Lowell R. Rasmussen, associate secretary of the Department of Education of the General Conference, was chosen by the General Conference Committee to guide and inspire the teachers and editors in their work. His services have been greatly appreciated by those charged with the direct responsibility of producing this book.

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PRINCIPLES OF LIFE

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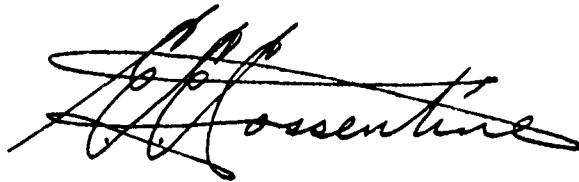
Special obligation is recognized for the long and untiring hours of John M. Howell, who guided the activities of the committee, and who, besides carrying other heavy duties, edited the book in its present form, comparing, correcting, and guiding in the preparation of the manuscript.

Since this is the first book on the doctrines of this denomination to be prepared under the auspices of the General Conference, a surveying committee, whose duty it has been to see that the work represents accurately the teachings of this denomination, was appointed. It consisted of A. V. Olson, chairman; Roger Altman, associate chairman; E. E. Roenfelt, secretary, H. F. Brown; D. A. Delafield; E. W. Dunbar; E. B. Hare; T. E. Lucas; D. E. Rebok; D. E. Robinson; G. E. Vandeman, and H. F. Yost. This committee has read carefully the lessons.

Credit must also be given for the special statements of fundamental belief which precede the several units. These were taken from the *Church Manual*, published by the General Conference of Seventh-day Adventists, pages 29 to 36. Certain conjunctions were eliminated to make the paragraphs more adequate for the places in which they were used.

Indebtedness is also acknowledged to the Ellen G. White Publications and to the Seventh-day Adventist Theological Seminary for the use of their files and library facilities, as well as to the General Conference Committee which has so willingly and faithfully supported the department in its efforts to present this valuable material to the young people of the denomination, and to any others who may wish to make use of it. That it may be a source of special help to all who have the opportunity of using it, especially to the youth of this great movement in preparing them for their lifework and for a home in those "mansions" Jesus has gone to prepare, is the desire of—

THE DEPARTMENT OF EDUCATION OF THE
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

A large, stylized handwritten signature in black ink, which appears to read "E. E. Cossetine". The signature is written in a cursive, flowing style with some loops and flourishes.

E. E. COSSENTINE,
SECRETARY OF EDUCATION.

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The Bible Is the Word of God

The Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.



1

HOW WE GOT OUR BIBLE

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21.

The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's word only do we behold the power that laid the foundations of the earth, and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.—*Education*, 173:1.

Names of Our Bible

1. What are some of the names applied to our Bible?

a. "The book of the Lord." Isa-iah 34:16.

b. "The Scriptures." Luke 24:27; John 5:39.

c. "The oracles of God." Romans 3:2.

d. "The word of Christ." Colos-sians 3:16.

e. "The word of truth." 2 Tim-othy 2:15.

f. "The good word of God." He-brews 6:5.

2. Where did the name "Bible" come from, and what does it mean?

The word "Bible" strictly employed is the title of the Jewish and Christian Scriptures. . . . It is derived from the Greek word *Biblia*—originating in *biblos*, the inner bark of papyrus (pa-per)—literally meaning "Little Books." . . . The term really means simply "books." . . . It does not appear as a title of the whole Christian Scriptures before the fifth century.—James Has-tings, *A Dictionary of the Bible*, article, "Bible."

God Communicates With Man

3. In the beginning how did God communicate with man? Genesis 2:16, 17.

He spoke to Adam and Eve di-rectly.

4. Why was this direct com-munication broken? Genesis 3:1-9; Isaiah 59:2.

5. After sin broke direct com-munication with man, how did God

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make His will known? Numbers 12:6 (compare with Amos 3:7); Exodus 28:30 (compare with 1 Samuel 28:6); Psalm 119:105; Hebrews 1:1, 2.

Writing the Bible

6. Before God's revelations to man were put in written form, how were they made known to succeeding generations?

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.—*The Great Controversy*, Introduction, v:2.

The antediluvians were without books, they had no written records; but with their great physical and mental vigor, they had strong memories, able to grasp and to retain that which was communicated to them, and in turn to transmit it unimpaired to their posterity.—*Patriarchs and Prophets*, 83:1.

7. What provision did God make in order that His word might be preserved for all future generations? Numbers 33:2; Isaiah 30:8; Jeremiah 30:2; Revelation 1:1, 19.

The Bible is a sacred library of sixty-six small books.

This unique library is of divine origin. The Creator of the universe is the Author. . . .

Some forty men—living in different generations, in different localities, and occupying various stations of life—were chosen by the Lord to prepare the original manuscripts.

Genesis was written about 3,500 years ago, about 1500 B.C.; the Revelation was composed about A.D. 97, nearly 1,900 years ago. A period of approximately 1,600 years elapsed during the accomplishment of this great enterprise.—Theodora S. Wangerin, *Genesis to Revelation*, Introduction, paragraphs 1-5.

8. With what care did the ancient scribes copy the Sacred Writings?

As a prevention against further errors the scribes counted the number of verses . . . and even letters in the various books, and then made note of the middle verse, the middle word, and the middle letter of each book. . . . If a scribe, after he had finished his work, could not make his count tally with these notations, there was some error in his copy of the manuscript, which must either be corrected or his copy discarded.—Ira M. Price, *The Ancestry of Our English Bible*, 30:2.

The Old Testament Scriptures

9. How did Jesus show His approval of the Old Testament Scriptures? Mark 14:49; Luke 24:27; John 5:39.

10. How did Jesus divide the Scriptures of the Old Testament? Luke 24:44.

11. How many books are there in the Old Testament?

There are thirty-nine books in the Old Testament.

We find the name "Old Testament" first used in 2 Corinthians 3:14, where it refers to the old covenant given to



1. This stack of twenty volumes is the Bible in Braille for the blind.

2. A rare first edition of the King James Bible, published in 1611.



3. The first Bible printed for Indians of Massachusetts in 1661, by John Eliot.

4. The lobby of the British and Foreign Bible Society, London.



5. The library of the Society, where there are Bible volumes in 1,000 languages and dialects.

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Israel, and to the Sacred Books connected with it. To Ezra and his associates is generally attributed the work of first collecting and arranging the books of the Old Testament canon, about 457 B.C. A few books may have been added later.

It is interesting to note how the word "canon" came to be applied to the books of the Bible. Martin Anstey says: "The word 'canon' means a rod, a rule, a standard, an authority. As applied to the books of the Old and New Testaments, it indicates that these writings and these alone constitute an exhaustive and an authoritative expression of the mind of God, an objective standard or rule of faith, and a final court of appeal, valid for all time in all matters pertaining to life and salvation. The word 'canon' as applied to the books of the Bible, indicates that these books are to be clearly distinguished, and definitely marked off, from all other literature as being of divine origin, and possessing divine authority."—Adelaide Bee Evans, *The Bible Year*, 14:12, 3.

The New Testament Scriptures

12. What are the general divisions of the New Testament?

The New Testament consists of the four Gospels, one book of history, twenty-one epistles or letters, and one book of prophecy.

13. Were the New Testament writings recognized as part of the Scriptures by the apostles themselves? 2 Peter 3:15, 16.

Studying the Word

14. What is Paul's counsel to youth concerning the Scriptures? 2 Timothy 2:15.

15. What is the greatest reason

for the existence of the Scriptures? John 20:31.

16. Learn the books of the Bible in order. See Chart I.

Versions of the Bible

17. The Bible student should know something about at least a few of the older and most important translations or "versions" of the Bible.

a. The *Septuagint*, or "Version of the Seventy," was prepared by the Jews of Alexandria about 280 B.C. It was in general use at the time of Christ, it being a direct translation of the Hebrew into the Greek.

b. The *Vulgate*, or the Latin translation by Jerome of Bethlehem. He completed the New Testament about A.D. 385 and the Old Testament somewhat later.

c. The *Douay*, the authorized version of the Roman Catholic Church, first published A.D. 1609.

d. *Wycliffe's Version* (1383), was the first complete English Bible. It was based on the Latin Vulgate. (See "b.")

e. *King James Version* (1611), or, as it is called, the Authorized Version, is generally accepted by Protestants.

f. *Revised Versions*.

There are two recent revisions of the Scriptures, the English Revised Version and the American Revised Version. The discovery of a number of ancient manuscripts, and a more accurate knowledge of the original texts, made a revision seem desirable; and in 1870, the work was undertaken by

HOW WE GOT OUR BIBLE

nearly one hundred men, the best who could be chosen for the purpose. In 1885, the English Revised Version was published, and the committee having that work in charge was disbanded. The American committee continued its study; and in 1901, the American Standard Revised Bible was published.—Adelaide Bee Evans, *The Bible Year*, 16:2.

g. The *Revised Standard Version*, authorized by the National Council of Churches, representing forty Protestant organizations, is the work of thirty-two of the most eminent Bible scholars of America, under the chairmanship of Dr. Luther A. Wiegand of Yale University. This is not a translation, but a revision of the *King James Version* and the *Revised and American Revised Versions* of the Bible, using many documents supporting the Bible, discovered since the *King James Version* was made in 1611. The New Testament of this version appeared in 1946 and the Old Testament in 1952.

The Apocrypha

18. What is known as the "Apocrypha"?

While the voice of prophecy was not heard in Judea during the long period of four hundred years which marked the closing of the old dispensation, "the old literary instinct of the Jews asserted itself," and many writings were produced. Some . . . are valued as a history of the period.

Fourteen of these books, having the following titles, are known as the Apocrypha: First and Second Esdras, Tobit, Judith, portions of Esther not found in the Hebrew or Aramaic originals, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Holy

Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasses, and First and Second Maccabees.

The name "Apocrypha" is a Greek word meaning "hidden," or "secret," and was given these books because their authorship is unknown. The date of their writing is also a matter of doubt, though it is generally placed between the years 200 and 100 B.C. While these Apocryphal books are found in the oldest copies of the Septuagint in existence, it is generally agreed that they were not included when the first Greek translation was made, and indeed were not added till between A.D. 300 and 400. Sidney Collett says: "Although there are in the New Testament about 263 direct quotations from, and about 370 allusions to, passages in the Old Testament, yet amongst all these there is not a single reference, either by Christ or His apostles, to the Apocryphal writings."—Adelaide Bee Evans, *The Bible Year*, 120:3 to 121:2.

19. Why are the books of the Apocrypha rejected by Protestants?

a. The Hebrew canon does not contain them.

b. The Lord and His apostles never quoted from them. Josephus rejected them, and Jerome, in translating the Vulgate, refused to acknowledge them.

c. The writers, themselves, claimed no inspiration, but rather confessed a lack of the prophetic gift. 1 Maccabees 4:46; 9:27; 14:41.

d. The Apocrypha teaches doctrines not in harmony with the Scriptures (see Isaiah 8:20; Galatians 1:8), such as purgatory and reincarnation (Wisdom 8:19, 20) and prayers of and for the dead (2 Maccabees 12:43-46).

PRINCIPLES OF LIFE

They [the books of the Apocrypha] utterly want [lack] the progressive plan and mutual interconnection of the Old Testament and New Testament Scriptures. Historical errors, inaccuracies, and evidently fictitious stories and speeches occur.—A. R. Fausset, *Bible Encyclopedia*, article, "Apocrypha."

Consider This:

The Bible is the literature of a race—"the chosen literature of the chosen writers of the chosen nation." We are in the habit of thinking of the Bible as one book; but really it is a good-sized library, with sixty-six books, written by many different men, of varied degrees of education and widely divergent surroundings and occupations, during a time period extending from the days of Moses to near the close of the first century after Christ. However, the singular form of both the words "Bible" and "Scripture" "emphasizes the fact that, under the diversity of human authorship, there lies a wonderful unity, pointing to the operation of one directing Mind, which acted during more than a thousand consecutive years when these writings were being produced."

The name "Bible," meaning "the books," is found nowhere in the Scripture itself. It comes to us from the Latin *biblia* (books), which, in turn, came from the Greek *biblia*, the plural of *biblion*, which is the diminutive of *biblos*. The reason the Greeks called a book *biblos* (the singular form) was because the ancient books were written on material made from the biblus, or papyrus, reed. Just as we speak of the printed sheets of paper with the news printed on them as "the paper," so they spoke of a scroll of biblus sheets with writing on them as "the biblos," and a number of them would be *biblia* (plural).

It is thought that the Greek word for the name "Bible" was first applied to the sacred writings by John Chrysostom, patriarch of Constantinople from A.D. 398 to 404.—Adelaide Bee Evans, *The Bible Year*, 13:1 to 14:1.

Texts to Remember:

Amos 3:7 Luke 24:44 2 Peter 1:21

Define or Identify:

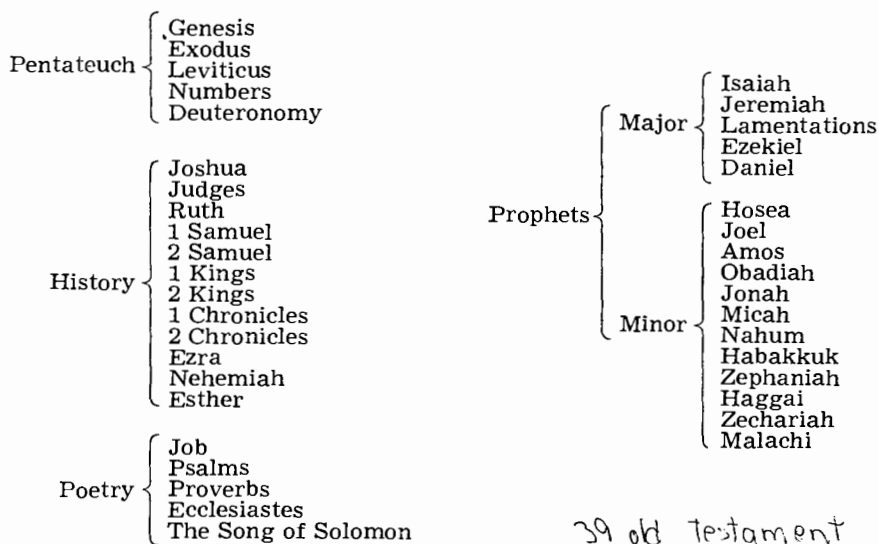
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Apocrypha	communicate	versions
Bible	oracles	

HOW WE GOT OUR BIBLE

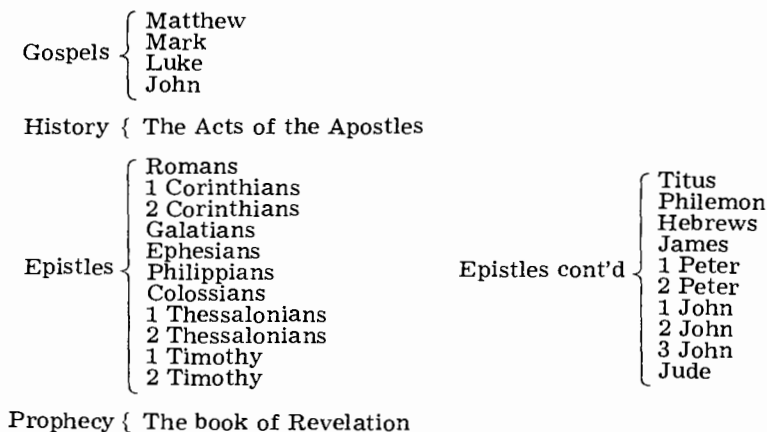
CHART I

Divisions of the Bible

Books of the Old Testament



Books of the New Testament



2

INSPIRATION OF THE BIBLE

All Scripture is given by inspiration of God.

2 Timothy 3:16.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.—*The Great Controversy*, Introduction, vi:4.

God's Messages to Man

1. What was the source of the Bible writers' messages? 2 Chronicles 36:15; Isaiah 38:1; Jeremiah 1:1, 2; Ezekiel 1:1-3; Obadiah 1; Jonah 1:1; 2 Peter 1:21.

2. Could the prophets change the message from God to suit themselves? Numbers 22:18; 23:26.

3. What prophet was corrected by God when he gave wrong counsel to a king? 2 Samuel 7:1-13.

4. How serious was it for a prophet to go contrary to God's revealed will? 1 Kings 13:7-24.

5. By what means did God communicate with the prophets? Numbers 12:6.

Inspiration of the Scriptures

6. How much of the Scripture is inspired? 2 Timothy 3:16.

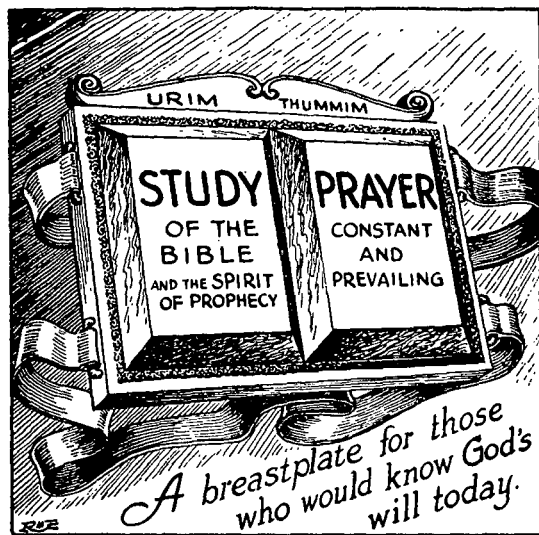
7. Of all the words spoken by God to man, what words only did God write with His own finger? Deuteronomy 4:12, 13; 9:10.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition.—*The Great Controversy*, vi:1.

8. What relation did Jesus, or "the Spirit of Christ," have to the prophets of old? 1 Peter 1:10, 11.

9. The prophet John received the Revelation from Jesus through His angel. Revelation 1:1.

a. God to Jesus.



The study of the Bible and constant prayer make a breastplate against the attacks of evil.

b. Jesus to His angel.

c. His angel to His servant the prophet.

d. The prophet to the people.

10. How is the unity of the Bible explained?

Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.—H. L. Hastings, *Will the Old Book Stand?* 22:2.

11. What is God able to do? Isaiah 46:9, 10.

a. Of the many prophecies fulfilled, the following are mentioned as outstanding examples:

(1) The Jews were to be "removed into all the kingdoms of

the earth." Deuteronomy 28:25.

(2) The Jews were to eat their own children (Deuteronomy 28:53) and this was fulfilled (2 Kings 6:25-29).

(3) The temple at Jerusalem was to be completely destroyed. Matthew 24:2. This was fulfilled under the Roman general Titus A.D. 70.

(4) There were to be "signs in the sun, and in the moon, and in the stars." Luke 21:25.

(a) The sun was darkened on May 19, 1780.

(b) The moon was darkened that same night.

(c) The stars fell from heaven, November 13, 1833.

(5) A great anti-Christian power was to "think to change times and laws." Daniel 7:25.

Note the teaching of the Roman Catholic Church:

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. 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.—Stephen Keenan, *A Doctrinal Catechism*, 174:5, 6.

b. Parts of prophecies not yet fulfilled:

(1) Daniel 2—"In the days of these kings shall the God of heaven set up a kingdom." Daniel 2:44.

PRINCIPLES OF LIFE

(2) Daniel 7—"The saints of the Most High shall take the kingdom." Daniel 7:18.

(3) The seven seals—"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. . . . And [the kings of the earth, etc.] said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the

wrath of the Lamb." Revelation 6:14-16.

(4) Revelation 13—The leopard-like beast, "speaking great things and blasphemies," is to cause an image to be made; and men are to be made to worship the image of the beast and receive the mark of the beast; and if any refuse, they are to be killed.

12. How should we receive the Bible? 1 Thessalonians 2:13.

Consider This:

"The word of our God shall stand forever." Isaiah 40:8. Says Dr. Cummings: "The empire of Caesar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; . . . but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the word of God still endures."—Adelaide Bee Evans, *The Bible Year*, ix:1.

Texts to Remember:

2 Timothy 3:16 1 Peter 1:10, 11

Define or Identify:

inspiration prophecy vision

3

THE PURPOSE OF THE BIBLE

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

know this

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.—*The Great Controversy*, Introduction, vii:1.

The Bible Imparts True Knowledge

1. What does Paul say about God's judgments and ways? Romans 11:33.

2. Through whom does God reveal His "secrets" (Deuteronomy 29:29) to man? Amos 3:7.

3. What are we told to do? 2 Timothy 2:15.

4. May we have confidence in the knowledge which comes to us through the Bible? Proverbs 22:20, 21; 2 Timothy 3:16, 17.

There is no sure doctrine but such as is conformable to the word of God. . . . This word is the only truth; it is the sure rule of all doctrine and of all

life, and can never fail or deceive us. —J. H. Merle d'Aubigné, *History of the Reformation of the Sixteenth Century*, vol. 4, 59:3.

What Does the Bible Do?

5. How does the Bible help us? 2 Timothy 3:16, 17.

a. It "is profitable for doctrine."

b. ". . . reproof."

c. ". . . correction."

d. ". . . instruction."

e. That man may be "perfect, thoroughly furnished."

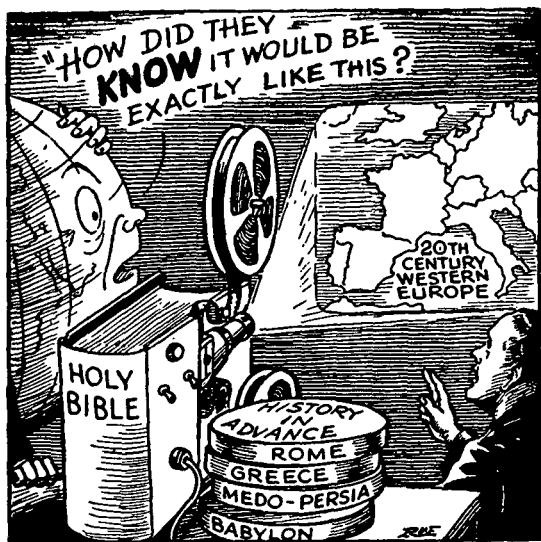
f. Is "a lamp" to our feet. Psalm 119:105.

g. Helps give "a reason for the hope that is in you." 1 Peter 3:15.

h. Gives joy. Habakkuk 3:18.

6. What is the word of God able to do? Hebrews 4:12, last part.

In all ages, philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has had its



God's word foretells coming events so that the faith of His children will be strengthened.

great teachers and religious systems offering some other means of redemption than Christ, turning the eyes of men away from the Father's face, and filling their hearts with fear of Him who has given them only blessing. . . . It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might re-create the image of God in man; and whoever turns men away from Christ is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. He is a thief and a robber.—*The Desire of Ages*, 478:2.

The Bible Reveals Christ

7. Of whom did Moses and the prophets write? John 1:45.

8. Of whom do the Scriptures testify? John 5:39.

9. Where is the promise of a Redeemer first revealed in the Bible? Genesis 3:15.

10. In what prophecy are Christ's life, suffering, and death touchingly foretold? Isaiah 53.

Like the scarlet thread that runs through every inch of rope in the British navy, like the melody of a beautiful song, like the theme of a great masterpiece, so is Jesus in the Scriptures. He is the author and the hero, the beginning and the ending of your Holy Bible. —*Bible Readings for the Home*, 41:4.

God's Word to Become a Part of Us

11. What did Christ declare His Father's commandment to be? John 12:50.

12. What are the words of Christ said to be? John 6:63, 68.

13. What lesson was the feeding of the children of Israel with manna intended to teach? Deuteronomy 8:3; Matthew 4:4.

14. What did Jesus declare Himself to be? John 6:35.

15. After making this declaration about Himself, what did He suggest that men should do? John 6:57, 58.

16. How did He explain the symbols He had used regarding eating His flesh and drinking His blood? John 6:63.

THE PURPOSE OF THE BIBLE

Consider This:

First of all, we should read the Bible *to satisfy our soul hunger*. As we read God's written word to us, and open our minds to receive His thoughts, He will speak to us as truly as He spoke to David, and to Isaiah, and to Daniel. We need to *know Him*, and we may know Him best through His word.—Adelaide Bee Evans, *The Bible Year*, ix:2.

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own.—Henry van Dyke.

Texts to Remember:

Deuteronomy 29:29	John 5:39	1 Corinthians 10:11
Amos 3:7	John 6:63	

Define or Identify:

admonition	ensamples	reproof
doctrine	fundamental	truth

POWER OF THE WORD OF GOD

By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded, and it stood fast. Psalm 33:6, 9.

The work of creation can never be explained by science. What science can explain the mystery of life?

The theory that God did not create matter when He brought the world into existence is without foundation. 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 for the Church*, vol. 8, 258:3, 4.

Creative and Upholding Power of the Word

1. How were the heavens made? Psalm 33:6, 9.

2. Why are God's words so powerful? John 6:63.

3. How are the earth and all the universe upheld? Hebrews 1:3.

The same creative energy that

brought the world into existence is still exerted in upholding the universe and continuing the operations of nature.—*Counsels to Parents, Teachers, and Students*, 185:3.

The Word Was Christ

4. What is the Word declared to be? John 1:1.

5. Who was with God the Father in the beginning at creation? John 1:1, 2.

6. By whom were all things made? John 1:3, 10.

7. What was in Him (the Word)? John 1:14.

Christ, the Word, the Only Begotten of God, was one with the Eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God.—*Patriarchs and Prophets*, 34:1.

8. What was said regarding Jesus' words? Matthew 7:29; Luke 4:32.

9. Examples illustrating the power of Christ's word:

a. Evil spirits cast out. Matthew 8:16.

b. Fig tree withered. Matthew 21:18-20.

c. Storm stilled. Mark 4:36-41.

d. Sick healed. Luke 7:2-10.

e. Dead raised to life. John 11:43, 44.

10. Examples illustrating the power of His word as spoken by His followers:

a. Water flowed from a rock. Numbers 20:7-11.

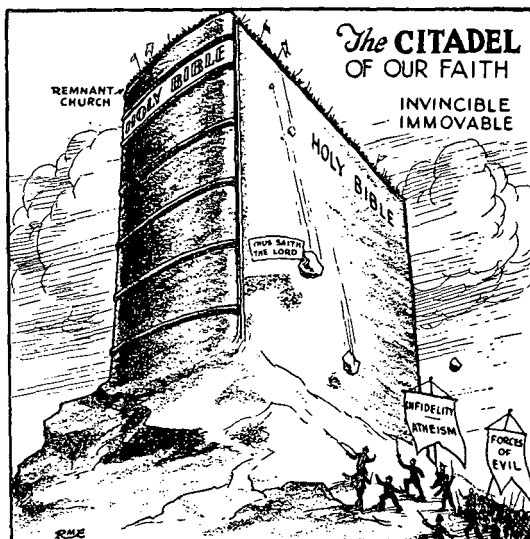
b. Sun and moon stood still. Joshua 10:12-14.

c. A sick man healed. Acts 9:33, 34.

d. A woman raised to life. Acts 9:36-41.

Cleansed and Kept by His Word

11. How are we cleansed from sin? Psalm 119:9; John 15:3.



Men may hurl fierce attacks at the Scriptures, but the word of God stands firm as a rock.

12. After being cleansed, how are we kept from again falling into sin? Psalm 119:11; Matthew 4:4; Romans 1:16, 17; 1 Peter 1:5.

13. If obeyed, what will the word of God do for the believer? John 17:17.

Consider This:

The Sufficing Bible

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light.
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.

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If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned? it is ranges wide;
Or tempest-tossed? a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? the Bible is a sun;
Or ugliness? it is a garden fair.
Am I athirst? how cool its currents run.
Or stifled? what a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee?
—Amos R. Wells.

Texts to Remember:

Psalm 33:6, 9 Psalm 119:9, 11 John 1:1-3, 14

Define or Identify:

creation power Word

5

HOW TO STUDY THE BIBLE

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15.

know for test

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.—*The Great Controversy*, 598:2.

You Can Understand the Bible

1. Does God intend that we should understand the Scriptures? Deuteronomy 29:29; Mark 4:11, first part; 13:14.

2. Why do some people find it difficult to understand the Bible? Romans 8:5, 6; 1 Corinthians 2:13, 14; Ephesians 4:17-19.

3. Can the unconverted fully understand God's word? John 3:1-8.

4. Are some parts of the Bible more difficult to understand than others? 2 Peter 3:15, 16.

5. Is there any relationship between obedience and the understanding of God's word? Psalm 119:33-40; John 7:17.

6. As we seek to understand God's word, who will help us? Luke 24:45; Ephesians 1:17-19; 2 Timothy 2:7.

7. Through whom does this help come? John 14:16, 17, 26; 16:13.

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given.—*Education*, 189:2.

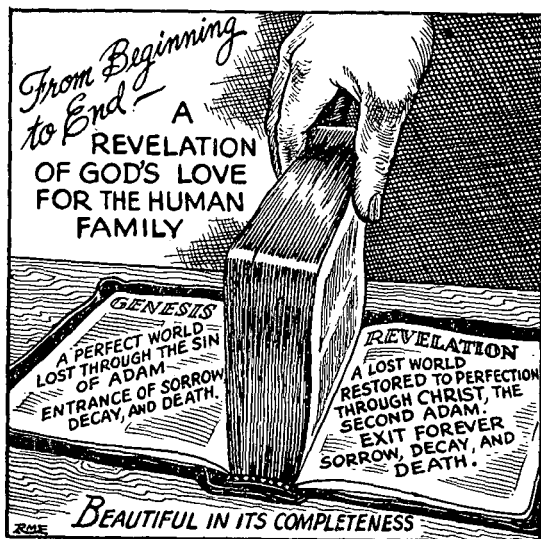
Principles of Bible Study

8. Of what value is Bible study? John 5:39; 2 Timothy 3:15-17.

9. How important was God's word to Job? Job 23:12.

10. What noble example of Bible study is recorded in the Bible? Acts 17:11.

11. What should be our purpose



The Bible points the way from a lost, sinful world to God's eternal kingdom of glory.

in the study of the Bible? 2 Timothy 2:15.

The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.—*Education*, 189:1.

12. How are we to arrive at a correct interpretation of Bible truth? Isaiah 28:10; 1 Corinthians 2:13.

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.—*Education*, 189:3.

13. As we read the Bible, what else should we do? 1 Timothy 4:15.

In daily study the verse-by-verse

method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.—*Education*, 189:4.

★ 14. As we study God's word, for what should we pray? Psalm 119:18; James 1:5, 6.

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. . . . Jesus will see us . . . in the secret places of prayer, if we will seek Him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.—*Steps to Christ*, 96:1.

15. Of what personal benefit is the study of the Bible to the Christian? Psalm 119:9, 11.

Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ.—*Messages to Young People*, 61:2.

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise.—*The Great Controversy*, 625:3.

HOW TO STUDY THE BIBLE

Suggested Methods of Bible Study:

1. Read it reverently.

Angels who are ever before the throne of God cover their faces as they sing His praise. We should shut out of our minds all worldly thoughts when we open the pages of the Book.

2. Read it slowly.

Let its truths have time to take root. "Be still, and know" [Psalm 46:10], says the Mighty One. Be quiet, unhurried, that you may hear His voice. Only so can you *know* your Bible. "The Bible in the hand won't do; the Bible in the head won't do; but the Bible in the heart means eternal life."

3. Read it submissively.

The Bible is God's message to *you*. Through its pages, He will speak to your heart, leading you into all truth. Come to this reading in a submissive, teachable, obedient spirit, and you will be truly taught of Him. "If any man willeth to do His will," said Jesus, "he shall know of the teaching." [*The Modern Reader's Bible*, Moulton, John 7:17.]

4. Read it prayerfully.

"When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bible to Christ." Think not so much of the number of chapters and verses as of your need, and the help which your Father is waiting to send you through His word. And remember that your progress in comprehension of the Bible will be measured by your earnestness in prayer.

5. Read it daily.

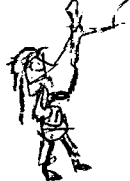
"I am sorry for the men who do not read the Bible every day," said President Wilson. "*Today*," is the word of inspiration. "Today . . . hear His voice"—and every day. Do not miss one, or say to yourself, "Tomorrow." What if, for you, *tomorrow* should not come?

6. Read it first.

"The Bible ought to have the best time in the day; and for most men, the best time in the day is the early morning hour." No matter what other books press their claims upon your time and thought, do not open one till you have spent some time with the Bible.

7. Read it last.

Come to the Book at nightfall. The day may bring temptation and defeat, toil and weariness, grief and humiliation. Whatever has come, we still need that which Jesus alone can bestow. "Come unto Me, . . . and I will give" [Matthew 11:28], is His gracious invitation. There is only one condition—Come. And how better can



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we come to Him than to sit down for a little space with His word, telling Him our heart's need, and listening to His message to us?

8. Read it on the Sabbath.

How much better we should know the Bible if we read it more upon the Sabbath! And we should keep the Sabbath better if we read the Bible more. Sometimes we excuse ourselves for not reading God's word, on the plea of lack of time; but "there's time to read upon the Sabbath day."—Adelaide Bee Evans, *The Bible Year*, x:1 to xi:2.

Texts to Remember:

Isaiah 28:10

2 Timothy 2:15

Define or Identify:

commentary

interpretation

study

compare

precept

understand

concentrate

6

THE BIBLE IS THE WORD OF GOD SUMMARY OF UNIT 1

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy 3:16, 17.

Brevity with fulness (get right to point)

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The

Lord says, "If any man willeth to do His will, he shall know of the teaching." John 7:17, R.V.—*Fundamentals of Christian Education*, 307:2.

How We Got Our Bible

1. The Bible contains two Testaments. How many books in each?

2. Name five important translations of the Bible.

3. Name five ways in which God has communicated with man.

4. What does "apocrypha" mean?

5. What is the difference between the Apocrypha and the Apocalypse?

6. List six reasons why the Apocrypha is rejected.

7. What religious group accepts the Apocrypha?

8. Know into what divisions the Bible is divided. See chart 1.



We cannot expect the light of heaven to shine through us unless our lives are lighted by truth.

Inspiration of the Bible

1. How did God communicate with the prophets?
2. How do you prove that the Old Testament is inspired?
3. What portion only of the Bible did God write with His own finger?
4. Mention several prophecies which have been fulfilled.
5. Mention several things the Bible contains which reveal more than human ability.

The Purpose of the Bible

1. Name several ways the Bible

can help mankind to live better.

2. Be able to point out several instances of the existence of Christ before He was born in Bethlehem. At least three in the Old Testament.

3. How does the Bible provide a hope?

Power of the Word of God

1. Who is the Word?
2. Who was the *active* agent in creation?
3. Name several examples of power of Christ's spoken words.
4. Give an example of a person kept from sin by the word.
5. Mention instances of the power of the word in the Old Testament.

How to Study the Bible

1. Who wrote "in which [in the Scriptures] are some things hard to be understood"?
2. Who is to "guide" us into all truth? Be specific.
3. List the spiritual attitudes we must reveal in order to understand the Bible.
4. Name a group of people mentioned as "more noble" because of daily Bible study.

Who said, to whom, and under what circumstances?

1. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deuteronomy 29:29.

THE BIBLE IS THE WORD OF GOD

2. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

3. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:9, 11.

4. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:10.

5. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

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

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

8. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Fa-

ther,) full of grace and truth." John 1:14.

9. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

10. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

12. "All Scripture is given by inspiration of God, and is profitable

"Search the Scriptures; for in them ye think ye have eternal life," is counsel for youth.



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for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Timothy 3:16, 17.

13. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what

manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

14. "For the prophecy came not in old time by the will of man: but holy men of God spake as they ~~were moved~~ by the Holy Ghost." 2 Peter 1:21.

"The Whole Family in Heaven and Earth"

The Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the Third Person of the Godhead, the great regenerating power in the work of redemption.

Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us.

God "only hath immortality." 1 Timothy 6:16. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Romans 6:23. "He that hath the Son hath life." 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." 1 Corinthians 15:51-55.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Corinthians 13:14.



THE GODHEAD OR TRINITY

The Lord our God is one Lord. Deuteronomy 6:4.

Three distinct agencies, the Father, the Son, and the Holy Ghost, work together for human beings. They are united in the work of making the church on earth like the church in heaven. They place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying them by using them to the glory of God. Every diligent effort to improve adds to the gifts we have. The powers of heaven work with human beings on the plan of multiplication.—Manuscript, April 19, 1900.

Christ, the Word, the Only Begotten of God, was one with the Eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God.—*Patriarchs and Prophets*, 34:1.

The Unity of the Father, Son, and Holy Spirit

1. Identify the three persons of the Godhead. Matthew 28:19; 2 Corinthians 13:14; 1 John 5:7.

2. Although there are three persons in the Godhead, how are they represented in the Bible? Deuteronomy 6:4; John 10:30; Ephesians 4:5, 6.

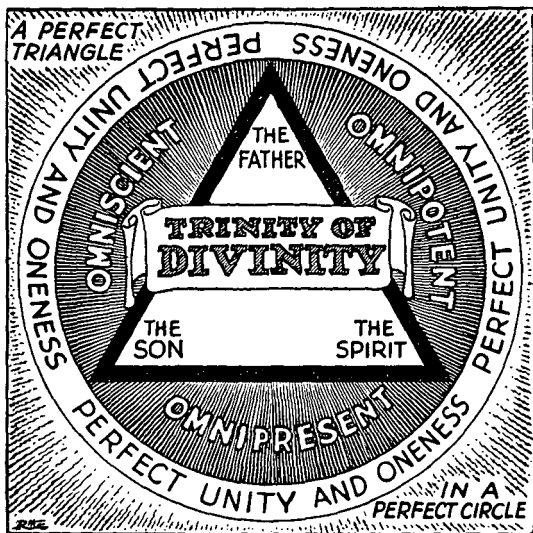
While God the Father, God the Son, and the Holy Spirit are three separate and distinct beings, yet they are “one in nature, in character, in purpose” (*Patriarchs and Prophets*, 34:1), working in such close relationship as to be one. Moses endeavored to explain this truth to Israel when he said, “The Lord our God is *one* Lord.” Deuteronomy 6:4. (Italics ours.)

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.—*The Ministry of Healing*, 422:1.

It is the same God from whom, through whom, and by whom are all things, who is at once the Father who provides, the Son who accomplishes, and the Spirit who applies, redemption.—John D. Davis, *The Westminster Dictionary of the Bible*, article, “God.”

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.—*Counsels on Health*, 222:2.

3. How did the three members of the Godhead work together in the



The Father, the Son, and the Holy Spirit are one in purpose and plan for our salvation.

creation of the world? Genesis 1:2, 26; Hebrews 1:1, 2.

The Father is the source, the Son the intermediary, and the Holy Spirit is the medium through which the creation came into being.—LeRoy E. Froom, *The Coming of the Comforter*, 49:1.

4. How do they work together in the plan of redemption?

In the redemption of sinful man the Father gives, the Son yields, and the Holy Spirit impresses.

5. In the following texts what characteristic do you find possessed by each member of the Godhead? John 3:16; Ephesians 5:2; Romans 15:30.

God, the Father

6. How are we to address the First Person of the Godhead? Matthew 6:9.

7. What are some of the offices of the Father as presented in the

Scriptures? Genesis 1:1; Daniel 7:9, 10.

8. What does God have in Himself? John 5:26.

9. Does God have a personality?

The Father and the Son each have a personality.—*Testimonies*, vol. 9, 68:2.

God, the Son

10. Who is Jesus, what positions does He occupy, and what has He done?

a. "The Word," "all things were made by Him." John 1:1-3.

b. "The Word was made flesh." John 1:14.

c. "The brightness of His [Father's] glory." Hebrews 1:1-3.

d. "The Apostle and High Priest." Hebrews 3:1.

e. "The precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

f. "An advocate with the Father." 1 John 2:1.

g. "Faithful and True. . . . The Word of God." Revelation 19:11-16.

11. Compare the Son with the Father. John 14:28; Hebrews 1:2, 3.

12. What valuable gift did the Son receive from the Father? John 5:26; 10:17, 18.

13. How did Jesus address the Father? John 17:11, 21, 24, 25.

As recorded in the Gospels, Jesus, when referring to God, used

PRINCIPLES OF LIFE

the expression "My Father" fifty-seven times.

God, the Holy Spirit

14. What does the Holy Spirit do? Genesis 1:2; John 14:26; 15:26; 16:8, 13, 14.

15. In harmony with what does He work? Isaiah 8:20.

Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power.—*The Desire of Ages*, 671:2.

The operations of the Spirit are always in harmony with the written word.—*The Acts of the Apostles*, 284:2.

16. Study the following references carefully and decide whether or not the Holy Spirit has a personality:

a. Can be tempted, or lied to. Acts 5:3, 4, 9.

b. Has a mind. Romans 8:27.

c. Loves. Romans 15:30.

d. Knows the things of man. 1 Corinthians 2:11.

e. Wills. 1 Corinthians 12:11.

f. May be communed with. 2 Corinthians 13:14.

g. May be grieved. Ephesians 4:30.

We need to realize that the Holy Spirit . . . is as much a person as God is a person.—Ellen G. White, Manuscript 66, 1899.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof.—*The Desire of Ages*, 669:2; also *Review and Herald*, Nov. 19, 1908.

⑪ Is it necessary to understand or define the Holy Spirit?

It is not essential for us to be able to define just what the Holy Spirit is. . . .

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.—*The Acts of the Apostles*, 51:3; 52:1.

18. Who "moved" upon "the holy men of God" to write the prophecies? 2 Peter 1:21.

Remember:

1. It is encouraging to know that the three members of the Godhead, who have co-operated in all things since the beginning, are still co-operating in the redemption of the human race.

2. At the baptism of Jesus all three persons of the Godhead, or Trinity, were present. The Father spoke, saying, "This is My beloved Son, in whom I am well pleased" (Mat-

THE GODHEAD OR TRINITY

thew 3:17); the Son was praying on the bank of the Jordan (*The Desire of Ages*, 111:3); and the Spirit descended upon Him in the form of a dove (Matthew 3:16).

3. The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world, and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb's book of life.—Ellen G. White, Manuscript, April 19, 1900.

Texts to Remember:

Deuteronomy 6:4 Ephesians 4:5, 6 Hebrews 1:1, 2
John 3:12

Define or Identify:

Godhead	omnipotent	omniscient
mystery	omnipresent	Trinity

8

"MY FATHER AND YOUR FATHER"

He that loveth not knoweth not God; for God is love.
1 John 4:8.

The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child.—*Steps to Christ*, 18:0.

A Personal Being

1. Speaking with the Samaritan woman, how did Jesus refer to the Father? John 4:24.

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself.—*The Ministry of Healing*, 413:1. (See Jeremiah 10:10, 11.)

2. Has man ever seen God? Exodus 33:20-23; 1 Timothy 6:16.

3. Does God have a definite form? Genesis 1:26, 27; Daniel 7:9, 13.

Man was to bear God's image, both

in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. . . . He was holy and happy in bearing the image of God, and in perfect obedience to His will.—*Patriarchs and Prophets*, 45:2.

4. What do the following texts reveal about God?

a. His presence is spoken of as "My glory." Exodus 33:22.

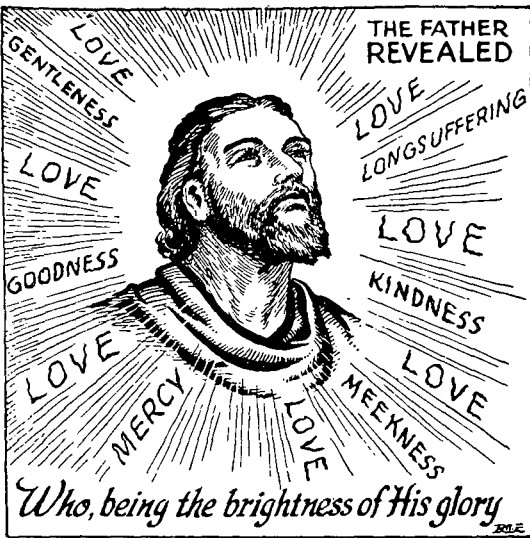
b. "Upon the likeness of the throne was the likeness as the appearance of a man above upon it." Ezekiel 1:26-28.

c. Because of His appearance He is called "the Ancient of Days." Daniel 7:9.

5. What is said of Jesus' resemblance to the Father? Colossians 1:15; Hebrews 1:1-3.

6. How far should we go in seeking to understand the mystery of God's being? Deuteronomy 29:29.

"Those things which are revealed belong unto us and to our children for-



The love of God was revealed in the life of Jesus—the “express image” of His Father.

ever;” but “the secret things belong unto the Lord our God.” Deuteronomy 29:29. 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. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.—*Testimonies*, vol. 8, 279:1.

Characteristics Revealed

7. On Mount Sinai what characteristics of God were impressed upon Moses? Exodus 34:6, 7.

8. How much may we depend upon God? Deuteronomy 10:17, 18; 34:4; James 1:17.

9. What is the basis of all God's

dealings with His creatures? John 3:16; 1 John 4:8.

10. Who only has immortality? 1 Timothy 6:16.

11. What does the Father have in Himself and what did He give to the Son? John 5:26.

12. How is the true God distinguished from false gods? Isaiah 40:26-28; 45:11, 12; Jeremiah 10:10-12.

How God Is Revealed

13. In whom is a perfect revelation of the Father seen? Matthew 11:27; John 14:8-11; Hebrews 1:2, 3.

“His name shall be called Immanuel, . . . God with us” [Matthew 1:23, margin]. . . . From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God” [2 Corinthians 4:4], the image of His greatness and majesty, “the outshining of His glory” [Hebrews 1:3; see New Testament in Basic English]. It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be “God with us.” . . .

By coming to dwell with us, Jesus was to reveal God both to men and to angels.—*The Desire of Ages*, 19:1, 2.

14. Give another means of the revelation of God to man. Psalm 19:1; Romans 1:19, 20.

15. What is the primary purpose of the Bible? Romans 1:16, 17.

Nature and revelation alike testify to God's love.—*Steps to Christ*, 9:1.

16. What benefit is there in knowing Him as a personal God? John 17:3.

PRINCIPLES OF LIFE

It is not enough to possess a theoretical or even a Biblical knowledge of God. We must know Him as a personal Friend. It is our privilege to know Him through Bible study, through the revelation of nature, and, above all, through personal contact in prayer. This is a daily experience.

Although God dwells not in temples

made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.—*Prophets and Kings*, 50:1.

Remember:

Though God is "the high and lofty One that inhabiteth eternity," yet:

a. Our God is a tender, merciful Father, . . . [our] best Friend.
—*Steps to Christ*, 108:2.

b. God is ready and willing to hear the sincere prayer of the humblest of His children.—*Steps to Christ*, 98:1.

c. We may walk with Him as did Enoch and one day walk through the gates of the Holy City into His very presence.

Texts to Remember:

Exodus 34:6, 7
John 4:24

John 14:8, 9
Romans 1:16, 17

1 John 4:8

Define or Explain:

a personal being

Deity

"express image"

9

THE ANGELS

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Hebrews 1:14.

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation" (Hebrews 1:14), are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men.—*The Great Controversy*, 511:1.

Nature of Angels

1. How do men compare with angels? Psalm 8:4, 5.

2. What is said of the strength and character of angels? Psalm 103:20, 21.

3. In what respect do angels differ from men? Hebrews 1:13, 14.

Angels are in nature superior to men.—*The Great Controversy*, 511:2.

4. What do the following texts teach about the number of an-

gels? Psalm 68:17; Hebrews 12:22; Revelation 5:11.

5. What responsibility do angels have toward those who fear God? Psalm 34:7.

He would sooner send every angel out of glory to the relief of faithful souls, to make a hedge about them, than have them deceived and led away by the lying wonders of Satan.—*Early Writings*, 88:1.

6. Why did Jesus say, "Take heed that ye despise not one of

Angels have been assigned to work with us if we are willing to follow God's clear plan.





Gabriel appeared to the virgin Mary and told her she would have a Son, Jesus.

these little ones"? Matthew 18:10.

7. Instances of angel deliverances:

a. Elisha at Dothan. 2 Kings 6:14-17.

b. Destruction of Sennacherib's army. Isaiah 37:33-36.

c. Daniel delivered from the lions' den. Daniel 6:22.

d. Peter delivered from prison. Acts 12:6-11.

8. Instances of angels' talking with human beings:

a. With Gideon by the wine press. Judges 6:11-18.

b. With Manoah and his wife. Judges 13:2-21.

c. In answer to Daniel's prayer. Daniel 9:20-27.

d. To Zacharias regarding his son-to-be. Luke 1:5-20.

e. With Mary regarding the birth of Jesus. Luke 1:26-31.

9. What important work will the angels have in connection with the coming of Christ? Matthew 24:30, 31.

10. How many of the heavenly angels will accompany Jesus when He comes in glory? Matthew 25:31; Revelation 8:1.

When the Lord appears, He comes with all the holy angels with Him. Matthew 25:31. When *all* the heavenly harpers leave the courts above to come to this earth with their divine Lord as He descends to gather the fruit of His redeeming work, will there not be silence in heaven? The length of this period of silence, if we consider it prophetic time, would be about seven days. —*The Prophecies of Daniel and the Revelation*, 473:3.

The Angels That Sinned

11. What did God do to the angels that sinned? Revelation 12:7-9.

12. For what are the sinful angels being reserved? 2 Peter 2:4; Jude 6.

13. What is the work of Satan, the leader of the evil angels, and, therefore, of the evil angels themselves? Mark 1:13; 1 Peter 5:8.

14. On what condition will the devil flee? James 4:7.

15. By what agencies are the na-

THE ANGELS

tions to be gathered together to God Almighty"? Revelation 16:13, "the battle of that great day of 14.

Remember:

1. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul, who will, to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken.—Ellen G. White, *Review and Herald*, Aug. 19, 1884.
2. By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth.—Ellen G. White, *Review and Herald*, July 20, 1897.
3. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act.—Ellen G. White, *Review and Herald*, July 9, 1895.
4. The angels cannot take our place, but they stand ready to co-operate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them.—Ellen G. White, *Signs of the Times*, Dec. 10, 1896.
5. When the Lord sees the youth studying the life and lessons of Christ, He gives His angels charge over them, to keep them in all their ways, as He gave His angels charge over Jesus, His beloved Son.—Ellen G. White, *Youth's Instructor*, Aug. 23, 1894.
6. Angels of God will preserve His people while they walk in the path of duty, but there is no assurance of such protection for those who deliberately venture upon Satan's ground.—*Testimonies*, vol. 5, 198:1.

Texts to Remember:

Psalms 8:4, 5	Hebrews 1:13, 14
Matthew 24:30, 31	Revelation 5:11

Define or Identify:

angel	messenger	reaper
cherubim	seraphim	

10

THE BEGINNING OF EVIL

Patriarchs and Prophets, 33:1 to 43:1

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. . . .

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. . . . 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.—*The Great Controversy*, 492:1, 2.

Principles of God's Government

1. Upon what principle is the government of God based? Matthew 22:36-40; 1 John 4:8.

2. What choice and what admonition are given us as to what we should choose? Deuteronomy 30:19; Joshua 24:15, 22; Revelation 22:17.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.—*Patriarchs and Prophets*, 34:3.

Who Sinned First

3. With what member of the angelic host did sin originate? Ezekiel 28:12-15; John 8:44; 1 John 3:8.

4. What group of created beings sinned with this heretofore covering cherub? 2 Peter 2:4; Revelation 12:7.

5. Has Satan always been a sinful being? Isaiah 14:12-14; Ezekiel 28:14, 15; John 8:44. "And [Satan] *abode* not in the truth." John 8:44. (Italics ours.)

6. Note carefully the description of Lucifer, now Satan, but then a covering cherub, as given in Ezekiel 28:12-17.

7. What desire led Satan to re-

THE BEGINNING OF EVIL

volt against the authority of God? Isaiah 14:13, 14.

Little by little, Lucifer came to indulge the desire for self-exaltation. . . . Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator.—*Patriarchs and Prophets*, 35:2.

8. What led Satan to harbor envy, jealousy, and hatred of God in his heart?

He [Satan] wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.—*Early Writings*, 145:1.

9. How many of the heavenly angels did Lucifer lead to unite with him in his rebellion? Revelation 12:3, 4, 9.

Satan in his rebellion took a third part of the angels.—*Testimonies*, vol. 3, 115:0.

War in Heaven

10. Did God exclude the rebel host from heaven as soon as their disaffection was discovered?

In great mercy, according to His divine character, God bore long with Lucifer. . . .

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. . . .

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his [Satan's] plans to be fully developed, that their true nature and tendency might be seen by all.—*Patriarchs and Prophets*, 39:1, 2; 41:2.

11. When rebellion broke out in heaven, how did God take care of the situation? What evidence is there of the supreme loyalty of the unfallen angels? Luke 10:18; Revelation 12:7-9.

There was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.—*Early Writings*, 146:0.

12. What will be the final end of Satan and his angels? Isaiah 14:15, 16; Ezekiel 28:17-19; Malachi 4:1; Revelation 20:9, 10, 14.

Jesus Christ conquered Satan by His victorious life and by His death on the cross.

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PRINCIPLES OF LIFE

Why God Did Not Destroy Satan

13. Why did God permit Satan to live and carry on his work?

It was necessary for his [Satan's] plans to be fully developed. . . .

Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.—*The Great Controversy*, 497:1; 499:0.

14. What event sounded Satan's death knell? John 19:30.

In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung.—*The Great Controversy*, 503:3.

Satan Can Be Overcome

15. In view of Satan's past history and present activity, what are we counseled to do? James 4:7; 1 Peter 5:8, 9.

16. How may we overcome Satan? 2 Corinthians 2:14; Ephesians 6:11-18; Jude 24; Revelation 12:10, 11.

Remember:

1. The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub.—Ellen G. White, *Review and Herald*, July 20, 1897.

2. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him.—*The Desire of Ages*, 761:5.

3. Satan had declared that God knew nothing of self-denial, of mercy and love, but that He was stern, exacting, and unforgiving. Satan never tested the forgiving love of God; for he never exercised genuine repentance. His representations of God were incorrect.—Ellen G. White, *Review and Herald*, March 9, 1897.

4. Satan knows better than many professed Christians what is written, for he is a diligent student of the Bible, and he works to pervert the truth, and lead men into the paths of disobedience.—Ellen G. White, *Signs of the Times*, Aug. 28, 1893.

5. Christian friends, do not be deceived by the fast-spreading delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have also a personal adversary, cruel and cunning, who ever watches our steps, and plots to lead us astray. Wherever the opinion is entertained that he does not exist, there he is most busy. When we least suspect his presence, he is gaining ad-

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vantage over us.—Ellen G. White, *Signs of the Times*, Aug. 19, 1886.

6. There are Christians who think and speak altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven.—*The Desire of Ages*, 493:1.

Texts to Remember:

Deuteronomy 30:19

Ezekiel 28:12-18

Isaiah 14:12-14

Revelation 12:7-9

Define or Identify:

covering cherub
government

jealousy
pride

sin

11

CREATION

In the beginning God created the heaven and the earth.
Genesis 1:1.

The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty, and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3. God looked with satisfaction upon the work of His hands. All was per-

fect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.—*Patriarchs and Prophets*, 47:2.

The Creation, When? by Whom? How? How Long?

1. What is the Bible answer to the question, When did God create the world? Genesis 1:1.

2. Who was the Creator? Genesis 1:1, 26; Hebrews 1:1, 2.

3. How did God create the world? Psalm 33:6, 9.

4. What can you say as to the length of time God used in the creation? Exodus 20:11.

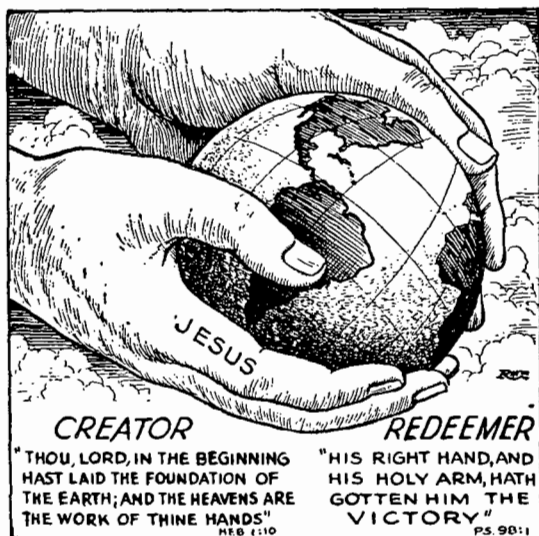
5. How long was a day of creation? Genesis 1:5, 8, 13, 19, 23, 31; 2:1-3.

"The evening and the morning were

the first day." Genesis 1:5.

the second day." Genesis 1:8.

The same Eternal One who created this world is our Saviour. He has redeemed us from sin.



CREATION

the third day." Genesis 1:13.
the fourth day." Genesis 1:19.
the fifth day." Genesis 1:23.
the sixth day." Genesis 1:31.
the seventh day. Genesis 2:1-3.

The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the Sacred Record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, "These are the generations of the heavens and of the earth when they were created." Genesis 2:4. But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of His work.—*Patriarchs and Prophets*, 112:1.

6. With what limitations did God make plants and animals? Genesis 1:11, 12, 21, 25.

Each was to "yield" or "bring forth" "after his kind."

Man Created

7. What is man called?

Above all lower orders of being, God designed that man, the *crowning work of His creation*, should express His thought and reveal His glory.—*The Ministry of Healing*, 415:3. (Italics ours.)

8. In whose likeness was man created, and what was the dominion that was given to him? Genesis 1:26, 27.

9. How was man created? Genesis 2:7.

God	{	formed	the dust	}	and man became a		
		man of				and	living soul.
		breathed into					
		his nostrils	the breath of life,				

Eve Created

10. What was the significance of the manner in which God created Eve? Genesis 2:21, 22.

God Himself gave Adam a companion. He provided "an help meet for him" (Genesis 2:20)—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor

to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation.—*Patriarchs and Prophets*, 46:2.

Work of Each Day

11. What specific things were created on each day of creation week? Genesis 1:1 to 2:3.

PRINCIPLES OF LIFE

1st Day	2d Day	3d Day	4th Day	5th Day	6th Day	7th Day
*Heaven and earth and light	Firma- ment	Plants	Sun, moon (“He made the stars also”)	Crea- tures of air and water	Land crea- tures and man	The Sabbath

*“For in six days the Lord made *heaven and earth, the sea, and all that in them is, and rested the seventh day.*” Exodus 20:11. (Italics ours.)

12. Why did God make the Sabbath as a day of rest? Mark 2:27, 28.

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed

came from the beneficent hand of the Creator.

God reserved the seventh day as a period of rest for man, for the good of man as well as for His own glory. He saw that the wants of man required a day of rest from toil and care, that his health and life would be endangered without a period of relaxation from the labor and anxiety of the six days.—*Testimonies*, vol. 1, 532:1.

13. Besides resting on the seventh day, what two things did God do to the seventh day? Genesis 2:3.

Remember:

1. God is the foundation of everything. All true science is in harmony with His works. . . . Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation.—Ellen G. White, *Signs of the Times*, March 20, 1884.

2. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so called.—Ellen G. White, *Signs of the Times*, March 20, 1884.

3. Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of

CREATION

nature are carried on in harmony with fixed laws, that God Himself cannot interfere with. This is false science, and is sustained by nothing in the word of God.—Ellen G. White, *Signs of the Times*, March 20, 1884.

4. The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be.—Ellen G. White, *Signs of the Times*, March 20, 1884.

5. Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury.—Ellen G. White, *Signs of the Times*, March 20, 1884.

6. Skepticism is attractive to the human mind. The young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped.—Ellen G. White, *Signs of the Times*, March 20, 1884.

Texts to Remember:

Genesis 1:11, 12 Psalm 33:6, 9 Hebrews 1:1, 2

Define or Identify:

breath of life	firmament	Sabbath
crowning work	God rested	to create

12

THE FALL OF MAN

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Romans 5:12.

Patriarchs and Prophets, 52:1 to 62:3

The warning given to our first parents—"In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17)—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death.—*Patriarchs and Prophets, 60:2.*

Man on Probation in Eden

1. What restriction was placed on Adam and Eve in their Eden home? Genesis 2:16, 17; *Patriarchs and Prophets, 53:3.*

2. Why were they given the power of choice?

Though created innocent and holy, our first parents were not placed beyond the possibility of wrongdoing. God might have created them without the power to transgress His requirements; but in that case there could have been no development of charac-

ter; their service would not have been voluntary, but forced. Therefore, He gave them the power of choice—the power to yield or to withhold obedience. And before they could receive in fullness the blessings He desired to impart, their love and loyalty must be tested.—*Education, 23:1.*

3. What was fully explained to our first parents?

Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall, and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained.—*Patriarchs and Prophets, 52:2.*

4. Where only could Satan tempt the holy pair?

Satan was not to follow them with

continual temptations; he could have access to them only at the forbidden tree.—*Patriarchs and Prophets*, 53:3.

The Enemy Visits the Garden

5. Why did Satan choose the serpent as his medium? Genesis 3:1.

The serpent was then one of the wisest and most beautiful creatures on the earth.—*Patriarchs and Prophets*, 53:4.

6. What prompted Eve in the choice she made? Genesis 3:6.

7. What one thing led Eve to her fall? Genesis 3:13.

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth.—*Patriarchs and Prophets*, 55:2.

8. When Adam knew Eve had transgressed God's command, why did he eat of the fruit? 1 Timothy 2:14.

Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny opened to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other. Love, gratitude, loyalty to the Creator,—all were overborne by love to Eve.—*Patriarchs and Prophets*, 56:2.

9. What was the immediate effect of their transgression? Genesis 3:6.



Jesus Christ won back for man all that he had lost by yielding to the snares of Satan.

It was grateful to the taste, and as she [Eve] ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence.—*Patriarchs and Prophets*, 56:0.

After his transgression, Adam at first imagined himself entering upon a higher state of existence.—*Patriarchs and Prophets*, 57:1.

10. Then what reaction came to the guilty pair? Genesis 3:7.

But soon the thought of his sin filled him with terror. The air . . . seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul.—*Patriarchs and Prophets*, 57:1.

11. What curse was pronounced on the serpent? the man? the woman? the ground? Genesis 3:14-19.

12. Why was man driven from the garden? Genesis 3:22, 23.

13. What has come to the whole human family as a result of Adam's sin? Genesis 2:17; Romans 5:12.

PRINCIPLES OF LIFE

Remember:

1. Temptation is not sin, and is no indication that God is displeased with us. The Lord suffers us to be tempted, but He measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character.—Ellen G. White, *Signs of the Times*, Dec. 18, 1893.

2. Many claim that it was impossible for Christ to be overcome by temptation. . . . If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.—*The Desire of Ages*, 117:2.

3. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word.—*The Desire of Ages*, 123:4.

4. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our mighty Deliverer.—Ellen G. White, *Signs of the Times*, Dec. 18, 1893.

5. We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, "It is written." [Matthew 4:4.] We may be shut in by the promises of God, which will be as a wall of fire.—Ellen G. White, *Signs of the Times*, May 22, 1884.

Texts to Remember:

Genesis 2:16, 17

Romans 5:12

Define and Identify:

forbidden fruit
medium

temptation
test

tree of life

13

THE WHOLE FAMILY IN HEAVEN AND EARTH

SUMMARY OF UNIT 2

The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Ghost, be with you all.
Amen. 2 Corinthians 13:14.

We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then [in the earth made new] we shall see Him face to face, without a dimming veil between. . . .

The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15),—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. . . .

All the treasures of the universe

will be open to the study of God's redeemed. . . . Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.—*The Great Controversy*, 676:4 to 677:3.

The Godhead or Trinity

1. Who are united in the work of making the church on earth like the church in heaven?

2. How should we address the First Person of the Godhead?

3. Who is our advocate with the Father? 1 John 2:1.

4. Why cannot men explain the nature of the Holy Spirit?

5. Regarding such mysteries, what is said to be golden?

"My Father and Your Father"

1. What is more clearly revealed as we study the divine character

PRINCIPLES OF LIFE

in the light of the cross of Christ?

2. Harmonize this statement: "God is a Spirit; yet He is a personal being."

3. By citations from the Scriptures prove that God has a form.

4. Point out several characteristics of God.

5. State three principal ways by which God is revealed to man.

6. With what will God reward those who know Him and His Son?

The Angels

1. What is a popular belief regarding evil spirits and angels?

2. What is the nature of angels?

3. What is the work of angels?

4. Give several instances where angels have intervened in behalf of man.

5. Sketch the part angels will play in connection with Christ's second coming.

6. What is the work of Satan and his evil angels?

The Beginning of Evil

1. Why is it impossible to explain the origin of sin so as to give a reason for its existence?

2. What is the underlying principle of God's government?

3. In what does God take no pleasure?

4. State the underlying causes of war in heaven.

5. Explain this statement: "Evil must be permitted to come to maturity."

6. How only can Satan, and sin in the world, be overcome?

Creation

1. What did God say as He looked upon His work of creation? Why?

2. How was the work of creation accomplished?

3. How only may we understand this?

4. What was the crowning work of God's creation?

5. Explain the differences between man and all other creatures.

6. What was the purpose of God in creating Eve from a rib taken from Adam's side?

7. Point out several ways in which the Sabbath is a blessing to man.

8. Name the things created on each day of creation week.

The Fall of Man

1. Give a clear explanation of the following statement made by God: "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

2. Why was man placed on probation in Eden?

3. Why did Satan not appear to Eve as an angel of dazzling light?

THE WHOLE FAMILY IN HEAVEN AND EARTH

4. For what deeds will men be condemned in the day of judgment?

5. Was banishment from the garden an arbitrary act of God, or was it for man's eternal good?

Who said, to whom, and under what circumstances?

1. "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit *after his kind*, whose seed is in itself, upon the earth." Genesis 1:11. (Italics ours.)

2. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

③. "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exodus 34:6, 7.

4. "The Lord our God is one Lord." Deuteronomy 6:4.

5. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deuteronomy 30:19.

6. "What is man, that Thou art mindful of him? and the son of

man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Psalm 8:4, 5.

⑦. ^{Reason why Satan fell.} "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14:12-14.

⑧. ^{Description & reason for rebellion} "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Ezekiel 28:12-17.

PRINCIPLES OF LIFE

9. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

10. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 3:12.

11. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

12. "Lord, show us the Father, and it sufficeth us. . . . Have I been so long time with you, and yet hast thou not known Me? . . . he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

13. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

14. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed

upon all men, for that all have sinned." Romans 5:12.

15. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Corinthians 13:14.

16. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Ephesians 4:4, 5.

17. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds." Hebrews 1:1, 2.

18. "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:13, 14.

19. "He that loveth not knoweth not God; for God is love." 1 John 4:8.

20. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 5:11.



CLYDE PROVONSHA, ARTIST

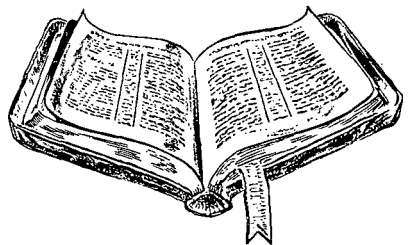
The law is the standard by which we shall be judged, and Jesus will be our Advocate if we choose Him as our Saviour.

"The Way, the Truth, and the Life"

Every person in order to obtain salvation must experience the new birth; this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ.

Baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. The proper form of baptism is by immersion.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.



14

DELIVERANCE FROM SIN PROMISED

And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel. Genesis 3:15.

To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. This sentence, uttered in the hearing of our first parents, was to them a promise. . . . Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope.—*Patriarchs and Prophets*, 65:4.

A Redeemer Promised

1. What is the first promise of a Redeemer recorded in the Bible? Genesis 3:15.

2. Mention some who have believed in this Redeemer-to-come and who have lived in accordance with their belief. Hebrews 11.

a. "Abel, . . . being dead yet speaketh." Verse 4.

b. "Enoch . . . pleased God." Verse 5.

c. "Noah . . . became heir of the righteousness which is by faith." Verse 7.

d. "Abraham . . . looked for a city, . . . whose Builder and Maker is God." Verses 8-10.

e. "Sara . . . judged Him faithful who had promised." Verse 11.

f. "Isaac blessed Jacob and Esau concerning things to come." Verse 20.

g. "Jacob . . . blessed both the sons of Joseph." Verse 21.

h. "Joseph . . . gave commandment concerning his bones." Verse 22.

i. "Moses . . . endured, as seeing Him who is invisible." Verses 23-27.

j. Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets. Verses 31, 32.

k. "These . . . received not the promise: God having provided some better thing for us." Verses 39, 40.

DELIVERANCE FROM SIN PROMISED

Types of Christ

3. The work Jesus was to do was shown in types and symbols:

Type	Christ
a. Sin offering <i>without blemish</i> . Leviticus 4:28.	a. "Christ . . . without blemish." 1 Peter 1:19.
b. The sinner slew the sacrifice himself. Leviticus 4:29.	b. "Christ died for our sins." 1 Corinthians 15:3.
c. "When I see the blood, I will <i>pass over</i> you." Exodus 12:13.	c. "Christ our Passover is sacri- ficed for us." 1 Corinthians 5:7.
d. " <i>When I see the blood</i> , I will <i>pass over</i> you." Exodus 12:13.	d. "We have redemption through His blood." Ephesians 1:7.
e. "Neither shall ye break a bone thereof." Exodus 12:46.	e. "They brake not His legs." John 19:33-36.
f. "He shall take away all the fat thereof." Leviticus 4:31. ("Fat" typified sin. Psalm 37:20.)	f. "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22.
g. Passover lamb to be killed on fourteenth day of the first month. Exodus 12:6.	g. Jesus was slain on the day when "it was the preparation of the Passover." John 19:14.

Prophecies of Jesus the Saviour

4. Many prophecies regarding Jesus and His work were made and fulfilled:

	Foretold	Fulfilled
a. "Seed of the woman."	Genesis 3:15.	Galatians 4:4.
b. Came on time.	Daniel 9:24, 25.	Galatians 4:4.
c. Born in Bethlehem.	Micah 5:2.	Matthew 2:1.
d. Anointed by Spirit of Lord.	Isaiah 61:1.	Luke 4:18, 19.
e. Sold for thirty pieces of silver.	Zechariah 11:12.	Matthew 26:15.
f. Suffered silently.	Isaiah 53:7.	Matthew 27:12-14.
g. Numbered with transgressors.	Isaiah 53:12.	Luke 23:32, 33.
h. Buried with the rich.	Isaiah 53:9.	Matthew 27:57-60.
i. Bore our sins.	Isaiah 53:6.	1 Peter 2:24.
j. His flesh saw no corruption.	Psalms 16:10.	Acts 2:31, 32.

5. Some of the Bible promises of deliverance for fallen man through Jesus Christ:

a. "Whosoever believeth in Him should not perish." John 3:16.

b. "No condemnation to them which are in Christ Jesus." Romans 8:1.



No man can go in two directions at once. We must obey God or follow the way of death.

c. "Able to keep you from falling." Jude 24.

d. "Triumph in Christ." 2 Corinthians 2:14.

Salvation Only in Christ

6. How only can we be saved? Ezekiel 18:21; John 1:29; Acts 4:12.

7. How anxious is God that we be saved? Ezekiel 33:11; 2 Peter 3:9.

8. When will our salvation be complete? 1 Thessalonians 4:16, 17.

Remember:

1. It is true that the ceremonies of the Mosaic law are not now to be observed; but, when rightly understood, they are seen to be all aglow with sacred and important truths.—Ellen G. White, *Review and Herald*, Jan. 9, 1883.

2. He [Jesus] sought to open to men the fact that the Jewish system of religion presented in-types and shadows the whole mystery of the gospel. The service of the past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance.—Ellen G. White, *Signs of the Times*, Nov. 7, 1892.

3. In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour.—Ellen G. White, *Review and Herald*, March 2, 1886.

4. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." [Hebrews 9:22.]—Ellen G. White, *Signs of the Times*, Jan. 2, 1893.

5. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of

DELIVERANCE FROM SIN PROMISED

salvation which we need to learn and teach to children and youth.
—*Fundamentals of Christian Education*, 262:3.

Texts to Remember:

Genesis 3:15 Micah 5:2 Galatians 4:4

Define or Identify:

deliverance incarnation seed woman

15

DELIVERANCE THROUGH CHRIST

Now thanks be unto God, which always causeth us to triumph in Christ. 2 Corinthians 2:14.

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. —*The Desire of Ages*, 22:2.

The Plan of Salvation Laid

1. For what express purpose did Jesus come into this world at His first advent? Luke 19:10; 1 Timothy 1:15.

2. When was the plan of salvation laid? 1 Peter 1:19, 20; Revelation 13:7, 8.

3. Was there a definite time for Christ's first coming? Daniel 9:25-27; Galatians 4:4. **YES**

Providence had directed the move-

ments of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming. —*The Desire of Ages*, 32:2.

4. At the time when the birth of Jesus was first announced, what was revealed about His mission? Matthew 1:21, 23.

The God-Man

⑤ What do the Scriptures reveal about Jesus before He was "made of a woman, made under the law" (Galatians 4:4)? John 1:1-3, 14; 3:13; 8:56-58; 17:5; 1 Corinthians 10:4.

We are believers in Christ, . . . in His divinity and in His pre-existence. —*Testimonies*, vol. 6, 58:1. (Italics ours.)

6. Whose form did Christ take

when He came to this earth? Philippians 2:6-8; Hebrews 2:14, 16, 17.

⑦ How did Christ identify Himself with the human family? Matthew 28:10; John 20:17; Hebrews 2:11.

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. . . . In Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us.—*The Desire of Ages*, 25:3.

8. What record is left of Jesus' life and work? Acts 10:38.

Victor Over Sin

9. What can be said of the perfect life of Jesus? Psalm 40:6-8; Hebrews 10:7, 9; 1 Peter 2:22, 23.

10. Note the attempt of the devil to cause Jesus to sin. Matthew 4:1-11.

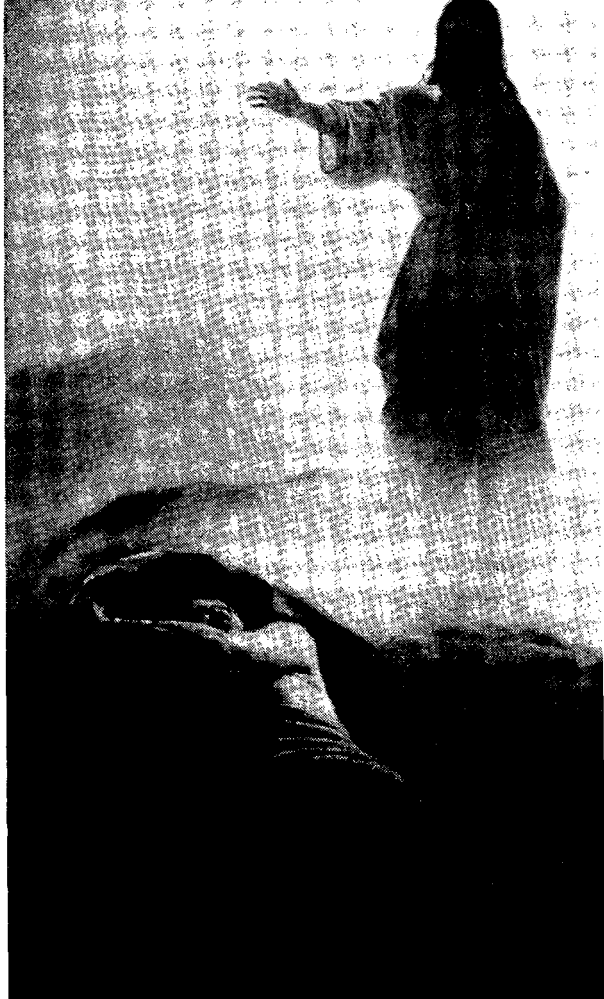
Never will man be tried with temptations as powerful as those which assailed Christ.—*Testimonies*, vol. 4, 45:1.

11. Do we face any temptations that Jesus did not meet? Hebrews 4:15.

The Sinless for the Sinful

⑫ Though sinless, what penalty did Jesus meet on the cross? Romans 5:6-8; 6:23; Hebrews 2:9.

By bearing *the penalty of sin*, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying, Christ secured



CAMERA CLIX
The Son of God met every temptation with God's word, and thus overcame Satan's wiles.

eternal life for all who believe in Him. In dying, He condemned the originator of sin and disloyalty to suffer *the penalty of sin—eternal death.*—*Testimonies*, vol. 6, 230:3. (Italics ours.)

⑬ How important to us today is the fact that Jesus did not sin? Romans 5:18, 19; Hebrews 2:18.

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered

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the death which was ours, that we might receive the life which was His.—*The Desire of Ages*, 25:2.

Results of His Victory

14. As a result of His victory over sin and His sacrificial death, how much power was given to Jesus? Matthew 28:18.

⑮ What does this power mean to us? John 1:12; Philippians 1:6; Jude 24.

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.—*The Desire of Ages*, 24:3.

16. What confidence should the knowledge of salvation in Jesus Christ bring to all who believe in Him? Hebrews 4:16.

17. When will the plan of salvation be completed? 1 Thessalonians 4:16, 17; Revelation 21:1-4.

Remember:

1. The sins of men were charged to Christ, and, innocent though He was, He engaged to suffer for the guilty, that through faith in Him the world might be saved.—Ellen G. White, *Signs of the Times*, May 30, 1895.

2. Our sins were laid on Christ, punished in Christ, put away by Christ, in order that His righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to His account on our behalf, yet He remained perfectly sinless.—Ellen G. White, *Signs of the Times*, May 30, 1895.

③ All our transgressions are transferred to Christ. While He who knew no sin was made sin for us, and the sinless is accounted sinful, the righteousness of Christ is placed upon the undeserving, so that the repenting sinner is declared to be sinless before God.—Ellen G. White, *Signs of the Times*, Jan. 16, 1896.

④ God accepts the efforts of man to keep the law, because Christ imputes His righteousness to him.—Ellen G. White, *Signs of the Times*, Sept. 23, 1889.

5. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe.—*The Desire of Ages*, 667:5.

Cover With His Life

Look upon Jesus, sinless is He;
Father, impute His life unto me.
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.

DELIVERANCE THROUGH CHRIST

Deep are the wounds transgression has made;
Red are the stains; my soul is afraid.
O to be covered, Jesus, with Thee,
Safe from the law that now judgeth me!

Longing the joy of pardon to know;
Jesus holds out a robe white as snow;
"Lord, I accept it! leaving my own,
Gladly I wear Thy pure life alone."

Reconciled by His death for my sin,
Justified by His life pure and clean,
Sanctified by obeying His word,
Glorified when returneth my Lord.

Cover with His life, whiter than snow;
Fullness of His life then shall I know;
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.
—F. E. Belden.

Texts to Remember:

Luke 19:10

Hebrews 4:16

2 Corinthians 2:14

Jude 24

Define or Identify:

imparted righteousness
imputed righteousness
salvation

victory
walking "after the flesh"

16

THE LOVE OF GOD

He that loveth not knoweth not God; for God is love.
1 John 4:8.

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. . . . "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," Luke 10:27. To love Him, the Infinite, the Omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.—*Education*, 16:1.

God's Character Is Love

1. What is God declared to be?
1 John 4:8.

2. What did God's love for man lead Him to do? John 3:16.

So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.—*The Desire of Ages*, 22:2.

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an

eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us.—*The Desire of Ages*, 25:3.

3. What does the psalmist say of the tender compassion of God?
Psalms 86:15; 145:8, 9.

4. What kind of love does Jeremiah call God's love for man?
Jeremiah 31:3.

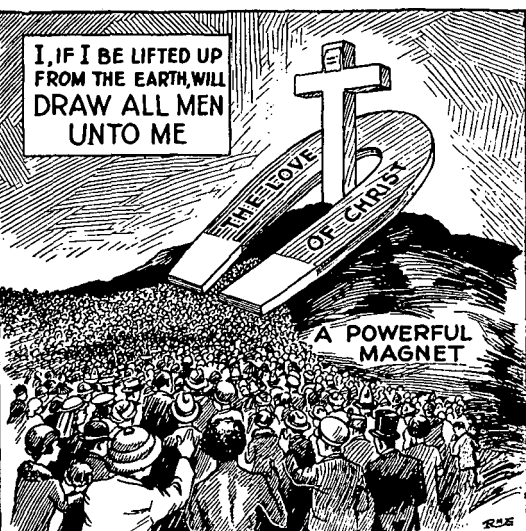
5. In what does God delight?
Micah 7:18.

Man's Response to God's Love

6. What did Jesus declare to be the "second" commandment in the law? Matthew 22:39.

7. How strong should be a Christian's love for others? 1 John 3:16-18.

8. How may all men know that



The love of Jesus Christ is the strongest magnet on earth, for it draws men to salvation.

we are disciples of Christ? John 13:35.

9. Into what close relationship to God does love bring us? 1 John 3:1.

Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God." [1 John 3:1.]—*Steps to Christ*, 17:1.

God's Love Manifested

10. What will the love of God in our hearts cause us to do? Matthew 22:36-40; 1 John 5:3.

11. Even though a mother may forget her child, what does God say He will not do? Isaiah 49:15.

12. Why is it impossible for Him to forget? Isaiah 49:16.

13. What is God's love able to do for His children? Deuteronomy 23:5.

14. How does God sometimes show His love? Hebrews 12:6.

15. Of what was Paul fully persuaded? Romans 8:38, 39.

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this.—*Steps to Christ*, 77:1.

Remember:

① Righteousness is holiness, likeness to God; and "God is love." 1 John 4:16. . . . Righteousness is love, and love is the light and the life of God.—*Thoughts from the Mount of Blessing*, 34:1.

2. Love is the agency through which God works to draw the heart to Him. . . .

As long as we yield ourselves as the channels through which His love can flow, He will keep the channels supplied.—Ellen G. White, *Review and Herald*, June 27, 1893.

3. When we love the world as He [Jesus] has loved it, then for

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us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts.—*The Desire of Ages*, 641:3.

4. We cannot be loveless Christians.—Ellen G. White, *Review and Herald*, Oct. 6, 1896.

5. It is the expression of God's love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and do the works of God.—Ellen G. White, *Review and Herald*, Feb. 23, 1897.

6. Let the affections be given to God in order that His law may be written in the heart, and the whole man will become a new creature, born again of the Spirit.—Ellen G. White, *Signs of the Times*, May 28, 1896.

The Love of God

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell.
The guilty pair, bowed down with care,
God gave His Son to win;
His erring child He reconciled,
And pardoned from his sin.

When hoary time shall pass away,
And earthly thrones and kingdoms fall;
When men who here refuse to pray,
On rocks and hills and mountains call;
God's love, so sure, shall still endure,
All measureless and strong;
Redeeming grace to Adam's race—
The saints' and angels' song.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

Oh, love of God, how rich and pure!
How measureless and strong!
It shall for evermore endure—
The saints' and angels' song.

—F. M. Lehman. Copyright by Nazarene
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Texts to Remember:

Isaiah 49:15, 16 John 3:16 John 13:35 1 John 4:8



PREDESTINATION—FREE CHOICE

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Ephesians 1:3-5.

The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement, will have an entrance into the kingdom of glory. . . .

Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor, and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually, and who will be obedient to every word that proceedeth out of the mouth of God. The *provisions* of redemption are free to all; the *results* of redemption will be enjoyed by

those who have complied with the conditions.—*Patriarchs and Prophets*, 207:4 to 208:1.

God's Purpose for All Men

1. What is God's purpose for man? 1 Timothy 2:3, 4; 2 Peter 3:9.

2. How many are included in God's mercy? John 3:16; Titus 2:11; Revelation 22:17.

3. To what have we been predestined?

a. "To be conformed to the image of His Son." Romans 8:29.

b. To "the adoption of children by Jesus Christ." Ephesians 1:5.

c. "According to the purpose of Him who worketh all things after

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the counsel of His own will." Ephesians 1:11.

4. The process of adoption is a

voluntary transfer from the family of Adam to the family of Christ, the second Adam.

Family of the First Adam

- a. Sinners.
- b. All die.
- c. A living soul.
- d. Natural.
- e. Earthy.

Family of the Second Adam

- a. Made righteous. Romans 5:19.
- b. All be made alive. 1 Corinthians 15:22.
- c. A quickening spirit. 1 Corinthians 15:45.
- d. Spiritual. 1 Corinthians 15:46.
- e. Heavenly. 1 Corinthians 15:47, 48.

All who remain members of the family of the first Adam are destined to eternal destruction; all who become and remain members of the family of the second Adam are elected to eternal life.

5. Contrast "the wages of sin" and "the gift of God." Romans 6:23.

Joshua 24:15; Isaiah 55:1; Revelation 22:17.

6. How can the wicked escape death? Ezekiel 18:32; 33:11.

9. Does belief affect our salvation? Mark 16:16; John 3:18.

Your Choice—Bible Election

7. What did Moses say we should choose? Deuteronomy 30:19.

10. How did Moses become an instrument that could be used of God? Hebrews 11:24-26.

8. In order to become one of God's elect, what must we do?

11. Why were the lives of Jacob and Esau so different?

To every youth is given the power of choice.
We can decide to serve God or go our way.

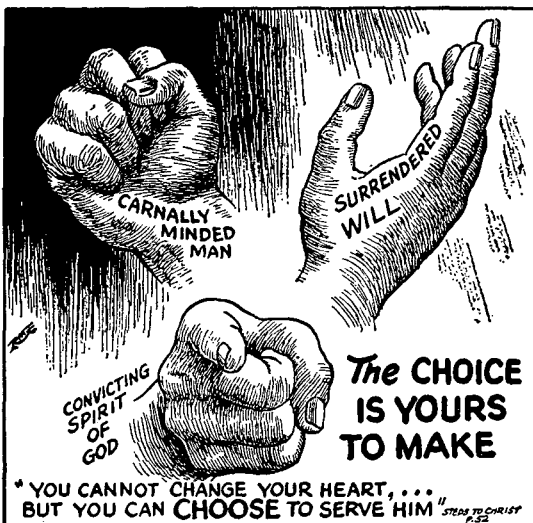
Esau and Jacob had alike been instructed in the knowledge of God, and both were free to walk in His commandments and to receive His favor; but they had not both chosen to do this. . . .

Esau had despised the blessings of the covenant. . . . It was by his own deliberate choice that he was separated from the people of God. Jacob had chosen the inheritance of faith.—*Patriarchs and Prophets*, 207:3; 208:2.

12. Of what do we need to make sure? 2 Peter 1:10.

13. How can we do this? Hebrews 12:1, 2.

Desires for goodness and holiness are right as far as they go; but if you



PREDESTINATION—FREE CHOICE

stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.—*Steps to Christ*, 52:1.

Do Not Forget:

1. Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.—*Steps to Christ*, 52:2.

2. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.—*Steps to Christ*, 52:0.

3. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.—*Steps to Christ*, 50:3.

④ All are foreordained by God to be saved. If we are not saved, it will be because we chose not to follow God's desire for us.

5. The "everlasting fire," the "lake of fire," was "prepared for the devil and his angels." Matthew 25:41. If human beings get into it, it will be because they chose to, and not because God did not desire them to be saved.

Texts to Remember:

Joshua 24:15
John 3:16

Romans 2:11
Ephesians 1:3-5

Titus 2:11

Define or Identify:

automaton

force

free moral agency

God's will

my will

predestination

purpose

"whosoever will"

Steps to Salvation

1. Know and believe God's law
2. Conviction of sin
3. Repentance - sorrow for sin; turn away
4. Confession - asking forgiveness
5. Consecration - belonging to God

REPENTANCE

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

Steps to Christ, 26:1 to 41:0

All who became the subjects of Christ's kingdom, He said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God will be seen. Otherwise they are like the chaff that is given to the fire.—*The Desire of Ages*, 107:3.

What Repentance Is

1. What is the meaning of the word "repentance"?

Repent: to feel penitence or regret for past conduct.

Penitence: sorrow for sins or faults.—Webster.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct.

Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.—*The Desire of Ages*, 555:6.

Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.—*Steps to Christ*, 26:2.

Repentance is turning from self to Christ; and when we receive Christ, so that, through faith, He can live His life in us, good works will be manifest.—*Thoughts From the Mount of Blessing*, 131:3.

Repentance and Turning to God

2. What does Ezekiel emphasize along with repentance? Ezekiel 18:30.

3. Why has God commanded all men everywhere to repent? Acts 17:30, 31.

4. How many would God have repent and be saved? 1 Timothy 2:4; 2 Peter 3:9.

REPENTANCE

5. Who gives repentance and forgiveness of sin? Acts 5:30, 31.

It is the virtue that goes forth from Christ, that leads to genuine repentance. . . . We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.—*Steps to Christ*, 30:1.

It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them.—*Steps to Christ*, 31:1.

6. Must we repent before we can come to Jesus?

The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.—*Steps to Christ*, 30:1.

7. Because of Christ's love for the Laodiceans, what message did He send them? Revelation 3:19.

8. What did Job do after he had seen God? Job 42:5, 6.

9. The Holy Spirit convicted the hearers of Peter's sermon on the Day of Pentecost, and caused them to cry out, "What shall we do?" Acts 2:37. What was Peter's answer? Acts 2:38.

10. What precedes the blotting out of sins? Acts 3:19.

Bible Examples of Repentance

11. Give some instances of repentance:

a. *Esau*. Genesis 27:34, 35; Hebrews 12:16, 17.

There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever.—*Steps to Christ*, 26:3.

b. *Balaam*. Numbers 22:34.

Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil.—*Steps to Christ*, 26:3.

c. *David*. 2 Samuel 12:13; Psalm 51.

Many have murmured at what they called God's injustice in sparing David, whose guilt was so great, after having rejected Saul for what appear to them to be far less flagrant sins. But David humbled himself and confessed his sin, while Saul despised reproof, and hardened his heart in impenitence.—*Patriarchs and Prophets*, 726:1.

d. *Zacchaeus*. Luke 19:1-9.

Before Zacchaeus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent. Before being accused by man, he had confessed his sin. He had yielded to the conviction of the Holy Spirit, and had begun to carry out the teaching of the words written for ancient Israel as well as for ourselves.—*The Desire of Ages*, 555:4.

12. Name the two types of sorrow. 2 Corinthians 7:10.

PRINCIPLES OF LIFE

13. Why is it so serious for a person to continue to slight Heaven's invitation to repent? Ephesians 4:30.

The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent.—*The Desire of Ages*, 324:2.

Do Not Forget:

1. Roll your burden on Jesus. You feel that the Lord must take up the case where Satan is striving for the mastery over some soul; but you are to do what you can in humility and meekness, and put the tangled work, the complicated matters, into the hands of God. Follow the directions in His word, and leave the outcome of the matter to His wisdom. . . .

Let God untangle the snarled-up threads for you. He is wise enough to manage the complications of our lives. He has skill and tact. We cannot always see His plans; we must wait patiently their unfolding and not mar and destroy them. He will reveal them to us in His own good time.—*Testimonies*, vol. 5, 347:2 to 348:1.

2. Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy.—*The Desire of Ages*, 331:2.

3. He who is truly penitent does not forget his past sins, and grow careless about them as soon as he has obtained forgiveness. On the contrary, the clearer the evidence he has of divine favor, the more he sees to regret in his past life of sin. He loathes, abhors, and condemns himself, and is more and more astonished that he should have continued in rebellion so long. He renews his repentance toward God, while he grasps more decidedly the hand of Jesus Christ, and finds that repentance is a daily, continued exercise, lasting until mortality is swallowed up of life. He who thus repents, appreciates the righteousness of Christ as above silver and gold, above every earthly tie and affection.—Ellen G. White, *Signs of the Times*, Nov. 26, 1894.

Texts to Remember:

Acts 2:38

Acts 3:19

2 Peter 3:9

Define or Identify:

genuine
love

penitence
reformation

restore
sorrow

19

CONFESSION - asking forgiveness usually specific

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 1:9.

Psalm 51 and *Steps to Christ*, 42:1 to 46:2

The conditions of obtaining mercy of God, are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy.—*Steps to Christ*, 42:2.

Blessings of Confession

1. What is God ready to do for everyone who seeks forgiveness? Psalm 86:5.

2. What promise is made to those who confess their sins? 1 John 1:9.

3. When David confessed his transgressions, what did God do? Psalm 32:5.

4. In what condition are we when we have been forgiven and our sin is covered? Psalm 32:1, 2.

Be Definite in Confession

5. To whom should we confess our sins? Psalm 32:5; Daniel 9:3-19.

6. To whom should we confess our faults? James 5:16.

Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer.—*Steps to Christ*, 42:3.

7. While confession should be definite and to those affected by the wrongdoing, what care must be taken?

I have been shown that many, many confessions should never be spoken in the hearing of mortals. . . .

There should be no reckless, wholesale movements in this matter, for the cause of God may be made disreputable



Life is too short for anyone to carry a continual grudge against a fellow human being.

in the eyes of unbelievers. . . . God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone. . . .

There are confessions of a nature that should be brought before a select few and acknowledged by the sinner in deepest humility. . . .

Then there are confessions that the Lord has bidden us make to one another.—*Testimonies*, vol. 5, 645:2 to 646:1.

Examples and Results

8. What was the confession made by the prodigal son? Luke 15:11-32.

9. What did John the Baptist expect to accompany repentance? Matthew 3:1-8.

10. David's confession. Psalm 51.

11. What prompted Judas to say, "I have sinned"? Matthew 27:2-5.

The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment.—*The Desire of Ages*, 722:2.

12. How definite should we be in our confession of sin? Leviticus 5:5.

13. Why should we not try to hide sin from God? Numbers 32:23; Proverbs 28:13, 14; Hebrews 4:13.

14. Besides confession, what did God ask Israel to do? Leviticus 6:1-7.

15. After having been restored to "the joy of salvation," what did David say he would do? Psalm 51:12, 13.

16. What is the reaction in heaven when a sinner turns to God? Luke 15:7, 10.

Do Not Forget:

1. 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 have 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,

CONFESSION

acknowledging the very sins of which you are guilty.—*Steps to Christ*, 43:1.

2. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven.—*Thoughts From the Mount of Blessing*, 91:3.

3. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults.—*Thoughts From the Mount of Blessing*, 166:2.

4. Unless he [the wrongdoer] yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances, he would not have done this or that, for which he is reproved.—*Steps to Christ*, 45:0.

Texts to Remember:

Proverbs 28:13

James 5:16

1 John 1:9

Define or Identify:

compassion

courage

honesty

confession

forgive

pilgrimage

20

FORGIVENESS

Come now, and let us reason together, saith the Lord:
though your sins be as scarlet, they shall be as white as
snow; though they be red like crimson, they shall be as wool.
Isaiah 1:18.

You are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.—*Steps to Christ*, 55:1.

God's Promise of Forgiveness

1. What does God do for His children? Psalm 103:2, 3; Micah 7:18.

2. Note that among the attributes that God possesses, forgiveness is prominent. Exodus 34:6, 7; Numbers 14:18; Psalms 85:2; 86:5.

The attributes of Christ's character,—patience, kindness, mercy, and love.—*Counsels to Teachers*, 151:0.

3. How definitely has God prom-

ised to forgive our sins? Jeremiah 31:34, last part; Hebrews 8:12; 10:17.

4. How completely does God pardon sins that are confessed? Isaiah 44:22; 55:7.

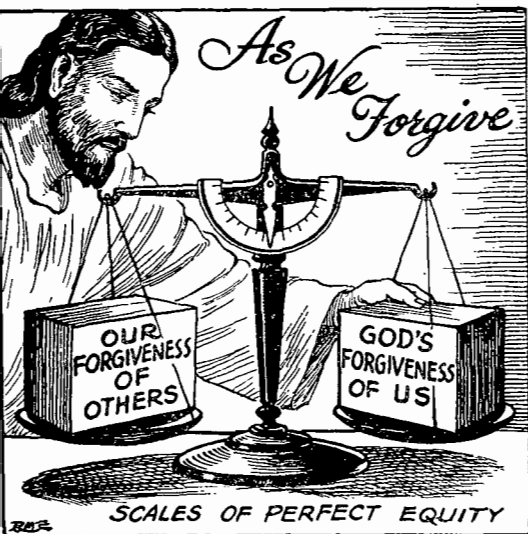
5. When God forgives sin, what else does He do? 1 John 1:9, last part.

6. How completely does He remove sin from us? Psalm 103:12; Isaiah 38:17; Micah 7:19.

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin.—*Thoughts From the Mount of Blessing*, 167:0.

7. According to the scribes and Pharisees, who only could forgive sin? Mark 2:7; Luke 5:21.

8. What was Jesus' reaction to this teaching? Mark 2:8-12; Luke 5:22-25.



When we pray the Lord's Prayer we actually ask God to forgive us as we forgive others.

9. How do you explain John 20:23?

Christ here gives no liberty for any man to pass judgment upon others. . . . But on the church in its organized capacity He places a responsibility for the individual members. . . .

Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil. "They which do such things shall not inherit the kingdom of God." Galatians 5:21. If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven.—*Gospel Workers*, 502:1, 2.

10. Through whom do we have forgiveness of sins? Acts 10:43;

Ephesians 1:7; 1 John 2:12.

11. Note the following examples of sins forgiven and the results:

- a. David. 2 Samuel 12:13.
- b. Man sick with palsy. Matthew 9:2.
- c. Prodigal son. Luke 15:22-24.
- d. Woman taken in adultery. John 8:1-11.

Conditions of Forgiveness

12. Upon what condition does God promise to forgive our sins? 2 Chronicles 7:14; 1 John 1:9.

13. How does our attitude toward others affect the measure of God's forgiveness? Matthew 6:12, 14, 15; Mark 11:25, 26; Ephesians 4:32.

If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven.—*Steps to Christ*, 101:2.

We are not forgiven *because* we forgive, but *as* we forgive.—*Christ's Object Lessons*, 251:4.

But for one to express faith in God's pardoning love, while he himself indulged an unloving spirit, would be a mere farce.—*Thoughts From the Mount of Blessing*, 91:2.

14. How often should we forgive others? Matthew 18:21, 22; Luke 17:3, 4.

Not only seven times, but seventy times seven—just as often as God forgives you.—*Christ's Object Lessons*, 250:0.

15. What is the sin that cannot be forgiven? Matthew 12:31, 32; Mark 3:28, 29; 1 John 5:16.

Whatever the sin, if the soul repents

PRINCIPLES OF LIFE

and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and de-

clare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.—*The Desire of Ages*, 322:0.

Do Not Forget:

1. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin.—*Steps to Christ*, 57:1.

2. There is forgiveness with God; there is acceptance full and free through the merits of Jesus, our crucified and risen Lord.—*Prophets and Kings*, 723:2.

3. Here is where thousands fail: they do not *believe* that Jesus pardons them *personally, individually*. They do not take God at His word.—*Steps to Christ*, 57:1. (Italics ours.)

4. Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren.—*Thoughts From the Mount of Blessing*, 166:1.

Texts to Remember:

Isaiah 38:17

Isaiah 1:18

Psalm 103:12

1 John 1:9

Micah 7:19

Define or Identify:

forgiveness

“Forgive us . . . as——”

“Seventy times seven”

to forget

21

BORN AGAIN

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. 1 Peter 1:23.

The Desire of Ages, 167:1 to 177:2

The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.—*The Desire of Ages, 172:1.*

The Natural Man

1. What may an unconverted person be called? Romans 8:6-8; James 4:4.

2. How did Isaiah, the prophet, picture man in his sinful state? Isaiah 1:5, 6; 64:6.

3. Note carefully the list of vices known as the works of the flesh. Galatians 5:19-21.

4. How many of the human fam-

ily have sinned? Romans 3:10-12, 23.

5. What success will man, by himself, have in trying to reform? Job 14:4; Jeremiah 13:23; 17:9.

By nature the heart is evil. . . . No human invention can find a remedy for the sinning soul.—*The Desire of Ages, 172:1.*

It is evident that man is in desperate need of help if he is ever to please God.

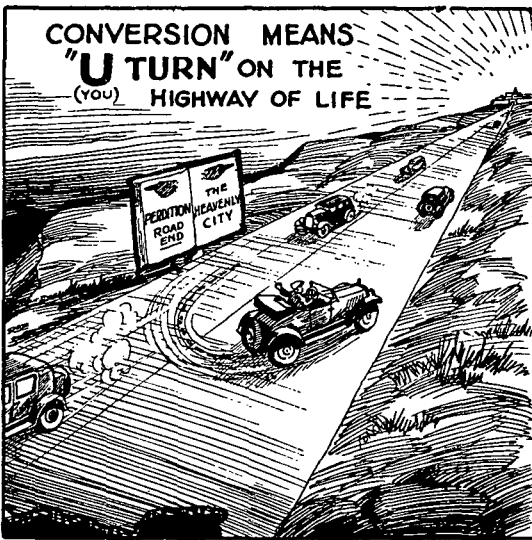
Ye Must Be Born Again

6. How only can we be fitted for citizenship in God's kingdom? Matthew 18:3; John 3:3.

7. Who gives to man the new-birth experience? John 1:13.

8. What means does God use to bring about the new birth?

a. "Born of the Spirit." John 3:8.



To be converted means to turn around from a sinful life and go toward the kingdom of God.

b. "Born again . . . by the word of God." 1 Peter 1:23.

9. What is man's part in this experience? John 1:12.

10. How earnestly should we seek God's favor? Jeremiah 29:13.

11. How complete is to be the work of transformation? Romans 8:1-4; 2 Corinthians 5:17.

12. How much of the work of regeneration do we understand? John 3:7, 8.

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. —*The Desire of Ages*, 172:3.

Evidences of Conversion

13. List the evidences of the new birth given in the following scriptures:

a. "By their fruits." Matthew 7:20.

b. "Led by the Spirit of God." Romans 8:14, 16.

c. "The fruit of the Spirit." Galatians 5:22, 23.

d. "Whatsoever is born of God overcometh the world." 1 John 5:4.

e. "Love the brethren." 1 John 3:14.

f. "Keep His commandments." 1 John 5:3.

14. Study the story of Joshua the high priest and his experience, and note how he was changed. Zechariah 3:1-5.

15. What happens to the "old man" of sin? Romans 6:6; Galatians 2:20.

16. What comes into the heart as a result of the new birth? Romans 5:1; Philippians 4:7.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.—*The Desire of Ages*, 173:1.

BORN AGAIN

Do Not Forget:

1. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit.—*Testimonies*, vol. 9, 156:1.

2. Through the merits of Christ he [man] can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God." [John 3:3.]—*The Great Controversy*, 467:2.

3. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.—*Steps to Christ*, 56:1.

4. When the Spirit of God takes possession of the heart, it transforms the life. . . . No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.—*The Desire of Ages*, 173:1.

Texts to Remember:

Jeremiah 13:23 John 3:3, 5 1 Peter 1:23

Define or Identify:

conversion	natural man	regeneration
surrender of self	vice	

22

BAPTISM

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:4.

Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. . . .

Baptism is a most solemn renunciation of the world.—*Testimonies*, vol. 6, 91:2, 3.

1. What command did Jesus give concerning baptism? Matthew 28:19, 20; Mark 16:15, 16.

2. What is the meaning of baptism? Romans 6:3, 4.

3. Of what is baptism a memorial? Romans 6:3, 4.

4. What experience should we have before receiving baptism?

a. Be instructed in the teaching of Jesus. Matthew 28:19, 20.

b. Believe in Christ. Mark 16:16; Acts 8:36, 37.

c. Be dead to sin. Romans 6:2, 3, 11.

5. What should be our condition and experience after having been baptized?

a. "Receive the gift of the Holy Ghost." Acts 2:38.

b. "Walk in newness of life." Romans 6:4.

c. "Be also in the likeness of His resurrection." Romans 6:5.

d. "Should not serve sin." Romans 6:6.

6. What is the manner of Christian baptism?

a. "John also was baptizing in Aenon near to Salim, because there was *much water there*." John 3:23. (Italics ours.)

b. "Jesus, when He was baptized, *went up straightway out of the water*." Matthew 3:16. (Italics ours.)

c. "They *went down both into the water*, both Philip and the eunuch; and he baptized him." Acts 8:38. (Italics ours.)

d. "And when they were *come up out of the water.*" Acts 8:39. (Italics ours.)

7. How many forms of baptism are recognized in the Scriptures? Ephesians 4:5.

The only mode of baptism recognized in the New Testament is immersion. The Greek word "baptizo," from which our English word "baptism" is derived, means to immerse, to overwhelm, or to plunge beneath.—W. H. Branson, *Drama of the Ages*, 168:3.



When we are baptized we bury the life of sin and rise to walk in a new life with Jesus.

Do Not Forget:

1. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus.—*Testimonies*, vol. 6, 93:3.

2. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King.—*Testimonies*, vol. 6, 91:3.

3. Those who have put on Christ by baptism, by this act showing their separation from the world and that they have covenanted to walk in newness of life, should not set up idols in their hearts.—*Testimonies*, vol. 3, 365:3.

4. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory.—*The Acts of the Apostles*, 476:3.

5. Renouncing all that would hinder him from making progress in the upward way, or that would turn the feet of another from

PRINCIPLES OF LIFE

the narrow path, the believer will reveal in his daily life mercy, kindness, humility, meekness, forbearance, and the love of Christ.
—*The Acts of the Apostles*, 477:2.

Texts to Remember:

Matthew 3:13-17 Matthew 28:19, 20 Romans 6:4

Define or Identify:

baptize
ordinance

immersion
to bury

memorial

23

"THE WAY, THE TRUTH, AND THE LIFE"

SUMMARY OF UNIT 3

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.—*Steps to Christ*, 75:1.

Deliverance From Sin Promised

1. Where was the first sermon on the first and the second advent preached? And to whom was it preached?

2. In what phrase of Scripture do we find the promise of a victorious Saviour? and a defeated foe?

3. List some ways in which Christ fulfilled the prophecies.

4. Name some prominent examples of men who have overcome through Christ.

Deliverance Through Christ

1. Did Christ come to save "in" sin, "from" sin, or "out of" sin?

2. What prophecy revealed the approximate date of Christ's first advent? Where is it found?

3. What, actually, was the mission of Christ at His first coming?

4. Explain how Christ's incarnation was an act of great humility.

5. Name Christ's three temptations in the wilderness.

6. Give reasons why (a.) Jesus did not have to die for man, and (b.) Jesus must die for man.

Love of God

1. List the evidences we have studied which reveal God's love.

PRINCIPLES OF LIFE

2. Enumerate three things which have love as their basis.

3. What specific proof convinces one person of his love for another?

Predestination—Free Choice

1. How many texts can you recall with the words "whosoever" in them?

2. Name four factors involved in any soul's election.

3. To what is man predestined?

4. Explain how a person is transferred from the family of the first Adam to that of the second Adam.

5. Give an example of persons who had equal opportunity, but chose different pathways.

Repentance

1. Define "repentance."

2. What are the two kinds of sorrow for sin? Give examples of each, with their motives.

3. What part does the conscience play in the matter of repentance?

4. What accompanies genuine repentance?

Confession

1. Distinguish between the confession of sin to God and of faults to man.

2. "I have sinned," said both David and Judas. Explain the difference.

Forgiveness

1. What definite terms of speech does God use to show His complete willingness to forgive?

2. When God forgives sins, what else does He do with them?

3. List four cases of individuals who found forgiveness.

4. Explain, "Forgive us . . . as we forgive."

5. Enumerate the conditions on which forgiveness is granted.

Born Again

1. Who is the *active* agent in bringing about the new birth?

2. List some traits of the natural man, revealing the dreadful condition of his heart.

3. Make a list of the works of the flesh.

4. To what did Christ liken the indwelling of the Holy Spirit?

5. Name some evidences of the new birth.

Baptism

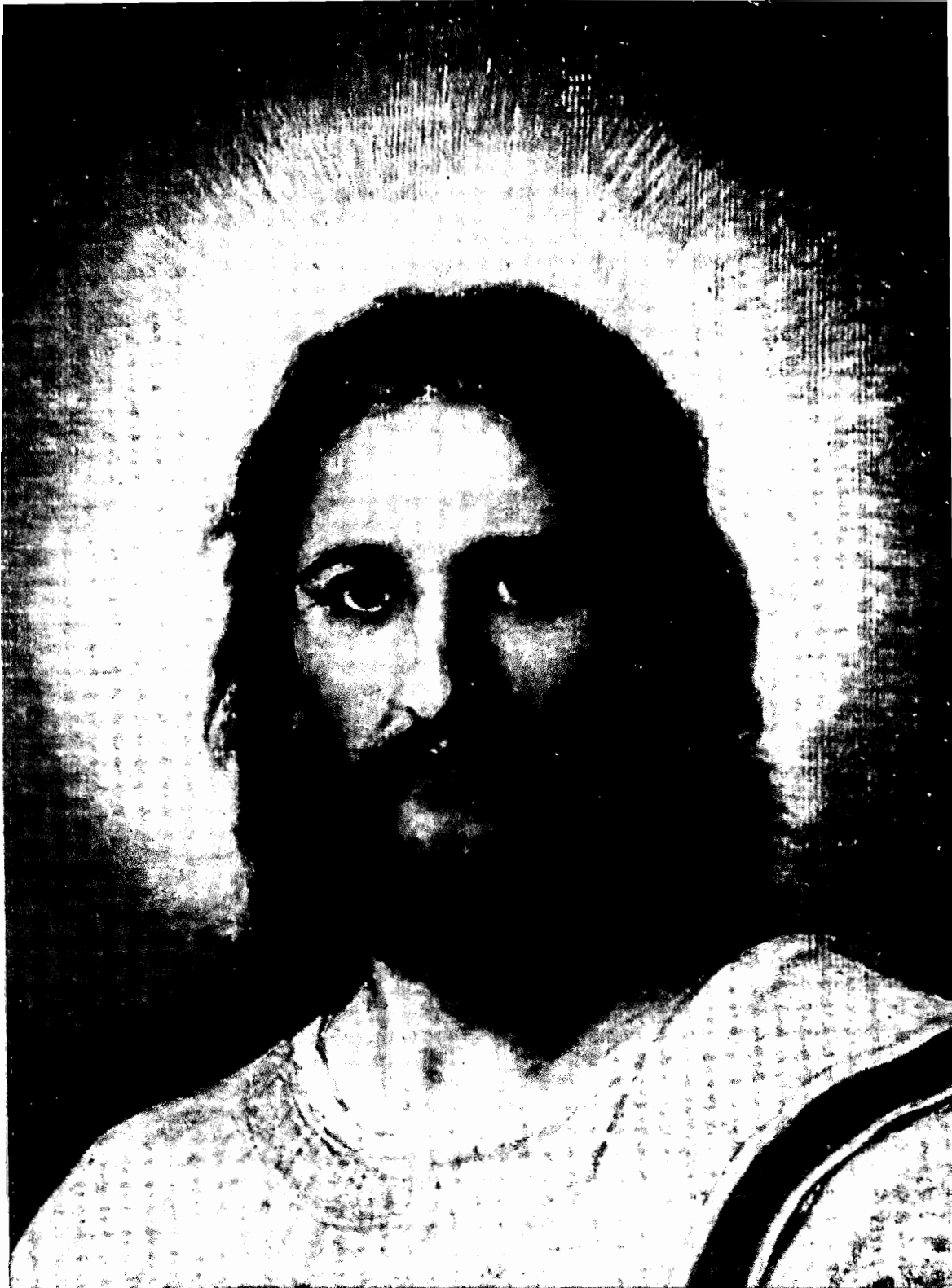
1. Is baptism a command? by whom?

2. If the Sabbath is a memorial of creation, of what is baptism a memorial?

3. List the experiences necessary before one should be baptized.

4. Of what is baptism a symbol?

5. Prove the mode of baptism to be immersion. Give examples.



H. HOFMANN, ARTIST

THREE LIONS

Jesus Christ so loved all men that He came to save them from sin and eternal death and to bestow on them life everlasting.

"THE WAY, THE TRUTH, AND THE LIFE"

Who said, to whom, and under what circumstances?

★1. "And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15.

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

3. "As far as the east is from the west, so far hath He removed our transgressions from us." Psalm 103:12.

4. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

★5. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

6. "Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." Isaiah 38:17.

7. "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isaiah 49:16.

8. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

9. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

10. "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

11. "I have need to be baptized of Thee, and comest Thou to me?" Matthew 3:14.

12. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matthew 3:15.

13. "This is My beloved Son, in whom I am well pleased." Matthew 3:17.

★14. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:19, 20.

15. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

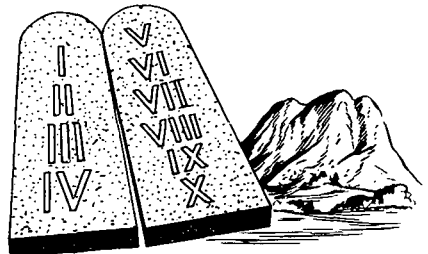
PRINCIPLES OF LIFE

- ★ 16. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.
17. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.
- ★ 18. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.
19. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.
20. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.
21. "For there is no respect of persons with God." Romans 2:11.
22. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.
- ★ 23. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law." Galatians 4:4.
24. "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.
25. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.
26. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.
- ★ 27. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.
28. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.
- ★ 29. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.
30. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25.

"The Righteousness of God"

The law of Ten Commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. One is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to everyone that believeth." Romans 1:16. This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ.

"Therefore being justified by faith,
we have peace with God through our
Lord Jesus Christ." Romans 5:1.





WM. HOLE, ARTIST

REVIEW PHOTOS

The Roman captain had great faith in Jesus when he asked the Master to heal his servant.

24

FAITH

But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Hebrews 11:6.

I have frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.—*Early Writings*, 72:1.

Faith Defined

1. What is faith declared to be? Hebrews 11:1.

Through faith we receive the grace of God; but faith is not our Saviour. . . . *It is the hand by which we lay hold upon Christ*, and appropriate His merits, the remedy for sin.—*The Desire of Ages*, 175:4. (Italics ours.)

Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the

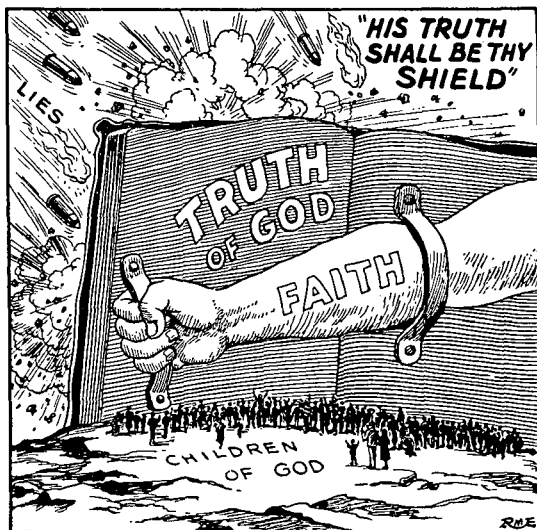
soul becomes a conquering power.—*The Ministry of Healing*, 62:2.

2. What more is required besides a belief that God exists? Hebrews 11:6, last part.

3. How is faith obtained? Romans 10:17; 12:3.

4. If the word of God is the medium through which faith comes, how, then, may faith be increased? 2 Timothy 2:15; 3:16, 17.

The truth of God is our shield against the fiery attacks of a false, lying enemy. *a gift.*



PRINCIPLES OF LIFE

5. Explain the difference between belief and faith. Matthew 17:20; James 2:19.

Faith is belief put to work.

When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble" (James 2:19); but this is not faith. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God.—*Steps to Christ*, 68:2.

6. What will genuine faith bring to every believer? 1 John 5:4.

Evidences of Faith

7. What will one who has faith understand about creation? Hebrews 11:3.

8. Point out at least three instances of faith in Abraham's life. Hebrews 11:8-19.

9. With what is the faith of Jesus joined? Revelation 14:12.

10. How is the law of God established in the heart? Romans 3:31.

11. Of what fruit is faith a part? Galatians 5:22.

12. Explain the relationship between faith and works. James 2:14-22. *Without works faith is dead*

13. What will the trying of our faith produce in the life? James 1:3.

14. What will God's remnant church have? Revelation 14:12, last part.

15. Into what close relationship to God are we brought by faith? Galatians 3:26.

16. When we become children of God, how do we walk? 2 Corinthians 5:7.

17. Upon what condition may we expect our prayers to be answered? James 1:6.

18. What is the ultimate purpose of faith? 1 Peter 1:9.

Do Not Forget:

1. Faith is a very simple matter; it is confidence in God.—Ellen G. White, *Youth's Instructor*, Aug. 30, 1894.

2. Faith . . . is simply taking God at His word; it is believing that God will do just as He has promised. We should be a far greater power for good than we now are, if we would comply with the conditions that God has laid down in His word, and trust Him implicitly.—Ellen G. White, *Signs of the Times*, Sept. 9, 1889.

FAITH

3. We come unto God in the name of Jesus by special invitation, and He welcomes us to His audience chamber, and imparts to the humble and contrite heart that faith in Christ by which he is justified, and Jesus blots out as a thick cloud his transgressions by the bright sunshine of His love.—*Christian Education*, 128:1.

4. Faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort.—*The Great Controversy*, 527:3.

5. Presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression.—*The Desire of Ages*, 126:1.

6. The only vital faith is that faith which receives and assimilates the truth till it is a part of the being and the motive power of the life and action.—*Testimonies*, vol. 5, 576:0.

7. The best proof of faith in Christ is distrust of self and dependence upon God. The only reliable proof of our abiding in Christ is to reflect His image. Just so far as we do this we give evidence that we are sanctified through the truth, for the truth is exemplified in our daily life.—Ellen G. White, *Signs of the Times*, Feb. 28, 1895.

Texts to Remember:

Romans 3:31 Galatians 5:22, 23 Hebrews 11:3, 6

Define or Identify:

believe faith presumption transaction works

RIGHTEOUSNESS BY FAITH

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Corinthians 1:30.

The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty.—*The Desire of Ages*, 762:2.

1. To what is man's righteousness likened? Isaiah 64:6.

2. What is the most effective way to "break off thy sins"? Daniel 4:27.

3. Where or what is the source of righteousness for "the servants of the Lord"? Isaiah 54:17, last part; Jeremiah 23:5, 6.

4. To what does Isaiah compare righteousness? Isaiah 61:10.

Justification

5. What is used in the Bible to represent the righteousness of saints? Revelation 19:7, 8.

6. How is righteousness defined?

Righteousness is rightdoing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. . . .

Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.—*Christ's Object Lessons*, 312:2; 313:0.

7. What does it mean to be clothed with the garments of His righteousness? Romans 13:14; Colossians 3:5-17.

By His perfect obedience He has made it possible for every human being to obey God's commandments.

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.—*Christ's Object Lessons*, 312:0. Sanctification

RIGHTEOUSNESS BY FAITH

Conditions

- a. Submit ourselves to Christ.
- b. Our hearts united with His heart.
- c. Our wills merged in His will.
- d. Our mind one with His mind.
- e. Our thoughts in captivity to Him.

Results

- We live His life.
- We are clothed with His righteousness.

(See *Christ's Object Lessons*, 312:0, and *The Desire of Ages*, 668:3.)

8. By Christ's perfect obedience, it is possible for us to obey God's commandments. *Philippians 4:13*.

9. Abraham and righteousness. *Romans 4*.

Abraham:

a. "Believed God, and it was counted unto him for righteousness." *Romans 4:3*.

b. His faith was "counted for righteousness." *Verse 5*.

c. "Should be the heir of the world . . . through the righteousness of faith." *Verse 13*.

d. "Was strong in faith . . . and . . . it was imputed to him for righteousness." *Verses 20-22*.

10. In what is "the righteousness of God" revealed? *Romans 1:16, 17*.

The righteousness of God is revealed in the gospel "from faith to faith."

a. Justification by *faith*. *Romans 3:24-26*.

b. Sanctification by *faith*. *Romans 5:8-10*.

11. How is "the righteousness of God" obtained? *Romans 3:22*.

Righteousness is love, and love is the

light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.

Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it.—*Thoughts From the Mount of Blessing*, 34:1, 2.

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.—*Gospel Workers*, 161:1.

12. What are some of the characteristics of righteousness?

a. "Endureth forever." *Psalms 111:3*.

b. "Everlasting." *Psalms 119:142*.

c. "Tendeth to life." *Proverbs 11:19*.

d. "Exalteth a nation." *Proverbs 14:34*.

e. "The work of righteousness shall be peace." *Isaiah 32:17*.

f. "The effect of righteousness quietness and assurance forever." *Isaiah 32:17*.

13. What did Jesus become "that we might be made the righteous-



Jesus longs to give us the robe of His righteousness to cover our ugly, sinful nature.

ness of God in Him"? 2 Corinthians 5:21.

(14. If not by our works of right-

eousness, by what are we saved? Ephesians 2:8-10; Titus 3:5.

15. Since the end of all things earthly is rapidly approaching, what does the prophet Zephaniah urge every person to seek? Zephaniah 2:1-3.

When we are clothed with the righteousness of Christ, we shall have no relish for sin: for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.—Ellen G. White, *Review and Herald*, March 18, 1890.

The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for Heaven.—Ellen G. White, *Review and Herald*, June 4, 1895.

memory Verse

16. The formula of salvation:

Righteousness of Christ	}	imputed	Justifies the sinner	}	—"our title to heaven."
		imparted	Sanctifies the sinner		—"our fitness for heaven."

Do Not Forget:

1. When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness.—Ellen G. White, *Signs of the Times*, March 6, 1893.

2. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety.—Ellen G. White, *Signs of the Times*, March 13, 1893.

3. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner.—Ellen G. White, *Signs of the Times*, March 13, 1893.

RIGHTEOUSNESS BY FAITH

4. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just.—Ellen G. White, *Signs of the Times*, March 13, 1893.

5. Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety.—Ellen G. White, *Signs of the Times*, March 20, 1893.

Texts to Remember:

Zephaniah 2:1-3

1 Corinthians 1:30

Romans 1:16, 17

2 Corinthians 5:21

Define or Identify:

legal religion
to impart

righteousness
to impute

submission

26

SANCTIFICATION

Sanctify them through Thy truth: Thy word is truth.
John 17:17.

In the life of the disciple John true sanctification is exemplified. During the years of his close association with Christ, he was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master. The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character.—*The Acts of the Apostles*, 557:1.

God's Standard for Us

1. What is "sanctification"?

State or quality of being sacred or holy; holiness of life and character; saintliness; godliness.—Webster.

True sanctification means perfect

love, perfect obedience, perfect conformity to the will of God.—*The Acts of the Apostles*, 565:1.

Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.—*The Desire of Ages*, 556:0.

2. What high standard does God want His children to reach? Matthew 5:48; 1 Peter 1:15, 16.

3. What is God's will for us? 1 Thessalonians 4:3, 4.

4. How complete is the work of sanctification to be? 1 Thessalonians 5:23.

Agencies of Sanctification

5. Note how sanctification depends upon Jesus and His sacrificial death:

a. "Sanctified by faith." Acts 20:32; 26:18.

b. "Christ . . . made unto us . . . sanctification." 1 Corinthians 1:30.

c. "Sanctified . . . in the name of the Lord Jesus." 1 Corinthians 6:11.



God expects us to be growing Christians who advance onward and upward to His kingdom.

d. Christ is "He that sanctifieth." Hebrews 2:11.

e. "We are sanctified through the offering of the body of Jesus Christ." Hebrews 10:10.

f. "That He might sanctify the people." Hebrews 13:12.

6. For what reason did Jesus sanctify Himself? John 17:19.

7. What part does the word of God have in the work of sanctification? John 17:17. (Compare 1 Thessalonians 2:13, last part, and 1 Peter 1:22.)

8. Does God the Father have anything to do with sanctification? Jude 1.

Our Part in Sanctification

9. How fruitful will be man's attempt to sanctify himself? Isaiah 66:17.

10. In the work of sanctification what must we do in co-operation

with God? Philippians 2:12, 13; 1 John 3:3.

11. What are we to do with the evil tendencies of our nature? Colossians 3:5-8.

The directions laid down in the word of God leave no room for compromise with evil. . . . His [Christ's] children must follow where He has led the way; at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or suffering, they must maintain a constant battle with self.—*The Acts of the Apostles*, 565:3.

12. Does the theory of "once-saved, always saved" agree with the Scriptures, or is it possible to fall from grace? 1 Corinthians 9:27; 10:12; 1 John 2:1.

Let the recording angels write the history of the holy struggles and conflicts of the people of God; let them record their prayers and tears; but let not God be dishonored by the declaration from human lips, "I am sinless; I am holy." Sanctified lips will never give utterance to such presumptuous words.—*The Acts of the Apostles*, 561:3.

13. Upon whom should we depend for the work of sanctification in our hearts? Philippians 1:6; Hebrews 12:2.

14. Note the following beautiful description of the work of sanctification:

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore

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discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there

will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.—*The Acts of the Apostles*, 560:3. (The italics in the quotation are ours.)

Do Not Forget:

1. Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ.—*The Desire of Ages*, 762:2.

2. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ.—*The Desire of Ages*, 677:1.

3. To love God supremely and our neighbor as ourselves is genuine sanctification.—Ellen G. White, *Signs of the Times*, Feb. 24, 1890.

4. Those who would rather die than perform a wrong act are the only ones who will be found faithful.—*Testimonies*, vol. 5, 53:2.

5. When Christ abides in the heart, the whole nature is transformed. Christ's Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven.—*Steps to Christ*, 78:1.

Texts to Remember:

Matthew 5:48
John 17:17, 19

Philippians 1:6
1 Thessalonians 5:23

Define or Identify:

holiness

to sanctify

Sanctification is a process and a product.

27

CHRISTIAN GROWTH

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3:18.

Steps to Christ, 71:1 to 80:2

As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.—*Christ's Object Lessons*, 65:2.

Essentials of Growth

1. Before we can become children of God, what change must we experience? John 3:3.

The change of heart by which we become children of God is in the Bible spoken of as birth. . . .

Unless a man is "born from above" (John 3:3, margin), he cannot become a partaker of the life which Christ came to give.—*Steps to Christ*, 71:1, 2.

2. After we have become chil-

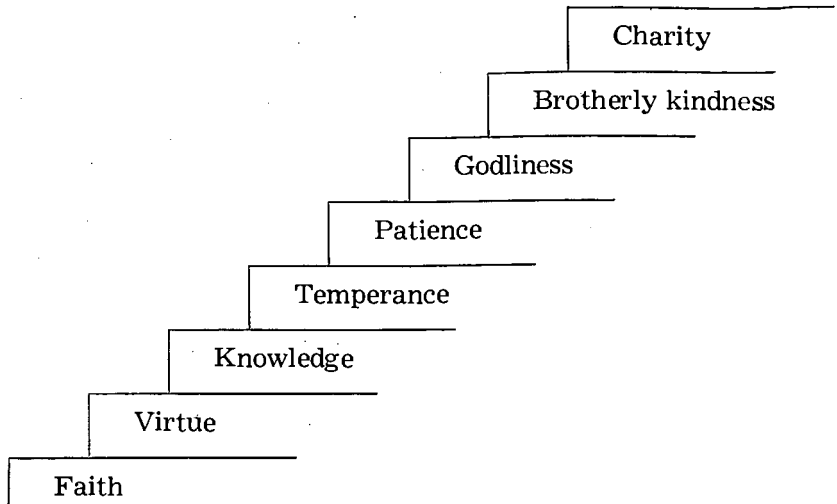
dren of God, what are we exhorted to do? 2 Peter 3:18.

3. How may this grace and peace be multiplied in the Christian? 2 Peter 1:2.

4. Note what graces we are to add to faith in our character building (2 Peter 1:5-7):

Christ, who connects earth with heaven, is the ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character.—*Testimonies*, vol. 6, 147:2.

PRINCIPLES OF LIFE
The Ladder Heavenward



How to Grow

5. What did Jesus invite us to eat? John 6:47-51.

6. If we accept this invitation, what will we have and what has God promised to do for us at the last day? John 6:53; 1 John 5:11, 12.

7. How may we "eat" Christ? John 6:63.

8. By what did Jesus say man should live? Matthew 4:4.

9. What did Jesus say His food was? John 4:34.

10. As the breathing of air is essential to physical life, so prayer and communion with God are essential to spiritual life.

To him [Enoch] prayer was as the breath of the soul; he lived in the very atmosphere of heaven.—*Patriarchs and Prophets*, 85:4.

11. Why is prayer so essential to the Christian's growth? Luke 11:9-13.

12. Account for the freshness and vigor in our Saviour as He entered upon each day's work. Luke 6:12; 9:28, 29.

Often His incessant labor and the conflict with the enmity and false teaching of the rabbis, left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to men.—*The Ministry of Healing*, 55:2.

13. What has God wisely provided for man's spiritual exercise? Romans 6:13; 1 Corinthians 9:16-18.

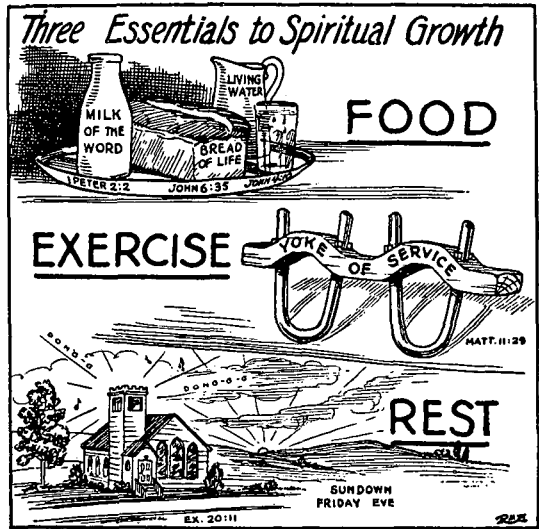
14. How did James stress the same truth? James 2:20-26.

You need moral power and the real nourishment of the grace of God. Nothing will give bone and sinew to your piety like working to advance the cause you profess to love, instead of binding it. There is but one genuine cure for spiritual laziness, and that is work—working for souls who need your help.—*Testimonies*, vol. 4, 236:0.

15. What is a sure result of failure to take proper spiritual exercise? Matthew 25:41-46.

16. Five times in the New Testament the Lord Jesus used the one word which is translated in the King James Version as, “Be of good cheer.” And what are the reasons for being “of good cheer”?

- a. His pardon. Matthew 9:2.
- b. His power. Matthew 14:27.
- c. His presence. Mark 6:50.



As the body must have food, exercise, and rest, so our spiritual life must have care.

d. His peace. John 16:33.

e. His promise. Acts 23:11.

And it takes just these blessings for us to experience good cheer and inner peace, peace as sweet and eternal as its Giver.

Do Not Forget:

1. While the eyes of the righteous are fixed upon the heavenly priceless treasure, they will become more and more like Christ, and thus they will be transformed and fitted for translation.—*Testimonies*, vol. 1, 353:2.

2. John and his fellow disciples were in a school in which Christ was the teacher. Those who were ready to learn from their mistakes, and anxious to improve in character, had ample opportunity. John treasured every lesson, and his growth in the graces of meekness, humility, and love was remarkable.—Ellen G. White, *Signs of the Times*, Oct. 16, 1884.

3. By having a knowledge of Christ—His words, His habits, and His lessons of instruction—we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired.—Ellen G. White, *Signs of the Times*, Oct. 30, 1884.

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4. The true wrestler for victory has a real, living faith, which is implanted in his heart by the Holy Spirit, and it makes every difference in the world with his life and words and actions. He has an aim in life, a living purpose, which shapes the character.—Ellen G. White, *Signs of the Times*, Oct. 12, 1891.

5. Character is revealed by circumstances. Emergencies bring out the true metal of character.—Ellen G. White, *Review and Herald*, Sept. 17, 1895.

6. God brings men over the ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ and the spirit of heaven, and they are victors over themselves.—*Testimonies*, vol. 4, 86:2.

7. It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the satanic.—*Testimonies*, vol. 2, 478:2.

Texts to Remember:

~~John 3:3~~ John 6:63 2 Peter 1:5-7 2 Peter 3:18

Define or Identify:

“milk of the word” progress spiritual food

28

PRAYER

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. John 14:13.

In order to commune with God, we must know something to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.—*Steps to Christ*, 97:1, 2.

Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives to the fainting, perplexed soul new strength to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan.—*Christ's Object Lessons*, 250:2.

What Prayer Is

1. What did Jesus say men ought always to do? Luke 18:1.

2. Prayer is:

a. The opening of the heart to God as to a friend.—*Steps to Christ*, 97:2.

b. The breath of the soul.—*Gospel Workers*, 254:4.

c. The key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence.—*Steps to Christ*, 99:0.

How to Obtain Answers to Prayer

3. What did James say concerning the efficacy of prayer? James 5:16.

Note that this is the prayer of a "righteous" man.

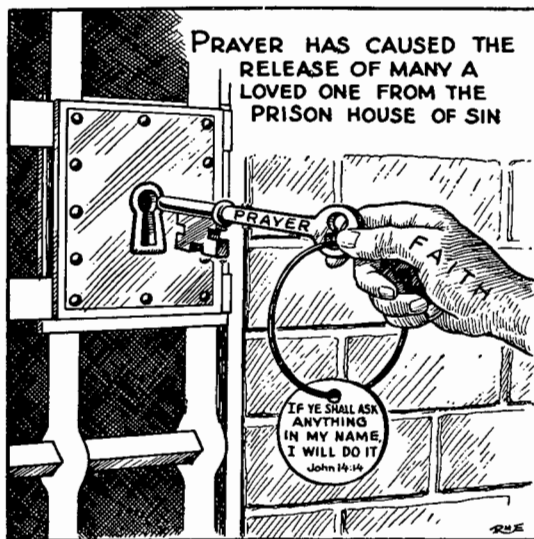
4. What must we do before we can receive the full blessing of God? Matthew 7:7, 8; 21:22; 1 John 5:14, 15.

5. How earnestly are we to seek God? Jeremiah 29:13.

6. To whom should our prayers be addressed? Matthew 6:6.

7. In whose name should we pray? John 15:16; 16:26, 27; William H. Branson, *Drama of the Ages*, 240-243.

But to pray in the name of Jesus . . . is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.—*Steps to Christ*, 105:1.



Prayer connects us with the power of heaven so that we can gain the victory over sin.

To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works.—*The Desire of Ages*, 668:2.

8. In order for our prayers to be answered, absolute faith is essential. Study the following texts carefully: Mark 11:24; Hebrews 11:6; James 1:5-7.

9. Name two other conditions to answered prayer. Mark 11:25, 26; 1 John 3:21, 22.

Prayers God Will Hear

10. Whose prayer will God not hear? Psalm 66:18; Proverbs 28:9; James 4:1-3. If it's not sincere

If we cling to any known sin, the Lord will not hear us.—*Steps to Christ*, 99:3.

11. What prayer will always be heard?

When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something

other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life.—*The Desire of Ages*, 266:2.

12. In what parable did Christ illustrate the spirit of a true suppliant? Luke 18:9-14.

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power.—*Christ's Object Lessons*, 159:2.

13. Where can the Christian best find help? Matthew 6:5, 6.

We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. . . . Family or public prayer alone is not sufficient.—*Steps to Christ*, 102:2.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? —*Steps to Christ*, 98:2.

14. What assurance did Jesus give that our prayers will be answered? Matthew 7:7-11.

15. How many times a day did David and Daniel pray? Psalm 55:17; Daniel 6:10.

16. What does Paul admonish us to do? 1 Thessalonians 5:17.

PRAYER

Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency.—*Testimonies to Ministers*, 511:0.

The Lord's Prayer

17. What request of Jesus' disciples expresses our wish for today? Luke 11:1.

18. Study THE LORD'S PRAYER (Matthew 6:9-13; Luke 11:2-4) under the following headings, or divisions:

- a. To whom addressed?
- b. Praise and honor expressed.
- c. Requests.
- d. Conclusion.

Do Not Forget:

1. The Holy Spirit indites all genuine prayer. . . . His intercessions are according to the will of God, never contrary to His will.—Ellen G. White, *Signs of the Times*, Oct. 3, 1892.

2. Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." [Matthew 6:10.]—Ellen G. White, *Review and Herald*, July 23, 1895.

3. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I."—*The Desire of Ages*, 356:3.

4. In the affairs of daily life, in business transactions, and when brought into unexpected difficulties, we, too, may telegraph our silent petitions to the God of heaven, and receive aid.—Ellen G. White, *Signs of the Times*, May 29, 1884.

5. The path of sincerity and integrity is not a path free from obstruction; but in every difficulty we are to see a call to prayer.—*The Desire of Ages*, 667:4.

6. He [man] should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth.—Ellen G. White, *Signs of the Times*, July 17, 1884.

7. God does not always answer our prayers the first time we call upon Him; for should He do this, we might take for granted that we had a right to all the blessings and favors He bestowed upon us.—Ellen G. White, *Review and Herald*, June 9, 1891.

8. When all known wrongs are righted, we may believe that God will answer our petitions.—Ellen G. White, *Signs of the Times*, Aug. 21, 1884.

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Texts to Remember:

Psalm 66:18

John 14:13

Hebrews 11:6

James 5:16

Define or Identify:

importunate

“pray without ceasing”

intercession

“regard iniquity in . . . heart”

29

"THE RIGHTEOUSNESS OF GOD"

SUMMARY OF UNIT 4

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5:1.

In His promises and warnings, Jesus means me. . . . The experiences related in God's word are to be my experiences. Prayer and promise, precept and warning, are mine.—*The Desire of Ages*, 390:5.

*Jesus, Jesus, Jesus,—
Sweetest name I know,
Fills my every longing,
Keeps me singing, as I go.*

Faith

1. Point out the difference between faith and feeling.

2. How does the grace of God come to the soul?

3. From the material given in this lesson, formulate in your own words a good definition of faith.

4. Explain the difference between belief and faith.

5. What relationship exists between faith and works?

6. Summarize the importance of faith in a Christian's life.

Righteousness by Faith

1. What does the law require of man?

2. How only can we meet these requirements?

3. Define righteousness.

4. How has God made it possible for every human being to obey His commandments?

5. Point out six characteristics of righteousness.

6. Point out the difference between imputed and imparted righteousness.

Sanctification

1. Explain why we should have a clear understanding of what the Bible teaches regarding sanctification.

2. Point out two Bible characters referred to in this lesson in whose

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lives was exemplified true sanctification.

3. Name four agencies of sanctification.

4. What is man's part in attaining sanctification?

Christian Growth

1. To what is the development of the Christian life compared?

2. What must take place in us before we can become a partaker of Christ's life?

3. State the essentials of Christian growth.

4. In character building what graces are we to add to our faith?

5. What is the Christian's spiritual exercise?

Prayer

1. Name three conditions to answered prayer.

2. Memorize three choice definitions of prayer and what it means to the Christian.

3. What prayer will God always hear?

4. What encloses those who neglect to pray?

5. Is it possible for God to answer some of our prayers by saying "No"? Give reasons for your answer.

Who said, to whom, and under what circumstances?

★1. "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

2. "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

★3. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

4. "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin.

5. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

★6. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

★7. "Sanctify them through Thy truth: Thy word is truth." John 17:17.

8. "And for their sakes I sanctify Myself, that they also might

"THE RIGHTEOUSNESS OF GOD"

be sanctified through the truth."
John 17:19.

the faith of God without effect?"
Romans 3:3.

★ 9. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

10. "For what if some did not believe? shall their unbelief make

11. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."
Romans 5:1.

12. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."
1 Corinthians 1:30. ^{2 Cor. 5:17}

13. "For He hath made Him to



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When we pray to God we talk to a Friend who knows our needs. He is anxious to answer us and to give us those things that will be for our welfare.

PRINCIPLES OF LIFE

be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

14. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

15. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6.

16. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

★17. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of

things which do appear." Hebrews 11:3.

★18. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

19. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

20. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

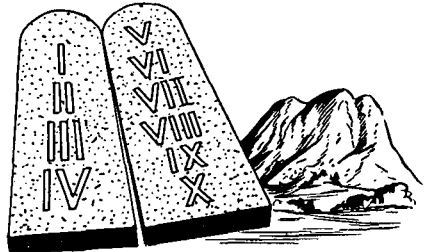
★21. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever." 2 Peter 3:18.

1 JN. 1:9

Man's Duty to God

The will of God as it relates to moral conduct is comprehended in His law of Ten Commandments. These are great moral, unchangeable precepts, binding upon all men in every age. Exodus 20:1-17.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27.



ORIGIN AND PURPOSE OF GOD'S LAW

Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. Romans 3:20.

Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined,—the law that was spoken by God Himself amid the thunders of Sinai, and written with His own finger on the tables of stone.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript.—*The Great Controversy*, 434:0, 1.

Its Written Origin and Preservation

1. By whom was the law of God given on Sinai? Exodus 20:1, 2; Deuteronomy 5:22; James 4:12.

2. Did God the Father or God the Son give the law? Nehemiah 9:12, 13; 1 Corinthians 10:1-4.

Christ Himself had given both the moral and the ceremonial law. He did not come to destroy confidence in His own instruction.—*The Desire of Ages*, 307:2.

When the law was spoken, the Lord . . . stood by the side of His Son, enshrouded in the fire and the smoke

on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.

What condescension was this, that the infinite God should stand side by side with His Son, while the law, which is the foundation of His government, was given. He would give His people an intelligent knowledge of His will.—Ellen G. White, *Signs of the Times*, Oct. 15, 1896.

3. On what were the divine precepts written? Deuteronomy 9:10, 11.

4. When Moses returned to the foot of the mountain and found Israel worshipping the golden calf, what did he do with the stones on which was written God's law? Deuteronomy 9:17.

To show his abhorrence of their crime, he threw down the tables of stone, and they were broken in the sight of all the people, thus signifying that as they had broken their cove-



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When Moses saw the people worshipping the calf, he threw down the tables of stone.

nant with God, so God had broken His covenant with them.—*Patriarchs and Prophets*, 320:1.

5. What instructions were then given to Moses, and what did God again do? Deuteronomy 10:1-4.

6. Where, or in what, were these tables of stone kept for many centuries? Deuteronomy 10:5; 1 Kings 8:5-9.

7. Where, at the present time, is the ark and the tables of stone containing the law?

Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Deca-

logue. This they did. With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.—*Prophets and Kings*, 453:2.

The Purpose of God's Law

8. To what is the law compared? What does it reveal? James 1:22-25.

⑨. What is the purpose of the law of God? Matthew 19:17; Romans 3:20; 7:10.

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies above temptations that lead to sin. . . .

God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do.—*The Desire of Ages*, 308:1, 2.

10. Why should we fear God and keep His commandments? Ecclesiastes 12:13, 14.

11. What did James regard as the supreme standard of life? James 2:8, 9, 12.

12. Who will be admitted into the Paradise of God and be permitted to eat of the tree of life? Matthew 7:21; Revelation 22:14.

PRINCIPLES OF LIFE

Ponder This:

1. God's law is the law of love.—*Thoughts From the Mount of Blessing*, 144:2.

1. The conditions of eternal life, under grace, are just what they were in Eden,—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. . . . In every command or injunction that God gives, there is a promise, the most positive, underlying the command.—*Thoughts From the Mount of Blessing*, 116:2.

3. The law shows us our sins, as a mirror shows us that our face is not clean. The mirror has no power to cleanse the face; that is not its office. So it is with the law. It points out our defects, and condemns us, but it has no power to save us. We must come to Christ for pardon.—Ellen G. White, *Signs of the Times*, Sept. 24, 1896.

4. The atonement of Calvary vindicated the law of God as holy, just, and true, not only before the fallen world, but before Heaven and before worlds unfallen. Christ came to magnify the law and to make it honorable.—Ellen G. White, *Signs of the Times*, June 20, 1895.

5. Instead of proclaiming the abolition of the law, Calvary's cross proclaims in thunder tones its immutable and eternal character.—Ellen G. White, *Signs of the Times*, June 20, 1895.

(6) Righteousness can be defined only by God's great moral standard, the Ten Commandments.—Ellen G. White, *Signs of the Times*, June 20, 1895.

Texts to Remember:

Deuteronomy 5:22	Romans 3:20	Revelation 22:14
Ecclesiastes 12:13, 14	1 John 3:4	

Define or Identify:

discern	mirror	standard
knowledge of sin	motive	to judge

31

GOD'S ETERNAL LAW

Wherefore the law is holy, and the commandment holy, and just, and good. Romans 7:12.

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love.—*Patriarchs and Prophets*, 305:2.

Nature of God's Law

1. What is the nature of God's law? Psalm 19:7-10; Romans 7:12, 14.

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. . . . Such a law, being an expression of the mind and will of God, must be as enduring as its Author.—*The Great Controversy*, 467:1.

2. God's law is like God and just as enduring.

3. What made the law of God or the Ten Commandments so distinctive, so different from all the other laws of Israel? Deuteronomy 5:1-5, 22-26.

a. God talked with them "face to face." Deuteronomy 5:4.

b. God spoke "these words . . . out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." Deuteronomy 5:22.

c. God wrote the words which He spoke, on two tables of stone. Deuteronomy 5:22.

d. Israel heard the voice of God. Deuteronomy 5:24, 26.

4. How is it proved that God's law is eternal?

a. "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34.

b. "Thy righteousness is an

THE LAW

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

OF GOD

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, his wife, his manservant, his maidservant, nor anything that is his.

GOD'S ETERNAL LAW

God Is

- a. Holy. Leviticus 11:44.
- b. Truth. Psalm 31:5.
- c. Righteous. Psalm 145:17.
- d. Perfect. Matthew 5:48.
- e. A spirit. John 4:24.
- f. Eternal. 1 Timothy 1:17.
- g. Unchangeable. James 1:17.
- h. Love. 1 John 4:8.

God's Law Is

- a. Holy. Romans 7:12.
- b. Truth. Malachi 2:6.
- c. Righteous. Psalm 119:172.
- d. Perfect. Psalm 19:7.
- e. Spiritual. Romans 7:14.
- f. Eternal. Psalm 111:7, 8.
- g. Not alterable. Psalm 89:34.
- h. Based on love. Matthew 22:36-40.

everlasting righteousness." Psalm 119:142.

c. "All Thy commandments are righteousness." Psalm 119:172.

God's commandments are righteousness, and His righteousness is everlasting; therefore the commandments are everlasting, or eternal.

Divisions of the Law of God

5. There were ten commandments. Deuteronomy 4:13.

6. They were written by God on

two tables of stone. Deuteronomy 4:13.

7. What did Jesus say as to the number of commandments? Matthew 22:36-40.

8. How can the answer to question 7 be harmonized with Deuteronomy 4:13?

9. What claim has Satan made regarding God's commandments?

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them.

First (Love to God)

- a. No other gods.
- b. Make no image of God.
- c. Take not God's name in vain.
- d. Remember God's Sabbath.

Second (Love to Man)

- e. Honor your parents.
- f. Do not kill.
- g. Do not commit adultery.
- h. Do not steal.
- i. Do not lie.
- j. Do not covet anything that belongs to your neighbor.

"On these two commandments hang all the law and the prophets." Matthew 22:40.

PRINCIPLES OF LIFE

But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts.—*Christ's Object Lessons*, 314:3.

sermon that can be preached on the law of God?

The most eloquent sermon that can be preached upon the law of Ten Commandments is to *do them*. Obedience should be made a personal duty.—*Testimonies*, vol. 4, 58:2.

10. What is the most eloquent

Ponder This:

1. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth.—*Steps to Christ*, 65:2.

② Obedience—the service and allegiance of love—is the true sign of discipleship.—*Steps to Christ*, 65:2.

3. That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption.—*Steps to Christ*, 66:2.

4. Every jot and tittle of the law of God is a pledge of perfect rest and assurance in obedience. If you will obey these commandments, you will find, in every specification, a most precious promise. Take Jesus as your partner. Ask of Him help to keep God's law. He will be to you a safeguard and counselor, a guide that will never mislead.—Ellen G. White, *Review and Herald*, Jan. 26, 1897.

5. God has given man a complete rule of life in His law. Obeyed, man shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.—Ellen G. White, *Signs of the Times*, Sept. 4, 1884.

Texts to Remember:

Psalm 19:7	Psalm 111:7, 8	Romans 7:12
Psalm 89:34	Matthew 22:36-40	

Define or Identify:

alter Decalogue immutable law transcript

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JESUS AND THE COMMANDMENTS

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. John 15:10.

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christ-like in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng.—*Christ's Object Lessons*, 315:1.

Purpose and Power of Jesus' Life

1. What did Jesus say of the purpose of His life? Luke 22:42; John 4:34; 5:30.

2. How did Jesus relate Himself to the commandments? Matthew 5:17; John 15:10.

3. According to prophecy, what was Jesus to do with the law? Isaiah 42:21.

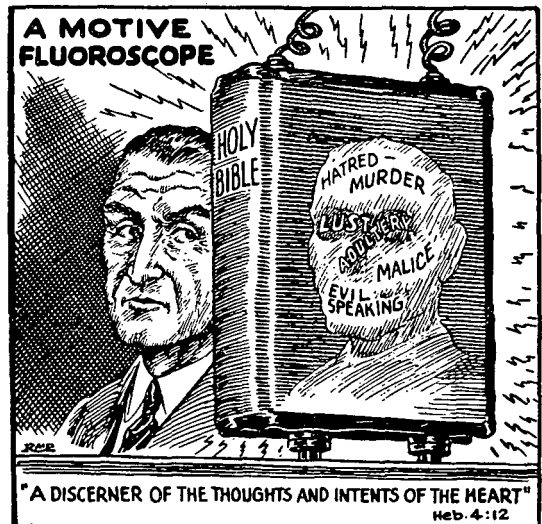
4. Notice how Jesus magnified the law:

a. Murder. Matthew 5:21, 22.

b. Adultery. Matthew 5:27, 28.

His mission was to "magnify the law, and make it honorable." Isaiah 42:21. He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain

The Bible points out the sin in our lives and shows us how to be like Jesus, our Example.



its eternal obligation.—*Thoughts From the Mount of Blessing*, 79:1.

5. How did Jesus emphasize the necessity of obeying the commandments? Matthew 19:16-19.

6. When Christ died on the cross, from what did He redeem us? Romans 8:3; Galatians 3:13.

7. How did Jesus show that the law would not be done away with at the cross? Matthew 5:17-19.

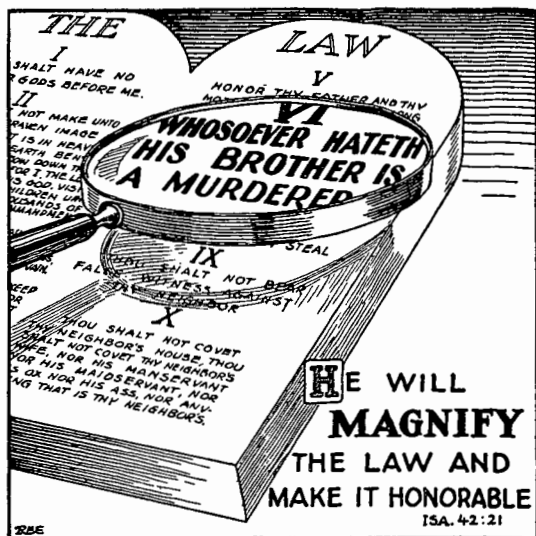
Speaking of the law, Jesus said, "I am not come to destroy, but to fulfill." [Matthew 5:17.] He here used the word "fulfill" in the same sense as when He declared to John the Baptist His purpose to "fulfill all righteousness" (Matthew 3:15); that is, to fill up the measure of the law's requirement, to give an example of perfect conformity to the will of God.—*Thoughts From the Mount of Blessing*, 78:2.

8. Interpret the meaning of the word "fulfill" as it is used in Matthew 5:17, 18 in the light of the following texts:

- Matthew 3:15.
- Romans 13:8-10.
- Galatians 6:2.

By His own obedience to the law, Christ testified to its immutable character, and proved that through His grace it could be perfectly obeyed by every son and daughter of Adam. . . . He does not teach that the law is ever to be abrogated, but He fixes the eye upon the utmost verge of man's horizon, and assures us that until this point is reached, the law will retain its authority, so that none may suppose it was His mission to abolish the precepts of the law.—*Thoughts From the Mount of Blessing*, 79:3.

The law reveals the attributes of



Jesus did not come to abolish the law, He magnified its teachings and made them live.

God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption.—*The Desire of Ages*, 762:1.

9. By His death, for what human weakness did Jesus make provision? Romans 8:3, 4.

10. What does faith in Christ do to the law? Romans 3:31.

The death of Jesus Christ on the cross is the greatest argument that the law could not be done away with. Could the law have been abolished, there would have been no need of His meeting its penalty and tasting death for every man.

I saw that it was impossible for God to alter or change His law, to save lost, perishing man; therefore He suffered His beloved Son to die for man's transgression.—*Early Writings*, 152:1.

The Test of Discipleship

11. What is included in the

JESUS AND THE COMMANDMENTS

"whole duty of man"? Ecclesiastes 12:13.

12. How do we demonstrate our love for Jesus? John 14:15.

13. Of what is obedience a symbol? 1 John 2:3, 4; 5:2, 3.

14. What is one of the characteristics by which the remnant church will be known? Revelation 12:17; 14:12.

15. How can we harmonize faith in Jesus, the law, the gospel, and discipleship? 2 John 5, 6, 9.

16. We are saved—

a. *BY* Christ. Acts 16:31.

b. *FROM* sin. Matthew 1:21.

c. *FOR* service. Matthew 20:28; 28:19, 20.

d. *TO* obedience. 1 Samuel 15:22; Matthew 7:21.

Ponder This:

1. Because the law of the Lord is perfect, and therefore changeless, it is impossible for sinful men, in themselves, to meet the standard of its requirement. This was why Jesus came as our Redeemer. . . . When we forsake our sins, and receive Christ as our Saviour, the law is exalted.—*Thoughts From the Mount of Blessing*, 80:1.

2. Those principles that were made known to man in Paradise as the great law of life, will exist unchanged in Paradise restored.—*Thoughts From the Mount of Blessing*, 80:2.

3. We must keep His commandments, even as He kept His Father's commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future, immortal life.—Ellen G. White, *Signs of the Times*, May 27, 1889.

4. The law was ordained unto life, and is an expression of the love of God to man. To despise it is to despise its Author; for it partakes of the perfection of the divine character. To the transgressor it becomes, not a savor of life unto life, but of death unto death.—Ellen G. White, *Signs of the Times*, July 24, 1884.

5. Perfection of character is attainable by everyone who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.—Ellen G. White, *Review and Herald*, April 5, 1898.

Texts to Remember:

Matthew 5:17-19

John 15:10

Matthew 19:17

1 John 2:3, 4

33

THE FIRST AND SECOND COMMANDMENTS

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;

And showing mercy unto thousands of them that love Me, and keep My commandments. Exodus 20:3-6.

Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god. . . .

The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped; but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than

to the Creator. And as his conceptions of God were lowered, so would man become degraded.—*Patriarchs and Prophets*, 305:3 to 306:1.

Idol Worship Early in History

1. How early in the history of the world do we find men violating the first and second commandments?

In the days of Noah, false worship had become fully developed.

In the green fields, and under the shadow of the goodly trees, they set up the altars of their idols. Extensive groves, that retained their foliage throughout the year, were dedicated to the worship of false gods. With these groves were connected beautiful gardens, their long, winding avenues

overhung with fruit-bearing trees of all descriptions, adorned with statuary, and furnished with all that could delight the senses or minister to the voluptuous desires of the people, and thus allure them to participate in the idolatrous worship.—*Patriarchs and Prophets*, 91:1.

2. What caused the men of Noah's time to reject his preaching?

The men of that generation were not all, in the fullest acceptation of the term, idolaters. Many professed to be worshipers of God. They claimed that their idols were representations of the Deity, and that through them the people could obtain a clearer conception of the divine Being. This class were foremost in rejecting the preaching of Noah. As they endeavored to represent God by material objects, their minds were blinded to His majesty and power; they ceased to realize the holiness of His character, or the sacred, unchanging nature of His requirements. . . . Had the men of that generation obeyed the divine law, they would have recognized the voice of God in the warning of His servant; but their minds had become so blinded by rejection of light that they really believed Noah's message to be a delusion.—*Patriarchs and Prophets*, 95:3.

3. From early times, what have been the objects of worship among the nations of earth? Deuteronomy 4:19; 17:3; 2 Kings 17:16; 21:3, last part.

4. Which of the heavenly bodies has been most widely worshiped? Ezekiel 8:16.

The sun and moon were objects of worship to the Egyptians.—*Patriarchs and Prophets*, 272:1.

Baal [was] the sun-god of Phoenicia.—*The Great Controversy*, 583:1.



The worship of images is a form of idolatry which the law of God does not sanction.

Idolatry Was Israel's Downfall

5. What was Israel's sin that caused her suppressions at the hands of her enemies? Judges 10:6.

6. What finally led to Israel's captivity? 2 Kings 17:5-18.

Other Kinds of Idols and Idolatry

7. Note other forms of idolatry. Isaiah 2:8, 9, 20.

8. Is it possible to receive help from an idol? 1 Kings 18:25-28; Psalm 115:4-8; Habakkuk 2:18, 19.

9. Although a professed Christian may not worship idols of wood and stone, how may he at heart be an idolater? Ephesians 5:5.

Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles,

PRINCIPLES OF LIFE

of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phoenicia.—*The Great Controversy*, 583:1.

10. What part does such an “idolater” not have in the kingdom of heaven? Ephesians 5:5, last part.

11. Point out other ways in which the first commandment may be broken.

The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church.—*Testimonies*, vol. 5, 499:2 (1948 ed., 499:1).

12. Before the end of time, what will nearly all the world worship? Revelation 13:3, 4, 8, 12, 15.

God's Promises and Punishments

13. What will God visit upon the

children of those who break these commandments? Exodus 20:5.

14. Does the God of heaven permit children to be punished for their parents' sins? Ezekiel 18:20.

It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.—*Patriarchs and Prophets*, 306:3.

15. What is promised those who love God and keep His commandments? Exodus 20:6.

And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to *thousands* of generations.—*Patriarchs and Prophets*, 306:4.

Ponder This:

1. We are confronted with a world in midnight darkness, almost wholly given over to idolatry.—*Testimonies*, vol. 8, 42:1.

② It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone.—*Testimonies*, vol. 5, 173:4.

3. If we love the things of the world and have pleasure in unrighteousness or fellowship with the unfruitful works of darkness we have put the stumbling block of our iniquity before our face and have set up idols in our heart. And unless by determined effort

THE FIRST AND SECOND COMMANDMENTS

we put them away we shall never be acknowledged as the sons and daughters of God.—*Testimonies*, vol. 5, 164:2.

4. There are times when apostasy comes into the ranks, when piety is left out of the heart by those who should have kept step with their divine Leader. The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that His people may be warned of their apostasy and rebuked for their backsliding. When the more precious manifestations of His love shall be gratefully acknowledged and appreciated, the Lord will pour in the balm of comfort and the oil of joy.—*Fundamentals of Christian Education*, 197:1.

5. Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken.—*Steps to Christ*, 48:1.

Texts to Remember:

Exodus 20:3-6

Revelation 13:3, 4, 8, 12, 15

2 Kings 17:5-18

Define or Identify:

idol

idolatry

image

similitude

34

THE THIRD COMMANDMENT

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. Exodus 20:7.

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.—*Patriarchs and Prophets*, 306:6.

The Name of the Lord Thy God

1. What two words are used in referring to God's name? Psalm 111:9.

2. When God proclaimed His name to Moses, what words did He use? Exodus 34:5-7.

Great significance was attached to the names given by Hebrew parents to

their children. Often these stood for traits of character that the parent desired to see developed in the child.—*Prophets and Kings*, 481:0.

3. With what care should we use God's name? Exodus 20:7; Psalm 111:9.

Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, "God Almighty,"—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe.—*Gospel Workers*, 176:3.

Oath Taking

4. Does the third commandment forbid the taking of the judicial oath?

The example of Jesus is worthy of our study. The high priest said to Jesus, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Matthew 26:63.

Our Saviour did not . . . forbid the

use of the judicial oath, in which God is solemnly called to witness that what is said is truth, and nothing but the truth.—*Thoughts From the Mount of Blessing*, 104:0.

5. Who, of all people, can consistently testify under the judicial oath, “Do you promise to tell the truth, the whole truth, and nothing but the truth, so help you God?”

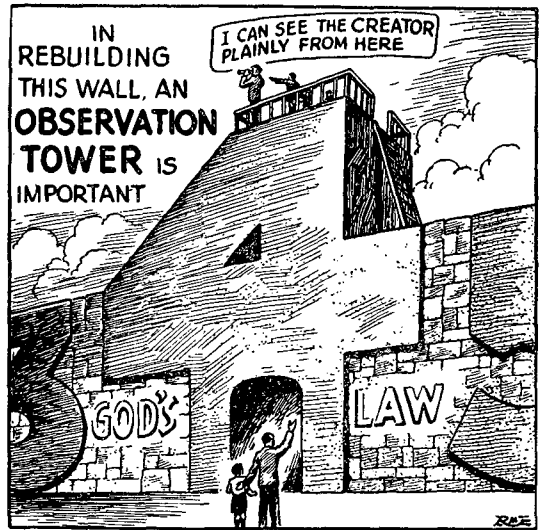
But if there is anyone who can consistently testify under oath, it is the Christian. He lives constantly as in the presence of God, knowing that every thought is open to the eyes of Him with whom we have to do; and when required to do so in a lawful manner, it is right for him to appeal to God as a witness that what he says is the truth, and nothing but the truth.—*Thoughts From the Mount of Blessing*, 104:2.

Profanity

6. What is profanity?

While the prohibition of profanity in speech, or cursing, is not the primary object of the third commandment, it is nevertheless included. What we speak of as common swearing has been called “the most gratuitous of all sins” because it is “not only sinful, but useless.” It is silly, vulgar, and profane. The word “profane” is composed of two Latin words, *pro*, meaning “in front of,” and *fane*, meaning “the temple.” It indicates irreverence for holy things. It is defying God, as it were, in the very vicinity of His holy temple. It is trampling reverence, the queen of virtues, underfoot. The door of God’s holy temple, representing His presence, is closed in the face of the profane.

Profanity is never a sign of intelligence. It is always most prevalent among the crude, uncultured, and illiterate. If it is intended as humor, it is humor of a very low order. . . . If



The fourth commandment tells who the Creator is and how we are to give Him honor.

there is no God it is useless and worse than vanity, a sign of crass ignorance. Would anyone be so debased and irreverent as to profane the name of his mother, sister, wife, or sweetheart? . . . What then should be our attitude toward the name of One who is as high above us as the heavens are higher than the earth, One who is infinitely pure and holy?—Taylor G. Bunch, *The Ten Commandments*, 67:2 to 68:1.

7. What did Jesus say about swearing? Matthew 5:34-37.

8. What instance from the Old Testament shows the serious nature of blasphemy and cursing? Leviticus 24:10-14.

9. In what respect do the second and third commandments differ from the other eight? Exodus 20:4-7.

The second and third commandments are the only two that contain a threat. Of the third it is said that the Lord will not hold him guiltless that taketh His name

PRINCIPLES OF LIFE

in vain. Many are inclined to look upon profanity as a small matter, but this awful threatening should convince them that the Lord considers vain worship as one of the worst of sins, one that will not go unpunished.

10. How only can God's name be hallowed?

God's name can be hallowed only by doing His will on earth as it is done in heaven, which is the evidence of heavenly citizenship.—Taylor G. Bunch, *The Ten Commandments*, 75:4.

11. How seriously did Jesus say we should speak? Matthew 5:33-37.

Jesus proceeded to lay down a principle that would make oath taking needless. He teaches that the exact truth should be the law of speech. "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." [Matthew 5:39, R.V.]

These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth, the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. They teach that no one who tries to appear what he is not, or whose words do not convey the real sentiment of his heart, can be called truthful.—*Thoughts From the Mount of Blessing*, 105:1, 2.

Ponder This:

1. "Holy and reverend is His name" (Psalm 111:9), the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!—*Gospel Workers*, 178:3.

2. To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. . . . We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe.—*Thoughts From the Mount of Blessing*, 157:1.

3. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.—*Thoughts From the Mount of Blessing*, 158:1.

Texts to Remember:

Exodus 20:7

Psalm 111:9

Define or Identify:

blasphemy
profanity

repetition
reverence

take a name in vain

35

THE FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work:

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Exodus 20:8-11.

The Sabbath is not introduced as a new institution but as having been founded at creation. 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 worshipers of Jehovah. . . .

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. . . . Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character.—*Patriarchs and Prophets*, 307:2, 3.

Why a Sabbath

1. Why did God make "His wonderful works"? Psalm 111:4.

2. What institution is especially designed to help man remember creation? Exodus 20:8-11; 31:16, 17.

Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.—*The Great Controversy*, 438:0.

3. For whose benefit was the Sabbath made? Mark 2:27, 28.

God reserved the seventh day as a period of rest for man, for the good of man as well as for His own glory. He saw that the wants of man required a day of rest from toil and care, that his health and life would be endangered



DEVANEY

One of the best ways to remember the Sabbath is to worship God in His sanctuary.

without a period of relaxation from the labor and anxiety of the six days.—*Testimonies*, vol. 1, 532:1.

4. Show that the Sabbath was kept before the law was spoken from Sinai:

a. It was sanctified—set apart for a holy use—at the time of creation. Genesis 2:1-3.

b. Abraham obeyed God's commandments. Genesis 26:5.

c. ~~The Sabbath was kept by Israel in the wilderness before reaching Sinai.~~ Exodus 16.

d. God said, "Remember the Sabbath day." Exodus 20:8.

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word "remember," showing that the Sabbath already existed when God wrote this law on tables of stone at Sinai. How can men claim that this commandment has been done away with when they will admit that the other nine are binding?—Dwight L. Moody, *Weighed and Wanting*, 47:1.

The New Testament Sabbath

5. What is said of Jesus' custom on the Sabbath? Luke 4:16.

6. What day of the week was kept as the Sabbath by the disciples of Jesus at the time of the crucifixion? Luke 23:54 to 24:1.

7. What indication is there that Jesus expected His disciples to keep the Sabbath even after the crucifixion? Matthew 24:20.

8. Notice Paul's habits on the Sabbath:

a. At Antioch of Pisidia even when speaking to Gentiles. Acts 13:14, 42, 44.

b. At Philippi. Acts 16:12, 13.

c. At Thessalonica "Paul, as his manner was." Acts 17:2.

d. At Corinth "every Sabbath" for eighteen months. Acts 18:3, 4, 11.

9. On what day does John, in the Revelation, indicate that he received that great prophetic outline of last-day events? Revelation 1:10.

10. What day is the only one that God has claimed as "the Lord's

THE FOURTH COMMANDMENT

day"? Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:27, 28.

How to Keep the Sabbath

11. What marks the beginning and ending of the Sabbath? Leviticus 23:32.

12. How do we know what is meant by "even"? Deuteronomy 16:6; Mark 1:32.

13. What Biblical evidence do we have that God intends that there shall be an assembly for worship on the Sabbath? Leviticus 23:3; Hebrews 10:25.

A convocation is an assembly or meeting of people.

14. When are we to prepare for the Sabbath? Exodus 16:5; Luke 23:54, 56.

15. Spirit of prophecy counsel for proper Sabbath observance:

a. "On Friday let the preparation for the Sabbath be completed."—*Testimonies*, vol. 6, 355:3.

b. "Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray."—*Testimonies*, vol. 6, 356:5.

c. "Let not the precious hours of the Sabbath be wasted in bed."—*Testimonies*, vol. 6, 357:1.

d. Guard your conversation. *Testimonies*, vol. 2, 703:2.

e. Attend worship services of the church. *Testimonies*, vol. 6, 360:2 to 368:3.

f. Take nature hikes to make its hours pleasant for children. *Testimonies*, vol. 6, 358:2; *Testimonies to Ministers*, 137:1.

g. Close with song and prayer. *Testimonies*, vol. 6, 359:2 (1948 ed., 359:1).

16. How can we know that Saturday in these modern times is the identical Sabbath God blessed at the creation week in the beginning?

a. It was identified by Jesus. Luke 4:16.

b. It was identified as "the Sabbath day according to the commandment" at the time of the crucifixion and resurrection. Luke 23:56.

c. It is identified by the Jewish calendar, and it was observed then and is today.

d. It is identified by Christian practice of Sundaykeeping today.

17. In the new earth what will be the special day for worship? Isaiah 66:23.

Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy.—*Testimonies*, vol. 6, 349:1.

To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.—*Testimonies*, vol. 6, 350:2.

PRINCIPLES OF LIFE

Ponder This:

1. Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout His ministry upon earth no small share of His teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day.—Ellen G. White, *Signs of the Times*, Nov. 12, 1894.

2. God requires them [all] to come into harmony with His law, and to observe the Sabbath of His appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with His glory.—Ellen G. White, *Signs of the Times*, Nov. 19, 1894.

3. They . . . excuse themselves by saying: "The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting, for I need rest." Such make a wrong use of the sanctified day. They should, upon that day especially, interest their families in its observance and assemble at the house of prayer with the few or with the many, as the case may be. They should devote their time and energies to spiritual exercises, that the divine influence resting upon the Sabbath may attend them through the week. Of all the days in the week, none are so favorable for devotional thoughts and feelings as the Sabbath.—*Testimonies*, vol. 2, 704:2.

4. I would prefer to eat bread and water only, rather than to run any risk of breaking the fourth commandment. All needful preparation for the Sabbath should be made on Friday. On Sabbath morning, if the weather is cool, let hot gruel be provided. Further than this, all cooking should be avoided as a violation of the Sabbath.—Ellen G. White, *Review and Herald*, May 8, 1883.

Texts to Remember:

Exodus 20:8-11

Isaiah 66:23

Exodus 31:16, 17

Mark 2:27, 28

Define or Identify:

atheist

memorial

"even to even"

"Remember—"

evolutionary theory

"Think not your own thoughts."

36

THE SEAL OF GOD

Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Exodus 31:13.

Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:7.]—*The Great Controversy*, 438:0.

A Seal and Its Use

1. What is a seal?

A seal is defined to be an instrument of sealing, that which "is used by individuals, corporate bodies, and states, for making impressions on wax, upon instruments of writing, as an evidence of their authenticity." The original word in this text is defined, "A seal, i.e., a signet ring; a mark, stamp, badge; a token, a pledge." The verb signifies: "To secure to anyone, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish, to distinguish by a mark."—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 454:5.

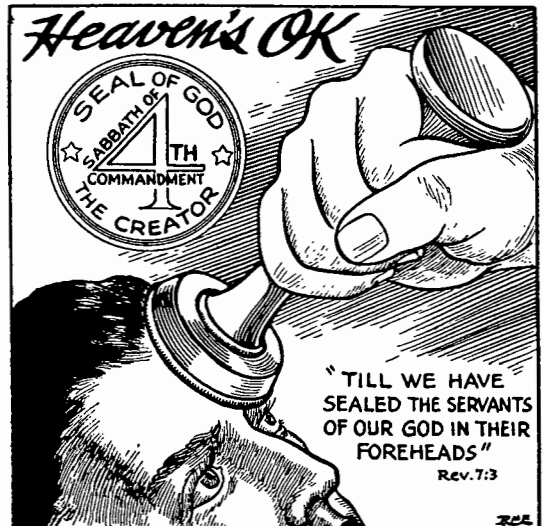
2. What other words are used synonymously with seal?

By comparing Ezekiel 9:4 with Revelation 7:3 it will be found that the words "seal" and "mark" are used in the Bible as synonymous terms.

3. Explain the use of a seal.

A seal is *used* to render valid or authentic any enactments or laws that a person or power may promulgate. . . .

God's seal will never be placed upon any person who deliberately disobeys God's law.





STAN DUNPHY, ARTIST

The Sabbath is God's seal, for it reveals His authority and His dominion over heaven and earth.

THE SEAL OF GOD

A seal is used in connection with some law or enactment that demands obedience, or upon documents that are to be made legal, or subject to the provisions of law. The idea of law is inseparable from a seal.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 455:1, 2.

4. Note the use of the seal in Old Testament times. 1 Kings 21:8; Esther 8:8.

⑤ What three things are found on a seal?

The name or descriptive title of the person or power using the seal, the territory covered, and the right to rule.

6. What is to be done with the law? Isaiah 8:16.

7. Which commandment alone of the Decalogue reveals the name, authority, and dominion of the Author of this law? Exodus 20:8-11.

The seal of God is that part of His law which contains His name, or descriptive title, showing who He is, the extent of His dominion, and His right to rule.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 456:5.

8. What is the Sabbath between God and His people? Exodus 31:16, 17.

9. Of what two things is the Sabbath a sign? Exodus 31:13; Ezekiel 20:20.

The Sabbath is the sign of God's creative power, whether manifested in creation or redemption; for redemption is creation—*re-creation*. It requires the same power to *redeem* that it does to *create*. "Create in me a clean heart." Psalm 51:10. "We are . . . created in Christ Jesus unto good works." Ephesians 2:10. God designs that each Sabbath shall call Him to mind as the One who created us, and whose grace and sanctifying power are working in us to fit us for His eternal kingdom.—*Bible Readings for the Home*, 442.

A Special Sealing Work Predicted

10. What message does an angel bear before the close of probation? Revelation 7:1-4. (Compare Ezekiel 9:1-6.)

11. Where are these 144,000 seen a little later, and what do they bear in their foreheads? Revelation 14:1.

12. What is said of their character? Revelation 14:12.

As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors.—*Testimonies*, vol. 6, 349:1, 3.

Ponder This:

1. The face of Christ revealed innocence, serenity, benevolence, —the image of God. But His accusers would not give heed to the signet of heaven.—*The Desire of Ages*, 754:1.

PRINCIPLES OF LIFE

2. Christ is sitting for His portrait in every disciple. Everyone God has predestinated to be "conformed to the image of His Son." Romans 8:29. In everyone Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world.—*The Desire of Ages*, 827:0.

3. The faces of men and women who walk and work with God express the peace of heaven. . . . For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity.—*The Desire of Ages*, 312:2.

4. As the word of God is meditated upon and practiced, the whole man will be ennobled. In righteous and merciful dealing, the hands will reveal, as a signet, the principles of God's law. They will be kept clean from bribes, and from all that is corrupt and deceptive. They will be active in works of love and compassion. The eyes, directed toward a noble purpose, will be clear and true. The expressive countenance, the speaking eye, will testify to the blameless character of him who loves and honors the word of God.—*The Desire of Ages*, 612:3.

5. Those who love God have the seal of God in their foreheads, and work the works of God. Would that all who profess Christianity knew what it means to love God practically.—Ellen G. White, *Youth's Instructor*, July 26, 1894.

Texts to Remember:

Exodus 31:13

Revelation 14:1

Revelation 7:1-4

Revelation 14:12

Define or Identify:

authorize

mark

sign

SUNDAY IN THE NEW TESTAMENT

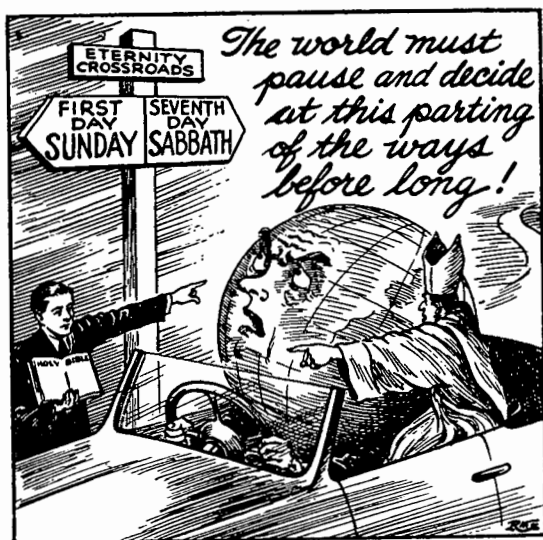
In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly ex-

alted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy?



We cannot follow the majority of the world in keeping a day which God has not blessed.

What valid reason can be given for a change which the Scriptures do not sanction?—*The Great Controversy*, 53:1 to 54:1.

1. How many times is the phrase “the first day of the week” found in the New Testament?

The phrase “the first day of the week” is found eight times in the New Testament.

Matthew 28:1	John 20:1
Mark 16:2	John 20:19
Mark 16:9	Acts 20:7
Luke 24:1	1 Corinthians 16:2

While the word Sunday is not found in the Scriptures, it is the first day of the week. Therefore the references to the first day of the week refer to Sunday.

2. To what particular day in Christ’s life do the first six of these eight texts refer?

The first six of the preceding texts refer to the day of His resurrection.

3. Observations on these resurrection-day texts:

a. No indication of special sanctity or holiness is attached to this first day of the week.

b. Christ made no statement that any special significance should be attached to the day.

c. Matthew, Mark, and Luke make it plain that the Sabbath had ended *before* the disciples came to the tomb on the first day of the week.

d. John also makes it plain that Jesus’ body was taken down from the cross on the day before the Sabbath. John 19:31, 42.

4. How much importance is attached to the event of the resurrection by Paul? 1 Corinthians 15:12-20.

a. “If there be no resurrection of the dead, then is Christ not risen.” Verse 13.

b. “If Christ be not risen, then is our preaching vain, and your faith is also vain.” Verse 14.

c. “If Christ be not raised, your faith is vain; ye are yet in your sins.” Verse 17.

d. If Christ be not raised, “they . . . which are fallen asleep in Christ are perished.” Verse 18.

e. “Now is Christ risen, . . . and become the first fruits of them that slept.” Verse 20.

5. While the resurrection of Jesus, as an event, is of supreme importance, what evidence is there

SUNDAY IN THE NEW TESTAMENT

that the day of the resurrection was to be considered a day of worship or a day of rest?

No mention is made of any such sanctity being given to, or placed on, this day.

6. Does the divinely inspired record of Jesus' life and teaching contain any statement, direct or implied, that the Sabbath was to be changed from the seventh day to the first day?

On the contrary, Jesus told His disciples that in the light of the coming destruction of Jerusalem they were to pray that their "flight be not in the winter, neither on the Sabbath day." Matthew 24:20. Thus for thirty-nine years the disciples were still praying that they be not required to desecrate their Sabbath day—the seventh day of the week.

7. Do the apostles in their writings teach that there was to be a change in the day of worship from Sabbath to Sunday, the first day of the week?

There is no such teaching.

8. What did Jesus command His followers to teach all nations? Matthew 28:19, 20.

9. What significance is there to the breaking of bread mentioned in Acts 20:7?

The breaking of bread did not imply a religious gathering, or a holyday. Acts 2:46 says that they did this "daily," therefore there would be no special significance to this particular breaking of bread. And this breaking of bread occurred during the dark part of that "first day of the week." Acts 20:7-11. This was Saturday night according to our reckoning, but to these people that night was the fore part of the "first day of the week." Certainly no one argues that this makes Saturday night sacred time.

10. What about the laying by in store on "the first day of the week" in 1 Corinthians 16:2?

"The collection for the saints" was an offering that Paul wished to take from the Gentile churches to the poor at Jerusalem. In this verse, Paul is simply asking the believers to "lay by . . . in store, as God hath prospered, . . . that there be no gatherings when I come." 1 Corinthians 16:2. Each Sunday morning, as Christian believers calculated the profit or loss of the previous week's work, they were to lay aside the part they wished to send to the "saints." This was an act to be done in the accounting room rather than in the church. Therefore no meeting, or sanctity of any day, is even implied in this text.

PRINCIPLES OF LIFE

Ponder This:

① The first public measure enforcing Sunday observance was the law enacted by Constantine. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.—*The Great Controversy*, 574:1.

2. The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. "All things," he says, "whatever that it was duty to do on the Sabbath, these *we* have transferred to the Lord's day."—R. Cox, *Sabbath Laws and Sabbath Duties*, 1853 ed., p. 538. (*The Great Controversy*, 574:2.)

3. As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.—*The Great Controversy*, 574:3.

4. The absence of Scriptural authority for Sundaykeeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God" [Exodus 20:10], in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after labors he met with greater success. He brought with him a roll purporting to be from God Himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have fallen from heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and

SUNDAY IN THE NEW TESTAMENT

forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy.—*The Great Controversy*, 576:1.

5. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day."—Morer, *Dialogues on the Lord's Day*, pp. 281, 282. Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.—*The Great Controversy*, 577:2.

Texts to Remember:

Matthew 24:20	Luke 24:1	Acts 20:7
Matthew 28:1	John 20:1, 19	1 Corinthians 16:2
Mark 16:2, 9		

Define or Identify:

"daily . . . breaking bread"	"for fear of the Jews"
Sunday	

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MAN'S DUTY TO GOD

SUMMARY OF UNIT 5

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:27.

The law given upon Sinai was the enunciation of the principle of love, a revelation to earth of the law of heaven. It was ordained in the hand of a Mediator,—spoken by Him through whose power the hearts of men could be brought into harmony with its principles. God had revealed the purpose of the law when He declared to Israel, "Ye shall be holy men unto Me." Exodus 22:31.—*Thoughts From the Mount of Blessing*, 75:4.

Origin and Purpose of God's Law

1. Who wrote and spoke the Ten Commandment law on Sinai?
2. Prove the law to be "Christian."
3. Where were the tables of the law kept? How does this prove their exalted nature?
4. Name several purposes of the law of God.

God's Eternal Law

1. Name the characteristics of God which are also the characteristics of God's law. Show that one is as eternal as the other.
2. Which part of the Bible did God alone write? Why?
3. Into what two divisions is the law divided?

Jesus and the Commandments

1. Name several ways in which Christ magnified the law.
 2. Explain "I am not come to destroy, but to fulfill."
 3. What does faith in Christ do to the law?
 4. What is the test of discipleship?
- Obedience is the test of discipleship.
—*Thoughts From the Mount of Blessing*, 210:1.

MAN'S DUTY TO GOD

First and Second Commandments

1. When does an object become to us a god?

2. Explain why we cannot use images as symbols of God and in this way worship God.

3. Name some objects which have been used extensively as objects of worship in past and current history.

The Third Commandment

1. List some items involved in violation of the third commandment besides the Lord's name.

2. Enumerate several of the Lord's "names."

3. What is a judicial oath?

4. How do the second and third commandments differ from the other eight?

The Fourth Commandment

1. How may the Sabbath be considered the *birthday* of the world? Explain why it cannot be changed.

2. List several ways we may know the Sabbath was kept before Sinai.

3. Prove the seventh-day Sabbath was the Sabbath after Christ's resurrection.

4. Enumerate the purposes of the Sabbath.

5. How is the Sabbath to be kept?

6. Can you be sure the Saturday of our calendars is the day God blessed originally? How?

The Seal of God

1. It is impossible for an evolutionist or an atheist to keep the seventh-day Sabbath. Explain.

2. Define the word "seal."

3. Give a synonym of the word "seal."

4. What three things are found in a seal? Locate these three things in the Sabbath commandment.

5. Of what two things is the Sabbath a sign?

6. What is the relationship between the sealing work and the remnant church?

Sunday in the New Testament

1. Who is credited in history with issuing the first Sunday law?

2. To whom does 2 Thessalonians 2:2-4 refer?

3. With whom did Sunday as a day of worship originate?

4. How many times is "the first day of the week" mentioned in the New Testament?

5. Show that the key texts of this lesson produce no evidence of Sunday sacredness.

PRINCIPLES OF LIFE

Who said, to whom, and under what circumstances?

1. "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20:3-6.

2. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exodus 20:7.

★ 3. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

4. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am

the Lord that doth sanctify you." Exodus 31:13.

5. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:16, 17.

6. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deuteronomy 5:22. ✕ Deut. 4:13

7. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm 19:7.

8. "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34.

9. "The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

10. "He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name." Psalm 111:9.

MAN'S DUTY TO GOD

★ 11. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

12. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

★ 13. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

14. "Why callest thou Me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:17.

15. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. 22:36-38.

★ 16. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

17. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1.

★ 18. "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

19. "And very early in the morning the first day of the week, they came into the sepulcher at the rising of the sun." Mark 16:2.

20. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

21. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

22. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

23. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

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24. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

25. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

26. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

27. "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20.

28. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

29. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:2.

30. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the

truth is not in him." 1 John 2:3, 4.

31. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

32. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:1-4.

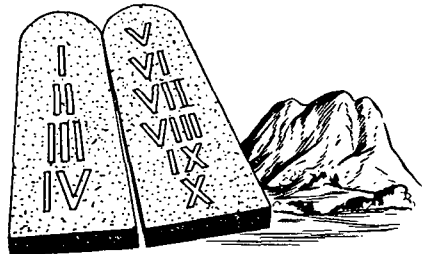
33. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Revelation 13:3, 4.

34. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Man's Duty to Man

The will of God as it relates to moral conduct is comprehended in His law of Ten Commandments. These are great moral, unchangeable precepts, binding upon all men in every age. Exodus 20:1-17.

"The second [commandment] is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:39.



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THE FIFTH COMMANDMENT

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Exodus 20:12.

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority.—*Patriarchs and Prophets*, 308:2.

The Responsibility of Children

1. What words did God speak from Sinai concerning children and their parents? Exodus 20:12.

2. What is a son to do with the instruction of his father and what is he not to do regarding the law of his mother? Proverbs 1:8.

3. How much does obedience to parents include? Ephesians 6:1; Colossians 3:20.

Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful, son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmitive children.—*Testimonies*, vol. 1, 497:2.

4. Under what circumstances could a child rightfully refuse to obey a parent?

As in every other case of obedience to those in positions of responsibility, only when the obedience required conflicts with God's commands is one at liberty to refuse to obey.

a. Case of Saul and Jonathan.
1 Samuel 19:1-3.

b. The apostles and the Jewish rulers. Acts 4:19; 5:29.



The child Jesus set an example to all young people by honoring His mother and Joseph. The ideal home is to be a training center for every boy and girl.

c. Paul says: "Obey your parents in the Lord." Ephesians 6:1.

5. What distinction does the fifth commandment have? Ephesians 6:2, 3.

This is the first commandment with promise. It is binding upon childhood and youth, upon the middle-aged and the aged. There is no period in life when children are excused from honoring their parents. This solemn obligation is binding upon every son and daughter, and is one of the conditions to their prolonging their lives upon the land which the Lord will give the faithful.—*Testimonies*, vol. 2, 80:1.

6. Does God assure a son or a daughter salvation if his parents

have lived godly lives? Ezekiel 14:13-20.

Notwithstanding all the anxiety and faithfulness of parents in behalf of their children, they alone cannot save them. There is a work for the children to do. Every child has an individual case to attend to.—*Messages to Young People*, 338:1.

7. What should be one of the principal studies of children?

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. . . . It should be one of the principal studies of their lives how to make their parents happy.—*Messages to Young People*, 335:3.

PRINCIPLES OF LIFE

8. The example of Jesus in the home. Luke 2:51.

(Jesus is our example.) There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth.—*The Desire of Ages*, 74:4.

9. In what list of conditions does Paul place disobedience to parents? 2 Timothy 3:1-5.

10. Whom should we honor?

a. God. Proverbs 3:9; 1 Timothy 1:17.

b. Jesus. John 5:23.

c. The higher powers. Romans 13:1-6; 1 Peter 2:13.

d. The king. 1 Peter 2:17.

e. Old men. Leviticus 19:32.

f. Widows. 1 Timothy 5:3.

g. All. 1 Peter 2:17.

Ponder This:

1. The want of respect for the counsel of a godly parent is one of the marked sins of this degenerate age. . . . By despising the counsel of a God-fearing mother, who would willingly give her life for her children, you are transgressing the fifth commandment.—*Testimonies*, vol. 5, 125:1.

② Children . . . left to have their own way are not happy; and where parental authority is lightly regarded, the authority of God will not be respected.—*Testimonies*, vol. 5, 305:1.

3. Parents and children alike belong to God to be ruled by Him. . . . God's word has given us rules for our guidance. . . . God's will must be paramount. . . . Neither parent nor child can truly prosper in any course excepting in the way of the Lord.—*Testimonies*, vol. 5, 548:1.

4. The education and training of their children to be Christians is the highest service that parents can render to God. . . . By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God.—*Christ's Object Lessons*, 195:2.

Texts to Remember:

Exodus 20:12 Ephesians 6:1 2 Timothy 3:1-5

Define or Identify:

guard reputation honor respect to obey

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THE SIXTH COMMANDMENT

Thou shalt not kill. Exodus 20:13.

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for "whoso hateth his brother is a murderer" [see 1 John 3:15, New Testament in the Westminster Version]); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health,—all these are, to a greater or less degree, violations of the sixth commandment.—*Patriarchs and Prophets*, 308:5.

The Value of Human Life

1. Since all life comes from God the Creator (Job 33:4; Acts 17:25), He alone has the right to withdraw it.

2. What is God's attitude toward the wicked? Ezekiel 33:11.

3. The value of anything is determined by the price paid for it. What price was paid for man's life? 2 Corinthians 5:15; 1 Peter 1:18, 19.

All men have been bought with this infinite price.—*Christ's Object Lessons*, 326:1.

The Taking of Life

4. On what condition was a man to be put to death? Genesis 9:6; Numbers 35:16-19.

5. Why was Cain's life spared? Genesis 4:9-16.

Notwithstanding that Cain had by his crimes merited the sentence of death, a merciful Creator still spared his life, and granted him opportunity for repentance. But Cain lived only to harden his heart, to encourage rebellion against the divine authority, and to become the head of a line of bold, abandoned sinners. . . .

In sparing the life of the first murderer, God presented before the whole universe a lesson bearing upon the great controversy. The dark history of Cain and his descendants was an illustration of what would have been the result of permitting the sinner to live on forever, to carry out his rebellion against God. The forbearance of God only rendered the wicked more bold and defiant in their iniquity. Fifteen centuries after the sentence pronounced upon Cain, the universe witnessed the fruition of his influence and example, in the crime and pollution that flooded the earth. It was made manifest that the sentence of death pronounced upon the fallen race for



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When Cain killed his brother Abel, he committed the first murder. Adam and Eve grieved for their son, and they began to realize the full penalty of sin.

the transgression of God's law was both just and merciful.—*Patriarchs and Prophets*, 78:1, 2.

6. What provision was made in the laws of ancient Israel for one who killed someone without enmity, hatred, or intention to do harm? Numbers 35:22-29.

7. Under those laws how many witnesses were required before anyone could be put to death? Deuteronomy 17:6.

8. Why is it that the heart of

the sons of men is so fully set to do evil? Ecclesiastes 8:11.

The New Testament Teaching

9. Who is now recognized as responsible for the punishment of evildoers? Romans 13:1-4.

He is even called "the minister of God, . . . to execute wrath upon him that doeth evil." Romans 13:4.

10. Where does murder have its beginning? Matthew 5:21, 22; 1 John 3:15.

THE SIXTH COMMANDMENT

11. Who was a murderer from the beginning? John 8:44.

12. If Jesus' kingdom had been of this world, what did He say His servants would have done? John 18:36.

13. What did Jesus say to Peter when he tried to defend his Master with the sword? Matthew 26:51-53.

14. According to Jesus, what identifies us with our "Father which is in heaven"? Matthew 5:44, 45.

Offenses Punishable by Death in Old Testament Times

15. Name offenses which carried the death sentence under the theocracy:

a. He that smiteth a man till he die. Exodus 21:12.

b. Cursing father or mother. Exodus 21:17.

c. Owner of an ox who knows his ox to be dangerous but does not keep him in, and the ox kills a person. Exodus 21:29.

d. One with a familiar spirit: a wizard, a witch. Exodus 22:18; Leviticus 20:27.

e. Sacrificing unto any god but the Lord. Exodus 22:20.

f. Whoever offered children to Molech. Leviticus 20:1-5.

g. Adultery. Leviticus 20:10.

h. Worshiping other gods. Deuteronomy 17:1-5.

i. A stubborn and rebellious son, a glutton and a drunkard. Deuteronomy 21:18-21.


j. Stealing a man and selling him. Deuteronomy 24:7.

Ponder This:

1. The spirit of hatred and revenge originated with Satan; and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit; and its fruit will be unto death.—*Thoughts From the Mount of Blessing*, 89:1.

2. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer.—*The Desire of Ages*, 310:2.

3. Those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.—*The Desire of Ages*, 310:4.

 God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life.—*Thoughts From the Mount of Blessing*, 89:2.

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5. We are to leave with God the work of judging and condemning.—*Thoughts From the Mount of Blessing*, 90:3.

Texts to Remember:

Exodus 20:13 Ecclesiastes 8:11 Matthew 5:44, 45

Define or Identify:

hatred “inhumanity to man” revenge
“Vengeance is Mine, . . . saith the Lord.”

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THE SEVENTH COMMANDMENT

Thou shalt not commit adultery. Exodus 20:14.

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.—*Patriarchs and Prophets*, 308:7.

Marriage and Divorce

① Where and by whom was the first marriage celebrated? Genesis 2:21-24.

God celebrated the first marriage. Thus the institution had for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.—*Patriarchs and Prophets*, 46:3.

2. In what words does Christ

recognize marriage as of God? Matthew 19:5, 6.

Jesus honored marriage as a divine institution.—*The Desire of Ages*, 151:0.

3. At marriage, what do the man and woman become? Genesis 2:24.

4. Because of the mistake of Sarah and Abraham in the matter of the promised son, and the consequent difficulty which arose between Sarah and Hagar, what instruction did Abraham receive, upholding the sanctity of the marriage relation? Genesis 21:11, 12.

The instruction given to Abraham, touching the sacredness of the marriage relation, was to be a lesson for all ages. It declares that the rights and happiness of this relation are to be carefully guarded, even at a great sacrifice.—*Patriarchs and Prophets*, 147:1.

⑤ For how long does marriage bind the contracting parties? Romans 7:2; 1 Corinthians 7:39.

6. What commandments were designed particularly to safeguard family life? Exodus 20:14, 17.

The family tie is the closest, the

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most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities.—*The Ministry of Healing*, 356:4.

(7) How did our Saviour interpret the seventh commandment? Matthew 5:27, 28.

(8) Under what circumstances only may the marriage relationship be dissolved? Matthew 5:32; 19:9.

In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow.—*Thoughts From the Mount of Blessing*, 99:1.

(9) When, then, only does anyone have the right to remarry? Matthew 5:32; 19:9.

Even though the Scriptures allow divorce for "unfaithfulness to the marriage vow," earnest endeavors should be made by those concerned to effect

a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his (or her) conduct, so that the marriage union may be maintained.

In the event that reconciliation is not effected, the innocent spouse has the Biblical right to secure a divorce, and also to remarry.—*Church Manual*, 241, articles 2, 3.

10. Among what other sins is the violation of the seventh commandment listed? Galatians 5:19, 20; Ephesians 5:3, 4.

(11) What should the Christian avoid? 1 Thessalonians 5:22.

12. How closely should we guard our thoughts and words? 1 Corinthians 15:33; Ephesians 4:29.

13. Upon what are Christians admonished to think? Philippians 4:8.

14. What outstanding example of purity is found in the Scriptures? Genesis 39:7-23.

(15) What privilege is in store for the pure in heart? Matthew 5:8.

Ponder This:

1. All who are to be dwellers there [in the city of God], will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.—*Thoughts From the Mount of Blessing*, 42:2.

2. The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden.—*Thoughts From the Mount of Blessing*, 45:1.

THE SEVENTH COMMANDMENT

3. When the thought of evil is loved and cherished, however secretly, . . . it shows that sin still reigns in the heart.—*Thoughts From the Mount of Blessing*, 94:1.

4. "As he [anyone] thinketh in his heart, so is he." Proverbs 23:7.

5. "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23.

Texts to Remember:

Exodus 20:14

Matthew 5:27, 28

Matthew 5:8

Philippians 4:8

Define or Identify:

grounds for divorce lust "marriage is honorable"

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THE EIGHTH COMMANDMENT

Thou shalt not steal. Exodus 20:15.

The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the books of heaven.—*Patriarchs and Prophets*, 309:1.

Stealing From Our Fellow Man

1. What was the penalty for stealing an ox and killing it or selling it? a sheep? Exodus 22:1.

2. How was a man to be punished who stole an Israelite and sold him? Deuteronomy 24:7.

3. What observation is made of one who "is partner with a thief"? Proverbs 29:24.

4. Did men know it was wrong to steal, before God spoke the commandments on Sinai? Genesis 31:30-32.

5. How did men know the com-

mandments before Sinai? Romans 2:14, 15.

Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. . . .

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations.—*Patriarchs and Prophets*, 363:1, 2.

6. What follower of Jesus was willing to restore fourfold to those whom he had defrauded? Luke 19:8.

7. The eighth commandment established what fundamental right of man?

It is a fundamental right of all to possess property.

Stealing From God

8. Give the answers to the two questions in Malachi 3:8.

9. Is the tithing system still in force? Matthew 23:23.

The tithing system was no burden to those who did not depart from the

THE EIGHTH COMMANDMENT

plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it.—*Testimonies*, vol. 3, 392:0.

All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven against the withholders, as robbery.—*Testimonies*, vol. 3, 394:3.

10. What was Paul's counsel to those who steal? Ephesians 4:28.

11. Whom did Jesus call a thief and a robber? John 10:1.

The Pharisees did not discern that these words were spoken against them. . . .

Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. . . . Many have come pre-

senting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers.—*The Desire of Ages*, 477:2, 3.

12. What words of hope did Jesus speak to the repentant thief on the cross? Luke 23:42, 43.

13. What condition of the last days involving fraud did James mention? James 5:1-8.

14. What will "thieves" never inherit? 1 Corinthians 6:9, 10.

Ponder This:

1. If you are given more "change" than you should receive when making a purchase, what should be done with it?

2. If someone overlooks a just bill, forgetting to charge you, what should you do?

3. If you do not pay your debts, what are you?

4. If a man earns \$200 a month, how much tithe should he pay into the church treasury?

5. If a student, working his way through school and using all he can earn to pay his expenses, receives \$60 a month for his work, how much tithe should he pay?

6. Suppose a man pays \$1,000 as rental on a farm for a year, and \$1,000 for help during the year, and has other expenses amounting to \$1,500. He gets \$5,000 for his crops, \$750 for milk and eggs, and \$250 for miscellaneous items. How much tithe should he pay into the church treasury?

Texts to Remember:

Exodus 20:15

John 10:1

Ephesians 4:28

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THE NINTH COMMANDMENT

Thou shalt not bear false witness against thy neighbor.
Exodus 20:16.

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or talebearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.—*Patriarchs and Prophets*, 309:3.

Lying and Deception

1. Who is designated as the father of lies and of those that tell them? John 8:44.
2. What is his first recorded lie? Genesis 3:4.
3. This first recorded lie is the basis of what widespread belief?

Modern spiritualism, and the forms of ancient witchcraft and idol worship—all having communion with the dead as their vital principle—are founded upon that first lie by which Satan beguiled Eve in Eden: "Ye shall not surely die: for God doth know that in the day ye eat thereof, . . . ye shall be as gods." Genesis 3:4, 5. Alike based upon falsehood and perpetuating the same, they are alike from the father of lies.—*Patriarchs and Prophets*, 685:2.

4. Of the seven things that are an abomination to God, which ones are related to the ninth commandment? Proverbs 6:16-19.

5. What provision was made to deal with false witnesses in the days of Israel? Deuteronomy 19:15-20.

Biblical Examples

6. Whose tragic experience was recorded in the divine record as a solemn warning to all who tell that which is not true? Acts 5:1-11.

Infinite Wisdom saw that this signal manifestation of the wrath of God was necessary to guard the young church from becoming demoralized. Their numbers were rapidly increas-

THE NINTH COMMANDMENT

ing. The church would have been endangered if, in the rapid increase of converts, men and women had been added who, while professing to serve God, were worshiping mammon. This judgment testified that men cannot deceive God, that He detects the hidden sin of the heart, and that He will not be mocked. It was designed as a warning to the church, to lead them to avoid pretense and hypocrisy, and to beware of robbing God.

From the stern punishment meted out to those perjurers, God would have us learn also how deep is His hatred and contempt for all hypocrisy and deception. In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result, they lost this life and the life that is to come. The same God who punished them, today condemns all falsehood.—*The Acts of the Apostles*, 73:4; 75:3.

7. Relate the experience of Gehazi. 2 Kings 5:20-27.

[Solemn are the lessons taught by this experience of one to whom had been given high and holy privileges. The course of Gehazi was such as to place a stumbling block in the pathway of Naaman, upon whose mind had broken a wonderful light, and who was favorably disposed toward the service of the living God.] For the deception practiced by Gehazi there could be pleaded no excuse. To the day of his death he remained a leper, cursed of God, and shunned by his fellow men.—*Prophets and Kings*, 252:1.

8. Should we tell a lie to save our life?

Even life itself should not be purchased with the price of falsehood. By

a word or a nod the martyrs might have denied the truth and saved their lives. By consenting to cast a single grain of incense upon the idol altar they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing. Imprisonment, torture, and death, with a clear conscience, were welcomed by them, rather than deliverance on condition of deception, falsehood, and apostasy. By fidelity and faith in Christ they earned spotless robes and jeweled crowns.—*Testimonies*, vol. 4, 336:2.

9. What is recorded concerning Jesus' example? 1 Peter 2:21-23.

10. How is "the remnant of Israel" described? Zephaniah 3:13; Revelation 14:5.

End of Those Who Are Untruthful

11. What has God prepared for the devil and his angels? Matthew 25:41.

12. Who else is to be in "the lake which burneth with fire and brimstone"? Revelation 21:8.

13. Those who do the commandments are to enter in through the gates of the New Jerusalem. Revelation 22:14. Where are those who love and make lies to be? Revelation 22:15.

14. What prayer should every Christian pray? Psalm 19:14.

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Ponder This:

1. Men think they are representing the justice of God, but they do not represent His tenderness and the great love wherewith He has loved us. Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes a truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds.—*Testimonies to Ministers*, 363:4.

2. All who do not earnestly search the Scriptures and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of His will, will surely wander from the right path and fall under the deception of Satan.—*Testimonies*, vol. 5, 192:3.

3. Falsehoods Satan has told:

a. That God's law has been abolished.

b. That the dead are not unconscious, but more active than ever before.

c. That the days of creation were not literal days, but long periods of time.

d. That man developed, step by step, from lower animals and vegetable life.

e. That God's mercy has destroyed His justice.

4. Satan, clothed in angel robes, will deceive, if possible, the very elect.—*Testimonies*, vol. 5, 80:1.

5. Never are we justified in telling that which is not true. We may not always be able to tell all we know, but we should never tell what we know to be untrue. Many times, silence is golden. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Proverbs 10:19.

Texts to Remember:

Exodus 20:16

1 Peter 2:21-23

John 8:44

Revelation 14:5

Define or Identify:

evil surmising

exaggeration

hypocrisy

intent to deceive

misrepresentation

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THE TENTH COMMANDMENT

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Exodus 20:17.

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another, will not be guilty of an act of wrong toward his fellow creatures. —Patriarchs and Prophets, 309:5.

The Nature of Covetousness

1. What is covetousness?

Covetousness is defined as follows:

To long inordinately for something that is another's. It implies especially excessive desire for what belongs to another.—Webster.

2. On one occasion when Jesus was speaking to a multitude of people, of what did He tell them to beware? Why? Luke 12:15.

3. What did the apostle Paul call covetousness? Ephesians 5:5; Colossians 3:5.

4. From where does covetousness come? Mark 7:21-23.

5. What is covetousness likely to lead us to do? Deuteronomy 16:19; Micah 2:2.

To take by violence and to accept bribes are the results of covetousness.

6. What will come upon a covetous person? Colossians 3:6.

7. What did Jesus say we cannot do? Luke 16:13.

Examples of Covetousness

8. Study the parable of the rich man as recorded in Luke 12:16-21.

9. What application of this parable did Jesus make? Luke 12:20.

10. What did covetousness lead Achan to do? Joshua 7:20-22.

11. What did the same sin lead Judas to do? Mark 14:10, 11.

12. In Christ's time, of what sin were the Pharisees guilty? Luke 16:14.

PRINCIPLES OF LIFE

13. Review briefly the experience of Balaam in his effort to obtain riches. Numbers 22; 23; 24.

Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High.—*Patriarchs and Prophets*, 439:2.

14. What is the love of money declared to be? 1 Timothy 6:10.

15. What does Paul admonish the Christian to covet? 1 Corinthians 12:31.

16. What sins are especially offensive to God? Psalm 10:3.

The sins which man is disposed to look upon as small may be the ones which God accounts as great.

The drunkard is despised and is told that his sin will exclude him from heaven, while *pride, selfishness, and covetousness* go unrebuked. But *these are sins that are especially offensive to God.*—*Testimonies*, vol. 5, 337:2. (Italics ours.)

The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness.—*Testimonies*, vol. 1, 194:2.

Ponder This:

1. I saw that the Israel of God must arise and renew their strength in God by renewing and keeping their covenant with Him. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbathkeepers. These evils are destroying the spirit of sacrifice among God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly, and unless it is rooted out, their destruction will be as sure as was Achan's.—*Testimonies*, vol. 1, 140:1 (1948 ed., 140:2).

2. [Satan said,] Make covetousness and love of earthly treasures the ruling traits of their [the church members'] character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely yours.—*Early Writings*, 267:0.

3. All covetousness is condemned as idolatry. All selfish indulgence is an offense in God's sight.—*Christ's Object Lessons*, 261:3.

4. To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others.—*Christ's Object Lessons*, 259:1.

5. Christians must look upon themselves only as channels through which mercies and blessings are to flow from the Fountain of all goodness to their fellow men.—*Testimonies*, vol. 4, 485:1.

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MAN'S DUTY TO MAN

SUMMARY OF UNIT 6

The second [commandment] is like unto it, Thou shalt love thy neighbor as thyself. Matthew 22:39.

Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend. So there are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends.—*Thoughts From the Mount of Blessing*, 77:2.

The Fifth Commandment

1. Explain why parents "are entitled to a degree of love and respect which is due to no other person."

2. Point out what the fifth commandment requires of children in their relationship to parents and to others.

3. Who will have no part in the new earth nor mar the peace of the ransomed?

4. Upon whom are the solemn

obligations of the fifth commandment binding?

5. Point out instances where a child could rightfully refuse to obey a parent.

6. In which phase of Christ's life is He a pattern for children and youth? Quote from the lesson.

The Sixth Commandment

1. How broad are the requirements of the sixth commandment?

2. How do we determine the value of an article? In the light of your answer discuss the value of human life.

3. Even though Cain's crime merited death, point out what God was endeavoring to illustrate by allowing him to live.

4. Among the Israelites how was one protected who had unintentionally or accidentally killed another?

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5. Name eight offenses that in Old Testament times were punishable by death.

6. Point out the difference in caring for crime in the Old and in the New Testament.

The Seventh Commandment

1. How broad in its meaning is the seventh commandment?

2. What was one of the first gifts of God to man?

3. When the divine principles are recognized, how is marriage a blessing to mankind?

4. Explain how the instruction given to Abraham, touching the marriage relation, was to be a blessing for all ages.

5. How is the promise in Matthew 5:8 an incentive to keep our heart pure?

The Eighth Commandment

1. Point out six or seven offenses that are considered violations of the eighth commandment.

2. How were those guilty of stealing punished in Old Testament times?

3. Were those who lived before Moses' time held responsible for keeping the eighth commandment?

4. Explain how one who has never stolen from his fellow men might still be justly called a thief and a robber.

The Ninth Commandment

1. What constitutes falsehood? How may we tell a falsehood without saying a word?

2. Where and by whom did lying originate?

3. Point out the connection between modern spiritism and that first lie told to Eve.

4. Give two Bible examples of persons who lied. What punishment was meted out to them?

5. What will be the end of all those who love lies or tell lies?

The Tenth Commandment

1. Show how the tenth commandment "strikes at the very root of all sins."

2. Paul calls covetousness idolatry (Col. 3:5). Explain clearly why covetousness is called idolatry.

3. Briefly relate five instances of covetousness as recorded in the Scriptures.

4. What sins are especially offensive to God?

Who said, to whom, and under what circumstances?

1. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

2. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant,

MAN'S DUTY TO MAN

nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17.

3. "Thou shalt not kill." Exodus 20:13.

4. "Thou shalt not commit adultery." Exodus 20:14.

5. "Thou shalt not steal." Exodus 20:15.

6. "Thou shalt not bear false witness against thy neighbor." Exodus 20:16.

7. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.

8. "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

9. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:27, 28.

10. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:44, 45.

11. "Thou shalt love thy neighbor as thyself." Matthew 22:39.

12. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

13. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

14. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

15. "But covet earnestly the best gifts." 1 Corinthians 12:31.

16. "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." Ephesians 4:8.

17. "Children, obey your parents in the Lord: for this is right." Ephesians 6:1.

18. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

19. "Mortify therefore your

PRINCIPLES OF LIFE

members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Colossians 3:5, 6.

20. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of

godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

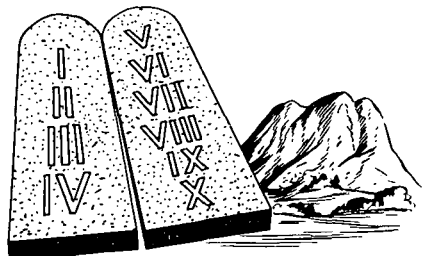
21. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:21-23.

22. "And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:5.

Law and Grace

The law of Ten Commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. We are justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to everyone that believeth." Romans 1:16. This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned, and come short of the glory of God." Romans 3:19-23.



THE TWO LAWS

With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met anti-type, and all the sacrifices and oblations of the ceremonial system were there to cease.—*The Great Controversy*, 328:0.

There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. . . . Concerning the law of Ten Commandments the psalmist declared, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law. . . . Verily I say unto you,"—making the assertion as emphatic as possible,—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages.—*Patriarchs and Prophets*, 365:1.

1. Distinguish between the law of God, or the Ten Commandments, and the law of Moses. (See next page.)

2. Was the law of Moses all ceremonial law, or law of types and symbols?

While we speak of the law of Moses as one law, yet it is made up of many laws which could be classified as national or civil laws, health and sanitary laws, ecclesiastical and sacrificial laws, and laws pertaining to their religious life.

It was the law of types and ordinances, not God's law, that was nailed to the cross.



THE TWO LAWS

The Law of God

The Writing of God

Exodus 32:16

- a. On what did God write?
Exodus 31:18; 34:1.
- b. What did God write?
Deuteronomy 5:22 (see vs. 7-12); Deuteronomy 10:4.
- c. Where did Moses put God's writing? Deuteronomy 10:4, 5.
- d. What is the character of God's law? Psalm 19:7, 8.
- e. What was the purpose of God's law? Ecclesiastes 12:13.
- f. How long was God's law to continue? Psalms 111:7, 8; 119:89, 144; Matthew 5:17, 18.

The Law of Moses

The Writing of Moses

Deuteronomy 31:9

- a. On what did Moses write?
Deuteronomy 31:24.
- b. What did Moses write?
Exodus 24:4; Deuteronomy 31:9.
- c. Where did Moses put his own writing? Deuteronomy 31:25, 26.
- d. What is the character of the law of Moses? Leviticus 7:37, 38.
- e. What purpose did Moses' law serve? Colossians 2:14, 17; Hebrews 9:9; 10:1.
- f. When did Moses' law terminate? Colossians 2:14.

3. Distinction between the two laws is very clear:

There can be no question but that God intended that there should be a clear distinction between the Ten Commandments and the laws He gave Moses to write. God *spoke the Ten Commandments* to Israel (Deuteronomy 5:2-24), and *then God Himself wrote them on stone* and gave them to Moses.

After Moses broke the first tables, God commanded Moses to hew out two tables, and God Himself wrote the Ten Commandments a second time on stone. Deuteronomy 10:1-4. On the other hand, "The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood."—*Patriarchs and Prophets*, 365:1.

Think:

1. Those who claim that Christ came to abrogate the law of God and to do away with the Old Testament, speak of the Jewish age as one of darkness, and represent the religion of the Hebrews as consisting of mere forms and ceremonies. But this is an error. All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces

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of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.—*Patriarchs and Prophets*, 365:4.

2. While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.—*Patriarchs and Prophets*, 365:3.

3. The law is the gospel infolded; the gospel is the law unfolded. The law is the gospel enclosed; the gospel is the law disclosed. The law is the gospel concealed; the gospel is the law revealed. The law is the gospel fullness delayed; the gospel is the law fullness portrayed.

The law is the gospel in minimum; the gospel is the law in maximum.

The law is the gospel contained; the gospel is the law maintained.

The law is the gospel sighted; the gospel is the law lighted.

The law is Christ designed; the gospel is Christ enshrined.

—F. C. Gilbert, *Practical Lessons From the Experience of Israel*, 1914 ed., 392:2.

4. "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy. . . . But the moral law, contained in the Ten Commandments, and enforced by the prophets, He did not take away."

"In the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break . . . all the commandments at a stroke; who teach, without any cover, in so many words,—'What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. . . . Father, forgive them; for they know not what they do!'" —John Wesley, "Upon Our Lord's Sermon on the Mount," Discourse 5, in *Works*, 1829 ed., vol. 5, pp. 311, 317. (*Bible Readings for the Home*, 400.)

Texts to Remember:

Psalm 19:7 Matthew 5:17-19 Colossians 2:14

Define or Identify:

God's character	moral principle	ordinances
ritual	types and shadows	

JESUS AND THE CEREMONIAL LAW

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. Colossians 2:14.

The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took out of the way, nailing it to His cross." Colossians 2:14.—*Patriarchs and Prophets*, 365:1.

The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine presence shone

forth. Thus through age after age of darkness and apostasy, faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah. . . .

Since the Saviour shed His blood for the remission of sins, and ascended to heaven "to appear in the presence of God for us" (Hebrews 9:24), light has been streaming from the cross of Calvary and from the holy places of the sanctuary above. But the clearer light granted us, should not cause us to despise that which in earlier times was received through the types pointing to the coming Saviour. The gospel of Christ sheds light upon the Jewish economy, and gives significance to the ceremonial law.—*Patriarchs and Prophets*, 367:2, 4.

The Ceremonial Law

1. What is the ceremonial law? Ephesians 2:15; Colossians 2:13, 14.

The law of commandments with regulations. Ephesians 2:15, Berkeley Version of the New Testament.

Red ledger of regulations that was standing against us and took it out of the way, when He nailed it to the cross.



The death of the lamb as a sacrifice for sin represented Christ's death for mankind.

Colossians 2:14, Berkeley Version of the New Testament.

Bond written in ordinances. Colossians 2:14, Moulton's, *Modern Reader's Bible*.

The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood.—*Patriarchs and Prophets*, 365:1.

2. When was the ceremonial system begun? Genesis 4:1-5.

This is the first mention made in the Bible of sacrifices, but the mention is made as though it was a thing already known and understood by those who were to take part in it.

They [Cain and Abel] were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their

redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice. Besides this, the first fruits of the earth were to be presented before the Lord as a thank offering.—*Patriarchs and Prophets*, 71:2.

3. What was added in Abraham's day? Genesis 17:9-14.

It [circumcision] was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure.—*Patriarchs and Prophets*, 138:1.

[Circumcision was] a pledge that they would remain separate from idolatry, and would obey the law of God.—*Patriarchs and Prophets*, 363:2.

4. So far as the Biblical record is concerned, when were the rest of the rites and ordinances added?

The Lord gave them at Sinai definite instruction concerning the sacrificial service. After the completion of the tabernacle, He communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings, and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book.—*Patriarchs and Prophets*, 364:3.

5. Distinguish among the several laws written in Exodus, Leviticus, Numbers, and Deuteronomy:

a. The moral law, or the Ten Commandments, Exodus 20; Deuteronomy 5.

b. Explanations and illustrations

JESUS AND THE CEREMONIAL LAW

of the Ten Commandments, as in Exodus 21-24.

c. National laws—things to be done for the government of the nation as such. Some laws recorded in Exodus 21-24 are of this general class.

d. Health laws, such as those contained in the book of Leviticus. They may have had some implications of purification, but their main reason for being was that they indicated things good or bad for the health of individuals.

e. Ceremonial laws—those that had to do with the sacrifices, ordinances, and rites of their religious worship.

Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger, were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. . . .

There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took out of the way, nailing it to His cross." Colossians 2:14.—*Patriarchs and Prophets*, 364:1; 365:1.

The Ceremonial Law Pointed to Jesus

6. Were sinners ever justified by making the sacrifices and obeying the ordinances of the ceremonial law? Hebrews 9:9, 10.

7. How was Christ's death to affect "the sacrifice and the oblation"? Daniel 9:26, 27.

8. How can it be said that the law having to do with the sacrifices and offerings was nailed to the cross? Colossians 2:14.

Since all the sacrifices and offerings represented Jesus, and were a type of Him in His great sacrifice for man, as He hung on the cross, He was a fulfillment of all of them. Henceforth no such sacrifice of animals, or other such offerings, would be required, neither would they avail anything.

When the loud cry, "It is finished" (John 19:30), came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. . . . With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

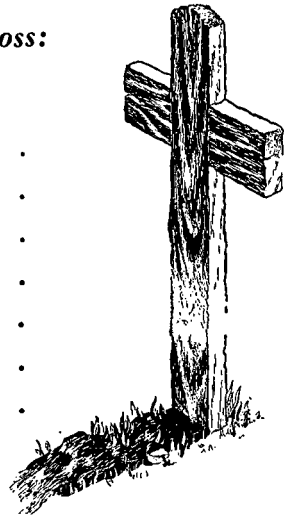
All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open.—*The Desire of Ages*, 756:5 to 757:1.

Ceremonial Law

- ## *The Ceremonial Law Was Nailed to the Cross*

10. Note that the sacrifices, offerings, feasts, and other symbols of the ceremonial law ceased at the cross, while the Sabbath extends from Eden to Eden.

Ceremonies
Feasts
Offerings
Passover
Sacrifices
Symbols
Types



CREATION ← Sabbath of the Commandments → NEW EARTH

JESUS AND THE CEREMONIAL LAW

Think:

1. It is true that the ceremonies of the Mosaic law are not now to be observed; but, when rightly understood, they are seen to be all aglow with sacred and important truths. These rites, appointed by Jehovah Himself, were like so many beacons to light up the path of God's ancient people, and to direct their minds to the great sacrifice to be offered for the sins of men. Viewed in the light of the cross, they contain most precious lessons for the people of God today.—Ellen G. White, *Review and Herald*, Jan. 9, 1883.

2. He [Jesus] sought to open to men the fact that the Jewish system of religion presented in types and shadows the whole mystery of the gospel. The service of the past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance.—Ellen G. White, *Signs of the Times*, Nov. 7, 1892.

3. In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour.—Ellen G. White, *Review and Herald*, March 2, 1886.

4. Had they [the children of Israel] been obedient and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required.—*Testimonies*, vol. 5, 666:3 (1948 ed., 667:0).

5. All who came in contact with death in any way were considered ceremonially unclean. This was to forcibly impress the minds of the Hebrews with the fact that death came in consequence of sin and therefore is a representative of sin.—*Testimonies*, vol. 4, 120:2.

Texts to Remember:

Colossians 2:13-17

Hebrews 9:9, 10

Define or Identify:

Passover
sacrifice

type meets antitype
“veil . . . was rent in twain”

old covenant - nobody saved
 new " - will save people

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THE TWO COVENANTS

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

Another compact—called in Scripture the "old covenant"—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18.—*Patriarchs and Prophets*, 371:1.

The Old Covenant - useless

1. Define the term "covenant."

To agree with, to enter into a formal agreement; to bind oneself by contract. An agreement between two or more persons or parties, or one of the stipulations in such an agreement.—Webster.

2. Where and with whom did God make the "old" covenant? Exodus 19:1-8.

3. What proposition did God sub-

mit to them? Exodus 19:5, 6.

4. After Moses had explained the terms of the covenant to the people, what was the unanimous response? Exodus 19:8; 24:3.

5. Tell how this covenant was ratified. Exodus 24:3-8; Hebrews 9:18-21.

6. Before Moses had finished his audience with God and come down from the mountaintop, what had Israel done? Exodus 32:7, 8.

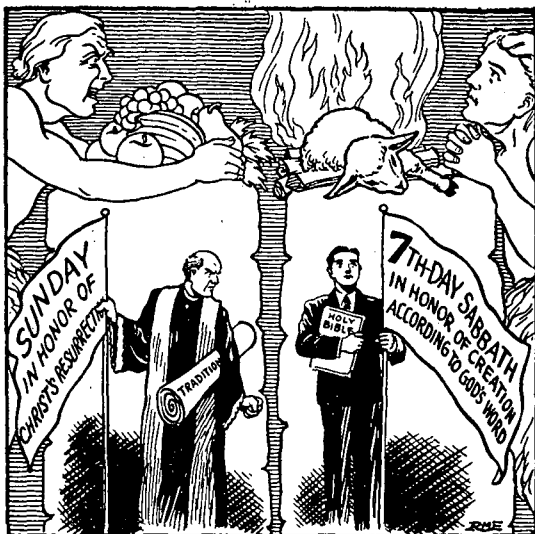
What was wrong? Just this: The people could not fulfill their part of the agreement. The fault was with them. They were carnally minded and could not be subject to a spiritual and holy law. They were seeking to establish their own righteousness by their own efforts, not realizing that without divine help they could do nothing. When they had tried to clothe themselves with righteousness, they found themselves covered only with the filthy rags of sin.—William H. Branson, *Drama of the Ages*, 359:2.

7. What, then, was wrong with the old covenant? Hebrews 8:7, 8.

old covenant -	1st exist-d	when ratified	Basis	Terms	Promises	Purpose	Is it
	Adam & Abel	sinai	Law (10 comm)	obedience (obeying the law)	We will do	Demonstration of love for God	5

The old covenant . . . was a system of reform without Christ. It was a covenant of works from which Christ, the only Mediator of righteousness and peace, was entirely excluded.—William H. Branson, *Drama of the Ages*, 359:3.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them" (Deuteronomy 27:26). The "new covenant" was established upon "better promises" [Hebrews 8:8, 6]—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law.—*Patriarchs and Prophets*, 372:1.



Which shall we honor—the Sabbath of the Creator, or Sunday, the tradition of men?

8. Was the old covenant the Ten Commandments, the moral law?

Many have erroneously supposed that the old covenant was the moral law, the Ten Commandments, and that when the New Covenant was ratified, the law was annulled and set aside. The old covenant was not the Ten Commandment law, but was instead an agreement made between God and the people regarding the keeping of His commandments. "If ye will obey, ye shall live," was God's promise. To this the people replied: "All that Jehovah hath said will we do, and be obedient." Exodus 24:7. This was the covenant agreement. It was about the keeping of the Ten Commandment law, but it was not the law itself. The law was only the subject.—William H. Branson, *Drama of the Ages*, 359:5.

9. What became of the old covenant? Hebrews 8:13.

The New Covenant - solves

10. With whom did God make the new covenant? Hebrews 8:8, 9.

11. How did the new covenant

differ from the old one? Jeremiah 31:33; Romans 8:3, 4; Hebrews 8:9, 10.

The new covenant is "Christ in you, the hope of glory." Colossians 1:27. (See also Ephesians 3:16-20; Philippians 4:13.)

12. Who is the Mediator of this covenant? Hebrews 8:1, 6; 12:24.

13. Where there is a covenant, what is necessary? Hebrews 9:16, 17.

14. Where and how was this new covenant ratified? John 19:30; 20:17.

Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, and through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obe-

It existed	When Ratified	Basis	Terms	Promises	Purpose	Illustration
new covenant - Eternity	Dec. 1790	Low (10 com.)	Obedience (Obv.)	Put heart in mind (God forg.)	save People	Savior by Faith

PRINCIPLES OF LIFE

dient men, and would love them even as He loves His Son.—*The Desire of Ages*, 790:3.

15. With what allegory did Paul make evident the difference between the two covenants? Galatians 4:21-31.

16. In the study of this lesson what conclusion do we reach regarding salvation? Ephesians 2:8-10.

It [the old covenant] was not an instrument of salvation. Those who have been saved, on either side of the cross, have been saved by faith in Jesus

Christ and by His power dwelling in the heart.—William H. Branson, *Drama of the Ages*, 367:2.

The Two Covenants Were Alike in That

- a. Both are called covenants.
- b. Both were ratified with blood.
- c. Both were made with the law of God as a basis.
- d. Both were made between God and the people.
- e. Both were established upon promises.

The Two Covenants Were Different in That

- | | |
|--|---|
| a. One was called the old covenant. | a. The other was called the new covenant. |
| b. One was called the first covenant. | b. The other was called the second covenant. |
| c. One was a temporary compact. | c. The other was an everlasting covenant. |
| d. One was ratified with the blood of animals. | d. The other was ratified with the blood of Christ. |
| e. One was faulty. | e. The other is a better covenant. |
| f. One was established upon the promise of the people. | f. The other is established upon the promises of God. |
| g. One had no mediator. | g. The other has a Mediator. |
| h. The old covenant had no provision for the forgiveness of sin. | h. The new covenant has provision for the forgiveness of sin. |

Think:

1. In the councils of peace that were held between the Father and the Son, a complete plan was devised by which, if man sinned, he could be redeemed (see Zechariah 6:12, 13). It was impossible that the plan should be based upon the idea of setting aside the death penalty, and there must be provided a substitutionary death

THE TWO COVENANTS

that would meet all the demands of a broken law. In order to save man, God would have to pay the penalty of man's sins.

2. It is with awe and reverence that we see Christ present Himself before the Father and willingly offer to act this part in human redemption. . . . He offers to go to the cross.

3. This was to be Christ's part in saving man. It was thus that He became the "Lamb slain from the foundation of the world." [Revelation 13:8.] . . .

4. The Father's part in the everlasting covenant was equally important. . . . He accepted the offer so freely made by Christ. . . . There was no alternative.

5. The Father also agreed that those who should accept the provisions made through the sacrifice of Christ should be given power to become the sons of God.

6. He would forgive their sins.

7. He would hear their prayers.

8. He would impute and impart to them Christ's righteousness.

9. He would raise Christ's children from the grave.

10. He would grant to them the priceless gift of eternal life.

11. He would restore them to their long-lost home in Paradise by renewing the earth and placing the redeemed in it.

12. He would dwell with them forever.—William H. Branson, *Drama of the Ages*, 365:1 to 366:5.

Texts to Remember:

Jeremiah 31:33 Ephesians 2:8-10 Hebrews 8:8-10

Define or Identify:

"better promises"
covenant

ratify
righteousness by works

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NOT UNDER THE LAW BUT UNDER GRACE

For sin shall not have dominion over you: for ye are not under the law, but under grace. Romans 6:14.

There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by

his own works in keeping the law, is attempting an impossibility. . . .

The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.—*Steps to Christ*, 64:1 to 65:1.

Under the Law

1. What does the phrase “under the law” mean?

Law of God

a. Those under the jurisdiction of God’s government, which is expressed in His law, hence, *under the law*.

b. We must *all* appear before the judgment seat of Christ. 2 Corinthians 5:10.

c. No *condemnation* to them which are in Christ Jesus. Romans 8:1.

a. Those who have violated the law and feel the “heavy hand of the law” or come under its *condemnation*, hence, *under the law*.

b. Man in his natural state has no way of being justified before a righteous God.

c. Without the mediatorial work of Christ all men must have perished.

It is evident that in one sense all men, the entire human race, are under the law of God, under its jurisdiction, under its dominion, since this earth belongs to God and is a part of His universe. Surely Paul cannot mean that Christians are not under the law in this sense. On the other hand, it is clear that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. Therefore the phrase "ye are not under the law" (Romans 6:14) must mean not under the *condemnation* of the law because of being in Christ Jesus.

Under Grace

2. What is grace?

Grace is defined to be favor or kindness, disposition to show mercy, clemency, pardon, divine favor unmerited by man.

Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us.—*The Ministry of Healing*, 161:2.

To learn of Christ means to receive His grace, which is His character.—*Christ's Object Lessons*, 271:1.

3. What is God's plan for all men? 1 Timothy 2:4; Titus 2:11; 2 Peter 3:9.

4. Since all have sinned (Romans 3:23), and the wages of sin is death (Romans 6:23), how can God save us? Romans 3:24-26; Hebrews 2:9; 1 John 1:9.

5. How did Jesus answer the



The law shows us the marks of sin, but we are cleansed only by the grace of Jesus.

question, "Lord, are there few that be saved?" Luke 13:23-27.

6. By what means are we saved? Romans 3:24; Ephesians 2:8.

Divine grace is the great element of saving power; without it all human effort is unavailing.—*Gospel Workers*, 70:1.

7. What does it mean to be "under grace"?

It means to be under the favor of God, His mercy, His pardon. This is made possible by being "justified freely by His grace through the redemption that is in Christ Jesus." Romans 3:24.

8. When we have come "under grace" or have God's favor, can we sin?

Yes, we can (1 John 2:1), but God does not so design it. Paul says emphatically, "God forbid [that we should choose to sin]." Romans 6:15.

PRINCIPLES OF LIFE

9. Contrast sin and its results with God's gift—eternal life:

a. "Sin is the transgression of the law." 1 John 3:4.

a. Grace is unmerited favor from God—rightdoing by the indwelling Christ. Colossians 1:27, last part.

b. "The wages of sin is death." Romans 6:23. Satan's pay is unrelentingly sure.

b. "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

10. Does faith make void the law of God? Romans 3:31.

Think:

1. Man is responsible for receiving or rejecting sacred and eternal truth. The Spirit of God is continually convicting, and souls are deciding for or against the truth. How important, then, that every act of life be such that it need not be repented of, especially among the ambassadors of Christ, who are acting in His stead!—*Gospel Workers*, 174:4.

2. All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people.—*Christ's Object Lessons*, 301:2.

3. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command.—*The Ministry of Healing*, 159:4.

Texts to Remember:

Romans 3:31
Romans 6:14

Romans 8:1
Ephesians 2:8

Titus 2:11

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LAW AND GRACE

SUMMARY OF UNIT 7

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . .

For all have sinned, and come short of the glory of God.
Romans 3:19, 23.

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian.—*The Ministry of Healing*, 470:1.

The Two Laws

1. Name the two laws here referred to. Be specific.
2. List the ways in which these two laws differ.
3. What is the purpose of these two laws?

4. Show the confusion involved when the texts regarding the two laws are mixed.

Jesus and the Ceremonial Law

1. Define the "ceremonial law."
2. Make a list of items in the ceremonial law which represented Christ.
3. How does the ceremonial system reveal the harmony between faith and law?
4. Show that to nail the Ten Commandment law to the cross would be a contradiction, or negation, of the plan of salvation.

The Two Covenants

1. Define the term "covenant."
2. Explain how the new covenant

PRINCIPLES OF LIFE

was older than the old covenant.

3. Know several similarities and dissimilarities of the two covenants.

4. How is the new covenant better than the old covenant?

The "new covenant" was established upon "better promises"—the promise of forgiveness of sins, and of the grace of God to renew the heart.—*Patriarchs and Prophets*, 372:1.

Not Under the Law, but Under Grace

1. Define "grace."

2. With respect to law and grace, against what two errors should we guard?

3. What is the purpose of the law? of grace?

Is law found only in the Old Testament and grace only in the New Testament?

Who said, to whom, and under what circumstances?

1. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm 19:7.

2. "But this shall be the covenant that I will make with the house of Israel; After these days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jeremiah 31:33.

3. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

4. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19.

5. "For all have sinned, and come short of the glory of God." Romans 3:23.

6. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.

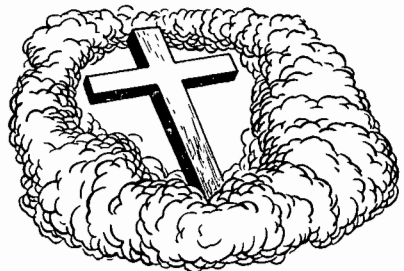
7. "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

Jesus Revealed in the Book of Daniel

The second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." Matthew 24:33. The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" (Matthew 24:44) will be revealed.

"The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets." Daniel 2:47.



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DARE TO BE A DANIEL

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Daniel 1:8.

**Daniel 1, 3, 6 and *Prophets and Kings*, 479:1 to 490:2;
503:1 to 513:1; 539:1 to 548:2**

Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah. They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honor. And this they did. In prosperity and adversity they honored God; and God honored them.—*Prophets and Kings*, 479:1.

A Decisive Test

1. What instructions did the king give Ashpenaz, the master of his servants, regarding "certain of the children of Israel"? Daniel 1:3, 4.

2. What four young men are mentioned as among the captives in the land of Babylon who were to receive this special training? Daniel 1:6.

Among those who maintained their allegiance to God were Daniel and his three companions,—illustrious examples of what men may become who unite with the God of wisdom and power. From the comparative simplicity of their Jewish home, these youth of royal line were taken to the most magnificent of cities, and into the court of the world's greatest monarch. . . .

Seeing in these youth the promise of remarkable ability, Nebuchadnezzar determined that they should be trained to fill important positions in his kingdom. That they might be fully qualified for their lifework, he arranged for them to learn the language of the Chaldeans, and for three years to be granted the unusual educational advantages afforded princes of the realm.—*Prophets and Kings*, 480:1, 2.

3. From the experience of these young men, as recorded in chapter 1, how is the importance of being faithful in the seemingly *little* things of life emphasized?

True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them. . . .

To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort. . . .

How did they become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life. They honored God in the smallest duties, as well as in the larger responsibilities.—*Prophets and Kings*, 486:2 to 487:2.

Rewarded for Faithfulness

4. What did Nebuchadnezzar put up in the "plain of Dura" and who were called to its dedication? Daniel 3:1, 2.

5. What proclamation was made to all those who had assembled? Daniel 3:3-7.

6. By whom were the three Hebrews accused, and what was the charge against them? Daniel 3:8, 12.

7. Is there any evidence from the record given, that the three Hebrews were afraid of the king's wrath or of the punishment awaiting them? Daniel 3:13-18.



Like the three faithful Hebrew youth, we must put God above friends or position.

8. Relate what took place, pointing out particularly how they were honored for their faithfulness. Daniel 3:19-27.

But the Lord did not forget His own. As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire. In the presence of the Lord of heat and cold, the flames lost their power to consume.—*Prophets and Kings*, 508:3.

9. How did Nebuchadnezzar know what the Son of God was like? Daniel 3:25.

The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God.—*Prophets and Kings*, 509:2.

PRINCIPLES OF LIFE

10. Was it right for the king to make a decree demanding that his subjects reverence the God of the Hebrews? Daniel 3:28, 29.

It was right for the king to make public confession, and to seek to exalt the God of heaven above all other gods; but in endeavoring to force his subjects to make a similar confession of faith and to show similar reverence, Nebuchadnezzar was exceeding his right as a temporal sovereign. He had no more right, either civil or moral, to threaten men with death for not worshiping God, than he had to make the decree consigning to the flames all who refused to worship the golden image. God never compels the obedience of man. He leaves all free to choose whom they will serve.—*Prophets and Kings*, 510:4.

Daniel in the Lions' Den

11. To what position was Daniel promoted following the overthrow of Babylon by Medo-Persia? Daniel 6:1-3.

12. How only could the jealous princes find any occasion against Daniel? Daniel 6:4, 5.

13. Relate the story as recorded in Daniel 6:6-28.

14. What lesson may we learn from Daniel's deliverance?

The wicked opposition to God's servant was now completely broken. . . .

From the story of Daniel's deliverance, we may learn that in seasons of trial and gloom, God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions' den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities.—*Prophets and Kings*, 545:1, 2.

Stop to Consider:

1. The approval of God was dearer to him [Daniel] than the favor of the most powerful earthly potentate—dearer than life itself.—*Prophets and Kings*, 483:1.

2. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness.—*The Desire of Ages*, 313:1.

3. One wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel.—*Steps to Christ*, 38:3.

4. Everyone that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin.—*Christ's Object Lessons*, 188:2.

DARE TO BE A DANIEL

5. In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself.—*The Desire of Ages*, 466:4.

Texts to Be Remembered:

Daniel 1:8

Daniel 3:17, 18

Daniel 6:5

Define or Identify:

discretion

compromise

pulse as food

integrity

defile

THE MINISTRY OF PROPHETS

Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. Amos 3:7.

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10.—*Patriarchs and Prophets*, 366:3.

The Prophet and His Work

1. What were prophets called in olden times?

- a. Seers. 1 Samuel 9:9.
- b. Prophets. Jeremiah 7:25.
- c. The Lord's messenger. Haggai 1:13.
- d. The voice. John 1:23.

2. What was the work of a prophet?

- a. To denounce sin in high places. 1 Kings 21:17-22.

b. To reveal secret plans of the enemy. 2 Kings 6:8-12.

c. To be a spokesman for God (1 Kings 22:13, 14). Jeremiah 1:7.

d. To pronounce judgment. Jeremiah 34:8-17.

e. To promise deliverance from enemies. Jeremiah 39:15-18.

f. To be a watchman. Ezekiel 3:17.

g. To foretell the future. Daniel 2:28.

h. To lead the people of God. Hosea 12:13.

Evidences of a True Prophet

3. How is a true prophet recognized?

a. His message agrees with the law of God and the testimony of the other prophets. Isaiah 8:20.

b. His predictions come to pass. Ezekiel 12:25.

c. "By their fruits ye shall know them." Matthew 7:20.

d. The spirit of Christ is in him. 1 Peter 1:10, 11.

e. He lives a holy life. 2 Peter 1:21.

f. He acknowledges that Jesus "is come in the flesh." 1 John 4:1, 2.

4. Name four women who had the gift of prophecy in Old Testament times.

a. Miriam. Exodus 15:20.

b. Deborah. Judges 4:4.

c. Huldah. 2 Kings 22:14.

d. Noadiah. Nehemiah 6:14.

Prophecy in the Christian Church

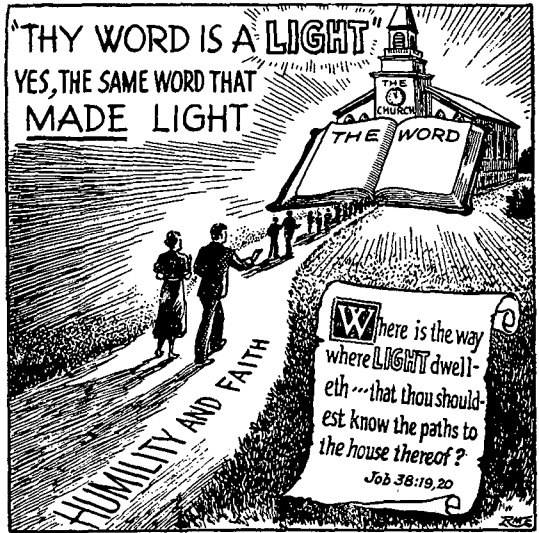
5. Who were some in the New Testament, other than the apostles and Paul, who had the gift of prophecy?

a. Anna. Luke 2:36.

b. Agabus. Acts 11:27, 28.

c. Judas— } Acts 15:32.

d. Silas— }



The word of God, when humbly and faithfully studied, will point the way to heaven.

6. In Ephesians 4:8, we read that "He [Jesus] . . . gave gifts unto men." What five gifts were named by Paul as being bestowed on the church? Ephesians 4:11.

7. What provision has God made to protect His faithful people against the wrath of Satan in the last days? Revelation 12:17; 19:10, last part.

Stop to Consider:

1. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.—*Education*, 46:1.

2. Of special value to God's church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind.—*Prophets and Kings*, 22:1.

PRINCIPLES OF LIFE

3. Wherever he [Jeremiah] ministered, he met the people with the earnest plea, "Hear ye the words of this covenant" (Jeremiah 11:2), words which would bring them a full understanding of God's purpose to extend to all nations a knowledge of saving truth.—*Prophets and Kings*, 466:0.

4. After the settlement in Canaan, the divine precepts were to be repeated daily in every home; they were to be written plainly upon the doorposts and gates, and spread upon memorial tablets. They were to be set to music, and chanted by young and old. Priests were to teach these holy precepts in public assemblies, and the rulers of the land were to make them their daily study.—*Prophets and Kings*, 464:2.

5. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

Texts to Be Remembered:

Amos 3:7 Isaiah 8:20 Revelation 12:17; 19:10

WORLD HISTORY FORETOLD

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Daniel 2:44.

In the history of nations the student of God's word may behold the literal fulfillment of divine prophecy. Babylon, shattered and broken at last, passed away because in prosperity its rulers had regarded themselves as independent of God, and had ascribed the glory of their kingdom to human achievement. The Medo-Persian realm was visited by the wrath of Heaven because in it God's law had been trampled underfoot. . . . The kingdoms that followed were even more base and corrupt; and these sank lower and still lower in the scale of moral worth.

The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends.—*Prophecies and Kings*, 501:3 to 502:1.

The King Troubled

1. Soon after Nebuchadnezzar became king of Babylon, what occurred that greatly disturbed his peace? Daniel 2:1.

2. On whom did the king de-

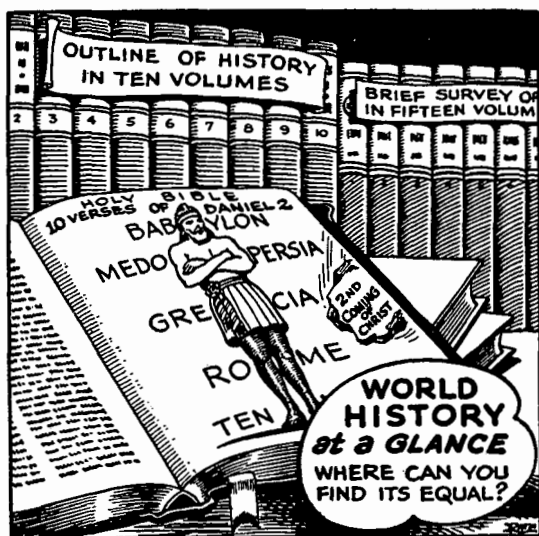
pend for counsel on such occasions? Daniel 2:2.

The magicians practiced magic; . . . they employed all the superstitious rites and ceremonies of fortunetellers, . . . and the like. Astrologers were men who pretended to foretell events by the study of the stars. . . . Sorcerers . . . pretended to hold communication with the dead. . . . The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made natural science and divinations their study.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 29:4.

3. Tell the story of what happened, as recorded in the Bible. Daniel 2:3-13.

4. Was the king unreasonable in what he demanded of his wise men?

Some have severely censured Nebuchadnezzar in this matter, as acting the part of a heartless, unreasonable tyrant. But what did these magicians profess to be able to do?—To reveal hidden things, to foretell events, to



In the divine prophecy of Daniel 2 the outline of world history is plainly foretold.

make known mysteries entirely beyond human foresight and penetration, and to do this by the aid of supernatural agencies. There was therefore nothing unjust in Nebuchadnezzar's demand that they should make known his dream.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 31:3.

5. How did Daniel learn of the king's decree? Daniel 2:13-16.

6. When Daniel's request for time had been granted by the king, what did he and his companions do? Daniel 2:17, 18.

7. Read carefully Daniel's prayer of thanksgiving following God's revelation of the king's dream to him. Daniel 2:19-23.

The Dream and Its Interpretation

8. What was God's purpose in giving the king this dream? Daniel 2:29, 30.

9. Describe clearly what the king saw in his dream. Daniel 2:31-35.

10. Name the kingdoms represented by the different parts of the image. Daniel 2:36-40.

11. Explain Daniel 2:41-43. (See *The Prophecies of Daniel and the Revelation*, by Uriah Smith, 55-63.)

12. After giving an interpretation of the dream, what did Daniel say about God's kingdom and when it would be established? Daniel 2:44, 45.

13. What was Nebuchadnezzar's response? Daniel 2:46, 47.

The king was convinced of the truth of the interpretation, and in humility and awe he "fell upon his face, and worshiped," saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Daniel 2:47.—*Prophets and Kings*, 499:2.

14. How were Daniel and his three companions rewarded by the king? Daniel 2:48, 49.

Stop to Consider:

1. In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the



BYRON DE BOLT, ARTIST

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Daniel saw a great metallic image, and he was told that it represented the great empires of Bible prophecy.

WORLD HISTORY FORETOLD

word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.—*Education*, 173:2.

2. To understand these things—to understand that “righteousness exalteth a nation;” that “the throne is established by righteousness,” and “upholden by mercy” (Proverbs 14:34; 16:12; 20:28); to recognize the outworking of these principles in the manifestation of His power who “removeth kings, and setteth up kings” (Daniel 2:21)—this is to understand the philosophy of history.—*Education*, 175:1.

3. While the nations rejected God’s principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements.—*Education*, 177:1.

4. The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.—*Education*, 178:3.

Texts to Be Remembered:

Daniel 2:1-23 Daniel 2:29, 30 Daniel 2:44, 45

Define or Identify:

dream history magician prediction sorcerer

THE FOUR GREAT BEASTS OF DANIEL 7

**Daniel 7 and *The Prophecies of Daniel and the Revelation*,
105:1 to 116:2**

From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld—power and magnificence which to the people of that day seemed so stable and enduring—how completely has it passed away! As “the flower of the grass” (James 1:10), it has perished. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.—*Prophets and Kings*, 548:1.

Daniel's Dream

1. At what year was Daniel's dream given to him? Daniel 7:1.

2. What did the prophet see in the night vision? Daniel 7:2-14.

3. How did what Daniel saw affect him? Daniel 7:15.

4. Who gave Daniel an interpretation of the vision he had had? Daniel 7:16.

The angel who made this explanation was no doubt Gabriel.

The Interpretation

5. What did these great beasts represent? Daniel 7:17.

6. What do the wind and the sea represent in prophecy? Daniel 7:2, 3.

The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the “four winds of the heaven strove upon the great sea.” Daniel 7:2. In Revelation 17, an angel explained that waters represent “peoples, and multitudes, and nations, and tongues.” Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.—*The Great Controversy*, 439:3.

7. What parallels exist between Daniel 2 and Daniel 7?

Daniel 2

a. Vision given to Nebuchadnezzar.

b. Interpreted by Daniel, as it had been shown to him in vision.

c. Four kingdoms, symbolized by parts of the metallic image.

d. Kingdom of God set up, and

"shall stand forever." Daniel 2:44.

e. Head of gold—Babylon.

f. Breast of silver—Medo-Persia.

g. Belly and thighs of brass—Grecia.

h. Legs of iron—Rome.

i. Feet of iron and clay—nations of Europe.

j. God sets up a kingdom.

Daniel 7

a. Vision given to Daniel.

b. Interpreted by an angel.

c. Four kingdoms, symbolized by beasts.

d. Kingdom of the saints is set up—"an everlasting kingdom." Daniel 7:27.

e. Lion—Babylon.

f. Bear—Medo-Persia.

g. Leopard—Grecia.

h. Terrible beast—Rome.

i. Ten horns—nations of Europe.

j. Saints of the Most High take the kingdom.

8. In the light of the similarity of chapters 2 and 7 of Daniel, it would be correct to assume that the four kingdoms of Daniel 7 are the same four kingdoms of the second chapter. Also, in each vision, the climax of the kingdoms of earth comes with the setting up of God's kingdom, the others having passed away.

9. The four kingdoms in history:



The forces of error have endeavored to hold sway by the use of dungeon and sword.

Lion—Babylon, 605 B.C. to 539 B.C.

Bear—Medo-Persia, 539 B.C. to 331 B.C.

Leopard—Grecia, 331 B.C. to 168 B.C.

"Dreadful and terrible beast"—Rome, 168 B.C. to A.D. 476.

10. What kingdom follows these four? Daniel 7:26, 27.

11. What event marks the ushering in of God's kingdom? Matthew 25:31.

But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," is to be given to "the people of the saints of the Most High." They shall inherit the kingdom prepared for them "from the foundation of the world." Daniel 7:27; Matthew 25:34. And Christ will take to Himself His great power and will reign.—*Thoughts From the Mount of Blessing*, 159:3.



1. The lion symbolized Babylon.



2. The bear represented Medo-Persia.



3. Greece was depicted as a leopard.



4. The terrible beast was Rome.

THE FOUR GREAT BEASTS OF DANIEL 7

Stop to Consider:

Look for the Waymarks

Look for the waymarks as you journey on,
Look for the waymarks, passing one by one;
Down through the ages, past the kingdoms four—
Where are we standing? Look the waymarks o'er.

First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the scepter—where are we today?

Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, and eternity.

Look for the waymarks, the great prophetic waymarks,
Down through the ages, past the kingdoms four.
Look for the waymarks, the great prophetic waymarks;
The journey's almost o'er.

—F. E. Belden.

Texts to Be Remembered:

Daniel 7:2-14

Daniel 7:17

Define or Identify:

horns

sea

winds

wings

THE LITTLE HORN

Man's Attempt to Change God's Law

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Daniel 7:25.

Through the setting up of a false sabbath, the enemy thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever, has declared of the seventh-day Sabbath: "It is a sign between Me and you throughout your generations." "It is a sign . . . forever." Exodus 31:13, 17. The changed signpost is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. . . . And He is just as jealous for His law now as He was in the days of Ahab and Elijah.—*Prophecies and Kings*, 184:3.

Christ and the Law

1. What did the prophet say Christ's attitude toward the law would be? Isaiah 42:21.

2. In the Sermon on the Mount what did Christ say He had not come to do? Matthew 5:17.

3. Of what law is the Sabbath

commandment a part? Exodus 20:8-11.

4. How enduring did Christ declare the law to be? Matthew 5:18.

The Antichrist and the Law of God

5. What false ecclesiastical power did Paul say would arise in the church? 2 Thessalonians 2:3, 4.

6. What did Daniel, speaking of this same false system, say it would attempt to do? Daniel 7:25.

7. To what power do these prophecies undoubtedly refer?

These prophecies refer to the Roman Catholic Church.

"Those priests [flamines] of Babylon alone desire to reign, they cannot tolerate an equal, they will not desist until they have trampled all things under their feet, and until they sit in the temple of God, and until they are exalted above all that is worshiped. . . .

J. M. J. A. T.



St. Alphonsus' (Rock) Church,

1118 N. Grand Ave.

St. Louis, June / 1915

Dear Friend, I have offered & still offer \$1000. to any one who can prove to me from the Bible alone, that I am bound, under grievous sin to keep Sunday holy.

It was the Catholic Church which made the law obliging us to keep Sund. holy. The Church made this law long after the Bible was written. Hence said law is not in the Bible.

Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles & their lawful successors in the priesthood "Whatsoever you shall bind on earth shall be binding in heaven," Mt. 16. 19. Mt. 18. 17. Luk 16, 19. The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals.

Pray & study. I shall be always glad to help you as long as you honestly seek the truth

Respectfully
J. Enright csd

THE TEN COMMANDMENTS

(Exodus 20:3-17)

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

THE TEN COMMANDMENTS

*As Abbreviated in Vernacular Roman Catholic Catechisms**

"He shall think himself able to change times and laws."
Daniel 7:25, Douay Version.

I

I am the Lord thy God. Thou shalt not have
strange gods before Me.

II

Thou shalt not take the name of the Lord thy God
in vain.

III

Remember thou keep holy the Sabbath day.

IV

Honor thy father and thy mother.

V

Thou shalt not kill.

VI

Thou shalt not commit adultery.

VII

Thou shalt not steal.

VIII

Thou shalt not bear false witness against thy
neighbor.

IX

Thou shalt not covet thy neighbor's wife.

X

Thou shalt not covet thy neighbor's goods.

* Such as Keenan's and Geiermann's in English. The two vernacular catechisms here quoted and many more like them, bear the imprimatur of bishops of the Church and are used for teaching the laity.

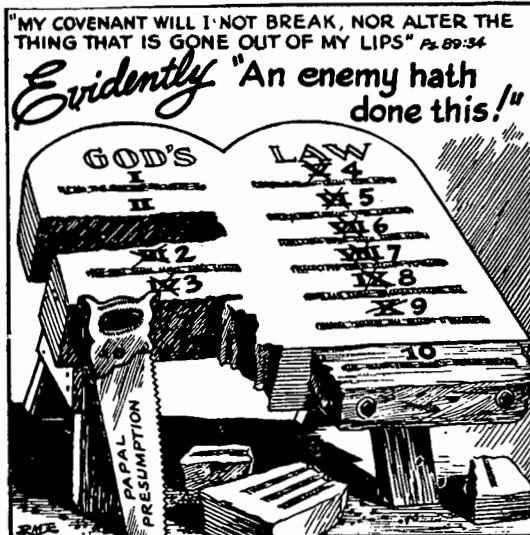
He who is servant of servants, desires to be Lord of lords, just as if he were God. . . . He speaks great things as if he were truly God. He ponders new counsels under his breast, in order that he may establish his own rule for himself, he changes laws, he ordains his own laws, he corrupts, he plunders, he pillages, he defrauds, he kills—that incorrigible man (whom they are accustomed to call Antichrist) on whose forehead an inscription of insult is written: 'I am God, I cannot err.' He sits in the temple of God, and has dominion far and wide. But as it is in the secrets of the holy writings, let him that readeth understand: the learned will understand, all the wicked will act wickedly, neither will they understand." (Translated from Ioannes Aventinus, *Annales Boirum Libri Septem*, 684.)

The significance of Eberhard's expression should not be lost—that men were "accustomed" in his day [his speech was made A.D. 1240], to call the pope "Antichrist." He was but voicing dramatically what had become a widespread conviction and open declaration.—LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 1, 800:2, 3.

8. Luther believed that the king in Daniel 11:36 referred to the pope.

"Here the pope is clearly pictured, who in all his decrees shouts impudently that all the churches and thrones will be judged by him, but he cannot be judged by anyone."—LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 2, 270:5.

Lambert Daneau (c. 1530-1595), Protestant juriconsult and theologian, and pastor at Geneva, in his tract on the Antichrist, likewise contends that Antichrist is the pope, not Mohammed, with Rome as his seat, and that he appears only *after* the fall of Rome.—LeRoy E. Froom, *The Prophetic Faith*



God's eternal Ten Commandments have been tampered with by defiers of heaven.

of Our Fathers, vol. 2, 349:1. (Italics ours.)

9. At what church council did the bishops make Sunday a weekly rest day?

At the council of Laodicea the bishops made Sunday a weekly rest day.

Can. 29. Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.—Charles Joseph Hefele, *A History of the Councils of the Church*, vol. 2, 316:1.

It is best, with Remi Ceillier, Tillemont, and others, to place the meeting of the Synod of Laodicea generally somewhere between the years 343 and 381, . . . and to give up the attempt to discover a more exact date.—Charles Joseph Hefele, *A History of the Councils of the Church*, vol. 2, 298:1.

10. What is the first recorded

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recognition of Sunday as a legal rest day?

The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die solis*), with an exception in favor of those engaged in agricultural labor.—*The Encyclopedia Britannica*, 11th ed., art. "Sunday," vol. 26, 95:1.

11. Does the papacy acknowledge changing the Sabbath?

It hath pleased the Church of God in her wisdom, that the religious celebration of the Sabbath day should be transferred to *the Lord's day*.—Theodore Alois Buckley, *The Catechism of the Council of Trent*, 398:3.

Q. How prove you that the Church hath power to command feasts and holydays?

A. By the very act of changing the sabbath into *Sunday*, which Protestants allow of; and therefore they fondly contradict themselves, by keeping *Sunday* strictly, and breaking most other feasts commanded by the same Church.—Henry Tuberville, *An Abridgement of the Christian Doctrine* (1833 approbation), 58. (See *Bible Readings for the Home*, 435.)

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. 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.—Stephen Keenan, *A Doctrinal Catechism*, 3d American ed., 174:4, 5.

The Catholic church, . . . by virtue of her Divine mission, changed the day

from Saturday to Sunday.—*Catholic Mirror* (Official organ of Cardinal Gibbons), Sept. 23, 1893.

12. What other change did the Catholic Church attempt to make in the law of God?

Ten precepts . . . embodying the revealed expression of the Creator's will in relation to man's whole duty to God and to his fellow creatures. . . . Christ resumed these Commandments in the double precept of charity—love of God and of the neighbor; He proclaimed them as binding under the New Law in Matthew 19 and in the Sermon on the Mount (Matthew 5). . . . The church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day.—*The Catholic Encyclopedia*, art. "Commandments of God," vol. 4, 153.

13. What further testimony does the Catholic Church give as to the sanctity of the Sabbath?

Ques. Which is the Sabbath day?

Ans. Saturday is the Sabbath day.

Ques. Why do we observe Sunday instead of Saturday?

Ans. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday.—Peter Geiermann, *The Convert's Catechism of Catholic Doctrine*, 1923 ed., 50:1-4.

14. How does this same church confess that the Bible says nothing regarding the sanctity of Sunday?

Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention

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other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But 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.—James Cardinal Gibbons, *Faith of Our Fathers*, 76th ed., 86:1.

15. What does this church say regarding “tradition”?

Like two sacred rivers flowing from Paradise, the Holy Bible and Divine Tradition, both contain the Word of God, both are full of the precious jewels of revealed truths.

Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and

are both full of revealed truths, still, of the two, *Tradition* is to us more clear and safe.—Joseph Faà di Bruno, *Catholic Belief*, 5th ed., 21:2, 3.

16. To what conclusion do church historians come regarding the origin of Sunday observance?

The Festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.—August Neander, *The History of the Christian Religion and Church*, trans. by Henry John Rose, p. 186. (*Source Book for Bible Students*, 510.)

17. What question, asked by Elijah, should be carefully considered by every individual living today? 1 Kings 18:21.

Stop to Consider:

1. “Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men.” Mark 7:7, 8.

2. “But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.” Acts 4:19, 20.

3. “We ought to obey God rather than men.” Acts 5:29.

4. Truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the word of God as in former ages.—*The Great Controversy*, 144:0.

5. The ground of complaint was His [Jesus'] disregard of the traditional precepts that encumbered the law of God. These were

THE LITTLE HORN

professedly designed to guard the observance of the law, but they were regarded as more sacred than the law itself. When they came in collision with the commandments given from Sinai, preference was given to the rabbinical precepts.—*The Desire of Ages*, 395:2.

6. The substitution of the precepts of men for the commandments of God has not ceased. . . . Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ.—*The Desire of Ages*, 398:3.

Texts to Be Remembered:

Exodus 31:3, 17 Daniel 7:25 2 Thessalonians 2:3, 4
1 Kings 18:21 Matthew 5:17, 18

Define or Identify:

anti persecution time, times, dividing of time
little horn uproot

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JESUS REVEALED IN THE BOOK OF DANIEL

SUMMARY OF UNIT 8

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.
Daniel 2:47.

What a lifework was that of these noble Hebrews [Joseph and Daniel]! As they bade farewell to their childhoods' home, how little did they dream of their high destiny! Faithful and steadfast, they yielded themselves to the divine guiding, so that through them God could fulfill His purpose.

The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of today. The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose.

The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.

But such a character is not the result of accident; it is not due to spe-

cial favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man.—*Education*, 57:1-4.

Dare to Be a Daniel

1. In carrying out God's purpose, what were Daniel and his three companions to give to the other nations?

2. Point out what it was in their lives that fitted them for positions of so great trust and honor.

3. How was Nebuchadnezzar able to recognize the Son of God in the fiery furnace?

4. What very important lesson may we learn from the story of Daniel's deliverance from the lions' den?

JESUS REVEALED IN THE BOOK OF DANIEL

The Ministry of Prophets

1. Down through the ages, through what group of people has God spoken?

2. Name the varied duties of a prophet as recorded in the Old Testament.

3. Point out five evidences of a true prophet.

4. Name four early Christians, other than the apostles, who had the gift of prophecy.

World History Foretold

1. What does the student of God's word see in the history of nations?

2. From whom do earthly rulers receive their power, and upon what does their success depend?

3. Relate Nebuchadnezzar's dream.

4. Name in order the kingdoms represented in this dream, and give the dates for each.

5. Paraphrase Daniel 2:44, 45.

The Four Great Beasts of Daniel 7

1. What particular lesson do we

need to learn from the study of Daniel and the Revelation? What only can endure?

2. What are the only steadfast things our world knows?

3. Point out the parallels that exist between Daniel 2 and 7.

4. When will take place the full establishment of the "kingdom of glory"?

The Little Horn

1. Explain the following statement: "The changed signpost is pointing the wrong way, but God has not changed."—*Prophets and Kings*, 184:3.

2. Of what is God just as jealous today as He was in the days of Ahab?

3. State clearly the reasons for believing that Daniel 7:25 refers to the Roman Catholic Church.

4. How early were men accustomed to call the pope "antichrist"?

5. Show how Daniel 7:25; Revelation 12:6, 14; 13:5 refer to the same period of time.

Who said, to whom, and under what circumstances?

1. "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

2. "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

3. "How long halt ye between two opinions? if the Lord be God,

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follow Him: but if Baal, then follow him." 1 Kings 18:21.

4. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

5. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Daniel 1:8.

6. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter." Daniel 2:19-23.

7. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what

shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Daniel 2:29, 30.

8. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:44, 45.

9. "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Daniel 2:47.

10. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:17, 18.

11. "We shall not find any occa-

JESUS REVEALED IN THE BOOK OF DANIEL

sion against this Daniel, except we find it against him concerning the law of his God." Daniel 6:5.

12. "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones

were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousands thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:2-14.

13. "These great beasts, which are four, are four kings, which shall arise out of the earth." Daniel 7:17.

14. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be

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given into his hand until a time and times and the dividing of time." Daniel 7:25.

15. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

16. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

17. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

18. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

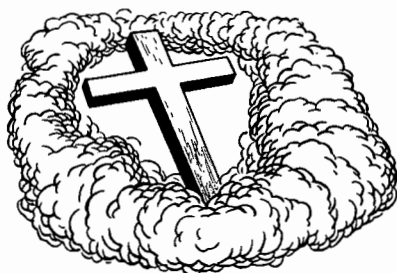
19. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

Jesus in the Sanctuary

No prophetic period is given in the Bible to reach to the second advent, but the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

The true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great High Priest, is minister; and the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

"Thy way, O God, is in the sanctuary:
who is so great a God as our God?"
Psalm 77:13.



THE SANCTUARY IS WHERE GOD DWELLS

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah 57:15.

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the divine Spirit.—*The Desire of Ages*, 161:1.

A Sanctuary

1. What is a sanctuary?

Any place considered as a dwelling place of Deity, or as occupied by the personal divine Presence.—Webster.

The question, What is the sanctu-

ary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed.—*The Great Controversy*, 417:1.

2. What is said of God's way? Psalms 68:24; 77:13.

3. From where does strength come? Psalm 20:2.

4. What is God to His people? Isaiah 8:14; Ezekiel 11:16.

5. Where was the psalmist drawn close to God? Psalm 73:17.

6. How does God want His sanctuary to be? Psalm 96:6; Isaiah 60:13.

It is interesting to note that "beauty of holiness" (Psalm 96:9) is translated in the margin of the King James Version of the Bible "in the glorious sanctuary;" in the

margin of Psalm 29:2 the same expression is translated "in *His* glorious sanctuary." Psalm 96:6 seems to put the two together: "Strength and beauty are in His sanctuary."

It is the beauty of holiness, *a meek and quiet spirit*, which is of value with God.—*The Great Controversy*, 566:3. (Italics ours.)

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings; . . . that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory.—*The Great Controversy*, 414:2.

God's Throne a Sanctuary

7. Where does God dwell? Isaiah 57:15.

8. What has been the place of our sanctuary from the beginning? Jeremiah 17:12; Hebrews 1:8.

9. By analogy, what does Paul declare the heavenly sanctuary to be? Hebrews 9:24.

Paul declares the heavenly sanctuary to be "heaven itself." Hebrews 9:24.

The heavenly temple, the abiding place of the King of kings, where "thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him," that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness



In His suffering and death Jesus learned how to be a merciful, faithful High Priest.

and its glory.—*Patriarchs and Prophets*, 357:2.

Sanctuaries or Temples in the Earth

10. What does the apostle Paul say we are? 1 Corinthians 3:16, 17; 2 Corinthians 6:16-18.

11. What did God ask the Israelites to make for Him in the wilderness? Exodus 25:8.

12. When was the tabernacle set up, and what happened when they had finished setting it up? Exodus 40:2, 33-35.

13. What conversation took place between King David and the prophet Nathan when David wanted to build a house for the Lord? 2 Samuel 7:2, 3.

14. But who did God say would build a house for Him? 2 Samuel 7:4-17.

The tabernacle built in the wil-

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derness had served the children of Israel for many years. But David felt that it was not fitting that God's worship should be carried on in a tent when the children of Israel no longer dwelt in tents. He wanted to build a temple for God, but had been denied the privilege of building it. He had been a man of war, and God wanted Solomon, who was to be a man of peace, to build the temple. Solomon built it according to the plans drawn up by David. This temple was a beautiful structure, and the Jews were proud of it. It was destroyed at the time of the Babylonian captivity. Then Zerubbabel rebuilt it, and Herod spent some forty-six years in beautifying it. This latter building was destroyed when the Romans under Titus took Jerusalem in the year A.D. 70. It has never been rebuilt.

The Church a Sanctuary

15. What name was given to the body of Christ's followers? Matthew 16:18; Acts 2:47.

16. Upon what is this church built? Matthew 16:16; Ephesians 2:20-22.

17. What does the apostle Peter call it? 1 Peter 2:4-10.

18. Where are the names of the true members written? Revelation 3:5; 21:27.

19. What does Christ, who loves the church, desire it to be? Ephesians 5:25-27.

During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.—*The Acts of the Apostles*, 12:1.

The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle" (Hebrews 8:2), whereof the Redeemer is the Minister. . . .

A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . .

Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour.—Ellen G. White, *Signs of the Times*, Feb. 14, 1900.

Beautiful Things to Remember:

1. A sanctuary is where the divine Presence dwells, and any place God is, is holy.

a. To Adam and Eve the Garden of Eden was a sanctuary. After their fall, they used to meet God at the angel-guarded gate of the garden.

THE SANCTUARY IS WHERE GOD DWELLS

b. Abel met Him at the altar, where fire from heaven devoured his sacrifice of faith.

c. Enoch met Him in a place of retirement, where he could talk with God.

Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven.—*Patriarchs and Prophets*, 87:2.

d. Abraham met Him in the secret place of prayer and knew Him well.

e. Jacob met Him at Bethel and declared, "Surely the Lord is in this place." Genesis 28:16.

f. Moses communed with Him in the mountain fastnesses, and returned to the people, his face aglow with the reflection of the divine Presence.

g. Prophets, priests, and kings met Him, and they considered the places where they met Him as sacred.

2. The tabernacle was built in the wilderness and later located at Shiloh. This was followed by a tent which David pitched for the ark for a short time. Then came the temple of Solomon, and that of Zerubbabel. This last one was more glorious than the former because the divine Son of God Himself taught in its courts. Herod's temple was Zerubbabel's temple beautified by forty-six years of work under the direction of Herod.

3. The church of God on earth is His temple.

4. The individual body is a temple of God if so be He dwells therein.

5. Humility and reverence should characterize the deportment of all who come into the presence of God. . . . God is greatly to be revered; all who truly realize His presence will bow in humility before Him, and, like Jacob beholding the vision of God, they will cry out, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." [Genesis 28:17.]—*Patriarchs and Prophets*, 252:1.

Texts to Remember:

Exodus 25:8 Isaiah 57:15 1 Corinthians 3:16, 17

Define or Identify:

church sanctuary tabernacle temple throne

THE EARTHLY TABERNACLE

Let them make Me a sanctuary; that I may dwell among them. Exodus 25:8.

Precious were the lessons taught to Israel during their sojourn at Sinai. This was a period of special training for the inheritance of Canaan. And their surroundings here were favorable for the accomplishing of God's purpose. On the summit of Sinai, overshadowing the plain where the people spread their tents, rested the pillar of cloud which had been the guide of their journey. A pillar of fire by night, it assured them of the divine protection; and while they were locked in slumber, the bread of heaven fell gently upon the encampment. On every hand, vast, rugged heights, in their solemn grandeur, spoke of eternal endurance and majesty. Man was made to feel his ignorance and weakness in the presence of Him who hath "weighed the mountains in scales, and the hills in a balance." Isaiah 40:12. Here, by the manifestation of His glory, God sought to impress Israel with the holiness of His character and requirements, and the exceeding guilt of transgression.

But the people were slow to learn the lesson. Accustomed as they had been in Egypt to material representations of the Deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One.

In pity for their weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said; "that I may dwell among them." Exodus 25:8.—*Education*, 34:3 to 35:1.

The Pattern for the Tabernacle

1. Where did Moses receive the pattern for the making of the tabernacle? Exodus 25:9, 40; Acts 7:44; Hebrews 8:5.

2. Of what was the tabernacle a representation? Hebrews 8:1-5; 9:9, 23.

The holy places made with hands were to be "figures of the true," "patterns of things in the heavens" (Hebrews 9:24, 23)—a *miniature representation of the heavenly temple* where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf.—*Patriarchs and Prophets*, 343:2. (Italics ours.)

The Tabernacle and Its Furnishings

3. How long and how wide was the court that surrounded the tabernacle proper? Exodus 27:18.



Into the holy place the priest went daily to serve the people. Here were the altar of incense, the seven-branched candlestick, and the table of shewbread.

A common cubit was approximately one and a half feet, but the "sacred" or "royal" cubit used in the tabernacle was about twenty-two inches; so the court of the tabernacle would be about 90 x 180 feet.

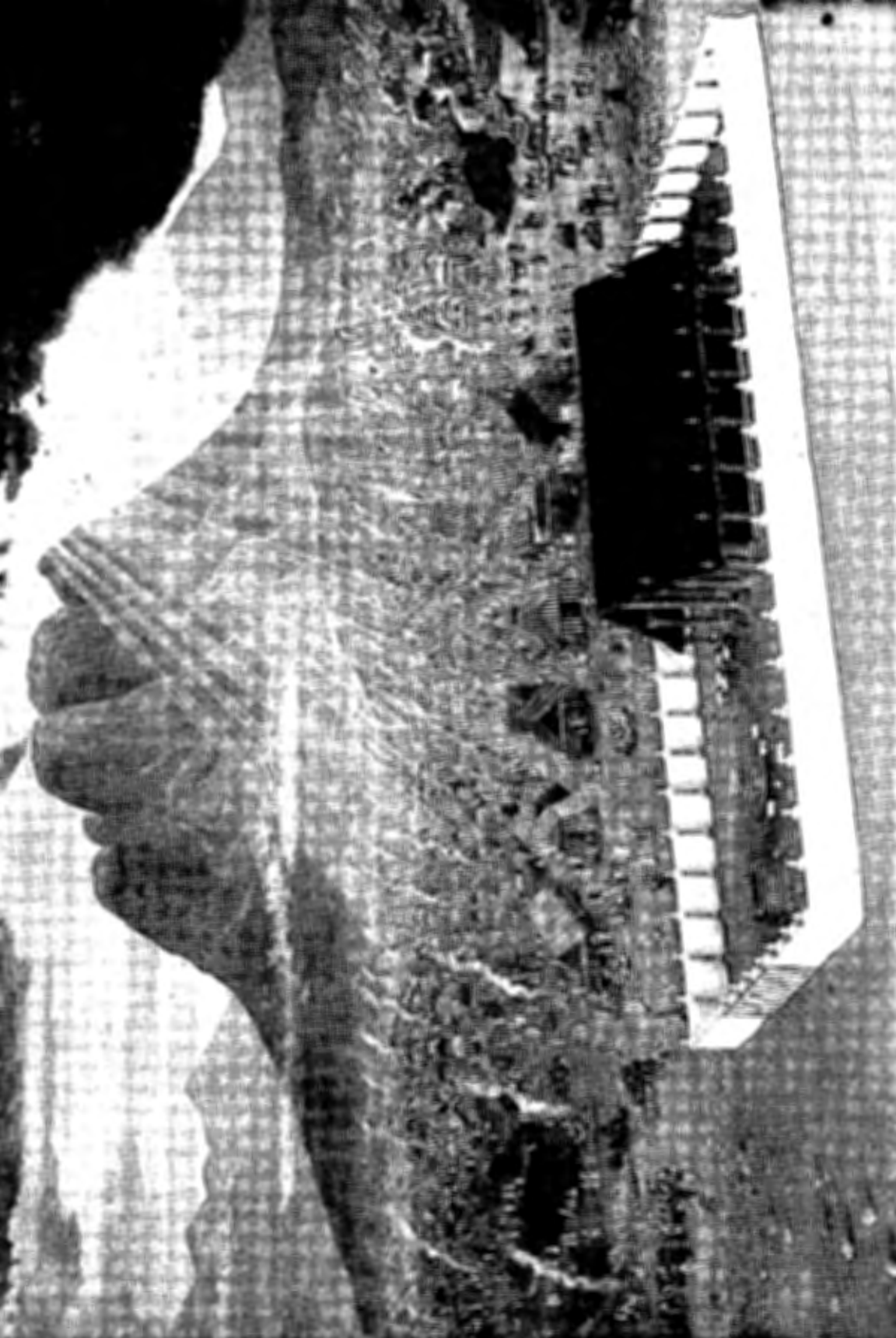
4. A careful study of the boards and curtains prescribed for the tabernacle (Exodus 25 to 27) reveals that the tabernacle itself was ten cubits wide and thirty cubits long—"not more than fifty-five feet in length, and eighteen in breadth and height."—*Patriarchs and Prophets*, 347:1. It was divided by the "veil" into two compartments (Exodus 26:33), the holy and the most holy places. It faced the east, and was situated in the court in such a way as to place the rear of the tabernacle and the

north and south sides twenty cubits—approximately thirty-six feet—from the curtains that enclosed the court. The most holy place was so located as to make the ark come exactly in the center of the west half of the court. The altar of burnt offerings was in the exact center of the east half of the court.

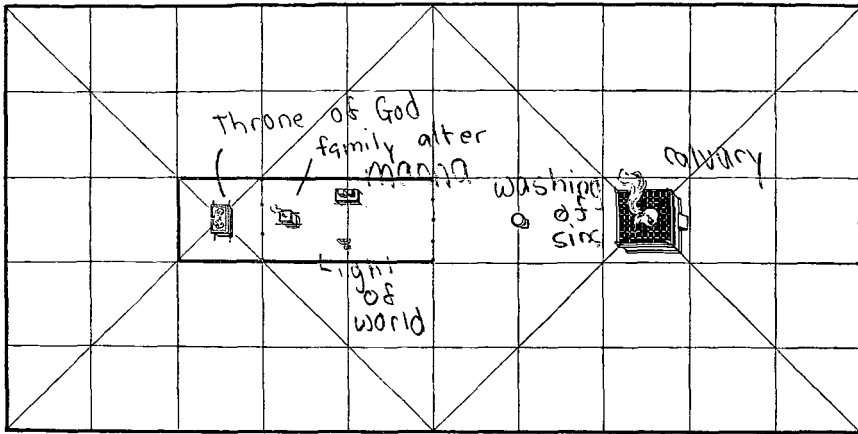
As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly, and to each a department of the tabernacle was devoted.—*Patriarchs and Prophets*, 357:3.

5. What articles of furniture were in the court? Exodus 40:6, 7.

6. What articles of furniture were in the holy place? Exodus 40:4, 5.



THE EARTHLY TABERNACLE



A diagram of the court and the sanctuary, showing the proportion of each and the arrangement of furniture in the court, the holy, and the most holy place.

7. What was in the most holy place of the sanctuary? Exodus 26:33, 34.

8. Was there any meaning to the different pieces of furniture in the earthly sanctuary?

Each article of furniture of the sanctuary, full of significance because of the part it played in the service of the sanctuary, represented some feature of the work of redemption: the altar of burnt offerings in the court represented Calvary, where Jesus gave His life for sinful man; the laver, halfway between the altar and the door of the sanctuary itself, symbolized the washing away of sin and the presence of the Innocent One; the golden candlestick, on the left as the sanctuary was entered, with its perfection number of lamps, represented Him who is the Light of the world; the table of shewbread was the container of a representation of that Bread which is come down from heaven; the altar of incense symbolized the family altar, the secret place of prayer, or any other place where prayer is "wont to be made" (Acts 16:13); the ark of the covenant with

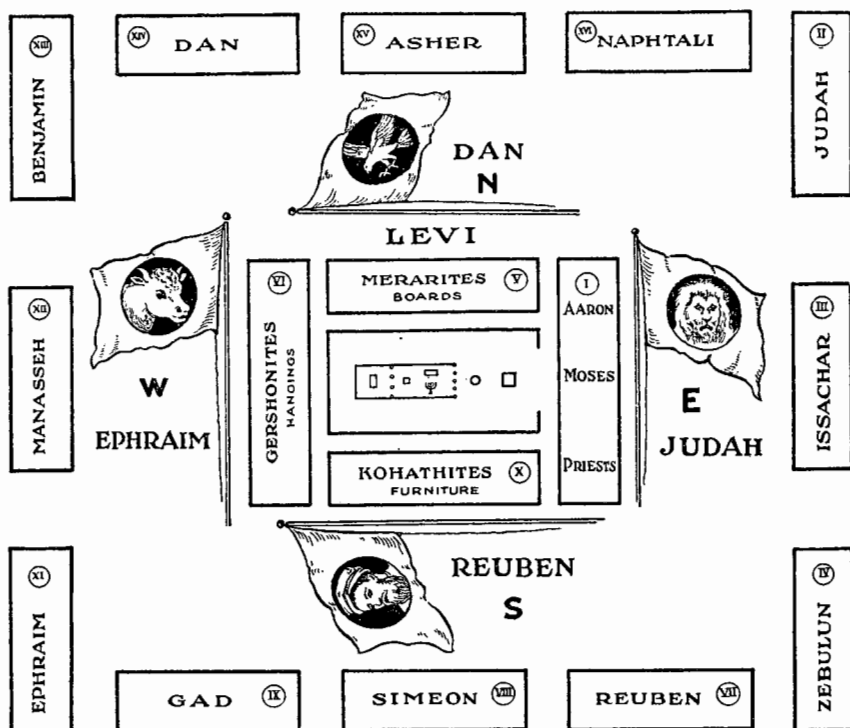
the tables of the law inside, the mercy seat just above, and the covering cherubim with outstretched wings, represented the throne of God; and the Shekinah, that mysterious light hovering over the mercy seat between the covering cherubim, was the manifest presence of God Himself. He had said: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.—*Life and Times of the Old Testament*, 183:1.

9. What did the angels interwoven in the curtains of the tabernacle represent? Daniel 7:10; Hebrews 1:14.

These [the curtains], like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary, and who are ministering spirits to the people of God on earth.—*Patriarchs and Prophets*, 347:2.

10. What are some of the names

PRINCIPLES OF LIFE



A diagram of the camp of Israel as it was pitched each time in relation to the sanctuary. Roman numerals show the order of march of the camp.

given this earthly tabernacle in the Bible?

a. "The temple." 1 Corinthians 9:13.

b. "A worldly sanctuary." Hebrews 9:1.

c. "The first tabernacle." Hebrews 9:8.

d. "A figure for the time then present." Hebrews 9:9.

e. "Patterns of things in the heavens." Hebrews 9:23.

f. "A shadow of good things to come." Hebrews 10:1.

g. "Holy places made with hands." Hebrews 9:24.

h. "Figures of the true." Hebrews 9:24.

11. Contrast these with the names given the heavenly sanctuary.

a. "Thy dwelling place." 2 Chronicles 6:39.

b. "His holy temple." Psalm 11:4.

c. "Place of His habitation." Psalm 33:14.

d. "Habitation of Thy holiness." Isaiah 63:15.

e. "His holy habitation." Jeremiah 25:30.

THE EARTHLY TABERNACLE

f. "My Father's house." John 14:2.

g. "The sanctuary." Hebrews 8:2.

h. "True tabernacle, which the Lord pitched." Hebrews 8:2.

i. "Holiest of all." Hebrews 9:8.

j. "Temple of God." Revelation 11:19.

12. How do we know that this tabernacle was a figure, or type, of the heavenly sanctuary? Hebrews 8:1-5.

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" (Hebrews 6:19) which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel.

So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. . . .

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.—*The Great Controversy*, 420:3; 421:3.

What was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary.—*The Great Controversy*, 420:2.

Beautiful Things to Remember:

1. The banners carried by the several tribes in their line of march seem to indicate some feature of Jesus' work in the plan of salvation:

a. Moses, Aaron, and the priests went first, of course, with the sacred ark of God. These were followed by Judah, Issachar, and Zebulun, and the banner of Judah which preceded this group had a lion's head on it, representing Jesus as the "Lion of the tribe of Judah" (Revelation 5:5), and some have thought that the Gospel of Matthew presents Him as this lion.

b. Next in line came the Merarites, a group of the tribe of Levi, with the boards of the tabernacle, and followed by

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the Gershonites, another part of the tribe of Levi, with the "hangings" of the tabernacle. Reuben, Simeon, and Gad came next. Their banner had the face of a man, representing Jesus as the "Son of man," as presented in the Gospel according to Luke.

c. The Kohathites, another group of the tribe of Levi, with the furniture of the sanctuary, excepting the sacred ark, came next in line, followed by the tribes of Ephraim, Manasseh, and Benjamin. Their banner had the head of an ox on it, representing Jesus as the Burden Bearer for the human race, as presented in the Gospel according to Mark.

d. Then came the tribes of Dan, Asher, and Naphtali. Their banner had an eagle on it, representing Jesus as the ever-present, all-knowing One, as presented in the Gospel according to John.

Texts to Remember:

Exodus 25:8

Daniel 7:10

Hebrews 8:1-5

Define or Identify:

ark

pattern

symbol

mercy seat

Shekinah

the number seven

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THE DAILY SERVICE OF THE TABERNACLE

Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Hebrews 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy.—*Patriarchs and Prophets*, 351:4.

Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.

Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. . . . In

putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end.—*The Desire of Ages*, 165:3, 4.

The Priests

1. Who was chosen as the first high priest? Exodus 28:1-3.

2. Who were associated with him as priests? Exodus 28:1; Numbers 18:1.

3. What tribe of the twelve was given to assist the priests in the work of the tabernacle? Numbers 18:2.

4. What was the responsibility of the priests? Numbers 18:1, 2, last part.

5. How were the priests dressed? Exodus 28:2-12.

The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet, and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. . . .

The garments of the high priest were of costly material and beautiful



On the Day of Atonement the high priest entered the most holy place.

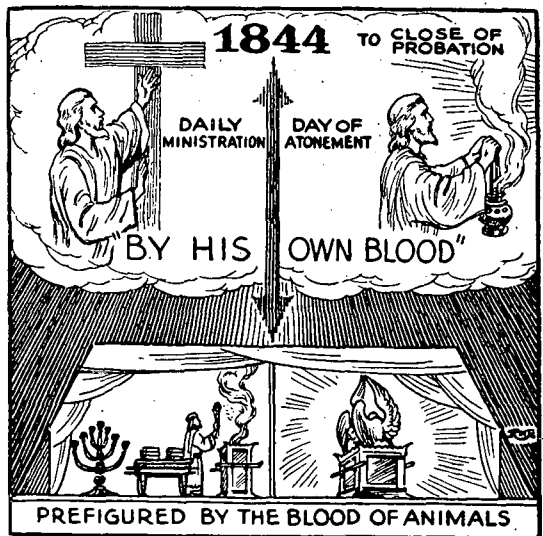
workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy, yet the Lord thinketh upon me." Psalm 40:17.—*Patriarchs and Prophets*, 350:2 to 351:1.

The Several Offerings

6. What sacrifices, or offerings, were presented in the tabernacle each day? Numbers 28:1-8.

7. What special name was given to these sacrifices?



The service of the sanctuary helps us visualize Christ's ministry in the temple above.

The morning and evening sacrifice. Exodus 29:38-42. (See also 1 Kings 18:29.)

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ.—*Patriarchs and Prophets*, 352:3.

8. Where do Christians get an example for morning and evening worship?

The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. . . . In this custom, the Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings.—*Patriarchs and Prophets*, 353:3.

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9. To whom did these morning and evening sacrifices point? John 1:29, 36.

In the temple the morning and the evening sacrifice daily pointed to the Lamb of God.—*The Desire of Ages*, 44:1.

10. What sacrifices were presented on special occasions? Numbers 28:9 to 29:39.

a. On the Sabbath. Numbers 28:9, 10.

b. At the beginning of each month. Numbers 28:11-15.

c. At the time of the Passover and Feast of Unleavened Bread. Numbers 28:16-25.

d. On the day of the first fruits. Verses 26-31.

e. On the first day of the seventh month. Numbers 29:1-6.

f. On the Day of Atonement. Verses 7-11.

g. At the time of the Feast of Tabernacles. Verses 12-39.

11. Mention some of the special sin offerings. Leviticus 4.

a. For a priest. Leviticus 4:3-12.

b. For the whole congregation. Verses 13-21.

c. For a ruler. Verses 2-26.

d. For anyone of the common people. Verses 27-35.

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that

it was sin that caused death.—*Patriarchs and Prophets*, 68:1.

12. How is the daily service in the tabernacle summarized?

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.—*Patriarchs and Prophets*, 352:2.

The People's Sins Accumulated in the Tabernacle

13. What happened to the sins that were confessed, day by day, by those who came to the tabernacle? Numbers 18:1.

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled,

THE DAILY SERVICE OF THE TABERNACLE

and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19.—*Patriarchs and Prophets*, 354:2 to 355:1.

Beautiful Things to Remember:

1. The sacrificial lamb represents "the Lamb of God." John 1:29. . . . It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.—*Patriarchs and Prophets*, 277:1.

2. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Exodus 12:5. . . . We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.—*Patriarchs and Prophets*, 352:3.

3. Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.—*Patriarchs and Prophets*, 351:3.

4. By those beautiful official garments was represented the character of the Great Antitype, Jesus Christ.—*The Desire of Ages*, 709:1.

5. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. . . . The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world.—*The Desire of Ages*, 165:3.

6. As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ Himself. *In every part it was a symbol of Him.* —*The Desire of Ages*, 29:3 (1940 ed., 29:2). (Italics ours.)

7. Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place.—*Christ's Object Lessons*, 148:2.

Define or Identify:

atonement breastplate incense lamb white linen robe

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CLEANSED PEOPLE FROM SIN THE DAY OF ATONEMENT — ONCE A YEAR

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. — *The Great Controversy*, 420:1.

A Special Day in Israel

1. Of all the days set apart in the ceremonial system, which day was considered the most solemn? Leviticus 16:29-31.

2. What was each person in the camp of Israel to do on that day?

Leviticus 23:29; Numbers 29:7.

Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.—*Patriarchs and Prophets*, 355:4.

3. What was the special work to be done on that day? Leviticus 16:31-34; 2 Corinthians 5:10; Hebrews 9:7, 25.

4. Who only could be in the sanctuary during the work of that day? Leviticus 16:17.

The High Priest's Purification for Himself

5. What warning was given to Aaron concerning going into the most holy place of the tabernacle? Leviticus 16:2.

6. With what offerings was he to present himself on this Day of Atonement? Leviticus 16:3, 4, 11, 17.

7. What is said as to his personal cleanliness and his clothing for that day? Leviticus 16:4.

8. Describe how the high priest was to offer the bullock for his own purification, what he was to

do with incense, and where he was to sprinkle the blood of the bullock. Leviticus 16:11-14.

The Cleansing of the Earthly Sanctuary

9. What was the high priest to receive from the congregation? Leviticus 16:5.

10. Why were lots cast upon these two goats? Leviticus 16:8.

The sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin.
—*The Great Controversy*, 422:2.

11. What was done with the goat that represented Christ? Leviticus 16:9, 15.

12. What is “an atonement”? Romans 5:8-11.

The state of, or act of bringing into, concord; restoration of friendly relations; reconciliation.—Webster.

The law did not abate one jot of its justice, but through the atoning sacrifice of Christ, the repentant sinner stands justified before the law.—Ellen G. White, *Review and Herald*, May 23, 1899.

13. Why was the shedding of blood necessary? Leviticus 17:11; Hebrews 9:7, 22.

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission.—*The Great Controversy*, 417:3.

14. It is to be noted that the high



Christians are to accept the truth of God instead of the counterfeit of paganism.

priest was to make atonement for the holy place, that is, the inner apartment; the tabernacle, that is, the first apartment; and for the altar. Leviticus 16:20.

As Jesus moved out of the most holy place, . . . [He] tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sins, who must suffer their punishment.—*Early Writings*, 280:2.

15. What was done with the live goat, the one that had been chosen to represent Satan? Leviticus 16:20-22.

Now the event takes place, foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed

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over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.—*The Great Controversy*, 658:1.

Satan will not suffer the punishment of the righteous in the sense of his being the sin bearer, or of making propitiation for the sins of the righteous, or of making atonement for them. Jesus has made full and complete provision for the putting away of the sins of all who are willing to accept His sacrifice on Calvary's cross. There is no need for any further atonement. The sins of all those who have come to Him in faith have been taken from them and have been borne in His own body. As He hung on the cross, as had been typified by the brazen serpent, lifted up by Moses in the wilderness, He was the

embodiment of sin. The guilt of every son of Adam pressed upon Him. "For He hath made Him to be sin for us, who knew no sin." 2 Corinthians 5:21. That is why the Father turned His face from His dying Son.

And Jesus will bear the sins of the world until the very close of time. He is "the Lamb of God, which taketh away the sin of the world." John 1:29. In the final cleansing of the universe, sin will be destroyed: those who have died, or who have come to the close of probation, with unconfessed sins, will be burned in the lake of fire, together with the originator of sin, to whom at that time will be charged all the sins he has caused the righteous to commit. Satan will be made to suffer the penalty of sin—eternal death.

16. With what care were those who had to do with the scapegoat to cleanse themselves?

a. The priest. Leviticus 16:23-25.

b. He that took the scapegoat to the wilderness. Verse 26.

c. He that burned the remains of the bullock and the goat that had represented Christ. Verses 27, 28.

Beautiful Things to Remember:

1. The colors used in the sanctuary had their meaning, too:

a. The white, the combination and blending of all colors, represented the "righteousness of saints." Revelation 19:8.

THE DAY OF ATONEMENT

The blending of all Christian graces certainly would make the righteousness which Christ wants all of His people to have.

b. The blue, representing loyalty and obedience (Numbers 15:38-41), was used profusely in the sanctuary hangings.

c. The gold represented faith and love. *Testimonies for the Church*, vol. 4, 88:1.

d. The silver represented obedience. *Prophets and Kings*, 410:0.

e. The red, or crimson, represented the blood of Jesus, the crimson stream which flows for man's redemption. *Testimonies for the Church*, vol. 4, 120:3.

f. The purple, combination of the blue and red, was the "royal color."

2. The precious stones represented "good works." *Prophets and Kings*, 410:0.

3. The coverings of the tabernacle, too, had their meaning:

a. The sealskin covering (badgers' skins, Exodus 26:14; but see *Patriarchs and Prophets*, 347:1) represented Him who "hath no form nor comeliness; . . . no beauty that we should desire Him." Isaiah 53:2.

b. The rams' skins dyed red (Exodus 26:14), the covering immediately under the outer covering of seals' skin, represented "the blood of Jesus Christ," which "cleanseth . . . from all sin." 1 John 1:7.

c. The goat-hair covering of pure white (see E. E. Atwater, *Sacred Tabernacle of the Hebrews*, 26) represented the casting away of sin "as far as the east is from the west." Psalm 103:12.

d. The beautiful curtain, the undercovering of fine-twined linen and blue and purple and scarlet, representing the glory of Christ our King. The angels interwoven represented the angelic host that surrounds the throne of God.

Texts to Remember:

Leviticus 16

2 Corinthians 5:10

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THE HEAVENLY SANCTUARY

It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. . . . There is no other provision made whereby they can be released from the thralldom of sin.—*Patriarchs and Prophets*, 73:0.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.—*The Great Controversy*, 489:1.

The Temple, or Sanctuary, in Heaven

1. What does Paul in the Hebrews call the heavenly sanctuary?

a. "The true tabernacle, which

the Lord pitched, and not man." Hebrews 8:2.

b. "The holiest of all." Hebrews 9:8.

c. "A greater and more perfect tabernacle." Hebrews 9:11.

d. "Heaven itself." Hebrews 9:24.

e. "The very image of the things." Hebrews 10:1.

f. "The holiest." Hebrews 10:19.

g. "The house of God." Hebrews 10:21.

2. What did John see in the heavens?

a. Jesus walking in the midst of the seven golden candlesticks. Revelation 1:12-15.

b. The golden altar of incense. Revelation 8:3-5.

c. "The temple of God was opened in heaven, and there was seen . . . the ark of His testament." Revelation 11:19.

d. "The temple of the tabernacle of the testimony." Revelation 15:5-8.

The High Priest in the Heavenly Sanctuary

3. Is there a high priest in the heavenly sanctuary? Hebrews 3:1; 8:1, 2; 9:11.

4. What else is He called? Hebrews 8:2, 3.

5. What kind of ministry has He obtained, and how can this be? Hebrews 8:6.

6. Under His priesthood, what kind of covenant does God make with us? Hebrews 8:10; 10:16-21.

7. What name is given this covenant to distinguish it from the other one? Hebrews 8:13.

8. What is the secret of this covenant? Colossians 1:27.

9. After the order of whom is He a high priest? Hebrews 5:6-10.

10. What are some of the differences between the priesthood of Aaron and that of Melchizedek?

a. In the Aaronic priesthood the priests were consecrated "without an oath," in the other, "with an oath." Hebrews 7:21.

b. In the Aaronic priesthood the priests died, in the other He "continueth ever." Hebrews 7:23, 24.

c. In the Aaronic priesthood the priests offered many sacrifices; He, only one sacrifice. Hebrews 7:27; 10:11, 12.

d. In the Aaronic priesthood the priests had "infirmity;" but He is the Son of God. Hebrews 7:28.

e. In the Aaronic priesthood the priests offered the blood of animals; He offered His own blood. Hebrews 9:12, 23-26.

f. The earthly high priests went into the most holy place once each



We have an Advocate that will plead for us in heaven if we will place our case with Him.

year; He, once in the end of time. Hebrews 9:7-12, 23-28.

Jesus in the Holy Place of the Heavenly Sanctuary

11. Where did Jesus go to officiate as priest when He left this earth?

a. According to the type, He would officiate first in the first apartment of the heavenly sanctuary. Hebrews 8:5; 9:1-5. (See also the many statements in the Pentateuch.)

b. Jesus entered the holy place of the heavenly sanctuary, and Stephen saw Him there at God's right hand. Acts 7:55, 56. (Compare Hebrews 10:12.)

c. John saw Him in the first apartment. Revelation 1:12-16.

d. Paul says that He entered "the holy place." Hebrews 9:12.

The ministration of the priest throughout the year in the first apart-

PRINCIPLES OF LIFE

ment of the sanctuary, "within the veil" [Hebrews 6:19] which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.—*The Great Controversy*, 420:3.

12. How long was He to officiate in that apartment?

a. According to the type, He would officiate there until near the close of the Christian dispensation. Hebrews 9:7. (See also Leviticus 16.)

b. Paul's arguments in Hebrews 9 would indicate that He would stay there until near "the end of the world." Hebrews 9:26.

13. How important was His work in the heavenly sanctuary? Hebrews 10:9-14.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. . . . Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.—*The Great Controversy*, 489:1.

14. Was any time ever mentioned when the cleansing of the heavenly sanctuary should be begun? Daniel 8:13, 14.

Beautiful Things to Remember:

1. Jesus has officiated at "the right hand of God," ever since He went to heaven. Acts 7:55, 56; Hebrews 10:12.

2. His work in the temple above is just as essential to the plan of salvation as was His death on the cross. *The Great Controversy*, 489:1.

3. It is essential that we know where He is and what He is doing in His ministry in the heavenly sanctuary; that we be not deceived by Satan. *Early Writings*, "End of the 2300 Days," 54 to 56.

Texts to Remember:

Daniel 8:13, 14
Hebrews 8:2

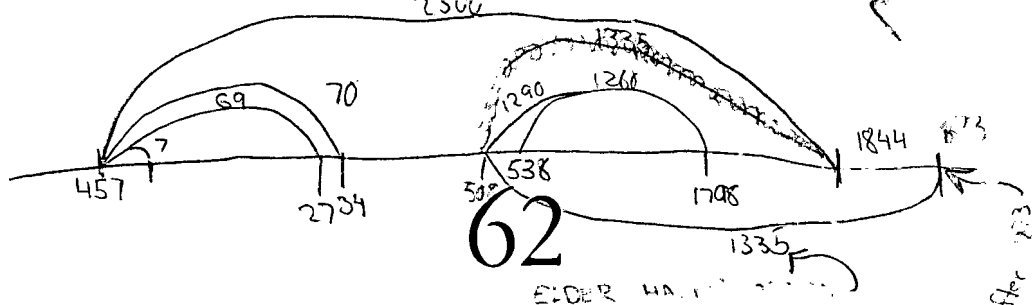
Hebrews 8:10
Hebrews 10:16-21

THE HEAVENLY SANCTUARY

Define or Identify:

true tabernacle
"within the veil"

intercession
our Advocate



JESUS SETS THE DATE

Christ's crucifixion came

And He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 8:14.

As Jesus died on Calvary, He cried, "It is finished" [John 19:30], and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with the priests in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be offered by Himself in the heavenly sanctuary. As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary.—*Early Writings*, 253:1.

"The Wonderful Numberer"

1. While Daniel was watching the havoc the "little horn" power of Daniel 8 was to make among God's people, what did one "saint" ask the "Numberer of secrets," or the "Wonderful Numberer" (margin), who is none other than Jesus, concerning "the sanctuary and the

host to be trodden underfoot"? Daniel 8:13.

2. Who is the "Numberer of secrets," or the "Wonderful Numberer"? Genesis 40:8; 41:15, 16; Deuteronomy 29:29; Daniel 2:19-23, 26-28.

3. What was the answer given by the "Wonderful Numberer"? Daniel 8:14.

"A Day for a Year"

4. In prophetic language what does a "day" represent? Numbers 14:34; Ezekiel 4:6.

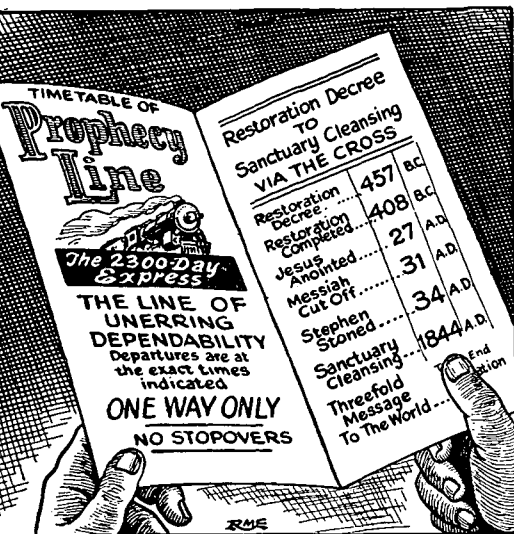
5. How long, then, would the 2300-day period be?

The 2300-day period would be 2300 years.

The 2300 Years

6. When did these years begin?

In Daniel 8 is found no key to the beginning and ending of the 2300-year period, but in Daniel 9:24-27, when the prophet was



God's line of prophecy marks the way through to His kingdom without error.

studying the very thing this lesson discusses, Gabriel told him, "Seventy weeks of years are fixed for your people." Daniel 9:24, Moffatt. This is the second time the Jews were given a 490-year period. From the anointing of Saul to the Babylonian captivity there were just 490 years—1095 to 606 B.C. In this prophecy they were to have "seventy sevens cut off" (the Companion Bible) for them. "Cut off" from what? The only period previously mentioned from which they could be "cut off" is the 2300-year period of Daniel 8:14. Therefore it must be these years were "cut off" from the 2300-year period. In other words, 490 of these 2300 years were to be given to the Jews, as a nation; the other 1810 would be given to them as individuals and to someone else. Finding the beginning of the 490-year period, we would undoubtedly have the beginning of the 2300-year period.

The 490 Years Cut Off for the Jewish People

7. Who came to Daniel while he was studying this question and praying about it? Daniel 9:20-23.

8. What were the six purposes for which these seventy weeks were given to the Jewish people? Daniel 9:24.

a. "To restrain the transgression." Margin.

b. "To seal up sins." Margin.

c. "To make reconciliation for iniquity."

d. "To bring in everlasting righteousness."

e. "To seal up the . . . prophecy."

f. "To anoint the most holy."

9. With what "commandment" did these seventy weeks, or 490 years, begin? Daniel 9:25, first part.

10. When did the decree or "commandment to restore and to build Jerusalem" go forth? Ezra 7.

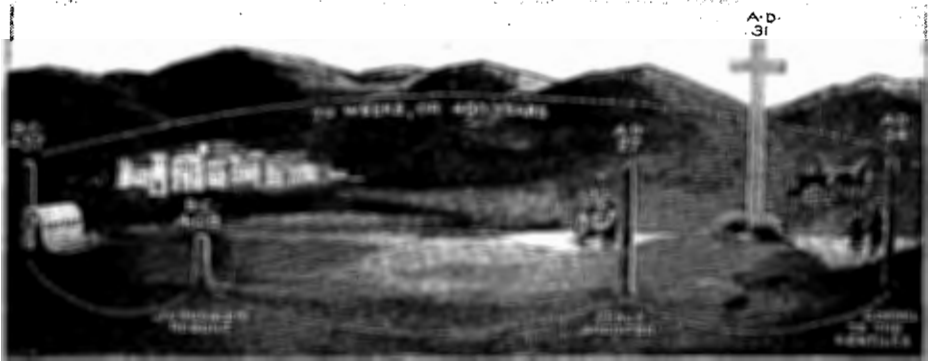
Three decrees were issued concerning Jerusalem. They are:

a. The decree of Cyrus for the rebuilding of the house of God, 536 B.C. Ezra 1:1-4.

b. The decree of Darius for the prosecution of that work which had been hindered, 519 B.C. Ezra 6:1-12.

c. The decree of Artaxerxes to Ezra, 457 B.C. Ezra 7.

This decree of Artaxerxes is the only one of the three that could



be considered an answer to the "restore and . . . build Jerusalem" idea. The other two simply commanded to build the temple and restore the Jewish system of worship. Therefore 457 B.C. is the date taken as the beginning of the 490-year period.

The years of Artaxerxes' reign are among the most easily established dates of history. The Canon of Ptolemy, with its list of kings and astronomical observations, the Greek Olympiads, and allusions in Greek history to Persian affairs all combine to place the seventh year of Artaxerxes at 457 B.C. beyond successful controversion.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, Note by the editors, 208.

11. Into how many parts were these seventy weeks to be divided? Daniel 9:25, 26.

a. "Seven weeks" or 49 years—457 to 408 B.C.—for the rebuilding of Jerusalem.

b. "Threescore and two weeks" or 434 years—408 B.C. to A.D. 27—to the anointing of "the Messiah the Prince"—Jesus Christ's baptism.

c. "One week" or 7 years—A.D. 27 to 34. In the midst of this week Jesus was to be crucified.

Jesus was baptized in the fall of A.D. 27, being "about thirty years of age." Luke 3:23. He was crucified at the time of the Passover in the spring of A.D. 31. The gospel began to be preached to the Gentiles in A.D. 34. The following three things are given as the closing of the 490-year period and the expansion of the work of the gospel to the rest of the world:

(1) Stoning of Stephen A.D. 34 and the great persecution that scattered the believers "abroad throughout the regions of Judea and Samaria" (Acts 8:1), and later to many other lands. They "went everywhere preaching the word." Acts 8:4.

(2) Peter, directed by God in a vision, visited the Gentiles in the house of Cornelius and baptized some of them. In his defense before his brethren he asked, "What was I, that I could withstand God?"

JESUS SETS THE DATE

Acts 11:17.

(3) Saul of Tarsus, later Paul the apostle to the Gentiles, was converted as he was on his way to Damascus to persecute the disciples of Jesus.

End of the 2300-Year Period

12. When did the 2300-year period end?

Deducting the 490 years from the 2300 years, we find that 1810 years are left. Adding 1810 years to A.D. 34, we come to A.D. 1844. This is the date set by the "Numberer of secrets" as the year in which the cleansing of the heavenly sanctuary should begin.

13. What message was proclaimed to the world just previous to the ending of the 2300-year period in 1844? Revelation 10.

In all parts of the world men arose preaching a message pointing to that which was to begin in 1844. They were mistaken in the exact way in which God planned to work, but their message was one of warning, fulfilling the Feast

of Trumpets always celebrated on the first day of the seventh month:

a. William Miller preached in North America, together with many who joined him in his efforts.

b. Irving and some three hundred preachers carried the message to England.

c. Joseph Wolff, "the missionary to the world," a converted Jew, proclaimed the message in seventeen countries and fourteen languages.

d. Lacunza, a priest in South America, proclaimed the message in Latin America under the name of Ben-Ezra.

e. Child preachers in the Scandinavian countries, under the influence of the Holy Spirit, spoke to large audiences of Jesus' soon return.

f. Boy preachers preached in Bohemia, and others in many parts of the world.

14. What is the message that really announces the cleansing of the sanctuary? Revelation 14:6, 7.

Beautiful Things to Remember:

1. "The Lord God . . . revealeth His secret unto His servants the prophets." Amos 3:7.

2. The "secret" things belong to God, who reveals them to His Son, who gives them to the angel Gabriel, who reveals them to the prophets; and the prophets teach them to the people.

PRINCIPLES OF LIFE

3. There is a record kept of every person's life, all his thoughts, intentions, words, acts, and the results of the same, and this is what is used in the day of judgment; this record testifies either for or against each one in that day.

4. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "The blood of Jesus Christ His Son cleanseth us from all sin." Verse 7.

5. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God.—*Steps to Christ*, 14:1.

6. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying, Christ secured eternal life for all who believe in Him. . . . In dying, He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death.—*Testimonies for the Church*, vol. 6, 230:3.

7. The angel had a message for those who experienced the disappointment resulting from their incorrect understanding of the cleansing of the sanctuary. He said to John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11. This introduces the "judgment-hour message."

Texts to Remember:

Deuteronomy 29:29
Daniel 8:14

Daniel 9:24-27
Revelation 10:11

Define or Identify:

cut off
day in prophecy

decree
Gentile

"It is finished."
Messiah

"HIS JUDGMENT IS COME"

Fear God, and give glory to Him; for the hour of His judgment is come. Revelation 14:7.

At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works." [Revelation 20:12.] . . .

We are now living in the great day of atonement. . . . The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. . . . Everyone must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. . . .

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord

in the clouds of heaven.—*The Great Controversy*, 486:1 to 490:2.

A Time of Judgment

1. What does the Bible teach concerning a time of final judgment?

a. "The Lord . . . cometh to judge the earth." 1 Chronicles 16:33; Psalms 96:13; 98:9.

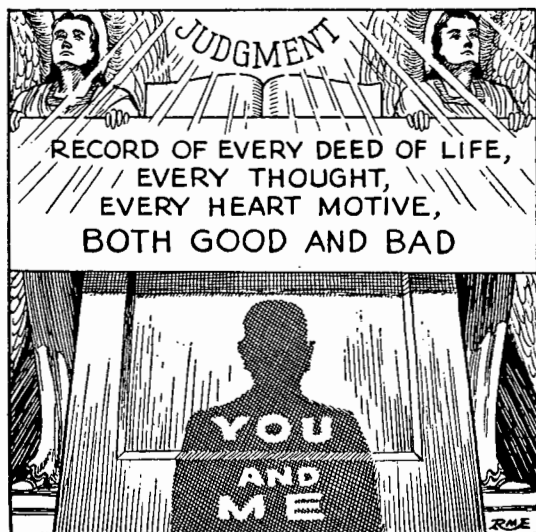
b. "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Ecclesiastes 3:17.

c. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14.

d. "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31.

e. Paul "reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

f. "We shall all stand before the judgment seat of Christ." Romans



We must all stand before God's judgment bar to face the record of our daily life.

14:10. (Compare 2 Corinthians 5:10.)

g. "Enoch also, . . . prophesied, . . . saying, Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The Time Is Come

2. What message was sent to the world just as the judgment hour opened in heaven? Revelation 14:6, 7.

3. What took place in heaven at the time of the beginning of this judgment? Daniel 7:9, 10.

The Revised Version of the Bible says, "I beheld till thrones were placed, and One that was Ancient of Days did sit."

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his

works." [Matthew 16:27.] The Ancient of Days is God the Father. . . . It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, . . . attend this great tribunal.—*The Great Controversy*, 479:2.

4. Who was brought before the Ancient of Days? Daniel 7:13, 14.

The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.—*The Great Controversy*, 480:0.

5. What position does Jesus occupy in this judgment? 1 John 2:1.

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hand, and with a voice of deep pity cried, "*My blood, Father, My blood, My blood, My blood.*" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "*Hold! Hold! Hold! Hold!* until the

"HIS JUDGMENT IS COME"

servants of God are sealed in their foreheads."—*Early Writings*, 38:1.

His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.—*The Great Controversy*, 416:3.

The Books of the Judgment

6. What is the standard of the judgment, that by which all will be judged? James 1:25; 2:8-12.

In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares, "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16.—*The Great Controversy*, 436:0.

7. What books will be opened in the judgment? Daniel 7:10; Revelation 20:12.

a. Book of life. Exodus 32:32; Psalm 69:28; Daniel 12:1; Philipians 4:3; Revelation 3:5; 13:8; 17:8; 21:27; 22:19.

b. Book of remembrance. Malachi 3:16.

c. Book of death.

The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked.—*Early Writings*, 52:2.

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in

heaven. . . . In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8.

There is a record also of the sins of men. . . . The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5.—*The Great Controversy*, 481:1, 2.

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33.—*The Great Controversy*, 483:1.

8. What is done with the names of the righteous? Matthew 10:32, 33; Revelation 3:5.

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found

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to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.—*The Great Controversy*, 483:2.

9. How do we know that this judgment shall have taken place before "Michael stands up"? Daniel 12:1; Revelation 22:11, 12.

Sins Taken Out of the Heavenly Sanctuary

10. By whose blood are the sins of the redeemed taken out of the heavenly sanctuary? John 1:29; Hebrews 9:23-28; 1 John 1:7.

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, *in figure*, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, *in fact*, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of

judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. (Revelation 22:12.)—*The Great Controversy*, 421:3. (Italics ours.)

11. What does Jesus say as He finishes the work of cleansing the heavenly sanctuary? Zephaniah 2:1-3; Revelation 22:11.

12. What is Jesus' final act in cleansing the heavenly sanctuary?

It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.—*The Great Controversy*, 422:2.

Beautiful Things to Remember:

1. The sanctuary in heaven is the very center of Christ's work in behalf of men. . . . It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin.—*The Great Controversy*, 488:3.

"HIS JUDGMENT IS COME"

2. The sins of the people were . . . transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are . . . transferred, in fact, to the heavenly sanctuary.—*The Great Controversy*, 421:3.

3. For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.—*The Great Controversy*, 421:2.

4. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give every man according to his works.—*The Great Controversy*, 422:0.

5. As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments," and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A "fair miter" is set upon their heads.—*Prophets and Kings*, 591:1.

Texts to Remember:

Acts 17:31

James 2:8-12

Revelation 14:7

2 Corinthians 5:10

Revelation 22:11

Define or Identify:

chronicled

mediator

scapegoat

justified

probation

scrutiny

64

JESUS IN THE SANCTUARY

SUMMARY OF UNIT 9

Thy way, O God, is in the sanctuary. Psalm 77:13.

When the Lord descended upon Mount Sinai, the place was consecrated by His presence. Moses was commanded to put bounds around the mount and sanctify it, and the word of the Lord was heard in warning: "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." Exodus 19:12, 13. Thus was taught the lesson that wherever God manifests His presence, the place is holy. The precincts of God's temple should have been regarded as sacred.—*The Desire of Ages*, 156:1 (1940 ed., 155:4).

The Sanctuary Is Where God Dwells

1. Define "sanctuary."
2. Name several "places" in which God dwells.
3. Where is God's throne?
4. What makes any earthly place holy?

The Earthly Tabernacle

1. From what did Moses pattern the sanctuary he built?
2. Be able to draw a chart of the sanctuary and place the furniture.
3. The articles of furniture in the court and the tabernacle represented:
 - a. The court—this earth, where Jesus' expiatory sacrifice took place.
 - b. The altar of burnt offerings—the cross of Calvary.
 - c. The laver—the washing away of sins and the presence of the Innocent One.
 - d. The golden candlesticks—Him who is the Light of the world, and, in a secondary sense, those who shine for Him in this earth.
 - e. The shewbread—Him who is "the Bread of Life."
 - f. The altar of incense—His mediatorial work in heaven and His

JESUS IN THE SANCTUARY

merits that ascend with every fervent, sincere prayer.

g. The ark of the covenant—the foundation of God's government, His throne.

h. The Ten Commandment law—the principles upon which His government is founded.

i. The mercy seat—the place where justice and mercy meet in the great plan of salvation—the glory of His kingdom of grace.

j. The Shekinah—God's eternal presence.

k. The two covering cherubim—the angel host as they contemplate God and His throne in reverence and adoration.

l. The angels interwoven in the curtains of side and ceiling of the tabernacle—the angels that surround the throne of God in willing obedient service and adoration.

m. The gold used in the building of the tabernacle—"faith and love."

n. The priests—Jesus Christ in His work of mediation for men.

o. The sacrifices—the sacrifice of the divine Son of God as "the Lamb of God, which taketh away the sin of the world."

The Daily Service of the Tabernacle

1. What were the two divisions of the earthly sanctuary service?

2. What do each of the following represent?

a. Priesthood.

b. Morning and evening offering of a lamb.

c. High priest.

d. White linen robe.

3. Name the most sacred article worn by the high priest.

4. Put yourself in the place of the priest and officiate a case through the sanctuary service.

The Day of Atonement

1. When was the Day of Atonement? Give day and month.

2. Is sin transferable? How?

3. Be able to follow the work of the high priest as he officiated in the cleansing of the sanctuary.

4. Who is the scapegoat?

5. Why was the Day of Atonement the most solemn day of all?

6. List the items which on the Day of Atonement represented Christ.

The Heavenly Sanctuary

1. What is Jesus doing now in the heavenly sanctuary?

2. List some expressions which describe the heavenly sanctuary.

3. What are some of the differences between the Aaronic and Melchizedek priesthoods?

Jesus Sets the Date

1. Can you figure out the date when Jesus entered the most holy place of the heavenly sanctuary

PRINCIPLES OF LIFE

and thus commenced the investigative judgment?

2. When did the earthly sanctuary service really cease?

3. State proof substantiating 457 B.C. as the starting date of the 2300-day prophecy.

4. Who helped Daniel to understand the vision of the 2300 days?

5. Draw a chart of the 2300-day prophecy, listing the year and day factors of the prophecy.

6. Whose decree was issued in 457 B.C.?

His Judgment Is Come

1. Define "investigative judgment."

2. With whom does the judgment begin? And end?

3. What does "probation" have to do with this judgment?

4. Who is the "Ancient of Days"?

5. What place does Jesus occupy in the judgment?

6. What is the standard in the judgment?

7. Name the books used in the judgment.

Who said, to whom, and under what circumstances?

1. "And let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

"Thy way, O God, is in the sanctuary." Psalm 77:13.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15.

2. "The judgment was set, and the books were opened." Daniel 7:10.

3. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

4. "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:31.

5. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

6. "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

7. "We have such an High Priest,

who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:1-5.

8. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10.

9. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled



When Israel camped at Sinai, God made a covenant with the nation, but it disobeyed.

from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised)." Hebrews 10:16-23.

10. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. . . . So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

11. "And He said unto me, Thou must prophesy again before many

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peoples, and nations, and tongues, and kings." Revelation 10:11.

12. "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

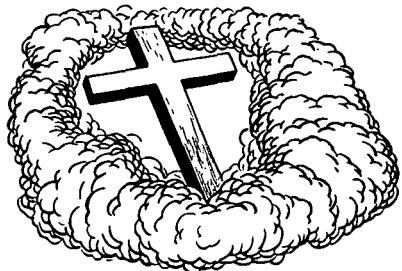
13. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11.

"The Revelation of Jesus Christ"

God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; this work is symbolized by the three angels of Revelation 14; and their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

The time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."
Revelation 1:3.



- 1 faithful witness
- 2 1st born of dead
- 3 ruler of kings
- 4 first and last

- 5 made up
- 6
- 7

65

Those who planted the seed

THE REVELATION OF JESUS CHRIST TO THE SEVEN CHURCHES

John wrote Revelation at Patmos

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:3.

In the Revelation are portrayed the deep things of God. The very name given to its inspired pages, "the Revelation," contradicts the statement that this is a sealed book. A revelation is something revealed. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all. Its truths are addressed to those living in the last days of this earth's history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are in the past, some are now taking place; some bring to view the close of the great conflict between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed in the earth made new.—*The Acts of the Apostles*, 584:1.

Introduction

1. What promise is made to those who read and hear the words of the book of Revelation? Revelation 1:3.

2. Through what steps does the

revelation come from God to man? Revelation 1:1.

a. God to Jesus Christ.

b. Jesus to His angel Gabriel.

Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Revelation 1:1.—*The Desire of Ages*, 99:1. (Italics ours.)

c. Angel to His servant, the prophet.

d. Prophet to the people.

3. To whom is the Revelation of Jesus Christ addressed? Revelation 1:4, 11.

The Seven Churches

4. What is understood by "the seven churches"?

"The seven churches" . . . are easily understood to mean not merely the seven literal churches of Asia which went by the names mentioned, but seven periods of the Christian church, from the days of the apostles to the

THE REVELATION OF JESUS CHRIST TO THE SEVEN CHURCHES

close of probation.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 344:4.

5. Note the various characteristics of Christ brought out in the introduction to each church as, "Unto the angel of the church of Ephesus write; These things saith He." (See chart II.)

6. The periods covered by each church are approximate.

(1) Ephesus, "Desirable," A.D. 31-100.

(2) Smyrna, "Myrrh," A.D. 100-323. 313

(3) Pergamos, "Watchtower," or "Elevation," A.D. 323-538.

(4) Thyatira, "Sweet-Smelling Savor," A.D. 538 to the Reformation (about 1563). DARK AGES

(5) Sardis, "Song of Joy," from the Reformation to 1798. - 1840

(6) Philadelphia, "Brotherly Love," A.D. 1798-1844.

(7) Laodicea, "Judgment" or "Judging of the People," 1844 to the end of time.

See *The Prophecies of Daniel and the Revelation*, pages 361-405 for a detailed discussion of the messages to the seven churches.

The Laodicean Church

7. To what people does the message to the church of Laodicea apply?

I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is

because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus.—*Testimonies*, vol. 1, 186:1. (Read the entire message in vol. 1, pp. 185-195.)

8. What was the gold the Laodiceans were to buy?

Faith and love are the true riches, the pure gold which the True Witness counsels the lukewarm to buy. . . .

It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster.—*Testimonies*, vol. 4, 88:1, 2.

9. What is represented by the white raiment?

Christians need love — Balam
The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience.—*Testimonies*, vol. 4, 88:2.

10. What is the salve for the eyes said to be?

The eyesalve is that wisdom and grace which enables us to discern be-

God has given us His truth, which we are to hold against all enemies until Jesus comes.



CHART II

The Seven Churches

<i>Churches or Periods</i>	<i>Speaker</i>	<i>Period Covered</i>	<i>Exhortations</i>	<i>Promises to the Overcomer</i>
Desirable Ephesus 32-100	"He that holdeth the seven stars in His right hand."	Apostolic age: A.D. 31-100.	"Repent, and do the first works."	"Will I give to eat of the tree of life."
Myrrh Smyrna 100-313	"The First and the Last, which was dead, and is alive."	Second, third, and fourth centuries: A.D. 100-323.	"Be thou faithful unto death, and I will give thee a crown of life."	"Shall not be hurt of the second death."
Elevation Pergamos 323-538	"He which hath the sharp sword with two edges."	Errors and evils are brought into church in the fifth and sixth centuries: A.D. 323-538.	"Repent"	"Give to eat of the hidden manna, . . . give him a white stone, . . . a new name."
800 Thyatira 1538-1796	"The Son of God."	538 to the Reformation (about 1563).	"That which ye have already hold fast till I come."	"Will I give power over the nations. . . I will give him the Morning Star."
Song of Joy Sardis 1798-1844	"He that hath the seven Spirits of God, and the seven stars."	The Reformation to 1798.	"Be watchful, and strengthen the things which remain."	"Clothed in white raiment." "I will not blot out his name out of the book of life." "I will confess his name before My Father, and . . . His angels."
Brotherly Love Philadelphia 1844-1844	"He that is holy." "He that is true." "He that openeth, and no man shutteth; and no man openeth, and no man shutteth, and no man openeth."	1798-1844.	"Hold that fast which thou hast, that no man take thy crown."	I will "make a pillar in the temple of My God." "I will write upon him the name of My God."
Judgement Laodicea 1844-END	"The Amen." "The faithful and true Witness." "The beginning of the creation of God."	Last stage of the church: 1844 to end. Period of investigative judgment.	"Buy . . . gold tried in the fire." "Buy . . . white raiment." "Anoint thine eyes with eyesalve." "Be zealous therefore, and repent."	"Sit with Me in My throne."

THE REVELATION OF JESUS CHRIST TO THE SEVEN CHURCHES

tween the evil and the good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have

their deeds come to the light, lest they should be reprov'd. The divine eye-salve will impart clearness to the understanding. Christ is the depositary of all graces. He says: "Buy of Me."
—*Testimonies*, vol. 4, 88:2.

Think About This:

1. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

2. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Revelation 1:5, 6.

3. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Revelation 1:8.

4. "I was in the Spirit on the Lord's day." Revelation 1:10. "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. God has claimed but one day as His, and that is the seventh-day Sabbath.

5. The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times.—*Testimonies*, vol. 1, 300:1.

6. In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days.—*The Acts of the Apostles*, 585:1.

Texts to Remember:

Revelation 1:3

Revelation 2

Revelation 3

Define or Identify:

depositary

discern

Laodicea

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THE SEVEN SEALS OPENED

Revelation 5, 6

For the great day of His wrath is come; and who shall be able to stand? Revelation 6:17.

Revelation 5:1 to 8:1 and *The Prophecies of Daniel and the Revelation*, 407:1 to 451:3; 473:1-4

The seven seals represent events of a religious character, and contain the history of the church from the opening of the Christian Era to the second coming of Christ. When the seals were broken, and the record was brought to light, the scenes were presented before John, not by the reading of the description, but by a representation of what was described in the book being made to pass before his view in living characters, and in the place where the reality was to occur, namely, on the earth.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 425:2.

1. What came into John's view at the opening of the first seal? Revelation 6:1, 2.

By what symbols could the work of Christianity better be represented when it went forth as an aggressive principle against the huge systems of error with which it had at first to contend? The rider upon this horse went forth—where? His commission was unlimited. The gospel was to all the world.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 425:3.

2. At the opening of the second seal what took place? Revelation 6:3, 4.

If the whiteness of the first horse denoted the purity of the gospel in the period which that symbol covers, the redness of the second horse would signify that in this period that original purity began to be corrupted. . . . Errors began to arise. Worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 426:2.

3. The opening of the third seal presented what view? Revelation 6:5, 6.

How rapidly the work of corruption progresses! What a contrast in color between this symbol and the first one: A black horse—the very opposite of white! A period of great darkness and moral corruption in the church must be denoted by this symbol. . . .

"The balances denoted that religion and civil power would be united in the person who would administer the



CLYDE PROVONSHA, ARTIST

The prophet of God beheld Jesus standing among the seven golden candlesticks with seven stars in His hand.



The four horsemen represent four eras of the church in its warfare against Satan's hosts.

executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome." . . .

"The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. . . .

The Oil and the Wine . . . "denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much of a worldly spirit."—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 428:3; 429:3-5.

4. The fourth seal. Revelation 6:7, 8.

The color of this horse is remarkable. The original word denotes the "pale or yellowish color" that is seen in blighted or sickly plants. A strange state of things in the professed church must be denoted by this symbol. The

rider on this horse is named Death, and Hell (Hades, "the grave") followed with him. The mortality is so great during this period that it would seem as if "the pale nations of the dead" had come upon earth, and were following in the wake of this desolating power. The period during which this seal applies can hardly be mistaken. It must refer to the time in which the papacy bore its unrebuked, unrestrained, and persecuting rule, beginning about A.D. 538, and extending to the time when the Reformers began their work of exposing the corruptions of the papal system.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 431:3.

5. The fifth seal. Revelation 6:9-11.

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altar—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on earth." . . .

The White Robes.—These were given as a partial answer to their cry, "How long, O Lord, . . . dost Thou not judge and avenge our blood?" Revelation 6:10. They had gone down to the grave in the most ignominious manner. Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable of characters. . . .

But the Protestant Reformation began its work. It began to be seen that the church was corrupt and disreputable, and those against whom it vented its rage were the good, the pure, and the true. . . . Then it was seen that they had suffered, not for being vile

CHART III Chart of the Seven Seals

SEALS	SYMBOL	DESCRIPTION	TIME
FIRST 31-100	White Horse Ephesus	Rider had a crown and went forth to conquer. - 1st church	First century. 31-100
SECOND 100-313	Red Horse Smyrna	Power to take peace from the earth, to kill one another. 10 day persecution	Second century to Edict of Milan, 313. 100-313
THIRD 313-538	Black Horse Pergamos	Rider had balances in his hand. "A measure of wheat for a penny." "Three measures of barley for a penny." "Hurt not the oil and the wine." - Girdle of Combines	From Edict of Milan to establishment of the papacy, 538. 313-538
FOURTH 538-1517	Pale Horse Thyatira	Rider named Death. Hell followed. Power to kill with sword, hunger, death, beast of earth. Death for Christians	From 538 to the time of the Protestant Reformation. 538-1517
FIFTH 1517-1755	Souls Under the Altar SARDIS	Slain for the word of God and for the testimony which they held. "How long, O Lord?" "White robes . . . given unto every one of them." They were to rest for a little season. PERSECUTION	During the period of the Reformation. (1517-1755)
SIXTH 1755-1755-1755	A Great Earthquake DOLLAR DELOIA	Sun became black as sackcloth, moon became as blood. Stars of heaven fell. Heaven departed as a scroll. Great men of earth hide themselves from the Lamb. "Who shall be able to stand?"	From the time of the Lisbon earthquake, 1755, to the coming of Christ. 1755-1755
SEVENTH	Silence in Heaven LEODICEA	1/2 HOUR SILENCE = 8 DAYS	Coming of Christ.

THE SEVEN SEALS OPENED

and criminal, but "for the word of God, and for the testimony which they held." Revelation 6:9. . . . White robes were thus given to every one of them.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 434:3; 436:1, 2.

6. The sixth seal. Revelation 6:12-17.

Between the fifth and sixth seals there seems to be a sudden and complete change from highly figurative to strictly literal language. Whatever may be the cause, the change cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal, nor can the language of this any more easily be made figurative. We must therefore accept the change, even though we may be unable to explain it.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 437:3.

a. The Great Earthquake, Lisbon, November 1, 1755.

b. The Darkening of the Sun, May 19, 1780.

c. "The Moon Became as Blood," May 19, 1780.

d. "The Stars of Heaven Fell," November 13, 1833. (Read description of the above in *The Prophecies*

of Daniel and the Revelation, 439 to 448.)

e. "The Heaven Departed as a Scroll."

The departing of the heavens is included in what the writers of the Gospels call, in the same series of events, the shaking of the powers of the heavens. Other scriptures give us further particulars concerning this prediction. From Hebrews 12:25-27; Joel 3:16; Jeremiah 25:30-33; Revelation 16:17, we learn that it is the voice of God, as He speaks in terrible majesty from His throne in heaven, that causes this fearful commotion in earth and sky.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 449:2.

7. The seventh seal. Revelation 8:1.

Silence in Heaven.— . . . When the Lord appears, He comes with all the holy angels with Him. (Matthew 25:31.) When *all* the heavenly harpers leave the courts above to come to this earth with their divine Lord as He descends to gather the fruit of His redeeming work, will there not be silence in heaven? The length of this period of silence, if we consider it prophetic time, would be about seven days.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 473:4.

Think About This:

I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct,

PRINCIPLES OF LIFE

one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues.—*Early Writings*, 36:1, 2.

Texts to Remember:

Revelation 6:12, 13

Revelation 6:17

Define or Identify:

aggressive
ecclesiastical

Edict of Milan
era

Hades
maligned

DANIEL

King Nebud took Dan

Jehoiakim - Judah

3 yr. of Neb. - 602

605 - Dan taken capt.

3 yrs. school

Sourcerer, Chaldeans, Magicians
tried to decipher King's
image dream

Nations of Image - (Knew)
Nimrod built Tower

538 end of Babylon

(Darius King of Med. Pers.)

Cyrus General

last Babylon king Nebon^{ist} - reigned together
" " Bible " Belshazar

Greeks conquered M. Per.
Alexand.

Rome - 168

Rome - 476 during 350 - 476

476 - Hereuli conquered Rome

Dan 7
 Lion - Babylon 605-538
 Bear - M. Pers 538-331
 LEOP - 4 head ← 331-168
 4 divisions of Alex empire
 67
 Terrible Beast - Rome 10 horns 1 little one exptooted 3 476 594 538
 1260 yrs. in power
THE SOUNDING OF THE SEVEN TRUMPETS

Revelation 8:2 to 11:19 and *The Prophecies of Daniel and the Revelation*, 474:1 to 547:2

In the study of the seven seals, the history of the church during the Christian Era was covered, as recorded in Revelation 5:1 to 8:1. Beginning with Revelation 8:2, a new series of events is introduced, referred to as the "seven trumpets." They deal with the *political events* in the time known as the Christian Era, but beginning with the fourth century. The first four trumpets have to do with special events which brought about the fall of Western Rome. The last three are called "woe trumpets," and they fall upon the Eastern Empire.

The Collapse of Rome

1. Where did John, in holy vision, see seven angels? What was given each angel? Revelation 8:2.

A trumpet is a symbol of war.—Sarah E. Peck, *God's Great Plan*, 409:1. (See Jeremiah 4:19.)

2. What followed the blowing of the trumpet by the first angel? Revelation 8:7.

"Hail and fire mingled with blood" (Revelation 8:7) were cast upon the earth. The terrible effects of this Gothic invasion are represented as "hail," from the northern origin of the invaders; "fire," from the destruction by flame of both city and country; and

"blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors.

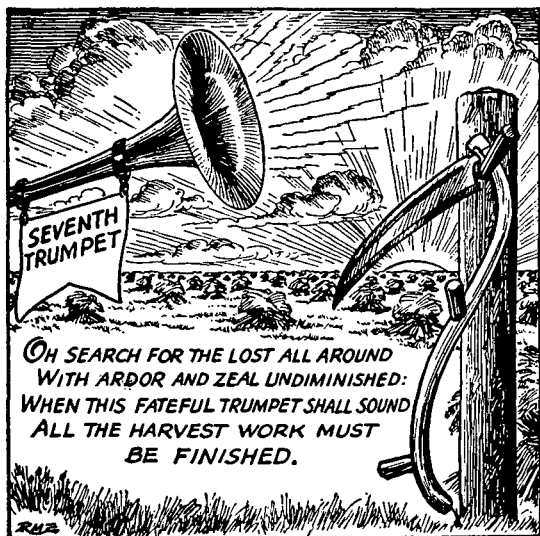
The First Trumpet.—The blast of the first trumpet has its location about the close of the fourth century and onward, and refers to these desolating invasions of the Roman Empire under the Goths.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 476:3, 4.

3. When the second angel sounded, what is represented as being "cast into the sea," and what was the result? Revelation 8:8, 9.

The Roman Empire, after Constantine the Great, was divided into three parts. Hence the frequent remark, "a third part of men," is an allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, among his three sons, Constantius, Constantine II, and Constans. Constantius possessed the East, and fixed his residence at Constantinople, the metropolis of the empire. . . .

The sounding of the second trumpet evidently relates to the invasion and conquest of Africa, and afterward of Italy, by Gaiseric (Genseric), king of the Vandals. His conquests were for the most part *naval*, and his triumphs were "as it were a great mountain burn-

Dan 6
 3 yr of Belsh. - 538
 Ram - con. world - MP
 Goat Alex
 4th cent. from NW SW (4th cent of 1st cent)
 265
 little horn came up
 ex. great → Papal Rome



The members of the church are called to give the last message before the sunset hour.

ing with fire . . . cast into the sea.”—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 478:5 to 479:1. (For further comments see Uriah Smith, *The Prophecies of Daniel and the Revelation*, 478 to 483.)

4. What was to take place under the third trumpet? Revelation 8:10, 11.

Here we have foretold the invasions and conquests of Attila the Hun. He called himself the “scourge of God” and boasted that grass never grew on the ground where his horse had trod. His conquests were along the Rhine, in Gaul, and in northern Italy, where the rivers flow down to the south and southeast. (See Uriah Smith, *The Prophecies of Daniel and the Revelation*, 483 to 485.)

5. What was to occur under the fourth trumpet? Revelation 8:12.

This trumpet brings us to the end of the Western Roman Empire in A.D. 476, when the leader of the Herulian bar-

barians, Odoacer, deposed the last puppet emperor of the West, and himself took the scepter of Rome. Its luminaries, or civil rulers, were smitten, and ceased to shine. Italy now became nominally a province of the empire of the East, but actually a Germanic kingdom under Odoacer. The Roman Empire in the West had come to an end.—*Bible Readings for the Home*, 288:7. (For further reading see Uriah Smith, *The Prophecies of Daniel and the Revelation*, 485 to 491.)

The Moslem World in Prophecy

6. What did John see when the fifth angel sounded? Revelation 9:1-3.

Most Bible expositors are agreed that Mohammed is symbolized by the star of this trumpet.

The bottomless pit doubtless refers to the wastes of the Arabian desert, from which came forth the Arabs (Saracens) like swarms of locusts under the new battle cry of Islam. The darkening caused by the smoke fitly represents the spread of Islam and its doctrines over Asia, Africa, and portions of Europe. Their power as scorpions is strikingly seen in their vigorous and speedy attacks upon and overthrow of their enemies. Over a large part of Spain, over North Africa, Egypt, Syria, Babylonia, Persia, North India, and parts of Central Asia the Arabian conquerors superimposed their religion and to a large extent their language and manners upon the native customs, speech, and worship of each of these areas.—*Bible Readings for the Home*, 289:4. (See Uriah Smith, *The Prophecies of Daniel and the Revelation*, 493.)

7. For an explanation of Revelation 9:4-11 see Uriah Smith, *The Prophecies of Daniel and the Revelation*, 498 to 505.

THE SOUNDING OF THE SEVEN TRUMPETS

It was on July 27, 1299, says Gibbon, "that Othman first invaded the territory of Nicomedia," in Asia Minor, "and the singular accuracy of the date," he adds, "seems to disclose some foresight of the rapid and destructive growth of the monster."—Gibbon, *The History of the Decline and Fall of the Roman Empire*, ch. 64, par. 14. This, then, we take to be the beginning of the period referred to.

A prophetic month consists of thirty days; five months would be 150 days. [See page 219 of *Bible Readings for the Home*.] Allowing a day for a year, 150 years from July 27, 1299, would reach to 1449. During this period the Turks were engaged in almost constant warfare with the Greek Empire, but yet without conquering it.—*Bible Readings for the Home*, 290:6, 7.

8. When the sixth angel sounded, what command was given by a voice from the four horns of the golden altar? Revelation 9:13, 14.

The first woe was to continue from the rise of Mohammedism until the end of the five months. Then the first woe was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints that had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to slay the third part of men. This command came from the four horns of the golden altar.—Josiah Litch, *Prophetic Expositions*, vol. 2, 182:1.

The Four Angels.—These are the four principal sultanies of which the Ottoman Empire was composed, located in the country watered by the Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 506:1.

9. What definite time period is mentioned under this trumpet? Revelation 9:15.

Since a day in prophetic time [see page 219 of *Bible Readings for the Home*] stands for a year, an hour is equal to fifteen days, a month to thirty years, a year to 360 years. Added together these amount to 391 years and fifteen days, the time allotted for the Ottoman supremacy. Commencing July 27, 1449, the date of the close of the fifth trumpet, this period would end August 11, 1840. In exact fulfillment of the words of Inspiration, this date marks the time when the vassalage of the Ottoman Empire began. His empire wasted beyond hope of recovery in a war with Mehemet Ali, pasha of Egypt, the sultan of Turkey submitted to the dictates of the then four great powers of Europe, and his minister, Rifat Bey, on that very day, August 11, 1840, reached Alexandria, bearing the sultan's ultimatum, dictated by the powers, to place in the hands of the rebellious pasha. On that day, also, the allied fleets appeared before Beirut, prepared to enforce the ultimatum.—*Bible Readings for the Home*, 291:10. (For further comments on verses 12 to 21, see Uriah Smith, *The Prophecies of Daniel and the Revelation*, 505-517.)

For the sounding of the seventh trumpet, we turn to Revelation 11:15. Chapter 10 and a large part of chapter 11 come in parenthetically between the sixth and seventh trumpet.

10. At what time is the mystery of God to be finished? Revelation 10:7.

11. What is the mystery of God? Galatians 1:11; Ephesians 3:3-6; 1 Timothy 3:16.

The mystery of God is the gospel,

PRINCIPLES OF LIFE

God manifest in the flesh as the Saviour from sin.

12. What takes place under the sounding of the seventh trumpet? Revelation 11:15-19.

The second woe ended with the sixth trumpet, August 11, 1840, and the third woe occurs under the sounding of the seventh trumpet, which began in 1844.

Then where are we? "Behold!" that is to say, mark it well, "the third woe cometh quickly." Revelation 11:14. The fearful scenes of the second woe

are past, and we are now under the sounding of the trumpet that brings the third and last woe. Shall we now look for peace and safety, a temporal millennium, a thousand years of righteousness and prosperity on earth? Rather let us earnestly pray the Lord to awaken a slumbering world.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 542:4 to 543:1. (For a fuller explanation of verses 15 to 19 see *The Prophecies of Daniel and the Revelation*, 543 to 547, and *Bible Readings for the Home*, 292, 293.)

Think About This:

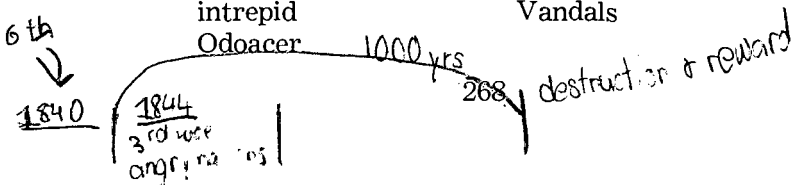
John's first vision, the seven churches, shows God's plan for His true church. It was given for the special purpose of encouraging the church of God to be faithful to the end through all the experiences it would have to meet. In every one of its seven divisions, God holds out the promise "to him that overcometh." His second vision, the seven seals, shows the efforts of the apostate church, "the synagogue of Satan," to destroy the true church and defeat God's plan. At the end of this vision the wicked are seen calling for the rocks and mountains to fall on them and destroy them. The third vision is the seven trumpets. This prophecy, like the first two, extends over the Christian Era. A trumpet is a symbol of war. The seven trumpets show how Satan, through war among the nations of earth, attempts to cripple God's work and defeat His plan. But God's unseen hand rules even among the nations, bringing victory to His plan when to human eyes defeat seems certain.—Sarah E. Peck, *God's Great Plan*, 409:1.

Texts to Remember:

Revelation 8; 9

Define or Identify:

Attila	pasha
Constantine the Great	Saracens
Genseric	"The scourge of God"
Goths	ultimatum
intrepid	Vandals
Odoacer	



68

"THE DRAGON WAS WROTH WITH THE WOMAN"

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17.

"A woman," signifies the true church. (2 Corinthians 11:2.) A corrupt woman is used to represent an apostate or corrupt church. (Ezekiel 23:2-4; Revelation 17:3-6, 15, 18.) By parity of reasoning, a pure woman, as in this instance, would represent the true church. "The sun" here signifies the light and glory of the gospel era. "The moon" is the symbol of the Mosaic period. As the moon shines with a borrowed light derived from the sun, so the former era shone with a light borrowed from the present. There they had the type and shadow; here we have the antitype and the substance. "A crown of twelve stars" appropriately symbolizes the twelve apostles. "A great red dragon" represents [Satan in first-place, then those through whom he worked] pagan Rome. [See comments under verses 4 and 5 in *The Prophecies of Daniel and the Revelation*.] "Heaven" is the space in which this representation was seen by the apostle. We are not to suppose that the scenes here presented to John took place in heaven where God resides, for they are events which occurred upon this earth. This

vision which passed before the eye of the prophet, appeared as if in the region occupied by the sun, moon, and stars, which we speak of as heaven.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 549:3.

1. What is represented by "a woman"?

a. The true church is represented by a "chaste virgin." Jeremiah 6:2; 2 Corinthians 11:2.

b. The apostate church is represented by a woman "full of names of blasphemy" and "drunken with the blood of the saints." Revelation 17:3-6.

It is evident that God uses the figure of a woman, a pure woman, to represent His people, the church, and also a woman, corrupt and blasphemous, to represent the false or corrupt church.

2. "The sun," "the moon," "twelve stars." Revelation 12:1.

7 crowned heads:

- 1 Egypt
- 2 Assyria
- 3 Babylon
- 4 Media Persia
- 5 Greece
- 6 Pagan Rome
- 7 Papal Rome

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10 horns = 10 divisions of Rome



When it seems that evil will destroy God's people, He will intervene and save.

No symbols more fitting and impressive could be found than are here employed. The Mosaic period shone with a light borrowed from the Christian Era, even as the moon shines with light borrowed from the sun. How appropriate, therefore, to represent the former by the moon, and the latter by the sun. The woman, the church, had the moon under her feet; that is, the Mosaic period had just ended, and the woman was clothed with the light of the gospel sun, which had just risen. By anticipation the church is represented as fully organized, with its twelve apostles, before the Man-child, Christ, appeared upon the scene.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 550:1.

3. "Third part of the stars of heaven." Revelation 12:4.

Satan in his rebellion took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion.—*Testimonies*, vol. 3, 115:0.

This allusion to the stars undoubtedly . . . is related to the truths emphasized in verses 7-9 of this chapter. . . . It is evident that a third part of

the angelic host, who joined with Satan in his rebellion against the Ruler of the universe, were cast out of the courts of glory.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 551:1.

4. "A Man-child." Revelation 12:2, 5.

The testimony concerning the "Man-child," which the dragon seeks to destroy, is applicable to only one being that has appeared in this world, and that is our Lord Jesus Christ. No other one has been caught up to God and His throne, but He has been thus exalted. (Ephesians 1:20, 21; Hebrews 8:1; Revelation 3:21.) No other one has received from God the commission to rule all nations with a rod of iron, but *He* has been appointed to this work. (Psalm 2:7-9).—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 551:2.

5. "The dragon." Revelation 12:3, 7, 9-17.

The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.—*The Great Controversy*, 438:2.

6. "A thousand two hundred and threescore days." Revelation 12:6, 14.

The principle given us in the Bible is, that when a day is used in symbolic prophecy, it stands for a year. (Ezekiel 4:6; Numbers 14:34).—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 144:1.

"THE DRAGON WAS WROTH WITH THE WOMAN"

The church fled into the wilderness at the time the papacy was firmly established in 538, where it was nourished by the word of God and the ministration of angels during the long, dark, and bloody rule of that power for 1260 years.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 553:3.

7. Why was this spoken: "Woe to the inhabitants of the earth and of the sea!"? Revelation 12:12.

8. Explain "the earth helped the woman."

"The earth helped the woman" (Revelation 12:16) by opening its mouth and swallowing up the flood. The Protestant Reformation of the sixteenth century began its work. God raised up Martin Luther and his collaborators to expose the true character of the papacy, and break the power with which superstition had enslaved the minds of the people. Luther nailed his theses to the door of the church at Wittenberg; and the pen with which he wrote them, according to the symbolic dream of the good elector Frederick of Saxony, did indeed span the Continent, and shake the triple crown on the pope's head. . . .

Soon there was enough Protestant soil found in Europe and the New World to swallow up the flood of papal fury, and rob it of its power to harm the church. Thus the earth helped the woman, and has continued to help her to the present day, as the spirit of the Reformation and religious liberty has been fostered by the leading nations of Christendom.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 558:4 to 559:1.

9. Why was the dragon [Satan] "wroth with the woman"? Revelation 12:17.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. In the near future we shall see these words fulfilled as the Protestant churches unite with the world and with the papal power against commandment keepers. The same spirit which actuated papists in ages past will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God.—*Testimonies*, vol. 5, 449:2.

Think of This:

1. Babylon is represented as a woman,—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.—*The Great Controversy*, 381:1.

2. When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home.—*Testimonies*, vol. 5, 291:1.

3. In the sixth century the papacy had become firmly established. . . . Paganism had given place to the papacy. . . . And

PRINCIPLES OF LIFE

now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. . . . Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity.—*The Great Controversy*, 54:2.

4. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.—*The Great Controversy*, 592:3.

Texts to Remember:

Jeremiah 6:2

Revelation 12:17

Define or Identify:

apostate

parity

Sanhedrin

theses

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THE LEOPARD BEAST OF REVELATION 13

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

In chapter 13 [verses 1-10] is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman Empire. . . . This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.—*The Great Controversy*, 439:1.

1. What is there in the description of "the beast" that indicates it is a religious power?

a. "Upon his heads the name of blasphemy." Revelation 13:1.

b. "They *worshipped* the beast." Verse 4. (Italics ours.)

c. "There was given unto him a mouth speaking great things and blasphemies." Verse 5.

d. "He opened his mouth in blasphemy against God." Verse 6.

e. "It was given unto him to

make war with the saints." Verse 7.

f. "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Verse 8.

2. When did "the beast" appear? Revelation 13:2.

It appeared following the dragon power of chapter 12. If it is correct to identify the dragon with the Roman Empire in the days of Christ, then a power is to be identified following the Roman Empire, which is closely related to it. The prophecy declares that "the dragon [Roman Empire] gave him his power, and his seat, and great authority." Revelation 13:2. 330

3. In the light of the ecclesiastical nature of "the beast" what power would qualify as the recipient of the triple gift from the dragon?

In the sixth century the papacy had become firmly established. Its seat of

leopard = catholic church



INTERNATIONAL

Catholics say the tiara of the pope of Rome is a symbol of his power and authority.

power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2.—*The Great Controversy*, 54:2.

Roman Empire
Power—world-wide
Seat—city of Rome
Great authority
Papacy
Power—world-wide
Seat—city of Rome
Great authority

4. Similarity between the little horn of Daniel 7 and the beast of Revelation 13.

Little Horn of Daniel 7

a. "Made war with the saints." Daniel 7:21.

b. "Speak great words against the Most High." Daniel 7:25.

c. Followed the fourth kingdom, which is the Roman Empire set forth in the prophecy.

d. Was to continue "a time and times and the dividing of time." [1260 years (538-1798)] Daniel 7:25.

The Beast of Revelation 13:1-10

a. "To make war with the saints." Revelation 13.

b. "Speaking great things and blasphemies." Revelation 13:5.

c. Followed the Roman Empire, for it received from it "his power, and his seat, and great authority." Revelation 13:2.

d. "To continue forty and two months." [1260 years (538-1798)] Revelation 13:5.

When we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time*, occupy the *same territory*, maintain the *same character*, do the *same work*, exist the *same length of time*, and meet the *same fate*, those symbols represent the *same identical power*.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 565:7.

5. "Wounded to death; and his deadly wound was healed." Revelation 13:3.

[It [the deadly wound] was inflicted when the pope was taken prisoner by Berthier, the French general, and the papal government was for a time abol-

ished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, August 29, 1799. But the deadly wound began to be healed when the papacy was re-established, though with less of its former power, by the election of a new pope, March 14, 1800. —Uriah Smith, *The Prophecies of Daniel and the Revelation*, 567:1.

The dogma of the infallibility of the pope was declared in 1870, and in 1929 the pope became again a temporal monarch, possessing Vatican City.

6. The concluding mark of identification of "the beast." Revelation 13:18.

The number of the beast, says the prophecy, "is the number of a man." If it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular or representative man. The most plausible expression we have seen suggested as containing the number of the beast, is one of the titles applied to the pope of Rome. That title is this: *Vicarius Filii Dei*, "Vicegerent of the Son of God." It is worthy of note that the Douay Version of the Bible has the following comment on Revelation 13:18: "The numeral letters of his name shall make up this number." —Uriah Smith, *The Prophecies of Daniel and the Revelation*, 619:2.

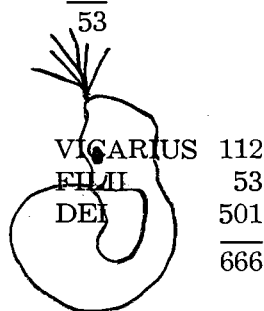
7. The letters in the title which



When a national Sunday law is made, we will know the final storm is about to break.

are Roman numerals add up to "his number" in the following manner (Revelation 13:18):

V	—	5	F	—	0	D	—	500
I	—	1	I	—	1	E	—	0
C	—	100	L	—	50	I	—	1
A	—	0	I	—	1			501
R	—	0	I	—	1			
I	—	1						
U(V)	—	5						
S	—	0						
		112						



Think of This:

1. Beginning . . . with Revelation 12:1, and ending with Revelation 14:5, we have a line of prophecy distinct and complete in itself.

2. Each of the powers here introduced is represented as fiercely

The catholic + = the letter 't' in the son god tammuz

PRINCIPLES OF LIFE

persecuting the church of God. The scene opens with the church under the symbol of a woman anxiously longing for the promise to be fulfilled that the seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is caught up to God and His throne. A period follows in which the church suffers severe oppression from this dragon power. In this part of the scene the prophet occasionally glances forward, once even down almost to the end, because all the enemies of the church were to be actuated by the spirit of the dragon. In verse 1 of Revelation 13 we are carried back to the time when the leopard beast, the successor of the dragon, begins his career. From this power the church suffers war and persecution for the long period of 1260 years. Following this period of oppression, the church has another conflict, brief but sharp and severe, with the two-horned beast. Then comes deliverance. The prophecy closes with the church brought safely through all her persecutions, and standing victorious with the Lamb on Mount Zion. Thank God for the sure promise of final victory!

3. The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the true church of God. The other characters are her persecutors, and are introduced simply because they are such. Here, as an introductory inquiry, we raise the question, Who or what is it that persecutes the true church? It is a false or apostate church. What is it that is ever warring against true religion? It is a false and counterfeit religion. Who ever heard of the mere civil power of any nation persecuting the people of God on its own initiative? Governments may war against other governments to avenge some wrong, real or imaginary, or to acquire territory and extend their power. But governments do not persecute (mark the word—do not *persecute*) people on account of their religion, unless under the control of some opposite and hostile system of religion.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 562:0 to 562:2.

Leopard Beast a Persecuting Power.—The powers introduced in this prophecy—the dragon, the leopard beast, and the two-horned beast of verses 11-17—are all *persecuting* powers. They are actuated by rage and enmity against the people and church of God. This fact is of itself sufficiently conclusive evidence that in each of these powers the ecclesiastical or religious element is the controlling power.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 563:1.

4. The dragon and the beast:

a. The dragon in the first place represents Satan, and in a secondary sense, pagan Rome.

b. Papal Rome succeeded pagan Rome, and is represented in prophecy by the leopard beast in Revelation 13.

THE LEOPARD BEAST OF REVELATION 13

Texts to Remember:

Revelation 13:2

Revelation 13:18

Define or Identify:

Berthier

Vicarius Filii Dei

blasphemy

Vicegerent

Douay Version

time, times, and the dividing of
time

A mouth speaking blasphemy
like war w/ the saints
40 + 2 months
Dragon gave power

70

"THE MARK OF THE BEAST"

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:16, 17.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, "He shall think to change the times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin" [2 Thessalonians 2:3], who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.—*The Great Controversy*, 446:1.

John was called to behold a people distinct from those who worship the beast or his image by keeping the first day of the week. The observance of this day is the mark of the beast.—*Testimonies to Ministers*, 133:1.

The papacy has attempted to change the law of God.

The Sign of God's Authority

1. What is a sign or mark of God's authority? Exodus 20:8-11; 31:17.

The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. . . .

The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. . . . To those who keep holy the Sabbath day it is the sign of sanctification. . . . And the Sabbath is the sign of obedience. . . . He [the Sabbathkeeper] is sanctified through obedience. . . .

The Sabbath is a golden clasp that unites God and His people.—*Testimonies*, vol. 6, 349:3 to 351:4.

Antichrist—Sign of His Authority

2. What power on this earth demands worship? Does this power claim to be God on earth? 2 Thes-

"THE MARK OF THE BEAST"

salonians 2:3, 4; Revelation 13:4, 8.

The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . .

So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.—Facts from *Ferraris's Ecclesiastical Dictionary*, article, "Pope." (*Source Book for Bible Students*, 409:4 and 410:7.)

For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth.—Oration of Christopher Marcellus in the fourth session of the Fifth Lateran Council, 1512, quoted by Labbe and Cossart in *History of the Councils*, vol. 14, col. 109. (Quoted in English in *Source Book for Bible Students*, 411:2.)

The Sign of Papal Authority

3. What does the Catholic Church hold up as a sign of her authority?

By what authority did the church change the observance of the Sabbath from Saturday to Sunday?

The church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.—*The Catholic Universe Bulletin*, Aug. 14, 1942, p. 4.

It was the Catholic Church that authorized and sanctioned the change in the Lord's Day from the seventh day of the week to the first. She did it very early in her life—as by the end of the third and beginning of the fourth century, the custom and practice were universal. No other church existed at the time.—Letter of C. F. Thomas, Chancellor to James Cardinal Gib-

bons, October 8, 1901. (Photostat No. 50, Seventh-day Adventist Theological Seminary.)

The true Sabbath being a sign of loyalty to the true God, it is but natural that the false Sabbath should be regarded as a sign of allegiance to the apostate church. Such we find to be the case.—*Bible Readings for the Home*, 444:4.

4. What will the two-horned beast demand of all before the end? Revelation 13:15-17.

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Revelation 13:16. —*The Great Controversy*, 445:2.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death.—*The Great Controversy*, 604:2.

It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to papacy the United States will not be alone.—*The Great Controversy*, 579:0.

5. When will people receive "the mark of the beast"?

Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting

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the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. . . . He is worshipping the beast and his image. *As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast."* [Revelation 16:2.] *And it is not until the*

issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."—*The Great Controversy*, 449:1. (Italics ours.)

6. Will there be those who get the victory over this power? Revelation 15:2-4.

7. What will be the fate of those who worship the beast? Revelation 14:9-11.

8. Who will be cast into the lake of fire that burns with brimstone? Revelation 19:20.

Think of This:

1. The Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law.—*Testimonies*, vol. 6, 250:1.

2. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.—*Testimonies*, vol. 6, 350:2.

3. The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs.—*Testimonies*, vol. 6, 350:3.

4. Sunday is a child of the papacy.—Ellen G. White, *Review and Herald*, July 13, 1897.

5. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or . . . his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God.—Ellen G. White, *Review and Herald*, July 13, 1897.

"THE MARK OF THE BEAST"

6. If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls "My holy day" [Isaiah 58:13], you receive the mark of the beast. When does this take place? *When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.—Ellen G. White, *Review and Herald*, July 13, 1897. (Italics ours.)

Texts to Remember:

Exodus 31:17 Revelation 13:15-17 Revelation 15:2-4

Define or Identify:

apostate	excommunicate	infallible
brimstone	homage	vicar
complement		

THE TWO-HORNED BEAST

And I beheld another beast coming up out of the earth;
and he had two horns like a lamb, and he spake as a dragon.
Revelation 13:11.

But the beast with lamblike horns was seen "coming up out of the earth." [Revelation 13:11.] Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World. . . . It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.—*The Great Controversy*, 440:1, 2.

The First Beast Wounded

1. What was foretold regarding one of the heads of the leopard beast of Revelation 13:3?

The head that was wounded to death was the papal head. . . . It was inflicted when the pope was taken prisoner by Berthier, the French general, and the

papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, August 29, 1799. But the deadly wound began to be healed when the papacy was re-established, though with less of its former power, by the election of a new pope, March 14, 1800.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 567:1.

The Second Beast

2. About the time of the wounding of the papal head, what other power does John see coming up out of the earth? Revelation 13:11.

He is not yet come, though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast.—John Wesley, *Explanatory Notes Upon the New Testament*, 17th ed., 427, comment on Revelation 13:11.

Can anyone doubt what nation was actually "coming up" in 1798? Certainly it must be admitted that the United States of America is the *only* power that meets the specifications of the prophecy on this point of chronology.—Uriah Smith, *The Prophecies of*

THE TWO-HORNED BEAST

Daniel and the Revelation, 573:4. (See introductory quotations for additional statements on this question.)

3. Explain the meaning of the expression, "coming up out of the earth." Revelation 13:11.

This expression must have been designedly used to point out the contrast between the rise of this beast and that of other national prophetic symbols. The four beasts of Daniel 7 and the leopard beast of Revelation 13 all arose out of the sea. New nations generally rise by overthrowing other nations, and taking their place. But no other nation was overturned in order to make room for the United States, and the attainment of its independence was already fifteen years in the past when it came into the field of prophecy.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 577:2.

4. What does John say about the horns of this beast? What kind of a nation is symbolized by this two-horned beast? Revelation 13:11.

The two-horned beast, with a noticeable absence of crowns upon its horns, symbolizes a nation with a republican form of government. A crown

The lamblike qualities of the two-horned beast will disappear in hate and bloodshed.

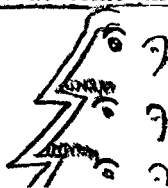
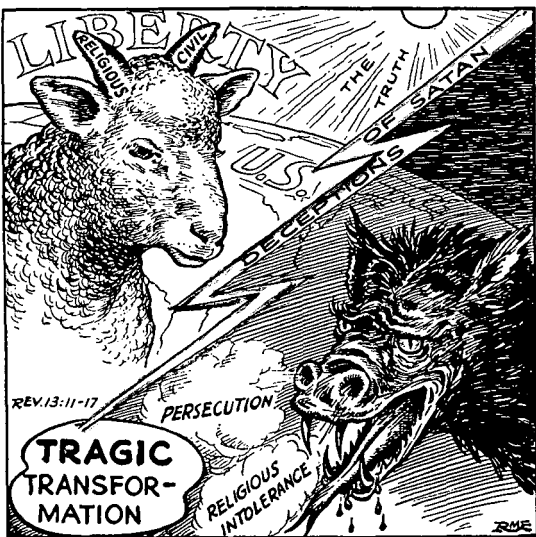
is an appropriate symbol of a kingly or dictatorial form of government, and the absence of crowns, as in this case, would suggest a government in which the power is not vested in any such ruling member, but is lodged in the hands of the people.

The two-horned beast symbolizes a nation which cannot be Catholic in religion. The papacy is a religion that is fundamentally a union of church and state. The Constitution of the United States of America (Article VI) declares that "no religious test shall ever be required as a qualification to any office, or public trust," and thereby establishes a perpetual separation of church and state. Civil and religious liberty is a fundamental principle of Protestantism. . . . From the religious standpoint, therefore, the United States is a Protestant nation, and meets the requirement of the prophecy admirably in this respect.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 581:1, 3.

A Persecuting Power

5. Notwithstanding the lamblike appearance of this power, how will it ultimately speak? Revelation 13:11.

Now that we have identified the United States of America as the power symbolized by the two-horned beast, we can follow through without fear or prejudice the course that that nation takes as marked out clearly in the prophecy itself. In doing so, let us observe once more that the dragon as the first of the three beasts in the chain of prophecy under consideration, was a relentless persecuting power, destroying the lives of millions of Christians during a period of 1260 years. As we come to the third beast, with two horns like a lamb, it is declared that he "spake as a dragon." This can only mean that at some time his nature



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changes from that of a lamb to that of a dragon, that he speaks as a dragon, and that he does the same kind of work as the dragon before him.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 582:12.

6. How much power will this beast exercise? Revelation 13:12, first part.

7. What power is referred to by the expression: "first beast before him"? Revelation 13:1-10.

8. What does he cause the people to worship? Revelation 13:12, latter part.

9. How does he deceive the people that dwell on the earth at that time? Revelation 13:13, 14, first part.

10. What does he tell those "that dwell on the earth" to do? Revelation 13:14, latter part.

But what is the "image to the beast" [Revelation 13:14]? And how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself—the papacy. . . .

In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.—*The Great Controversy*, 443:2, 3. (For further reading, see *The Great Controversy*, 443-450.)

11. What will this power bring down from heaven? Revelation 13:13.

12. What will be the crowning act in the drama of deception?

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. . . . He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. . . . This is the strong, almost overmastering delusion.—*The Great Controversy*, 624:2.

13. What is Satan not permitted to counterfeit?

Satan is not permitted to counterfeit the manner of Christ's advent.—*The Great Controversy*, 625:2. (Italics ours.)

14. Who only will not be deceived? Matthew 24:24; 2 Thessalonians 2:10, 11.

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive.—*The Great Controversy*, 625:3.



THE TWO-HORNED BEAST

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmin-

gled wrath shall be poured out.—*The Great Controversy*, 625:1.

15. What two texts should keep us from falling into the deceptions that take the world captive? Isaiah 8:20; John 14:29.



MARK OF THE BEAST

UNDERSTANDABLE *Think of This:*

1. A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. . . . What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.—*The Great Controversy*, 572:2.

2. These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as Roman Catholics and Protestants shall unite for the exaltation of the Sunday.—*The Great Controversy*, 578:2. (See also 577:2 to 578:1.)

3. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.—*The Great Controversy*, 607:1.

4. She [Rome] is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is.—*The Great Controversy*, 581:2.

SABBATH - THE SEAL OF GOD
Text to Remember:

COUNTERFEIT SEAL -
SUNDAY

Revelation 13:11-17

Define or Identify:

chronology

"dragon"

perpetual

"two-horned beast"



THE FIRST ANGEL'S MESSAGE - GOD'S MESSAGE

Learn Rev. 14:6-10

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6, 7.

John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7.

In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel. Thus the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.—*Christ's Object Lessons*, 227:1, 2.

The Message

1. The three angels' messages. Revelation 14:6-12.

The message described in these two verses [Revelation 14:6, 7] is the first of what are known as "the three angels' messages of Revelation 14." We are justified by the prophecy itself in designating them the first, second, and third. In the verses that follow, the last one is distinctly called "the third angel" [Revelation 14:9], from which we infer that the one preceding was the *second* angel; and the one before that, the *first* angel.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 628:4.

2. Whom did John see flying in the midst of heaven? Revelation 14:6.

3. What did the angel have to give to those on the earth? Revelation 14:6.

These angels are evidently symbolic, for the work assigned them is that of preaching the everlasting gospel to the people. But the preaching of the gospel has not been entrusted to literal angels; it has been committed to men, who are responsible for this sacred trust placed in their hands.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 629:1.

4. What is the gospel? Romans 1:16.

5. What solemn declaration does the angel make? Revelation 14:7.

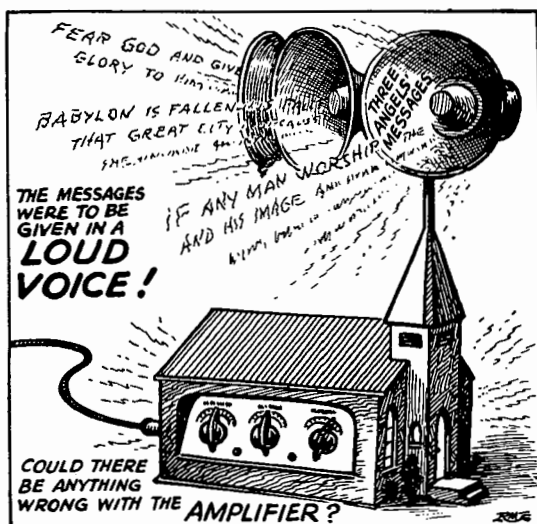
6. In view of the judgment hour, what are all men called upon to do? Revelation 14:7, first part.

The first angel's message of Revelation 14, announcing the hour of God's judgment, and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world, and to arouse them to see their true condition of worldliness and backsliding. In this message, God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him.—*The Great Controversy*, 379:1.

7. "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7, last part.

The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.—J. N. Andrews, *History of the Sabbath*, chapter 27.

It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as



God calls upon the church to give His message to a world that faces the judgment.

the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. . . . It follows that the message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth commandment.—*The Great Controversy*, 438:0.

Extent of the Message

8. "To every nation, and kindred, and tongue, and people." Revelation 14:6.

The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.—*The Great Controversy*, 611:1.

9. Heralds of the first angel's message outside the U.S.A.:

a. Manuel Lacunza (1731-1801)

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or Juan Josafat Ben-Ezra, a Jesuit of Chile and Italy, wrote, *La Venida del Mesias en Gloria y Majestad* (*The Coming of the Messiah in Glory and Majesty*).

b. Child preachers in Sweden in the 1840's.

c. *Henry Drummond* (1786-1860), banker, member of Parliament, England.

d. *François Samuel Robert Louis Gaussen* (1790-1863), French-Swiss.

e. *Edward Irving* (1792-1834), Presbyterian, England.

f. *George Müller* (1805-1898), German-English of Bristol Orphanages, Bristol, England.

g. *Lewis Way* (1772-1840), Anglican, England.

h. *Joseph Wolff* (1795-1862), Jewish-Christian (missionary to the world).

10. Heralds of the first angel's message inside the U.S.A.:

a. *Joseph Bates* (1792-1872), Christian.

b. *William C. Davis* (1760-1831), Presbyterian, South Carolina.

c. *Charles Fitch* (1805-1844), Presbyterian.

d. *Joshua V. Himes* (1805-1895), Christian.

e. *Samuel E. McCorkle* (1746-1811), Presbyterian, North Carolina.

f. *William Miller* (1782-1849), Baptist.

g. *Robert Scott, M.D.* (1747-1834), Wesleyan, Baptist, New York.

h. *Richard C. Shimeall* (1803-1874), Protestant Episcopal, New York City.

i. *George Storrs* (-1880), Methodist.

j. *James White* (1821-1881), Christian.

k. *Joshua L. Wilson* (1774-1846), Presbyterian, Ohio.

Think of This:

1. By the first angel, men are called upon to "fear God, and give glory to Him" [Revelation 14:7], and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law.—*The Great Controversy*, 436:1.

2. In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. . . .

It follows that the message which commands men to worship

THE FIRST ANGEL'S MESSAGE

God and keep His commandments, will especially call upon them to keep the fourth commandment.—*The Great Controversy*, 437:1 to 438:0.

3. The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel" [Revelation 14:6]; and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*.—*The Great Controversy*, 355:3.

4. The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His word, were to proclaim this warning to the world.—*The Great Controversy*, 312:1, 2.

5. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people" (Revelation 14:6, 7),—give evidence of the rapidity and world-wide extent of the movement.—*The Great Controversy*, 355:2.

Text to Remember:

Revelation 14:6, 7

Define or Identify:

"everlasting gospel" kindred nation people tongue

THE SECOND ANGEL'S MESSAGE

WARNINGS AGAINST CHURCH & STATE

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Revelation 14:8.

The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman,—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.—*The Great Controversy*, 381:1.

1. Does the term "Babylon" apply specifically to the Roman Catholic Church?

Babylon is not confined to the Roman Catholic Church. That this church is a very prominent component part of great Babylon, is not denied. The descriptions in Revelation 17 seem to apply particularly to that church. But the name which she bears on her forehead, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" [Revelation 17:5], reveals other family connections. If this church is the mother, who are the daughters? The fact that these daughters are spoken of, shows that there are other religious bodies besides the Roman Catholic Church which come

under this designation.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 644:1.

The term Babylon signifies the universal worldly and apostate church.

2. How was the fall of ancient Babylon prophetically described? Jeremiah 51:8.

3. Note carefully the reasons given for ancient and modern Babylon's fall. Compare Jeremiah 51:7 and Revelation 14:8.

The parallels between the Roman Church and ancient Babylon are striking, as we view the pagan Babylonian state religion with its wealthy and politically powerful hierarchy, its elaborate temple ritual, its priestly monopoly of learning, its liturgy performed in an ancient language unknown to the common people, its processions of divine images, its great spring festival in which mourning is followed by rejoicing, its ubiquitous virgin mother goddess who intercedes for her worshipers. But there is even more than a parallel; there is a gen-

THE SECOND ANGEL'S MESSAGE

uine line of inheritance, from Babylon through the Roman Empire to the Roman Church, of many religious elements.—*Bible Readings for the Home*, 250:6.

The Roman Empire was heir not only to the territories but also to the religions of Greece and the East. Later Roman paganism was orientalized through the adoption of Eastern deities, all influenced by astrology and

many of them transformed into sun-gods, such as, for example, Mithra, who combined Persian and Chaldean elements. (See Franz Cumont, *Astrology and Religion Among the Greeks and Romans*, 1912 ed., pp. 89-91.)—*Bible Readings for the Home*, 250:8.

4. Note the following similarities between ancient and modern Babylon:

Ancient Babylon

- a. Blasphemous. Daniel 3:1-5.
- b. Persecutor. Daniel 3:20, 21.
- c. Proud. Daniel 4:28-31.
- d. Self-exalted. Daniel 4:28-31.
- e. Made the earth drunken. Jeremiah 51:7.
- f. People warned to flee from. Jeremiah 51:6.
- g. Babylon fell suddenly. Jeremiah 51:8; Daniel 5:30, 31.
- h. "Howl for her; take balm for her pain." Jeremiah 51:8.

Modern Babylon

- a. Blasphemous. Revelation 17:3.
- b. Persecutor. Revelation 17:6.
- c. Proud. Revelation 17:4; 18:7.
- d. Self-exalted. Revelation 18:7.
- e. Nations drank of her wine. Revelation 14:8.
- f. "Come out of her, My people." Revelation 18:4.
- g. "Babylon is fallen." Revelation 14:8; 18:2.
- h. "Bewail her, and lament for her;" "shall weep and mourn over her." Revelation 18:9, 11.

5. When did this prophecy meet its fulfillment? Revelation 14:8; 18:1-4.

The specific call to come out of Babylon because of its spiritual fall was made in the summer of 1844 between the 1843 and 1844 disappointments.

Everywhere throughout the land the cry was raised, "Babylon is fallen," and, in anticipation of the movement brought to view in Revelation 18:14, those proclaiming the message added, "Come out of her, My people." Thousands severed their connection with

Churches that have left the word of God and taken man's traditions become corrupt.



PRINCIPLES OF LIFE

the various denominations as the result. . . .

Not only did the churches suffer a distinct loss of spirituality in 1844, but the decline since then has been marked and continuous. . . .

The acceptance by Protestantism of the first angel's message would have enabled the church to become a light to "all nations." But betraying her trust by her rejection of the message, she left the nations without the witness of *present truth* that they might have had, to grope in the darkness of error and superstition resulting from the intoxicating and stupefying influences of the system of false doctrines she had built up and refused to relinquish.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 654:2; 656:3; 661:1. (For further reading see Uriah Smith, *The Prophecies of Daniel and the Revelation*, 643-662.)

6. What is to be the final fate of modern Babylon? Revelation 18:21-24.

7. Is there yet to be a final call to come out of Babylon? Revelation 18:4, 5.

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work.—*The Great Controversy*, 390:2.

8. What will those sing who come out of Babylon? Revelation 19:6, 7.

Think of This:

1. Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. . . . And no other power could be so truly declared "drunken with the blood of the saints" [Revelation 17:6] as that church which has so cruelly persecuted the followers of Christ.—*The Great Controversy*, 382:2.

2. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:6-8. How is this done? By forcing men to accept a spurious sabbath.—*Testimonies*, vol. 8, 94:2.

3. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, "For all nations have drunk of the wine of the wrath of



CLYDE PROVONSHA, ARTIST

The three angels cry with a loud voice, and their warning messages are to go to every nation and people.

THE SECOND ANGEL'S MESSAGE

her fornication." [Revelation 18:3.] It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial.—*Testimonies to Ministers*, 61:3.

4. In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. . . . Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844.—*The Great Controversy*, 380:2.

5. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." [Revelation 14:6.] The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.—*The Great Controversy*, 450:0.

6. Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.—*The Great Controversy*, 401:3.

Texts to Remember:

Jeremiah 51:6-8 Revelation 14:8 Revelation 18:1-4

Define or Identify:

astrology hierarchy Mithra ritual ubiquitous

THE THIRD ANGEL'S MESSAGE

WARNS AGAINST SUNDAY

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Revelation 14:9, 10.

The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice and is to accomplish a work which few realize.—*Testimonies*, vol. 8, 94:1.

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.—*Testimonies to Ministers*, 91:2.

A Warning Message

1. What is the meaning of the word "warning"?

Warning, as an adjective is descrip-

tive of "serving as an alarm, a signal, a summons, etc.; announcing something imminent, or impending, or the presence of danger."—Webster.

2. Where is the "presence of danger" involved; or, where is an alarm revealed; or, where is the summons to be found, in Revelation 14:10, 11?

The most fearful threatening ever addressed to mortals is contained in the third angel's message.—*The Great Controversy*, 449:2.

3. The third angel's message warns against three things. Revelation 14:9.

a. *The beast*, which is the papacy.

b. *The image* of the beast, which is formed when the United States makes and enforces laws for the observance of Sunday.

c. *The mark* of the beast, which is received when, though God's re-

quirements regarding His holy day are known to all, Sunday is observed as the day of worship because it is commanded by the law of the land.

4. What is the issue involved? Psalm 119:126.

And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." [Revelation 16:2.]—*The Great Controversy*, 449:1.

5. Why is this warning message so significant?

The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: "Here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.] Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. *This is the last message.* There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust!—*Testimonies*, vol. 5, 206:3. (Italics ours.)

6. How can the warning message, if heeded, serve as a preparation to meet God?

This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.—*Testimonies to Ministers*, 92:0.



To those who have received the message, God has given the task of warning the world.

Uplifts Christ and Prepares a People

7. Note the character traits of the saints, who, living just prior to the second coming, give the third angel's message:

a. They are sanctified and blameless. 1 Corinthians 1:2, 8.

b. They glorify Christ. 2 Thessalonians 1:10.

c. They "keep the commandments." Revelation 12:17; 14:12.

d. They keep "the faith of Jesus." Revelation 14:12.

e. They have "patience." Revelation 14:12.

8. How are the remnant people prepared to give the message successfully? John 1:12; Acts 1:8.

I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work, and were prepared for the trying

PRINCIPLES OF LIFE

hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived.—*Early Writings*, 279:1.

By thousands of voices, all over the earth, the warning will be given. . . . Thus the inhabitants of the earth will be brought to take their stand.—*The Great Controversy*, 612:1.

Contains a Reward

9. What is a saint? Matthew 7:21; 25:32-46; Revelation 14:12.

A saint is "one extraordinarily charitable, patient, self-denying."—Webster.

The eternal God has drawn the line of distinction between the saints and

the sinners, the converted and the unconverted. . . . They are as distinct as midday and midnight. . . . They [the saints] meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. . . . Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants.—*Counsels to Parents, Teachers, and Students*, 341:1, 2.

10. How are those described who refuse to worship the beast? Revelation 12:17; 14:12.

11. What is the reward of the saints? Revelation 15:2-4; 20:4-6.

Think of This:

1. The third angel's message is a part of the *everlasting* gospel, not a *new* gospel.

2. Why is the third angel's message a "testing" message to both saint and sinner?

3. How does the third angel's message magnify the Ten Commandments?

4. I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.—*Testimonies*, vol. 1, 77:0.

5. Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."—Ellen G. White, *Review and Herald*, April 1, 1890.

Texts to Remember:

Matthew 24:14 Revelation 14:9-12 Revelation 22:11, 12

Define or Identify:

image of the beast

mark of the beast

THE CLOSE OF PROBATION

STARTS AT SUNDAY LAM

And the Lord said, My Spirit shall not always strive with man. Genesis 6:3.

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not until then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut" [Matthew 25:10], we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven.—*The Great Controversy*, 428:2; 490:2.

God's Mercy and Salvation

1. How is God's love unmistakably revealed? John 3:16; 15:13.

Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to compre-

hend the love and compassion of the heavenly Father; and yet there is an infinity beyond.—*Testimonies*, vol. 5, 740:1.

2. What is the repeated expression David used to emphasize God's mercy? Psalm 136.

3. How did the psalmist illustrate God's mercy? Psalm 103:8, 11.

4. What visible, tangible object did God use to represent the joining of His mercy and His justice? Exodus 25:17, 22.

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the *mercy seat*, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.—*Patriarchs and Prophets*, 349:2. (Italics ours.)

5. What have we found the gos-

pel message to be? Romans 1:16.

6. Note the preaching and acceptance of the gospel in the various eras of earth's history leading to the close of probation:

a. Adam, before the Flood. Genesis 3:15.

b. Enoch. Jude 14.

c. Noah, before and after the Flood. Genesis 6:8-22; Hebrews 11:7.

d. Abraham, patriarchal era. Genesis 26:5; Hebrews 11:8-19.

e. Moses, church in the wilderness. Hebrews 11:23-29.

f. Samuel and David, period of prophets and kings. Hebrews 11:32, 33.

g. Daniel, period of captivity. Daniel 9:3-23.

h. Disciples, period of Jesus' ministry. Matthew 4:17-20.

i. Apostles, period after Jesus' ministry. Acts 2:42-47.

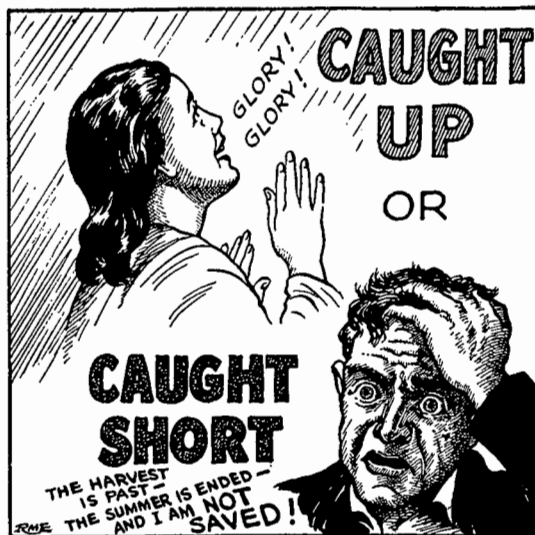
j. Remnant, last period. Revelation 7:10; 12:17; 14:12.

7. What still remains to be done to bring "the end"? Matthew 24:14.

Period of Trial

8. What does the word "probation" mean?

Probation—Act of proving; any proceeding designed to ascertain truth, to determine character; . . . trial, or a period of trial; the method of treating a convicted delinquent whereby he is released on a suspended sentence.—Webster.



We know not how soon our probation may close and we must face our life's record.

9. What phrase of John 3:16 reveals an element of probation?

10. What signal event fills the measure of iniquity and closes probation?

ANSWER: Enforcing a man-made law (Sunday worship) contrary to the divine law of Sabbath observance.

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, . . . we may know . . . that the end is near.

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbear-

THE CLOSE OF PROBATION

ance is reached, that the measure of our nation's iniquity is full.—*Testimonies*, vol. 5, 451:1, 2.

11. Is a probationary period an essential part of the gospel? Deuteronomy 28; Joshua 24:15; John 3:16.

12. Why is it an act of mercy to bring sin's reign to an end? Isaiah 65:16-20; Ezekiel 33:11; John 14:1-3; Revelation 21:1-5.

A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They [the wicked] would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. . . . Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.—*The Great Controversy*, 543:0.

13. Note the solemn Biblical language which characterizes probation's close:

a. "The harvest is past, . . . and we are not saved." Jeremiah 8:20.

b. A famine for the word of God. Amos 8:11.

c. "The door was shut." Matthew 25:10.

d. "He which is filthy, let him be filthy still." Revelation 22:11.

14. What manner of persons ought we to be as we realize that probation is soon to close? 2 Peter 3:11.

We have no time to lose. We know not how soon our probation may close. At the longest, we have but a brief lifetime here, and we know not how soon the arrow of death may strike our hearts.—*The Ministry of Healing*, 454:2.

Think of This:

1. How can a God of love and mercy actually do the sinner a kindness by calling a halt to sin?

2. Why is it wise to prepare now instead of waiting till "the Sunday issue" is climaxed?

3. How do you harmonize the facts that God is merciful but that He will "by no means clear the guilty"? Exodus 34:7.

4. Could there be a plan of salvation without a period of probation?

5. There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

PRINCIPLES OF LIFE

The days of our probation are fast closing. The end is near. To us the warning is given, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment.—*Christ's Object Lessons*, 319:1, 2.

Texts to Remember:

Genesis 6:3

Joshua 24:15

Ezekiel 33:11

Define or Identify:

"clear the guilty"

tangible

THE TIME OF TROUBLE

(WHEN CHRIST IS NO LONGER
MEDIATOR

And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book. Daniel 12:1.

The Great Controversy, 613:1 to 652:2; Early Writings, 282:2 to 287:2

Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said: "We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7.—*Patriarchs and Prophets*, 201:1.

Time of Trouble Foretold

1. In what language does Daniel describe "the time of trouble"? Daniel 12:1.

2. To whose experience is this "time of trouble" likened? Jeremiah 30:7.

Such will be the experience of God's

people in their final struggle with the powers of evil. God will test their faith, their perseverance, their confidence in His power to deliver them. Satan will endeavor to terrify them with the thought that their cases are hopeless; that their sins have been too great to receive pardon. They will have a deep sense of their shortcomings, and as they review their lives, their hopes will sink. But remembering the greatness of God's mercy, and their own sincere repentance, they will plead His promises made through Christ to helpless, repenting sinners. Their faith will not fail because their prayers are not immediately answered. They will lay hold of the strength of God, as Jacob laid hold of the Angel, and the language of their souls will be, "I will not let Thee go, except Thou bless me." [Genesis 32:26.]

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could not have heard his prayer and mercifully preserved his life.—*Patriarchs and Prophets*, 202:1, 2.

3. What does God say He has “reserved against the time of trouble”? Job 38:22, 23. (See also Revelation 16:17, 21.)

When Does It Commence?

4. When does this “time of trouble such as never was” begin? Daniel 12:1.

When Christ shall cease His work as mediator in man’s behalf, then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin.—*Patriarchs and Prophets*, 201:2.

5. What solemn words mark the close of Jesus’ work as our Intercessor? Revelation 22:11.

When Jesus leaves His position as man’s intercessor before God, the solemn announcement is made, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:11.—*Patriarchs and Prophets*, 201:2.

Preparation for the Time of Trouble

6. Against what preparation are we warned and why?

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields.—*Early Writings*, 56:2.

7. What alone will save us in the time of trouble?



Many are slumbering in a time of peril, not realizing the crisis that is ahead.

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord’s pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah’s wrath.—*Testimonies*, vol. 1, 125:1.

8. What relation do the “refreshing” and the “latter rain” have to one’s readiness for the time of trouble?

I saw that many were neglecting the preparation so needful, and were looking to the time of “refreshing” [Acts 3:19] and the “latter rain” [Zechariah 10:1] to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the “refreshing,” unless they obtain the victory over every besetment, over pride, selfishness, love

THE TIME OF TROUBLE

of the world, and over every wrong word and action.—*Early Writings*, 71:2.

9. What kind of faith is needed to face the time of trouble?

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried.—*The Great Controversy*, 621:2.

10. What must be true of those who receive God's seal and are protected in the time of trouble?

Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.—*Early Writings*, 71:1.

God's People During the Time of Trouble

11. Why were the wicked so enraged at the remnant?

I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.—*Life Sketches*, 102:0.

12. What has God promised to do in the time of trouble? Psalms 27:5; 41:1.

13. What assurance of protection and succor during the plagues is given? Psalm 91:9, 10; Isaiah 33:16; 41:17.

While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants. To him that "walketh righteously" is the promise, "Bread shall be given him; his waters shall be sure." Isaiah 33:15, 16.—*The Great Controversy*, 629:2.

14. Why is it so difficult to picture the coming time of trouble? Daniel 12:1.

It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.—*The Great Controversy*, 622:4.

15. When will God deliver His people?

It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance.—*Early Writings*, 285:1.

Think of This:

1. "Jacob's trouble" comes after the close of probation and, of course, prior to Jesus' coming.

2. It is a time when there is no longer an intercessor between God and man—Satan will do his utmost to make each one feel "lost."

PRINCIPLES OF LIFE

3. God's children will be protected—their bread and water shall be sure; they will no longer be put to death, as it is then too late for any to be benefited by a martyr's death, and angels of God hover near them.

4. "It was at midnight that God chose to deliver His people," should not be interpreted to mean that it was at that time that Jesus is to come. It is then that earth's power over the "saints" shall have been broken. It is at that time that the special resurrection takes place. It is at that time that Jesus speaks the day and hour of His coming.

5. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy [the union of church and state in the United States] be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven.—*Testimonies*, vol. 5, 451:2.

Texts to Remember:

Isaiah 33:16

Daniel 12:1

Define or Identify:

"latter rain"

temporal

"refreshing"

1. open sores
2. water to blood - ocean
3. " " " - river
4. sun becomes hot
5. Darkness
6. drying up of Euphrates
7. earthquake + hail

77

* universal death decree

THE SEVEN LAST PLAGUES

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. Revelation 15:1.

Said the angel, "Get ready, get ready, get ready." . . .

Then I saw that the seven last plagues were soon to be poured out upon those who have no shelter, yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel, and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the word of God carefully, to know how to escape the plagues which that word declares shall come on all the ungodly who shall worship the beast and his image, and receive his mark in their foreheads or in their hands.—*Early Writings*, 64:2.

The Plagues

1. What are the seven last plagues?

a. "I saw . . . seven angels having the seven last plagues; for in them is filled up the *wrath of God*." Revelation 15:1. (Italics ours.)

b. "Seven golden vials full of the *wrath of God*." Revelation 15:7. (Italics ours.)

c. "To the seven angels, Go your ways, and pour out the vials of the *wrath of God* upon the earth." Revelation 16:1. (Italics ours.)

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.—*The Great Controversy*, 628:2.



FRANKLIN BOOTH, ARTIST

The plagues will fall as judgments of God upon a wicked and rebellious world.

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First Plague, Revelation 16:2

2. Who are particularly pointed out as receiving the first plague? Revelation 16:2.

Second Plague, Revelation 16:3

3. What happened when the second plague was poured out? Revelation 16:3.

Third Plague, Revelation 16:4

4. What was affected when the third plague was poured out? Revelation 16:4.

5. What declaration was made by "the angel of the waters," and who answered him? Revelation 16:5-7.

The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:5, 6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit, and were seeking to do the same work, with these murderers of the prophets.—*The Great Controversy*, 628:0.

Fourth Plague, Revelation 16:8, 9

6. What was the fourth plague, and how did those upon whom it fell react to it? Revelation 16:8, 9.

The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; . . . because the



Fearful are the judgments that will fall on those who have persecuted the saints.

harvest of the field is perished." "All the trees of the field are withered: because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate." "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence." Joel 1:10-12, 17-20; Amos 8:3.—*The Great Controversy*, 628:1.

7. What has resulted from the judgments of God in the past? Isaiah 26:9.

8. Why do people not repent as these judgments fall upon them, as they have in times past? Revelation 16:9, 11.

The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged

to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, "Spare, spare the sinner a little longer." All heaven had united with Jesus, as they heard the fearful words, "It is done. It is finished." The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!"—*Early Writings*, 281:1.

Fifth Plague, Revelation 16:10, 11

9. What happened when the fifth angel poured out his vial on "the seat of the beast"? Revelation 16:10, 11.

It is poured upon the seat of the beast, the papacy. The seat of the beast is wherever the papal see is located, which has been thus far, and without doubt will continue to be, the city of Rome. "His kingdom" probably embraces all those who are ecclesiastical subjects of the pope wherever they may be.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 690:5.

Sixth Plague, Revelation 16:12-16

10. Upon what is the sixth vial poured out? Revelation 16:12.

The river Euphrates is evidently a symbol of the country through which it flows. (See Isaiah 8:7 and Revelation 9:14.)

11. What nation has held the territory drained by the Euphrates River, and has experienced a drying up?

[Only one power can fit the prophecy and] all agree that that power was Turkey.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 692:4.

At its height the Ottoman Empire extended on the east to the Tigris and the Caspian Sea; on the south to Aden, including Arabia, Palestine, Egypt, Algiers; on the north, the kingdom of Hungary, the Balkan States, the Crimea.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 693:3.

12. For what purpose was the water of the Euphrates dried up? and by what means are "the kings of the earth" gathered to "the battle of that great day of God Almighty"? Revelation 16:12-14.

The sources from which these spirits issue, denote that they will work among three great religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or paganism, Roman Catholicism, and apostate Protestantism.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 700:1.

13. "The battle of that great day of God Almighty"—"Armageddon." Revelation 16:14-16.

"They gathered them together into the place which is called in Hebrew Har-Magedon," says the American Revised Version. "They did bring them together to the place that is called in Hebrew Armageddon," reads Young's Literal Translation of the Bible. Hence

THE SEVEN LAST PLAGUES

it is logical to conclude that the persons gathered are the minions of Satan, not the saints; that it is the work of the spirits, not of Christ; and that the place of assemblage is not in the New Jerusalem at the marriage supper of the Lamb, but at Armageddon (or Mount Megiddo), at "the battle of that great day of God Almighty."—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 701:1.

14. What words of Christ bring hope to His faithful ones? Revelation 16:15.

Seventh Plague, Revelation 16:17-21

15. As the seventh angel pours his vial into the air, what brief announcement does a voice from the temple of heaven make, and what happens in the sky and in the earth? Revelation 16:17, 18.

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Revelation 16:17, 18. . . . The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea.—*The Great Controversy*, 637:1.

16. "The great city was divided into three parts." Revelation 16:19.

The great city is divided into three parts; that is, the three grand divisions of the false and apostate religions of the world (the great city), paganism, Roman Catholicism, and apostate Protestantism, seem to be set apart each to receive its appropriate doom. The

cities of the nations fall; universal desolation spreads over the earth; every island flees away, and the mountains are not found.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 702:3.

17. What is the last of the seven last plagues? Revelation 16:21.

Every hailstone is said to be "about the weight of a talent." According to various authorities, a talent as a weight is about fifty-seven pounds avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter.—Uriah Smith, *The Prophecies of Daniel and the Revelation*, 703:1.

God's People Protected

18. Whom does John see on the sea of glass, having the harps of God? Revelation 15:2.

19. Divine promises:

a. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

b. "He shall deliver thee . . . from the noisome pestilence." Psalm 91:3.

c. "He shall cover thee with His feathers, and under His wings shalt thou trust." Psalm 91:4.

d. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:7.

e. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:10.

f. "Bread shall be given him; his

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waters shall be sure." Isaiah 33:16. I the Lord will hear them, I the God of Israel will not forsake them."
 g. "When the poor and needy seek water and there is none, . . . Isaiah 41:17.

Think of This:

1. After the mark of the beast and his image has been developed, the first plague falls upon those who "had the mark of the beast" and "which worshiped his image." Revelation 16:2.

2. When the seven last plagues are poured out, Christ's work as our Mediator shall have ceased, since "no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Revelation 15:8.

3. Probation is closed, for there is no repentance possible. Revelation 16:9, 11.

4. When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out.—*The Great Controversy*, 627:3.

At the General Conference of believers in the present truth, held at Sutton, Vermont, September, 1850, I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary.—*Early Writings*, 52:1.

Texts to Remember:

Psalm 34:7 Psalm 91 Revelation 15:1 Revelation 16

Define or Identify:

Armageddon Crimea Ottoman Empire
Rev. 18 Babylon - Catholic Church & fallen church
 " " Protestant, Pagans
 1-3 Spiritualism Idea?
 Universal Sunday law
 8. Christ comes 1 yr. after close of probation
 Plagues last 4 yr.

Rev 17:15 - water = people

{Lamb's bride - new Jerusalem}

False Armageddon - minds of nation go against Jesus
 Prophet - United States

"THE REVELATION OF JESUS CHRIST"

SUMMARY OF UNIT 10

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:3.

The importance of studying the Apocalypse increases with the lapse of time. Here are "things which must shortly come to pass." Revelation 1:3. . . . Even when John bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw, the long period within which those successive scenes were to be realized was at hand. The first in the connected series was on the eve of accomplishment. If proximity then constituted a motive for heeding these contents, how much more does it now! Every revolving century, every closing year, adds to the urgency with which attention is challenged to the concluding portion of Holy Writ. And does not that intensity of devotion to the present, which characterizes our times and our country, enhance the reasonableness of this claim? Never, surely, was there a period when some mighty counteracting power was more needed. The Revelation of Jesus Christ duly studied supplies an appropriate corrective influence. Would that all Christians might in fullest measure receive the blessing of "them that hear the words of this prophecy,

and that keep the things which are written therein; for the time is at hand." Revelation 1:3.—Augustus C. Thompson, *Morning Hours in Patmos*, 28.

The Revelation of Jesus Christ to the Seven Churches

1. Why is the Revelation not a "sealed book"?
2. Name the seven churches and the meaning of their names.
3. Which church is lukewarm? Why?
4. Which churches carry the three angels' messages?

The Seven Seals Opened

1. What do the seven seals as a total unit represent?
2. Know the seven seals and the period each represents.
3. What lesson do you see in the

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progression of color from white to pale?

4. What causes the silence in heaven?

5. With respect to the seals, where are we living in the stream of time?

The Sounding of Seven Trumpets

1. With what period in history do the seven trumpets deal?

2. Who was called "the scourge of God"? Why?

3. Who was the leader of the Vandals?

4. What was the date of the fall of Western Rome?

5. Over what geographic sections did Mohammedanism establish control?

The Dragon Was Wroth With the Woman

1. What do the following represent in Scripture?

- a. woman
- b. dragon
- c. remnant
- d. testimony of Jesus Christ
- e. sun
- f. moon
- g. stars

2. What is the meaning of, "The earth helped the woman"?

3. Why will the remnant of God suffer persecution?

The Leopard Beast of Revelation 13

1. List the factors which reveal the "beast of Revelation 13" to be a religious power.

2. Who is the beast?

3. From whom did the beast get his power?

4. What chapter in the book of Daniel corresponds with Revelation 13?

5. Who inflicted the "deadly wound"?

6. Can you count the number of the beast?

The Mark of the Beast

1. What is the "mark of the beast"?

2. What is the sign of God's authority?

3. To whom does 2 Thessalonians 2:2-4 refer?

4. What points can you list which indicate that the pope is antichrist?

The Two-Horned Beast

1. What is represented by the two-horned beast? What does he do for the papacy?

2. Does a difference in conduct come upon this beast? How?

3. To whom does the second beast make an image?

4. What is the difference between "the mark of the beast" and "the image of the beast"?

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5. When did the beast with two horns arise out of the earth?

6. What is the crowning act of deception?

The First Angel's Message

1. When did the first angel's message begin to sound forth?

2. List the points of warning involved in this message.

3. How is it a Sabbath message?

4. Acquaint yourself with the life stories of several persons who helped give this message.

The Second Angel's Message

1. What does the word "Babylon" mean?

2. In how many ways can Babylon be represented?

3. Enumerate the parallels between ancient Babylon and modern Babylon.

4. What are God's people who are still in Babylon exhorted to do?

The Third Angel's Message

1. What is to be accomplished by the third angel's message?

2. Against what three things does the third angel's message warn?

3. Define "saint."

4. What makes this message so solemn?

The Close of Probation

1. When the investigative judg-

ment closes, what will have been decided?

2. In what way has God revealed His love for man?

3. Point out God's purpose in giving man probationary time.

4. How may we know when the close of probation is very near?

5. Show how it is an act of God's mercy to bring sin's reign to an end.

The Time of Trouble

1. What represents the trial through which the people of God must pass just before Christ's second coming?

2. Describe the mental anguish through which God's people pass in this "time of trouble."

3. What decree goes forth at the beginning of the time of trouble?

4. Should provision be made for our temporal needs during the time of trouble?

5. How will the righteous be sustained during that time?

The Seven Last Plagues

1. Why will the seven last plagues be more terrible than any judgments that have fallen on man in the past?

2. Name the plagues in the order in which they are poured out.

3. How are the kings gathered to the battle of Armageddon?

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4. Where is Armageddon?

5. After a careful study of this lesson do you realize as never before the importance of searching the word of God that you may escape His wrath?

6. Point out six promises of God that will be fulfilled to the righteous during the time when the seven last plagues are being poured out upon those who have not repented.

Who said, to whom, and under what circumstances?

1. "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Genesis 6:3.

2. "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

3. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

4. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

5. "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:16.

6. "I have likened the daughter of Zion to a comely and delicate woman." Jeremiah 6:2.

7. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity;

for this is the time of the Lord's vengeance; He will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." Jeremiah 51:6-8.

8. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11.

9. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1.

10. "And this gospel of the kingdom shall be preached in all the world for a witness unto all na-

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tions; and then shall the end come." Matthew 24:14.

11. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

12. "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. . . . For the great day of His wrath is come; and who shall be able to stand?" Revelation 6:12-17.

13. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

14. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his num-

ber is Six hundred threescore and six." Revelation 13:2, 18.

15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:15-17.

16. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

17. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

18. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without

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mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12.

19. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15:1.

20. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Revelation 15:3, 4.

21. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every

foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:2, 3.

22. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

23. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11.

24. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

Be sure that you are able to outline the following chapters of the Bible:

Psalm 91

Revelation 2; 3

Revelation 8; 9

Revelation 16

Nature and Destiny of Man

The condition of man in death is one of unconsciousness. All men, good and evil alike, remain in the grave from death to the resurrection. Ecclesiastes 9:5, 6; Psalm 146:3; John 5:28, 29. There shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thessalonians 4:13-18; Revelation 20:5-10. The finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.



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THE NATURE OF MAN

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man, and endowed him with intelligence and power.—*The Ministry of Healing*, 415:1.

Creation of Man

1. Of what did God form man in the beginning? Genesis 2:7, first part.

2. What specific act of God made man "a living soul"? Genesis 2:7, last part.

Man's Characteristics

3. Is any other creature besides

man called a "living soul"? Revelation 16:3.

4. What physical characteristics has man in common with other living creatures? Genesis 2:7; Ecclesiastes 3:19; Acts 17:25.

5. What does Job call that which God breathed into man's nostrils? Job 27:3.

The margin says, "The breath which God gave him."

6. If the "spirit" is the "breath," what becomes of it when we die? Ecclesiastes 12:7.

That is, the spirit, or breath of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from Him, it belongs to God, and man can have it eternally only as a gift from God, through Jesus Christ. (Romans 6:23.) When the spirit goes back to God, the dust, from which man was made a "living soul" in the beginning, goes back *as it was*, to the earth, and the individual no longer exists as a living, conscious, thinking being, except as he exists in the mind, plan, and

purpose of God through Christ and the resurrection. In this sense "all live unto Him" (Luke 20:38), for all are to be raised from the dead. (See John 5:28, 29; Acts 24:15; Romans 4:17.)—*Bible Readings for the Home*, 499:14.

Man's Nature

7. What is man by nature? Job 4:17.

Mortal: "Subject to death."—Webster.

Immortal: "Not subject to death."—Webster.

8. When and with whom did the doctrine of the immortality of man originate? Genesis 3:4.

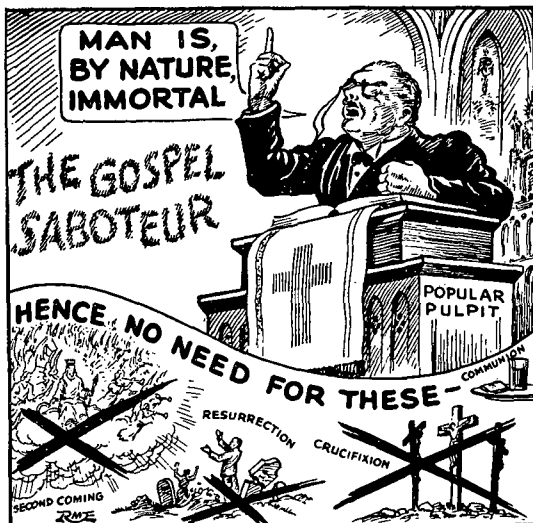
The serpent—Satan—said, "Ye shall not surely die." Genesis 3:4.

9. What people were first in developing and teaching that the soul of man is immortal?

The Egyptians . . . were also the first to broach the opinion that the soul of man is immortal, and that when the body dies, it enters into the form of an animal which is born at the moment, thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is (they say) three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own.—Herodotus, b. 2, ch. 123, trans. by George Rawlinson. (Source Book for Bible Students, 346:1.)

The Soul of Man

10. The soul is the *total* living being. Genesis 2:7.



The teaching of natural immortality does away with Christ's redemption for lost men.

11. Notice the factors peculiar to the soul which make it different from the spirit and the body:

a. It can sin. Ezekiel 18:4.

b. It can hate. Matthew 5:22.

Since the soul of man can sin, it is therefore different from animals in that it is capable of moral choice. The soul is likewise distinguished from the spirit (breath or wind) and the body (the elements of the earth) in that they also do not in themselves sin, as they are under the domination of the mind. Hence, in the larger sense, the soul is the total conscious man; but in a specific sense it is merely the "conscious" part of man. Consequently it can be either carnal, wicked, and lost; or spiritual, righteous, and saved.

Furthermore, it follows that if at death there is no consciousness in the spirit, or the body, and the mind also loses consciousness, then

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there is no particular merit in going unconsciously to heaven. Indeed, sleep in death becomes more understandable.

Immortality

12. Who only has immortality?
1 Timothy 1:17; 6:15, 16.

13. In whom is eternal life to be found? John 17:3; 1 John 5:11.

14. How may we obtain eternal life? 2 Timothy 1:10; 1 John 5:12.

15. Why did Jesus come to this earth? John 5:40; 10:10.

He [Jesus] was willing to pour out His soul unto death, to bring salvation

within their reach; but few would come to Him that they might have life.—*The Great Controversy*, 22:1.

16. For what should we seek?
Romans 2:7.

Only through Christ can immortality be obtained.—*The Great Controversy*, 533:1.

17. What is the Christian's reward, and when will he receive it?
1 Corinthians 15:51-54.

At His [Jesus'] coming the righteous dead will be raised, and the righteous living will be changed. . . .

By this great change they [the righteous] are prepared to receive the kingdom.—*The Great Controversy*, 322:1, 2.

Think This Through:

1. Satan commenced his deception in Eden. He said to Eve, "Ye shall not surely die." [Genesis 3:4.] This was Satan's first lesson upon the immortality of the soul, and he has carried on this deception from that time to the present, and will carry it on until the captivity of God's children shall be turned.—*Early Writings*, 218:1.

2. It was a marvel to me that Satan could succeed so well in making men believe that the words of God, "The soul that sinneth, it shall die" (Ezekiel 18:4), mean that the soul that sinneth it shall not die, but live eternally in misery. Said the angel, "Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred."—*Early Writings*, 218:2.

3. The sermon which Satan preached to Eve upon the immortality of the soul—"Ye shall not surely die" [Genesis 3:4]—they [the popular ministry] have reiterated from the pulpit; and the people receive it as pure Bible truth. It is the foundation of spiritualism.—*Testimonies*, vol. 1, 344:1.

4. Immortality is an attribute of God only.—*Testimonies*, vol. 1, 344:1.

5. To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the

THE NATURE OF MAN

right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.—*The Desire of Ages*, 786:4.

Texts to Remember:

Genesis 2:7

Job 27:3

1 Timothy 6:16

Define or Identify:

conscious

create

image

immortal

mortal

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MAN IN DEATH

For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Ecclesiastes 9:5.

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." John 8:51, 52. To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.—*The Desire of Ages*, 787:1.

Death and Its Results

1. What changes take place at death?

a. "He . . . continueth not." Job 14:2.

b. "Man . . . wasteth away [margin, "is weakened, or, cut off"]." Job 14:10.

c. "Man shall turn again unto dust." Job 34:15.

d. "His breath goeth forth, he returneth to his earth; . . . his thoughts perish." Psalm 146:4.

e. "The spirit shall return unto God." Ecclesiastes 12:7.

2. His mental faculties cease to operate.

a. There is no knowledge of men. Job 14:21.

b. There is no knowledge of God. Psalm 6:5.

c. There is no knowledge of anything. Psalm 146:4; Ecclesiastes 9:5.

d. They are incapable of experiencing either pleasure or pain. Ecclesiastes 9:5.

3. What report did Lazarus bring back from the grave?

Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. . . . But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God.—*The Desire of Ages*, 557:4.

MAN IN DEATH

4. What, then, is death?

The answer of the Bible [regarding death] is simple and explicit. It is the opposite of life. It is a return to what man was before God breathed into him the breath of life. Death is the withdrawal of life and all that it implies. Life implies thought and consciousness. In death there is neither thought nor consciousness. Life suggests activity. Death means the cessation of activity. In death all connection with life is broken off.—W. L. Emmerson, *The Bible Speaks*, 660:7.

Man's Resting Place

5. Are not the righteous dead now in heaven praising God? Psalm 115:17.

6. The dead are asleep. John 11:11, 14; Acts 7:60.

7. How did Job describe those who have died? Job 3:17, 18.

8. "If a man die, shall he live again?" Job 14:14. How did Job answer his own question? Job 14:21.

9. Where does Job say the dead will sleep? Job 17:13; 21:32.

The Hebrew original for "grave" in this verse is *Sheol*, meaning among other things a dark, hollow, subterranean place, used simply in reference to the abode of the dead in general, without distinguishing between the good and the bad.—*Bible Readings for the Home*, 504:9.

10. How long did Job say the dead would remain in the grave? Job 14:12, 14.

11. When this period of "rest" is over, who will call those who sleep?

Job 14:15; John 5:25; 1 Thessalonians 4:16.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise."—*Early Writings*, 16:1.

Objections Answered

12. Doesn't Jesus' promise to the thief prove that when a man dies he goes directly to heaven? Luke 23:42, 43.

I say unto thee today, Thou shalt be with Me in Paradise. Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, "I am not yet ascended to My Father." John 20:17. . . . "Today" while dying upon the cross as a malefactor, Christ assures the poor sinner, Thou shalt be with Me in Paradise.—*The Desire of Ages*, 751:3.

13. At the tomb Christ told Mary that He had not ascended to His Father. John 20:17, 18.

14. How do you explain the parable of the rich man and Lazarus? Luke 16:19-31.

In the parable of the rich man and Lazarus, Christ shows that in this life men decide their eternal destiny. . . . No after probation will be granted them. . . .

This parable draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence. Christ shows that the time is coming when the position of the two classes will be reversed. . . .

PRINCIPLES OF LIFE

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words.—*Christ's Object Lessons*, 260:1, 2; 263:2.

15. Explain Philippians 1:23.

This will be fulfilled when Paul,

with all Christians, receives his reward at the second advent of Christ. (See 2 Timothy 4:6-8.)

16. What is Paul speaking of in 2 Corinthians 5:1-8?

This will take place when this mortal puts on immortality. (See 1 Corinthians 15:42-45, 54.)

Think This Through:

1. In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves.—*The Great Controversy*, 544:2.

2. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. In the very day when the silver cord is loosed and the golden bowl broken, man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun.—*The Great Controversy*, 550:0.

3. Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver.—*The Desire of Ages*, 528:2.

4. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" [Revelation 20:14] that is placed in contrast with everlasting life.—*The Great Controversy*, 544:1.

Texts to Remember:

Job 14:12, 21 Psalm 146:3, 4 Ecclesiastes 9:5, 6; 12:7

Define or Identify:

death eternal forever grave hell sleep

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THE RESURRECTION

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28, 29.

Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a relinking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:22.—*The Desire of Ages*, 632:3.

Foretold in Prophecy

1. How was Job's question answered, "If a man die, shall he live again?" Job 14:14, 15.

The question, "If a man die, shall he live again?" [Job 14:14] has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light

through the gospel.—*Testimonies*, vol. 6, 230:3.

2. When did David say he would be satisfied? Psalm 17:15.

3. What did Isaiah write about the dead? Isaiah 26:19.

4. What did Ezekiel write concerning the resurrection? Ezekiel 37:12.

Resurrection of Jesus

5. What did Jesus say to Martha concerning Himself? John 11:25.

6. What did the angel tell those who came to the sepulcher on that Sunday morning? Matthew 28:1-8; Mark 16:6, 7; Luke 24:2-7.

7. Who besides Jesus was resurrected that glorious morning? Matthew 27:52, 53.

8. Of what did the apostles give witness with great power? Acts 4:33.

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9. How important is the resurrection of Jesus? 1 Corinthians 15:13-22.

a. "If there be no resurrection of the dead"—"then is Christ not risen." Verse 13.

b. "If Christ be not raised"—"your faith is vain; ye are yet in your sins." Verse 17.

c. If those fallen asleep in Jesus are perished—"we are of all men most miserable." Verse 19.

But

d. Christ is risen—"first fruits of them that slept." Verse 20.

e. "In Adam all die"—"in Christ shall all be made alive." Verse 22.

Resurrection of the Dead

10. Are the "saints" the only ones to be resurrected from the grave? John 5:28, 29.

11. In reality there are two general resurrections (John 5:29):

a. "Resurrection of life" for those who have done good.

b. "Resurrection of damnation" for those who have done evil.

12. When does "the resurrection of life" (John 5:29) or the resurrection of the righteous take place? Matthew 24:30, 31; 1 Corinthians 15:52; 1 Thessalonians 4:16.

The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." [John 5:29.] Hence they will not be present in person at the tribunal when their records are ex-

amined and their cases decided.—*The Great Controversy*, 482:3.

Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment, and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward.—*Early Writings*, 35:1.

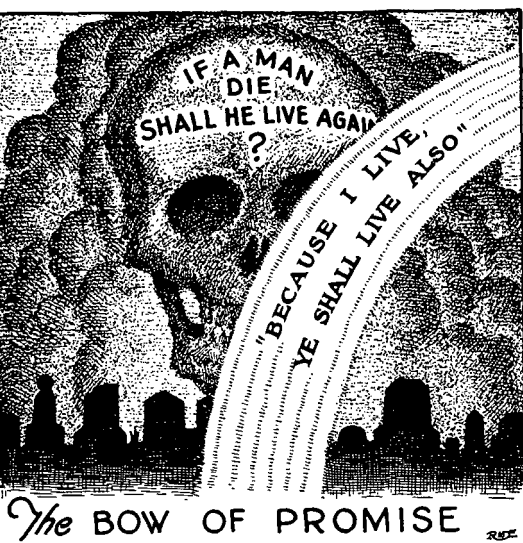
13. What relation does the resurrected Christ bear to all the righteous dead? 1 Corinthians 15:23.

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

14. What part will the angels have in the resurrection? Matthew 24:31.

Little children are borne by holy angels to their mothers' arms.—*The Great Controversy*, 645:1.

Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from



Spanning the gulf of death is the bow of promise, "I am the resurrection, and the life."

his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!—*Education*, 305:2.

15. What about the physical stature of those resurrected? Malachi 4:2.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and

almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. . . . All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory.—*The Great Controversy*, 644:3.

16. The first resurrection is preceded by a special resurrection which will include some of the righteous and some of the wicked. Daniel 12:2.

a. Righteous—All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law.—*The Great Controversy*, 637:2.

b. Wicked—"They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.—*The Great Controversy*, 637:2.

17. There are three distinct resurrections:

a. Special Resurrection:

(1) "Some to everlasting life." Daniel 12:2.

(2) "Some to shame and everlasting contempt." Daniel 12:2. (See also *Early Writings*, 285:1; *The Great Controversy*, 637:2.)

b. First Resurrection:

(1) Jesus comes. 1 Thessalonians 4:16.

PRINCIPLES OF LIFE

(2) Righteous dead rise at the voice of Jesus. 1 Thessalonians 4:16; Revelation 20:6. (b) Wicked on earth are dead. Revelation 20:5.

c. Second Resurrection:

(3) One thousand years: (1) "The rest of the dead lived not again until the thousand years were finished." Revelation 20:8.
(a) Righteous with Christ. Revelation 20:4.

Think This Through:

1. When the voice of the mighty angel was heard at Christ's tomb saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself.—*The Desire of Ages*, 785:2.

2. Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours.—*The Desire of Ages*, 388:1.

3. As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.—*The Desire of Ages*, 786:1.

Texts to Remember:

John 5:28, 29

1 Thessalonians 4:16, 17

Define or Identify:

"everlasting contempt"	incorruptible	perish
"everlasting life"	sepulcher	

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SPIRITISM

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Timothy 4:1.

The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants, and fortune-tellers of today. The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from His Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form.—*Testimonies*, vol. 5, 193:1.

Ancient Spiritism

1. Why did God drive out the nations of Canaan? Deuteronomy 18:9-12.

The Lord presented before Israel the results of holding communion with evil spirits, in the abominations of the Canaanites: they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice. . . .

Then, as now, Satan was watching to bring about conditions favorable to rebellion, that the people of Israel might make themselves as abhorrent to God as were the Canaanites. The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in us; for he desires that we may be ruined, and be condemned before God.—*Patriarchs and Prophets*, 688:2.

2. Definitions:

a. **Divination.** The attempt to read the future. . . . The Hebrews also included in divination necromancy or foretelling the future by calling up the spirits of the dead and conversing with them.—*The Westminster Dictionary of the Bible*, article, "Divination."

b. **Familiar Spirit.** The spirit of a dead person which professed mediums claimed to summon to consultation. (Deuteronomy 18:11.)—*The Westminster Dictionary of the Bible*, article, "Familiar Spirit."

c. **Necromancy.** See "Familiar Spirit" and "Wizard."

d. **Sorcerer.** One who practices sorcery, uses potions that derive a supposed efficacy from magical spells, and

professes to possess supernatural power or knowledge, gained in any manner, especially through the connivance of evil spirits. . . . The Hebrew and Greek words for sorcerer and sorcery are sometimes rendered witch and witchcraft.—*The Westminster Dictionary of the Bible*, article, "Sorcerer."

e. Wizard. A professed possessor of supernatural knowledge derived, in the form of wizardry referred to in the Bible, from the pretended ability to converse with the spirits of the dead. . . . The wizard is never mentioned alone, but always in connection with them that have familiar spirits, because he belonged to the same class of questioners of the dead.—*The Westminster Dictionary of the Bible*, article, "Wizard."

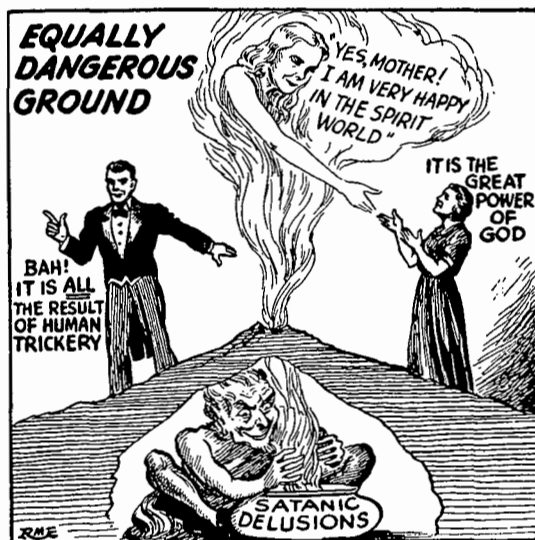
3. What was to be done with a man or woman that had "a familiar spirit, or that is a wizard"? Leviticus 20:27.

4. What did King Josiah of Judah do with "the workers with familiar spirits, and the wizards"? 2 Kings 23:24.

5. Upon what falsehood was ancient witchcraft as well as modern spiritism founded? Genesis 3:2-4.

Modern spiritualism, and the forms of ancient witchcraft and idol worship,—all having communion with the dead as their vital principle,—are founded upon that first lie by which Satan beguiled Eve in Eden: "Ye shall not surely die; for God doth know that in the day ye eat thereof, . . . ye shall be as gods." Genesis 3:4, 5. Alike based upon falsehood and perpetuating the same, they are alike from the father of lies.—*Patriarchs and Prophets*, 685:2.

6. When Saul said to the woman with a familiar spirit, "Bring me



Millions of persons will be deluded by the doctrine that the dead can come back.

up Samuel," who came up? 1 Samuel 28:7-25.

The message itself is sufficient evidence of its origin. Its object was not to lead Saul to repentance, but to urge him on to ruin; and this is not the work of God, but of Satan. Furthermore, the act of Saul in consulting a sorceress is cited in Scripture as one reason why he was rejected by God and abandoned to destruction. . . . (1 Chronicles 10:13, 14.) Here it is distinctly stated that Saul inquired of the familiar spirit, not of the Lord. He did not communicate with Samuel, the prophet of God; but through the sorceress he held intercourse with Satan. Satan could not present the real Samuel, but he did present a counterfeit, that served his purpose of deception.—*Patriarchs and Prophets*, 683:2.

7. Give Scriptural proof, showing that it could not have been Samuel with whom Saul talked.

a. "But the Spirit of the Lord departed from Saul." 1 Samuel 16:14. "Then said Saul unto his servants, Seek me a woman that

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hath a familiar spirit." 1 Samuel 28:7.

b. "Samuel was dead." 1 Samuel 28:3. "The dead know not anything." Ecclesiastes 9:5.

c. "The Lord answered him [Saul] not, neither by dreams, nor by Urim, nor by prophets." 1 Samuel 28:6.

d. The spirit, speaking for Samuel, said, "Why hast thou disquieted me, to bring me up?" 1 Samuel 28:15.

e. Saul's reply, "God is departed from me, and answereth me no more, neither by prophets [Samuel was a prophet], nor by dreams: therefore I have called thee." 1 Samuel 28:15.

f. Spirit, speaking for Samuel, "Tomorrow shalt thou and thy sons be with me." 1 Samuel 28:19.

g. "So Saul died for his transgression, . . . for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore He slew him." 1 Chronicles 10:13, 14.

Modern Spiritism

8. Under what guise does modern spiritism operate?

It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the word of God and the stern testimony of facts declare that sorcery is practiced in this age as verily as in the days of the old-time magicians. The ancient system of magic is, in reality, the same as what is now known as modern spiritualism.

Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures declare that "the dead know not anything." Ecclesiastes 9:5. Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But true to his early cunning, Satan employs this device in order to gain control of minds.—*The Acts of the Apostles*, 289:2.

9. Can evil spirits foretell the future? 1 Samuel 28:19.

10. Did what had been told Saul, come to pass? 1 Samuel 31:1-4.

Yes, Saul was defeated by the Philistines, and he and his sons perished in the battle, Saul taking his own life.

The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. . . . The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible.—*The Great Controversy*, 552:2.

11. Through what two great errors will Satan bring the people of these last days under his deceptions?

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. . . .

As spiritualism more closely imi-

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tates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed.—*The Great Controversy*, 588:1, 2.

12. What is the only means of defense against these evil spirits? John 5:39, first part.

The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. . . . We must seek wisdom from on high that we may stand in this day of error and delusion.—*Early Writings*, 87:2.

13. How are we to test the spirits which come in these last days? Isaiah 8:19, 20; 1 John 4:1.

Think This Through:

1. Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? By departing from the plain precepts and commandments of God, and giving heed to fables, the minds of many are preparing to receive these lying wonders. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power and will bring us off conquerors through the blood of Christ.—*Testimonies*, vol. 1, 302:2.

2. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.—*The Great Controversy*, 556:2.

3. For years spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity.—Ellen G. White, *Signs of the Times*, May 28, 1894.

Texts to Remember:

Isaiah 8:19, 20

1 Timothy 4:1

Define or Identify:

clairvoyant magician oracle séance spiritism

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THE PUNISHMENT OF THE WICKED

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Malachi 4:1.

The wicked receive their recompense in the earth. . . . Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." [Isaiah 59:18.] The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.—*The Great Controversy*, 673:1.

Vocabulary

1. Note the definitions of the fundamental words of this lesson:

a. Death: "Cause of loss of life; state of being dead, . . . extinction."

b. Die: "To cease to live; to become extinct; also to vanish."

c. Forever: "A limitless time, . . . incessantly."—Webster.

From the Hebrew word, 'ad, used as a preposition, adverb, conjunction—"as far (or long, or much) as, . . . during, while, until."—James Strong, *The Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, word No. 5704.

Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed forever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. . . . The *forever* implies as long as any of his posterity should remain. . . . The *forever* of Gehazi was till his posterity became extinct.—Adam Clarke, *A Commentary and Critical Notes*, on 2 Kings 5:27.

According to his [Clarke's] rule, they [the words, *forever*, and *for ever and ever*] are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist.—Uriah Smith, *Here and Hereafter*, 295:5.

d. **Hell**: "The place of the dead, . . . the grave, . . . the place of punishment."

e. **Mortal**: "Subject to death; destined to die; destructive to life."

f. **Perish**: "Come to nothing, . . . to be destroyed, . . . to die."

God Is Love

2. How much did God love sinners? John 3:16; 15:13.

3. What is God's attitude toward the wicked? Ezekiel 33:11; Matthew 23:37-39.

4. Will there be degrees of reward and punishment? Revelation 22:12.

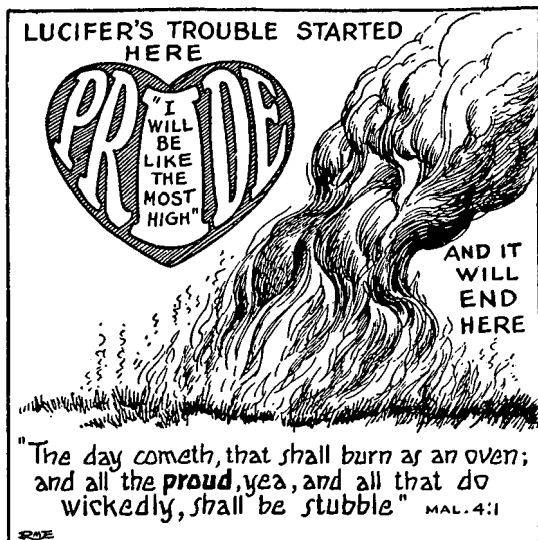
a. The Rewards:

(1) Some of them had very bright crowns, others not so bright. . . . All were perfectly satisfied with their crowns.—*Early Writings*, 16:2.

(2) Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9.—*The Great Controversy*, 665:2.

b. The Punishments:

Some are destroyed as in a moment, while others suffer many days. All are



Pride and all other satanic traits will be destroyed in the day of God's judgment.

punished "according to their deeds." [Isaiah 59:18.] The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on.—*The Great Controversy*, 673:1.

No Endless Torture

5. The word *hell* has four derivations:

a. **Hades**: "The nether world. . . . The grave, death."—Liddell and Scott, *A Greek-English Lexicon*.

EXAMPLE: "O death, where is thy sting? O grave [Hades], where is thy victory?" 1 Corinthians 15:55.

b. **Sheol**: (same as *Hades*). What Hebrew word corresponds to the Greek *Hades*? ANSWER: *Sheol*.

THE PUNISHMENT OF THE WICKED

These are the equivalent terms in the two languages. All that a Hebrew writer meant by *Sheol*, a Greek writer meant by *Hades*, and vice versa.—Uriah Smith, *Here and Hereafter*, 1897 ed., 175.

EXAMPLE: "Thou wilt not leave My soul in hell [grave—*Sheol*]." This is Hebrew in the Old Testament. Psalm 16:10. "Thou wilt not leave My soul in hell [grave—*Hades*]." This is Greek in the New Testament. Acts 2:27.

c. Tartarus: "A dark abyss."—Liddell and Scott, *A Greek-English Lexicon*. This word is used only once and refers to fallen angels. 2 Peter 2:4. Note that they are "reserved unto judgment."

d. Gehenna: Valley of "Hinnom, south of Jerusalem, . . . polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."—Greenfield, *Greek Lexicon*, article, "Gehenna."

6. What are the wages of sin? Romans 6:23.

7. If life has privileges, does life have responsibilities? Deuteronomy 30:15, 16; Joshua 24:15; Luke 12:48.

In the judgment, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth.—*Patriarchs and Prophets*, 55:2.

8. In the parable of the talents, what happened to the individual who buried his one talent? Matthew 25:14-30.

9. Does God take into consideration birth, heredity, and/or environment? Psalm 87:4-6; Luke 12:48.

Their punishment was to be in proportion to their intelligence.—*Testimonies*, vol. 4, 165:0.

The sufferings of the men of Judah were to be in proportion to the light they had had, and to the warnings they had despised and rejected.—*Prophets and Kings*, 425:2.

10. Notice how the Scriptures portray the *complete* destruction of the wicked:

a. How can the wicked suffer perpetual pain, when—

"The wicked shall not be." Psalm 37:10.

b. How can the wicked suffer endless torture without a place of existence?

"Thou shalt diligently consider his place, and it shall not be." Psalm 37:10.

c. The wicked will suffer.

"But the wicked shall perish [come to nothing]." Psalm 37:20.

d. The wicked will be consumed.

"Into smoke shall they consume away." Psalm 37:20.

e. Will the fire which destroys the wicked burn out?

"They [the wicked] shall be as stubble; the fire shall burn them; they shall not deliver themselves." Isaiah 47:14.

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f. The wicked will burn.

"The day that cometh shall *burn them up*." Malachi 4:1. (Italics ours.)

g. The fire leaves the wicked—

"Neither root nor branch." Malachi 4:1.

h. He that does not have Jesus shall—

"Not see life." John 3:36.

i. The wicked will be punished with—

"Everlasting destruction." 2 Thessalonians 1:9.

Wicked Destroyed—Body and Soul

11. To what is the body reduced? Malachi 4:3.

12. The body can be killed, but what about the soul? Matthew 10:28.

13. Is the soul as mortal as the body? Ezekiel 18:4; Matthew 10:28.

14. Can the soul be kept alive? Compare Psalm 22:29 with Isaiah 38:17.

15. What is God's "strange act"? Isaiah 28:21.

Objections Answered

16. The fire that "shall not be quenched" will go out. Compare 2 Chronicles 36:19-22 and Isaiah 47:14 with Jeremiah 17:27.

17. The worm that "shall not die" will die. Compare Isaiah 66:24

with Revelation 21:1-5 and *The Great Controversy*, 673:1.

a. NOTE: The word *carcase*, or carcass, in Isaiah 66:24. The whole foundation of endless torture is made void by the fact that a carcass can feel no pain.

b. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, "The worm of life shall not die; their fire shall not be quenched *as long as* there is the least particle for it to prey upon."—*Early Writings*, 294:1. (Italics ours.)

18. "The smoke of their torment ascendeth up for ever and ever," but it will end. Compare Revelation 14:11 and Revelation 18:8; Malachi 4:1-4 with Jonah 2:6; Exodus 21:1-6.

a. The word *forever* means continuous action as long as the object referred to *can last*.

(1) EXAMPLE: "I will dwell in the house of the Lord forever." Psalm 23:6. In this case the house of the Lord lasts endlessly.

(2) EXAMPLE: "The leprosy . . . of Naaman shall cleave unto thee [Gehazi], and unto thy seed forever." 2 Kings 5:27. Naaman's leprosy is not now clinging to Gehazi and to his seed. (See Uriah Smith, *Here and Hereafter*, 296.)

THE PUNISHMENT OF THE WICKED

A Clean Universe Again

19. What is the promise concerning the final annihilation of sin? Nahum 1:9.

20. When the wicked shall have been destroyed, then there shall be no more pain. Isaiah 65:25; Ezekiel 28:26; Revelation 21:4.

21. What will be the final end of

Satan, according to God's word? Ezekiel 28:18, 19.

22. What is the ultimate fate of the earth? Isaiah 66:22, 23; Revelation 21:5.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation.—*The Great Controversy*, 678:3.

Think This Through:

1. God "delighteth in mercy." Micah 7:18. . . . To Him the work of destruction and the denunciation of judgment is a "strange work." Isaiah 28:21. But it is in mercy and love that He lifts the veil from the future, and reveals to men the results of a course of sin.—*The Desire of Ages*, 582:3.

2. This [the destruction of the wicked] is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life.—*The Desire of Ages*, 763:5 (1940 ed., 764:1).

3. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of His righteous law.—Ellen G. White, *Signs of the Times*, April 3, 1884.

4. They [those who have no vital connection with God] grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice.—Ellen G. White, *Signs of the Times*, March 13, 1884.

Texts to Remember:

Ezekiel 18:4

Romans 6:23

Jude 7

Malachi 4:1

2 Peter 2:6

Define or Identify:

consume

unquenchable

torture

THE NATURE AND DESTINY OF MAN

SUMMARY OF UNIT 11

Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live. John 11:25.

Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God.—*Patriarchs and Prophets*, 48:4.

The Nature of Man

1. Who is the author of the words, "mortal man"?
2. Distinguish between spirit, soul, and body.
3. Define, "mortal."
4. Who was first to teach that man would not die?
5. When will man receive immortal life?

Man in Death

1. To what did Christ compare death?
2. Harmonize a Christian's death with the statement, "He shall never taste of death." John 8:52.
3. To what does man return when he dies?
4. Prove that the thief did not go to Paradise at death.

THE NATURE AND DESTINY OF MAN

5. What are some of the object lessons taught by the parable of the rich man and Lazarus?

Resurrection

1. What event will signal the resurrection?

2. Who asked, "If a man die, shall he live again?"

3. When will David be satisfied?

4. Show how the resurrection of Christ is important.

5. Name the two general resurrections and when they take place.

6. What part do angels play in the resurrection?

Spiritism

1. Who today takes the place of the witches and magicians of old?

2. Who consulted the witch of Endor, and for what reason?

3. On what lie to Eve is spiritism based?

4. On what two great errors are Satan's final deceptions based?

5. What test should be applied to determine genuineness?

Punishment of the Wicked

1. Be able to define: (1) die, (2) hell, (3) mortal, (4) perish.

2. Give a Biblical example of the use of the word "forever" where it does not mean endless activity.

3. Since punishment is not to be perpetual, and inasmuch as some are more wicked than others, how are the wicked justly punished?

4. How many proofs can you list to show that the idea of eternal torture is not Biblical?

5. After sin and sinners are destroyed, they shall not arise the second time. Why?

Who said, to whom, and under what circumstances?

1. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

2. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

3. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

4. "All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3.

5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

6. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall

PRINCIPLES OF LIFE

die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9:4, 5.

7. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

8. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

9. "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." Ezekiel 18:4.

10. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

11. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrec-

tion of damnation." John 5:28, 29.

12. "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

13. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

14. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

15. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

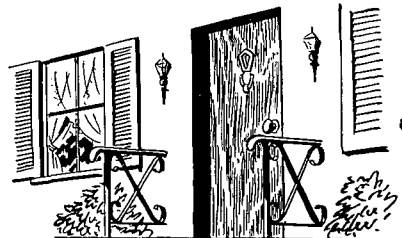
16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Timothy 6:16.

17. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6.

You Are Not Your Own

The followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. Believers should recognize their bodies as the temple of the Holy Spirit, and therefore they should clothe that body in neat, modest, dignified apparel. Further, in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.



THE TEMPLE OF THE HOLY GHOST

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Corinthians 6:19.

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law.

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed, that through humanity the divine nature may be revealed in its fullness. The relation of the physical organism to the spiritual life is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control

of a mind that is itself under the control of God.—*Christ's Object Lessons*, 347:1 to 348:1.

You Are Not Your Own

1. What is your body called, and to whom do you belong? 1 Corinthians 6:19, 20.

2. If you are the temple of God, who is it that dwells in you? 1 Corinthians 3:16.

3. What will God do to you if you defile or destroy the temple of God, which is your body? 1 Corinthians 3:17.

4. How do we become the temple of God? 2 Corinthians 6:16.

5. In view of this fact, what are we to do? 1 Corinthians 6:17-20.

God's Desire for Us

6. What did John say about health? 3 John 2.

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical

THE TEMPLE OF THE HOLY GHOST

powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.—*Christ's Object Lessons*, 346:1.

7. How important is good health to any individual?

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. *Therefore the health should be as faithfully guarded as the character.* A knowledge of physiology and hygiene should be the basis of all educational effort.—*Education*, 195:1. (Italics ours.)

Fundamental Principles

8. How are the laws of nature to be considered?

As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.—*Education*, 196:3.

9. What is said of a merry heart and its effect on health? Proverbs 17:22.

10. How will the keeping of God's commandments affect life? Proverbs 3:1, 2.

11. What effect do pleasant words have on the health? Proverbs 16:24.

12. With whom is the fountain of life? Psalm 36:8-10.

13. Why did Jesus come to this world? John 10:10.

14. Name some of the essentials for good health:

a. Proper diet.

b. Sunshine and fresh air.

c. Pleasant surroundings and physical exercise.

d. Proper periods of rest and sleep.

e. Proper mental attitude and spiritual relationships.

Not only is He [God] the originator of all, but He is the life of everything that lives. It is His life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by His life that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy.—*Education*, 197:5.

God's Property

15. To whom do we not belong? 1 Corinthians 6:19.

16. Since we belong to God, what should we do in our body and in our spirit? 1 Corinthians 6:20; 2 Corinthians 5:15; 1 Peter 1:17-21.

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own, for ye are bought with a price" [1 Corinthians 6:19, 20], should be hung in memory's hall, that we may

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ever recognize God's right to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service.—*Testimonies to Ministers*, 423:1.

Remember:

1. You are not your own.
2. Your body is the temple of the Holy Ghost, and in all that you think, say, or do this fact should be kept in mind.
3. You are to "come out" and be "separate" (2 Corinthians 6:17) from the world: you are a part of "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.
4. The laws of health are as sacred as the Ten Commandments.
5. The health should be as faithfully guarded as the character.—*Education*, 195:1.

Texts to Remember:

1 Corinthians 3:17 1 Corinthians 6:19, 20 1 Peter 2:9

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"WHAT YOU ARE TO EAT"

Berkeley Translation of Matthew 6:25

Eat . . . for strength, and not for drunkenness!
Ecclesiastes 10:17.

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.—*The Ministry of Healing*, 295:1.

Man's Original Diet

1. What was man given to eat in the beginning? Genesis 1:29.

The word "meat" is used in the King James Version, as it still is in Scotland, to represent "food" in general.—*The Bible Reader's Encyclopedia and Concordance*, article, "Meat."

2. What did God add to man's diet after the earth had been cursed by sin? Genesis 3:18.

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. . . .

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.—*The Ministry of Healing*, 295:3 to 296:1.

Essentials of an Adequate Dietary

3. There seem to be five essentials for an adequate diet for man:

- a. Proteins.
- b. Fats.
- c. Carbohydrates (starches and sugars).
- d. Mineral salts.
- e. Vitamins.

4. What are proteins?

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Proteins are a class of important food compounds found in nearly all vegetable and animal products. The term "protein" is taken from the Greek word meaning "first." Proteins take first place, for there is no known life without them. Proteins are essential constituents of every cell of the body. Proteins supply the material for construction, growth, repair, and maintenance of tissues and structures. There are two classes: complete, as found in milk, eggs, soybeans, and nuts; and incomplete, as found in most cereals and legumes. About 10 per cent of the total caloric intake is the quantity of proteins which are recommended.

5. What are known as fats in food?

Fats are energy-producing, or fuel, foods. Each gram of fat when burned in the body yields nine calories of heat. Normally 25 to 30 per cent of the total caloric intake is to be derived from fats.

6. What are carbohydrates?

Carbohydrates are energy-producing foods. Each gram, when oxidized or burned in the body, yields four calories of heat. Carbohydrates may be burned as fuel to yield energy for internal or external work, or for heat. They may be stored in the body as glycogen, or may be converted into body fat. Sunshine is the source of energy foods. The large group of starches and sugars are classed in this category.

7. What are mineral salts?

Increasing recognition is being given to the mineral elements of foodstuffs and the vitally important role they play in human nutrition. The bones and teeth, for example, owe their needed degrees of rigidity and hardness to the inorganic, relatively insoluble, mineral elements they contain. The more prominent and important mineral salts are: calcium, phosphorus, iron, iodine, sulphur, copper, sodium, potassium, magnesium, and chlorine. If we obtain adequate amounts of calcium, phosphorus, iron, and iodine each day in our foods, it is likely that we shall not be lacking in the other mineral elements.

8. The needed vitamins:

There are many vitamins. Those most likely to be lacking in an otherwise adequate diet are: A, which exists as preformed vitamin A in fish-liver oil, milk, fat, and eggs; B₁, or thiamine, one fraction of the B complex, widely distributed in nature, especially in the germ of cereals and in the outer layers of whole grains; B₂, or riboflavin, found in a wide variety of plant and animal foods; niacin, found in natural foods in only small amounts; C, or ascorbic acid, widely distributed in natural staple foods, especially among the fruits, particularly citrus; and D, found in meager quantities in natural food sources. This vitamin should be sought in sunlight or ultraviolet rays from special lamps, in en-

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riched milk, and in other sources.

9. What food does medical science recommend for use today?

The basic seven, consisting of fruits, two or more servings daily of fresh fruit—citrus fruit or tomatoes often; vegetables (one green or yellow), two or more daily besides potatoes, leafy vegetables often; milk, two or more glasses *daily* for adults, four or more for children; eggs, three to five *weekly*; butter or margarine, two or more tablespoonfuls *daily*; whole grains, two or more servings *daily* in the form of bread or cooked or prepared cereals; and nuts, cottage or cream cheese, or soybeans, one or more servings daily. (See "Our Daily Food Needs" chart.)

Flesh as Food

10. Was man ever given permission to eat flesh? Genesis 9:3, 4.

Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, he allowed them to eat the flesh of the clean beasts that had been preserved in the ark.—*Patriarchs and Prophets*, 107:3.

11. Relate the experience of the children of Israel when they clamored for flesh foods in the wilderness. Exodus 16:8, 11-15; Numbers 11.

God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but

they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. "The Lord smote the people with a very great plague." [Numbers 11:33.] Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted.—*Patriarchs and Prophets*, 382:2.

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request, but sent leanness into their soul." Psalm 106:15. They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain.—*The Ministry of Healing*, 312:2.

12. What principle for eating is set forth by Solomon? Ecclesiastes 10:17.

13. What does the wise man say will come to the drunkard and glutton? Proverbs 23:21.

14. What suggestion is given to one who is given to overeating? Proverbs 23:2.

15. Is flesh food as safe now as it was in the days of the Israelites?

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus com-

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municated.—*The Ministry of Healing*, 313:2.

16. Note the clean and the unclean animals as listed in Leviticus 11.

17. Is there any moral issue involved in the eating of flesh foods?

The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!—*The Ministry of Healing*, 315:2.

18. What should be done when flesh foods are discarded?

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who

are taxed with continuous labor. . . . The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook.—*The Ministry of Healing*, 316:4.

Condiments

19. How should condiments be considered as articles of diet?

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating.—*The Ministry of Healing*, 325:2.

20. What should be the governing influence in the selection of foods? 1 Corinthians 10:31.

Remember:

1. It is better to eat to live than to live to eat.
2. The palate is not always the best guide as to what is good for us.
3. It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food, or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.—*The Ministry of Healing*, 300:2.
4. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the

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occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.—*The Ministry of Healing*, 297:0.

5. The eating of meat seems to be far more a matter of health than any other.

After the Flood the people ate largely of animal food. . . . And He [God] permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size, and in length of years.—*Spiritual Gifts*, vol. 4, 121:2.

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Corinthians 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.—*Testimonies for the Church*, vol. 9, 159:2, 3.

Texts to Remember:

Genesis 1:29

Ecclesiastes 10:17

Proverbs 23:21

1 Corinthians 10:31

“WHAT YOU ARE TO . . . DRINK”

Berkeley Translation of Matthew 6:25

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. John 4:10.

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease.—*The Ministry of Healing*, 237:1.

The Gift of God

1. What was water called in some of the Oriental countries? John 4:10.

In the East, water was called “the gift of God.” To offer a drink to the thirsty traveler was held to be a duty so sacred that the Arabs of the desert would go out of their way to perform it.—*The Desire of Ages*, 183:4.

2. What was the first thing the children of Israel, en route to the Promised Land, clamored for? Exodus 15:23-27.

3. What is said of water as a necessity for man?

Next to the free air we breathe, water is man's greatest earthly possession.—*The Encyclopedia Americana*, 1941 ed., vol. 29, 41.

Man can abstain from food for many days without serious damage to his body, but he cannot be without water many hours without experiencing difficulty.

Water was appreciated by the ancient Semites more highly than by most other races on account of its scarcity in the lands that they inhabited. In the Arabian desert, their original home, it was obtainable only from the scanty springs that here and there broke through the arid ground. In Canaan and the other lands adjacent to the desert there was rainfall, but it was so scanty and uncertain as to be a constant source of anxiety. It is not surprising, therefore, that water is mentioned in the Bible more frequently than any other substance. In Isaiah 3:1; 33:16 . . . it is regarded as one of the chief supports of life. . . . On account of its needfulness and its scarcity, water becomes in the Bible a figure of

"WHAT YOU ARE TO . . . DRINK"

speech for all kinds of blessings, e.g., good news (Proverbs 25:25), . . . and particularly for the divine grace (Psalm 23:2; Isaiah 32:2; 55:1; 58:11; John 7:38; Revelation 7:16; 21:6; 22:1, 17).—Jacobus, Nourse, and Zenos, *A Standard Bible Dictionary*, article, "Water."

Nature Prepares Good Drinks

4. What other beverage is mentioned in the Bible as of frequent and profitable usage? Genesis 14:18; Matthew 26:29; John 2:1-11; 1 Timothy 5:23.

The wine which Jesus provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine "in the cluster," and says, "Destroy it not; for a blessing is in it." Isaiah 65:8.—*The Desire of Ages*, 149:3.

5. Name other fruit and vegetable juices we may obtain.

Apple, apricot, boysenberry, carrot, grapefruit, lemon, orange, peach, pear, pineapple, tangerine, tomato, and many others.

Besides providing liquid for the body, these juices contain vitamins and mineral salts that the body can use in its work of purification and repair. They are excellent as beverages for all types of individuals, and especially for the sick.

"Soft" and Habit-Forming Drinks

6. Are the so-called "soft drinks" beneficial to health?

The so-called "soft drinks" are not as beneficial to health as those who use them would like to believe.

One year's record reveals that in the United States alone over eighteen billion six-ounce bottles of sweetened carbonated beverages were sold. This was in addition to larger "family size" bottles. "Soda pop" contains much sugar and therefore its evil effects on nutrition are largely those of the sugar. It is well known that the excessive use of refined sugars tends to cause dental decay, perverts the appetite so that nutritious foods are desired less, irritates the stomach, delays digestion, causes fermentation, and interferes with proper vitamin chemistry. The problem is especially serious with children since they are the greatest users of soda pop.—*California Health*, Aug. 15, 1948.

The only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.—*The Ministry of Healing*, 355:4.

Stimulants and Narcotics

7. Does the Bible give any warnings or admonitions regarding alcoholic beverages?

a. Noah disgraced himself; and his grandson, Canaan, was cursed because of it. Genesis 9:20-25.

b. Alcoholic beverages were forbidden to the Nazarites. Numbers 6:3; Judges 13:14.

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c. The Rechabites abstained from it. Jeremiah 35; *The Great Controversy*, 362:0.

d. "Wine is a mocker." Proverbs 20:1.

e. "It biteth like a serpent, and stingeth like an adder." Proverbs 23:31, 32.

f. "They also have erred through wine." Isaiah 28:7, 8.

g. "He transgresseth by wine." Habakkuk 2:5.

h. "Woe unto him that giveth his neighbor drink." Habakkuk 2:15.

i. "Be not drunk with wine." Ephesians 5:18.

j. Elders and deacons not to be "given to wine." 1 Timothy 3:3; Titus 1:7; 2:3.

k. Gentiles "walked in . . . excess of wine." 1 Peter 4:3.

8. In what kind of "works" is drunkenness classed in the Bible? Galatians 5:19-21.

9. What is the only safe and consistent course we can pursue regarding the use of stimulants and intoxicating liquors?

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite is twice as great as it was several generations ago. . . . The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger.—*Counsels on Health*, 125:1.

10. What is a "narcotic"?

A narcotic is something that benumbs. Intoxicating liquors, opium, Indian hemp, morphine, tobacco, and other such substances properly come under this classification. The use of one prepares and predisposes a person to use the others. They are all useless, costly, pernicious habits, and should be banished from civilized society, at once, and from all other societies as fast as possible.

11. What can be said of the cost of the stimulants and narcotics used in the United States of America?

Remember:

1. You need about eight glasses of water each twenty-four hours.

2. One of the most serious problems facing the administrators of our cities is the provision of enough pure water for the use of the inhabitants.

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3. Nobody ever started drinking liquors intending to become a drunkard. If you never drink the first glass of intoxicating liquor, you will never become a drunkard; but if you begin to drink, there is no way of telling where you will stop.

Texts to Remember:

Proverbs 20:1 Habakkuk 2:15 Galatians 5:19-21
John 4:10

Define or Identify:

intoxicant narcotic spiritous stimulant temperance

"WHAT YOU ARE TO WEAR"

Berkeley Translation of Matthew 6:25

The Bible teaches modesty in dress. . . . This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration is excluded from the modest apparel which God's word enjoins.

Our dress is to be inexpensive,—not with "gold, or pearls, or costly array." [1 Timothy 2:9.] Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God's children it is food for the hungry and clothing for the naked. . . .

But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. . . .

Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. . . .

In all respects the dress should be healthful. "Above all things," God desires us to "be in health" (3 John 2)—health of body and soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.

It [our dress] should have the grace, the beauty, the appropriateness of natural simplicity.

Christ has warned us against the pride of life, but not against its grace

and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, "Even Solomon in all his glory was not arrayed like one of these." Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.—*Messages to Young People*, 351:1 to 352:4.

"Dress" as Taught in the Bible

1. Why did Adam and Eve sew "fig leaves together" and make aprons for themselves? Genesis 3:7, 10.

2. Who made the first "coats of skins"? Genesis 3:21.

The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.—*Patriarchs and Prophets*, 61:5.

3. Where is a description of the apparel of some of the "daughters of Zion" against whom God pronounced punishment? Isaiah 3:16-26.

4. What kind of clothing did the "virtuous woman" provide for her

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household? Proverbs 31:21. (In the margin of the King James Version, "scarlet" is translated "double clothing.")

5. How, according to Paul's teaching, should women dress? 1 Timothy 2:9.

6. What was Peter's instruction regarding the manner of dressing? 1 Peter 3:3, 4.

The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. . . . Self-denial and sacrifice will mark the Christian's life. Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord.

It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean" (Revelation 19:14), which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with Me in white: for they are worthy." Revelation 3:4.—*The Acts of the Apostles*, 523:2, 3.

Practical Instructions

7. The spirit of prophecy gives practical suggestions on dress:

a. In their dress they [Christians] should avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the

holy Sabbath and the worship of God.—*Messages to Young People*, 349:2.

b. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless adornment.—*Counsels on Sabbath School Work*, 20:3.

c. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress.—*Messages to Young People*, 349:3.

d. Dear youth, a disposition in you to dress according to the fashion, and to wear lace and gold and artificials for display, will not recommend to others your religion or the truth that you profess. . . . Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment.—*Testimonies for the Church*, vol. 3, 376:2.

e. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood.—*Medical Ministry*, 230:1.

f. Many dress like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God.—*Messages to Young People*, 128:1.

g. Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and

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duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. . . . If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word.—*Messages to Young People*, 350:1.

h. Pride and extravagance in dress is a sin.—*Messages to Young People*, 355:2.

i. If the heart is right, your words, your dress, your acts will all be right.—*Messages to Young People*, 131:2.

j. Gay or expensive clothing is not becoming to those who believe that we are living in the last days of probation.—*Messages to Young People*, 313:3.

The Standard in All Things

8. What should be the aim in dress, as well as in other things? 1 Corinthians 10:31.

9. What has God promised about our clothing? Matthew 6:25-33.

Remember:

1. Our clothing should be neat, clean, appropriate, in season, and as beautiful as simplicity and modesty can make it.

2. People of the world admire the simplicity and modesty with which real Christians dress.

3. As we buy our clothing, we should look to quality and appropriateness and should save as much as possible, that others less fortunate than ourselves may have the wherewithal to clothe themselves.

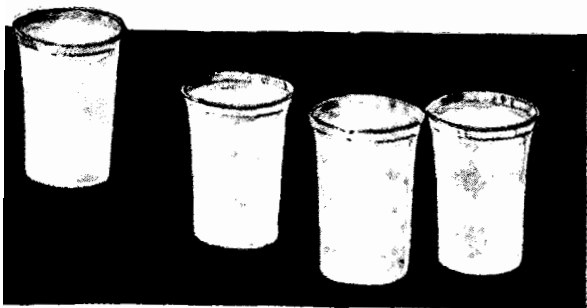
4. If you can go and come and no one's attention be attracted by your clothing, either because of its poverty or of its show, you are well and appropriately dressed.

5. Style is what is becoming to us; what is worn because others wear it may be a fad.

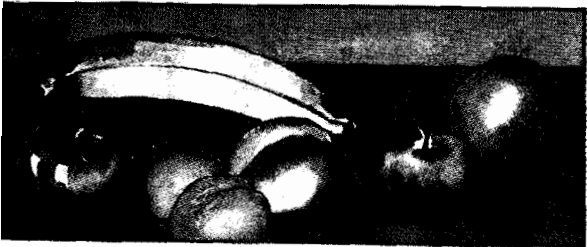
Texts to Remember:

Genesis 3:21 1 Corinthians 10:31 1 Peter 3:3, 4

ESSENTIALS FOR A BALANCED DIET



1. Milk, or its equivalent, should be in the diet each day. One quart is needed for growing youth.



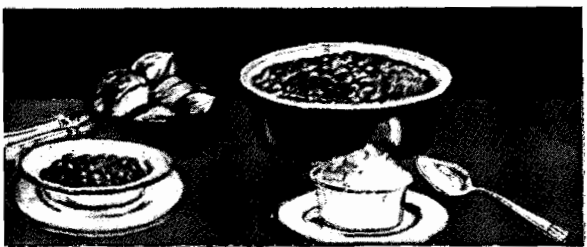
2. Two servings of fruit, one to be raw, preferably a citrus fruit, or tomatoes.



3. Vegetables, at least three servings, one of which should be a leafy green vegetable.

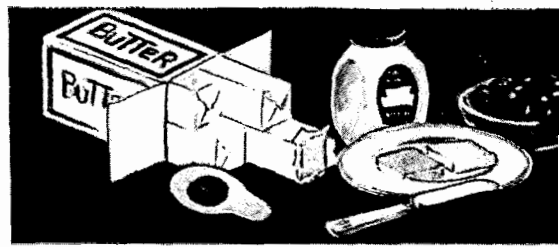
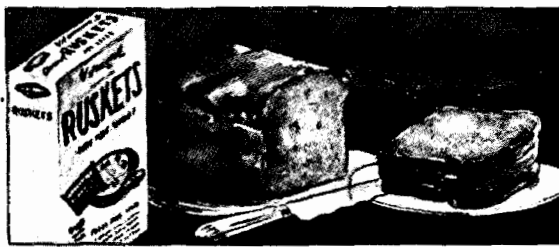


4, 5. Protein foods, one egg or other complete protein, as soybeans, cottage cheese, American cheese. One or more servings of nuts, beans, or peas.



6. Cereals, to include one whole-grain cereal and several slices of whole-wheat or enriched bread.

7. Fats, to include butter or enriched margarine, and such other foods as avocados and olives.



Good food helps to build a strong body and thus insures better health.

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Whether therefore ye eat, or drink, or whatsoever ye do,
do all to the glory of God. 1 Corinthians 10:31.

While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and to be a blessing to society. . . . We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary duties.

Between the associations of the followers of Christ for Christian recreation and worldly gatherings for pleasure and amusement will exist a marked contrast. . . .

The natural mind leans toward pleasure and self-gratification. It is

Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness.—*Counsels to Parents, Teachers, and Students*, 336:1 to 337:1.

We Belong to God

1. How completely "blameless" "in spirit and soul and body" does God want us to be? 1 Thessalonians 5:23.

2. In whom are God's children to be made "one"? John 17:21, 23.

3. If we are to be "one" and "made perfect in one" as expressed in the preceding verse, whom should the world see when it sees us? John 14:7-11; Galatians 2:20.

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Not I, but Christ, be honored, loved, exalted;

Not I, but Christ, be seen, be known, be heard;

Not I, but Christ, in every look and action,

Not I, but Christ, in every thought and word.

—Fannie E. Bolton.

4. How are the children of God led? Romans 8:14; 9:6.

5. Why did Jesus say He had come, and how is the Christian life more abundant? John 10:10.

The only individual in all the world who is genuinely happy is the true Christian, for nothing else can bring into the life the measure of happiness that follows the surrendering of the heart to God and victory over sin.—*Recreational Plans for Missionary Volunteers*, 13:1.

Benefits of Recreation

6. What are some of the benefits of a proper recreational program?

a. Affords outlet for restless energy of the young. *Education*, 213:3.

b. Enables more successful discharge of duties. *Counsels to Parents, Teachers, and Students*, 336:1.

c. Gives new life, courage, hope. *Counsels to Parents, Teachers, and Students*, 336:1.

d. Gives new strength to be better men and women. *Testimonies for the Church*, vol. 2, 587:2.

e. Improves mind and refreshes body. *Education*, 207:1.

f. Makes us better prepared to

resist disease. *Counsels to Parents, Teachers, and Students*, 347:2.

g. Makes influence on associates more beneficial. *Counsels to Parents, Teachers, and Students*, 336:2.

h. Strengthens and builds up body, mind, and soul. *Education*, 211:3.

7. What is one of the best forms of recreation, especially for older boys and girls and young people?

Outdoor exercise, especially in useful labor, is one of the best means of recreation for body and mind; and the teacher's example will inspire his pupils with interest in and respect for manual labor.—*Education*, 278:2.

The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed.—*Fundamentals of Christian Education*, 146:3.

8. What is one factor in making recreation beneficial?

No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others. Naturally enthusiastic and impressible, the young are quick to respond to suggestion. In planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom. A double benefit will result. That which the pupils seek to beautify they will be unwilling to have marred or defaced. A refined taste, a love of order, and a habit of care-taking will be encouraged; and the spirit of fellowship and

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co-operation developed will prove to the pupils a lifelong blessing.

So also a new interest may be given to the work of the garden or the excursion in field or wood, as the pupils are encouraged to remember those shut in from these pleasant places, and to share with them the beautiful things of nature.—*Education*, 212:2 to 213:1.

9. What constitutes a "good time"?

A good time is not difficult to define. The rule for it is: Doing in the best possible manner what one ought to do when it ought to be done. This important rule should always be kept in mind. It means that if the work is finished and the out-of-doors calls, the games or other recreation chosen should challenge one's skill and thus build up physical fitness, mental alertness, and spiritual discernment. It means that all recreation should have a purpose, should actually re-create, making us stronger, happier, more eager to play a fair game in life, and should give us those helpful and inspiring contacts so necessary to the social instincts and mental growth.

The right kind of play or fun sends us back more ready for work than ever. The kind of so-called good times which rob us of our sleep, make us irritable, lead us to do things which violate sound principles or lower our ideals of life, are not good times at all.—*Recreational Plans for Missionary Volunteers*, 10:1, 2.

Profitable Entertainment

10. What are some of the things Christian young people may do and still feel they are in God's way of doing?

a. Missionary Volunteer progressive classwork, especially the Master Guide program for those over sixteen years of age.

b. Earn vocational honors.

c. Participate in proper games and outdoor activities—boating, swimming, horseback riding, hiking, skating (when in the right environment), as well as playing volleyball, badminton, baseball, croquet, basketball, horseshoes, quoits, and tennis.

d. Worth-while music and concerts.

Music, someone has said, is the fourth need of man: food, clothing, shelter—then music.

e. Reading and lectures.

The reading of good books is a habit everyone should cultivate. One of the last things Ellen G. White wrote for publication was that proper reading should be selected for our young people, and that, if her life were spared for further work, she would be glad to help in preparing books for the young. (See *Review and Herald*, April 15, 1915.) The Missionary Volunteer Department offers a wonderful reading course each year for those of the primary age, those of the junior age, and those of the older youth age.

f. Motion pictures on travel, invention, science, education, current events, and some others; but great care should be taken as to the kinds of moving pictures and places where they are shown.

11. What are some of the questions young people should ask regarding their recreational activities?

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a. Does it rest and strengthen the body?

b. Does it rest and strengthen the brain?

c. Does it make resistance to temptation easier?

d. Does it increase love for virtue, purity, temperance, and justice?

e. Does it give inspiration and quicken enthusiasm?

f. Does it increase respect for manhood and womanhood?

g. Does it draw one nearer to Christ and better prepare him for Christian service?

If one's recreational and social pursuits permit him conscientiously to answer these and kindred questions in the affirmative, he can rest assured that he is following the course approved by his heavenly Father.—*Recreational Plans for Missionary Volunteers*, 21:5 to 22:6.

Remember:

1. To go only to those places where our guardian angel can accompany us. If he must remain at the door while we are inside some place of amusement, we are on Satan's ground and should beware.

2. To enter into those recreations which really re-create body, mind, and spirit. Too many of the entertainments of today are "wreck-creations."

3. To discern and to avoid all body-, mind-, or soul-damaging recreations, among which are card playing, gambling, motion-picture theaters, harmful music, harmful reading, dancing, and similar entertainments.

4. To make all social plans and contacts "social to save."

5. To live a life wholly acceptable to God.

Texts to Remember:

Romans 8:14

1 Corinthians 10:31

Galatians 2:20

1 Thessalonians 5:23

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WHAT YOU ARE TO DO

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
Colossians 3:23, 24.

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever;" where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard." Psalm 37:29; Isaiah 33:24; 65:19.—*Education*, 271:2.

What God Desires

1. What question asked by Saul of Tarsus should every Christian make his own? Acts 9:5, first part.

2. What does God want boys and girls and young people to become? Psalm 144:12.

3. What does He want to make each of us for Himself? Acts 9:15.

God's purpose for the children grow-

ing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. . . . Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" Esther 4:14.—*Education*, 262:2.

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4. Give examples of young people in Bible times who have stood for God and given testimony to His love and mercy:

- a. Abel. Genesis 4:1-8.
- b. Joseph. Genesis 39-41.
- c. Moses. Exodus 2.
- d. Samuel. 1 Samuel 2; 3.
- e. Ruth. Ruth 1-4.
- f. David. 1 Samuel 16:11-13.
- g. Daniel. Daniel 1.
- h. Daniel's three companions. Daniel 1; 3.
- i. Esther. Esther 4:10 to 7:6.
- j. Jesus. Luke 2:42-52.

5. How old were some of the founders of the Seventh-day Adventist denomination when they began work in God's cause?

- a. Joshua V. Himes began preaching at 22.
- b. Ellen G. Harmon-White became "God's messenger" at 17.
- c. James White began preaching at 22.
- d. J. N. Andrews began preaching at 21.
- e. J. N. Loughborough entered the ministry at 20.
- f. M. E. Cornell began preaching at 25.
- g. Uriah Smith began his long connection with the Review and Herald at 20.
- h. S. N. Haskell began preaching at 21.

i. R. C. Porter began his ministry at 21.

j. J. H. Morrison entered the ministry at 21.

k. O. A. Olsen began his ministry before he was 20 years of age.

l. G. I. Butler began preaching at 22.

m. A. G. Daniells entered the ministry at 22.

n. E. W. Farnsworth entered the ministry at 20.

o. W. E. Howell began his long career in the work at 20.

The church may inquire whether young men can be entrusted with the grave responsibilities involved in the establishing and superintending of a foreign mission. I answer, God designed that they should be so trained in our colleges and by association in labor with men of experience that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both physical and mental development.—*Counsels to Parents, Teachers, and Students*, 516:2.

Getting an Education

6. How may we be educated for God? 2 Timothy 2:15.

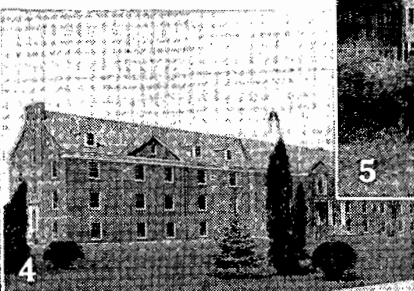


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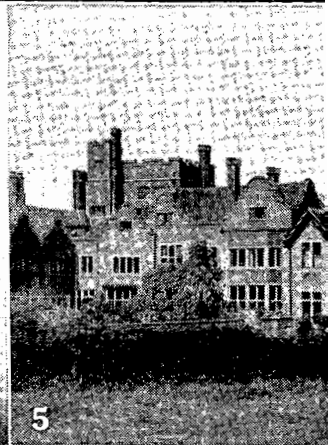
2. Pacific Union College, Angwin, California



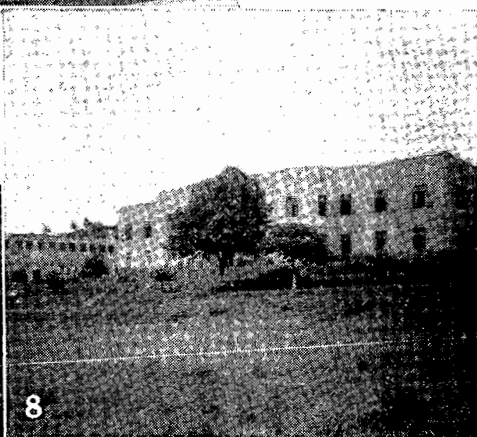
1. La Sierra College, Arlington, California



4. Atlantic Union College, South Lancaster, Massachusetts



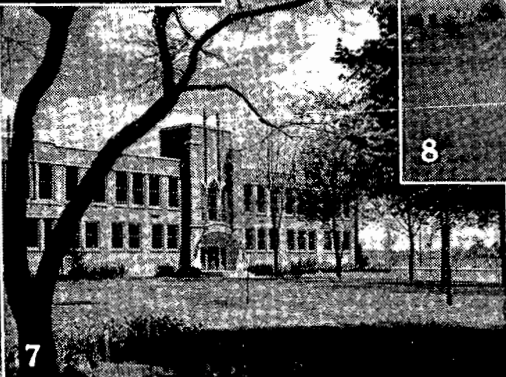
5. Newbold Missionary College, Bracknell, England



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1. Union College, Lincoln, Nebraska

6. Walla Walla College, College Place, Washington

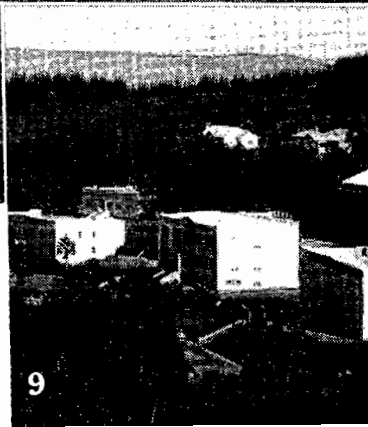


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7. Emmanuel Missionary College, Berrien Springs, Michigan

8. Colombia-Venezuela Union Training School, Medellin, Colombia

9. Helderberg College, Cape, South Africa



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The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.

Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect.—*Christ's Object Lessons*, 333:4 to 334:1.

7. How high may a boy or girl aspire to climb?

Balanced by religious principle, you may climb to any height you please.—*Fundamentals of Christian Education*, 83:1.

It is right that you should feel that you must climb to the highest round of the educational ladder.—*Fundamentals of Christian Education*, 192:0.

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is

nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.—*Fundamentals of Christian Education*, 82:2.

8. How high is God's ideal for His children?

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.—*Education*, 18:3.

A Place in God's Work

9. What has "the Son of man" given to each "man"? Mark 13:34.

10. Where does He want us to work? Matthew 20:1-7.

11. Is there a place for each one?

Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.—*Christ's Object Lessons*, 326:4.

12. Whom should we remember when choosing a vocation? Ecclesiastes 12:1, first part.

13. How should we go about choosing our lifework?

We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit

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our ways to God, and to watch for the indications of His providence—these are rules that ensure safe guidance in the choice of an occupation.—*Education*, 267:3.

14. What rewards are given for faithful service in God's cause now and in the future?"

a. Personal—the satisfaction of working for God.

b. Spiritual—the joy of seeing souls saved for God's kingdom.

c. Eternal—the joys of heaven and the association of the saved throughout eternity.

Remember:

1. It is especially important that young people keep in mind God and His desires for each individual, and that they consult Him before choosing a lifework.

2. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice of ordering all the acts of life with reference to the sowing time, that determines the harvest both of this life and the life beyond the grave.—Ellen G. White, *Health Reformer*, 153.

3. Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may escape the snare of unsanctified knowledge.—Ellen G. White, *Signs of the Times*, March 20, 1884.

4. Young friends, if found in the way of righteousness, you can exert a mighty influence. Ministers, or church members advanced in years, cannot have one half the influence on your young associates that you are capable of exerting; and you ought to feel that a responsibility rests upon you to do all you can for their salvation.—Ellen G. White, *Signs of the Times*, Oct. 19, 1891.

5. It was as a means ordained of God to educate young men and women for the various departments of missionary labor that colleges were established among us. It is God's will that they send forth not merely a few, but many laborers. But Satan, determined to overthrow this purpose, has often secured the very ones whom God would qualify for places of usefulness in His work. There are many who would work if urged into service, and who would save their souls by thus working.—*Testimonies*, vol. 5, 390:3.

Texts to Remember:

Ecclesiastes 12:1 Acts 9:15 Colossians 3:23, 24

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YOU ARE NOT YOUR OWN SUMMARY OF UNIT 12

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
1 Corinthians 3:16, 17.

The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given without merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. "Ye are not your own; for ye are bought with a price." 1 Corinthians 6:19, 20. God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God. God demands of you entire conformity to His law.—*The Acts of the Apostles*, 566:1.

The Temple of the Holy Ghost

1. To whom do we belong, and what is our body? 1 Corinthians 6:19, 20.

2. What will God do to one who defiles His temple? 1 Corinthians 3:17.

3. What was Jesus' purpose in coming to this world? John 10:10.

What You Are to Eat

1. How can we know what God considers a good diet for man?

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food.—*The Ministry of Healing*, 295:3.

2. What constitutes the dietary God chose for man in the begin-

YOU ARE NOT YOUR OWN

ning and which is still good for us?
Genesis 1:29; 3:18.

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.—*The Ministry of Healing*, 296:1.

3. What are the “basic seven”? See note under No. 8 of the lesson “What You Are to Eat,” and also “Our Daily Foods Need” chart.

What You Are to Drink

1. What is one thing we all need, second only to the air we breathe?

2. What other drinks does nature prepare, exceedingly good for us in their unfermented state?

3. Why are “soft” and habit-forming drinks damaging to us?

What You Are to Wear

1. What are seven essentials in choosing our clothing?

a. It should be modest.

b. Inexpensive, but of good taste.

c. Simple, of good quality, of becoming colors, and suited for the service demanded of it.

d. Cleanly.

e. Healthful.

f. Have grace, beauty, and appropriateness of natural simplicity.

g. Be pleasing to our heavenly Father.

Where You Are to Go

1. In choosing our recreation, what should we remember about God’s desire for our blamelessness? 1 Thessalonians 5:23.

2. Make a list of some of the benefits of recreation.

3. What are some of the things we must avoid if we desire not to have “wreck-creation”?

See No. 3 under “Remember” in the lesson “Where You Are to Go.”

4. What questions should we ask ourselves regarding the things we do for recreation? See list under question 11 of the lesson “Where You Are to Go.”

What You Are to Do

1. What is God’s purpose for the young people “growing up as did Daniel in his Judean home, studying God’s word and His works”? Acts 9:5, 15; Psalm 144:12.

2. Balanced by religious principle, how far may a person aspire to climb in the acquisition of knowledge? See note under question 8 of the lesson “What You Are to Do.”

3. In our choice of a life occupation, who should be remembered? Ecclesiastes 12:1.

Who said, to whom, and under what circumstances?

1. “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Genesis 1:29.

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2. "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Genesis 3:10.

3. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.

4. "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Proverbs 23:21.

5. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Ecclesiastes 10:17.

6. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Habakkuk 2:15.

7. "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water." John 4:10.

8. "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." Acts 9:15.

9. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple

of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

10. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

11. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

12. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

13. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21.

14. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:23, 24.

The Christian Home

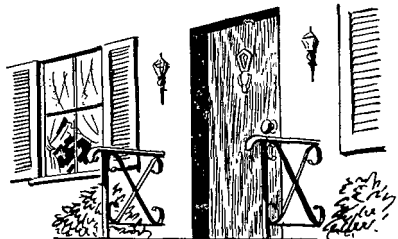
Christians are in the world as ambassadors for God; it is their business to represent the character, the will, and the power of Jesus Christ. By their actions, their words, their principles, they are to win men for Christ and make them citizens of the kingdom of God. In that work Christian parents have their first duty and their supreme opportunity in the persons of their children. Receiving these children from the hand of God—innocent, impressionable, confiding—parents have the opportunity to stamp upon them the image of God in character and life. The headquarters of their mission is the home. The Christian home is an embassy of God. . . .

The influence of a true Christian home upon the community, upon the world, is incalculable. The home makes society; it holds the destiny of the world in its hands. If every home were Christian, the world would be won to Christ. . . .

Call the roll of the heroes of faith through all the ages—reformers, prophets, martyrs, missionaries, ministers to their fellow men—and you will find the beginning of their power in childhood homes where godly parents taught them to reverence and obey.—Arthur W. Spalding, *Makers of the Home*. 262:1-3.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:23, 24.



MARRIAGE AND THE HOME

Be ye not unequally yoked together with unbelievers:
for what fellowship hath righteousness with unrighteous-
ness? and what communion hath light with darkness?

2 Corinthians 6:14.

Messages to Young People, 433-466

Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others.—*Testimonies*, vol. 2, 380:2.

Why Marry?

1. What advantage did God see in providing a wife for Adam? Genesis 2:18, 21-24.

God celebrated the first marriage.

Thus the institution has for its originator the Creator of the universe. . . . When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.—*Patriarchs and Prophets*, 46:3.

2. How does the Bible describe an ideal wife? Proverbs 31:10-31.

a. "Her price is far above rubies." Verse 10.

b. "Her husband doth safely trust in her." Verse 11.

c. "She will do him good . . . all the days of her life." Verse 12.

d. "She . . . worketh willingly with her hands." Verse 13.

e. "With . . . her hands she planteth a vineyard." Verse 16.

f. "She is not afraid of the snow." Verse 21.

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g. "She maketh herself coverings of tapestry." Verse 22.

h. "Her tongue is the law of kindness." Verse 26.

i. "She . . . eateth not the bread of idleness." Verse 27.

j. "Her husband . . . praiseth her." Verse 28.

Happiness or Shadows

3. What is the difference between infatuation and love? 1 Corinthians 13.

Infatuation

a. "Reason is blinded."

b. "Judgment is overthrown."

c. "Insist on having their own way."

d. "Duties of life are neglected."—*Messages to Young People*, 456:2; 457:1.

e. "This contagious disease—blind love."—*Testimonies*, vol. 5, 110:2.

Love

a. "It is not unreasonable."

b. "It is not blind."

c. "Grace of God will be shown."

d. "Modesty, simplicity, sincerity, morality, and religion will characterize every step."—*Messages to Young People*, 459:2.

e. "Not a feeling, but a principle."—*Messages to Young People*, 435:1.

4. Genuine love is:

a. A feeling of strong personal attachment induced by sympathetic understanding, or by ties of kinship; ardent affection. The benevolence attributed to God as being like a father's affection for his children; also, men's adoration of God.—Webster.

b. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

c. The "greatest" of all virtues. 1 Corinthians 13, A.R.V.

d. "God is love." 1 John 4:8.

e. True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested.—*Messages to Young People*, 466:2.

5. What great decision do youth make which determines their future happiness? Deuteronomy 7:1-4; 2 Corinthians 6:14-16.

Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God.—*Testimonies*, vol. 5, 363:0.

6. Examples of marrying "in" and "out" of the truth:

"In"

a. **Isaac**—Genesis 24.

(1) Eliezer prays God to reveal wife for Isaac. Verses 12-14.

(2) Abraham's son, Isaac, not to marry a Canaanitish woman. Verse 37.

(3) Isaac loved Rebecca. Verse 67.

(4) Theirs was a tender and beautiful example of domestic hap-

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piness. *Patriarchs and Prophets*, 175:2.

b. Jacob—Genesis 29.

(1) "Jacob loved Rachel." Verse 18.

(2) "Twice seven years' service he had rendered for her sake, and his love had made the toil but light."
—*Patriarchs and Prophets*, 206:3.

"Out"

a. Samson—Judges 14; 15; 16.

(1) Loved a Philistine girl against his parents' wishes. Judges 14:2, 3.

(2) Philistine wife seeks to weaken him. Judges 14:15-18.

(3) Falls in love with another Philistine, Delilah. Judges 16:4.

(4) She finds his secret and sells him into slavery to the Philistines. Judges 16:6-21.

b. Solomon—1 Kings 11:1-13.

(1) "King Solomon loved many strange women." Verse 1.

(2) "His wives turned away his heart after other gods." Verse 4.

(3) "Solomon did evil." Verse 6.

c. Ahab—1 Kings 16:29-34.

(1) "He took to wife Jezebel . . . of the Zidonians." Verse 31.

(2) "Served Baal [Jezebel's god]." Verse 31.

(3) "There was none like unto Ahab, which did sell himself to work wickedness, . . . whom Jezebel his wife stirred up." 1 Kings 21:25.

Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns, can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debasing sensuality will be banished. Upward to God will the thoughts be directed; to Him will the heart's devotion ascend.—*Messages to Young People*, 440:1.

7. What vital questions should be answered before marriage?

Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality, or must her judgment and conscience be surrendered to the control of her husband?—*Messages to Young People*, 439:2.

8. How much should the young couple have in common? Amos 3:3; Matthew 18:19.

A couple should have common interests. Leisure-time preferences should have some agreement. If both enjoy home activities, there will be fewer distressing situations arising. If one loves to be at home and the other wants to be on the go continuously, there may be many troubles ahead. The highest chance for happiness in marriage is with those couples who equally enjoy home activities. Similarity of interest in music and recreation tends to unite the couple more closely together.—Arthur L. Bietz, "Preparing for Marriage," *Review and Herald*, Aug. 2, 1951.



A happy home must have a foundation of faith in God and in the Bible.

Marriage Vow

9. How sacred is the marriage vow?

The family tie is the closest, the most tender and sacred, of any on earth.—*The Ministry of Healing*, 356:4.

10. How binding is it? Matthew 19:3-6, 9.

Ten Rules for a Happy Marriage

1. Bear and forbear.
2. Work together, play together, grow together.
3. Avoid little quarrels—the big

ones will take care of themselves.

4. Compromise. It is the antitoxin which destroys the poison of divorce.

5. Practice sympathy, good humor, and mutual understanding.

6. Don't grouch before breakfast—nor after it.

7. Respect your “in-laws,” but don't give them criticism or take it from them.

8. Establish your own home, even in a one-room flat.

9. Fight for each other, but not with each other.

10. Build your home on religious faith, and never let a day close with-

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out a clean slate of forgiveness.—Judge Have Taught Me," *Rotarian*, November, 1948, page 10.
Joseph Sabath, "What 20,000 Divorces

"Home, Sweet Home"

1. It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.—*The Ministry of Healing*, 358:3.

2. Before assuming the responsibilities involved in marriage young men and young women should have such an experience in practical life as will prepare them for its duties and its burdens. *Early marriages are not to be encouraged.*—*The Ministry of Healing*, 358:1. (Italics ours.)

3. In the mind of Abraham, the choice of a wife for his son was a matter of grave importance; he was anxious to have him marry one who would not lead him from God.—*Patriarchs and Prophets*, 171:1.

4. Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.—*The Ministry of Healing*, 361:1.

5. Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.—*The Ministry of Healing*, 360:2.

Texts to Remember:

Amos 3:3 Matthew 19:9 2 Corinthians 6:14, 15

Define or Identify:

infatuation

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CHILDREN IN THE HOME

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. Ecclesiastes 4:13.

While the children and youth gain a knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves. . . .

He alone who recognizes in nature his Father's handiwork, who in the richness and beauty of the earth reads the Father's handwriting—he alone learns from the things of nature their deepest lessons, and receives their highest ministry. Only he can fully appreciate the significance of hill and vale, river and sea, who looks upon them as an expression of the thought of God, a revelation of the Creator.—*Education*, 119:2, 3.

Responsibility of Children

1. What example has Jesus left? Luke 2:51.

2. What two reasons did Paul give why children should obey their parents? Ephesians 6:1; Colossians 3:20.

3. On one occasion God came down to earth and spoke audibly to Israel. What did He say about children and parents? Exodus 20:12.

There are many children who pro-

fect to know the truth, who do not render to their parents the honor and affection that are due to them, who manifest but little love to father and mother, and fail to honor them in deferring to their wishes, or in seeking to relieve them of anxiety. Many who profess to be Christians do not know what it means to "honor thy father and thy mother," and consequently will know just as little what it means, "that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] . . .

Those who do not respect and love their parents will not respect and honor God.—*Messages to Young People*, 331:2, 3.

4. What counsel is given to wayward youth who have not loved and respected their parents as they should?

If you have sinned in not rendering love and obedience to them [your parents], begin now to redeem the past. You cannot afford to take any other course; for it means to you the loss of eternal life. The Heart Searcher knows what is your attitude toward your parents; for He is weighing moral character in the golden scales of the heavenly sanctuary. Oh, confess your neglect of your parents, confess your indifference



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Jesus grew up in a home where God was loved, and the boy was faithful and loving in His many duties in the carpenter shop.

PRINCIPLES OF LIFE

toward them, and your contempt of God's holy commandment. . . .

Many fathers and mothers have gone down brokenhearted to the grave because of the ingratitude, the lack of respect, shown them by their children. —*Messages to Young People*, 332:2, 3.

5. How shall we develop a sense of responsibility? Lamentations 3:27.

The young are naturally inclined to feel that not much responsibility, care-taking, or burden bearing is expected of them. But upon every one rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determined to give His service the first place in their lives? Who will be burden bearers?—*Messages to Young People*, 368:4.

6. What sign of the "last days" relates to youth? 2 Timothy 3:1-5.

Wise Counsel to Youth

7. What counsel did the "wise man" give youth?

a. "Hear the instruction of thy father, and forsake not the law of thy mother." Proverbs 1:8.

b. "My son, if sinners entice thee, consent thou not." Proverbs 1:10.

c. "Whoso hearkeneth unto Me shall dwell safely." Proverbs 1:33.

d. "My son, despise not the chastening of the Lord; neither be

weary of His correction." Proverbs 3:11.

e. "Hear, ye children, the instruction of a father." Proverbs 4:1.

f. "Hear instruction, and be wise." Proverbs 8:33.

g. "A wise son heareth his father's instruction." Proverbs 13:1.

h. "Hear counsel, and receive instruction." Proverbs 19:20.

i. "Hear thou, my son, and be wise." Proverbs 23:19.

j. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9.

8. Against what does God warn us, lest we be deceived? Galatians 6:7, 8.

The habits formed in childhood and youth have more influence than any natural endowment in making men and women intellectually great or dwarfed and crippled; for the very best talents may, through wrong habits, become warped and enfeebled. To a great extent the character is determined in early years. Correct, virtuous habits formed in youth will generally mark the course of the individual through life. In most cases those who reverence God and honor the right will be found to have learned this lesson before the world could stamp its images of sin upon the soul. Men and women of mature age are generally as insensible to new impressions as is the hardened rock; but youth is impressible, and a right character may then be easily formed.—*Testimonies*, vol. 4, 574:3.

CHILDREN IN THE HOME

Home, Sweet Home:

1. The Christian life of all is very much affected for good or for evil by their previous education.—*Testimonies*, vol. 2, 74:0.

2. Religious instruction should be given to children from their earliest years. . . . The parents are to guard their children with wise, pleasant instruction. . . . With loving interest they should teach them day by day what it means to be children of God and to yield the will in obedience to Him. Teach them that obedience to God involves obedience to their parents. This must be a daily, hourly work. Parents, watch, watch and pray, and make your children your companions.—*Testimonies*, vol. 6, 93:4.

3. God commands His people to bring up their children in the nurture and admonition of the Lord. What does this mean—the nurture and admonition of the Lord? It means to teach them to order the life by the requirements and lessons of the word; to help them to gain a clear understanding of the terms of entrance into the City of God. Not to all who would enter will the gates of that city be opened, but to those only who have studied to know God's will, and have yielded their lives to His control.—*Counsels to Parents, Teachers, and Students*, 109:1.

4. The work of the mother is very important and sacred. She should teach her children from the cradle to practice habits of self-denial and self-control. . . . The anxiety of the Christian mother should not be in regard to the external merely, but that her children may have healthy constitutions and good morals.—*Testimonies*, vol. 3, 562:3.

5. Few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [Matthew 6:33.] If those who profess to be followers of Christ would only do this, they would give, not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible.—*Fundamentals of Christian Education*, 28:2.

Texts to Remember:

Exodus 20:12	Galatians 6:7, 8	Colossians 3:20
Ecclesiastes 4:13	Ephesians 6:1	

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HOME—HEAVEN ON EARTH

Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6.

Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, glorify God before angels and before men by presenting to the world a well-ordered, well-disciplined family, a family that love and obey God instead of rebelling against Him. Christ is not a stranger in their homes; His name is a household name, revered and glorified. Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise: "Them that honor Me I will honor." [1 Samuel 2:30.] As from such a home the father goes forth to his daily duties, it is with a spirit softened and subdued by converse with God. He is a Christian, not only in his profession, but in trade, in all his business relations. He does his work with fidelity, knowing that the eye of God is upon him.—*Testimonies*, vol. 5, 424:2.

Man's First Home

1. Describe man's Eden home. Genesis 2:8-15.

That home, beautified by the hand of God Himself, was not a gorgeous

palace. . . . God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings—the handiwork of the great Master Artist.—*Patriarchs and Prophets*, 49:3.

2. Of what was this first home to be a pattern? Genesis 2:15.

The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth.—*Patriarchs and Prophets*, 49:3.

3. What was God's original plan for the earth? Genesis 1:28; Isaiah 45:18.

The Responsibility of Parents

4. What tender relationship should exist between husbands and wives? Genesis 2:24; Ephesians 5:25.

5. What are children declared to be? Psalm 127:3; Proverbs 17:6.

Great is the honor and the responsibility placed upon fathers and mothers,

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in that they are to stand in the place of God to their children. . . .

Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence. . . . Parents who impart to a child such a gift have endowed him with a treasure more precious than the wealth of all the ages—a treasure as enduring as eternity.—*The Ministry of Healing*, 375:2, 3.

6. What blessings should children bring to a home?

a. Comfort. Genesis 5:29.

b. Happiness. Psalm 127:4, 5.

c. Strength and grace. Psalm 144:12.

Discipline in the Home

7. What solemn responsibility rests upon parents? Proverbs 22:6.

This language [Proverbs 22:6] is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will.—*Counsels to Parents, Teachers, and Students*, 108:1.

8. What should be the basic principle in child training? Psalm 111:10; Ephesians 6:4.

By some, education is placed next to religion, but true education is religion. The Bible should be the child's first textbook. From this book, parents are to give wise instruction.—*Counsels to Parents, Teachers, and Students*, 108:3.

9. What constitutes the most

powerful aid to the spiritual education of the child? Genesis 12:8.

The family altar.

Abraham, "the friend of God" [James 2:23], set us a worthy example. . . . Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained.—*Patriarchs and Prophets*, 128:1.

10. In what should parents instruct their children?

a. The statutes of the Lord. Deuteronomy 6:7-9; Psalm 78:5.

b. The providences of God. Deuteronomy 6:20-24; Psalm 78:4.

c. Useful work, . . . the Scriptures . . . nature, and . . . the experiences of life,—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.—*Education*, 77:2.

11. What should accompany parental instruction?

a. Correction. Proverbs 23:13, 14; 29:17.

b. Chastening. Proverbs 13:24; 19:18.

Upon them [the parents] depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive.—*The Ministry of Healing*, 357:1.

12. Give two examples from the Old Testament where one fulfilled his parental responsibilities and the other failed in his.

a. Abraham. Genesis 18:19.

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b. Eli. 1 Samuel 3:13.

13. What further principle should be borne in mind in training young people? Lamentations 3:27.

14. Of all parental virtues, what are the most essential? Proverbs 31:26.

Live in the sunshine of the Saviour's love. Then your influence will bless the world. Let the Spirit of Christ control you. Let the law of kindness be ever on your lips. Forbearance and unselfishness mark the words and actions of those who are born again, to live the new life in Christ.—*Testimonies*, vol. 7, 50:1.

15. In the judgment, what question will be asked of parents? Jeremiah 13:20, last part.

Parents who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire: "Where are the children that I gave you to train for Me? Why are they not at My right hand?" Many parents will then see that unwise love blinded their eyes to their children's faults and left those children to develop deformed characters, unfit for heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are.—*Testimonies*, vol. 4, 424:1.

Home, Sweet Home:

1. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.—*Fundamentals of Christian Education*, 327:0.

2. Fathers and mothers, speak kindly to your children; remember how sensitive you are, how little you can bear to be blamed; reflect, and know that your children are like you. That which you cannot bear, do not lay upon them. . . . Actual wrong and sin should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence. Children should be impressed with a sense of their wrongs, yet they should not be left in a hopeless state of mind, but with a degree of courage that they can improve and gain your confidence and approval.—*Testimonies*, vol. 1, 401:1.

3. The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.—*The Ministry of Healing*, 352:3.

4. To a large degree the happiness of men and women and the

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success of the church depend upon home influence.—*Gospel Workers*, 204:2.

5. Make the home a Bethel, a holy, consecrated place. Keep the soil of the heart mellow by the manifestation of love and affection, thus preparing it for the seed of truth.—*Counsels to Parents, Teachers, and Students*, 114:2.

Texts to Remember:

Genesis 2:15	Proverbs 31:26	Colossians 3:18-20
Proverbs 22:6	Isaiah 45:18	

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THE CHRISTIAN HOME

SUMMARY OF UNIT 13

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
Genesis 2:23, 24.

Above all things, parents should surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell. Parents, let the sunshine of love, cheer, and happy content enter your own hearts, and let its sweet influence pervade the home. Manifest a kindly, forbearing spirit, and encourage the same in your children, cultivating all those graces that will brighten the home life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body.—*Counsels to Parents, Teachers, and Students*, 115:1.

Marriage and the Home

1. What should a Christian do before entering into the marriage relation?

2. Give six virtues of an ideal wife.

3. Point out the differences between infatuation and love.

4. Give several examples of marrying “in” and “out” of the truth.

5. Why should those who marry have common interests?

6. Give the ten rules for a happy marriage.

Children in the Home

1. Who alone learns from the things of nature their deepest lessons, and receives their highest ministry?

2. What admonition is given to young people who have not loved and respected their parents?

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3. Review carefully the wise man's counsel to youth. their children the proper training?

4. Point out the importance of habits formed in childhood. 3. Point out the most powerful aid to the spiritual education of the child.

Home—Heaven on Earth

1. How do fathers and mothers glorify God before angels and men?

2. How only can parents give

4. What should be the basic principle in child training?

5. What question will be asked of parents in the judgment?

Who said, to whom, and under what circumstances?

1. "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Genesis 2:15.

2. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:23, 24.

3. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

4. "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

5. "In her tongue is the law of kindness." Proverbs 31:26.

6. "Better is a poor and a wise child than an old and foolish king, who will no more be admonished." Ecclesiastes 4:13.

7. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

8. "Can two walk together, except they be agreed?" Amos 3:3.

9. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matthew 19:9.

10. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Corinthians 6:14, 15.

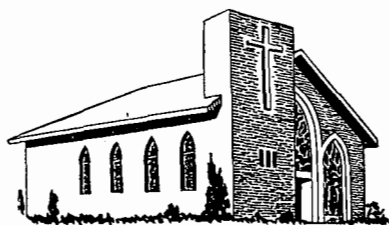
11. "Children, obey your parents in the Lord: for this is right." Ephesians 6:1.

You and Your Church

The divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. . . . He is the minister of God to thee for good. . . . He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13:1-4.

"And I say also unto thee, That thou art Peter, and upon this Rock I will build My church; and the gates of hell shall not prevail against it." Matthew 16:18.



THE CHURCH IN THE OLD TESTAMENT

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. Hebrews 11:5.

The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.—*The Acts of the Apostles*, 11:2.

Worship in the Days of the Patriarchs

1. What promise of redemption was given in the Garden of Eden? Genesis 3:15.

2. Where did Adam and his fam-

ily worship after being driven out of the Garden of Eden?

The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. . . . Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden.—*Patriarchs and Prophets*, 62:2.

3. What did Abraham build wherever he pitched his tent?

Abraham, "the friend of God," set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the



God spoke to Israel in olden days, and today
He speaks to us by the voice of conscience.

altar, and there worshiped the living
God.—*Patriarchs and Prophets*, 128:1.

4. To whom did the sacrifices
presented by the patriarchs point?
Acts 10:43.

He [Jesus] declared that they had
rejected the word of God, inasmuch as
they had rejected Him. . . .

In every page, whether history, or
precept, or prophecy, the Old Testa-
ment Scriptures are irradiated with
the glory of the Son of God. So far as
it was of divine institution, the entire
system of Judaism was a compacted
prophecy of the gospel. To Christ "give
all the prophets witness." Acts 10:43.
From the promise given to Adam, down
through the patriarchal line and the
legal economy, heaven's glorious light
made plain the footsteps of the Re-
deemer. Seers beheld the Star of Beth-
lehem, the Shiloh to come, as future
things swept before them in mysterious
procession. In every sacrifice Christ's
death was shown. In every cloud of in-
cense His righteousness ascended. By
every jubilee trumpet His name was
sounded. In the awful mystery of the
holy of holies His glory dwelt.—*The
Desire of Ages*, 211:4, 5.

"The Church in the Wilderness"

5. Who is said to have been in
"the church in the wilderness"?
Acts 7:37, 38.

6. When, and by what event, was
Israel made a church and a nation?
Exodus 19; 20.

Soon after the encampment at Sinai,
Moses was called up into the mountain
to meet with God. Alone he climbed
the steep and rugged path, and drew
near to the cloud that marked the place
of Jehovah's presence. Israel was now
to be taken into a close and peculiar
relation to the Most High—to be in-
corporated as a church and a nation
under the government of God.

Moses returned to the camp, and hav-
ing summoned the elders of Israel, he
repeated to them the divine message.
Their answer was, "All that the Lord
hath spoken we will do." Thus they
entered into a solemn covenant with
God, pledging themselves to accept
Him as their ruler, by which they
became, in a special sense, the sub-
jects of His authority.—*Patriarchs and
Prophets*, 303:1, 3.

7. What is said concerning the
Rock from which water gushed in
the desert to quench the thirst of
the Israelites? 1 Corinthians 10:4.

8. Who, then, led the children of
Israel out of Egypt, guiding them
by a cloud by day and a pillar of
fire by night, speaking from Sinai's
lofty height the law of God, and
giving them bread from heaven
and water to drink? Nehemiah
9:9-15.

9. How careful was God in all
the details of the encampment of
His "church in the wilderness"?

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The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.

The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes.—*Patriarchs and Prophets*, 374:2, 3.

10. Who was represented by the serpent lifted up on the cross in the wilderness? Numbers 21:7-9; John 3:14, 15.

The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look, in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol

of Christ; and the necessity of faith in His merits was thus presented to their minds. Heretofore many had brought their offerings to God, and had felt that in so doing they made ample atonement for their sins. They did not rely upon the Redeemer to come, of whom these offerings were only a type. The Lord would now teach them that their sacrifices, in themselves, had no more power or virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering.—*Patriarchs and Prophets*, 430:3.

Christ in the Old Testament

11. Jesus has always been—

a. The Creator. John 1:1-3, 14; Colossians 1:16, 17.

b. The Upholder. Nehemiah 9:6; Hebrews 1:3.

c. The Deliverer from bondage. Nehemiah 9:11; 1 Corinthians 10:1-4.

d. The Lawgiver. Nehemiah 9:13, 14.

e. He who provided bread and water in the wilderness. Nehemiah 9:15; 1 Corinthians 10:1-4.

f. The Lamb of God. Isaiah 53:6, 7; John 1:29.

g. He who inspired the writers of both the Old and New Testaments. 1 Peter 1:10, 11.

12. In whom only in all times has there been salvation? Acts 4:12. *Remission of sins in Old Testament times as well as now has been possible only through the merits of Christ.*

13. In all ages, salvation has

THE CHURCH IN THE OLD TESTAMENT

come only through faith in Jesus. Genesis 15:6; Jeremiah 23:6.

In all these revelations of the divine presence, the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents, there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man, and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.—*Patriarchs and Prophets*, 366:1.

The Gospel in the Old Testament

14. To whom does Paul say the

gospel was preached? Hebrews 4:2, first part.

15. Why did it not profit Israel of old? Hebrews 4:2, last part.

The marginal reading of the verse is, "But the word of hearing did not profit them, because they were not united by faith to it."

16. What is the gospel spoken of by Paul in Hebrews 4:2? Romans 1:16?

17. What is revealed through the gospel? Romans 1:17.

18. The righteousness of God is revealed in the gospel. Compare the gospel in the Old and New Testaments.

The Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. . . .

That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the Light of the world then just as He is now.—*Testimonies*, vol. 6, 392:1, 2.

Make God's Way Your Way:

1. The word "church" has several meanings:

a. A building set apart for public worship—especially Christian worship.

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b. Church service; divine worship or religious service in a church building or elsewhere.

c. A body of Christians holding the same tenets of faith, observing the same rites, and acknowledging the same ecclesiastical authority, as, for example, the Seventh-day Adventist Church.

d. The collective body of Christians; all who are identified with Christ as His sincere followers.

e. Those whom God recognizes as His own, those whose names are written and maintained in the Lamb's book of life.

2. It is not enough to have our names on the church book. That is necessary; but, in order to make our "calling and election sure" (2 Peter 1:10), we must go all the way and be God's entirely and only.

3. God has had His "church" from the very beginning, and, although in ancient times it was not called by that particular name, His own children knew to whom they belonged.

4. Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16.

5. True believers who are still in other churches.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, *the great body of Christ's true followers are still to be found in their communion*. There are many of these who have never seen the special truths for this time. . . . The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." [2 Timothy 3:4, 5.] —*The Great Controversy*, 390:1. (Italics ours.)

Texts to Remember:

Genesis 15:6 John 1:1-3 Hebrews 11:5
Jeremiah 23:6 Acts 4:12

Define or Identify:

indicate	remission	"tenets of faith"
merit	salvation	translation

THE CHURCH IN THE NEW TESTAMENT

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Corinthians 12:12.

Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.

During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

God's Church is the court of holy life filled with varied gifts, and endowed with the Holy Spirit.—*The Acts of the Apostles*, 11; 3; 12:1, 2.

The New Testament Church

1. The Gospels refer to "the church" twice by name. Matthew 16:18; 18:17.

2. The church as such is mentioned 104 times in the New Testament.

3. What was the first recorded step taken to organize the apostolic church? Mark 3:14-19.

The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. No costly sanctuary was at their command, but the Saviour led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea.

Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the

world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church.—*The Desire of Ages*, 291:2, 3.

The Foundation of the Church

4. Upon whom is the Christian church built? Matthew 16:16, 18.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Upon this rock," said Jesus, "I will build My church." In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail.—*The Desire of Ages*, 413:2.

5. What did Peter write about the foundation of the church? 1 Peter 2:4-8.

a. "A living stone, . . . chosen of God."

b. "Chief Cornerstone."

c. "Elect."

d. "Precious."

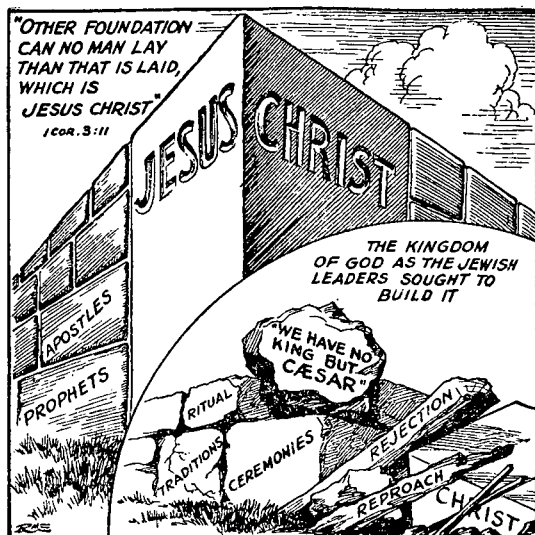
e. "He that believeth on Him shall not be confounded."

f. "The stone which the builders disallowed, the same is made the head of the corner."

g. "Stone of stumbling."

h. "A rock of offense, even to them which stumble at the word, being disobedient."

6. What did Paul say concern-



The church has only one foundation—it is Jesus Christ, who died to save a lost world.

ing the foundation of the church? Ephesians 2:19-21.

The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah's day, of whom it is written: "They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon." Nehemiah 4:17.—*The Acts of the Apostles*, 596:3.

7. Has any other foundation for the true church ever been laid? 1 Corinthians 3:11.

8. Who do the Scriptures teach is the head of the church? Ephesians 1:20-22; 5:23.

THE CHURCH IN THE NEW TESTAMENT

"The head of every man is Christ."
1 Corinthians 11:3. God, who put all things under the Saviour's feet, "gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all." Ephesians 1:22, 23. The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon man, or be controlled by man. Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction. The Saviour declares, "All ye are brethren." [Matthew 23:8.] All are exposed to temptation, and are liable to error. Upon no finite being can we depend for guidance. The Rock of faith is the living presence of Christ in the church.—*The Desire of Ages*, 414:3.

Instead of appointing one to be their head, Christ said to the disciples, "Be not ye called Rabbi;" "neither be ye called masters: for one is your Master, even Christ." Matthew 23:8, 10.—*The Desire of Ages*, 414:2.

Church Officers

9. Who were the officers of the church?

- a. Elders. Acts 14:23; 20:17.
- b. Bishops. 1 Timothy 3:1-4.

- a. Sanctified
- b. Cleansed
- c. "Not having spot"
- d. "Or wrinkle"
- e. "Holy"
- f. "Without blemish"

} "by the word"

} "a glorious church."

In the New Testament the word occurs first in the exhortation of Paul to the elders (margin, presbyters) of the church at Ephesus, when he said, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops [margin, overseers]" Acts 20:17, 28 [R.V.]. Here and elsewhere Paul identifies elders, presbyters, and bishops. Titus 1:5-7. The terms are different designations for the incumbent of the same office.—*The Westminster Dictionary of the Bible*, article, "Bishop," 76.

c. Deacon. 1 Timothy 3:8-12.

d. Ministers. 1 Corinthians 4:1.

e. Overseers. Acts 20:28.

10. What objection is there to the title "Reverend"? Psalm 111:9.

If Christ were on earth today, surrounded by those who bear the title of "Reverend" or "Right Reverend," would He not repeat His saying, "Neither be ye called masters: for One is your Master, even Christ"? [Matthew 23:10.] The Scripture declares of God, "Holy and reverend is His name." Psalm 111:9. To what human being is such a title befitting?—*The Desire of Ages*, 613:3.

11. How does Paul describe the church that is to be presented to Christ? Ephesians 5:25-27.

PRINCIPLES OF LIFE

Make God's Way Your Way:

1. Speaking of Peter's confession of faith, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this Rock I will build My church." Matthew 16:16, 18.

2. He ordained the twelve apostles to care for His church. Later seven deacons were chosen and ordained to their work.

3. He recognized His church on the Day of Pentecost: "The Lord added to *the church* daily such as should be saved." Acts 2:47. (*Italics ours.*)

4. Jesus' followers went about preaching the gospel and establishing churches; many of them are mentioned by name: the church at Rome (Romans 1:6, 7), the church at Corinth (1 Corinthians 1:2), the church at Thessalonica (1 Thessalonians 1:1). Note also the references made to provincial churches: the churches of Galatia (1 Corinthians 16:1), the churches of Asia (1 Corinthians 16:19), the churches of Syria and Cilicia (Acts 15:41).

5. And in the last book of the Bible, Jesus sends personal messages to seven churches, representing not only the church at that particular place, but also the church at different periods of the Christian Era:

(1) The church of Ephesus—the first century of the Christian Era.

(2) The church in Smyrna—A.D. 100 to 323.

(3) The church in Pergamos—323 to 538.

(4) The church in Thyatira—538 to the Reformation.

(5) The church in Sardis—the Reformation to 1798.

(6) The church in Philadelphia—1798 to 1844.

(7) The church in Laodicea—1844 to the end of time.

Texts to Remember:

1 Corinthians 3:11 1 Corinthians 12:12 Ephesians 2:20

Define or Identify:

espoused

providence

"the Chief Cornerstone"

"the living Rock"

vigilant

virtuous

THE REMNANT CHURCH

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17.

Today the remnant people of God are to glorify His name by proclaiming the last message of warning, the last invitation to the marriage supper of the Lamb. The only way in which they can fulfill God's expectations is by being representatives of the truth for this time.—*Testimonies*, vol. 8, 153:2.

The Remnant Church

1. What is a "remnant"?

Webster defines a remnant to be "(1) Residue; remainder. (2) a small fragment; . . . a surviving trace. . . . Remaining, yet left."

2. What, then, would be the "remnant church"?

The last church, what is left at the end of time of God's church on earth.

3. This word has been used throughout the Bible signifying the remaining part:

a. "Speak . . . to the remnant of the people." 1 Kings 12:23.

b. "I . . . will take away the remnant of the house of Jeroboam." 1 Kings 14:10.

c. "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward." 2 Kings 19:30.

d. "Out of Jerusalem shall go forth a remnant." 2 Kings 19:31.

e. "I will forsake the remnant of Mine inheritance." 2 Kings 21:14.

f. "The remnant of their brethren." Ezra 3:8.

g. "Leave us a remnant to escape." Ezra 9:8.

h. "Except the Lord of hosts had left unto us a very small remnant." Isaiah 1:9.

i. "The Lord shall set His hand again the second time to recover the remnant of His people." Isaiah 11:11.

The word "remnant" is used eighty-two times in the Bible in



God's last message is being sped to all the earth by modern methods of communication.

much the same sense as the texts cited above. It was used to denote the remaining part of anything or of any people.

4. Early in the life of the Seventh-day Adventist Church it became known as "the remnant church." *Early Writings*, one of the first publications put out by this denomination, uses the term at least twelve times, referring to the people whom God is preparing for the final scenes of this world's history.

Identifying the Remnant

5. There are four points by which the remnant church is identified:

a. Keeping *all* the commandments. Revelation 12:17; 14:12.

b. Having the spirit of prophecy. Compare Revelation 12:17 with Revelation 19:10.

Notice particularly the words, "and have the testimony of Jesus Christ." In other words, it takes *both* commandment keeping and the gift of prophecy to constitute the remnant church. One without the other would be only half truth.

The commandments of God and the testimony of Jesus are united. They are to be clearly presented to the world. —*Testimonies*, vol. 8, 117:1.

c. The message is preached at the right time. (See lesson 62, on the 2300-day prophecy.)

d. It is "the everlasting gospel" (Revelation 14:6), and Jesus declared "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24:14.

The Gospel as Presented by the Remnant Church

6. The gospel as presented by the remnant church is the same gospel

that has been known and preached in ages past.

Preached by Remnant Church

a. The law of God is eternal and to be obeyed. Psalms 19:7-11; 119:142.

Known Through the Ages

a. The law of God was observed by:

(1) Adam. Compare 1 John 3:4 with Romans 3:20; 4:15.

(2) Abraham. Genesis 26:5.

THE REMNANT CHURCH

(3) Israelites. Exodus 20; Romans 3:2.

(4) Jesus. Isaiah 42:21; Matthew 5:17; 19:17.

b. The seventh day is the Sabbath. Exodus 20:8-11.

b. The Sabbath was kept by:

(1) Adam. Genesis 2:2, 3; Mark 2:27, 28; 2 John 6.

(2) Israelites. Exodus 16; 20:8-10; 31:16-18.

(3) Christ. Mark 2:27, 28; Luke 4:16.

(4) Disciples (at and after the resurrection). Luke 23:56; Acts 13:40, 42; 17:2; 18:4; Revelation 1:10.

c. Jesus will come the second time. John 14:1-3.

c. The following believed in the second coming of Christ:

(1) Enoch. Jude 14, 15.

(2) Job. Job 19:25.

(3) David. Psalm 50:3.

(4) Jesus. Matthew 24; John 14:1-4.

(5) Disciples. 1 Corinthians 15:51-53; 1 Thessalonians 4:16, 17; Revelation 1:7.

d. Man is mortal and sleeps unconsciously in death. Ecclesiastes 9:4-6.

d. The "ancients" believed man to be mortal:

(1) Adam. Genesis 3:1-4, 19.

(2) Job. Job 4:17; 14:20, 21.

(3) David. Psalms 37:10, 20; 146:3, 4.

(4) Solomon. Ecclesiastes 9:4-6.

(5) Disciples. Acts 2:29; 1 Corinthians 15:51-55.

e. Sinful man is saved by grace and faith in Christ. Ephesians 2:5-10.

e. Man could never be saved but by faith in Jesus:

PRINCIPLES OF LIFE

(1) Adam. Genesis 3:15.

(2) Noah. Genesis 6:8; Hebrews 11:7.

(3) Israelites. (See lesson 61.)

(4) All people in all ages have been saved by grace. Titus 2:11.

(5) Disciples. Romans 3:31; Hebrews 11:6; James 2:20.

f. Financing the gospel program by "tithes and offerings." Malachi 3:8, 10.

f. Each of these paid tithes:

(1) Abraham. Genesis 14:20.

(2) Jacob. Genesis 28:22.

(3) Malachi. Malachi 3:8-12.

(4) Jesus taught tithe paying. Matthew 23:23.

g. Health to be as carefully guarded as the character. 3 John 2.

g. These understood health principles:

(1) Adam (ate no flesh). Genesis 1:29; 2:16.

(2) Israelites (laws of sanitation). Leviticus 11; 14.

(3) Disciples. 1 Corinthians 10:31.

7. Besides preaching the last warning message, what other objective must the remnant church have? Matthew 25:10.

I also saw that many do not realize what they must be in order to live in the sight of the Lord . . . through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must *reflect the image of Jesus fully*.—*Early Writings*, 71:1. (Italics ours.)

8. How successful will the remnant church be in achieving the Lord's objective? Revelation 7:13-17; 15:2, 3.

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. . . . *Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God. . . . They see them becoming prepared by a Christ-like experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.*—*Testimonies to Ministers*, 49:1. (Italics ours.)

THE REMNANT CHURCH

Make God's Way Your Way:

1. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.—*Testimonies*, vol. 9, 154:1.

2. They [the remnant] will turn from every idol that binds them to earth, and will “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept “the commandments of God, and the faith of Jesus.” Revelation 14:12.—*Prophets and Kings*, 299:3.

3. The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God’s people for His law, is a constant rebuke to those who have cast off the fear of the Lord, and are trampling on His Sabbath.—*Prophets and Kings*, 605:2.

4. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth, and of His unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb.—*Early Writings*, 114:2.

5. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Texts to Remember:

Jeremiah 6:16

Revelation 19:10

Revelation 12:17

Revelation 22:14

Define or Identify:

dispensation

remnant

“the dragon”

tradition

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THE WORK OF THE CHURCH

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.
Ecclesiastes 11:6.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest . . . the final and full display of the love of God.—*The Acts of the Apostles*, 9:1.

The Great Commission

1. Just before His ascension, what commission did Jesus give His disciples? Matthew 28:19, 20; Mark 16:15.

2. How extensively, and until when, did He say the gospel should be preached? Matthew 24:14; 28:18-20.

In order to destroy sin and its results He gave His best Beloved, and He

has put it in our power, through co-operation with Him, to bring this scene of misery to an end. . . .

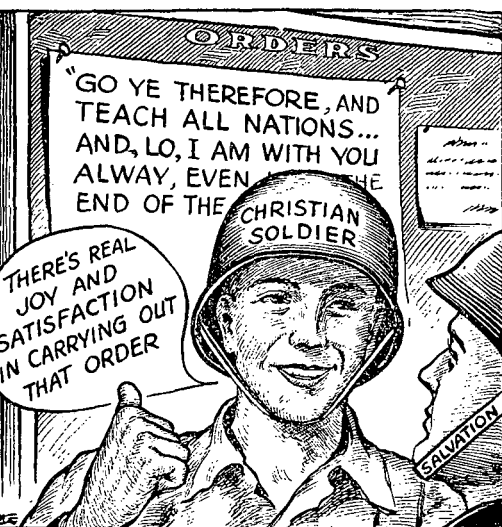
Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the "glad tidings" [Luke 2:10, New Testament according to the Eastern Text] to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.—*Education*, 264:0, 1.

3. What is this gospel that we are asked to preach? Romans 1:16.

"It is the power of God unto salvation to everyone that believeth."

4. How were we reconciled to God, and what has been committed to us as ambassadors for God? 2 Corinthians 5:18, 19.

Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son.—*Steps to Christ*, 15:1.



The soldiers of Christ have their marching order: "Go, . . . teach all nations" the gospel.

Ambassadors of Heaven

5. What are those who accept this responsibility called? 2 Corinthians 5:20.

An ambassador is "a minister of the highest rank accredited to a foreign government or sovereign as the official representative of his own government or sovereign."—*Webster's Collegiate Dictionary*.

6. What are the genuine Christians to this world? Matthew 5:13-16.

Preparation Needed

7. How did Christ prepare His apostles for their work? Luke 24:45; John 20:22.

8. Why did He tell the group of disciples to tarry in Jerusalem? Luke 24:49.

9. What followed the outpouring of this power upon the believers? Acts 2:47; 4:4; 6:7.

Church Responsibilities

10. Point out several specific duties of the church at the present time.

a. Preach the gospel to every creature.

I have been shown that the disciples of Christ are His representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities.—*Testimonies*, vol. 2, 631:2.

b. Restore the erring. Galatians 6:1; James 5:19, 20.

If one of these little ones shall be overcome, and commit a wrong against you, then it is your work to seek His restoration.

Do not put him to shame by exposing his fault to others. . . . In treating the wounds of the soul, there is need of the most delicate touch, the finest sensibility.—*The Desire of Ages*, 440:2, 3.

c. Uphold standards of reform.

He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields.—*Testimonies*, vol. 6, 292:3.

d. Care for new converts.

After individuals have been converted to the truth, they need to be looked after. . . . These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with.—*Testimonies*, vol. 4, 68:3.

e. Help educate needy youth.

The churches in different localities should feel that a solemn responsibility

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rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools.—*Counsels to Parents, Teachers, and Students*, 69:2.

f. Reprove sin in the members of the church.

But if the sins of the people are passed over by those in responsible

positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins.—*Testimonies*, vol. 3, 265:1.

The Rewards

11. What will make up for all the tears God's witnesses have shed as they have sown the seed? Psalm 126:5, 6.

12. What eternal rewards will the soul winner receive? Daniel 12:3.

Make God's Way Your Way:

1. To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display.—*Testimonies to Ministers*, 18:2.

2. The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.—*The Acts of the Apostles*, 11:2.

3. A working church in travail for souls will be a praying church, a believing church, and a receiving church.—*Testimonies to Ministers*, 205:1.

4. The real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing for the Master, by the number of her persevering, faithful workers.—*Gospel Workers*, 200:2.

5. The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.—*Testimonies*, vol. 7, 16:3.

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THE CHURCH AND THE STATE

Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matthew 22:21.

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God.—*The Desire of Ages*, 602:4.

The Civil Realm

1. Why should all be subject to the "higher powers"? Romans 13:1.

2. In resisting the civil authority, whom do we resist? Romans 13:2.

3. What is the sphere of civil authority? Romans 13:3, 4.

We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey

God rather than men. God's word must be recognized as above all human legislation. A "Thus saith the Lord" is not to be set aside for a . . . "Thus saith the state." The crown of Christ is to be lifted above the diadems of earthly potentates.—*The Acts of the Apostles*, 69:0.

4. Why are Christians required to submit to earthly authority? 1 Peter 2:13; Romans 13:5.

5. For whom should Christians pray? 1 Timothy 2:1, 2.

6. What civil rights should all enjoy? Acts 19:35-40.

The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate His apostle and hold the tumultuous mob in check.—*The Acts of the Apostles*, 295:2.

The Spiritual Realm

7. How did Jesus Christ point out that there is another realm out-



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Jesus taught that we should give the State the allegiance due it, and give God obedience due to Him.

THE CHURCH AND THE STATE

side of Caesar's? Matthew 22:21.

8. Did Jesus in His reply to the Pharisees teach that it was possible to live satisfactorily under two governments at the same time? Matthew 22:15-22.

Religion and liberty are inseparable. Religion is voluntary, and cannot, and ought not to be forced. . . .

Liberty is impossible on the basis of a union of church and state, where one of necessity restricts or controls the other. It requires a friendly separation, where each power is entirely independent in its own sphere.

The church, as such, has nothing to do with the state except to obey its laws and to strengthen its moral foundations; the state has nothing to do with the church except to protect her in her property and liberty; and the state must be equally just to all forms of belief and unbelief which do not endanger the public safety.—Philip Schaff, *Church and State in the United States*, 9:5 to 10:2.

9. Where the requirements of these two governments conflict, which should the Christian obey? Acts 5:29.

10. Note the following examples:

a. The three Hebrew worthies. Daniel 3:1-30.

b. Daniel. Daniel 6:1-28.

c. Mordecai. Esther 3:1-8.

d. The apostles. Acts 5:17-32.

When Civil Power Invades God's Realm

11. What experience awaits God's people? Revelation 13:16, 17.

By the decree enforcing the institu-

tion of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.—*Testimonies*, vol. 5, 451:1.

12. Why are the angels represented as holding in check the winds of strife? Revelation 7:1-3.

So long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.—*The Great Controversy*, 610:3.

PRINCIPLES OF LIFE

13. What should greatly encourage us when on trial for our faith? Romans 8:31.
14. Point out four ways in which God will honor the loyalty of those who are faithful.
- a. Stand on the sea of glass. Revelation 15:2.
- b. Sing the song of Moses and the Lamb. Revelation 15:3.
- c. Sit on thrones and participate in the judgment of the wicked. Revelation 20:4.
- d. Live and reign with Christ a thousand years. Revelation 20:4, last part.

Make God's Way Your Way:

1. His [Roger Williams's] little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic.—*The Great Controversy*, 295:1.

2. It was demonstrated that the principles of the Bible are the surest safeguards of national greatness. The feeble and isolated colonies grew to a confederation of powerful states, and the world marked with wonder the peace and prosperity of "a church without a pope, and a state without a king."—*The Great Controversy*, 296:3.

3. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. . . . The crown of Christ is to be lifted above the diadems of earthly potentates.—*Gospel Workers*, 389:2.

Texts to Remember:

Matthew 22:21	Revelation 7:1-3
Acts 5:29	Revelation 13:16, 17
Romans 13:1-3	

Define or Identify:

"higher powers" legislation liberty unlawful

101

WHY JOIN THE CHURCH?

And the Lord added to the church daily such as should be saved. Acts 2:47.

During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.—*The Acts of the Apostles*, 12:1.

One True Church

1. The church is the body of Christ and has many members. 1 Corinthians 12:12, 14, 18, 27.

2. The church is the organized group of believers acknowledging Jesus as their supreme ruler.

a. The church—the body of Christ. Ephesians 1:22, 23; Colossians 1:18.

b. The head of the church—Christ. Ephesians 5:23; Colossians 1:18.

c. Members of the church—members of His body. Ephesians 5:30.

3. How many members are there? 1 Corinthians 12:20.

4. How many bodies are there? 1 Corinthians 12:12, 20.

5. If we would belong to Christ—His body, His church—we must needs become one of the “members in particular.” 1 Corinthians 12:27.

Reasons for Joining the Church

6. Why should I join the church?

a. To have the assurance that Jesus will confess me before His Father if I will confess Him before men. Matthew 10:32, 33.

b. To identify myself with Jesus and His people. Matthew 12:30.

c. To be better able to fulfill Christ's commission to carry the gospel to all the world. Matthew 28:18-20.

7. Jesus is the door to the fold, and if I enter by the door I shall be saved. John 10:9.

8. Jesus is the Good Shepherd.



God's word is an anchor to every member of the church in the time of trouble.

I want to belong to His fold. John 10:16.

Work of the Members of the Church

9. As the disciples went to all nations, teaching them the gospel, what else were they to do? Matthew 28:19; Mark 16:15, 16.

10. When Cornelius and his

household received the gift of the Holy Ghost, what question did Peter ask? Acts 10:44-48.

11. What answer did Paul and Silas give the jailer to his question, "What must I do to be saved?" Acts 16:30, 31.

12. How did the jailer openly show his belief in Jesus Christ? Acts 16:33.

How to Join the Church

13. What is the sign of entrance to Christ's spiritual kingdom or His church? Acts 2:38.

Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "The Lord our Righteousness." Jeremiah 23:6.—*Testimonies*, vol. 6, 91:2.

Make God's Way Your Way:

1. The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. . . . The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory.—*The Acts of the Apostles*, 9:1.

2. The church is God's fortress, His city of refuge, which He holds in a revolted world.—*The Acts of the Apostles*, 11:2.

3. From the beginning God has wrought through His people to bring blessing to the world. . . . Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he

WHY JOIN THE CHURCH?

receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life.—*The Acts of the Apostles*, 13:2.

4. Baptism is the entrance door to the church. Peter said on the Day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38), and the record adds, "The Lord added to the church daily such as should be saved." Acts 2:47.

5. Only by concerted effort can the whole world be reached, and the church organization is necessary for such concerted effort. Therefore all those who love the Lord Jesus should band themselves together and work for Him. Such a banding together would certainly mean the joining of the church to work for the Master.

Texts to Remember:

Matthew 12:30

Acts 2:47

REVERENCE IN THE HOUSE OF GOD

The Lord is in His holy temple: let all the earth keep silence before Him. Habakkuk 2:20. (*Italics ours.*)

True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. "Holy and reverend is His name" (Psalm 111:9), the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!—*Prophets and Kings*, 48:2.

Reverence for God

1. What does David declare God's name to be? Psalm 111:9.

"Holy and reverend is His name." Psalm 111:9. We are never in any manner to treat lightly the titles or appellations of the Deity. . . .

We may, like the Jews in Christ's day, manifest the greatest outward reverence for God, and yet profane His name continually. "The name of the Lord" is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Exodus 34:5-7.

—*Thoughts From the Mount of Blessing*, 157:1, 2.

Reverence for the Bible

2. Why are the Scriptures to be regarded with reverence?

a. They are God's words written. Exodus 24:4; Jeremiah 30:2.

b. Holy men were "moved by the Holy Ghost" to write them. 2 Peter 1:21.

c. Inspiration declares them to be "holy." 2 Timothy 3:15.

For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should Scripture be quoted in a jest, or paraphrased to point a witty saying.—*Education*, 244:1.

Reverence for God's House

3. Describe how the temple had become "a den of thieves." Mark 11:15-17.

4. What did Jesus declare God's house to be? Luke 19:46.

5. God's presence makes anything holy.

REVERENCE IN THE HOUSE OF GOD

a. Ground. Exodus 3:5.

b. Mountain. Exodus 19:10-14, 21-24.

c. Temple. Habakkuk 2:20.

d. We are holy, if we are God's temple. 1 Corinthians 3:17.

6. God's ownership makes anything holy.

a. The seventh day is holy. Exodus 20:8-11.

b. The tithe, or a tenth of our income is holy. Leviticus 27:30.

7. What was Israel to do besides "keep My sabbaths"? Leviticus 19:30.

When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. . . . Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion.—*Testimonies*, vol. 5, 492:1, 3.

Reverence for God's Ministers

8. How did God show His displeasure when one of His servants was treated disrespectfully? 2 Kings 2:23-25.

Elisha was a man of mild and kindly spirit; but that he could also be stern is shown by his course when, on the way to Bethel, he was mocked by ungodly youth who had come out of the city. These youth had heard of Elijah's ascension, and they made this solemn event the subject of their jeers, saying to Elisha, "Go up, thou bald head; go up, thou bald head." 2 Kings 2:23.

Had Elisha allowed the mockery to pass unnoticed, he would have continued to be ridiculed and reviled by the rabble, and his mission to instruct and save in a time of grave national peril might have been defeated.—*Prophets and Kings*, 235:2; 236:1.

9. Why was Elisha's experience with the children of Bethel recorded? Romans 15:4; 1 Corinthians 10:11.

10. What counsel has the messenger of God sent His people regarding His leaders in the church?

They [the children] are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.—*Testimonies*, vol. 5, 497:0.

11. How should the worshipers come to "the sanctuary"? Psalm 122:1; Ecclesiastes 5:1, 2; Habakkuk 2:20.

All should be taught to be neat, clean, and orderly in their dress, but

PRINCIPLES OF LIFE

not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. . . . God is to be the

subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him.—*Testimonies*, vol. 5, 499:1.

Make God's Way Your Way:

1. Those who desire their children to love and reverence God, must talk of His goodness, His majesty, and His power, as revealed in His word and in the works of creation.—*Patriarchs and Prophets*, 504:2.

2. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.—*Prophets and Kings*, 48:2.

3. "Holy and reverend is His name" (Psalm 111:9), the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!—*Prophets and Kings*, 49:0.

4. Reverence should be shown for God's representatives—for ministers, teachers, and parents who are called to speak and act in His stead. In the respect shown to them He is honored.—*Education*, 244:3.

5. God has especially enjoined tender respect toward the aged. He says, "The hoary head is a crown of glory, if it be found in the way of righteousness." Proverbs 16:31. It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to "rise up before the hoary head, and honor the face of the old man." Leviticus 19:32.—*Education*, 244:4.

Texts to Remember:

Leviticus 19:30

Habakkuk 2:20

Define or Identify:

demeanor

reverence

THE ORDINANCES OF THE LORD'S HOUSE

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matthew 23:12.

The Ordinance of Humility

Jesus, the dear Saviour, has given marked lessons in humility to all. . . . In His humiliation, when His work upon earth was nearly finished and He was about to return to His Father's throne, . . . among His last lessons to His disciples was one upon the importance of humility. While His disciples were contending as to who should be greatest in the promised kingdom, He girded Himself as a servant and washed the feet of those who called Him Lord and Master.—*Testimonies*, vol. 4, 373:2.

1. In speaking to the multitudes and to His disciples, what principle having a universal application did Jesus state? Matthew 23:12.

2. Why did Jesus particularly want His disciples to accept this principle? Luke 22:24.

3. In order to teach them a never-to-be-forgotten lesson in preferring one another, what did Jesus do? John 13:1-5.

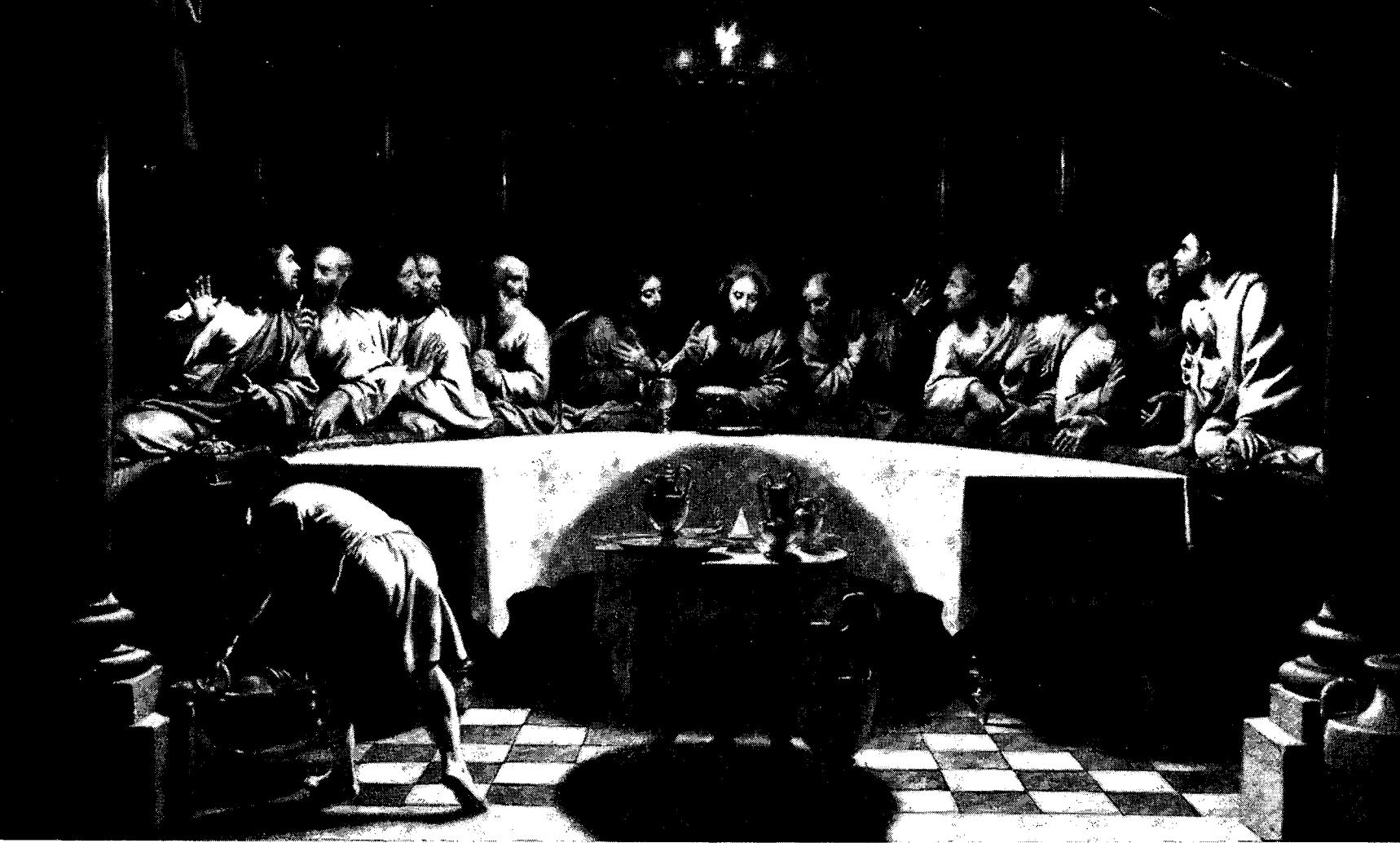
4. By whom was such service usually performed?

At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves.—*The Desire of Ages*, 644:2.

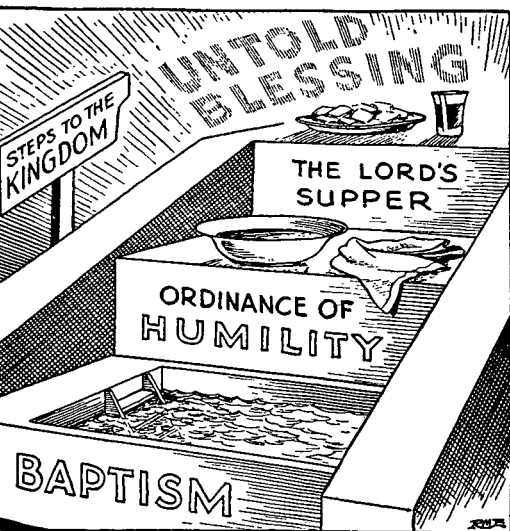
5. How did Jesus use this occasion to teach both them and us a much-needed lesson? John 13:4, 5.

The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. . . . He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. . . . This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light. . . .

He gave them an example they would never forget. . . . One of the last acts



The Lord's Supper was instituted in the church on the night Jesus ate the last Passover with His disciples.



Jesus gave the ordinances to the church to point the believers to His kingdom.

of His life on earth was to gird Himself as a servant, and perform a servant's part.—*The Desire of Ages*, 644:4, 5.

6. What was Peter's reaction to Jesus' washing the feet of the disciples? John 13:6-10.

7. What does Jesus desire to do even now?

He who washed the feet of Judas longs to wash every heart from the stain of sin.—*The Desire of Ages*, 656:3.

8. In what words did Christ specifically make this an ordinance of the church? John 13:12-16.

9. What will the celebration of this ordinance bring to the sincere Christian? John 13:17.

To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, "By love serve one another." Galatians 5:13. . . .

Jesus, the served of all, came to be the servant of all. And because He ministered to all, He will again be served and honored by all. And those

who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, *must* follow His example of unselfish ministry.—*The Desire of Ages*, 651:2, 3. (Italics ours.)

The Lord's Supper

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.—*The Desire of Ages*, 652:2.

10. For what purpose had Jesus and His disciples gathered on this occasion? Luke 22:7, 8.

11. How had Peter and John been told to find a room for this Last Supper? Luke 22:9-13.

12. Why would this particular Passover be of special interest to Jesus? Luke 22:15; 1 Corinthians 11:23.

13. During the Passover supper, what rite for the Christian church did our Saviour institute? Luke 22:19, 20.

In harmony with the rest that had been given them, the people then partook of the Passover supper in a reclining position. Couches were placed about the table, and the guests lay upon them, resting upon the left arm,

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and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle.

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19.—*The Desire of Ages*, 653:1, 2.

14. What does the bread represent? The wine? Matthew 26:26, 28.

15. What does this ordinance commemorate? 1 Corinthians 11:26.

Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look

with joy to His second coming. *His sacrifice is the center of our hope. Upon this we must fix our faith.*—*The Desire of Ages*, 660:1. (Italics ours.)

16. In this service, who ministers to those present?

None should exclude themselves from the Communion because some who are unworthy may be present. . . . Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. . . . All who neglect these seasons of divine privilege will suffer loss.—*The Desire of Ages*, 656:4.

17. Should any be excluded from taking part?

There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.—*The Desire of Ages*, 656:2.

18. How important is it that we be present?

All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, "Ye are not all clean." [John 13:11.]—*The Desire of Ages*, 656:4. (Italics ours.)

Make God's Way Your Way:

1. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ.—*The Desire of Ages*, 646:1.

2. Solemnly Christ said to Peter, "If I wash thee not, thou hast

THE ORDINANCES OF THE LORD'S HOUSE

no part with Me." [John 13:8.] The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin.—*The Desire of Ages*, 646:1.

3. In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.—*The Desire of Ages*, 656:5.

4. The Communion service points to Christ's second coming.—*The Desire of Ages*, 659:3.

5. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.—*The Desire of Ages*, 660:3.

Text to Remember:

Matthew 23:12

THE SUPPORT OF THE CHURCH

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. Psalm 24:1. (*Italics ours.*)

The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence.—*Patriarchs and Prophets*, 525:3.

God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle: "Let every one of you lay by him in store, as God hath prospered him." [1 Corinthians 16:2.]—*Testimonies*, vol. 3, 388:4.

The Tithe

1. What was, and still is, God's plan for the support of those who labor in His cause? 1 Corinthians 9:7, 13, 14.

The apostle here referred to the Lord's plan for the maintenance of the priests who ministered in the temple. Those who were set apart to this holy office were supported by their brethren, to whom they ministered spiritual blessings. "Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." Hebrews 7:5. . . . One tenth of all the increase was claimed by the Lord as His own, and to withhold the tithe was regarded by Him as robbery.—*The Acts of the Apostles*, 336:1.

2. What is a tithe?

A tenth part of one's income consecrated to God.—John D. Davis and Henry S. Gehman, *The Westminster Dictionary of the Bible*, article, "Tithe."

3. Who asks us to pay tithe? Malachi 3:8, 10.

All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which He has made with man is that a tenth of his possessions shall be returned to God. The Lord graciously entrusts to His stewards His

treasures, but of the tenth He says: This is Mine. Just in proportion as God has given His property to man, so man is to return to God a faithful tithe of all his substance. *This distinct arrangement was made by Jesus Christ Himself.*—*Testimonies*, vol. 6, 384:2. (Italics ours.)

4. What is the first mention made of tithe paying in the Bible? Genesis 14:18-20.

a. Who paid the tithe?

b. To whom was it paid?

5. This example of tithe paying is introduced in the Bible story without any explanation. It would seem, therefore, that tithe paying was customary in those days.

6. Upon what fundamental bases does tithe paying rest?

a. God's ownership of all things. Psalms 24:1; 50:7-15; Haggai 2:8.

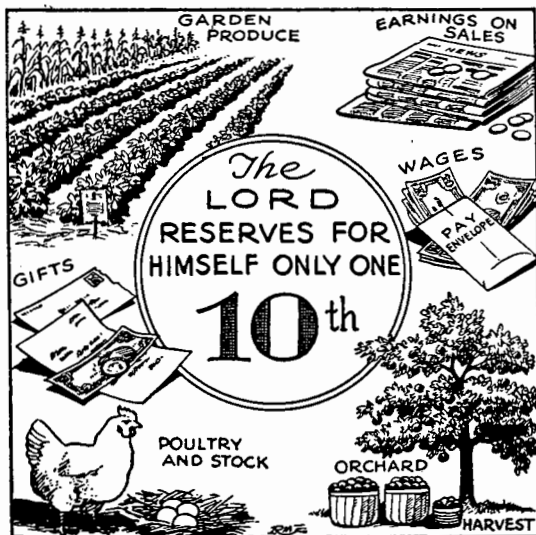
b. Our recognition of God as the source of all blessings. Deuteronomy 8:11-18.

The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence.—*Patriarchs and Prophets*, 525:3.

c. We are blessed because of giving. Proverbs 11:24, 25; Matthew 10:8; Acts 20:35.

7. How is the tithe to be reckoned? Deuteronomy 14:22.

Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which is entrusted to man, God claims a certain portion—a



The giving of the tithe to God is an acknowledgment of our dependence upon Him.

tithe [one tenth]; but He leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts.—*Testimonies*, vol. 5, 149:1.

8. In what particular are the tithe and the Sabbath alike? Exodus 20:8-11; Leviticus 27:30.

"The tithe . . . is the Lord's." Leviticus 27:30. Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests.—*Patriarchs and Prophets*, 525:5.

9. What are those considered to be who do not give God the tithe? Malachi 3:8.

God lays His hand upon all man's possessions, saying: I am the owner of the universe, and these goods are Mine. The tithe you have withheld I reserve for the support of My servants in their

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work of opening the Scriptures to those who are in the regions of darkness, who do not understand My law. In using My reserve fund to gratify your own desires you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to Me, but you

have not done this. You have robbed Me; you have stolen My reserve fund. "Ye are cursed with a curse." Malachi 3:9.—*Testimonies*, vol. 6, 387:2.

10. How does God meet the objection, "I cannot afford to pay tithe"? Malachi 3:10, 11.

Conditions

a. "Bring ye all the tithes into the storehouse."

b. "That there may be food in My house." Malachi 3:10, A.R.V.

c. "Prove Me."

God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfillment of His promises.—*Christ's Object Lessons*, 145:1.

God's Promise

a. I will open the windows of heaven, and pour you out a blessing.

b. "I will rebuke the devourer for your sakes."

c. Your vine shall not cast her fruit before time.

A promise is here given that, if all the tithes are brought into the storehouse, a blessing from God will be poured upon the obedient.—*Testimonies*, vol. 3, 394:4.

11. For what did Jesus commend the "scribes and Pharisees"? Matthew 23:23.

12. Three reasons for paying tithe:

a. "The tithe . . . is the Lord's." Leviticus 27:30. (Italics ours.)

b. "The tithe . . . is *holy* unto the Lord." Leviticus 27:30. (Italics ours.)

c. Of those who do not pay tithes, God says, "Ye have robbed Me." Malachi 3:8.

Offerings

13. What should we give to God besides our tithe? Malachi 3:8.

The payment of the tithe was but a part of God's plan for the support of

His service. Numerous gifts and offerings were divinely specified. Under the Jewish system, the people were taught to cherish a spirit of liberality, both in sustaining the cause of God and in supplying the wants of the needy. . . .

By this system of benevolence the Lord sought to teach Israel that in everything He must be first. . . . Everything that they possessed was His; they were but the stewards of His goods.

It is not God's purpose that Christians, whose privileges far exceed those of the Jewish nation, shall give less freely than they gave.—*The Acts of the Apostles*, 336:3 to 337:2.

14. What is an "offering"?

A gift; especially, money given to a church for its support.—Webster.

15. How much was required of the Jews in tithes and offerings?

The contributions required of the

THE SUPPORT OF THE CHURCH

Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity.—*Patriarchs and Prophets*, 527:1.

16. What should be the measure of our giving? 1 Corinthians 16:2.

17. What kind of giver does the Lord love? 2 Corinthians 9:7.

18. Does God withhold His blessings because we do not give? Haggai 1:5-11.

A striking illustration of the results of selfishly withholding even freewill offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the

work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? . . . Consider your ways. Ye have sown much, and bring in little. . . . Because of Mine house that is waste." Haggai 1:2-9.—*Patriarchs and Prophets*, 527:2.

19. With what should we honor God? Proverbs 3:9, 10.

20. What is said of the "liberal soul"? Proverbs 11:25.

God has made men His stewards. The property which He has placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards He will commit greater trusts.—*Patriarchs and Prophets*, 529:2.

Make God's Way Your Way:

1. The tithe is the Lord's, it is His interest money, and it is to be paid regularly and promptly into His treasury. We are to render Him His own with gladness for His love toward those who are so undeserving of His mercy. The gospel of Christ is to go to the uttermost part of the earth, and when men fail to pay God His interest money, they are unfaithful stewards.—Ellen G. White, *Signs of the Times*, Jan. 13, 1890.

2. A tithe of all our income the Lord claims as His own, to be devoted solely to the support of those who give themselves to the preaching of the gospel.—Ellen G. White, *Review and Herald*, May 9, 1893.

3. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your

PRINCIPLES OF LIFE

income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of anyone in temporal affairs. It must be kept for the object for which it was given.—Ellen G. White, *Review and Herald*, May 23, 1893.

4. Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation?—Ellen G. White, *Review and Herald*, Aug. 24, 1886.

5. When those who have for years withheld their tithes become convicted, and reckon up and see how large is the sum they owe to God, they must not become discouraged and do nothing to diminish the debt. If you can, pay the whole amount, but if you cannot, do the best you can, begin to pay tithes from the first of 1890 [evidently from the time we recognize our obligation, as this is the first issue of January, 1890]. Confess to the Lord your robbery toward Him, and give yourselves in full surrender as an offering to the Lord. Tell the Lord that if He will place it in your power, you will meet your obligation to Him, and render back to Him His own.—Ellen G. White, *Signs of the Times*, Jan. 6, 1890.

Texts to Remember:

Leviticus 27:30

Malachi 3:8-10

Psalms 24:1

Matthew 23:23

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YOU AND YOUR CHURCH

SUMMARY OF UNIT 14

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this Rock I will build My church; and the gates of hell shall not prevail against it. Matthew 16:16-18.

The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.—*The Acts of the Apostles*, 11:2.

The Church in the Old Testament

1. Who was in the church in the wilderness?
2. By what means were people saved before the cross?
3. What does "By grace are ye saved through faith" mean?

The Church in the New Testament

1. Upon whom is the church of Christ built?
2. Who is the head of the Christian church?
3. Give five points in the description of the church as it is to present itself to Christ, a glorious church.

PRINCIPLES OF LIFE

The Remnant Church

1. Give four identifying marks of the remnant church.

2. Show that the remnant church today is fulfilling Isaiah 58:12 in being "the restorer of paths to dwell in."

3. The remnant church is to have "the testimony of Jesus." Explain.

The Work of the Church

1. For what purpose was the church organized, and what was to be its mission?

2. What is known as the great commission?

3. How did Christ prepare the apostles for their work?

4. List four specific duties of the church.

The Church and the State

1. Give two motives that lead Christians to obey the laws of the land.

2. How did Christ make it clear that we should live in relation to two loyalties—one to God and one to the nation?

3. What eventually occurs when the civil power invades God's realm?

Why Join the Church?

1. Give three reasons why we should join the church.

2. There are many members belonging to the church. How many churches?

3. What illustration did Paul use to show there was but one church?

4. What has been made the sign of entrance to Christ's spiritual kingdom, or His church?

Reverence in the House of God

1. Give three reasons why we should reverence the Holy Scriptures.

2. Supply the missing two words, "_____ and _____ is His name." Psalm 111:9.

3. What makes anything holy?

4. What is the primary purpose of the house of God?

The Ordinances of the Lord's House

1. How did Jesus effectively teach His disciples the principle underlying true greatness?

2. What words of Jesus indicate that He would have His followers wash one another's feet?

3. What did the bread and the wine symbolize in the Lord's Supper?

The Support of the Church

1. What has been, and still is, God's plan for the support of His work?

2. Did the practice of tithing have its beginning with the law of Moses? Prove your answer.

3. Give four promises God makes to the tithepayer.

YOU AND YOUR CHURCH

4. Besides the tithe, what does the Lord ask of us?

5. How is the preaching of the gospel supported today?

Who said, to whom, and under what circumstances?

1. "And he believed in the Lord; and He counted it to him for righteousness." Genesis 15:6.

2. "Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord." Leviticus 19:30.

3. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30.

4. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

5. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecclesiastes 11:6.

6. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16.

7. "In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:6.

8. "But the Lord is in His holy

temple: let all the earth keep silence before Him." Habakkuk 2:20.

9. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10.

10. "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30.

11. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matthew 23:12.

12. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23.

13. "And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

14. "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

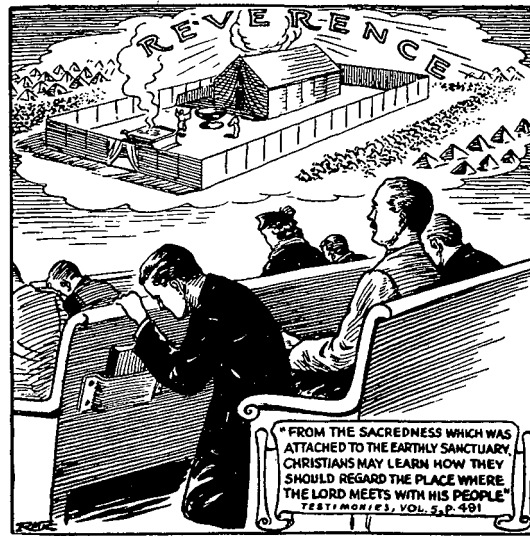
15. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

16. "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:47.

17. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

18. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

19. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." Romans 13:1-3.



Reverence in God's sanctuary was essential in ancient times even as it is today.

20. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11.

21. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Corinthians 12:12.

22. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:20.

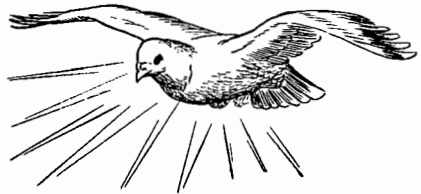
23. "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone." Ephesians 2:20.

24. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The Gift of the Spirit

God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. These gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Revelation 12:17; 19:10; 1 Corinthians 1:5-7. The gift of the spirit of prophecy is one of the identifying marks of the remnant church. 1 Corinthians 1:5, 7; 12:1, 28; Revelation 12:17; 19:10; Amos 3:7; Hosea 12:10, 13. This gift was manifested in the life and ministry of Ellen G. White.

"For as many as are led by the Spirit of God, they are the sons of God." Romans 8:14.



THE EARLY AND THE LATTER RAIN

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field. Zechariah 10:1.

Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time, the presence of the Spirit is to abide with the true church.—*The Acts of the Apostles*, 54:2.

The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul.—*Testimonies to Ministers*, 506:1.

The Early Rain

1. What was the purpose of the early rain?

In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate.

Under the influence of the fertilizing showers, the tender shoot springs up. *Testimonies to Ministers*, 506:1.

2. Why is the early rain so important?

Unless the former [early] rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.—*Testimonies to Ministers*, 506:2.

3. What marks the beginning of spiritual life? John 3:3, 5.

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life.—*Christ's Object Lessons*, 65:2.

4. Against what terrible mistake are we warned? Ephesians 4:30; 1 Thessalonians 5:19.

Many have in a great measure failed to receive the former rain. They have

not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a *terrible mistake*. . . . *There must be no neglect of the grace represented by the former rain.*—*Testimonies to Ministers*, 507:1. (Italics ours.)

5. Over how long a period will the blessings associated with the early rain be needed?

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are *needful to us to the end*.—*Testimonies to Ministers*, 507:2. (Italics ours.)

6. How is the experience on the Day of Pentecost identified? Acts 2:16-18.

The outpouring of the Holy Spirit on the Day of Pentecost was the former rain, but the latter rain will be more abundant.—*Christ's Object Lessons*, 121:1.

7. What preparations were made by the disciples as they awaited the reception of the Holy Spirit on the Day of Pentecost? Acts 1:14; 2:1.

It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost.—*Testimonies to Ministers*, 507:1.

The Latter Rain

8. What is the prophet Zechariah's counsel in the time of the latter rain? Zechariah 10:1.



The effectual, fervent prayer of the trusting child of God removes discouragements.

Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. . . . We must seek His favors with the whole heart if the showers of grace are to come to us.—*Testimonies to Ministers*, 508:1.

9. What are God's appointed opportunities for giving the early and the latter rain? Acts 2:1-4; Hebrews 10:25.

The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.—*Testimonies to Ministers*, 508:1.

10. For what event does the latter rain prepare the church? Revelation 14:14-16.

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man.—*Testimonies to Ministers*, 506:2.

PRINCIPLES OF LIFE

11. Name two experiences we must have in order to receive the latter rain in the "times of refreshing." Acts 3:19.

a. "Be converted."

b. "Repent."

12. When will the latter rain fall upon us, as the early rain fell upon the early disciples on the Day of Pentecost?

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall.—*Testimonies*, vol. 5, 214:2.

13. What is the relation between the latter rain and the time of trouble? Joel 2:21-32.

It is the latter rain which revives and strengthens them [the faithful people of God] to pass through the time of trouble.—*Testimonies*, vol. 1, 353:3.

14. When the people of God receive the latter rain, for what other great spiritual event will they be fitted?

Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.—*Testimonies*, vol. 1, 187:1.

Did You Know?

1. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant.—*The Desire of Ages*, 827:2.

2. When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil surmisings, and evilspeaking. Those who cherish these sins know not the blessed experience of love; they are not awake to the fact that the Lord is testing and proving their love for Him by the attitude they assume toward one another.—Ellen G. White, *Review and Herald*, Oct. 6, 1896.

3. Those who follow in the light need have no anxiety lest that in the outpouring of the latter rain they will not be baptized with the Holy Spirit. If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain.—Ellen G. White, *Signs of the Times*, Aug. 1, 1892.

4. I saw that none could share the "refreshing" [Acts 3:19], unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.—*Early Writings*, 71:2.

THE EARLY AND THE LATTER RAIN

5. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.—*Testimonies*, vol. 1, 353:3.

Texts to Remember:

Zechariah 10:1

Acts 3:19

Define or Identify:

imperceptible

“the former rain”

“the latter rain”

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THE GIFTS AND THE FRUIT OF THE HOLY SPIRIT

Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Corinthians 12:1.

When the Saviour said, "Go, . . . teach all nations" [Matthew 28:19], He said also, "These signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Mark 16:17, 18.] The promise is as far-reaching as the commission. Not that all the gifts are imparted to each believer. The Spirit divides "to every man severally as He will." 1 Corinthians 12:11. But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles.—*The Desire of Ages*, 823:2.

The Gifts

1. When and by whom were the gifts of the Spirit bestowed? Ephesians 4:7, 8.

"When He ascended up on high, He led captivity captive, and gave gifts unto men." Ephesians 4:8. "Unto every one of us is given grace, according to the measure of the gift of Christ," the

Spirit "dividing to every man severally as He will." 1 Corinthians 12:11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.—*Christ's Object Lessons*, 327:2.

2. What is the purpose of the gifts of the Spirit? 1 Corinthians 12:7; Ephesians 4:12, 13.

a. "For the perfecting of the saints."

b. "For the work of the ministry."

c. "For the edifying of the body of Christ."

d. "Till we all come into [margin] the unity of the faith."

e. "Till we all come into [margin] the unity . . . of the knowledge of the Son of God."

f. "Till we all come . . . unto a perfect man."

g. "Till we all come . . . unto the measure of the stature of the fullness of Christ."

THE GIFTS AND THE FRUIT OF THE HOLY SPIRIT

In sending forth His ministers our Saviour gave gifts unto men, for through them He communicates to the world the words of eternal life. This is

the means which God has ordained for the perfecting of the saints in knowledge and true holiness.—*Testimonies*, vol. 5, 237:4.

3. The gifts of the Spirit are:

As recorded in 1 Corinthians 12

- | | |
|---------------------------------|--|
| a. "Apostles." | } "God hath
set some in
the church." |
| b. "Prophets." | |
| c. "Teachers." | |
| d. "Miracles." | |
| e. "Gifts of healing." | |
| f. "Helps." | |
| g. "Governments." | |
| h. "Diversities of tongues." | |
| i. "Interpretation of tongues." | |
| j. "Word of wisdom." | |
| k. "Word of knowledge." | |
| l. "Faith." | |
| m. "Working of miracles." | |
| n. "Discerning of spirits." | |

As recorded in Ephesians 4

- a. "Apostles."
- b. "Prophets."
- c. "Evangelists."
- d. "Pastors."
- e. "Teachers."

4. Like the talents, God's "gifts" increase when put to use. Matthew 25:14-30.

Employed to bless others, His gifts increase. Shut up to self-serving, they diminish, and are finally withdrawn. He who refuses to impart that which he has received, will at last find that he has nothing to give.—*Christ's Object Lessons*, 364:1.

5. What should be our attitude toward spiritual gifts? 1 Corinthians 12:31; 14:1.

Fruit of the Spirit

6. The "fruit of the Spirit" is a nine-qualified fruit. Galatians 5: 22, 23.

- a. "Love."
- b. "Joy."
- c. "Peace."
- d. "Long-suffering."
- e. "Gentleness."
- f. "Goodness."
- g. "Faith."

h. "Meekness."

i. "Temperance."

7. How is this fruit developed in the life?

The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness. . . .

Often when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. Yet none can develop these graces except through the process of growth and fruit bearing. Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished.—*Christ's Object Lessons*, 61:1, 2.

8. How did Jesus illustrate this matter of fruit bearing? Matthew 7:16-20; John 15:1, 2.

9. What is absolutely essential to fruit bearing by the Christian? John 15:4.

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ but have not faith in Him. The one class are fruit bearing, the other, fruitless. The one are often subjected to the pruning knife of God that they may bring forth more fruit; the other, as withered branches, are ere long to be severed from the living Vine.—*Testimonies*, vol. 5, 228:5.

10. Why did Jesus urge "that ye bear much fruit"? John 15:8.



Like rain from heaven the Holy Spirit comes to water the hearts of God's children.

The fruit we bear is the only test of the character of the tree before the world. *This is the proof of our discipleship.* If our works are of such a character that as branches of the living Vine we bear rich clusters of precious fruit, then we wear before the world God's own badge as His sons and daughters. We are living epistles, known and read of all men.—*Testimonies*, vol. 5, 348:2. (Italics ours.)

11. What relation does bearing the fruit of the Spirit have to Christ's second coming? 2 Peter 3:12, margin.

The marginal reading of the King James Version is, "Looking for and hasting the coming of the day of God."

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.—*Christ's Object Lessons*, 69:2.

THE GIFTS AND THE FRUIT OF THE HOLY SPIRIT

Did You Know?

1. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.—*Christ's Object Lessons*, 68:1.

2. The fruit of the Spirit is love, joy, and peace. Discord and strife are the work of Satan and the fruit of sin. If we would as a people enjoy peace and love, we must put away our sins; we must come into harmony with God, and we shall be in harmony with one another.—*Testimonies*, vol. 5, 169:3.

3. God has a church, and she has a divinely appointed ministry. . . .

The Lord has His appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave Himself for it, and He will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls as they that must give an account.—*Testimonies to Ministers*, 52:2, 3.

4. The object for which they [the gifts of the Spirit] were given was the perfecting of the saints in unity and knowledge. Some who profess to be pastors and teachers at the present day hold that these gifts fully accomplished their object some eighteen hundred years ago, and consequently ceased. Why not then throw aside their titles of pastors and teachers? If the office of prophet is by this text limited to the primitive church, so is that of the evangelist,—and all the rest; for no distinction is made.—*Early Writings*, 139:3.

5. God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this they must use aright every power of mind, soul, and body. They cannot afford to waste any mental or physical strength.—*Testimonies*, vol. 9, 153:2.

Texts to Remember:

1 Corinthians 12:1

Ephesians 4:8

1 Corinthians 12:28

Ephesians 4:12

Galatians 5:22, 23

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THE GIFT OF PROPHECY

The testimony of Jesus is the spirit of prophecy.
Revelation 19:10.

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10.—*Patriarchs and Prophets*, 366:3.

Origin and Purpose of the Gift of Prophecy

1. From whence does prophecy come? 2 Peter 1:21.

2. What is the purpose of prophecy? John 13:19; 14:29; 16:4.

The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come.—*Prophets and Kings*, 536:3.

3. Was the gospel message of Christ based on the prophecies? Matthew 4:12-17; Mark 1:14, 15.

The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." [Mark 1:15.] Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The "time" [see Daniel 9:24-27] which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel.—*The Desire of Ages*, 233:1.

4. Were there prophets in New Testament times? Luke 7:28; Acts 11:28; 21:9, 10; Revelation 1:1-3.

In the Remnant Church

5. Prove from the Scriptures that the remnant church will have the spirit of prophecy. Revelation 12:17; 19:10.

6. Why has God in His mercy given the *Testimonies* of the spirit of prophecy to the church?

If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian per-



The sure word of prophecy holds as an anchor in the fury of the final storm.

fection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.—*Testimonies*, vol. 2, 605:1.

7. Point out the purpose or object of the spirit of prophecy in the remnant church. 1 Corinthians 12:4-8.

a. To warn, reprove, and to counsel.

The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word.—*Testimonies*, vol. 2, 605:2.

For references illustrating this point see the following:

Testimonies, vol. 1, 426-437

Testimonies, vol. 2, 625-631

Testimonies, vol. 2, 243-253

Testimonies, vol. 2, 259-261

b. Not to give additional truth or new light.

The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out.—*Testimonies*, vol. 2, 605:2.

c. Not to take the place of the Bible.

The *Testimonies* were not given to take the place of the Bible.—*Testimonies*, vol. 5, 663:1.

d. Not to belittle the Bible, but to exalt it.

The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.—*Testimonies*, vol. 5, 665:2.

e. To bring unity to the church; God's people will see "eye to eye."

God designs that His people shall be a unit, that they shall see eye to eye and be of the same mind and of the same judgment. This cannot be accomplished without a clear, pointed, living testimony.—*Testimonies*, vol. 3, 361:3.

f. To deliver God's message to a world in need.

There was given me also the solemn charge to deliver faithfully the Lord's message, making no difference for friends or foes.—*Testimonies*, vol. 5, 677:1.

g. To separate the rebellious from Israel.

The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church.—*Testimonies*, vol. 3, 324:1.

PRINCIPLES OF LIFE

Did You Know?

1. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.—*Testimonies*, vols. 4, 232:1; 5, 675:3.

2. If you feel just as safe in following your own impulses as in following the light given by God's delegated servant, the peril is your own; you will be condemned because you rejected the light which heaven had sent you.—*Testimonies*, vol. 5, 688:1.

3. It is Satan's plan to weaken the faith of God's people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.—*Testimonies*, vol. 4, 211:1.

Texts to Remember:

Mark 1:14, 15

2 Peter 1:21

John 13:19

Revelation 19:10

Define or Identify:

eternity

inspiration

prophecy

remnant

THE SIN THAT WILL NOT BE FORGIVEN

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. Matthew 12:31.

It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.

It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul.—*The Desire of Ages*, 322:0, 2.

What the Unpardonable Sin Is Not

1. It is not necessarily murder or adultery. (David's case—he sinned, but was forgiven.)

a. "I have sinned." 2 Samuel 12:13.

b. "I acknowledged my sin. . . . Thou forgavest the iniquity of my sin." Psalm 32:5.

2. It may not be cursing and lying. (Peter's case—denied Christ, but was forgiven.)

a. "Then began he [Peter] to curse and to swear, saying, I know not the man [Christ]." Matthew 26:74.

b. "Tell His disciples *and Peter* [about Jesus' appointment with them in Galilee]." Mark 16:7. (*Italics ours.*)

Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question like a barbed arrow to his wounded heart. [See John 21:15-17.] Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple.—*The Desire of Ages*, 812:2.

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God's Willingness to Forgive

3. How willing is God to forgive every sinner? Psalm 86:5.

4. What language expresses God's desire that none perish? Ezekiel 33:11; John 3:16; 2 Peter 3:9.

What the Unpardonable Sin Is

5. The unpardonable sin is—

a. *"The blasphemy against the Holy Ghost shall not be forgiven."* Matthew 12:31.

b. *Grieving away the Holy Spirit.* "Grieve not the Holy Spirit." Ephesians 4:30.

c. *Continuing in sin* after knowing the truth. "If we sin willfully, . . . there remaineth no more sacrifice for sins" (Hebrews 10:26), because God's Spirit *may* cease to plead with you. "My Spirit shall not always strive with man." Genesis 6:3.

How the Unpardonable Sin Is Committed

6. The following is typical of God's workings with us:

a. God's Holy Spirit woos all:

Jesus is "the true Light, which lighteth every man that cometh into the world." John 1:9. (Compare with Luke 4:18.)

"The Spirit and the bride say, Come. . . . Whosoever will, let him take the water of life freely." Revelation 22:17.

"Still small voice" (1 Kings 19:12), saying, "This is the way, walk ye in it" (Isaiah 30:21).

b. But if we reject the Holy Spirit's voice:

"He that covereth his sins shall not prosper." Proverbs 28:13.

"Lying children, children that will not hear the law of the Lord." Isaiah 30:9.

"O Jerusalem, . . . how often would I have gathered thy children, . . . and ye would not." Matthew 23:37.

"To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

c. Then the heart becomes hardened:

"The Egyptians and Pharaoh hardened their hearts." 1 Samuel 6:6.

"Today if ye will hear His voice, harden not your hearts." Psalm 95:7; Hebrews 3:15.

"Though He had done so many miracles before them, yet they believed not on Him." John 12:37.

d. Then it is too late:

"They mocked the messengers of God, and despised His words, and misused His prophets, . . . till there was no remedy." 2 Chronicles 36:16.

"Ephraim is joined to idols, let him alone." Hosea 4:17.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

e. The result is that the sinner has gone beyond the reach of God's voice:

There is no way by which God can speak to us if we have closed

THE SIN THAT WILL NOT BE FORGIVEN

all the avenues. (See 1 Samuel 28:6.)

"There is a way which seemeth right, . . . but the end thereof are the ways of death." Proverbs 14:12.

"He that turneth away his ear, . . . even his prayer shall be abomination." Proverbs 28:9.

7. The following persons are examples of those who have gone beyond the reach of God's voice:

Saul. "God is departed from me, and answereth me no more." 1 Samuel 28:15.

Ephraim. "Ephraim is joined to idols: let him alone." Hosea 4:17.

Judas. "He . . . went immediately out: and it was night." John 13:30.

But the last appeal of love was un-

heeded. Then the case of Judas was decided, and the feet that Jesus had washed went forth to the betrayer's work.—*The Desire of Ages*, 720:3.

How Can We Know?

8. How can a sinner tell if he has gone too far? Ephesians 4:19; Hebrews 10:26.

So long as one does this ["rejecting Christ; . . . refusing the invitation of mercy," page 324] he can find no hope or pardon, and *he will finally lose all desire to be reconciled to God.*—*The Desire of Ages*, 325:0. (Italics ours.)

As long as there is a heartfelt desire to return to God, not just a "fearful looking for of judgment" (Hebrews 10:27), God's Spirit is still striving with the heart, and there is still opportunity to return to the heavenly Father's house.

Did You Know?

1. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction.—*Patriarchs and Prophets*, 326:3.

2. God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hosea 4:17), is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27.—*Patriarchs and Prophets*, 405:1.

3. Whatever the sin, if the soul repents and believes, the guilt

PRINCIPLES OF LIFE

is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.—*The Desire of Ages*, 322:0.

4. Satan desires us to believe that we have committed the unpardonable sin. Then, we are in his power and he can do with us as he wills. But we may rest assured that as long as we desire to repent, and want to be saved, we have not committed the unpardonable sin.

Texts to Remember:

Proverbs 14:12

Hebrews 10:26

Matthew 12:31

James 4:17

Define or Identify:

adversary

blasphemy

manifestation

THE WORK OF THE HOLY SPIRIT

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 4:30.

When the Holy Spirit works the human agent, It does not ask us in what way It shall operate. Often It moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His fore-runner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ's message was, "The kingdom of God is at hand: repent ye, and believe the gospel." [Mark 1:15.] The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age.

This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. . . . They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does It work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When It shall come as a reprover, through any human agent whom God shall choose, it is man's

place to hear and obey Its voice.—*Testimonies to Ministers*, 64:2, 3.

The Spirit and Those Filled With the Spirit

1. By what other names is the Holy Spirit called?

a. "The Spirit of God." Exodus 31:3; 1 Samuel 10:10.

b. "The Spirit of the Lord." 1 Samuel 16:14.

c. "The Holy Ghost." Luke 1:67; 2:25; 4:1.

d. "The Spirit." Luke 4:1.

e. "The Comforter." John 14:26; 15:26.

f. "The Spirit of truth." John 14:17; 15:26.

g. "The Spirit of Christ." 1 Peter 1:11.

2. Some individuals have been filled with the Holy Spirit:

a. Bezaleel—"I have filled him with the Spirit of God." Exodus 31:2, 3.

b. Saul (son of Kish)—“Spirit of God came upon him.” 1 Samuel 10:10.

c. Zacharias—“Filled with the Holy Ghost.” Luke 1:67.

d. Simeon—“Holy Ghost was upon him.” Luke 2:25.

e. Jesus—“Full of the Holy Ghost.” Luke 4:1.

f. Peter—“Filled with the Holy Ghost.” Acts 4:8.

g. Stephen—“Full of the Holy Ghost.” Acts 6:5; 7:55.

h. Barnabas—“Full of the Holy Ghost.” Acts 11:22-24.

i. Saul (Paul)—“Filled with the Holy Ghost.” Acts 13:9.

3. What did the Holy Spirit do for or with the following?

a. Bezaleel. Exodus 31:2-5.

b. Balaam. Numbers 23:5-24; 24.

c. Gideon. Judges 6:34; 7:22.

d. Samson. Judges 15:14.

e. Saul, son of Kish. 1 Samuel 10:6.

f. Simeon. Luke 2:25-32.

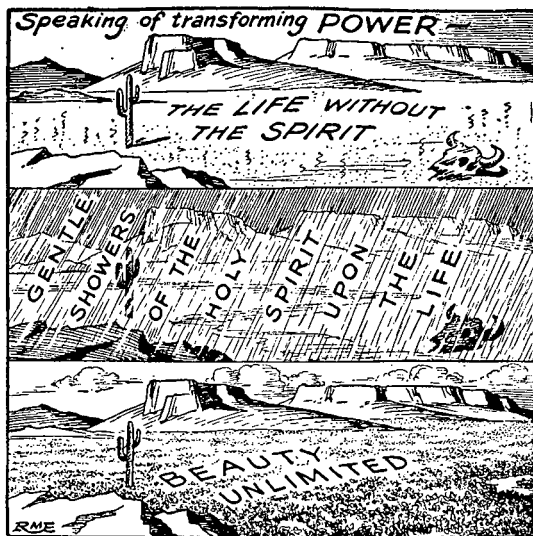
g. Peter. Acts 4:8-12.

h. Stephen. Acts 7:55, 56.

i. Saul (Paul). Acts 13:9-12.

It is very evident that the Spirit of God manifests itself in various ways at different times in different individuals, with different results.

4. If God, by His Spirit, takes possession of an individual, and uses him, is such an individual thereby



No beauty of earth can compare with that of a life which bears the fruit of the Spirit.

assured of salvation? 1 Samuel 16:14; 1 Chronicles 10:13, 14.

Work of the Holy Spirit

5. Name four things that Jesus said the Comforter or the Spirit would do. John 14:26; 16:13.

a. “Teach you all things.”

b. “Bring all things to your remembrance, whatsoever I have said unto you.”

c. “Guide you into all truth.”

d. “Show you things to come.”

6. What relation does the Comforter sustain to Christ? John 15:26.

7. Why were the disciples to tarry in Jerusalem? Luke 24:49.

8. What did Jesus tell His followers they would do “after that the Holy Ghost is come upon you”? Acts 1:8.

9. What initial step in the Chris-

THE WORK OF THE HOLY SPIRIT

tian life does the Holy Spirit bring about? John 3:5.

10. If we would be the sons of God, what relation must we have to the Spirit of God? Romans 8:14.

11. What characteristics are seen in the Spirit-filled life? Galatians 5:22, 23.

12. Where does the Spirit of God dwell on earth? 1 Corinthians 3:16, 17; 6:19, 20.

13. In what way does the Holy Spirit help us in prayer? Romans 8:26.

14. By what means did Jesus cast out devils? Matthew 12:28.

15. At whose suggestion did the church at Antioch set Paul and Barnabas apart for gospel work? Acts 13:2.

16. What final word does the Spirit speak to men? Revelation 22:17.

17. Other things the Holy Spirit will do:

a. And we cannot even repent without the aid of the Spirit of God.—*The Desire of Ages*, 175:4.

b. When the Spirit of God takes possession of the heart, it transforms the life.—*The Desire of Ages*, 173:1.

c. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power.—*The Desire of Ages*, 671:2.

d. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer.—*The Desire of Ages*, 671:2.

e. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature.—*The Desire of Ages*, 671:2.

Did You Know?

1. The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit's working in the soul.—*Testimonies*, vol. 7, 143:4.

2. The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.—*Education*, 132:2.

3. Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much

PRINCIPLES OF LIFE

greater measure, as the increase of wickedness demands a more decided call to repentance.—*Testimonies*, vol. 7, 33:1.

4. In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit.—*Christ's Object Lessons*, 419:1.

5. We cannot use the Holy Spirit; the Spirit is to use us. . . . This promised blessing, claimed by faith, brings all other blessings in its train. . . .

The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ life is manifested, can stand as true representatives of the Saviour.—*Gospel Workers*, 285:1, 2.

Texts to Remember:

Romans 8:14 Ephesians 4:30 Revelation 22:17

Define or Identify:

adulterated infallible righteousness

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THE GIFT OF THE SPIRIT

SUMMARY OF UNIT 15

For as many as are led by the Spirit of God, they are the sons of God. Romans 8:14.

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

At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer.—*The Desire of Ages*, 669:2-4.

The Early and the Latter Rain

1. Under what figure did the Hebrew prophets foretell the bestowal of spiritual grace upon God's church?

2. Point out the purpose of the early and latter rain. Are both very essential in order to produce the harvest?

3. Of what is the germination of the seed and the development of the plant a beautiful figure?

4. For what will the latter rain prepare God's people?

The Gifts and the Fruit of the Holy Spirit

1. From whom do the "gifts" come?

2. State the purpose of the gifts.

3. Name twelve of the gifts of the Spirit, as given by Paul.

4. What is the fruit of the Spirit?

PRINCIPLES OF LIFE

The Gift of Prophecy

1. State the origin and purpose of the gift of prophecy.
2. Why did God in His mercy give the spirit of prophecy to the remnant church?
3. Point out six objectives of the spirit of prophecy in the remnant church.

The Sin That Will Not BeForgiven

1. Tell what the unpardonable sin is not.
2. What, then, is the unpardonable sin? Be specific.
3. How may we commit this sin?

4. How may we know when we have sinned against the Holy Ghost?

5. Explain why this sin cannot be forgiven.

The Work of the Holy Spirit

1. By what other names is the Holy Spirit known?
2. Name six Bible characters who were filled with the Holy Spirit.
3. The Holy Spirit works through the human agent. Name six Bible characters and tell how the Spirit used them.
4. Point out several specific ways the Holy Spirit aids mankind.

Who said, to whom, and under what circumstances?

1. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

2. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Zechariah 10:1.

3. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matthew 12:31.

4. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the king-

dom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

5. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

6. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

7. "For as many as are led by the Spirit of God, they are the sons of God." Romans 8:14.

8. "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Corinthians 12:1.

THE GIFT OF THE SPIRIT

9. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28.

10. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23.

11. "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." Ephesians 4:8.

12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:12.

13. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30.

14. "For if we sin willfully after

that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26.

15. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

16. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

17. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

18. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Revelation 22:17.

Come, Holy Spirit

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours

Oh, raise our thoughts from things below
From vanities and toys!
Then shall we with fresh courage go
To reach eternal joys.

Awake our souls to joyful songs;
Let pure devotions rise;
Till praise employs our thankful tongues,
And doubt forever dies.

Father, we would no longer live
At this poor, dying rate;
To Thee our thankful love we give,
For Thine to us is great.

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

—Isaac Watts.

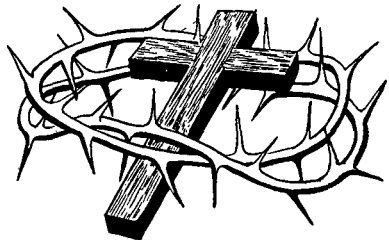
"Behold, I Come Quickly"

The second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom.

The millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City, with all the saints, will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin.

God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. . . .

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."
Revelation 22:12.



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THE CERTAINTY OF JESUS' RETURN

Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14:1-3.

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. . . . The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise.—*The Great Controversy*, 299:1.

1. What is the first recorded prophecy of the second coming of Jesus, and by whom was it made? Jude 14.

Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer.—*The Great Controversy*, 299:1.

2. What did Job know about his Redeemer? Job 19:25-27.

3. For what did Abraham look? Hebrews 11:10.

God gave to Abraham a view of this immortal inheritance, and with this hope he was content.—*Patriarchs and Prophets*, 170:1.

4. What did David say as he sang of the power and majesty of Israel's King? Psalm 50:2-4.

5. Why does Isaiah admonish the dead to "awake and sing"? Isaiah 25:8, 9; 26:19.

6. Habakkuk, in holy vision, beheld our Saviour's glorious appearing. Habakkuk 3:3-13.

7. When the Saviour was about to leave His disciples, with what words did He comfort them? John 14:1-3.

It was our Lord Himself who prom-



NORMAN BRICE, ARTIST

When Jesus comes with all the angels of heaven, the cities of earth will fall; but those who are ready to meet Him will look up with joy.



Standing as certain as Gibraltar are the eternal promises of the word of God.

ised His disciples, "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3.—*The Great Controversy*, 339:2.

8. Who again repeated to the disciples the promise of Jesus' return? Acts 1:11.

It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven.—*The Great Controversy*, 339:2.

9. What hope did Paul express in writing to his converts? 1 Corinthians 1:7; 1 Thessalonians 2:19.

10. Peter taught the second coming of Christ. 2 Peter 3:3, 4, 10.

11. What did John on Patmos say regarding His coming? Revelation 1:7.

12. What is the prayer of the church? Revelation 22:20.

On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22:20.—*The Great Controversy*, 302:3.

Think This Through:

1. We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come.—Ellen G. White, *Review and Herald*, July 23, 1895.

2. The promise of Christ's second coming was ever to be kept fresh in the minds of His disciples. The same Jesus whom they had seen ascending into heaven, would come again, to take to Himself those who here below give themselves to His service. The same voice that had said to them, "Lo, I am with you alway, even unto the end" [Matthew 28:20], would bid them welcome to His presence in the heavenly kingdom.—*The Acts of the Apostles*, 33:2.

3. Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, "This generation shall not pass, till all these things be fulfilled." [Matthew 24:34.] These signs have appeared.

PRINCIPLES OF LIFE

Now we know of a surety that the Lord's coming is at hand.—*The Desire of Ages*, 632:2.

4. Those who in all ages have believed in the literal, personal, visible coming of Jesus Christ the second time to this earth have not followed cunningly devised fables. This doctrine is one of the fundamental doctrines of Holy Scripture. It finds a larger place in the pages of Holy Writ than any other doctrine of the church, this glorious event being mentioned more than three hundred times in the New Testament, and fifteen hundred times in the entire Bible. To the devout believer there can be no doubt that Jesus will come again.—C. B. Haynes, *Our Lord's Return*, 11:1.

5. The proclamation of Christ's coming should now be, as when made by the angels to the shepherds of Bethlehem, good tidings of great joy. Those who really love the Saviour cannot but hail with gladness the announcement founded upon the word of God, that He in whom their hopes of eternal life are centered, is coming again.—*The Great Controversy*, 339:3.

Texts to Remember:

John 14:1-3

Acts 1:11

Revelation 1:7

Define or Identify:

consummation

generation

Patmos

fables

Paradise

pilgrimage

fundamental

SIGNS IN THE HEAVENS AND EARTH

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25, 26.

I saw that when the Lord said "heaven," in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said "earth" He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.—*Early Writings*, 41:1.

Signs in the Sun, Moon, and Stars

1. The Pharisees asked Jesus for signs. For what signs did the disciples ask? Matthew 24:3.

2. How were the sun, moon, and stars to become signs? Isaiah 13:10; Joel 2:10, 30, 31; 3:15; Matthew 24:29; Luke 21:25.

a. "Shall the sun be darkened." Matthew 24:29.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord.—*The Great Controversy*, 308:1.

A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.—Letter of Dr. Samuel Tenney, 1785, in *Collections of the Massachusetts Historical Society*, pt. 1, vol. 1, 1792 ed., 97, 98.

The obscuration began about ten o'clock in the morning, and continued until the middle of the next night.—*Noah Webster's Dictionary*, ed. 1869.

b. "The moon shall not give her light." Matthew 24:29.

Though at nine o'clock that night [May 19, 1780] the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.—*The Great Controversy*, 308:0.



The headlines of the daily newspaper confirm the truth that Jesus is coming again.

c. "The stars shall fall from heaven." Matthew 24:29.

Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower.—*The Encyclopedia Americana*, article, "Meteors or Shooting Stars."

Signs in the Earth

3. What signs were to appear in the earth? Matthew 24:7; Luke 21:25.

a. Earthquakes—The great Lisbon earthquake, 1755.

(1) What time relationship does the great earthquake of the sixth seal sustain to the signs in the sun, moon, and stars? Revelation 6:12.

Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished.—W. H. Hobbs, *Earthquakes*, 1907 ed., 142, 143. (Quoted in *Source Book for Bible Students*, article, "Earthquakes," 150.) (See chart.)

(2) What causes earthquakes?

At this time [the Flood] immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. . . . These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.—*Patriarchs and Prophets*, 108:2.

b. "Men's hearts failing them for fear." Luke 21:26.

The fulfillment of this prophecy is brought forcibly to our minds

SIGNS IN THE HEAVENS AND EARTH

when we read, all too frequently, of the sudden death of men bearing heavy responsibilities in government, business, or economic affairs.

c. Famine and pestilence. Matthew 24:7. (See also Ezekiel 7:6, 15-17.)

4. Were the signs in the sun, moon, and stars to come *before* or *after* the tribulation? Mark 13:24.

Note the words "in those days" in the Scripture.

5. When was "the great tribulation"? Matthew 24:21; Mark 13:24.

Compare Daniel 7:25 with Revelation 12:6, 14.

In the sixth century the papacy had become firmly established. . . . And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. . . . Now were fulfilled the words of Jesus: "Ye shall be . . . hated of all men for My name's sake." Luke 21:16, 17.—*The Great Controversy*, 54:2.

6. What may we know when these signs appear? Matthew 24:32, 33.

7. What sign in the heavens remains to be fulfilled? Matthew 24:29, last part.

8. Will anyone know the exact time of Jesus' return? Matthew 24:36.

9. Will the day and hour of Jesus' coming ever be announced?

And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for their glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.—*Early Writings*, 285:2.

Think This Through:

1. In what way do the heavenly bodies tell prophetic time?

2. How does the increase in earthquakes, famines, and war, both in quantity and destructiveness, signify the nearness of the end? Is there a limit to their destructiveness?

3. Should a professed Christian become alarmed as he witnesses the fulfillment of these signs? In what way?

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4. How do earthquakes prove the fact of a flood?

Texts to Remember:

Matthew 24:29 Luke 21:25, 26 Revelation 6:12

Define or Identify:

meteor orbits “powers of heaven” “The dark day”

SIGNS IN THE SOCIAL AND RELIGIOUS WORLD

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. 2 Timothy 3:1-5.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition, and are longing for clearer light. . . . The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." [2 Timothy 3:4, 5.] —*The Great Controversy*, 390:1.

Signs in the Social World

1. To what days did Jesus liken

the time of "the coming of the Son of man"? Matthew 24:37-39.

The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . . God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He

gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion.—*Patriarchs and Prophets*, 101:2.

2. What particular social conditions did Paul point out as characteristic of “the last days”? 2 Timothy 3:1-4.

- a. “Lovers of their own selves.”
- b. “Covetous.”
- c. “Boasters.”
- d. “Proud.”
- e. “Disobedient to parents.”
- f. “Without natural affection.”
- g. “Trucebreakers.”
- h. “Fierce.”
- i. “Traitors.”
- j. “Heady.”
- k. “High-minded.”
- l. “Despisers of those that are good.”
- m. “Lovers of pleasures more than lovers of God.”

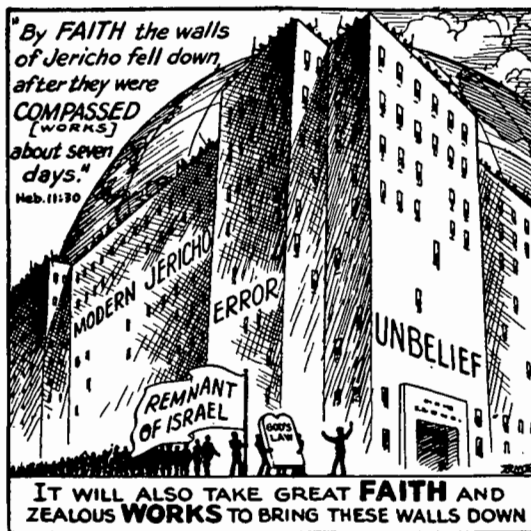
3. May we look for conditions to get better or worse? 2 Timothy 3:13.

4. What caution did Jesus give, lest “that day come upon you unawares”? Luke 21:34, 35.

a. “Take heed to yourselves, lest at any time your hearts be overcharged with”:

(1) “Surfeiting” (excessive eating or drinking).

(2) “Drunkenness.”



By living faith will the barriers of doubt and unbelief be broken down in this age.

(3) “Cares of this life, and so that day come upon you unawares.”

b. “As a snare shall it come on all.”

5. Does drunkenness always refer to the use of wine or like beverages? Isaiah 29:9.

Many who are numbered with the believers are not really with them in faith and principle. . . . In order to gain riches they accumulate burdens and cares until their minds are almost wholly engrossed with them. They are eager for gains and always anxious for fear of losses. The more money and lands they possess the more eager are they for more. “They are drunken, but not with wine; they stagger, but not with strong drink.” [Isaiah 29:9.] They are surfeited with the cares of this life, which affect them as strong drink does the drunkard. They are so blinded by selfishness that they work night and day to secure perishable treasures. . . . Are not the senses of such persons perverted? Are they not drunken with the intoxicating cup of worldliness?—*Testimonies*, vol. 5, 258:2.

SIGNS IN THE SOCIAL AND RELIGIOUS WORLD

Signs in the Religious World

6. Who did Peter say "shall come in the last days"? What question would they ask? 2 Peter 3:3, 4.

Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists."—*Patriarchs and Prophets*, 103:0.

7. What question did Jesus ask about faith "when the Son of man cometh"? Luke 18:8.

8. What is the answer to Jesus' question? Revelation 14:12.

9. What religious condition in the last days does Paul point out? 2 Timothy 3:1-5.

"Men shall be . . .

a. "Blasphemers."

b. "Unthankful."

c. "Unholy."

d. "Despisers of those that are good."

e. "Having a form of godliness."

f. "Denying the power [of godliness]."

And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot "come boldly

unto the throne of grace" (Hebrews 4:16), "lifting up holy hands, without wrath and doubting" (1 Timothy 2:8). They have not a living connection with God. Theirs is a form of godliness without the power.—*Testimonies*, vol. 7, 42:2.

10. What did Jesus say to indicate that false christs and false prophets will produce deceptions exceedingly deceiving? Matthew 24:24; Mark 13:22, 23.

As the crowning act in the great drama of deception, Satan himself will personate Christ.—*The Great Controversy*, 624:2.

Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . . This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.—*The Great Controversy*, 625:2.

11. What did Jesus declare is to be done before the promise, "Then shall the end come" is fulfilled? Matthew 24:14.

12. What issue of a religious character will all the world face just before Jesus comes? Revelation 13:12, 15-17; 14:9-12.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death.—*The Great Controversy*, 604:2.

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Think This Through:

1. Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. . . . Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end.—*The Acts of the Apostles*, 535:2.

2. Eating, drinking, and dressing are carried to such excess that they become crimes, and are among the marked sins of the last days, and constitute a sign of Christ's soon coming.—*Testimonies*, vol. 3, 164:2.

3. I point you to the aggressive movements now being made for the restriction of religious liberty. . . . Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning.—*Testimonies*, vol. 6, 18:2.

4. Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. . . . If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.—*Testimonies*, vol. 8, 115:4.

Texts to Remember:

Luke 21:34, 35 2 Timothy 3:1-5 2 Peter 3:3, 4

Define or Identify:

blaspheme	decree	trucebreaker
deception	surfeiting	

SIGNS IN THE POLITICAL AND ECONOMIC WORLD

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5:8.

There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them.

The Scriptures describe the condition of the world just before Christ's second coming. Of the men who by robbery and extortion are amassing great riches, it is written: "Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:3, 4.—*Testimonies*, vol. 9, 13:3, 4.

Strife of Nations

1. What did Jeremiah say the Lord has with the nations? Jeremiah 25:31.

For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men.—*The Great Controversy*, 656:1.

2. What did the Lord say would "go forth from nation to nation"? Jeremiah 25:32, first part.

3. What would be the result of this evil? Jeremiah 25:32, last part.

4. How does Joel refer to this same time of strife between the nations? Joel 3:9-12.

5. When did John say the nations would be angry? Revelation 11:18.

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful his-



Beyond the sin and destruction of our present world is the promised new earth.

tory is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. . . . But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads.—*Testimonies*, vol. 6, 14:1.

Strife Over Money

6. How many are entitled to a share in the natural wealth of the world? Ecclesiastes 5:9.

7. Which commandment safeguards the rights of the individual? Exodus 20:15; Leviticus 19:11.

8. The eighth commandment is violated by many in the world today:

a. Exploitation. Job 24:2-4.

b. Dishonest measure. Proverbs 20:10; Amos 8:4, 5.

c. Withholding due reward. Jeremiah 22:13.

d. Extortion. Ezekiel 22:12.

9. For what time did James say men would heap treasure together? James 5:3, 7.

10. What would this wealth cause the rich men to do in "the last days"? James 5:1-3.

11. How has this ill-gotten gain been accumulated? James 5:4.

The word of God speaks of "the hire of the laborers, . . . which is of you kept back by fraud." [James 5:4.] This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor, but it has a broader meaning than this. It applies with great force to those who have been enlightened by the Spirit of God and yet in any degree work upon the same principle that these men do in hiring servants, grinding them down to the lowest price.—*Testimonies*, vol. 5, 375:2.

12. How will the laborers try to defend themselves? James 5:4.

"The hire of the laborers . . . crieth."

Look at any port of the world today and you will see the fulfillment of this prophecy. In American and in other ports of the Western world, the laborers are highly organized in labor unions, and thus protect their interests; but in many other countries of the world, seething unrest and strife exist between the rich and the poor. Throughout the world capital and labor exist in strained relationships.

13. Note how the rich live and

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how the "just" have been treated. James 5:5, 6.

14. What is God's counsel to those who are unjustly treated? James 5:7, 8.

15. What special light has been given us, that, if followed, will put us on vantage ground?

For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. *We are not to unite with secret societies or with trade unions.* We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God.—*Testimonies*, vol. 7, 84:2, 3. (Italics ours.)

16. How does Isaiah describe the same time to which James refers? Isaiah 2:2, 7-9.

17. Read carefully what Paul has to say about riches and how they are to be used. 1 Timothy 6:6-11, 17-19.

18. What attribute is especially needed by Christians today? James 5:8.

Think This Through:

1. There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities because of the steady increase of determined wickedness. We are living in the midst of an "epidemic of crime" at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart sickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.—*Testimonies*, vol. 9, 89:1.

2. Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort? To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merry-making. Respect for the house of God and reverence for His

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worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged.—*Testimonies*, vol. 9, 91:3.

3. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. There are multitudes struggling with poverty, compelled to labor hard for small wages, unable to secure the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. When pain and sickness are added, the burden is almost unbearable. Careworn and oppressed, they know not where to turn for relief.—*Testimonies*, vol. 9, 90:4.

4. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

5. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Texts to Remember:

Isaiah 2:2, 7-9 James 5:1-8 Revelation 11:18

Define or Identify:

attribute	exploit	vindicate
controversy	exhortation	

"KNOWLEDGE SHALL BE INCREASED"

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Daniel 12:4.

The "words" and "book" [Daniel 12:4] here spoken of doubtless refer to the things which had been revealed to Daniel in this prophecy. . . .

Increase of Knowledge.—"And knowledge shall be increased." [Daniel 12:4.] This must refer either to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed and sealed to the time of the end. Here, again, apply it which way we will, the fulfillment is most marked and complete. —Uriah Smith, *The Prophecies of Daniel and the Revelation*, 313:3, 4.

Biblical Knowledge

1. When did "the time of the end" begin? Daniel 12:4, 7.

"The time of the end" began at the close of the 1260-year period, or in the year 1798.

2. Before the invention of the printing press how was the word of God made available to those who could read it?

The art of printing being still unknown, it was only by slow and wear-

some labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand.—*The Great Controversy*, 88:3.

3. What change took place with the invention of printing?

The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome, have opened the way for the entrance of the word of God.—*The Great Controversy*, 288:1.

4. At the beginning of the period of "the time of the end" (Daniel 12:4) what societies were formed for the dissemination of the word of God?

The Religious Tract Society of London was organized in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825. In

1948 the Bible had been translated into a total of 1,090 languages and dialects. To all parts of the globe have gone forth hundreds of millions of copies of the Scriptures, and countless pages of tracts, pamphlets, and religious papers disseminating knowledge of the truths of salvation.—*Bible Readings for the Home*, 316:1.

5. What did the finding of the Rosetta stone have to do with the understanding of the Bible?

It was the key to the Egyptian hieroglyphics, corroborating Bible statements.

6. What message began to be preached shortly after the beginning of "the time of the end" (Daniel 12:4) to give further impetus to the study of God's word? Daniel 8:14; Revelation 14:6, 7.

Note particularly that following the French Revolution and the ending of the 1260 years, the greatest shift in the center of prophetic interest and emphasis recorded in history is to be found. This was from Daniel 7—with the fourth empire, the subsequent divisions, the emergence of the little horn, and now the ending of that allotted period—over to Daniel 8:14, with the ending of the 2300 year-days and the cleansing of the "sanctuary" about 1843, 1844, or 1847. And with it came to be coupled the warning of the great judgment hour impending. Nothing like it had ever been proclaimed before. Simultaneously, in England, Scotland, Ireland, Germany, France, Switzerland, Scandinavia, America, India, Northern Africa, and the Near East, a growing chorus of voices [was] heard, springing up independently but proclaiming the same message and prophetic time period.—LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 3, 10:4.

This great galaxy of Old World wit-



Through the theory of evolution man turns from God the Creator to the mere chance.

nesses, two hundred strong, produced hundreds of separate books and pamphlets, and issued some fourteen periodicals devoted chiefly to prophetic discussion.—LeRoy E. Froom, *The Prophetic Faith of Our Fathers*, vol. 3, 14:2.

7. How has this affected the spreading of the gospel in all the world?

As never before it is possible to acquaint men the world around with the gospel. The many means of communication—the radio [and television] and the airplane, added to the seemingly more prosaic contributions of earlier days, the printed page, the railway, the steamship, and the automobile—make physically feasible the reaching of all men. Christian communities in almost every land and among almost every tribe and nation provide, as never before, nuclei for the spread of the faith. The disintegration of cultures carries with it in many lands the lessening of resistance to the gospel.—Kenneth Scott Latourette, *The Christian Outlook*, 1st ed., 200, 201.

8. The nineteenth century was a period of awakening of Chris-

"KNOWLEDGE SHALL BE INCREASED"

tians to their missionary responsibility. Supported by the churches and mission boards, missionaries began work in country after country as may be seen below:

- 1793 William Carey to India.
- 1807 Robert Morrison to China.
- 1811 Henry Martyn to Persia.
- 1813 Adoniram Judson to Burma.
- 1816 John Williams to Society Islands.
- 1817 Robert Moffat to Southern Africa.
- 1819 Pioneers to Syria.
- 1833 Siam entered.
- 1838 James Calvert to Fiji.
- 1841 David Livingstone to Southern Africa.
- 1842 First ports opened in China by treaty.
- 1853 Japan opened by Commodore Perry; first Protestant missionaries came six years later.

- 1858 John G. Paton to New Hebrides.
- 1874 J. N. Andrews, first Seventh-day Adventist foreign missionary.
- 1875 First Protestant missionaries to Korea.
- 1885 First Seventh-day Adventist work in Australia.
- 1894 First Seventh-day Adventist "heathen mission," Solusi, Africa.
- 1898 First Protestant work in Philippines.

Scientific Knowledge

9. The following chart, indicating when the elements of the earth, now known so commonly, were discovered, is interesting as an indication of how scientific knowledge has been increased since 1798, the beginning of the "time of the end":

	1300	Columbus	1600	1798
Elements known before the time of Christ and up to the thirteenth century.	3. Gold Au 4. Iron Fe 5. Lead Pb 6. Mercury Hg 7. Silver Ag 8. Sulphur S 9. Tin Sb 10. Zinc Zn	Arsenic (As) discovered in the thirteenth century.	Bismuth (Bi) discovered in the fifteenth century.	Remainder of the elements discovered since 1798.

Up to the time of Christ, only ten of these commonly known elements had been discovered. Another was discovered in the thirteenth century, another in the fifteenth, and nearly ninety more since the seventeenth century, mostly since the beginning of "the time of the end."

10. How does the present generation compare in modern equipment with former generations?

Before 1830, change in man's way of life was almost imperceptible. A wheel turned no faster in Hannibal's time than it did in George Washington's. It took just as long to cultivate a wheat field in Egypt in 5000 B.C. as it did anywhere at the turn of the nineteenth

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century. The clothing worn by any of the Roman Caesars could not have been made more quickly until the invention of machines more than fifteen hundred years later. The speed of technological change was almost as slow as that of life itself.

Then suddenly, with the utilization of steam and electricity, more changes were made in technology in two generations than in all the thousands of years of previous human history put together. Wheels and machines turned so fast that man could cover more distances in one day than he used to be able to do in a lifetime. Fields that once defied many men were brought under cultivation through the use of machines. Some idea of the extent of these changes and the clopped brevity with which they took place may be gained by comparing them with previous technological milestones in human history.—Norman Cousin, *Modern Man Is Obsolete*, 15:3 to 16:1.

11. The discoveries or inventions of importance from 1798 to 1941 might be listed as follows:

Fulton's first steamboat in 1803.
Power printing press in 1811.
Steam railway in 1825.
Mower and reaper in 1831.
Electric telegraph in 1836.
Vulcanized rubber in 1839.
Photography in 1839.
Anesthesia in 1846.
Sewing machine in 1846.
Bessemer steel in 1856.
Machine gun in 1861.
Ironclad war vessel in 1862.

Typewriter in 1864.
Pasteur's germ theory in 1864.
Air brake in 1869.
Telephone in 1876.
Phonograph in 1877.
Electric railway in 1879.
Incandescent electric light in 1879.
Gasoline engine in 1883.
Steam turbine in 1884.
Linotype in 1885.
Automobile in 1892.
Motion pictures in 1893.
X ray in 1895.
Wireless telegraphy in 1895.
Radium in 1898.
Wireless telephony in 1902.
First piloted airplane in 1903.
Radio broadcasting in 1920.
Insulin in 1922.
Television broadcasting in 1936.
Jet turbine in 1937.
Penicillin in 1938.
Shipboard radar in 1938.
Atomic bomb in 1945.

—*Bible Readings for the Home*, 316:5.

12. Inventions in the "atomic age" have been so numerous and cover such a wide spread of utilities, as well as implements of war, that it would be difficult to formulate a list that would be really valid. From January 1, 1942 to April 30, 1951, a total of 281,830 patents were issued by the Patent Office of the United States of America alone, an average of 2,427 a month for those 112 months.

Think This Through:

1. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events

"KNOWLEDGE SHALL BE INCREASED"

leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.—*The Great Controversy*, 356:0.

2. The words of the angel to Daniel relating to the last days were to be understood in the time of the end.—*The Desire of Ages*, 234:4.

3. His [Daniel's] wonderful prophecies, as recorded by him in chapters seven to twelve of the book bearing his name, were not fully understood even by the prophet himself; but before his life-labors closed, he was given the blessed assurance that "at the end of the days" (Daniel 12:13)—in the closing period of this world's history—he would again be permitted to stand in his lot and place.—*Prophets and Kings*, 547:1.

Text to Remember:

Daniel 12:4

Define or Identify:

disseminate
little horn
pontiff

Rosetta stone
"the time of the end"

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THE TIME AND THE MANNER OF HIS COMING

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:9-11.

Jesus rides forth as a mighty conqueror. . . . With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—“ten thousand times ten thousand, and thousands of thousands.” [Revelation 5:11.] No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. . . . As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun.—*The Great Controversy*, 641:0.

His Promise

1. In what definite language does Jesus promise that He will return? John 14:1-3.

2. How is Christ's return mentioned by Paul? Hebrews 9:28.

3. How certain are God's promises? Titus 1:2; Hebrews 6:18.

The Time of Jesus' Coming

4. Has the exact time of Christ's coming been revealed? Matthew 24:36.

5. But can we know the approximate time?

a. We may know it is near, “even at the doors.” Mark 13:29.

b. “It is high time to awake: . . . now is our salvation nearer than when we believed.” Romans 13:11.

c. The peace and safety cry: “When they shall say, Peace and

safety; then . . ." 1 Thessalonians 5:3. (Compare 2 Thessalonians 2:8.)

d. The day of the Lord comes as a thief, but—

"Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:4.

e. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.—*Testimonies*, vol. 5, 451:1.

"Every Eye Shall See Him"

6. Who will see Jesus when He comes? Matthew 24:27; Revelation 1:7.

7. Will both the righteous and the wicked see Jesus when He comes? Isaiah 25:9; Matthew 24:30; Revelation 6:15-17.

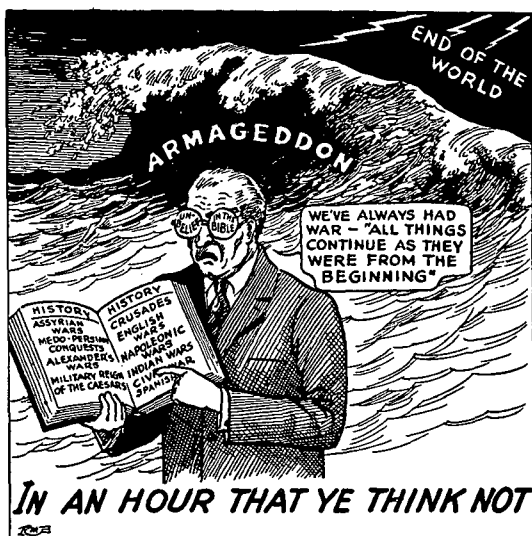
8. How can we know Jesus will come in person?

a. Jesus said:

"I will come again." John 14:3.

b. Angels said of the Christ who would return:

"This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.



We may behold the light of truth for our times if we put aside our doubts and fears.

c. "Then shall *all* the tribes of the earth mourn, and they shall see the Son of man coming in the clouds." Matthew 24:30. (*Italics ours.*)

d. We cannot spiritualize, saying, "It is the eye of faith," because:

The wicked say, "Hide us from the face of Him . . ." Revelation 6:16.

NOTE: The wicked will not have faith, will they?

Jesus Will Come as a King

9. As Jesus rides forth on His return, what title does He have? Revelation 19:11-16.

10. What does He wear on His head? Revelation 19:12.

No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow.—*The Great Controversy*, 641:0.

Then I saw Jesus lay off His priestly attire, and clothe Himself with His

PRINCIPLES OF LIFE

most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven.—*Early Writings*, 281:1.

His Coming Will Not Be in Secret

11. Will this event be effected quietly or in secret? Psalm 50:3; Jeremiah 25:30-32; Joel 3:16.

12. What warning do we have that makes us know He will not be in any secret place? Matthew 24:26.

13. How will Jesus speak when He comes? 1 Thessalonians 4:16, 17.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live.—*The Great Controversy*, 644:2.

14. The mount of transfiguration was the second coming of Christ in *miniature*. Note how this miniature representation compares with the prophecies concerning the second coming of Christ. Matthew 17:2-6.

On the Mount of Transfiguration—Matthew 17

a. "A bright cloud overshadowed them." V. 5. (See also Acts 1:9-11.)

b. "A voice out of the cloud, which said . . ." V. 5.

c. "His face did shine as the sun." V. 2. (Italics ours.)

d. God the Father was there—"A voice out of the cloud . . . said, This is My beloved Son; . . . hear ye Him." V. 5. (See 2 Peter 1:16, 17.)

e. "Moses [was there] . . . talking with Him." V. 3.

f. "Elias [Elijah was there] talking with Him." V. 3.

The Actual Event

a. "He cometh with clouds." Revelation 1:7; *Early Writings*, 33, 34.

b. "Voice of the Archangel." 1 Thessalonians 4:16.

c. "Shall destroy [the wicked] with the brightness of His coming." 2 Thessalonians 2:8.

d. He shall come in the glory of His *Father* with all His holy angels with Him. Compare Luke 9:26 with Revelation 8:1. (Heaven will be empty.)

e. Moses* represents the risen saints. (See note below.)

f. Elijah* represents the translated ones.

*Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones.—*The Desire of Ages*, 422:0.

THE TIME AND THE MANNER OF HIS COMING

Think This Through:

1. According to the Scriptural record, who was the first Adventist preacher? Jude 14, 15.
2. How could the Jews have known the approximate time of Christ's first advent? Daniel 9:24-27.
3. What significance is there in the fact that when Jesus comes the second time He will have a sickle in His hand?

Texts to Remember:

Psalm 50:3	1 Thessalonians 4:16, 17
Acts 1:9-11	Revelation 1:7

Define or Identify:

abyss	delusion	propagation
anthem	diadem	repudiate

"BE YE ALSO READY"

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matthew 24:44.

God's message for the inhabitants of earth today is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.—*Prophets and Kings*, 278:1.

We Are Admonished to Be Ready

1. What reason does our Saviour give for His urgent warning, "Be ye also ready"? Matthew 24:44; Luke 12:40.

2. What warning was given to the church at Sardis through the prophet John? Revelation 3:3.

To prepare a people to stand in the

day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of the Lord.—*The Great Controversy*, 311:2.

And to those who refuse to arouse from their careless security, the solemn warning is addressed, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

The prophet Jeremiah, looking forward to this fearful time, exclaimed: "I am pained at my very heart." Jeremiah 4:19.—*The Great Controversy*, 310:0, 2.

Three Parables Stress Importance of Preparation

3. How did Jesus in His teachings try to stress the importance of being ready?

a. In the parable of the ten virgins. Matthew 25:1-13.

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating

the experience of the church that shall live just before His second coming.

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. . . . The oil is a symbol of the Holy Spirit.—*Christ's Object Lessons*, 406:2, 3.

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth; . . . but they have not yielded themselves to the Holy Spirit's working. . . . Their service to God degenerates into a form. . . .

This is the class that in time of peril are found crying, Peace and safety. . . .

It is in a crisis that character is revealed. . . . The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, *outside the banquet hall*.—*Christ's Object Lessons*, 411:1 to 412:2. (Italics ours.)

b. In the parable of the wedding garment. Matthew 22:1-14.

The parable of the wedding garment opens before us a lesson of the high-est consequence. *By the marriage is represented the union of humanity with divinity*; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding.—*Christ's Object Lessons*, 307:1. (Italics ours.)

When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests



Faith such as David possessed does not come in a moment; it is a lifetime work.

showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" [Matthew 22:12] he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness." [Matthew 22:13.]

By the king's examination of the guests at the feast is represented a work of judgment. . . .

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven.—*Christ's Object Lessons*, 309:3 to 310:2.

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.—*Christ's Object Lessons*, 311:4.

In the parable, when the king inquired, "How camest thou in hither not having a wedding garment?" [Mat-

thew 22:12] the man was speechless. So it will be in the great judgment day. Men may now excuse their defects of character, but in that day they will offer no excuse.—*Christ's Object Lessons*, 317:1.

There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.—*Christ's Object Lessons*, 319:1.

(For further reading on this parable see *Christ's Object Lessons*, 307-319.)

c. In the parable of the rich man and Lazarus. Luke 16:19-31.

The closing scenes of this earth's history are portrayed in the closing of the rich man's history. The rich man claimed to be a son of Abraham, but he was separated from Abraham by an impassable gulf—a character wrongly developed. Abraham served God, following His word in faith and obedience. But the rich man was unmindful of God, and of the needs of suffering humanity. The great gulf fixed between him and Abraham was the gulf of disobedience. There are many today who are following the same course.—*Christ's Object Lessons*, 269:3.

To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them on earth, are not fitted to take part in the pure devotion of heaven. Their characters are not molded according to the divine similitude. By their own neglect they have formed a chasm which nothing can bridge. Between them and the righteous there is a great gulf fixed.—*Christ's Object Lessons*, 271:1.

Importance of Bible Study Now

4. Who only will be able to stand and go through the time of trouble?

None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.—*The Great Controversy*, 593:2.

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise.—*The Great Controversy*, 625:3.

5. What example do we have of a church that was faithful in Bible study? Acts 17:10-12.

"They [the Bereans] . . . made a daily study of the Scriptures" Acts 17:11 (Moffatt's Translation).

6. What counsel has been given us as to how we should study the word?

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word of God for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."—*The Desire of Ages*, 390:4.

"BE YE ALSO READY"

Think It Through:

1. Satan is "the prince of the power of the air" (Ephesians 2:2), but he is also a conquered foe. He cannot overcome even the weakest saint as long as this saint puts his trust in God.

2. "The devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8), but, as in the case of Daniel in the lion's den, his mouth will remain shut as long as we maintain our relationship with God and His angels.

3. When Satan was cast out of heaven, he took one third of the angels with him. God has two angels for every one that Satan has; therefore, if necessary, He can send twice as many angels to help us as Satan can send against us.

4. The nearer we come to the end of time, the more severe are to be Satan's temptations; but we need not despair. Each one has an angel who is deeply interested in all that concerns him, and God is ever attentive to the cries of those who need Him.

5. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24. The only reason it will not be possible to deceive God's elect is that they have a thorough knowledge of the Bible and know how things are to be. Satan will not be able to deceive those who take God at His word and obey Him.

Texts to Remember:

Matthew 24:44

Luke 12:40

Matthew 25:1-13

Luke 16:19-31

Define or Identify:

Archangel

covenant

wrath

WHAT WILL HAPPEN WHEN HE COMES?

For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first.

1 Thessalonians 4:16.

At His coming the righteous dead will be raised, and the righteous living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.—*The Great Controversy*, 322:1.

The Righteous

1. Why is Jesus coming back to this earth? John 14:1-3.

2. If the righteous were to go to heaven at death, would Jesus need the promise to return to the earth to receive "you unto Myself"?

3. Why are all the holy angels coming with Christ? Matthew 24:31; 25:31, 32.

4. As Jesus descends from heaven, what three things occur

that cause the dead to arise? 1 Thessalonians 4:16.

5. At this coming, who among the dead arise? 1 Thessalonians 4:16.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.—*Early Writings*, 16:1.

A Special Resurrection

6. What special resurrection has preceded this resurrection of the righteous? Daniel 12:2; Revelation 1:7.

"They also which pierced Him"



Our Saviour bridged the gulf between heaven and earth that we might have eternal life.

(Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.—*The Great Controversy*, 637:2.

7. Who are included in the "some to everlasting life" in Daniel 12:2?

Graves are opened, and "many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law.—*The Great Controversy*, 637:2.

The Righteous Living

8. What experience awaits the righteous living at Christ's coming? 1 Corinthians 15:51-53; 1 Thessalonians 4:17.

The living righteous are changed "in a moment, in the twinkling of an eye." [1 Corinthians 15:52.] At the voice of God they were glorified; now they are

made immortal, and with the risen saints are caught up to meet their Lord in the air. . . . Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God.—*The Great Controversy*, 645:1.

The Wicked, Both Dead and Living

9. How does the coming of Christ affect the wicked dead?

They are not affected at all, excepting the few who are referred to in Revelation 1:7, who have been raised in the special resurrection.

10. Since the wicked dead are not resurrected at Christ's second coming, will they ever be called to life? John 5:28, 29; Revelation 20:5.

11. What will be the experience of the wicked living at the glorious appearing of Jesus with all the holy angels? Revelation 6:14-16.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isaiah 9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" Revelation 6:17. The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called

PRINCIPLES OF LIFE

them to repentance. . . . That voice awakens memories which they would fain blot out—warnings despised, invitations refused, privileges slighted.—*The Great Controversy*, 642:2, 3.

12. While the righteous living will be translated, what will be the experience of the wicked living at Christ's second coming? 2 Thessalonians 1:7-10.

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." [Ezekiel 9:4.] Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet, "They began at the ancient men which were before the house." Ezekiel 9:6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together. . . .

"And it shall come to pass in that day, that a great tumult from the Lord

shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33.

At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory.—*The Great Controversy*, 656:2 to 657:2.

At Christ's Coming

Righteous:

Living—will be translated. (Not die.)

Dead—called from the grave.

Wicked:

Living—perish.

Dead—remain dead till second resurrection.

Think It Through:

1. Moses was the first to be raised from the dead, a pledge that God would raise those who died in faith in Him.

2. While Jesus was on earth, He raised at least three people from the dead: Jairus's daughter, the son of the widow of Nain, and Lazarus.

3. When Jesus died on the cross, the earthquake that marked that event opened the graves of some who had

WHAT WILL HAPPEN WHEN HE COMES?

been buried, and, when He rose from the dead, the spirit of God awakened those sleeping saints and they were raised to life immortal. They went to heaven as the first fruits of them that sleep in the grave.

4. Just before Jesus comes to this earth the second time, there is to be a special resurrection in which faithful men and women of all times, those who have died in faith under the preaching of the third angel's message, those who pierced Jesus' hands and feet, those who, like Pilate, had a part in His death, as well as those who have been foremost in persecuting God's children throughout the ages, will come from their dusty beds to see Him come in power and glory.

5. At His second coming there is to be a resurrection of the just of all ages who are still sleeping in their dusty beds.

6. At the close of the thousand years there is to be a resurrection in which the wicked who had died before His second coming, as well as those who were destroyed by the brightness of His coming, will be brought to life again.

In which of these last three mentioned groups do you want to be?

Texts to Remember:

Daniel 12:2

2 Thessalonians 1:7, 8

1 Thessalonians 4:16, 17

Revelation 1:7

Define or Identify:

ascertain

delusion

impenitent

probation

devising

symbol

120

ONE THOUSAND YEARS IN HEAVEN

And they lived and reigned with Christ a thousand years.
Revelation 20:4.

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead.—*Early Writings*, 52:2.

Beginning of the Millennium

1. What events mark the beginning of the thousand years?

a. Second coming of Christ. 1 Thessalonians 4:16, 17.

b. Resurrection of righteous dead. 1 Thessalonians 4:16; Revelation 20:6, first part.

c. Righteous living changed and translated. 1 Corinthians 15:52.

d. Wicked living slain. 2 Thessalonians 1:7, 8; 2:8.

e. Satan bound. Revelation 20:2.

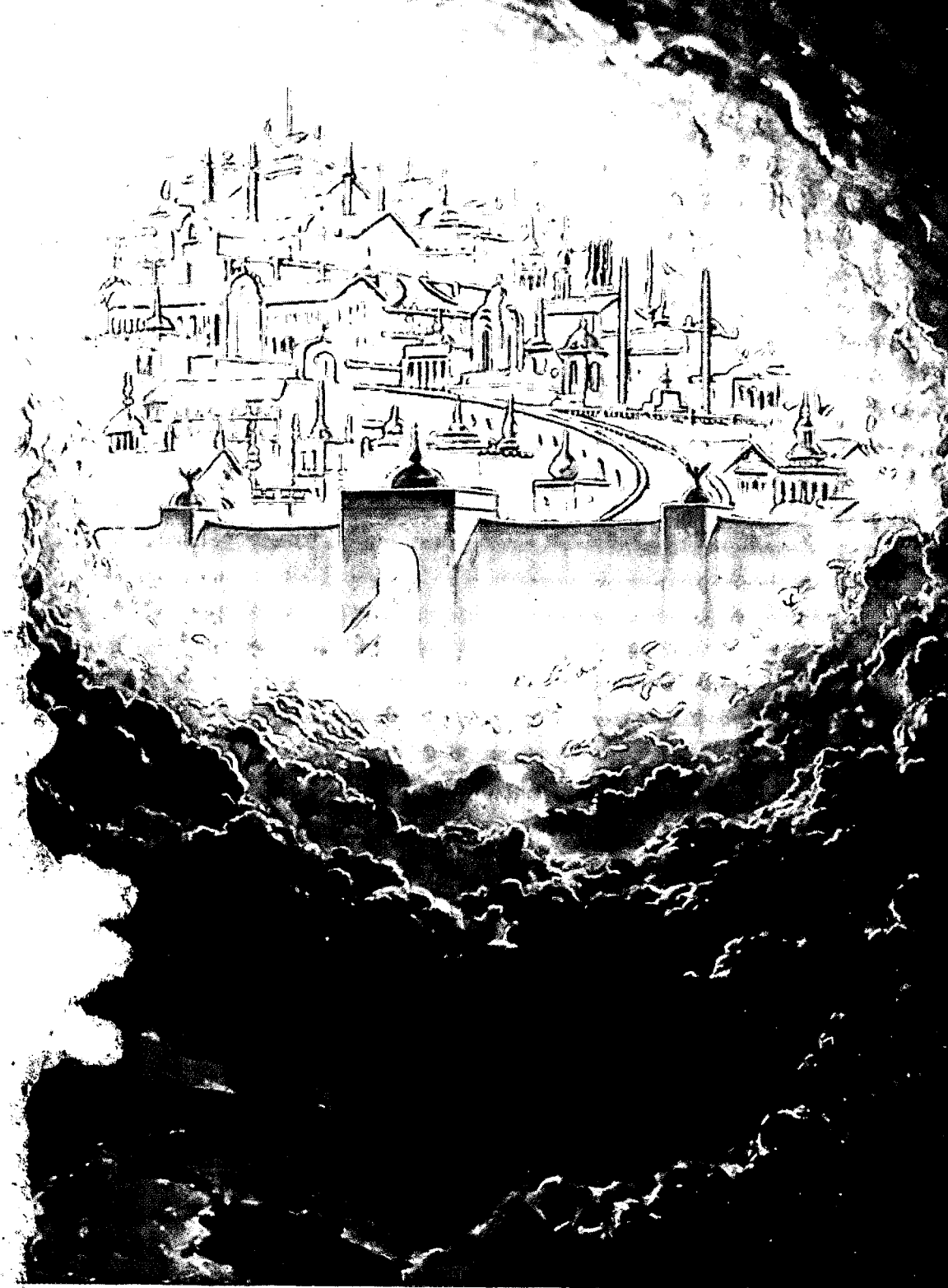
2. What is meant by the binding of Satan?

The revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years.—*The Great Controversy*, 658:2.

Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he remains to realize the effect of the curse which sin has brought. . . .

For a thousand years, Satan wander to and fro in the earth, to behold the results of rebellion against the law of God. During this time his sufferings are intense.—*The Great Controversy*, 660:1, 2.

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.—*The Great Controversy*, 659:1.



CLYDE PROVONSHA, ARTIST

John saw the Holy City descending from heaven, the capital city for all who will live on God's new earth.



The redeemed will be able to examine heaven's record and see God's just actions.

The Thousand-Year Period

3. What will be taking place during this long period?

a. The righteous are engaged in a work of judgment. 1 Corinthians 6:1-3; Revelation 20:4.

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. . . . It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2.—*The Great Controversy*, 660:4.

b. The wicked are all dead. 2 Thessalonians 1:7, 8; 2:8.

c. Satan is bound by a chain of circumstances—no one to tempt:

(1) The righteous are with Christ. Revelation 20:4.

(2) The wicked are all dead. Revelation 20:5.

4. What picture does Jeremiah give of the earth at this time? Jeremiah 4:23-26.

Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jeremiah 4:23-26. —*The Great Controversy*, 659:0.

Events at the Close of the Millennium

5. Events to take place at the close of the thousand years:

a. "The rest of the dead"—the wicked—are raised. Revelation 20:5.

As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. —*The Great Controversy*, 662:2.

b. "Satan shall be loosed, . . . and shall go out to deceive." Revelation 20:7, 8.

As the wicked dead are raised, and he [Satan] sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. . . . Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyr-

PRINCIPLES OF LIFE

anny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong, and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints, and to take possession of the City of God.—*The Great Controversy*, 663:1.

c. "The Holy City, New Jerusalem" (Revelation 21:2) comes down from heaven. Revelation 20: 9; 21:2.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. . . . As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.—*The Great Controversy*, 662:3.

d. Satan and nations surround "the beloved city." Revelation 20: 8, 9.

At last the order to advance is given, and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. . . . With military precision, the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city, and make ready for the onset.—*The Great Controversy*, 664:3.

e. Fire from God out of heaven devours the wicked. Revelation 20:9.

Notwithstanding that Satan has been constrained to acknowledge God's jus-

tice, and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. . . . Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. . . . The earth's surface seems one molten mass—a vast, seething lake of fire.—*The Great Controversy*, 671:2; 672:2.

f. "A new heaven and a new earth." 2 Peter 3:10-14; Revelation 21:1-5.

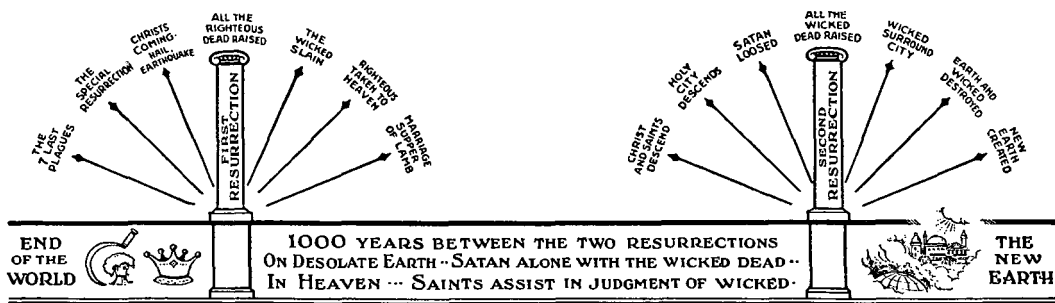
"I saw a new heaven and a new earth." Revelation 21:1. . . . The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. . . .

One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . .

The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . .

Human language is inadequate to describe the reward of the righteous.

ONE THOUSAND YEARS IN HEAVEN



It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a country. (Hebrews 11:14-16.) There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. . . .

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. . . .

There is the New Jerusalem, the metropolis of the glorified new earth.—

The Great Controversy, 674:1 to 676:2.

6. In what condition will the universe then be?

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.—*The Great Controversy*, 678:3.

PRINCIPLES OF LIFE

Think It Through:

1. The events marking the beginning of the millennium are clearly defined: (a) The second coming of Christ accompanied by all the holy angels, (b) the raising of the righteous dead—those who have not already been raised in the special resurrection, (c) the destruction of the wicked then living on the earth, together with those of the wicked who have been raised in the special resurrection, (d) the transformation of the righteous then living on the earth, and (e) the going home to heaven.

2. Satan is bound by a chain of circumstances—he has no one to tempt here, and he cannot leave this earth. He has had several “castings out”: (a) when he was cast out of heaven in the beginning, (b) when Jesus died on the cross he was then “cast out” of the councils of heaven—Jesus took the place that had corresponded to Adam, (c) at the beginning of the millennium he will be restricted entirely to this earth, and (d) finally he will be “cast into the lake of fire.” Revelation 20:15.

3. While Satan is bound by the chain of circumstances with a thousand years to think about the damage he has caused in God’s universe, the righteous are in heaven, reviewing the records. They will be entirely satisfied with the justice and the mercy with which God has treated each case, and will agree that the destruction of the wicked is the only thing God could do to be merciful to the sinner and to cleanse His universe of this blot of sin.

4. At the close of the millennium, Jesus descends to the earth and the following events take place: (a) the wicked dead are raised to life, (b) the Holy City descends to a plain that will be where the Mount of Olives is now, (c) Satan and his followers surround the city to take it, (d) they see the law of God engraved in the heavens, and each one acknowledges his own guilt and God’s justice in having kept him out of the Holy City, and (e) fire destroys the wicked—Satan and his angels suffering a longer time than the others.

5. Once probation has closed, there will be no “second chance” for man to repent. All doctrines taught to that end are a delusion, and many will be lost who expected to

ONE THOUSAND YEARS IN HEAVEN

have the privilege of perfecting a character that would stand in the judgment. The millennium will not be used for any such purpose.

With which group will you be during the millennium—among the righteous in heaven, or with those who have been destroyed by the brightness of His coming? The answer rests entirely with you.

Texts to Remember:

Jeremiah 4:23-26 Revelation 20 Revelation 21

Define or Identify:

atom delude millennium tyranny

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AN ETERNITY ON EARTH

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Peter 3:13.

In the Bible the inheritance of the saved is called a country. (Hebrews 11:14-16.) There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.—*The Great Controversy*, 675:1.

Creation of New Earth

1. Will this present world as we now know it come to an end? Matthew 24:14.

2. What method of destruction will be used? 2 Peter 3:7, 10-12.

3. How complete will the destruction be? Isaiah 34:1-5; Jeremiah 4:20-23; Revelation 20:9.

Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass—a vast, seething lake of fire.—*The Great Controversy*, 672:2.

4. Out of this chaos, what will come forth? Isaiah 66:22, 23; Revelation 21:1.

I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked, and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. . . . The beautiful new earth with all its glory, was the eternal inheritance of the saints.—*Early Writings*, 295:1.

Life in the New Earth

5. For what purpose was the earth created? Isaiah 45:18.

6. To whom has God given the earth? Psalm 115:16; Matthew 5:5.

7. Where are the righteous to be rewarded? Proverbs 11:31.

8. What conditions will prevail in the new earth?

a. For the hand—Isaiah 65:21-23.

(1) "They shall build houses, and inhabit them." V. 21.

(2) "They shall plant vineyards, and eat the fruit of them." V. 21.

(3) "Mine elect shall long enjoy the work of their hands." V. 22.

(4) "They shall not labor in vain." V. 23.

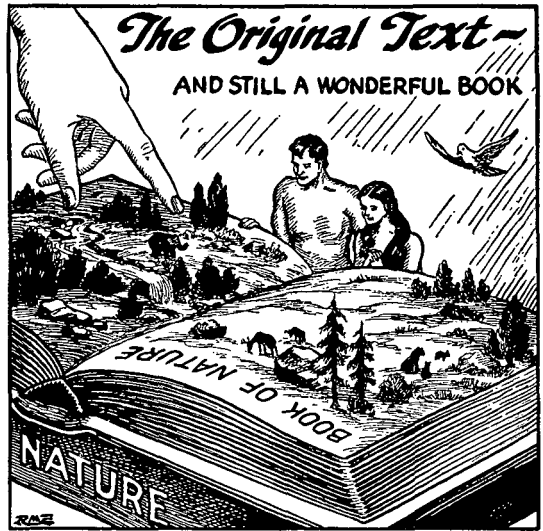
b. For the head—

(1) The acquirement of knowledge will not weary the mind or exhaust the energies.—*The Great Controversy*, 677:2.

(2) All the treasures of the universe will be open to the study of God's redeemed.—*The Great Controversy*, 677:3.

(3) With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork.—*The Great Controversy*, 677:3.

(4) The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; . . . the science that will be the study



The book of nature, though marred by sin, still reveals the Creator's love for man.

of God's redeemed throughout endless ages. This is the highest study in which it is possible for man to engage.—*Education*, 126:2.

c. For the heart—

(1) "From one Sabbath to another, shall all flesh come to worship before Me." Isaiah 66:23.

(2) "They [the ransomed] shall sing for the majesty of the Lord." Isaiah 24:14.

(3) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

9. In what way will the new earth be different?

a. From what we now know:

(1) "The wolf also shall dwell with the lamb." Isaiah 11:6.

(2) "A little child shall lead them [lion, wolf, etc.]." V. 6.

(3) "The lion shall eat straw like the ox." V. 7.

PRINCIPLES OF LIFE

(4) "Child shall play on the hole of the asp." V. 8.

(5) "They shall not build, and another inhabit." Isaiah 65:22.

(6) "There shall be no more death." Revelation 21:4.

b. From what Adam knew:

(1) "Dust shall be the *serpent's* meat." Isaiah 65:25. (Italics ours.)

(2) "He [God] hath prepared for them *a city*." Hebrews 11:16. (See Revelation 21:2.) (Italics ours.)

(3) "No more sea." Revelation 21:1.

(4) "The tabernacle [throne, or headquarters] of God is with men." Revelation 21:3; *The Great Controversy*, 676:2.

(5) "The light of the sun shall be sevenfold, as the light of seven days." Isaiah 30:26.

(6) Christ retains His wounds. Zechariah 13:6.

One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion.—*The Great Controversy*, 674:2.

10. Shall we know each other there? 1 Corinthians 13:12. (See *Early Writings*, 17.)

There we shall know even as also we are known.—*Education*, 306:2.

11. What about our sad and sinful experiences on this earth? Micah 7:19; Revelation 21:4.

12. Will "affliction" come upon this earth again? Nahum 1:9.

Think This Through:

1. Is this a contradiction: "No lion shall be there" (Isaiah 35:9) compared with "The lion shall eat straw like the ox" (Isaiah 11:7)? Explain.

2. The Bible says, "There was no more sea." Revelation 21:1. Harmonize Zechariah 9:10 with this statement.

3. How will the lion eat straw like an ox, in view of his present digestive system?

4. There will be no need of the sun in the New Jerusalem; is this provision to be local or world-wide?

5. If the saints go to Sabbath school every week—and obviously they will be on time—then how do you account for their rapid transit—some living thousands of miles from the city?

AN ETERNITY ON EARTH

6. How will the new earth be more blessed than the one Adam knew, even had there been no sin here?

Texts to Be Remembered:

Isaiah 45:18

2 Peter 3:13

Isaiah 66:22, 23

Revelation 21:1-4

Define or Identify:

chaos

consume

inhabit

pilgrim

ransom

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"BEHOLD, I COME QUICKLY"

SUMMARY OF UNIT 16

And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.
Revelation 22:12.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." [Revelation 7:10.] And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God, and unto the Lamb.—*The Great Controversy*, 665:3.

The Certainty of Jesus' Return

1. What is one of the most solemn and yet most glorious truths revealed in the Bible?

2. What is the very keynote of the Sacred Scriptures?

3. Give six texts which are definite promises or prophecies of Christ's second coming.

4. What has been, and continues to be, the prayer of the church?

Signs in the Heavens and Earth

1. In what way were the sun, moon, and stars to become signs of the end?

2. How will the shaking of the heavens by the voice of God affect the sun, moon, and stars?

3. When were the signs in the heavens to occur?

4. What signs were to appear in the earth?

Signs in the Social and Religious World

1. In what "communions" are yet to be found the great body of Christ's true followers?

"BEHOLD, I COME QUICKLY"

2. List the social conditions that will characterize the last days.

3. Point out the signs in the religious world that will be in evidence before His coming.

4. What will be the crowning act in the drama of deception?

Signs in the Political and Economic World

1. Where can a solution be found to the problems that perplex men today?

2. When, according to John, will the nations be angry?

3. Point out four ways in which the eighth commandment is violated by many persons today.

4. What special light has been given God's people, which, if followed, would put them on vantage ground?

"Knowledge Shall Be Increased"

1. What was Daniel told to do "even to the time of the end"?

2. What prophecy was made concerning events at the end of the 1260-year period?

3. Show how this statement—"knowledge shall be increased"—applies to knowledge of prophecy and to Biblical knowledge in general.

4. Comment on the scientific knowledge before and after 1798, the beginning of "the time of the end."

The Time and the Manner of Christ's Coming

1. In what two texts are found the most definite promises of Christ's coming?

2. Even though the exact time of Christ's second coming has not been revealed, what will the Christian know?

3. What has been revealed concerning the manner of Jesus' coming?

4. The mount of transfiguration was the second coming of Christ in miniature. Who was the King? the representative of the risen saints? the representative of the translated saints?

"Be Ye Also Ready"

1. What events have we been told will follow one another in quick succession?

2. Why are we not to be surprised at this?

3. Show how Jesus in His teachings stressed the importance of being ready.

4. Who only will be shielded from the powerful delusions of the last days?

What Will Happen When Christ Comes

1. What is the purpose of Christ's return to this earth?

2. What part of the work do angels perform in connection with His return?

PRINCIPLES OF LIFE

3. Point out the two resurrections that occur in connection with His coming.

4. With what will all the righteous be rewarded at that time?

5. What will be the reaction of the wicked to Jesus' coming, and what will be their fate?

One Thousand Years in Heaven

1. Name five events that mark the beginning of the millennium.

2. Explain *how* Satan is bound during the thousand years.

3. Why should there be an investigative judgment during the millennium, when the fate of the wicked has already been decided?

4. Name five events that mark the close of the millennium.

An Eternity on Earth

1. Give a word picture of the new earth.

2. Describe how God will destroy the earth and create out of it a more beautiful "country" for the home of the redeemed.

3. Discuss the activities of God's children in the new earth, using the following headings: (a) The hand, (b) The head, (c) The heart.

4. Point out the conditions that will exist in the new earth.

5. What *one* reminder of sin will remain?

Who said, to whom, and under what circumstances?

1. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isaiah 2:2.

3. "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship

the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not." Isaiah 2:7-9.

4. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

5. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come

"BEHOLD, I COME QUICKLY"

to pass, that from . . . one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

6. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:23-26.

7. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

8. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

9. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matthew 24:29.

10. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

11. "Then shall the kingdom of heaven be likened unto ten virgins,

which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matthew 25:1-13.

12. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.

13. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with

PRINCIPLES OF LIFE

the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

14. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

15. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

16. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

17. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like man-



A world, troubled and doomed, hurtles on without realizing Christ is soon to come.

ner as ye have seen Him go into heaven." Acts 1:9-11.

18. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

19. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

20. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

21. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

22. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

23. "I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father." 1 John 2:13.

24. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7.

25. "And I beheld when He had opened the sixth seal, and, lo, there

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was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12.

26. "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

27. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20:4.

28. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no

power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:6.

29. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:1-4.

30. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

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Memory texts are starred (*)

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