FUNDAMENTALS of BIBLE DOCTRINE

Sixty Studies in the Basic Facts of the Everlasting Gospel Arranged for Classes in Advanced Bible Doctrines

By

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REVISED EDITION

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PREFACE

"THE most essential points of our faith should be stamped upon the memory of the young."-LS 448. "We believe that every doctrine of God's word ought to be studied by men, and that their faith should lay hold on the whole matter of the Sacred Scriptures, and more especially upon all that part of Scripture which concerns the person of our all-blessed Redeemer." - Spurgeon, "Sermons," Vol. III, page 259.

No one can afford not to study the will of God to usward, and to seek a clearer view of our Lord, as the example of a holy life, as an inspiration to right doing. Especially should those seek to know God who profess to follow Him, who are His visible representatives on earth, and by whom the world judge His doctrine. Yet, possibly more essential is it that those who are a part of the great movement to warn a perishing world of the imminent appearing of our Lord in glory, be well established in the unshakable fundamentals upon which our faith is built; be able, with full confidence, meekness, and in the fear of God, to give intelligently and clearly the reason for the hope that is in them.

Let all be directed to "the Bible and the Bible only." No book must be allowed to detract an iota from the Book of books. Let the Bible be kept above all.

The author and compiler has trod with fear and caution these holy grounds, lest he make sacred things common. May God forgive any unintentional lapse, and the lack of wisdom and knowledge in much that is to him yet veiled. May God accept the effort with a prayer that it may, in some small way, lead a soul to add a bit of glory to His name.

THE AUTHOR.

Foreword to Teachers and Students

DIVINE truth comes to us through three harmonious agencies, -Christ, the Word incarnate; the revelations of the Holy Scriptures; and nature's myriad voices, in no speech or language unheard. The Bible is itself the great textbook given us of God for the study of His doctrine. In that wonderful book the student finds as grand and sublime a work of God as the celestial spheres of the heavens, or as the marvels of nature upon our earth, and even as our "fearfully and wonderfully made" human body. We have found textbooks, systematically arranging a progression of facts, invaluable guides in our study of astronomy, chemistry, zoology, and human anatomy. In like relation must a textbook on Bible doctrine stand. It can be but a guide to the story of the Bible itself, leading farther and farther into the depths of divine truth.

If the chief objective of the study of science be to learn its laws for a practical application to the needs and welfare of mankind today, well; but how far greater the inspiration and urge to research when the objective sought is a knowledge of the Infinite One, bringing His character into the life, for man's eternal welfare! Rightly studied and appreciated, tinder the tutorship of the Holy Spirit, how important, how absorbingly interesting, what true satisfaction it gives! Such joy none can know who have not devoted earnest, thorough study to this word.

In these lessons we have endeavored to gather and arrange the clearest Scripture texts in a uniform progression, followed by the most reliable notes, that the student may form a balanced picture, and build a symmetrical temple of truth, as complete as possible with it the space and time allowed. Nevertheless, outside reading should be done whenever possible, to obtain a broader background and setting for the lesson itself. The full force and importance of the matter chosen for the lesson proper can then be better realized. Preparatory basic reading is therefore indicated in the Selected References furnished with each lesson. The capital letter abbreviations are used exclusively for the works of Mrs. E. G. White. (See Key following the Table of Contents.) Superior figures alone indicate the number of the book as listed in the bibliography at the close of the section in which it is referred to.

The Scripture references take little space, but are by far the most important. Any comprehension of the topic depends on a thorough, careful study of each text cited. Study faithfully each text at the head of the lesson sections, and form your own ideas direct from the Fountain of truth. Then read the explanatory comments following. Cover each section in this way in relation to the whole of the lesson. The introductory paragraphs beginning each lesson are intended to show the importance of the subject and to form the connecting link between lessons. The Memory and Key Texts given are suggested, the former for word-for-word recital, the latter for the reference and its kernel thought. Frequent reviews are helpful with these, making of them a most valuable asset to draw from in all future time.

The author has endeavored, wherever possible, to give the student original sources, rather than frame the matter in a setting of his own words. For all this-the greater part of the matter due credit is given. As an aid to the student in more readily grasping the essential thought, emphasis has often been indicated by italics. Italics are not in the original.

The Thought Questions are given as an aid in thinking through the content of the lesson. The answers to some may not be found in the lesson, but are given to stimulate independent thinking and class discussion. The Test Questions are intended to be answered by a statement in the student's own words, each assertion being based on Bible grounds and the reference given. The student may use these questions as self-helps in testing the thoroughness of his preparation of the lessons. They may, or may not, be a part of the required work.

The sixty lessons are arranged in groups of ten lessons, each, eleventh period being open for the consideration of questions that have arisen and for a review of the ten lessons. Each twelfth period is occupied in a written examination, counted as final. These equal, in all, the seventy-two-hour course of the year.

"Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by requiring them to explain clearly every passage they read. Let these teachers remember that little good will be accomplished by skimming over the surface of the word. Thoughtful investigation and study, taxing study are required in order for this word to be understood. There are truths in the word which, like veins of precious ore, are hidden beneath the surface." - 8T 157.

Suggested projects are furnished at the close of each section and aid in the mastery of the sectional

topic as a whole. Notebooks (preferably loose-leaf) may contain a brief of each lesson, made during its preparation for recitation. Thoughts gathered in reading, in lecture and class periods, examination papers returned, projects written, clippings, and other valuable matter presented in orderly form, may also be included. These will prove invaluable for future convenient reference. Prepare to teach these vital and interesting truths to others.

Finally, it is suggested, us the student becomes familiar with the contents of this book, that it may not be discarded as a school book of other days, but may become a convenient handbook for ready reference. For this reason a few supplementary notes have been given here and there for their possible helpfulness. These in turn are suggestive of much rich material that may be gathered by the lover of truth from many sources.

ACKNOWLEDGMENT AND AUTHORIZATION

For many suggestions and valued criticism, acknowledgment is due to a long list of ministers and Bible teachers of wide experience who have examined the manuscript, to teachers who have used it in class work, to members of the reading committees appointed by the Educational and Medical Departments. And finally -before going into print-of the committee appointed by the General Conference Committee. The present edition is published with the authorization of the Medical Department, to be recommended for use as a standard text in schools of nursing.

THE AUTHOR.

PREFACE TO THE SECOND EDITION

The object in this revision has been to improve emphasis and form, and to bring certain parts up to date. Additional material, especially in supplementary notes, has been included to clarify further the matters in the lesson proper. All this in no wise modifies or changes any point of theology.

For such as wish to use fewer key texts in required memory work, three have been selected for each lesson, and are italicized. The selected reading references and the memory verses remain the same, and may or l-nay not be required-at the discretion of the instructor.

Criticisms and suggestions have been much appreciated and have been complied with as far as possible. Further criticisms and suggestions are solicited for the benefit of future editions. Former editions have been used far beyond all expectations, both in our colleges and in our schools of nursing.

THE AUTHOR.

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KEY TO ABBREVIATIONS
Of Books Most Frequently Quoted

AA - - - Acts of the Apostles
COL - - - Christ's Object Lessons
CH - - Counsels on Health
CT - - Counsels to Teachers
DA - - Desire of Ages
EW - - - Early Writings of Mrs. E. G. White, Fourteenth Edition
Ed - - - - Education
FE - - - Fundamentals of Christian Education
GW - - - Gospel Workers
GC - - - Great Controversy
LS - - - Life Sketches of Ellen G. White
MH - - - Ministry of Healing
PP - - - - Patriarchs and Prophets
PK - - - Prophets and Kings
SC - - - - Steps to Christ
TM - - - Testimonies to Ministers
MB - - - Mount of Blessing
1T, 2T, 3T, etc., Volume 1, 2, 3, etc. Testimonies for the Church

"They constitute the ablest help in the study of the Bible of any commentary in existence."
F. M. Wilcox, in Present Truth, Vol. VIII, No. 133, P. 4.

1. The Foundation of Divine Truth

"Every true doctrine makes Christ the center, every precept receives force from His words."-6T 54. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Therefore whosoever hears these sayings of Mine, and does them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7:24, 25.

SELECTED REFERENCES
GC 593-602; FE 123-137; M11 458-466; **[1]** Pages 68-110. **[2]** Pages 4-25.

Memorize: Romans 15:4.

A. THE OBJECT AND AUTHORITY OF THE SCRIPTURES.

Romans 15:4; 1 Corinthians 10:11; 2 Timothy 3:16, 17; Romans 10:17; John 17:3; Matthew 4:4.
"There is no sure doctrine but such as is conformable to the word of God: that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other clearer texts. . . . 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."-From the Protest of the Princes at Spires; quoted in "History of Protestantism," by J. A. Wylie, Vol. I, P. 550.
"In our time there is a wide departure from their [the Scriptures] doctrines and precepts, and there is need of a return to the great Protestant principle - the Bible, and the Bible only, as the rule of faith and duty." - GC 204, 205.

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority. Not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus says the Lord' in its support." - GC 595.

"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." - GC, Introduction, vii.

"Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church." - GC 204. "It is not enough to know what others have thought or learned about the Bible. Every one must in the judgment give account of himself to God, and each should now learn for himself what is truth." - Ed 188. "If the Bible is a revelation from God, it must be consistent with itself; and . . . as it was given for man's instruction, it must be adapted to his understanding." - GC 319.

"Everything we believe as doctrine, everything we do as duty, and everything we observe as worship, must have this authority, 'The Master says it.' All tampering with Scripture as the sole and sufficient rule of faith and practice, and all tampering with conscience as bound by that rule, is a guilty resistance of the authority of Christ, and a perilous thing to our welfare." - John Angel James.

B. RULES FOR LEARNING DIVINE TRUTH.

2 Timothy 2:15; 1 Corinthians 2:9, 10; Psalm 119:18.

"The true object of real Bible study is to bring us into personal contact with this infinite God. We are to see Him in the beauty and glory of His character, and to experience more than a theoretical companionship. The very knowing of God in this way brings eternal life with all its great possibilities and inspirations into the soul of him who has made this living contact with the living God. . . . if the Bible gives us this living experience of our consciousness of God, and of His companionship, we are reaching the goal of the great privileges that God sets before the individual in His inspired
Book." - A. 0. Tait, editorial in the Signs of the Times, Oct. 22, 1929.

RULE 1.

Approach the Bible with reverence, and a sincere desire to know and accept its truths. John 7:17; 1 Corinthians 2:11.14.

"We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside. While some portions of the word are easily understood, the true meaning of other parts is not so readily discerned. There must be patient study and meditation, and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit; and the promise is sure, that it will be given. . . . But if the Bible is opened with irreverence, with a feeling of self sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light." - TM 107, 108.

"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." - Ed 189. "We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will." - GC 599. "When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."-SC 115. "The Bible should never be studied without prayer." - GC 599.

RULE 2.

Receive the Bible as the literal voice of God to you. John 10:27, 28; 1 Thessalonians 2:13.

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One." - 6T 393.

"The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, 'If any man will do His will, he shall know of the doctrine.' . . . One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness." -GC 599.

RULE 3.

The Bible is its own best commentary. Isaiah 28:9, 10; 1 Corinthians 2.13, 14.

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men."-FE 187, 188.

46 Be sure that the evidence of truth is in the Scripture itself. One scripture is the key to unlock other scriptures. The rich and hidden meaning is unfolded by the Holy Spirit of God, making plain the word to our understanding."---FE 390. "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." - GC 598.

We should seek to find all texts that have a bearing on the subject, to gain a grasp of the entire scope of the doctrine by the obvious harmony of the whole; at the same time no text must be given a meaning inconsistent with its context. Base no truth solely on the thought of a lone isolated text, with disregard to others which qualify and clarify its true intent.

"The best commentary on Scripture is Scripture itself - comparing spiritual things with spiritual- which yields a threefold result, interpretation, illustration, illumination. The Bible is its own lexicon, defining its terms; its own expositor, explaining its meaning; its own interpreter, unlocking its mysteries."- Arthur T. Pierson, in "Knowing the Scriptures," page 90.

RULE 4.

In the consideration of circumstantial evidence, original language and the purpose of writing are primary; customs and geography are helpful, but tradition is unreliable and often misleading. Colossians

2:8; Titus 3:9.

"We advise every reader, if possible, to study the originals; if that is impracticable, to get the best helps to the understanding of them, in the way of literal rendering, such as that of Rotherham, Spurrell, Young, etc., and the most devout commentators. But it behooves us to remember that, though our great standard versions are only reflections of the original, they are-like our own image in a mirror, which, though not the man himself, is for all practical purposes his reproduction sufficient guides in the understanding of God's word, so that it is only the most captious who object to them because they are only translations."-Arthur T. Pierson, in "Knowing the Scriptures," page 85.

"One half of the force of Bible truth is lost through lack of knowledge of Bible lands."-J. W. Miller.

" Men need not the dim light of tradition and custom to make the Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noonday, needs the glimmerings of the torchlight of earth to increase its glory. The fables or the utterances of priests or of ministers are not needed to save the student from error. Consult the Divine Oracle, and you have light." - FE 391.

RULE 5.

There must be perseverance in research. Acts 17:11; John 5:39.

"To skim over the surface will do little good. Thoughtful investigation and earnest, taxing study are required to comprehend it. There are truths in the word which are like veins of precious ore concealed beneath the surface. By digging for them, as the man digs for gold and silver, the hidden treasures are discovered." - FE 390.

"Iii 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." - Ed 189.

RULE 6.

No vital truth is left obscure; all that is essential to salvation is made clear. Deuteronomy 29:29; 2 Peter 3:16, 17.

"There are in the Scriptures some things which are hard to be understood, and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out, and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err, or walk in darkness."-2T 692.

RULE 7.

We are not permitted in any wise to add anything to or subtract anything from the Scriptures: first portion, Deuteronomy 4:2; middle portion, Proverbs 30:5, 6; nor last, Revelation 22:18, 19.

KEY TEXTS

2 Timothy 3:16,17	John 7:17	2 Timothy 2:15
1 Corinthians 10:11	John 5:39, 40	Isaiah 28: 10

THOUGHT QUESTION

1. What reasons had God for committing His instruction to writing?
2. Can God expect an individual with the Bible alone to know what is truth?
3. What place has reason, has faith, in Bible study?
4. Can all texts be taken in their literal sense? Answer with examples.
5. Of what importance is Bible study to you?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What objects does the Bible meet in God's plan for mankind?
2. Is the Bible the sole authority in theology?
3. How only can any one comprehend divine truth?
4. What principles must be followed in arriving at a true understanding of any text?
5. Against what errors are we warned while seeking truth?

SUPPLEMENTARY NOTES

Modern Classification of the Bible Library

Old Testament

1. Law or the Pentateuch (5 books)
Genesis
Exodus
Leviticus
Numbers
Deuteronomy

2. History (12 books)
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

3. Wisdom (5 books)
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

4. Major Prophets (5 books)
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

5. Minor Prophets (12 books)
Hosea
Joel
Amos
Obadiah
Jonah
Micah

Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

New Testament	**Date Written***
1. Gospels (4 Books)	
Matthew	39
Mark	43
Luke	56
John	96
2. History (1 Book)	
Acts	63
3. Paul's Epistles (14 Books)	
Romans	57
1 Corinthians	57
2 Corinthians	57
Galatians	56
Ephesians	62
Philippians	62
Colossians	62
1 Thessalonians	52
2 Thessalonians	52
1 Timothy	63
2 Timothy	63
Titus	63
Philemon	62
Hebrews	62
4. General Epistles (7 Books)	
James	66
1 Peter	52
2 Peter	63
1 John	98
2 John	98
3 John	98
Jude	66
5. Prophecy (1 Book)	
Revelation	94

Old Testament classification according to the accepted Hebrew in the time of Christ, and recognized by Him was: Law, Prophets, and Psalms. Luke 24:44.

See "Source Book for Bible Students," ed. 1919, Review and Herald Publishing Association, page 86.

2. The Word Is of God

"This Bible, or the Scriptures of the Old and New Testaments, are the only complete guide to everlasting blessedness: men may err, but the Scripture cannot; for it is the word of God Himself, who can neither mistake, deceive, nor be deceived. . . From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself."-Dr. Adam, Clarke, in "Clavis Biblica" ("The Preacher's Manual"), page 64.

SELECTED REFERENCES
GC Intro. v-xii. 5T 698-711. Ed 169-184. **[3]** Pages 145-182. **[4]** Article, "Bible." **[5]** Pages 88-101.

Memorize: 2 Peter 1:21.

A. THE DIVINELY INSPIRED WRITINGS.

2 Timothy 3:16; 2 Peter 1:20, 21.

"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, none the less, 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." - GC, Introduction, vi, vii.

"As several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony." - GC, Introduction, vi.

'The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' " - 5T 747.

B. PROOFS THAT THE BIBLE IS THE WORD OF GOD.

1. Testimony of internal evidence.
2 Peter 1:20, 21; 2 Timothy 3:16; Amos 3:7; 1 Thessalonians 2:13.
This claim cannot he set aside without contrary evidence.

2. Testimony of Jesus Christ.
Matthew 5:18; John 5:46, 47; Luke 24:27; 16:31.
If we accept the authority of Jesus Christ, we must accept the Old as well as the New Testament.

3. Testimony of its human writers.
2 Samuel 23:1,2; Jeremiah 1:4-9; Ezekiel 2:7; Luke 1:70.
These were either good men or great impostors; neither could have fathomed and revealed divine truth.

4. Testimony of its unity.
Matthew 12:25.
About forty writers, widely differing in occupation and experience, scattered far over the earth from Egypt to Babylon, from Midian to Rome, wrote at intervals during fifteen hundred years; yet, when their writings are brought together, one Author and a single theme are seen throughout the whole.

5. Testimony of science.
Psalm 89:34-37; Jeremiah 31:35-37; Job 26:7; 28:25.

The Bible was not given as a textbook on science-except the science of salvation. Nevertheless, every statement therein agrees with man's discoveries, for the Creator is its author. Furthermore, it goes far beyond mankind's puny mind, "for there are mysteries in the realm of natural science which still elude the research of the wisest." "Nature, in all its length and breadth, terms with manifestations of some

incomprehensible and almighty force, which exhibits itself in every department of the- universe."-H. L. Hastings, in "Will the Old Book Stand?" pages 129, 126.

6. Testimony of the Jews.
Acts 7:36; Jeremiah 25:11,12; Leviticus 26:32,33; Numbers 23:9.

"So long as the Jews keep the Passover, so long it will be impossible for candid persons to deny the story of Israel's deliverance from Egyptian bondage, or to disprove the supernatural origin of the Jewish law. And so long as the Arch of Titus stands, with the vessels of the Jewish tabernacle represented upon it; so long as every Jew in Rome shuns that arch, and avoids passing under the memorial of his nation's overthrow; so long as the Jewish people, wherever they dwell, keep the Passover and observe Mosaic ordinances, so long we shall find ourselves linked by existing facts and historical monuments to that law given by Moses more than three thousand years ago." - Id., page 62.

7. Testimony of fulfilled prophecy.
a. Babylon. Isaiah 13:19-22.

"Ruins composed, like those of Babylon, of heaps of rubbish impregnated with niter, cannot be cultivated." " 'I saw the sun sink behind the Muj elibie,' says Captain Migan, 'and obeyed with infinite regret the summons of my guides,' Arabs completely armed. He 'could not persuade them to remain longer, from apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people." - Id., pages 168, 169.
b. Nineveh. Jonah 3:3; Zephaniah 2:13-15.

"Nothing then seemed more improbable than that the capital of so vast an empire, a city sixty miles in compass, with walls 100 feet high, and so thick that three chariots could go abreast on them, and with 1,500 towers, should be so totally destroyed that its site is with difficulty discovered. Yet so it is, as the prophet foretold."-Jamieson, Fausset, and Brown, Commentary, Vol. I, page 709.
c. Egypt. Ezekiel 29:14, 15; 30:13; Isaiah 19:7.

"When Egypt exulted in her long lines of royal rulers, it was written, 'There shall be no more a prince of the land of Egypt;' and for more than two thousand years Egypt has not had a native Egyptian king."-"Will the Old Book Stand?" page 324. March, 1922, Britain granted Egypt only a qualified or limited independence. (According to "Statesman's Year Book," 1922, page 265.)
d. Tyre. Ezekiel 26:15-21.

"Instead of that ancient commerce, so active and so extensive, Sour [Tyre], reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton." The inhabitants "live obscurely on the produce of their little grounds and a trifling fishery."-C. F. Volney, in "Travels Through Syria and Egypt," 1787 ed., Vol. II, pages 225, 212.

Fulfilled prophecy is a fact, and a fact that every honest and intelligent and serious-minded person must face.

8. Testimony of fulfilling prophecy.
Matthew 24:14; Daniel 12:4; Luke 21:10, 11; 2 Timothy 3:13. (See Lessons 25.28.)

9. Testimony of its power to transform character.
1 Peter 1:23; Hebrews 4:12; Psalm 119:11, 130.

The Bible and its pure truths have convicted of wrong, led to a break with sin and evil habits, inspired to the higher, nobler life of love toward God and to all men, given the deep joy and happiness of a free conscience in this life, and a well grounded hope of a life beyond, this is the unanimous testimony of every true follower of the meek and lowly Jesus.

10. Testimony of its endurance.
Isaiah 40:8; 1 Peter 1:23.25; Matthew 24:35; Psalm 12:6, 7.

For eighteen centuries the assaults upon the Bible have continued. Every means of destruction that human brain and satanic cunning could devise has been brought to bear upon it; yet it still stands secure. Prophecies of Voltaire and Thomas Paine are turned to naught; instead, the Bible is greatly increased in circulation and popularity.

KEY TEXTS

Peter 1:20,21	John 5:46, 47	Matthew 24:35
Leviticus 26:32,33	1 Peter 1: 23-25	

THOUGHT QUESTIONS

1. How did God work in giving the Bible by inspiration?
2. Did God govern the exact diction? If not, why not?
3. Which proof of divine origin is most conclusive?
4. In what ways does the Bible differ from all other books?
5. Why is the Bible dry and uninteresting to some people?

TEST QUESTIONS

Answer With Ample Bible Proof
How has God proved the Bible true?
How do we know the Old Testament is still to be studied and believed?
In what ways does advanced scientific knowledge corroborate the Bible?
How are cities and nations called to witness to facts of His word?
Is the entire sixty-six volume Bible library equally substantiated?

SUPPLEMENTARY NOTES

The Apocrypha

Definition (Webster): "Certain writings found in the Septuagint Version of the Old Testament, but not a part of the Hebrew Bible. They are accepted as canonical by the Eastern Church and the Roman Catholic Church, but rejected by Protestants."

The Apocrypha was bound with the Testaments in English from 1536 down through to the Authorized Version of 1611. It is still found with the Douay, and in some of the older copies of the King James Version. They are sometimes found scattered among the other books, sometimes in a group. Ezra and Nehemiah are named 1 Esdras and 2 Esdras in some editions, and are not the same as those of the Apocrypha.

All the Apocryphal books were inserted between 250 BC and 500 AD. They consist of thirteen books, as follows:

NAME	CHAPTERS	TYPE
1 Esdras	9	Historical
2 Esdras	16	Historical
Tobit	14	Legendary
Judith	16	Legendary
Esther	16	Legendary
Wisdom of Solomon	19	Didactic
Ecclesiasticus	51	Didactic
Baruch	6	Prophetic
Song of the Three Holy Children	1	Legendary
History of Susanna	1	Legendary
Bel and the Dragon	1	Legendary
1 Maccabees	16	Historical
2 Maccabees	15	Historical

REASONS FOR REJECTING THE APOCRYPHA

1. The Hebrew canon does not contain them, though to the Hebrews were committed the oracles of God. (See Romans 32.)

2. The Lord and His apostles, though quoting the Old Testament so frequently, never quoted the Apocrypha. Philo never refers to it. Josephus in his historical writings rejects it. Jerome, in translating his great version, the Vulgate, refused to acknowledge it.

3. The writers themselves never claim inspiration. They confess rather their own lack of the prophetic gift, as in the age before or in that to come. (Compare 1 Mac. 4:46; 9:27; 14:41.)

4. They teach false doctrine, not conformable to the Scriptures. (See Isaiah 8:20; Galatians 1:8.) Among others, note these examples: Tobit 6:1-8 sanctions quackery. Judith 19:10, 13, and chapters 10 to 13, teach deceit. Wisdom 8:19, 20, teaches purgatory and reincarnation. Baruch 3:4 and 2 Maccabees 12:43-45 teach prayers of and for the dead.

5. "They utterly want the progressive plan and mutual interconnection of the Old Testament and New Testament Scriptures. Historical errors, inaccuracies, and evidently fictitious stories and speeches occur!' -Bible Cyclopedia, Fausset, art. "Apocrypha." For examples, compare Baruch 6:2 with Jeremiah 25:12; Bel and the Dragon, especially verse 27, with Daniel 6, verse 10.

However the historical books. 1st and 2d Esdras, 1st and 2d Maccabees,-though, as the others, of no doctrinal value or spiritual aid, give us an idea of the state of affairs in Judea during the 392 years between Malachi and Matthew. A single instance is referred to in PK 453, par. 2, which may be compared to 2 Maccabees 2:5-7. (Also see "The Cross and Its Shadow ", Haskell, page 48.)

3. The History of the Book

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 ill 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."-GC, Introduction, v. (See also PP, Appendix, Note 2.)

SELECTED REFERENCES
[9] Pages 23-32; 77-92. **[6]** Pages 11-29. **[8]** Pages 17-42. [**7]** Pages 230-246. **[4]** Article, "Writing." **[8]** Pages 209-245.

Memorize: Psalms 119:72.

A. WRITING THE BIBLE MANUSCRIPTS.

1. The Old Testament books were originally written in Hebrew, with a few exceptions, namely Daniel 2:4 to 7:28; Ezra 4:8 to 6:18; and Jeremiah 10:11, which were in Biblical Aramaic. Every trace of the original manuscripts has totally disappeared. The first mention of writing is in Exodus 17:14; soon after this the law written by the finger of God was given.

Moses had already written the book of Genesis while in the desert solitude of Midian, watching the flocks (see PP 251:1), and no doubt the book of job was in written language even earlier (see Ed 159).

The New Testament was written in the Greek, a language current at the time of its writing. Dr. Schaff says, "The language of the apostles and evangelists is baptized with the spirit and fire of Christianity, and receives a character altogether peculiar and distinct from secular Greek. . . . The was flexible and elastic enough to admit of a transformation under the inspiring influences of revealed truth."

2. The oldest Scripture writings now extant are on papyrus (mentioned in 2 John 12) or on vellum. The papyrus is a tall sedge, native to the Nile region, the pith of which was sliced in thin, smooth strips, then laid crosswise at right angles and pressed into a sheet. It was used by the ancient Egyptians, Greeks, and Romans. The vellum, or parchment, was carefully prepared from the skins of calves, sheep, goats, or deer. The oldest and most valuable manuscripts now extant are on vellum.

3. The earliest Greek manuscripts were written in the uncial, capital letters; later the cursive, running script in small letters, was used. This gives a clue which aids in determining the age of the manuscript. The oldest, most valuable manuscripts were written in capital letters without punctuation or space between words; as if we should write GODISNOWHERE. The general form of the letters as well as any ornamentation also tells us of its age. Ornamentation of capital letters is of a comparatively late date.

4. Each manuscript was laboriously copied from a former writing. At times there were groups of scribes, one of which would read aloud while the rest would write. These scribes were scrupulously careful not to add, omit, or alter a single word or letter, for fear of the curse thrice mentioned (Deuteronomy 42; Proverbs 30:6; Revelation 22:18, 19) for such an offense against the Holy Writ. Each letter and word was counted at the close of each piece of work, and each copy must tally with the original, or the copy was deemed useless and was destroyed. Yet, in spite of all this, we can well understand that there were unintentional errors which easily crept in. These errors were due to several causes: (1) Failure to see the sense of a passage. (2) Errors due to the eye: repetitions, omissions, transposition of letters or words. (3) Errors due to the ear: similar sounds misconstrued. (4) Errors due to memory: to sometimes carrying the thought, rather than the exact words, in the mind while writing. (5) Errors due to fatigue or ignorance.

However, this should in no wise affect our faith in the Bible, or its accuracy in the statement of truth. On this Dr. Kennicott, an authority on the subject, says: "Although all the manuscripts of all the countries and ages, from the third to the sixteenth century, have been collected and examined a thousand times over by countless critics, nothing has been discovered, not even a single reading, that could throw doubt on any one of the passages before considered as certain. All the variants, almost without exception, leave untouched the essential ideas of each phrase, and bear only on points of secondary importance."

Logically we conclude that the oldest manuscripts extant we the purest; that with many of them, written at different times and places, by different writers, a majority agreeing, would give evidence of the

correct reading. Any one identical error would hardly be repeated by any two or more copyists; also that the Author would not allow any essential truth necessary to our salvation to be lost through the frailty of its human custodians. (See EW 220, 22l.)

B. THE MOST VALUABLE OF THE ANCIENT MANUSCRIPTS

Name	Index	Century	Discovered	Now at:
Vaticanus	B	4th	Unknown. Catalogued Vatican Lib. in 1475 A. D.	Vatican Library Rome
Sinaiticus	S	4th	St. Catherine Convent Mt. Sinai 1844 A. D.	British Museum since 1933.
Aleandrian	A	5th	Constantinople, 1628 A. D.	British Museum London
Ephraim	C	5th	Rome, 1535 A. D.	National Library Paris
Bezae	D	6th	Monastery St. Irenaeus at Lyons, 1562 A. D.	Cambridge, Eng.

C. OUR MOST IMPORTANT VERSIONS.

The Bible student should also be acquainted with the various chiefly:

1. The Septuagint (LXX) or "Version of the Seventy," was prepared by the Jews of Alexandria about 280 BC. It was translated direct from the Hebrew into Greek, and was in general use at the time of Christ and the apostles.

2. The Vulgate, in Latin, by St. Jerome of Bethlehem. New Testament completed 385 A. D. and the Old Testament somewhat later. At first it was condemned, but later accepted as authority by the Roman Church. The present-day Douay Version (first published 1609) is the authorized version of Roman Catholic Church. It was translated into English direct form the Latin Vulgate.

Wicliffe's Version (1383) was the first complete English Bible. It was based on the Vulgate. Wycliffe's chief work in life as a reformer was the arduous labor of translating the Bible into the language commonly understood by the people. He was aided in this by others, but Wycliffe himself labored and suffered much persecution in its execution. It was simple, and had many imperfections, the Anglo-Saxon itself being as yet in its infant lispings. In 1455 Gutenberg printed from movable types the first complete Bible, the Vulgate, later called the Mazarin Bible. Hereafter copyists' problems are ended.

4. Tyndale's Version (1525) translated from the original Greek, with the aid of Luther's German Bible and the Vulgate. Improved English, and chapter divisions, printed in convenient size and at reasonable price, mark its value to the cause of truth. William Tyndale did his work under great difficulties. Being exiled from England, he fled about from place to place. His printed English Bibles were smuggled into England and sold to the common people. He was treacherously martyred before he could see his last prayer answered, "Lord, open the king of England's eyes." The importance of this version to us is that "a comparison of Tyndale's version of 1 John and that of the Authorized Version shows that nine tenths of the latter is retained from the martyred translator's work. Paul's epistle to the Ephesians retains five sixths of Tyndale's translation. These proportions are maintained throughout the entire New Testament."-Ira M. Price, in "The Ancestry of Our English Bible," page 246.

5. King James Version, or the Authorized Version (1611). "July 22, 1604, King James 1 of England appointed certain men to the number of four and fifty for translating of the Bible." The list included Anglican churchmen, Puritans, and laymen. They divided into six groups. These each translated separate portions, and brought their work together for a final acceptance by the whole in counsel assembled. It was based on the existing known Bibles of that time. The Anglo-Saxon language had now reached the pinnacle of its grandeur of style and elegant expression. It was at this period that Shakespeare, Milton, Bunyan, and Newton lived, and wrote their immortal works. The Authorized Version still remains the favorite version accepted by English Protestants.

6. The Revised Versions, English (1881 and 1885) and American (1901). These were made that we might have the nearest translation possible to the original. Not one of the five great ancient manuscripts - B, A, C, S, or D-was known or available to the translators of the King James Version. The English

language had developed to the extent of changing the meaning of certain words. Scholars had gained a more thorough knowledge of original Hebrew and Greek. The science of textual criticism had also developed.

THOUGHT QUESTIONS

1. How many patriarchs only were needed to pass on the truth in human line from Adam to Moses?
2. What were the materials used by the earliest scribe? How were they prepared and used?
3. What peculiarity of the Hebrew and Greek fits them for originals for all other languages?
4. How may the age of a manuscript be determined?
5. Why need we not fear the loss of any fundamental Bible truth?
6 What principal codices form the basis of the Revised Version?
7 What principal versions preceded the King James Version?
8. Where are the five principal codices preserved at the present time?
9. What is the chief value of the American Revised Version?
10. Are modern versions such as the following helpful or misleading? How do you regard them? Give reasons.

Weymouth's The New Testament in Modern Speech
Moffatt's The New Testament, A New Translation
Goodspeed's The Complete Bible, An American Translation

4. God, the Father

"LYING as it does at the foundation of all man's religious beliefs-as to responsibility and duty, sin and salvation, immortality and future blessedness, as to the possibility of a revelation, of an incarnation, of a resurrection, as to the value of prayer, the credibility of miracle, the reality of providence, with the reply given to it are bound up not alone the temporal and eternal happiness of the individual, but also the welfare and progress of the race."--Revelation Thomas Whitelaw, in "The Fundamentals." Vol. VI, page 22.

SELECTED REFERENCES
MH 409-426; 8T 263-289; SC 89-96; **[4]** Article, "God." **[10]** Pages 119-144. **[11]** Pages 19-48.

Memorize: Romans 1:20.

A. CREATION'S WITNESS TO ITS MAKER.

Romans 1:19-21; Psalm 19:14; Isaiah 40:25-28; Jeremiah 10:10,13; Psalm 139:14-17; Acts 17:24-30.

"Every man sees things done around him which neither he nor any other man can do. There are energies at work which he can neither control nor comprehend. He stands in the midst of a universe, every portion of which is in orderly, majestic, and unceasing motion. He tries in vain to find its source; he is baffled at every point. No matter what path he takes or what clue he follows, he comes at last to a boundary which lie cannot pass, and beyond which he can pursue his researches no farther.

"No mortal can explain the existence of matter, or the constitution of its primary elements. No person can unfold the origin of force, or learn the source of motion. No one can explain the origin of life, whether vegetable or animal. No one can explain the evidences of design and contrivance the natural world. No one can unfold the methods of perception, the processes of thought, the origin of human speech and language, or the mysteries of the human will." H. L. Hastings, in "Will the Old Book Stand?" pages 120, 121.

B. EVIDENCES OF THE PERSONALITY OF GOD THE FATHER.

Matthew 3:17; John 12:27.29; Psalm 3.4; Malachi 3.16; Psalm 94:9; Psalm 34:15. Proverbs 15:3; Jeremiah 29:11.13; John 3:16; Romans 5:8; Psalm 95:10; Isaiah 62:5.

"As a personal being, God has revealed Himself in His Son. . . . Since sin brought separation between man and his Maker, no man has seen God at any time ' except as He is manifested through Christ. . . . God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God." - MH 418, 419.

C. REVELATIONS OF THE FATHER'S ATTRIBUTES AND CHARACTER.

1 John 4:8; Deuteronomy 32:4; Exodus 34:6; Deuteronomy 10:17, 18; Isaiah 46:9, 10; 48.5.7; James 1:17; Hebrews 1:3; Isaiah 40:14,15.

"Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth and filled it with life and gladness. . . . All things tell of His tender, fatherly care, and of His desire to make His children happy." "The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever present God." - MH 411,412, 417.

"The Creator watches over the human machinery, keeping it in motion. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part." - CH 586.

D. GLIMPSES INDICATING THE FORM OF GOD THE FATHER.

Genesis 1:26, 27; Ezekiel 1:26.28; Daniel 7:9,13; 1Timothy 6:16; Revelation 5:1; Genesis 2:7; Job 33:4; Colossians 1:15; Hebrews 1:1-3.

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, 'If you should once behold the glory of His person, you would cease to exist." - EW 54.

E. IS THE NATURE OF GOD REVEALED?

Psalm 46:10; Job 11:7.9; Jeremiah 10:6, 7, A. R. V.; Job. 26:7-10; 1 Corinthians 1:21.

"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." - 8T 279.

"Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. Those human beings who seek to intrude into the secrets of the Most High show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust, and plead with God to teach them His ways. We are as ignorant of God as little children; but as little children we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the word He has spoken." - 8T 279.

"Today . . . there are multitudes who know no God, and Mio desire to know no God, unless He be a God who will wink at their iniquities and sanction their transgressions. There are men who do not choose to know any God who is likely to interfere with their appetites, passions, and desires, and who like best a world where they can be free from all restraint and responsibility, and so be a law unto themselves.

"This frame of mind does not qualify people for careful and candid seeking after a God of purity and righteousness and truth. There are none so blind as those who will not see. And no man searches honestly for that which he is afraid to find. And there are multitudes who have no greater feat than that they will sometime in their history stand unveiled in the presence of an Almighty God, more holy than the purest instincts of their being which they have disregarded, and more clear sighted than their highest intuitions which have ever disquieted them in their evil ways.

"Guilt ever seeks concealment. The first act of a sinner, conscious of wrongdoing, is to hide from offended Purity and Justice. . . . The Sinless One seeks him out, and in a voice of pity, compassion, and reproof says, 'Where art thou?' Man trembles at that voice, and as the ostrich hides its head to shut out the sight of its pursuers, so men bury their heads in 'nature,' and 'science,' and 'law,' and say, 'There is no God."-H. L. Hastings, in "Will the Old Book Stand?" pages 124, 125.

"Nature, in all its length and breadth, teems with manifestations of some incomprehensible and almighty force, which exhibits itself in every department of the universe. Thus we may recognize the physical force which upholds all things, which marshals the stars, and binds the planets and holds them in their course. The vegetative force, which throbs in every swelling seed, and changes the face of nature, and carries on the unceasing processes of vegetative growth; the vital force, which pervades the animate creation, and exhibits itself ill the growth and perpetuation of the myriad forms of animated existence. And over and above all these, there may be also discerned an intellectual force, which orders, ordains, and plans the whole scheme and system of the visible creation." - Id., page 126.

"The theory that God is an essence pervading all nature is received by many who profess to believe the Scriptures; but however beautifully clothed, this theory is a most dangerous deception. It misrepresents God, and is a dishonor to His greatness and majesty. And it surely tends not only to mislead, but to debase men. Darkness is its element, sensuality its sphere. The result of accepting it is separation from God. And to fallen human nature this means ruin." - MH 428.

"Skeptics refuse to believe in God, because they cannot comprehend the infinite power by which He reveals Himself. But God is to be acknowledged as much from what He does not reveal of Himself, as from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given mysteries to command our faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond!" - MH 431.

"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His

dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels, He ministers to the children of men.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." -MH 417.

Surely reverence and honor, worship and fear, are due our God. Whose house do we enter to worship? Whose presence do we invoke in prayer? Whose name do we so lightly take upon our lips? Whose mighty power do we trifle with? Whose commands are given us? Who has given us life, and breath, and all things? Whose love do we fail fully to appreciate?

Irreverence is due to an inexcusable ignorance of who God is. Reverence in His presence, in the house dedicated to His service; reverence in prayer and worship; reverence in speaking of Him and in handling His Sacred Word; reverence for holy time, the tithe, and all that is God's, is but the sense of feeling in a measure who God is. Mighty angels bow in reverent awe before Him.

KEY TEXTS

Acts 17:24-30	Job. 11: 7-9	Proverbs 15:3
Romans 1:19-21	Isaiah 40:25-28	Revelation 1: 1-3

THOUGHT QUESTIONS

1. What is the importance of knowing who God is?
2. In what state of mind and heart must one be who would discover the Source of the intelligence he observes in the invention and continuous operations of creation?
3. Why is it folly for man to try to explain all of God?
4. How is faith in God reasonable and truly scientific?
5. Do you think of a further evidence of God not treated in this lesson?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Through what three chief means has God revealed Himself?
2. To what fact does God call attention as a witness to His love?
3. His mighty power? His infinite knowledge?
4. Prove five most important facts known of God the Father.
5. What outstanding facts in nature and in humanity cannot be explained without admitting God?
6. Acknowledgments should inspire reverence and true worship?

5. Jesus, the Christ

"THE question of Christ is the question of Christianity, which is the manifestation of His life in the world; it is the question of the church, which rests upon Him as the unmovable rock. It is the question of history, which revolves around Him as the sun of the moral universe. It is the question of every man who instinctively yearns after Him as the object of his noblest and purest aspirations; it is a question of personal salvation, which can only be obtained through Jesus. The whole fabric of Christianity stands or falls with its divine human Founder; and if it can never perish, it is because Christ lives, the same yesterday, today, and forever." - Phillip Schaff, D. D., in 'The Person of Christ," page 7.

SELECTED REFERENCES
DA 19-26; 2T 200-215; GC 524; **[10]** Pages 225-251. **[12]** Pages 9-16; 73-88. **[13]** Pages 364-369.

Memorize: 1 Timothy 3:16.

A. THE PREEXISTENCE OF CHRIST.

Phil. 2:5-11; John 1:1-3,14; 17:5,24; 16:28-30; Proverbs 8:22-30; Colossians 1:15-17; Micah 5:2 (note margin).

"It was necessary that our Savior should come from God in order to win men back to God. No man can come to God except through Him who came from God. . . . A new being was not brought into existence when that wonderful babe was laid in Bethlehem's manger, but a change was made in the order of being of the only-begotten Son of God. The Son entered into a new relationship to our race. . . . When He came to this world, He laid aside the form of God. He veiled His divinity with humanity. . . . Christ came from heaven to earth, that we through Him might go from earth to heaven. . . . He who had a spiritual body in heaven, took a natural body on the earth, that we who have natural bodies on the earth may go to heaven with spiritual bodies at His Second Coming."-J. L. Shuler, in "Christ the Divine One," pages 53-56.

"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God, the image of His greatness and majesty, 'the outshining of His glory.' 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.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.' "-DA 19.

"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. . . . The Father wrought by His Son in the creation of all heavenly beings." - PP 34.

B. THE DEITY OF CHRIST.

Colossians 1:19, 20; 2:9; Romans 9:5; 1 John 5:20; 1 Timothy 3:16; Matthew 16:18, 19.

"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. . . . In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.' - PA 24-26.

"Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years." - DA 663, 664.

"Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence the world's Redeemer. Christ's victory was as complete had been the failure of Adam." - DA 130.

"Jesus continued: '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.' The word 'Peter' signifies a stone, a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail him when he denied his Lord with cursing and lying. The church was built upon One against whom the of hell could not prevail. . . . 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. .

"For six thousand years, faith has built upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved." - DA 412, 413.

"Our conviction of the deity of Christ rests not alone on the Scriptural passages which assert it, but also on His entire impression on the world. . . . Both lines of evidence are valid; and when twisted together form an unbreakable cord. . . . The impression Jesus has left upon the world bears independent testimony to His deity, and it may well be that to many minds this will seem the most conclusive of all its evidences."-Prof. B. B. Warfield, in "The Fundamentals," Vol. 1, page 21.

"Christianity has reconquered the world to itself each generation. Think of how the Christian proclamation spread, eating its way over the world like fire in the grass of a prairie. Think how, as it spread, it transformed lives. . . . Could this transforming influence, undiminished after two millenniums, have proceeded from a mere man? It is historically impossible that the great movement which we call Christianity, which remains unspent after all these years, could have originated in a merely human impulse, or could represent today the working of a merely human force."-Id., pages 26, 27.

C. THE COMING OF THE MESSIAH.

Genesis 49:10; Daniel 9:25, 26; Galatians 4:4; Isaiah 61:1-3; John 1:41; 4:25; 5:39.

This event was recognized by only a faithful few upon the evidence of prophecy.

"Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God." - DA 43.

"To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Savior, and prayed for the coming of the King to David's throne. 'And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them.' . . . The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song,

'Glory to God in the highest, And on earth peace, good will toward men.'

"The shepherds said one to another, Let us now go even into Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.' "-DA 47, 48.

"Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. . . . As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. . . . The Spirit of prophecy was upon this man of God, and while Joseph and Mary stood by, wondering at his words, he blessed them. . . . Anna also, a prophetess, came in and confirmed Simeon's testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord." - DA 55.

"The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a Great Teacher. . . . But in the Old Testament the Savior's Advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord." "Beneath the lowly guise of Jesus, they recognized the presence of Divinity. They gave their hearts to Him as their Savior, and then poured out their gifts, 'gold, and frankincense, and myrrh.' What a faith was theirs!" - DA 59, 60, 63.

"The Messiah was among them! . . . When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah's work. The prophet's mind was directed to the words of Isaiah, 'He is brought as a lamb to the slaughter.' . . . The disciple John was a man of earnest and deep affection, ardent, yet contemplative. He had begun to discern the glory of Christ, not the worldly pomp and power for which he had been taught to hope, but 'the glory as of the Only Begotten of the Father.' . . . Andrew sought to impart the joy that filled his heart. Going in search of his brother Simon, he

cried, 'We have found the Messias.' . . . Philip called Nathanael. The latter had been among the throng when the Baptist pointed to Jesus as the Lamb of God. As Nathariael looked upon Jesus, he was disappointed. Could this man, who bore the marks of toil and poverty, be the Messiah? Yet Nathanael could not decide to reject Jesus; for the message of John had brought conviction to his heart. ... Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit." - DA 136-141.

"It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Savior is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of tile Old Testament with the history of the New." DA 799. (This proof will be clearly apparent in the study of the table of Fifty Prophecies Respecting Christ found in the supplementary notes at the close (if this lesson.)

D. THE FACT OF CHRIST WITHIN.

Colossians 1:26,27; 1 Timothy 1:15, 16; 1 John 4:14, 15; 5:9.13, 20; Romans 8.16, 17.

"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." - MH 470.

"The transformed hearts of Christians, registering themselves 'in gentle tempers, in noble motives, in lives visibly lived under the empire of great aspirations'-these are the ever present proofs of the divinity of the Person from whom their inspiration is drawn." "To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature." "The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life." Prof. B. B. Warfield, in "The Fundamentals," Vol. I, pages 27, 28.

"The person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence; yea, even more so: for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Savior; I am all with Him, and would not exchange Him for the whole world. To give up faith in Christ is to give up faith in humanity; to believe in Him is to believe in the redemption and final glorification of men. And this faith is the best inspiration to a holy and useful life for the good of the race and the glory of God."-Philip Schaff, in "The Person of Christ," P. 8.

KEY TEXTS

Philippians 2:5-11	1 Timothy 3:16	Colossians 1: 27
John 16:28-31	John 1:1-3, 14	Romans 8:16,17

THOUGHT QUESTIONS

1. Why was it necessary for Christ to become incarnate?
2. Why have men so often failed to find the true Deliverer?
3. By what means were those prepared who recognized Jesus as Christ?
4. Tabulate the names of Christ found in this lesson, with their respective meanings.
5. Can you testify to the fact of Christ working in your heart?

TEST QUESTIONS

1. Answer With Ample Bible Proof
2. Show from the Scripture the truth of Jesus' claim, "Before Abraham was, I am."
3. Was Jesus more than the founder of a world religion, one of the world's great moral philosophers?
4. Explain Matthew 16:18, 19.
5. Show clearly that the Crucified One was the Messiah.
6. Enumerate the conclusive evidence that the Christ of history is the Son of God.

SUPPLEMENTARY NOTES

Fifty Prophecies Respecting Christ

Foretold	**Prophecy**	**Fulfilled**
Genesis 3:15	Seed of the woman	Galatians 4:4
Genesis 17:7	Seed of Abraham	Galatians 3:16
Jeremiah 23:5,6	Seed of David	Acts 13:22, 23
Daniel 9:24, 25	Came at a set time	Galatians 4:4
Isaiah 7:14	Born of a virgin	Matthew 1:18
Isaiah 7:14	Called Immanuel	Matthew 1:21-23
Micah 5:2	Born in Bethlehem	Matthew 2:1
Psalm 72:10	Great people adore Him	Matthew 2:1-11
Jeremiah 31:15	Slaying of the children	Matthew 2:16-18
Hosea 11:1	Called out of Egypt	Matthew 2:15
Malachi 3:1	Preceded by a messenger	Matthew 3:1-3
Isaiah 61:6	Anointed with the Spirit	Acts 10:38
Deuteronomy 18:15-18	A prophet like Moses	Acts 3:20-22
Isaiah 61:1,2	Public ministry began	Luke 4:16-21, 43
Isaiah 9:1,2	Ministry began in Galilee	Matthew 4:12-16
Zechariah 9:9	Public entry into Jerusalem	Matthew 21:1-11
Isaiah 42:2	Meek manner of working	Matthew 12:15-19
Isaiah 40:11; 42:3	Tenderness and compassion	Matthew 12:15, 20
Psalm 69:9	Full of zeal	John 2:17
Psalm 78:2	Teaching by parables	Matthew 13:34, 35
Isaiah 35:5,6	Working miracles	Matthew 11:4-6
PS. 69:7,9,20	Bearing reproach	Romans 15:3
Psalm 69:8	Rejected by His brethren	John 7:3-5
Psalm 69:4	Jews hated Him	John 15:24,25
Psalm 118:22	Rejected by Jewish rulers	Mark 12:10-12
Psalm 2:1, 2	Jews and Gentiles combine against Him	Acts 4:27
Psalm 41:9	Betrayed by a friend	John 13:18,21
Zechariah 13:7	Forsaken by His disciples	Matthew 26:31, 56
Zechariah 11:12	Sold for thirty pieces of silver	Matthew 26:15
Zechariah 11:13	Potter's field bought with the money	Matthew 27:7
Psalm 22:14, 15	Intensity of His sufferings	Luke 22:42,44
Isaiah 53:6, 12	Suffered for others	Matthew 22:28
Isaiah 53:7	Silent under abuse	Matthew 26:63; 27:12-14
Micah 5:1	Smitten on the cheek	Matthew 26:67; 27:30
Isaiah 50:6	Spit upon and scourged	Mark 14:65
Psalm 22:16	Hands and feet nailed to the cross	John 19:18; 20:25
Psalm 22:1	Forsaken of God	Matthew 27:46
Psalm 22:7,8	Was mocked	Matthew 27:39-44
Psalm 69:21	Given gall and vinegar	Matthew 27:34
Psalm 22:18	Lots cast for His vesture	Matthew 27:35
Isaiah 53:12	Numbered with the transgressors	Matthew 15:27, 28
Isaiah 53:12	Made intercession for transgressors	Luke 23:34
Isaiah 53:12	Poured out His soul unto death	Matthew 27:50
Psalm 34:20	Not one bone broken	John 19:33,36
Zechariah 12:10	Was pierced	John 19:34, 37
Isaiah 53:9	Buried with the rich	Matthew 27:57-60
Psalm 16:10	His flesh saw no corruption	Acts 2:31, 32
Psalm 16:10	His resurrection	Luke 24:6, 31, 34
Psalm 68:18	His ascension	Acts1:9-11; Ephesians 4:8 (margin)
Psalm 45:6, 7	His righteous government	John 5:30

6. Holy Spirit, the Comforter

"THE doctrine of the personality of the Holy Spirit is of the highest importance from the standpoint of worship. If the Holy Spirit is a divine person, worthy to receive our adoration, our faith, and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due.

"The doctrine of the personality of the Holy Spirit is also of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?' "-R. A. Torrey, in "The Fundamentals," Vol. I, page 55.

"Thousands have not yet grasped with any personal appreciation and appropriation the supreme fact and reality of the Holy Spirit. We are in weakness because the greatest of God's provisions for this dispensation is covered with unreality. . . . The one supreme fact and force and need in the world today is the Holy Spirit, not merely in the world or church in general, but in the individual life."-L. E. Froom, in "The Coming of the Comforter," page 146.

SELECTED REFERENCES
AA 47-56; GW 284-289; TM 174-176; 506-512; **[14]** Pages 33-48; 101 170. **[15]** Pages 81-93; 109-122. **[13]** Pages 155-157; 349, 350.

Memorize: John 14.16.

A. THE THIRD PERSON OF THE GODHEAD.

Genesis 1:2; Matthew 28:19; 1 John 5:7; 2 Corinthians 13:14.

"The Father is the source, the Son the intermediary, and the Holy Spirit is the medium through which the creation came into being."-L. E. Froom, in "The Coming of the Comforter," 49.

"As Christ had a time mission, so the Holy Spirit has a definite time mission, His special dispensation being from Pentecost to the second advent. He is a person of the Godhead who came in a definite way to earth at a definite time for a definite work, and has been here ever since as really as Jesus was here on His special mission during the thirty three years. . . . We are under the direct, personal guidance of the third person of the Godhead, as truly as the disciples were under the leadership of the second person." - Id., page 23. (See also TM 511.)

B. THE PERSONALITY OF THE HOLY SPIRIT.

The marks of personality are: (1) Knowledge, 1 Corinthians 2:9-11; (2) Will, 1 Corinthians 12:11; (3) Mind, Romans 8:27; (4) Love, Romans 15:30; (5) Communion, 2 Corinthians 13:14; (6) Grief, Ephesians 4:30; (7) May be insulted, tempted, lied to, sinned against, Hebrews 10:29; Acts 5:3, 4, 9; Matthew 12:31, 32.

"Personality involves a self-conscious, self-knowing, self willing, and self -determining being. A person is therefore a being who is approachable, who can be trusted or doubted, loved or hated, adored or insulted. These essentials of personality are but limited and imperfect in man, but limitless and perfect in God. So the personality of the Holy Spirit is not to be confined to comparisons with man. . . . Personal qualities, personal actions, and personal relations are ascribed to Him. It is knowledge, feeling, will, and love, not hands or feet, that are the marks of personality." - Id., pages 40-42.

"It is inconceivable that man should so sin against an influence or energy as to bring himself into danger of unpardonable sin." - Id., page 44.

"So the presence of the Holy Spirit involves the presence of Jesus and the Father. In other words, the fullness of the Godhead is operative and present in the world in this dispensation by the Holy Spirit. Thus the Holy Spirit is, as it were, Jesus' other self. And Jesus thus makes His universal and abiding presence in all His people." - Id., page 47.

"Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the

beginning of the life eternal." - DA 388.

The Comforter came to take the place of Christ on earth. No one but a person, and that a divine person, could take the place of that wondrous person. It also follows that the pope is mistaken in his claim to the position of "God on earth!'

C. THE PROMISE OF THE COMFORTER.

John 14:16.20; 14:26; 16:7; Joel 2:28.

"He is infinitely nearer now than when He washed the disciples' feet."-L. E. Froom, in "The Coming of the Comforter," page 55.

" 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them." - SC 80.

"The Christian is to realize the personal occupancy and indwelling of God the Spirit. The first and second persons of the Godhead now hold their residence on earth through the third. He is the abiding representative. The presence of the one involves the presence of the others. Thus we are made aware of Christ's presence. To know the Father we must know the Son (Matthew 11:27), and to know the Son we must know the Spirit. So the Son reveals the Father, and the Spirit reveals the Son. . . .

"The Holy Spirit comes as God to take possession of the life. There is consciousness of the living, glorified Lord. And He will impart Himself to each soul as completely as if he were the only one on earth in whom God dwells. And this intercourse may be unbroken. While the historical Christ is absolutely necessary, yet He does not save from the power of sin. We must have a present, living Savior, the Christ of history becoming the Christ of experience."-L. E. Froom, in "The Coming of the Comforter," pages 56, 57.

D. THE WORK OF THE HOLY SPIRIT.

John 16:743; 1 Corinthians 2:10; Romans 5:5; Jude 20; Romans 8:14, 26; Isaiah 59:19; Genesis 6:3; Isaiah 63:10, A.R.V.

"There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people." - GW 284, 285.

"The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle." - DA 352.

"The Holy Spirit came down as Christ's official representative and successor to make individually efficacious that redemptive work. He comes transcendently as the Spirit of Jesus."-L. E. Froom, in "The Coming of the Comforter," page 25.

"John's message concerning Christ [Matthew 3:11; John 1:33] was twofold-the blood of the Lamb taking away sin, and the baptism of the Spirit to keep front sin. "Calvary and Pentecost." - Id., page 28.

"Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." - DA 671.

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ." -DA 805.

"Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God.' - PK 233.

"None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity. . . . The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power." - COL 96,97.

"Our glorified, ascended Lord, who lived in the flesh among men, now dwells in men by the Holy Spirit, imparting the very obedience and characteristics of His own life to them. In this dispensation the Holy Spirit is nearer than with men, He is within them. It is this that makes the difference. Thus the yielded life is brought under the immediate control of the Holy Spirit from within as an abiding presence."-L. E.

Froom, in "The Coming of the Comforter," P. 118.

"There is no true worship, personal victory, or effective service except through the indwelling and increasing operation of the Holy Spirit." "While true love begins at the cross, all true service begins at our personal Pentecost. "-Id., pages 173, 91.

KEY TEXTS

1 John 5:7	Ephesians 4:30	John 16:13
John 14:16-20	Romans 8:26	Joe12:28

THOUGHT QUESTIONS

1. What indicates the importance of faith in the Holy Spirit?
2. In what dispensation do we now live? Is this an advantage or a disadvantage over the apostles who were with Jesus?
3. Define: "personal," "personality," "influence." Which apply to the Holy Spirit; which to His work, according to Scripture?
4. Explain how there can be a sin that is unpardonable. (See Matthew 12:31-32.)
5. How can Christ be said to come into the human heart though He remains bodily with the Father in heaven?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What are the evidences of the existence of the Holy Spirit?
2. Is the Holy Spirit a divine person, or the influence of Christ for good?
3. What has been, what is now, the work of the Holy Spirit?
4. Why are tile reception and the abiding presence of the Holy Spirit essential to spiritual life and growth?
5. Upon what promises and conditions is this relationship to the Holy Spirit based?

7. Creation, God's Ideal Expressed

"THIS world is an invention. It must have been planned and contrived. Many men can build steam engines who never could have invented one. Invention precedes creation or construction. . . . It requires more wisdom to invent than it does to build, and the first question is, Who invented all these things?"-H. L. Hastings, in "Will the Old Book Stand?" page 33.

`In the beginning God created the heaven and the earth.' Genesis 1:1. In that simple statement we have the Bible declaration of the origin of the material universe; and it is one in which faith finds reasonable foundation."-"Analyzed Bible," Vol. I, P. 10.

SELECTED REFERENCES
PP 44-51; Ed 15-22; 8T 255-261; **[16]** Pages 93-99. **[10]** Pages 30-51. **[5]** Pages 32-41.

Memorize: Psalms 33:6, 9

A. HOW ALL MATTER CAME TO BE.

The plain declaration of God. Psalm 33:6, 9; 104:5; Isaiah 40.26, 28; Hebrews 1:2; 11:3.

"The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the creation. Here we behold the power that 'stretched forth the heavens, and laid the foundations of the earth.' Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride." - FE 84, 85.

"There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. . . . just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence." - PP 113.

"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." - 8T 258, 259.

"The sophistry in regard to the world's being created in indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun." - TM 135, 136.

B. THE ORIGIN OF THE HUMAN RACE.

The crowning act of creation. Genesis 1:26, 27; 2:7; 2:21, 22; Psalm 139:14; 8:5; Isaiah 43:7; 45:18; Ephesians 2:10; Revelation 4:11.

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

"The varied capabilities that men possess-of mind and soul and body-are given them by God, to be so employed as to reach the highest possible degree of excellence. . . . Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory and for the uplifting of our fellow men. And in this employment is found its purest, noblest, and happiest exercise." - pp 595.

"Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty." - PP 45.

"In singing bird and opening blossom, in rain and sunshine, o summer breeze and gentle dew, in ten thousand objects in from the oak of the forest to the violet that blossoms, at its root, is seen the love that restores. And nature still speaks to us of God's goodness." - Ed 101.

C. THE TEN BASIC LAWS OF NATURE. "AND GOD SAID," GENESIS, CHAPTER ONE.

1. Verse 3. Law of light-colors and their harmony; rotation of the world, time.
2. Verse 6. Law of atmosphere-governing the weather (much still beyond science).
3. Verse 9. Law of bounds for land and sea-tides, saturation limits.
4. Verse 11. Law of germination of vegetable kingdom-"after its kind," species fixed.
5. Verse 14. Law of time-days, months, seasons; path and speed of sun, moon, and earth.
6. Verse 20. Law of aerial and marine life each "after its kind."
7. Verse 24. Law of cattle and beast life-bounds of hybrids, each "after its kind."
8. Verse 26. Law of man's creation-separate act of creation, different from animals; king of all.
9. Verse 28. Law of man's generation-"be fruitful," populate the earth, subdue it.
10. Verses 29, 30. Law of man's diet-vegetarian: grains, fruits, vegetables, nuts.

"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." - COL 347, 348.

"Every 'Thou shall not,' whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. "-5T 445.

"Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. . . . All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men who, some knowingly but many ignorantly, are living in violation of the laws that He has established. . . . He publishes His law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law." -3T 161.

"The same laws which govern the things of nature and the events of life are to control us; . . . they are given for our good; and only in obedience to them can we find true happiness and success." - Ed 103.

D. HIGHER LAWS OF MAN'S CONDUCT.

1. Genesis 2.1,3. Law of the Sabbath-holy time, sacred rest, worship, spiritual life.
2. Genesis 2:15. Law of labor-exercise, useful occupation, "six days shall thou labor."
3. Genesis 2:16. Law of restraint-self-control, the acknowledgment of God's ownership, tithes, test of obedience.
4. Genesis 2:18, 24. Law of marriage monogamy, foundation of home and human society.

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

"The varied capabilities that men possess-of mind and soul and body-are given them by God, to be so employed as to reach the highest possible degree of excellence. . . . Every faculty, every attribute, with which the Creator has endowed its is to be employed for His glory and for the uplifting of our fellow men. And in this employment is found its purest, noblest, and happiest exercise." - PP 595.

KEY TEXTS

Genesis 1:1,2,31	Genesis 1:26, 27	Psalm 139:14
Isaiah 40:26,28	Ephesians 2:10	Genesis 2:1-3

THOUGHT QUESTIONS

1. How may man most nearly approach God's ideal?
2. Is it reasonable to believe what we cannot understand? Explain.
3. How do we know the days of creation to be twenty-four-hour days?
4. Why is it unreasonable to believe that creation just happened by its own inherent power and activity?
5. How has God sought to teach obedience to His natural laws?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What plain declarations of God elsewhere than in Genesis are not conformable to the theory of evolution?
2. What unalterable laws of nature preclude the possibility of an evolution?
3. What were the circumstances of life and habits of conduct taught Adam, which are expressive of God's ideal for man for all time?
4. List with their texts five attributes of God found in creation.
5. What was God's plan for the future of mankind?

8. Creation-Not Evolution

"The evolutionist scouts the Bible story of our earth, and calls upon all who want to be truly scientific to accept the evolutionary theory. This theory, expressed in simple language, teaches that the higher forms of life-such as man-carne from the lower, and that the lowest forms of life-such as the wriggling microbes-came from the nonliving earth, and that this earth came from something else. Or to state the theory in the chronological order: When our evolving earth finally assumed a normal shape, consistency, and temperature, then, by some chance chemical combination, nonliving matter spontaneously produced living cells, which kept changing into other and higher forms of life, until ultimately man was reached. In other words, all creation from star dust to the mind of man is linked together in a gradually ascending scale of complexity.' -Baker and Nichol, in "Creation-Not Evolution," pages 9, 10.

It is certainly known that important changes are taking place and have taken place through many years of living in varying localities and climates, in both plant and animal life. Natural selection has had a part also in bringing about changes in the size and appearance of species. This is properly called evolution, and should not be confused with the theory of evolution, for which we give one typical definition submitted by an exponent of the theory.

"Evolution, the theory which attempts to explain the origin of the universe, particularly of this planet and the life on it, not by postulating special acts of creation, but by tracing the development of each form from some previous form.' - New Standard Encyclopedia, art. "Evolution."

SELECTED REFERENCES
Ed. 128-134. TM 135-137. **[17]** Pages 1-29. **[18]** Pages 21-42. **[19]** Pages 138-152. **[20]** Pages 125-131.

Memorize: 2 Peter 33, 4.

A. PROPHECY AND WARNING CONCERNING FALSE SCIENCE.

2 Peter 3:3.7; Romans 1:19.25; 2 Timothy 4:3, 4; Colossians 2:8.

"False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty. . . . The field into which Satan led our first parents is the same to which he is leading men today. He is flooding the world with pleasing fables. By every device at his command he seeks to prevent men from obtaining that knowledge of God which is salvation."8T 290.

B. THE ORIGIN AND HISTORY OF THE THEORY OF EVOLUTION.

The theory of evolution has had varied exponents since its origin among the old pagan Greeks. In its quasi-scientific form it began about the time of Count DeBuffon (1707-88). Erasmus Darwin (1731-1802), grandfather of Charles Darwin' got his idea of the natural development of the world from David Hume, the Scotch skeptic-quite appropriately. Lamarck (1744-1829), the French naturalist, advocated by pseudoscientific method the beginning of things in open opposition to the teachings of the Bible. Georges Cuvier (1769-1832), foremost naturalist of his day, did not agree with any of the previous theories of evolution. His contemporary, A. G. Werner (1750-1817), a mineralogist of Germany, taught the now notorious "onion coat theory." Cuvier propounded the theory of long periods and successive world catastrophes. Charles Lyell (1797-1875) founded the system of geology known as "uniformitarianism." Huxley said Lyell was the chief agent in smoothing the road for Darwin. (See "Life and Letters, Vol. 1,p. 168.) Charles Darwin (1809-82) merely undertook to fill in the details, by attempting to show how species originate. Since then, based upon this Darwinian evolution, there have been many contributors; such men as Louis Agassiz, Herbert Spencer, Ernst Haeckel, August Weismann, and others.

It seems very evident that the theory arose and now exists in an effort to account for the origin and existence of matter in all its multi various and well-ordered forms, without acknowledging God as the Creator. But nature's voices in witness to her Maker will not be silenced. "The heavens declare the glory of God; and the firmament shows His handiwork." Psalm 19:1.

The theory of evolution affects every department of science, every realm of research, every school of philosophy, and reaches into the sacred recesses of divinely revealed religion. It is for this latter reason that we are concerned with it here. On its truth or falsity depends the whole attitude of the mind toward

God and His Word. It cannot be reconciled with the many clear statements of the Bible which declare God to be the Creator.

C. RELIABLE SOURCES OF TRUE WISDOM AND KNOWLEDGE.

Isaiah 8:20; James 1:5; Luke 16:31; Matthew 11:25; Jeremiah 8:8, 9; 9:23, 24; Job 12:7-9.

"The sun, the moon, the stars, the rocks, the flowing stream, the broad, restless ocean,-all teach lessons that we would do well to heed. Shall we not learn from God's great book of nature that He bestows His love, mercy, and grace on us every moment of our lives, that we, in turn, may serve Him and our fellow men?"-Ellen G. White, in Youth's Instructor, Sept. 14,1899.

"To learn science through human interpretation alone is to obtain a false education; but to learn of God and Christ is to learn the science of heaven.!" - CT 447.

"Rightly understood, science and the written Word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works." - CT 426.

"The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the Word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ." - COL. 107.

D. THE CREATOR SPEAKS TO US.

Proverbs 6:6-8; 30:24-31; Deuteronomy 32:11; Psalm 74:15-17; 19:1,2; 14:1; 10:4.

"Geology has been thought to contradict the literal interpretation of the Mosaic record of the creation. Millions of years, it is claimed were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.

"Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, 'The evening and the morning were the first day.' And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself the divine testimony is, 'He spoke, and it was; He commanded, and it stood fast.' With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word?'!--Ed 128,129.

"Akin to the theory concerning the evolution of the earth, is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of tile creation. When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision. How frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history. Considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in His own image, in the image of God created He him'? Shall we reject that genealogical record, prouder than any treasured in the halls Of kings, 'which was the son of Adam, which was the son of God'?" - Ed 130.

E. FOUR FUNDAMENTAL FACTS.

1 Creation, by the Fiat of God.

God, the Supreme Being, infinite in all respects (Isaiah 9, 9; etc.), not limited in any way (Psalm 78:41), created the earth (Revelation 4:11; Ephesians 3:9; etc.). This was done in a series of commands (Genesis 1; Hebrews 11:3; Psalm 33:6-9), by laws and methods not now operating; the work of creation being finished (Genesis 2:1), was ended (Genesis 22).

God chose the assistance of the Word, Jesus Christ (John 1:1-3,14; Ephesians 3:9), and the Holy Spirit (Genesis 1:2). Together they formed man by an act separate from the creation of other (Genesis 1:26, 27; 2:7, 22.) The entire creation required but six literal, twenty- four-hour days. (Genesis 1; Exodus 20:11.) As with any originating architect, every one of all the intimate details was planned in advance, including the remedy for the world's preservation from ultimate undoing by transgression. (1 Peter 1:20; Ephesians 1:4.)

It was absolutely necessary to use a short time for the actual work since all living forms were to be interdependent, one group upon another. If the balance is upset at any time, even locally, all groups are affected. This is well known. The primal forms, or "kinds," in the prime of full reproductive maturity, were all that was needed. Variations now observed are kept strictly within the "kinds."

Christ did not require long periods for His miracles. Water became wine, bread and fishes were multiplied, instantaneously. Bodies maimed, ill, and even dead, were made normal-all acts of creative power, not by long periods of growth or healing, but, as a rule, instantaneously. Why should mere man wish to limit divine power and ability? The true Sabbath was intended to be a reminder of God's power as exhibited in creation, a monument to His infinite greatness, that men everywhere hold Him in awe and worshipful reverence.

As to the word "day," Hebrew yom, as used of creation days, see Lesson 18, D, Note 1.

2. The Deluge, a Mighty Global Upheaval.

Because of the pandemic of sin, and its threat to world peace and social stability, God destroyed all but a seed of man and beast. (Genesis 6:5-7.)

This inundation was global. (Genesis 7:19, 20.) Of this all ancient civilizations testify in traditions corroborating the Scripture account. They are: Assyrio-Babylonia, Nos. 1 and 2; Persia, Nos. 1 and 2; Syria, Asia Minor, Greece, Egypt, Italy, Lithuania, Wales, Scandinavia, Nos. 1 and 2; Lapland, Russia, China, India, Nos. 1 and 2; Alaska, Esquimaux (Canada), Thlinkut (Canada), Nos. 1 and 2; Cree (Canada), Cherokee (U.S.), Mandan (U.S.), Leni-lenape (U.S.), Takoe (U.S.), Papagos (Mexico), Pimas (Mexico), Toltecs (Mexico), Aztecs (Mexico), Michoacan (Mexico), Nicaragua, Peru, Brazil, Leeward Islands, Fiji Islands, Nos. 1 and 2; Andaman Island, Hawaii, and Sumatra,-forty-one of them. Of these, twelve say man was in transgression; eleven tell of divine destruction; fifteen speak of the favored family (the Chinese say there were eight members) ; twenty-six tell of the ark, while ten imply its use in escape; thirty-nine witness to the destruction being by water, the other two imply it; thirty five tell of human seed being saved, three imply it; seven tell of animal seed being preserved; twenty-one declare it to have been universal, plus three who clearly imply this; six tell of the mountain landing; six speak of birds being sent out, three imply this; seven witness to the worshiping of the survivors; five pass on the thought that divine favor came to the saved. (Adapted from several sources, chiefly, "The Deluge Story in Stone," by Byron C. Nelson, Augsburg Publishing House, Minneapolis, Minn.) These date from so nearly the same period as to make the claim of successive catastrophes untenable. There is no other large-scale geological upheaval certainly known to man. But this one, clearly identified, was told of in far-scattered localities, hundreds of years before the missionary arrived with the Bible.

If the mind of man would seek to expand enough to grasp something of the power of God, as a mighty force capable of any feat of strength, many problems would be solved. If man would but raise his conception of the potential of natural forces by law under God's control, very much of what we observe today would be understood. Where the atheistic evolutionist stretches out time to limitless ages of millions of years to account for great changes, the Bible Christian beholds more and yet more of the greatness of an almighty One, working unhindered by any mass of matter, precisely according to His will.

Instead of confining the flood to the lowlands of the Euphrates valley, depositing a layer of silt over the valley floor, the Bible calls for a mighty global upheaval altering the geocontours of land and sea and causing a wide range of altitudes above and below the sea level.

Read the account in Genesis, chapters six to eight; or, for a brief account of the flood itself: Genesis 7:1,2,4,7-11,17-24; 8:1-5 with their full value the clear implications of the followings expressions: "The fountains of the great deep broken up." Genesis 7:11. From deep in the earth, gigantic geysers burst out and belched forth great stones, churning up the earth's surface.

The windows [margin, Hebrew, "floodgates"] of heaven were opened." Genesis 7:11. Torrential rains, heavy cloudbursts, descended from above, and in a short time the mountains were covered. "The waters prevailed exceedingly upon [over] the earth . . . under the whole heaven." (Genesis 7:19.) "The waters returned from off the earth continually [i.e., margin, Hebrew "in going and returning."]" Genesis 8:1 This seems to indicate mountainous tides rushing heavily in ebb and flow over the earth. Coursing through and over the chaos of the broken earth, the water packed together great masses of soil, rock, lime, forest growth, dense schools of fish and other living creatures; or at times, scattered, ground up, shifted about, and then covered in deposits stratum upon stratum from pole to pole. Consider what this would mean continuing for nearly a year's time. Certainly "the world that then was, being overflowed with water, perished." 2 Peter 3:6.

Vast herds of mammoths were buried alive, so suddenly that a few have been found preserved entire in frozen soil with food still in their mouths unswallowed. A regular trade in ivory tusks of mammoths has been carried on for nearly a thousand years, from "mines" extending all along the northern coasts of Siberia and European Russia. The supply seems inexhaustible.

Fossilized remains of many thousands of prehistoric animals have been found.

"In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the flood, the things which God gave them as a benefit, they turn into a curse by making a wrong use of them." - PP 112.

3. Postdeluvian Modifications.

A fact well known and which may be observed today, is that of the action of nature's powerful forces upon the earth's surface. Rain and wind, heat and cold, acting upon uncovered terrain, cause heavy soil erosion over large sections. Rivers carry on these changes still further. Streams have apparently cut down lake outlets, leaving broad valleys of hundreds of square miles in area. Plant life has aided greatly in modifying these changes; yet hills and mountains have worn down quite perceptibly. Heavy glaciers have left, and still leave, their deposits. Islands are being built by coral growth and by volcanic action. Earthquakes also contribute to the general unrest, so that in the course of the passing centuries this incessant work has made important modifications in the earth's surface as it was left by the deluge.

4. Nature Still Under Law and Divine Control.

The laws of nature are the laws of God, conceived in His great and infinite mind. A law is the product of intelligence. Laws which govern the elements are the product of One whose intellect and wisdom far surpasses that of any man. Such laws do not evolve; they are issued as needed, once and for all, and are rigid and irrevocable. Only the Lawmaker Himself is able, and does apply them according to His will. Man must bring his proud mind and experiments into harmony, or suffer the consequences. By study and observation man has been able to discover some of the laws which the Creator established to govern nature. A few samples follow: Copernicus, 1507, revolution of planets around the sun; Kepler, 1609, 1619, laws of planetary motion; Galileo, 1590, speed of falling bodies; Romer, 1675, velocity of light; Boyle, 1661, Elements vs. Compounds; Newton, 1687, law of gravitation. Franklin, c. 1747, positive and negative electricity; Galvani, 1780, and Volta, 1800, electric currents; Faraday, 1833, laws of electrolysis. Morse, 1852, electric telegraph; Joule, 1843, laws of heat; Gregor Mendel, 1865, laws of heredity; ad lib. By remote control, God, still in His heaven, t tiles over all. "In Him we live, and move, and have our being; ... for we are also His offspring." Acts 17:28.

KEY TEXTS

2 Peter 3:3-7	Romans 1:19-25	Matthew 11: 25
2 Timothy 4: 3, 4	Luke 16:31	Psalm 74:15-17

THOUGHT QUESTIONS

1. How may we differentiate between false and true science?
2. What great undeniable facts are evolutionists unable to account for? Why is this?
3. What are the fruits of falsehood?
4. Why should the Bible Christian be concerned in regard to the theory of evolution? Why should statesmen?
5. List the arguments which discredit the theory of evolution.

TEST QUESTIONS

Answer With Ample Bible Proof

1. How does the Genesis record disprove the theory of evolution?
2. What other Bible references besides those in Genesis declare facts contrary to the theory of evolution?
3. How, and in how many ways, does this become a sign of the times?
4. Why cannot the true Sabbath keeper accept as fact such falsehoods?
5. Show how the theory is contrary to the very heart of the gospel.

SUPPLEMENTARY NOTES

Enough water? Facts About the Earth

The earth's surface has 57,510,000 square miles of land and 139,440,000 square miles of water. In Antarctica enough ice is held to encase the entire globe in a layer 120 feet thick. The average depth of the ocean below sea level is 12,450 feet. The deepest place yet found in the ocean is 35,400 feet. Mount Everest is 29,141 feet in elevation. This gives a range of about 12.25 miles between the depth of the ocean and the height of the land; not great on a globe surface of 196,950,000 square miles. If the seas were filled in with the heights of land to an even globular surface, there would be a universal ocean, which, it is said, would be one and a half miles deep. So there is no question as to there being enough surface water for the deluge. Thank God for the rainbow promise! (Genesis 9:11-17.)

9. Satan, the Traitor

"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. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's word, and essential to salvation. . . .

"Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. . . . Sin originated with him who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven." - GC 492, 493.

SELECTED REFERENCES
PP 33-43; GC 492-504; DA 35-38; **[20]** Pages 177-188. **[21]** Pages 73-77. **[4]** Article, "Satan."

Memorize: Ephesians 6:12.

A. ORIGINAL POSITION, SIN, AND FINAL JUDGMENT.

Ezekiel 28:12-19; 28:2-10; Isaiah 14:12-15; Revelation 20;1-3; 7-10.

"Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But . . . little by little, Lucifer came to indulge a desire for self-exaltation. . . .

"In heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, All had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined. . . .

"Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes: . . .

"God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. . . .

"God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all." - GC 494-497.

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. . . . The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. . . . Satan's rebellion was to be a lesson to the universe through all coming ages, perpetual testimony to the nature of sin." - PP 42.

"Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. . . . The history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishment. . . .

"The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer

had chosen was in no wise chargeable upon the government of God." - GC 498-501.

This is the origin of sin. God cannot be blamed for it. He did not make a devil. Angels became devils by their disobedience.

B. LUCIFER'S FALL FROM HEAVEN.

Revelation 12:7-9, 4; 2 Peter 2:4; Jude 6; Luke 10:18.

"Medieval tradition and superstition is the source of the conception which has come down to us of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoofs, horns, pitchfork, barbed tail, and breath of flames. This hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is the source of derision on the part of intelligent and cultured people.

"This very grotesque and absurd impression regarding Satan is in itself an evidence of the craft and guile of the deceiver. Such a caricature serves only to excite the mockery of the intelligent, and thus disarms suspicion, prevents vigilance, and leads men to disbelieve and deny the very existence of the Devil." - C. B. Haynes, in "Satan," page 7.

"Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic." - EW 145.

"I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he is now. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible." - EW 152, 153.

C. HIS POWER AND POSITION ON EARTH.

Ephesians 2:2; Matthew 12:24; Jude 9; Job 1:6; 2:1; Revelation 12:10; Zechariah 3:1-3; John 8:44; 12:31.

"The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims, and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watch care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."-GC 517

"Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs; and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them." GC 589.

"It is Satan who created and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported. . . . Though we do not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine. . . . The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. . . . 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." - 5T 192. .

D. HIS WORK AND METHODS.

2 Corinthians 4:4; 11:14; Matthew 13:24-30, 38-40; 1 Peter 5:8; Acts 5:3; 2 Thessalonians 2:9, 10; Revelation 12:12.

"Satan's temptations will be brought to bear with greater power upon those who keep God's

commandments; for he knows that his time is short." - 3T 571.

"Nothing disturbs Satan so much as our knowledge of his devices." - 3T 572.

"In heathen lands, the deceiver is daring in his tyranny, holding men and women in gross and open sin. In civilized countries the god of this age needs must veil his working. In these last days, however, he is beginning to more openly manifest himself as the prince of the world. He is familiarizing people with his name. Books to be popular must be about him, and in fashion's realm serpents have been the favorite ornaments of dress; while palmistry, clairvoyance, planchette, and other means of intercourse with the spirits of evil, abound on every hand." - Mrs. Jessie Penn-Lezeis, in "The Fundamentals," Vol. X, page 50.

"The fallen archangel not only deceives and holds in darkness the human race, but adds to their destruction, by seeking to meet the desire for an object of worship which lies dormant in every breast." - Id., page 52.

"Satan . . . persuades men that outward obedience to some creed is enough, thus deluding multitudes into a false peace by causing them to rest upon an outward ceremony or form of words. . . . John writes, 'If we say that we have fellowship with Him [Jesus], and walk in darkness [sin], we lie, and 1ove not the truth' (1 John 1:6, A. V.); and the most severe words that ever passed the lips of Christ were His scathing exposures of the Pharisees. "-Id., P. 52.

E. WE CAN CONQUER SATAN ONLY IN CHRIST.

Ephesians 6:10-12; 1 John 3:8; Isaiah 59:19; Hebrews 2:14.

"Those who wish to shield themselves from the adversary of their souls in this age, will be on the lookout for manifestations of his power. Not frightful, hideous, ludicrous, grotesque but manifestations in which truth will be so insidiously interwoven with error, and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons, as shall lull suspicion, quiet apprehension, and prepare souls to be deceived. In these things may be discerned the subtlety of the serpent and the skill and cunning of the deceiver. For we may be certain that Satan will carefully guard himself in these manifestations from revealing anything that will shock the senses or awaken prejudice." - C. B. Haynes, in "Satan," P. 8.

"It is the grace that Christ implants in the soul which creates in man enmity against Satan. . . . Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above." - GC 506.

"All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. . . .

"Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan." - GC 510.

KEY TEXTS

Ezekiel 28:12-19	Ephesians 6:12	2 Corinthians 4:4
Isaiah 14:12-15	John 8:44	Jude 6

THOUGHT QUESTIONS

1. Can you prove that Satan is more than a mere evil influence?
2. God being all-powerful, why did He not destroy Satan and clean up sin long ago?
3. What official titles of Satan can you name and explain? By virtue of what distinction were these gained?
4. Why are human beings so easily duped?
5. Why cannot the individual unaided hope to cope with Satan?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Describe Lucifer and his work before his fall from heaven.
2. What was the cause underlying the war in heaven?
3. Enumerate Satan's most common methods of disguise and deception.
4. Give the reasons why the title "King of Tyrus" must apply to Satan and not to a literal human king.
5. Have we the assurance that Satan cannot overcome us, and that he will one day cease to trouble

mankind?

10. Paradise Lost

"PERFECT in symmetry, beauty, and stature, the first pair were the head of the creation. All things were placed under their feet. Under their dominion was placed every living thing on the earth. And they enjoyed unrestricted communion with their Creator, speaking with Him face to face. Their visitors and companions were the angels of heaven, who doubtless told them of the fall of Satan and his hosts, and warned them to be on their guard against his wiles.

"Satan saw the peace and joy of the holy pair in the garden, and was tormented by this reminder of the happiness which he had forever forfeited. Determined to thwart God's plan, lie set himself to undermine the loyalty and allegiance of man to God, and to take him captive, thus ruining his happiness, while at the same time gaining him as an adherent in his controversy with the Father. Fondly hoping to defeat the plans of God in the creation of the earth and the race, he laid his plans to deceive and cause the fall of man."-C. B. Haynes, in "Satan." page 52.

SELECTED REFERENCES
PP 52-62; Ed 23-27; GC 531-534; **[21]** Pages 78-88.

Memorize: 1 John 3:4.

A. IN THE PERFECTION OF EDEN WHAT NEEDS WERE SUPPLIED?

Genesis 1:29; 2.16, 8, 18; 5.2; 2:15, 19; Mark 2:27; Genesis 2:2, 3, 17, 9.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed.' Everything that God had made was the perfection of beauty, and nothing Seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life." - PP 46, 47.

"Often they were visited by His messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal. His thoughts toward them 'were thoughts of peace, and not of evil.' His every purpose was their highest good. . . . Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character." - Ed 21.

"Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule. God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance." - PP 49.

"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." - PP 52.

B. ENTER SATAN, THE SUBTLE SERPENT.

1. The first suggestion of evil. Genesis 3:1.

" The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and

brilliancy of burnished gold. Resting in the rich laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey." - PP 53.

2. The first law thought to be changed or done away with. Genesis 3:1-3.

"Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan." - PP 59.

"Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan." - GC 531,532.

"We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God." - GC 533.

3. The first lie. Genesis 3:4, 5.

"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: 'You shall not surely die; for God does know that in the day you eat thereof, . . . you shall be gods.' Alike based upon falsehood and perpetuating the same, they are alike from the father of lies." - PP 685.

"The declaration of the serpent to Eve in Eden - 'You shall not surely die,'-was the first sermon ever preached upon the of the soul. Yet this declaration, resting solely the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as it was received by our first parents. The divine 'The soul that sins, it shall die,' is made to mean, The soul that sins, it shall not die, but live eternally."- GC 533.

4. The first temptation and sin. Genesis 3.6; James 1:15; 1 Timothy 2:14; 1 John 2:16; James 2:10.

"I saw a sadness come over Adam's countenance. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He felt sure that this was the foe against whom they had been warned, and that his wife must die. They must be separated. His love for Eve was strong, and in utter discouragement be resolved to share her fate. He seized the fruit, and quickly ate it. Then Satan exulted. Adam through his love for Eve, disobeyed the command of God, and fell with her." - EW 148.

"Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect." -FE 23. (See Lesson 57, B, l.)

"The tree of knowledge, so called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree." - FE 471.

5. The first shame and remorse. Genesis 3:7, 10, 11; Job. 31:33.

"In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. 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.

"As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing." - PP 61, 62.

6. The first call to repentance. Genesis 3:8, 9. Reply in excuse of self. justification. Genesis 3:12, 13.

"After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin, and escape the dreaded sentence of death. . . .

charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies, and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the Divine Spirit, and will not be acceptable to God. True repentance will lead a man to bear his guilt himself, and acknowledge it without deception of hypocrisy." - SC 45.

7. The first curse: Serpent, Genesis 3:14, 15; woman, Genesis 3:16; man, Genesis 3:17,19.

8. The first promise. Genesis 3:15; Romans 16:20.

9. The first shed blood. Genesis 3:21.

10. The first judgment. Genesis 3:22-24.

"The news of man's fall spread through heaven. Every harp was hushed. The angels cast their crowns from their heads in sorrow. All heaven was in agitation. A counsel was held to decide what must be done with the guilty pair. The Angels feared that they would put forth the hand, and eat of the tree of life, and become immortal sinners. But God said that He would drive the transgressors from the garden. Angels were immediately commissioned to guard the way of the tree of life." - EW 148.

"It was Satan's plan that Adam and Eve should eat of the tree of life, and thus perpetuate an existence of sin and till misery." - PP 60.

"Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would been immortalized. . . . Not one of the family of Adam have been permitted to pass that barrier and partake of the life giving fruit. Therefore there is not an immortal sinner." - GC 533, 534.

C. CONSEQUENCES OF MAN'S FALL.

Isaiah 53:5, 8; 59.2; Romans 5:12; Psalm 51:5; Romans 8:22.

"Had some great test been appointed Adam, then those hearts incline to evil would have, excused themselves by saying, 'This is a trivial matter, and God is not so particular about little things.' And there would be continual transgression in things looked upon as small, and which pass unrebuked among men. But the Lord has made it evident that sin in any degree is offensive to Him." - PP 61.

"God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law-the law of love-that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle-the difficulties and trials that make his life one of toil and care-were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought." - SC 9,10.

"The garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. (See Genesis 4:16.) The fallen race were long permitted to gaze upon the home of innocence. Their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. (The glory of God was revealed 'between the cherubim;' afterward called the Shekinah; it abode in the holy of holies, the center of Israel's worship. See Exodus 25:22; Psalm 80:1.) 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. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored more gloriously adorned than at the beginning." - PP 62.

KEY TEXTS

1 John 3:4	James 1: 15	Isaiah 59:2
Genesis 3:4-6	Genesis 3:15	Romans 5:12

THOUGHT QUESTIONS

1. If there was nothing superfluous in Eden, why the tree of the knowledge of good and evil?
2. Which individual commands of the decalogue were transgressed by Adam? And which by Eve?
3. Why could not God have passed over this incident as of little consequence?
4. What religions and doctrines are still more or less based upon the same deception practiced upon Eve?
5. What, to your mind, is the most important spiritual lesson to be learned by this sad experience?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What is sin, and what are the steps of its entry into the heart?
2. Enumerate the chief consequences of sin.
3. What change did the first sin bring in the moral and physical nature of man?
4. What two texts in Genesis 3 foreshadow the cross?
5. How was man's relation to God changed, due to disobedience?

PROJECT
PREPARE a paper to include the essential ideas of Lessons One to Ten inclusive. Select and arrange the most important Scripture texts
and your own explanatory material in the order of the following outline:

TITLE:	The Faith of Man in God.
SUBJECT:	The basis of faith in God-how attained, how hindered.
OBJECT:	To give a reason for belief in God.
INTRODUCTION:	The importance to man of a knowledge of God.

1. Define: "God"-the Trinity. Explain briefly what is known of each divine person.
II. God revealed in His word: (a) The Bible-proofs of its divine origin and reliability. (b) His word in creation-when He formed His thoughts into visible matter. (c) His word in Christ-the incarnate Word, on earth; then by His Spirit in the heart of man ever since.
III. This grand threefold revelation of the Godhead obscured: (a) By Satan, his origin, personality, and subtle delusions. (b) By the theory of evolution, proved to be falsehood destroying faith in God by obstructing every avenue of revelation with doubt. (c) By the fall A Adam, caused by heeding false assertion, and by sin, the evil nature inherent in the flesh of man ever since.
IV. Deductions on the subject based on the above.

CONCLUSION:
An appeal to faith in the personal God as the God who has revealed Himself and His character to our reason.

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11. The Plan of Redemption

"THE central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. . . . The burden of every book and every passage of the Bible is the unfolding of this wondrous theme, man's uplifting,-the power of God, 'which gives us the victory through our Lord Jesus Christ.' He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God's word.

"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 engages the attention of our Lord and Savior; the science that enters into the purpose brooded in the mind of the Infinite, 'kept in Silence through times eternal;' the science that will be the study of God's redeemed throughout endless ages.

"This is the highest study in which it is possible for men to engage. As no other study can, it will quicken the mind and uplift the soul." - Ed 125,126.

SELECTED REFERENCES
PP 63-70; COL 127-134; DA 761-764; **[1]** Pages 252-268. **[2]** Article "Reconciliation". **[1]** Article Pages 303-323.

Memorize: John 3:16.

A. PLANNED BEFORE NEEDED; IN GOD'S LOVE FOR US.

Revelation 13:8, last part; Romans 16:25, R. V., last part; 2 Peter 3:9, last part; Ephesians 1:9-11.

"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.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, 'that whosoever believes in Him should not perish, but have everlasting life." - DA 22.

"In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truths will continually unfold to the wondering and delighted mind. Though the grief s and pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost." - GC 651.

B. THE PLAN MUST MEET, AND OVERCOME, AND RESTORE:

1. The broken law of God-the decalogue.
2. The penalty-suffering and death.
3. The offense-sin.
4. The enemy-Satan.
5. The lost dominion-earth.
6. The original position of man-kingship.
7. The discord in the universe-disobedience, strife.

C. ONLY CHRIST CAN DO THIS.

John 14:6; Isaiah 43:11; Acts 4:12; John 10:9.

1. The broken law of God-the decalogue. John 10.30; Matthew 5:17; Romans 5:19; John 15:10.

"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the

curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin. Sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race." - PP 63.

2. The penalty-suffering and death. Isaiah 53:3,5,10,11; Romans 5:8-10, 21; Hebrews 2:9,10; Phil. 2:8.

"The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power." - GC 652.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed." - DA 25.

"Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." - DA 753.

3. The offense sin. 2 Corinthians 5:21; 1 Peter 2.21.24; John 1:29; Hebrews 9:28.

"The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot from His creation by sweeping the sinners from the face of the earth. But He 'so loved the world, that He gave His only-begotten Son.' . . . Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing. 0, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him!" - 6 T 66.

"The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. . . . Christ . . . must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God." - PP 64.

"In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. . . . God could not be just, he urged, and yet show mercy to the sinner." - DA 761.

"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." - DA 762.

"Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. . . .

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. . . . The last link of sympathy between Satan and the heavenly world was broken." - DA 761.

4. The enemy - Satan. Genesis 3.15; Hebrews 2:14; 1 John 3:8; John 12:31-33.

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice-its influence upon the intelligences of other worlds as well as upon man-the Savior looked forward when just before His crucifixion He said: 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.' The act of Christ in dying for the salvation of man would not only make heaven accessible to men. but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin." - PP 68, 69.

"The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Savior's expiring cry, 'It is finished,' the death knell of Satan was rung. The

great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain." - GC 503.

5. The lost dominion-earth. Ephesians 1:13, 14; Daniel 7:26, 27; Revelation 11:15; Luke 12:31, 32.

"Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, 'The Most High rules in the kingdom of men, and gives it to whomsoever He will.' Satan can exercise his usurped authority only as God permits." - DA 129, 130.

"The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. . . . The psalmist had in mind the same final restoration of man's original inheritance when he declared, 'The righteous shall inherit the land, and dwell therein forever.' " - PK 682.

6. The original position of man-kingship. Genesis 1:26; Hebrews 2:6-8; Psalm 8:4-6; 1 Peter 5:4; 2 Timothy 4:7, 8.

"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 shall bruise His heel.' This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken." - PP 65, 66. (See also GC 645.)

7. The discord in the universe-disobedience. Romans 5.19; Isaiah 11:6-9; 35:9, 10; John 16:33.

"Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown bearing his own 'new name' and the inscription, 'Holiness to the Lord.' . . . Now is fulfilled the Savior's prayer for His disciples, 'I will that they also whom Thou has given Me be with Me where I am.' 0, the wonders of redeeming love! The rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!" - GC 646.

"0, the mystery of redemption! The love of God for a world that did not love Him! Who can know the depths of that love which 'passes knowledge'? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore." - PP 63,64.

KEY TEXTS

Ephesians 1:9-11	Daniel 7:27	John 12:31-33
1 John 3:8	Hebrews 9:28	Romans 5:19

THOUGHT QUESTIONS

1. What indicates the importance of understanding this plan?
2. What did God see in man to involve so much for his redemption?
3. What parts of the plan must yet be worked out?
4. What guaranty have we that the plan will succeed?
5. What is your part in God's great plan for this earth?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Did God make provision beforehand for a possible emergency of sin?
2. In brief, what was the plan laid for the redemption of mankind?
3. What consideration led God to pay the awful price for us?
4. What persons in heaven and on earth were included in its outworking?
5. Why was it necessary that the Son of God be the one to bear the curse?

12. The Sanctuary Object Lesson

"THE sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. 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. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asks them a reason of the hope that is in them." - GC 488,489.

"The sanctuary is a dramatized parable of God's dealings with men. It is a pictured history, the gospel in substance, salvation in epitome. It is a figure, but more than a form. It is a shadow, but not darkness: rather, it is a reflection of the very light of heaven. To study it is to think God's thoughts after Him. To understand its every detail is to fathom the depths of the riches of His wisdom. "-Robert B. Thurber, in Bible Truth Series, No. 38.

SELECTED REFERENCES
PP 343-358; 374-376; EW 250-253; **[5]** Pages 28-65. **[3]** Pages 1410. **[4]** Pages 155-166.

Memorize: Isaiah 57:15: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

A. THE OBJECT LESSON OF REDEMPTION'S PLAN AS IN HEAVEN.

Exodus 25:8, 9; Hebrews 8:5; Psalm 73:17; 77:12, 13.

"In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."- PP 358.

"This sanctuary was a shadow, or model, of the heavenly sanctuary; and the service was so planned by the Lord that all the work was a type, or representation, of the work the Son Of God would do on earth and in heaven for the redemption of the lost race. It was the most wonderful object lesson ever given to mankind." - S. N. Haskell, in "The Cross and Its Shadow," pages 36, 37.

B. THE TABERNACLE AND ITS LESSONS.

1. Materials provided. Exodus 25:1-7; 35:21.35; 36:5-7.

" 'Of every man that gives it willingly with his heart you shall take My offering,' was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High. . . .

"While the building of the sanctuary was in progress, the people, old and young, men, women, and children,--continued to bring their offerings, until those in charge of the work found that they had enough, and even more than could be used. . . . Their devotion, their zeal and liberality, are an example worthy of imitation. All who love the worship of God, and prize the blessing of His sacred presence, will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an offering of the very best that they possess. A house built for God should not be left in debt, for He is thereby dishonored. An amount sufficient to accomplish the work should be freely given, that the workmen may be able to say, as did the builders of the tabernacle, 'Bring no more offerings.' " - PP 343-347.

"All the precious material they brought had been used in the idolatrous worship of Egypt, so we have nothing to bring but that which has been devoted to idolatry and steeped in sin. But, praise the Lord, if we bring it willingly, He can refine and purify it, and make of it a place in which the light of the Shekinah may burn brightly, lighting the heart with the glory of God, and sending its effulgent rays out into the darkened world of sin." - R. S. Owen, in Review and Herald, March 26, 1925, P. 12.

"In all our work, even in mechanical lines, God desires that the perfection of His character shall appear. The exactness, skill, tact, wisdom, and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service. Every transaction entered into by His servants is to be as pure and as precious in His sight as were the gold and frankincense and myrrh." - 7T 142,143.

2. Description of the tabernacle. Exodus 26; or 36:8-38.
(Read either, or both, as time permits. Create an accurate picture in your mind.)

"The tabernacle was about fifty-five feet in length by eighteen in width and eighteen in height. The west end and the two sides were made of boards eighteen feet long, standing on end, and held in position by heavy silver sockets placed upon the ground and by three lines of bars passing through rings in the sides of the boards. Each board was overlaid on both sides with pure gold, as were also the bars and rings.

"This building was covered with curtains, an outer one for protection, made of badger, or seal, skins; the next one of rams' skins dyed red; the third a heavy curtain woven of goats' hair. And an inner covering of fine twined linen in colors of blue, purple, and scarlet, and wrought with beautiful needlework with gold and silver threads, filling this curtain with angel forms. The outer covering was longer and wider than the inner one, so as to fold in at the back and extend farther down on each side, outside of the boards, and perhaps to make a little projection at the front, like a porch roof, for protection.

"This building was divided into two apartments; the first, or east, room was eighteen feet wide, eighteen feet high, and thirty-six feet long, and was called the holy place. The second, or west, room was an eighteen-foot cube, and was called the holy of holies. The tabernacle was surrounded by a court about ninety feet wide by one hundred eighty feet in length, enclosed by a curtain about nine feet high and supported by pillars set in heavy sockets of brass. In the east side of the court there was an opening or gate about thirty-six feet wide, closed by another beautiful curtain of fine twined linen of blue, purple, and scarlet, and wrought with the same fine needlework as were the other linen curtains of the sanctuary."-R. S. Owen, in Review and Herald, March 26, 1925, pages 11, 12.

"The boards of the tabernacle were overlaid with gold on both sides. This was not simply for ornamentation, but to teach us that the temple of God must be the same outside and ill. In our lives must be seen what we profess to believe. God's temple must not be hypocritical. It must not be said of us 'You are like unto whited sepulchers.' "-Id., page 12.

3. The court and its furniture.
a. The court. Exodus 27:9-19 or 38:9-20.
b. The altar. Exodus 27:1-8 or 38:1-7.
c. The layer. Exodus 30:18-21 or 38:8.

"The court of the earthly sanctuary was where the sacrifices were slain, and where all the washing and cleansing were done before the sacrifices were taken into the sanctuary. The earth is the court of the heavenly sanctuary, for here the great Sacrifice was slain, and here is where all must be cleansed and purified before they can enter the sanctuary in heaven. But thanks be to God, we have the altar of sacrifice where Jesus died for all, and by it there is opened in the house of David a fountain for sin and uncleanness, so that we may be cleansed and prepared to pass into the very presence of God. Thus we find in these the antitype of the altar of burnt offering and the layer for cleansing, which were the two pieces of furniture in the court."-Ibid.

4. Furniture of the tabernacle.
Holy Place.
a. Candlestick. Exodus 25:31-40 or 37:17-24.

"The candlestick was made of one solid piece of gold, and was beaten, not molded, into shape. Only one other piece of furniture was made in this way. The mercy seat, with its covering cherubim, was also beaten out of one solid piece; thus was it formed and fashioned. This beating represents tribulation, and the making of the candlestick in this way represents the tribulation which purifies the church and fits it to be the candlestick holding the Holy Spirit as the light of the world." - Id., page 13.

"The seven-branched candlestick, with the seven flames of fire, represents Jesus as the light of the world through the Holy Spirit and the church. In Revelation 4:5 the seven lamps of fire burning before the throne of God are said to be 'the seven Spirits of God.' The number 'seven' denotes fullness or completeness; so in these lamps of fire we have a representation of all the varied work of the Holy Spirit in the world." -Ibid.

b. Table. Exodus 25:23-30 or 37:10-16.

"The table of show bread, with its twelve loaves, is a representation of Jesus as the bread of life-

not for the world at large, for that was represented by the manna which fell for the whole camp, but for the true twelve tribes of Israel, the true children of God. This is the bread to which Jesus referred when He said that the one who ate of it should never die. This is the bread of the presence, the eating of Christ by faith, feeding on His Spirit and His word." - Ibid.

c. Altar of incense. Exodus 30:1-10 or 37:25-28.

"Incense represents prayer. This is shown in Revelation 5:8, where certain ones are represented as having golden vials full of odors (incense, margin), which are the prayers of saints. And in Revelation 8:3 an angel is represented as standing by the altar in the sanctuary, with a golden censer and with much incense, which he offers with the prayers of all saints upon the golden altar which is before the throne. From these texts we see not only that incense represents prayer, but that there are prayers which mingle with ours as we send them up before the throne of God. . . . We have in the altar of incense a representation of the continual intercession of Jesus in our behalf through the Holy Spirit." - Ibid.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God.... By blood and by incense, God was to be approached, symbols pointing to the great Mediator, through whom sinners Way approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul." – PP 353.

Most Holy Place.
d. Ark. Exodus 25:10-16 or 37:1-5.
e. Mercy seat. Exodus 25:17-22 or 37:6-9.

"Passing through the second veil, we find that the only piece of furniture in the holy of holies is the ark, a beautiful chest, in which were kept the tables of the law. It was overlaid with gold. The cover of this chest was called the mercy seat, and on the ends of it were two beautiful angel forms, standing with their faces turned toward each other and looking down toward the mercy seat. The outer wing of each was folded to the feet, while the inner wings were raised and extended toward the mercy seat until their tips almost touched. It was between these two angel forms, under the covering wings, that the light of the Shekinah, or the manifest presence of God, was seen. And so we read in Psalms 80:1, 'Thou that dwells between the cherubim, shine forth.' . . .

"The colors used in the sanctuary, blue, purple, and scarlet, were arranged, not in bars or bands, but as we see them in nature, tinting the dome above and bordering and beautifying the clouds. These colors and the multitude of angels were reflected in the walls of burnished gold until the throne appeared surrounded with that company of angels which the apostle says is innumerable. "Oh, the beauty of that room! No wonder we read that God gave men and women special skill, cunning, and wisdom in the work of making all these things. And as we contemplate the beauty of the earthly, our hearts are filled with longing to see the one in heaven, of which this was but a feeble shadow." -Id., pages 13, 14.

"In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption." - GC 415.

KEY TEXTS

Exodus 25:8,9 Exodus 36:54 Hebrews 8:5 Isaiah 57:15

THOUGHT QUESTIONS

1. Why did Jehovah desire to dwell among them?
2. How did the tabernacle itself foreshadow Christ?
3. How did the articles of furniture reveal Christ?
4. What moral lessons may we learn from the making of the tabernacle?
5. Of what value is this object lesson to Israel of today?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Where and when was the tabernacle built?

2. Which direction did it face, and why?
3. Give a brief description of the tabernacle and its court.
4. Give a brief description of the furniture of the tabernacle and its court.
5. What miracles were manifest in the making and dedication of the tabernacle?

13. The Sanctuary Services

"THERE is no other subject which so fully unites all parts of the Sacred Volume into one harmonious whole as this subject of the sanctuary. Every gospel truth centers in the sanctuary service, and radiates from it like the rays of the sun." - J. L. Shuler, in "The Great Judgment Day," page 51.

"The book of Hebrews was written to show that the sacrifices of the old were types of the greater sacrifice of the new. Its priests were types of Jesus Christ, in His perfect priesthood; and their ministry was performed unto the shadow and example of the ministry of our Priest above. . . . It is clear, then, that in order to understand the work of Jesus Christ as High Priest, as set forth in Hebrews, we must understand the meaning of those services which were performed by the Levitical priests in the earthly sanctuary as commanded by Moses in the book of Leviticus." - Id., pages 50, 51.

"If the one who longs to know more of Christ and His infinite love, will study the types and symbols of the earthly sanctuary, connecting each with its glorious antitype, his soul will be filled with rapture. Like the lenses of the telescope, they reveal wondrous beauties in the character of our blessed Redeemer, beauties that are revealed in no other way."-S. S. Haskell, in "The Cross and Its Shadow." page 26.

SELECTED REFERENCES
GC 409-422; 423-432; 5T 467-476; **[5]** Pages 173-185; 209-228. **[4]** Pages 342-360. **[6]** Pages 79-106; 263-288.

Memorize: Hebrews 10:10.

A. THE PRIESTHOOD.

1. Chosen of God and consecrated-Levi. Numbers 3:12, 13; Exodus 28; Leviticus 8:1-9, 30.
"By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the first born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron." - PP 350.

"After the dedication of the tabernacle, the priests were consecrated to their sacred office. . . . Assisted by his sons, Aaron offered the sacrifices that God required, and he lifted up his hands and blessed the people. All had been done as God commanded, and He accepted the sacrifice, and revealed His glory in a remarkable manner; fire came from the Lord, and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power, with awe and intense interest. They saw in it a token of God's glory and favor, and they raised a universal shout of praise and adoration, and fell on their faces as if in the immediate presence of Jehovah." - PP 359.

2. The heavenly-Christ after the order of Melchizedek. Genesis 14:17-20; Hebrews 7:1,2,14-17.

"There were two orders of the priesthood, the Melchizedek and the Levitical. The Melchizedek order preceded the Levitical order. In Abraham's day the priest Melchizedek was king of Salem as well as priest of the Most High God. Although there is not much said in the Bible of the Melchizedek order of the priesthood, it was superior to the Levitical order, for Christ was made a priest after the order of Melchizedek.

"The Levitical order extended from the time Israel came out of Egypt until the cross; since that time we have the priesthood of Christ, of which all earthly priests were a type. Christ being a priest after the order of Melchizedek, we are now living under the Melchizedek order of the priesthood." - S. N. Haskell, in "The Cross and Its Shadow," page 79.

B. SANCTUARY SERVICES.

1. Daily services.

a. Daily burnt offering-general. Exodus 29:38-42; Numbers 28:9, 10.

"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. . . .

"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.

"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. God expressly directed that every offering presented for the service of the sanctuary should be 'without blemish."

"The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Romans 12:1. 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." - PP 352, 353.

"In this custom 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." - PP 354.

b. Daily sin offering-personal. Leviticus 4:27-35.

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant .inner 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 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 through the blood, transferred in figure to the same. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest.... 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, and a special work became necessary for the removal of the sins." - PP 354, 355.

2. Yearly Service-Day of Atonement. Leviticus 16:7-10, 15-22, 29,31; Hebrews 7:24-27; 8-1,2; 9:22-26.

"On the first day of the seventh month, all over the land the priests in cities, villages, and in all places blew their silver trumpets, sounding an alarm to the people, and thus notifying them that the Day of Atonement was nigh at hand. This would give every one time to get ready and to make the journey to Jerusalem; for all who had sinned were required to be present at the tabernacle at the time of its cleansing. This was the typical day of judgment, for every case in Israel was decided that day. . . .

"This was in type the final separation of the sinner from his sin, if that sin had been properly confessed; or if not, then it was in type the final separation of the sinner from the house of Israel. . . .

"Under the mercy seat was the law of God, which the sinner had violated. The sprinkling of the blood seven times upon the mercy scat signified a full and complete satisfaction rendered to the transgressed law, by the blood of the victim through the mercy of God. And the sprinkling of the blood seven times before the mercy seat represented the cleansing of the sinner; for '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." - R. S. Owen, in Review and Herald, March 26, 1925, page 15.

"Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, and touching each other above the head of Jesus as He stood before the mercy seat. Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His Father, a cloud of fragrance arose from the incense; looking like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God." - EW 252.

"As the scapegoat was carried into the uninhabited place, so Satan, the antitypical scapegoat, is bound and shut up in the bottomless pit (Revelation 20:1-3), or the desolated earth, for a thousand years, during which time Christ and the righteous will judge the wicked inhabitants of earth and the evil angels." -

R. S. Owen, in Review and Herald, March 26,1925, page 20.

C. SANCTUARY SIGNIFICANCE.

Type, Earthly	Activity	Type, Heavenly
Hebrews 8:5	Tabernacle-Temple in Heaven	Revelation 11:19
Hebrews 9:1-3	Two apartments-Two phases of Christ's ministry	Hebrews 9:24
Exodus 25:30	Show bread-Christ's presence	John 6:48
Exodus 30:7, 8	Incense-Merits of Christ	Revelation 8:3, 4,
Exodus 26:33	Ark-jewel casket for the Law	Revelation 11:19
Exodus 25:17, 21	Mercy seat-Atonement of God's mercy	Isaiah 6:1
Leviticus 16: 15	The lamb-Jesus, God's sacrifice	John 1:29
Leviticus 4:23	Without blemish-Sinlessness	1 Peter 1:19
Exodus 12:6	Chosen and kept separate-as was Jesus	John 11:53,54
Leviticus 4:29	The sinner slew Him	John 19:34
Exodus 12:46	No bone broken-fulfilled on the Cross	John 19:33
Psalm 28:32	Priestly Robes-Christ's righteousness	John 19:23
1 Chronicles 24	Assistant priests-Twenty-four elders	Revelation 4:4; 5:8
Leviticus 16:9	Atonement goat-Christ	Hebrews 9:14, 26
Leviticus 16:21, 22	Scapegoat-Satan to wilderness 1,000 years	Revelation 20:1-3
Leviticus 16:15	Blood brought to mercy seat-Intercession	Hebrews 9:12
Leviticus 24:2	Light from lamps-Holy Spirit's light	Revelation 4:5

D. OUR TABERNACLE OF TODAY.

Tabernacle-Mortal body. 2 Peter 1:13, 14.
Defile it not. 1 Corinthians 3:16, 17.
Dwelling place of the Holy Spirit. 1 Corinthians 19, 20.
Altar-Sacrifice, consecration. Romans 12:1.
Laver - baptism, foot washing. Romans 6:4; Hebrews 10:22.
Holy Place - Confession. Matthew 6:6; 1 Timothy 2:5; 1 John 1:9; Hebrews 6:19, 20.
Show bread - study the Word. The Bread is Christ. John 6:48.
Given daily as "our daily bread." Matthew 6:11 ; Exodus 16:4.
Renewed each Sabbath day. Leviticus 24:7, 8.
Incense - daily morning and evening prayer. Psalm 141:2; Daniel 8:11.
Candle stick - witnessing for God. Matthew 5:14.
Lamp oil, the Holy Spirit. Zechariah 4:1-6.
Light, the gospel message. John 8:12.
Most Holy Place-Blotting out of sin.
Ark-God writes His law in the heart. Proverbs 3:3; Jeremiah 31:33; 2 Corinthians 3:3; Psalm 119:11.
Government should be with Christ's counsel, according to His will. Revelation 3:20; Romans 5:17; Matthew 6:10.

"We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, He will impart that faith which works by love and purifies the heart."--Ellen G. White, in "The Sanctified Life," page 60.

"By faith in Christ, and obedience to the law of God, we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory." - Ibid.

"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. ... In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul." - DA 161.

KEY TEXTS

Leviticus 8:30	Exodus 29:38,39	Hebrews 7:24,25
Hebrews 7:14-17	Leviticus 16:29,30	Hebrews 4:15,16

THOUGHT QUESTIONS

1. How does the Melchizedek order of priesthood differ from the Levitical?
2. What eternal principles were taught by these temporary ceremonials?
3. Because Satan must at some time bear the sins of men, does he thereby in any sense become our savior?
4. In how many ways is Christ's character seen in the different parts of the sanctuary service?
5. What helpful spiritual lessons may be drawn from these services?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How were the priests chosen and ordained at Sinai? Before Sinai?
2. Trace the history of sin from its origin in the individual until it is disposed of at the expense of Azazel.
3. How was Christ foreshadowed in the priesthood? The lamb?
4. What was the service of the high priest on the Day of Atonement?
5. What work of Christ at present and what events of the future are seen in the sanctuary types?

SUPPLEMENTARY NOTES

Day of Atonement Services:

Yearly, held on the tenth day of the seventh month-Tishri - corresponding generally to the first part of October. Numbers 29:7; Leviticus 23:27.

The high priest officiated alone. Leviticus 16:3, 6, 8, 11, 21. Was assisted by common priests. Edersheim, "The Ternple," page 268. He was clothed with the white garments of the common priest. Leviticus 16:4. Washed five times during the day. Leviticus 16:4, etc. For the evening sacrifice he put on the high priest's robes. Leviticus 16:23, 24.

The order of services:

1. The daily, or continual, regular burnt offering. Numbers 29:11; 2 Chronicles 2:4. PP 352. 354. Edersheim, page 267. Andreasen.
"The Sanctuary Service," pages 160. 172, 174.

2. Places live coals and incense on the golden altar.

3. Trims the seven lamps of the golden candlestick, one by one.

4. Offers the festive sacrifices of meat and drink. Numbers 29:11.

5. Two young goats and a rain are received of the people for lot. Lev. 16:5. These are held at gate before the brazen altar. Edersheim, page3.

6. Bullock slain for priest's own sins, between porch and altar. Leviticus 16:6. Edersheim. P. 271. Place for weeping. Joel 2:17.

7. Lots cast over the two goats; one for Jehovah, one for Azazel. Lev. 16:7-10. The Jehovah goat is marked. They stand again together.

8. The slain bullock is offered (parts of it). Leviticus 16:11. The censor is filled with live coals, and with hands full of incense he enters
before the mercy seat. Leaves smoking censer before God.

9. Takes blood of bullock into most holy and with his finger sprinkles it "upon the mercy scat eastward; and before the mercy seat . . .
seven times." Leviticus 16:14.

10. In the court the Jehovah goat is slain. Leviticus 16:15.

11. Blood of the slain goat is sprinkled "upon the mercy scat, and before the mercy seat." Leviticus 16:15.

12. Makes an atonement for the tabernacle of the congregation, and for the altar. Leviticus 16:16-19.

13. Lays hands on Azazel, representing Satan, and justly places thereby all iniquities, transgressions, and sins of the children of Israel.
Leviticus 16:21.

14. Azazel is then led forth into the wilderness representing the millennium experience of Satan. Leviticus 16:21,22.

15. High priest resumes the garments of his high office. Leviticus 16:3, 5, 24.

16. Offers his own and people's burnt offering. Leviticus 16:3, 5, 24.
17. High priest offers the regular evening sacrifice. Numbers 29:11.
18. The fat of the sin offering, representing sin, burned. Verse 25.
19. Unburned remains of bullock and goat taken out of camp and burned. Verse27.

14. The Law of God's Government

"THE sanctuary was ultimately merged into the great temple of Solomon at Jerusalem. By reason of this fact. . . . it became the center of the truth of God on earth, the only place in all the earth where the fullness of God's truth was revealed. . . . The truth of God was set down in this place because of its ideal location in spreading over all the earth the knowledge of the God of heaven. Let the reader look at the map of the ancient world, and let him notice that Jerusalem is nearly in the heart of the earth." The temple was the center of worship, and "the temple itself had a center, with reference to which all its services and sacrifices were performed. This was the law of God which was in the ark in the most holy place. . . . It was that law which pointed out sin, and it was because of sin that all the temple service was made necessary. The law of God, the ten commandments, was the center of the temple, which was the center of Jerusalem, which, in turn, was the center of the worship of the true God on earth. . . . And finally, the law had a center of its own, a center which gave validity to the entire law. This is that part of the law which distinguishes the true God from all false gods. It is that part of the law which . . . informs us who the Lawgiver is. . . . The Sabbath was the center of the law. It was the center of centers."-C. B. Haynes, in "The Christian Sabbath," pages 28-34.

SELECTED REFERENCES
GC 433-438; 582-587; PP 303-314; **[2]** Article, "Law." **[7]** Pages 241-256. **[1]** Pages 52-72; 103-113.

Memorize: Psalms 19:7.

A. THE ORIGIN AND CHARACTER OF GOD'S LAW.

1. The law since the beginning. 1 John 3:4; cf. Romans 6:23; 5:12-14; 7:7.

By these texts it is evident that there has been no time when the law was not binding on man. And furthermore, "what would you think of a government that had no law, no code of conduct for its citizens? How would you like to live in such a country? How would you like to live where everybody could do as he pleased, 'without let or hindrance'?

"Oh, but, you say, that lawless condition could not be called a government; instead, it would be anarchy, a place of no law, where license reigned supreme. We cannot conceive of such a state. There is no place where men may kill or steal or debauch without restraint. If there were, the people would have to establish a government in self-defense, or perish in their own lawlessness." - L. A. Reed, in Bible Truth Series, No. 24.

Therefore, "if God created this world, He must make some laws to govern it. In order to make life safe, we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God's law. It has come from on high, and infidels and skeptics have to admit that it is pure." - D. L. Moody, in "Weighed and Wanting," page 11.

2. The law before Sinai. Genesis 26:5; Exodus 13:8-10; 16:1,4,28,29; 18:20.

"Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the ten commandments." - PP 363.

"Those ten commandments on the tables teach nothing new, but remind them of what had been obliterated." - Novatian (about 250 A. D.), "On the Jewish Meats," chap. 3, in "The Ante-Nicene Fathers," Vol. I, page 647.

"For God at the first, indeed warning them [the Jews] by means of natural precepts, which from the beginning He had implanted in mankind, that is, by means of the decalogue (which if any one does not observe, he has no salvation), did then demand nothing more of them." - Irenaus, "Against book IV, chap. 15, sec. 1, in "The Ante-Nicene Fathers", Vol. I. page 479.

3. The law at Sinai.
Recorded: Exodus 20:3.17; Deuteronomy 5:6.21.

It was spoken: Exodus 20:18.21; Deuteronomy 4:12, 13.
It was then written. Exodus 24:12; 32:15, 16; Deuteronomy 10:11-5.

"The terrors of Sinai were to represent to the people the scenes of the judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the Archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their judge. The Father and the Son, attended by a multitude of angels, were present upon the mount." - PP 339.

"The earthquake, the trumpet, the voice, the darkness, the lightning, these are not the great miracles incident to the giving of the law. The real miracle is the character of the law itself. It presents in ten brief utterances the unlimited holiness of divinity, couched in language comprehensible to humanity. And human infirmity never yet dreamed ineffable holiness. 'If the holiness had been measurable, it might have been one of the poor miracles of human imagination; but it is ineffable, unspeakable, infinite, and therefore beyond the reach of limited faculties. On that character we have a right to found an argument."

"The argument is this perfect law revealed to humanity. It is something whose existence cannot be explained away so easily as the lightning and the thunder, the earthquake and the voice. It will not be dissolved into a legend and a myth. It still exists. It stands in the pages of every one of the millions of Bibles in Christendom today. It exists, too, in many human hearts, inscribed there by the Spirit of the living God." - L. A. Reed, in Bible Truth Series, No. 24.

4. The character of the law. (See Psalms 119.) Deuteronomy 4:2; Psalm 119:142,172; Proverbs 6:23; Romans 7:12,14; Psalm 19:7.9.

"The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. . . . To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required." - PP 52.

"A great philosopher has said that the mind must be filled with awe when one contemplates either the universe or the moral law. The psalmist saw the glory of God alike in the heavens and in the law. Given in the early dawn of civilization, this law of the Ten Commandments has not been left behind in the advance of the race, but still stands far ahead, beckoning on the centuries. Its perfection is a sufficient evidence of its divine origin. Each commandment is an authoritative statement of a fundamental principle of human nature."-F. S. Schenck, "The Ten Commandments and the Lord's Prayer," 1902 ed., preface to the new edition, par. 1.

"If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table."-C. H. Spurgeon, in "The Perpetuity of the Law of God," page 5 (published as tract No. 29 in The Watchman Series).

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."-Thomas Scott, in "The Holy Bible . . . With Explanatory Notes," Practical Observations on Exodus 20:1-17, at end of chapter 20.

"It is a common saying, 'The majesty of the law.' It means that the character and genius of a government are embodied and expressed in its laws. The words of Inspiration declare to us the majesty of the law of the Most High. . . . It is not a code merely for the regulation of outward conduct. It is the moral law-the primal standard of righteousness established by the Creator for His creatures. There is not an impulse of the inmost soul that is not reached by it." W. A. Spicer, in "Our Day in the Light of Prophecy," pages 183, 184.

5. The office of the law. Deuteronomy 10:12,13; Ecclesiastes 12:13,14; Romans 7:7; James 2:12; 1:23-25.

"It was one design of the law to show the abominable and nature of sin, as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit. It is then alone that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. And let it be observed, that the law did not answer this end merely among the Jews in the days of the apostle; it is just as necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached

and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of My people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners. And he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel; for, in this sense also, Jesus Christ is the end of the law for justification to them that believe." - Adam Clarke, in "A Commentary and Critical Notes," note on Romans 7:13.

"When the law was proclaimed from Sinai, 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 Savior. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart. As the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. 'The law of the Lord is perfect, converting the soul."

"Since 'the law of the Lord is perfect,' every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Savior's life of obedience maintained the claims of the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop. All who obey as He did, are likewise declaring that the law is 'holy, and just, and good.' On the other hand, all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed. Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well being of the universe. No man who willfully disregards one principle of the law shall enter the kingdom of heaven." - DA 308, 309.

"All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man, and condemn all whom this unerring test shall declare wanting." - GC 268.

"James, writing years after the Christian era began, places emphasis on the obligation of the Christian to keep the law of ten commandments, not merely one precept, but all, and sets forth this law as the standard by which men will he judged.... This law points out sin to us, that we may confess it and find forgiveness. The decalogue also becomes to us the law of life, and we find the blessings that come to those who live in harmony with its holy precepts." - "Bible Readings for the Home" (ed. 1942), page 382, note.

KEY TEXTS

Genesis 26:5	Exodus 20:1-17	Psalm 19:7-9
Exodus 16:4	Psalm 119:142,172	Ecclesiastes 12:13,14

THOUGHT QUESTIONS

1. What was the first evidence of the existence of God's law in the beginning?
2. Where did God write the law by which men were judged who lived before Sinai?
3. Was it different from the law by which the antediluvians were judged, found guilty, and the great majority condemned?
4. Is the character of the decalogue of temporary application?
5. Does man still need the law in the heart, the seat of the affections? Explain clearly.
6. In what state would men be if there were no moral law made known to them as a guide of conduct?
7. Being justified freely by His grace through faith in Christ what further need have you for the laws of your Creator?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Show clearly that the law existed before Sinai.
2. How is the decalogue known to be of divine origin?
3. Was the decalogue intended for the Jews only? If not, why not?
4. What is the character of the decalogue? Of Christ? Can we have one without the other in the heart?
5. What relation, then, does the law bear to the gospel?

15. The Decalogue Magnified and Established

"GOD gave to Adam a law, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

"This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God; and the other six our duty to man.

"Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament."-"The Westminster Confession of Faith" (Presbyterian), chap. 19, pars. 1-3, quoted by Philip Schaff, in "Creeds of Christendom," Vol. III, pages 640, 641.

SELECTED REFERENCES
DA 307-310; 762-764; MB 73-82; **[8]** Pages 127-140. **[9]** Pages 182-189. **[1]** Pages 114-118.

Memorize: Matthew 5:17, 18.

A. THE ETERNITY OF GOD'S LAW.

Psalm 111:7,8; 119:144,152, 160; 89:34.37.

"While God remains God, His moral law will be binding upon all who would have any part in His life. God's moral law is eternal; it is an expression of His very being. As such it can no more be abrogated than can God Himself."-Editorial in the Sunday School Times, Jan. 3, 1914.

"The moral law is, in the most universal sense, binding on men of every age, and every country.... Is it not clear beyond every rational debate that God designed to distinguish these precepts from every other part of the Mosaic law, both as to their superior importance and their perpetuity? Is it not incredible . . . unless He intended that all to whom these precepts should come, that is, all Jews and Christians, or all who should afterwards read the scriptures, should regard these commands as possessing that very importance which He thus significantly gave them. Should consider them as being, in a peculiar sense, His law, and hold them as being perpetually and universally obligatory?" - Timothy Dwight, in "Theology Explained and Defended," 1818 ed., Vol. IV, pages 2, 3.

"The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a Proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue." C. H. Spurgeon, in "Sermons" (Funk and Wagnalls memorial Ed.), Vol. II, sermon 18, page 280.

"The law has no limitations, and therefore can never expire. It has never been repealed, and as the Sacred Canon is full and complete, we are certain it never will be. It is therefore, binding upon every one of us at this moment; and will be upon all future generations. No human authority may expunge a single word from the statutes of Jehovah." - Heman Humphrey (president of Amherst College) in "Essays Upon The Perpetuity, Change, and Sanctification of the Sabbath," page 24.

"Every one of these [great moral laws announced at Sinai] utters a universal and necessary moral truth. Duty as here presented is not arbitrary, but rational."-Henry P. Tappan, in "Elements of Logic," 1856 ed., page 241.

"The hopeless condition of man after the fall caused the deepest sorrow in heaven, and moved Jesus to offer to die for the transgressors of God's holy law. But if that law could be abrogated, man might have been saved without the death of Jesus. Consequently His death did not destroy the law of Ills Father, but magnified and honored it, and enforced obedience to all its holy precepts." - EW 215.

This law is as binding today as it was in the days of Adam, Abraham, Moses, and Christ. Righteousness does not change with the seasons or with the fashions of the day. The law is upon the principles of love; and as these are eternal, not the slightest change can come to the law. Jesus said that neither jot nor tittle can pass from it. It will survive the wreck of nations and the death of a world.

B. RELATION TO THE CEREMONIAL LAW.

Daniel 9:10,11,27; Matthew 27:51; Ephesians 2:15; Colossians 2:14,17; Galatians 3:24.

"Had the law of God never been transgressed, there would have been no death, and no need of a Savior; consequently there would have been no need of sacrifices." - PP 363.

"If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. . . . And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses." - PP 364.

"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 takes 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.' But concerning the law of Ten Commandments the psalmist declares, 'Forever, 0 Lord, Thy word is settled in heaven.' And Christ . . . 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. . . .

"While the Savior's death brought to an end the law o 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." - PP 365.

"The ceremonial law taught of the holiness of God and of a coming Savior, and was designed to provide for restored obedience to the moral law."-F. S. Schenck, in "The Ten Commandments and the Lord's Prayer," 1902 ed., page 11.

"The moral law revealed the disease for which He [Christ] brought the remedy. Its precepts were designed to convince of sin. On the other hand, the ceremonial law was suited to typify the remedy for sin. It contained a shadow of the 'good things' of the gospel. It pictured the way of salvation." H. G. Guinness, in "Creation Centered in Christ," page 31.

C. CHRIST AND THE LAW.

Isaiah 42:21; Matthew 5:17, 18; 19:16,17; John 14:15; 15:10; 1 John 5:2, 3; Matthew 22:34.40.

"Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it. . . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself tip to bear its penalty, though He had never broken it, bearing the penalty for us. . . . The law asked only what it ought to ask, namely, perfect obedience, and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin, death under divine wrath, therefore the Savior went to the tree, and there bore our sins, and purged them once for all."-C. H. Spurgeon, in "The Perpetuity of the Law of God," pages 4-7 (published as tract 29 in The Watchman Series).

"The moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or another circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other." - John Wesley, in "Sermons," Vol. I, Sermon 25, The Sermon on the Mount, pages 221, 222.

"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments, it does not follow that He abolished the o1d. Christ's explanation of them made them all the more binding. In His sermon on the mount He carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive." - D. L. Moody, in "Weighed And Wanting," P. 15.

"Through the atonement of Christ more honor is done to the law, and consequently the law is more established, than if the law had been literally executed, and all mankind had been condemned. Whatever tends most to the honor of the law, tends most to establish its authority." - "The Works of Jonathan Edwards," 1842 ed., Vol. II, page 369.

D. THE APOSTLES AND THE LAW.

Romans 3:31; 7:1; 2:13; James 2:10; 1 John 5:2,3; Revelation 14:12.

"These Ten Commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links, and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'"-D. L. Moody, in "Weighed and Wanting," page 119.

"The ten words of Sinai were not ten separate commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so interrelated that if a man offend in one point he breaks the unity of the law."-G. Campbell Morgan, in "The Ten Commandments," P. 11.

"The moral law is still regulative for the life of the man to whom divine grace has brought forgiveness. He has now a new spirit inborn which makes obedience sweet, and a new moral strength to which the commandments of God are no longer grievous; and to that extent there is a vast difference between the standpoint of grace and the standpoint of law. But nothing that happens in heaven or in earth can ever bring about a state of things in which the law of God, the moral law, shall have ceased to be the rule of a man's life. So we, being none the less men now that we have become Christians, have to do with the Ten Commandments, the Ten Words of Sinai. They are the conduct of morals. They are the alphabet of duty. They are the Abiding Law."-R Aitken, M. A., in "The Abiding Law," page 12.

"Amid the darkness and persecution of the church there have always been true and faithful ones who kept all of God's commandments." - EW 216.

E. THE BLESSINGS OF OBEDIENCE.

Psalm 19:11; 119:165; 103:17.20; Revelation 22:14.

"There is not a commandment of the law that is not for the good and happiness of man, both in this life and in the life to come. In obedience to God's law man is surrounded as with a hedge, and kept from the evil. He who breaks down this divinely erected barrier at one point, has destroyed its power to protect him; for he has opened a way by which the enemy can enter, to waste and ruin. . . . The love of God underlies every precept of His law, and he who departs from the commandment is working his own unhappiness and ruin." MB 82.

"His law is a transcript of His own character, and it is the standard of all character. . . . 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." - COL 315.

KEY TEXTS

Psalm 111:7, 8	James 2:10	1 John 5:2. 3
Ephesians 2:15	Matthew 5:17,18	Romans 3:31

THOUGHT QUESTIONS

1. What appeals to you as the strongest evidence that the law is still to be followed as the rule of man's conduct?
2. How may the moral and the ceremonial law be differentiated?
3. Explain why the ceremonial law was abolished, but the moral law more firmly established at the death of Christ.
4. To what does God appeal in order to impel us to obedience?
5. Why should no one risk uncertainty or unconcern in regard to God's expressed will concerning him?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Show clearly that men today are held accountable by God for the transgression of any one law of the decalogue.

2. Explain Romans 6:14; Galatians 3:24; Colossians 2:14.
3. Was Christ's object, as that of His followers, in life and death, to uphold the Father's will, as expressed in the decalogue?
4. What was the attitude of Paul and the other apostles toward the moral law?
5. Summarize the proofs of the perpetuity of the law of God.

16. Origin and Purpose of the Sabbath

"WE believe that the seventh-day Sabbath was instituted at the end of the creation of the world in six literal days; that it is a memorial of creation, and a sign of re-creation, or redemption. That it is a vital part of the moral law, the Ten Commandments; that it is essentially a spiritual institution. That God intended it to be observed in all ages by all men; that Christ and His apostles always, both before and after the crucifixion, observed the seventh-day Sabbath, and therefore it is the rest day of all Christians." - A. L. Baker, in Bible Truth Series, No. 45.

SELECTED REFERENCES
DA 281-289, 769. PP 295-297; 8T 197-200; **[8]** Pages 141-149. **[9]** Pages 287-299.

Memorize: Genesis 2:2, 3.

A. THE ORIGIN OF THE SABBATH.

A. Genesis 2:2, 3; Job 38:4-7; Exodus 20:8-11; Numbers 23:19, 20; 1 Chronicles 17:27.

`The Sabbath was made for man.' It had its origin in Eden, before man had sinned, and therefore cannot have been made for a limited time merely, or for a portion only of the human race; nor was it instituted originally as a part of the plan of redemption. It was made for sinless man. Its place in the plan of God is too little understood. Its history, intent, and nature are of vital interest, and should be known by all." -E. K. Slade, in Bible Truth Series, No. 28.

"Christ is Creator as well as Redeemer. It was Christ who brought this world into existence and peopled it with human beings; just as it was Christ who later came into this world and re-created men through redemption. Christ, the Author of the Christian religion, is also the Author of the Sabbath. This truth is clearly taught in the New Testament. John 1:1-3,10,14. . . . He made all things. There was nothing made that He did not make. He made the world in six days. Therefore it was Christ who rested on the seventh day. Christ made the Sabbath. . . . The Sabbath was made two thousand five hundred years before the law was given on Sinai. It was made at the time of creation. . . .

"Christ needed no rest (Isaiah 40:28), and yet we have the record that 'on the seventh day He rested, and was refreshed.' Exodus 31:17. Christ rested because He was laying the foundation of a divine institution, and He was refreshed because He took profound pleasure in conferring upon men such a beneficial institution as the Sabbath proves to be to all who observe it. He took delight in bringing into existence an institution which He designed should ever be a memorial of His great work of creation, and ever serve to remind His creatures of the true God. . . .

"It is plain that the blessing of the seventh day can never be removed or reversed. It will remain a blessed and holy day as long as time lasts, and throughout all eternity. . . . The Sabbath institution is not a movable institution that was placed on one day, but which can be changed and transferred to some other day, as many seem to think. It is the day itself which is the Sabbath. 'The seventh day is the Sabbath." - C. B. Haynes, in "The Christian Sabbath," pages 9-17.

"The Sabbath and its observance were . . . ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. Well may this institution demand our reverence; it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal word." - GC 455.

"And sanctified it. [Hebrew, kadash]. It is by this term that the positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of the creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., 'because that in it He had rested,' etc., which is a reason of equal force at all times, and equally applying to All the posterity of Adam. And if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the

decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God." - George Bush (Presbyterian), in "Notes, Critical and Practical, on the Book of Genesis," 1838 ed., note on Genesis 23, Vol. I, pages 47-49.

B. THE REASONS FOR A SABBATH.

1. For a memorial. Psalm 111:4; Exodus 20:11; Deuteronomy 5:15.

"In Eden God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign, that they were the work of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people." PP 48.

"The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty. And that the first Sabbath, which Philo (one of the most ancient writers) calls the birthday of the world, was celebrated in Paradise itself."-John Kitto (imputed author), in "An Illustrated History of the Holy Bible," 1866 ed., page 47, note.

2. "For man" (not the Jew only). 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." - PP 48.

"Common sense says that any commemorative institution should commence at or near the time of the event commemorated; whereas, this supposition of a mere prolepsis leaves 'a great gulf,' a vast oblivious chasm of more than two thousand years, between the creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it limits that commemoration of an event in which the whole created race are equally interested, to the smallest fraction of that race!"-J. N. Brown (Baptist), in "The Obligation of the Sabbath, A Discussion Between the Revelation J. Newton Brown and W. B. Taylor," page 49.

3. To keep from idolatry. Leviticus 26:1,2.

"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." - GC 438.

4. For a sign. Ezekiel 20:12, 20; Exodus 31:17.

"The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world."-Dr. Adam Clarke, comment on Ezekiel 20:12.

"The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image." - Ed 250.

"Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ." - DA 283.

5. For a day of worship. Isaiah 56:6, 7; 66:23; Ezekiel 46:1.

"When it is therefore said by the inspired historian, that God 'sanctified the seventh day,' I must understand him to say, that God set it apart (from the other six days of labor), to he religiously employed by man." - J. N. Brown, in "The Obligation of the Sabbath, A Discussion Between the Reverend J. Newton Brown and W. B. Taylor," page 48.

"God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God." - DA 283.

C. THE SABBATH OF THE PATRIARCHS.

Genesis 4:3, margin; 8:10,12; Exodus 5:4, 5; 16:4,22.30.

"The reckoning of time by weeks is derived from nothing in nature, but owes its existence to the divine appointment of the seventh day to a holy use, in memory of the Lord's rest from the six days' work of creation. This period of time is marked only by the recurrence of the sanctified rest day of the Creator. That the patriarchs reckoned time by weeks and by seven of days, is evident from several texts. That they should retain the week, and forget the Sabbath by which alone the week is marked, is not a probable supposition."-Andrews and Conradi, in "History of the Sabbath," pages 42, 43.

"At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath, by increasing the amount of work required each week. Again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah." - PK 180, 181.

Luther comments on Exodus 16:4, 22-30, saying, "Hence you can see that the Sabbath was before the law of Moses came, and has existed from the beginning of the world. Especially have the devout, who have preserved the true faith, met together and called upon God on this day."-Translated from "Auslegung des Alten Testaments" (Commentary on the Old Testament), "Sammtliche Schriften" (Collected Writings), edited by J. G. Walch, Vol. III, col. 950.

D. THE SABBATH OF ISRAEL.

"The weekly Sabbath is a very early institution. It was appointed, and observed the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin, for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them."-Seth Williston (Presbyterian), in "Five Discourses on the Sabbath," page 11.

"Leviticus 23:38 expressly distinguishes the Sabbath of the Lord from the other Sabbaths." - Jamieson, Fausset, and Brown, "Commentary on the Old and New Testaments," notes on Colossians 2.

"The ceremonial Sabbaths are here [Colossians 2:161 rightly classed with the 'meats' and 'drinks'. . . of the ceremonial system. They were part of 'the handwriting of ordinances' (Colossians 2:14), 'the law of commandments . . . in ordinances' (Ephesians 2:15) which pointed forward to the cross and expired at the cross. The seventh-day Sabbath of the moral law was instituted at creation before sin cast its dark shadow over the world; this was not abrogated at the cross."-W. L. Emmerson, in "The Bible Speaks," page 182.

1. Disregarded, and the result. Leviticus 23:1-3,38; Ezekiel 20:13-17; Psalm 78:52-62; Ezekiel 20:21,24.

"In every age, transgression of God's law has been followed by the same result. In the days of Noah. when every principle of right doing was violated, and iniquity became so deep and widespread that God could no longer bear with it, the decree went forth, 'I will destroy man whom I have created from the face of the earth.' . . . The inhabitants of Sodom passed the limits of divine forbearance, and there was kindled against them the fire of God's vengeance. The time preceding the captivity of the ten tribes of Israel was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel." - PK 297.

"Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they persisted in turning aside from His law, that God was compelled to let them go into captivity." - PK 297.

2. Obeyed, and the result. Isaiah 58:13,14; Nehemiah 9:13-17; 13:15-22; Jeremiah 17:24,25.

"The Israelites had learned a much-needed lesson from the Babylonian captivity, learned it so fully that they determined once for all that if it was obedience to God's law and God's Sabbath upon which their national existence depended, they would so safeguard that Sabbath that it could never again he broken. And so they 'entered into a curse, and into an oath' [Nehemiah 10:291 to keep the Sabbath. Thus they hoped forever to preserve and maintain their freedom, and retain their standing as God's peculiar people."-C. B. Haynes, in "The Christian Sabbath," page 41.

Jewish rabbis at Washington, protesting against the proposed calendar reform, recently asserted:

"Throughout the ages the Sabbath has been the palladium-the protecting institution of the Jewish people. It has been a day not only of physical rest, but of spiritual recreation. . . . The Sabbath is the strength of the Jewish people. . . . Do you think that our race, which has suffered so much through the centuries for the doctrines it held, suffered even to the point of death-for the blood of our people has flowed in the streets, times without number-do you think that we will quietly allow our most vital, our most important, doctrine, the Sabbath, to be attacked without making the most vigorous protest? . . . Destroy the Sabbath, and you destroy the Jewish race!"--Quoted in Review and Herald, Feb. 14, 1929, page 5.

KEY TEXTS

Genesis 2:2, 3	Mark 2:27, 28	Isaiah 58:13,14
Exodus 20:8-11	Ezekiel 20:12,20	Isaiah 66:23

THOUGHT QUESTIONS

1. What is the relation of the Sabbath to the moral code?
2. Why is Satan most intent on destroying the Sabbath?
3. Why is not any one of the seven days acceptable?
4. What facts of its origin preclude the possibility of a change of the day of the Sabbath?
5. Does the same necessity for a Sabbath exist now as existed in Eden before the fall?

TEST QUESTIONS

Answer With Ample Bible Proof

1. By what acts, and why, did God originate the Sabbath day?
2. What principal reasons have we for believing that we are keeping the original weekly Sabbath day, no time having been lost?
3. Why is it important to observe the seventh day?
4. Was not the Sabbath intended for the Jews only?
5. Is the seventh day a common day now, in God's sight, since many people have chosen to make it so; or is it still the only holy day?

17. The True Christian Sabbath

"THE Lord draws very nigh to His people on the day that He has blessed and sanctified. . . . The Sabbath is God's memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower, we may behold the work of the great Master Artist. All speak to us of God and His glory." - TM 137.

"That the seventh day of the week, commonly called Saturday, is the only weekly Sabbath known to the Holy Scriptures, is a stern, unshakable truth. The Sabbath that Christ revealed anew from Sinai is the Sabbath of the whole Bible, the Sabbath of the New Testament as it is of the Old. It is therefore the New Testament Sabbath, the Christian Sabbath; . . . it is the Lord's day from the creation of the heavens and the earth." -G. W. Rine, in Bible Truth Series, No. 29.

SELECTED REFERENCES
GC 451-460. Ed 250-252. 6T 349-368. **[8]** Pages 150-160. **[7]** Pages 257-269.

Memorize: Ezekiel 20:20.

A. THE SABBATH OF JESUS, THE LORD'S DAY.

Exodus 20:10; Isaiah 58:13; Mark 2:28; Revelation 1:10.

1. Kept in deed and word. Luke 4:16,31; Mark 2:23,24,27,28; Luke 13:10-16; Matthew 12:8-12.

Speaking of the Jews, C. B. Haynes says: "From one extreme they went to the other. From extreme laxness in Sabbath keeping they began to multiply Sabbath restrictions by the score. They built around the Sabbath hundreds of man-made laws in the hope of so protecting it from desecration that it would become impossible for the nation ever to be taken into captivity again. They lost sight entirely of the great spiritual significance of Sabbath observance, and looked only to the performance of the outward ceremony."-"The Christian Sabbath," pages 41, 42.

"It is a fact worthy of note that over the question of proper Sabbath observance the Jews not only persecuted Jesus, but first took counsel to kill Him. Not the least of the malice which finally culminated in His crucifixion was engendered over this very question of Sabbath observance. Christ did not keep the Sabbath according to their ideas of Sabbath keeping, and so they sought to kill Him. And they are not alone. Many today are cherishing this same spirit. Because some do not agree with their ideas regarding the Sabbath or Sabbath observance, they seek to persecute and oppress them, seek laws, and alliances with political powers, to compel respect for their views."-"Bible Readings for the Home," 1942 ed., page 431.

"One of the most prominent features of Christ's whole ministry was this great work of Sabbath reform. Christ did not abolish the Sabbath, nor change the Sabbath. But He did rescue it from the rubbish of tradition, the false ideas, and the superstitions with which it had been buried, and by which it had been degraded and turned aside from the channel of blessing and practical service to man designed by its Maker. The Pharisees had placed the institution above man, and against man. Christ reversed the order, and said, 'The Sabbath was made for man, and not man for the Sabbath.' He showed that it was to minister to the happiness, the comfort, and the well-being of both man and beast." - Id., page 322.

"The working of these wonderful, beneficent, and gracious miracles on the Sabbath was an evidence that Christ was from God, and that His views of Sabbath keeping were right. By these miracles God was setting the seal of His approval to Christ's views and teachings respecting the Sabbath, and to His manner of observing it, and thus condemning the narrow and false views of the Pharisees. Hence the division." - Ibid.

"The Great Teacher never intimated that the Sabbath was ceremonial ordinance to cease with the Mosaic ritual. . . . Instead of anticipating its extinction along with the ceremonial law, He speaks of its existence after the downfall of, Jerusalem. [See Matthew 24:20]"-W. D. Killen (Irish Presbyterian), in "The Ancient Church," 1883 ed., page 188.

2. Our example. John 5:18, 19; 1 John 2:3, 6; 1 Peter 2.21; John 15:10.

"We may by following the example of the Savior, be in holy communion with Him; and by daily seeking to imitate His character and follow His example, we shall be a blessing to the world, and shall secure for ourselves contentment here and an eternal reward hereafter." - 4T 227.

Canon Knox-Little, replying to those who quote the example of Christ against the High Church sacerdotalism, says: "It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday." "If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest ... . .. Sacerdotalism,- London: Longman's, Green, & Co., 1894, pages 71, 89.

B. THE SABBATH OF THE APOSTLES.

Luke 23:54; 24d.

"This text is worthy of special attention: (1) Because it is an express recognition of the fourth commandment after the crucifixion of the Lord Jesus. (2) Because it is the most remarkable case of Sabbatic observance in the whole Bible - the Lord of the Sabbath was dead, and preparation was being made for embalming Him; but when the Sabbath drew on, it was suspended, and they rested, says the sacred historian, according to the commandment. (3) Because it shows that the Sabbath day, according to the commandment, is the day before the first day of the week, thus identifying the seventh day in the commandment with the seventh day of the New Testament week. (4) Because it is a direct testimony that the knowledge of the true seventh day was preserved as late as the crucifixion; for they observed the day enjoined in the commandment, and that was the day on which the Most High had rested from the work of creation."-Andrews and Conradi, in "History of the Sabbath" - pages 163, 164.

C. THE SABBATH OF THE EARLY CHRISTIAN CHURCH.

Matthew 24:20; Acts 13:27; 28:17; 13:42.

"In October, 66 A. D., when Cestius came against the city, but for some unaccountable reason suddenly withdrew his army from it, the Christians discerned in this the sign foretold by Christ, and fled. After the departure of Cestius, says Josephus in his 'Wars of the Jews' [book 21, chapter 20, 'many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink.' It is a remarkable fact that in the terrible siege which occurred under Titus three and one-half years later, not a single Christian is known to have lost his life, while 1,100,000 Jews are said to have perished in it. . . . The winter would be an unfavorable time in which to flee, entailing discomfort and hardship; and an attempt to flee on the Sabbath day would doubtless have been met with difficulty. . . . The prayers of Christ's followers were heard. Events were so overruled that neither Jews nor Romans hindered the flight of the Christians."-"Bible Readings for the Home," 1942 ed., page 313.

"The destruction of Jerusalem under Titus occurred in the spring and summer of 70 A. D. The flight of the Christians took place three and one-half years earlier, or late in October, 66 A. D., following the arrival and sudden withdrawal of Cestius and his army."-Id., page 436.

The apostles' recorded meetings with the churches indicate the chosen day of worship:

Text	**Church**	**Date**	**Number**
Acts 13:14, 42-44	Antioch	45 A. D.	2 meetings
Acts 16:12, 13	Philippi	53 A. D.	1 meeting
Acts 17:1, 2	Thessalonica	53 A. D.	3 meetings
Acts 18:1A, 11	Corinth	54 A. D.	78 meetings

Total of eighty-four meetings on Sabbath. Compare:

Acts 20:5-12	Troas	60 A. D.	1 meeting on the first day

(On Acts 20:5-12 see Note, Lesson 18, D 8.)

"While this text [Acts 18] does not definitely prove that the apostle held seventy-eight Sabbath meetings in Corinth, it does show conclusively that it was his custom to observe that day by devoting it to religious purposes. The careful student will not fail to note that the statement of Acts 18A, that he reasoned in the synagogue every Sabbath, applied only to the comparatively brief period of time during which he was permitted the use of the synagogue. But the history of the apostle's work as recorded in the book of Acts fully warrants us in believing that wherever he was, the apostle Paul utilized to the full every opportunity to pursue his gospel work on the Sabbath. The same is true, not only of the apostles, but of all Christians during the first three centuries of the Christian Era."-"Bible Readings for the Home," 1942 ed., page 437.

D. THE SABBATH OF THE REMNANT CHURCH.
Revelation 12:17; 14:12; 22.14. Isaiah 56:1,2; 1 Peter 1:5; Isaiah 58:12.

"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the decalogue.... They are to be repairers of the breach, restorers of paths to dwell in." PK 678.

"The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." - 5T 464, 465.

" I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death!' - EW 282, 283.

E. THE SABBATH OF ALL IN THE NEW EARTH.
Isaiah 66:22, 23; Psalm 23:6; Psalm 103:20; Matthew 5:18.

"So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. 'From one Sabbath to another' the inhabitants of the glorified new earth shall go up 'to worship before Me, says the Lord." - DA 283.

"When there shall be a 'restitution of all things which God bath spoken by the mouth of all His holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another,' the nations of the saved shall bow in joyful worship to God and the Lamb." - DA 769, 770.

"There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever." - 6T 368.

F. HOW TO KEEP THE SABBATH HOLY.
Isaiah 58:13; Leviticus 23:32; Matthew 12:12; Psalm 921-5; Genesis 1:31. Exodus 20:8-11.

"One great advantage of keeping the Sabbath according to the Bible method of reckoning the day, that is, from sunset to sunset, over keeping it according to the Roman reckoning, or from midnight to midnight, is that by the former one is awake to welcome and to bid adieu to the day when it comes and goes, while by the latter he is asleep when the day begins and ends. God's ways are always best. The setting of the sun is a great natural sign for marking the division of time into days."-"Bible Readings For the Home," 1942 ed., page 426.

"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. . . . Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. . . . Friday is to be the special preparation day. . . . See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment." - 6T 353-355.

"He designed that upon that day man should worship Him, and engage in no secular pursuits . . . . A partial observance . . . is not accepted by the Lord . . . . He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. . . . Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit." - 4T 247-251,

"You should not rob God of one hour of holy time. . . . When the Sabbath commences we should

place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's." - 2T 702.
"God could not for a moment stay His hand, or man would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. . . . God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day." - DA 207.

KEY TEXTS

Luke 4:16, 31	Luke 23:54; 24:1	Acts 18: 4, 11
1 Peter 2:21	Matthew 24:20	Isaiah 58:13,14

THOUGHT QUESTIONS
1. How did the Jews of Christ's time regard the Sabbath? Why?
2. What indicates the time of the beginning and ending of the Sabbath anywhere on the globe?
3. What sacred institutions did Jesus Himself establish in commemoration of His resurrection?
4. What have you observed in the New Testament indicating that the observance of a specific day was considered important?
5. What are the promised blessings to the one who regards the seventh day Sabbath as sacred?

TEST QUESTIONS
Answer With Ample Bible Proof
1. Which day did John have in mind in writing Revelation 1:10? Why?
2. Who has authoritatively interpreted the application, in life, of the letter and spirit of the fourth commandment?
3. Were Paul and the other apostles observers of the Seventh-day Sabbath?
4. What prophecies indicate a revival of the observance of the fourth commandment prior to the second coming of Christ?
5. What Bible instruction is given regarding the proper observance of the Sabbath day?

SUPPLEMENTARY NOTES
Continuity of the Weekly Cycle
The weekly cycle has never been broken since it was created in the beginning of this world's time; i.e., seven-day weeks-marked by the seventh-day Sabbath, now commonly called Saturday-have continued regularly without interruption since the first seventh day was made sacred. The seventh day of the popular Gregorian calendar is still the sacred day of the Lord. Note carefully the following six facts:

1. As Creator, God made the days one by one, crowning the week finally with a seventh, a sacred and holy day appointed for divine worship. (Genesis 2:1-1) He decreed that six days should be for labor, the seventh for sacred rest. It is His day. (Exodus 20:8-11; Isaiah 58:11) God marks a difference between the sacred and the common, be it in time of worship, or place of worship, marriage, tithes, His names, or in all that which is dedicated to Him. All who profane these, making no difference, incur God's displeasure. (Ezekiel 22:26, 3l.)

As Lawmaker and judge, God must know His calendar, in order justly to condemn violations of His law. Nor can any man be judged guilty of sin in this regard if he could not know of a certainty which day (if the week was intended in the law. Any man call know, and is judged by God accordingly. (James 4:17.) If there were a change in the days or in the law, mankind would need to be notified, and that by an authoritative divine decree. There is no such decree.

2. Before the decalogue was written at Sinai, God indicated which day of the seven was the Sabbath, and made this the test of obedience and loyalty. (Exodus 16:4,28,29.) By the manna miracle continued through forty long years, Israel became accustomed habitually to remember the Sabbath day. By many thousands all over the world the Jews have always preserved uninterrupted, in practice and in memory, that very same day. They have preserved the knowledge of which day is the Lord's holy Sabbath day.

3. The Gospels each identify the Sabbath day. Jesus Christ, the Christian's unerring example, certainly kept the correct day. He taught the Jews of His day its proper observance. They had faithfully kept each Sabbath day-Saturday-separate, as they do to this very time.

At the death, burial, and resurrection of the "Lord of the Sabbath," the righteous judge again cheeks with His subjects on the calendar of the week. Christ, it is declared, arose on the first day of the week, the (lay after the Sabbath. (Matthew 28:1,2; Mark 16:1,2,9; Luke 23:54-56; 24:1; John 20:1.)

4. Calendars correctly preserve the weekly cycle. The change from the Julian to the Gregorian calendar did not disturb the days of the week. Ill the year 1582 Pope Gregory X111 decreed a change. Ten days were dropped from the number of the days in the month of October. In 1752, by act of the English Parliament eleven days were dropped out of September. Thus the change was made from the Julian to the Gregorian calendar. Since then practically all the world has made the change; Al the world preserves the weekly cycle. By a look at the calendar for these months-October, 1582, and September, 1752 (as given below), it will readily be seen that the seven-day-week arrangement was not changed. The Bible Sabbath is still the seventh day-Saturday-of the calendar week. Your calendar and your Bible agree.
Calendars of months showing how and when changes were made:

1582 OCTOBER 1582

Su.	Mo.	Tu.	We.	Th.	Fr.	Sa.
	1	**2**	**3**	**4**	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31		In Spain, Portugal, and Italy				

1752 SEPTEMBER 1752

Su.	Mo.	Tu.	We.	Th.	Fr.	Sa.
		1	**2**	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
		In All English Countries				

(NOTE: Bold face figures are of the Julian, others, the Gregorian calendar.)

5. Four world religions, representing many millions of worshipers, habitually observe one of the seven days. Some, contrary to God's expressed will, have taken a liberty not granted them, and have chosen some other day than the seventh. Nevertheless, they keep within the seven-day week and so have preserved its unity. Roman and Greek Catholics observe the first day by an official choice, calling it Sunday. Protestants, with some important exceptions, also are Sunday keepers, following not Christ but the Papacy. The Moslem calendar, used by millions, is fixed according to the Koran. The days of the week are called by number, except Friday, known as the "day of assembling," and Saturday, known as the "day of the Sabbath." Thus do millions worship on appointed days of the week, keeping them in their numbered order. The count always begins with Sunday as the first day and Saturday as the seventh day. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

6. Astronomers, men of authority in all matters of time reckoning, agree as to the antiquity of an unaltered succession of days in the week. Let them now testify:

"The week . . . has been followed for thousands of years and therefore has been hallowed by immemorial use."-Anders Donner (formerly Professor of Astronomy at the University of Helsingfors), in the Report on the Reform of the Calendar (League of Nations, 1926), page 51.

"I have always hesitated to suggest breaking the continuity of the week, which is without a doubt the most ancient scientific institution bequeathed to us by antiquity."-Edouard Baillaud (director of the Parts Observatory), Id., page 52.

"The majority of the members of the Office of Longitudes considered that . . . it would be highly undesirable to interrupt a continuity which has existed for so many centuries."-Emile Picard (permanent Secretary of the [French] Academy of Sciences). Id., page 51.

"The week is a period of seven days, having no reference whatever to the celestial motions, a

circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries."-Encyclopedia Britannica, 11th ed., V01. 4, art. "Calendar," P. 988.

With the above six evident facts before him the one who keeps the seventh-day Sabbath knows it to be the very identical day of the week sanctified by God and freighted with His blessings. It is the day to meet the Lord at His own appointment. It is the Lord's day of the fourth commandment. It is a matter not to be trifled with, but a sign of loyalty to such as are citizens of the kingdom of God.

18. The Pseudo Sabbath

"THE time is not far distant when the test will come to every soul. The observance of the false Sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it." - PK 188.

SELECTED REFERENCES
EW 64-69; PK 177-189; GC 445-450; **[8]** Pages 161-169. **[10]** Pages 247-257. **[11]** Pages 159-170.

Memorize: Colossians 2:8.

A. THE ORIGIN OF SUNDAY WORSHIP.

Job 31:26, 28; Ezekiel 8:16; 2 Kings 23:5, 11.

"The worship of the sun is one of the oldest forms of idolatry, and it is found among all the leading heathen nations of antiquity. . . . The early sun worship mentioned in the Divine Record is attested by innumerable representations in the temples and on the monuments of Egypt, Assyria, Babylonia, Persia, Phenicia, Greece, and Rome. . . . Ra, Isis, Osiris, Baal, Mithras, Hercules, Apollo, and Jupiter are all heathen deities of the sun and light.

"As the heavenly bodies were held in such high regard, it was but natural that this esteem should find expression in naming the days of the week after these deities, the gods most highly honored occupying the first place. As the sun, from which light and heat emanated, was the most prominent and powerful object in the kingdom of nature, it was accorded the first rank; 'Sunday was the first day of the week in the East from all antiquity.' The Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn were the seven deities to whom the Chaldeans dedicated the days of the week. . . .

"The Anglo-Saxons dedicated Tuesday to Tuisco, Wednesday to Woden, Thursday to Thor, and Friday to Frea or Frigga. Verstegan speaks thus of the Germans: 'The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day does yet in our English tongue retain the name of Sunday.' "-Andrews and Conradi, in "History of the Sabbath," pages 312-314.

"When the gospel came to our ancestors in Europe, it found them paying their devout homage to the sun on the day on which the Christian worshiped most devoutly the God of heaven. The day was all right, and when the Sun of Righteousness displaced the solar sun, the idolater became a Christian and worshiped God in the beauty of holiness."-D. B. Byers, in "The Christian Sabbath," Cleveland, 1879, page 99; quoted by Andrews and Conradi in "History of the Sabbath," page 322.

B. A PROPHECY AND WARNING OF AN ATTEMPT TO CHANGE.

Daniel 7:25; Acts 20:29, 30; 2 Thessalonians 2:3.11.

"Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine....

"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. 'All things,' he says, 'whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was served to embolden men in trampling upon the Sabbath of the Lord." - GC 574.

"The retention of the old pagan name 'Dies Solis,' or 'Sunday,' for the weekly Christian festival, is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.'"-Arthur P. Stanley, in "History of the, Eastern Church," Lecture 6, 1875 ed., page 291.

What does the Catholic Church say about Sunday?

"It pleased the church of God, that the religious celebration of the Sabbath day should be transferred to 'the Lord's day' [Sunday]."-"Catechism of the Council of Trent," Donovan translation, page 347.

"What day was the Sabbath?

"The seventh day, our Saturday.

"Do you keep the Sabbath?

"No: we keep the Lord's day.

"Which is that?

"The first day: Sunday.

"Who changed it?

"The Catholic Church." - James Bellord, in "A New Catechism of Christian Doctrine and Practice," pages 86, 87.

"What Bible authority is there for changing the Sabbath from the seventh to the first day of the week?

"Who gave the pope authority to change a command of God?

"Answer.-If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in apostolic times made Sunday the day of rest to honor our Lord's resurrection on that day, and to mark off clearly the Jew from the Christian. . . . Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the church?"-Bertrand L. Conway, in "The Question Box Answers," 1910 ed., pages 254, 255.

Priest T. Enright, C. S. S. R. (former president of Redemptorist College. Kansas City, Missouri) said: "I will give $1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church.... The church changed the Sabbath to Sunday and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church." - Hartford (Kansas) Weekly Call, Feb. 22, 1884.

C. THE SEAL OF GOD AND THE MARK OF THE BEAST.

Revelation 14:9-11; 13:15-17; Isaiah 8:16; Ephesians 1:13; Revelation 7:2,3.

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. Exodus 31:12,13. Here the Sabbath is clearly designated as a sign between God and His people. The mark of the beast is the opposite of this,-the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God." - 8T 117.

Sunday is a sign of usurped power held in a rival gospel by the Roman Catholic Church, and is used as a badge or mark of authority, and is admitted candidly to be proof of superiority over Christ.

In reply to a letter of October 28, 1895, to Cardinal Gibbons, asking if the church claimed the change of the Sabbath as her mark, the following was received: "Of course the Catholic Church claims that the change was her act. . . . And the act is a mark of her ecclesiastical authority in religious things." [Signed] "H. F. Thomas, Chancellor to Cardinal Gibbons."-"Bible Readings for the Home," 1942 ed., page 449.

"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." - TM 133.

"But 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 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 paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping 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.' 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." - GC 449.

"Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it, will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical Day of Atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Savior, more earnestly and wishfully than they who wait for the morning,-will be numbered with those who are scaled." - TM 445.

"Those who receive the seal of the living God, and are protected ill the time of trouble, must reflect the image of Jesus fully." -EW 71.

D. ONLY NINE FIRST-DAY TEXTS IN THE BIBLE.

1. Genesis 1:5. The Hebrew word for "day" is yom, and means: "A day, season, period of time. Applied to limited or unlimited duration. One day, that is, reckoning from sunset to sunset. When the adjective is connective with the substantive, the time is then certain; if not, it is uncertain, and the event itself must elucidate it; so that the creation of the world is limited beyond doubt to six ordinary days."- Hebrew And English Dictionary, by W. L. Roy.

2. Matthew 28:1 was written 39 A. D., eight years after Christ's resurrection. Lends no sacred title to Sunday.

3. Mark 16:1, 2 was written 43 A. D., twelve years after the resurrection of Christ. No evidence yet of Sunday sacredness.

4. Mark 16:9 tells of Christ's resurrection on that day, lint does not establish it as a memorial, as was the case with the first Sabbath day. According to Luke 24:13-15, Jesus walked fifteen miles on that day, and did not engage in any sacred rest or holy regard for it.

5. John 20:1 was written 96 AD. or sixty-five years after the resurrection; as yet no special regard mentioned, but the preceding verse calls Friday the preparation day.

6. Luke 24:1. (See Lesson 17, B, for comment.)

7. John 20:19 says they were "gathered for fear of the Jews." Not commemorating the resurrection, for they did not yet believe that He had risen. No indication that it had replaced the Sabbath.

8. Acts 20:7 was written 63 A. D., or thirty-two years after the resurrection of Christ. Paul's companions are sailing around the peninsula to Assos, not resting nor in sacred employment. Breaking bread does not lend sanctity to a day, for according to Acts 2:46 they broke bread daily. Neither would we feel free to assume that merely holding a meeting on the first day of the week would indicate that it was held in sacred regard. The account of this meeting was, no doubt, written to record the incident of Eutychus' accident and miraculous recovery. A most notable meeting was held a few days later in Miletus, where the elders were called in from Ephesus. Here a strong farewell sermon was delivered in which counsel of vital importance to the church was given. This was on the fourth day of the week, probably our Wednesday (see Acts 20:15-17), but as yet no Wednesday keepers have developed bringing this as an argument that it was therefore the sacred Christian Sabbath.

9. 1 Corinthians 16:2 was written 57 A. D., or twenty-four years after Christ. "This verse is rendered in other translations as follows: "On the first day of every week let each of you put on one side and store up at his home," Modern Speech New Testament. "Let every one of you put aside at home and lay up," Tyndale's version. "Let every one of you lay aside and preserve at home," the Syriac Peshito version. French versions read, "at his own house; at home;" Luther's translation, "by himself; at home." Thus we can see no evidence even of a meeting here, but that the day was spent in business affairs, that the collection might be ready when Paul should come.

These apostles, writing as late as sixty-three years after the resurrection of Christ and recording the

early church history which intervened, have given no sacred title to Sunday, nor any indication of its observance in commemoration of that event. On the other hand, a study of the rite of baptism, as practiced in this period of the church, shows that it was understood to be a witness to faith in the death, burial, and resurrection of Christ. That the Lord's supper, the breaking of bread, was the solemn commemoration of the same events, which are of such vital importance to every Christian.

Christ, the Creator, finished His work of creation, and saw that "it was very good," [perfect], and rested on the Sabbath day; so when He had finished His work of redemption on earth, He said, "It is finished," and rested the Sabbath day in the tomb. These two great works of Christ-the physical creation and the creation of a new heart within us by conversion re to be commemorated on the true Sabbath.

KEY TEXTS

Job 21:26,28	Daniel 7:25	Revelation 13:15-17
Ezekiel 8:16	Revelation 14:9-11	Revelation 7:2,3

THOUGHT QUESTIONS

1. Has God left it to man to determine the day His church shall worship Him? What of Mark 2:27 and Romans 14:5?
2. Is the Roman Catholic challenge to Protestants reasonable? If not, why not?
3. What brings the question of the authority of the Scriptures, with that of tradition, into the matter of holy days?
4. Does not a long established custom, established by its acceptance with the large majority of people, make Sunday keeping legal?
5. What difference will it make to an individual which day he keeps, after learning the will of God?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How did Sunday worship originate? What has that to do with us?
2. What prophecies indicate an attempt to change the Sabbath day?
3. Explain "the mark of the beast," "the seal of God."
4. Explain, with Scripture evidence, your position on Acts 20:7; 1 Corinthians 16:2.
5. Summarize briefly the reasons for the observance of the seventh day Sabbath.

SUPPLEMENTARY NOTES

Candid Admissions

Edward Brerewood, Church of England, professor in Gresham. College, London, says: "It is certain (and little do you know of the ancient condition of the church if you know it not) that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Savior's death."-"A Learned Treatise on the Sabbath," 1631 ed., P. 77.

Alexander Campbell, founder of Disciples of Christ, says: "'But some say 'it was changed from the seventh to the first day.' Where and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again. For the reason assigned must be changed before the observance or respect to the reason be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio. I think his name is Dr. Antichrist." - Christian Baptist, Feb. 2, 1824, Vol. 1, Page 44.

Sir William Domville, Church of England, says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321." – "The Sabbath: or an Examination of The Six Texts," by a Layman, page 291.

North British Review, secular: "That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath."-February, 1853, V01. XVIII, P. 409.

Christian at Work, Evangelical: "So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all. . . . The truth is, as soon as

we appeal to the litera scripta [the literal writing] of the Bible, the Sabbatarians have the best of the argument."-Editorial, April 19, 1883, P. 3.

Christian Union, Congregational: "When, why, and by whom was the day of rest changed from the seventh to the first?" Answer "The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process." "Inquiring Friends." June 11, 1879, Page 530.

Neander, church historian, says: "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 ... . .. The History of the Christian Religion and Church," Rose's translation, P. 186.

William Prynne, noted Puritan historian (1655): "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, after the resurrection till this Laodicean Council did in a manner quite abolish the observation of it." "The Council of Laodicea, about the year of Christ 360, . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."-"A Brief Polemical Dissertation Concerning ... the Lord's Day-Sabbath," PP. 34, 44.

R. W. Dale, M. A., Congregationalist of England, wrote: "It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday.... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."-"The Ten Commandments," pages 127-129.

Dr. E. T. Hiscox, Baptist, author of "The Baptist Manual": "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament-absolutely not.
. . Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, then adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism !"-Paper by Dr. E. T. Hiscox, read Aug. 20, 1893, at Saratoga, N. Y., Baptist ministers' meeting, in "Source Book," Pages 513, 514.

Martin Luther, Lutheran Church, says: "Whoever wants to make a necessary command of the Sabbath as a work required of God, must keep Saturday, and not Sunday; for Saturday was enjoined upon the Jews, and not Sunday. But Christians have thus far kept Sunday, and not Saturday, because Christ arose on that day."-Erlang. Augs. 36, P. 92; quoted by Andrews and Conradi in "History of the Sabbath," page 63o.

John Frith (1572): "We are in a manner as superstitious in the Sunday as they were in the Saturday, yea, and we are much madder. For the Jews have the word of God for their Saturday, sith . . . they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law." -"Workes," Page 96, in "The Whole Works of W. Tyndall, John Frith, and Doctor Barnes."

The Baptist Teacher: "The law long antedates the age of Moses. It is as old as the race. . . . There is evidence of Sabbath observance from the very first, and the Lord from Sinai enjoins that that be 'remembered' which was already in existence. . . . As it was from the beginning, so it will be to the end. . . . Even the law of the Sabbath is as binding now as ever. Every recurring seventh day is, in a peculiar sense, to be hallowed."-July, 1895, P. 317.

Richard Watson, Methodist, says: "There is not on record any divine command, issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week ' " -"Watson's Theological Institutes" (Methodist), 3d ed., V01. III, P. 270.

Dr. Lyman Abbott, Congregationalist, says: "The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament." – "Christian Union," June 26, i89o.

Mgr. Segur, Roman Catholic, says: "It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church ... . .. Plain Talk About the Protestantism of Today," page 213.

Cardinal Gibbons, Roman Catholic, says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."-"The Faith of Our Fathers," 1917 ed., P.

89.

19. Sabbath and Sunday Since the Apostles

GOD "proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever. From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the 'man of sin' succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath." - GC 453.

SELECTED REFERENCES
GC 52-54; 577,578; 65,66. **[8]** Pages 169-176. **[10]** Pages 436-454. **[11]** Pages 173-181.

Memorize: Isaiah 66:23.

A BRIEF SKETCH OF SABBATH AND SUNDAY SINCE THE APOSTLES

Century 1

As we have seen in previous lessons, the true Sabbath was sacredly observed by Christ, the apostles, and the early church. According to the best judgment of modern scholars, the last book of the Bible to be written was 3 John, 98 A. D.; thus the Sacred Record closed its complete message without a mention of Sunday as a day of worship, for it was not intended to be sanctified. The Sabbath stands on the rock of divine law, Sunday on the sands of tradition. In the first century the idolatrous heathen worship of the sun god on Sunday existed, while the early Christians and the Jewish nation observed the seventh-day Sabbath.

Century II

During this century the heresy predicted (as seen in the last lesson) began to develop. Paul had warned Timothy (1 Timothy 6:20) to avoid the "science [original: "knowledge;" Greek, gnosis] falsely so called." There arose a sect of false teachers called Gnostics, who were, with their doctrines, a few centuries later absorbed in the Catholic system.

Gnosticism is not merely Gentile Christian in character, but essentially heathenish. Judged as a historical phenomenon, Gnosticism was the attempt to establish the universal religion, in which the religious problems of the educated world in that age should be answered by means of the ancient Oriental mythology and magic, with the addition of Christian ideas. Especially in the system of Marcion (155 A. D.) did Gnosticism present itself to the church in a fascinating light, as though it would deceive the very elect, reminding us in its subtly dangerous appeal of the 'advanced' theologians of the present.
Justin Martyr, a converted (?) philosopher of Rome, wrote:

"But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."-"The First Apology of Justin," chap. 67, in "The Ante-Nicene Fathers," Vol. I, page 186.

This is the first instance in which the day of the sun is plainly mentioned as a day of Christian worship, and here only so far as some in Rome are concerned. This was about 147 A. D., and gives no valid reason. "For him [Justin] . . . the law and the Sabbath were both abolished. "-Andrews and Conradi, in "History of the Sabbath," pages 331, 332. (Surely this would not be an authentic source of truth.)

Clement of Alexandria (150-220), and Tertullian, a lawyer of Carthage (160-230), whose writings form the basis of much that is now Roman Catholic theology, were the first to use the designation "Lord's day" for Sunday.

Even true Sabbath keepers fell into the error of regarding other days besides the Sabbath. In the second century "Christians assembled for the worship of God in private dwelling houses, in caves, and in the places where the dead were buried. They met on the first day of the, week; and here and there also on

the seventh day, which was the Jewish Sabbath. Most of them, likewise, held sacred the fourth and sixth, the former being the day on which our Savior was betrayed, and the latter that on which He was crucified."-Mosheim, "Ecclesiastical History," Murdock's translation, 1832 ed., Vol. I, page 164.

"In the first centuries the true Sabbath had been kept by all Christians." - GC 52.

Century III

By this time tradition and custom were held to be of equal authority with the Scriptures, or even higher.

"That Christians suffered very great evils in this century, and were in perfect security during no part of it, admits of no controversy. . . . Yet it is no less certain that the rights and liberties of the Christians were increased. . . . In the army, in the court, and among all ranks, there were many Christians whom no one molested at all." "But when Decius Trajan came to the imperial throne. 249 AD., war, in all its horrors, again burst upon the Christians. For this emperor . . . published terrible edicts, by which the governors were commanded, on pain of forfeiting their own lives, either to exterminate all Christians utterly, or bring them back by pains and tortures to the religion of their fathers."-Mosheim, "Ecclesiastical History," Murdock's translation, 1832 ed., Vol. I, pages 186, 192.

Of Origen (c. 185-254 A. D.), of Alexandria, the leading teacher of the age, Killen says: "In his attempts to reconcile the gospel and his philosophy, he miserably compromised some of the most important truths of Scripture. . . . He maintained the pre-existence of human souls; he held that the stars are animated beings; that all men shall ultimately attain happiness; and that the devils themselves shall eventually be saved."-"The Ancient Church," N.Y., 1883, pages 345, 346.

"In like manner he [Origen] shows that the perfect Christian keeps the preparation day by preparing himself daily; also the Passover day by eating constantly the flesh of the Word; and the day of Pentecost by praying daily for the outpouring of the Spirit. . . . An imperfect Christian keeps Sunday literally; a perfect Christian, by living a constant holy life, pays no respect to weekly or to annual festivals. "--Andrews and Conradi, in "History of the Sabbath," page 370.

Again we see, even in this most eminent of all church Fathers, a wide divergence from the Bible standard, and no place to found a trustworthy basis for truth.

Century 1V

"About this time, Constantine the Great, who was previously a man of no religion, is said to have embraced Christianity, being induced thereto, principally, by the miracle of a cross appearing to him in the heavens. But this story is liable to much doubt. . . . Constantine's life was not such as the precepts of Christianity required. "-Mosheim, "Ecclesiastical History," Murdock's translation, 1832 ed., pages 258, 259.

By none of the Fathers before the fourth century is it (the first day of the week) identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Christ or His apostles.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D., Of which the following is a translation:

" 'Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day.' - Chambers's Encyclopedia, art. "Sabbath."

Council of Laodicea, c. 364 A D. (authorities differ as to the exact date), Canon 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 J. Hefele, in "A History of the Councils of the Church," Vol. II, page 316.

Century V

"None of the church Fathers, yea, no writer of the first five centuries, ever called Sunday the Sabbath.

"Liebetrut, in his prize essay on Sunday, admits: 'All church Fathers are unanimous in repudiating the direct reference Of Sunday observance to the Sabbath commandment. They declare that the Sabbath

commandment is not binding on the church, and assert a peculiar position of Sunday as the day of Christ.' . . . The Protestant church of today, though attempting to substantiate the introduction of Sunday by the testimony of the Fathers, and thus by tradition, has, in order to maintain Sunday as a rest day, to adopt as the basis of its observance the very commandment thus rejected by the Fathers. A strange medley indeed! " - Andrews and Conradi, in "The History of the Sabbath," pages 375, 376.

Pope Leo had to warn against mingling of pagan customs with Christianity. He deplored "the ungodly practice of certain foolish folk who worship the sun as it rises at the beginning of daylight from elevated positions. Even some Christians think it is so proper to do this that, before entering the blessed apostle Peter's basilica, which is dedicated to the one living and true God, when they have mounted the steps which lead to the raised platform, they turn round and bow themselves towards the rising sun and with bent neck do homage to its brilliant orb. We are full of grief and vexation that this should happen, which is partly due to the fault of ignorance and partly to the spirit of heathenism." - Sermon 27 ' "On the Feast of the Nativity," chap. 4. In "A Select Library of Nicene and Post-Nicene Fathers," 2d series, Vol. XII, page 140.

"By the end of the fifth century, Sunday stood firmly embodied as a weekly holiday. "-Andrews and Conradi in "History of the Sabbath," page 479.

Century V1

"In the sixth century the Papacy had become firmly established. Its seat of 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." - GC 54.

"In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. 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." - GC 53.

We find observance of the true Sabbath as late as 600 AD. in Rome there is some indication of it regarding Columbia at Iona. We are told of it among some of the Waldenses and at no time in all history was it totally disregarded by all Christians (see GC 577, 61).

The council of Agde (506 AD.) enacted as its 47th canon: "On Sundays all laymen must be present at the whole Mass, so that they are not allowed to depart before the blessing. If, nevertheless, they do so, they shall be publicly censured by the bishop."- Quoted by Charles J. Hefele, in "A History of the Councils of the Church," Vol. IV, page 84.

The first national council of Orleans (511 AD.) decreed: "Canon 31. A bishop, unless he is ill, must not fail in attendance at divine service on Sunday in the church which lies nearest to him." - Id., page 92.

"What a wonderful change was brought about by this sixth century! . . . At first neither the church in general nor the state dreamed of punishing work done on Sunday and on holidays, but 'miraculous stories were set afloat as an evidence of how divine punishment would follow immediately and relentlessly on the heels of all work, even the most necessary.' "-Andrews and Conradi, in "History of the Sabbath," pages489, 490.

The Dark Ages The True Sabbath Observed

THE WALDENSES: "They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of Christian faith and the commandments of God."-William Jones, in "The History of the Christian Church," 1818 ed., chap. 5, sec. 4, Vol. II, page 71.

EUROPE: Sabbath keepers were found in France, Bohemia, Germany, and Russia, and in Denmark, Norway, Sweden, and Finland. (See Andrews and Conradi, "History of the Sabbath," Chapter 25.)

"Traces of seventh-day keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy."-M'Clintock and Strong's Cyclopedia of Biblical, Theo1ogical, and Ecclesiastical Literature, Vol. I, page 660.

ETHIOPIA, 1534 A. D.: Their legate at the court of Lisbon: "Because God, after He had finished the creation of the world, rested thereon: which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than His word. And that especially, since Christ came not to dissolve the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in

obedience to Christ and His, holy apostles, that we observe that day."-Michael Geddes, "Church History of Ethiopia (London, 1696), pages 87, 88.)

SYRIA, 1625: "They keep Saturday holy, nor esteem Saturday fast lawful but on Easter Even. They have solemn service on Saturdays, cat flesh, and feast it bravely like the Jews."--Samuel Purchas, "Purchase His Pilgrims" (London, 1625), part 2, book 8, chap. 6, page 1269 (1905 reprint, Vol. VIII, P. 73).

INDIA, 1653: "Remote from the busy haunts of commerce, or the populous seats of manufacturing industry, they may be regarded as the eastern Piedmontese, the Vallois of Hindostan, the witnesses prophesying in sackcloth through revolving centuries."-J. W. Massie, in "Continental India," Vol. II, page 120.

SIANFU, CHINA: Stone tablet unearthed 1625 A. D. dating before the eighth century, testifies: "On the seventh day we offer sacrifice, after having purified our hearts and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts."-M. L"Abbe Huc, in "Christianity in China, Tartary, and Thibet,"" London, .1897, Vol. I, chap 2, pages 48, 49.

The Reformation and the Time of the End

CARLSTADT: "Concerning Sunday one is uneasy that men have instituted it."-Translated from "Von dent Sabbat und gebotten Feyertagen" [chap. 101.

AUGSBURG CONFESSION, 1530: "[Article 28:1 And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the church for that purpose did appoint the Lord's day, which for this cause also seemed to have been pleasing, that men might have an example of Christian liberty, and might know that the observation neither of the Sabbath, nor of any other day, was of necessity."-Quoted by Philip Schaff, in "Creeds of Christendom," Vol. III, page 69.

SECOND HELVETIC CONFESSION, 1566: "We do not believe either that one day is more sacred than another, or that mere rest is in itself pleasing to God. We keep Sunday, i.e., the resurrection day of our Lord Jesus, not the Sabbath."-Chapter 24, sec. 2; Id., page 298.

STEPHEN MUMFORD, the first Sabbath keeper in America, was a Seventh Day Baptist missionary, sent from London, 1664. (See "Seventh Day Baptists in Europe and America," Vol. 1, pages 149, 32S.)

COUNT NIKOLAUS LUDWIG VON ZINZENDORF, founder and first bishop of the Moravian Church, with his family kept the seventh day Sabbath. In 1738 he stated: "The days which we keep are Sunday as the Lord's resurrection day, [and] the Sabbath or the real rest day of our Lord, on which we keep the days of assembly and the Lord's supper."-Translated from "Zuriickgelassenes Eventual- Testament an die Gemeine," in Theologische und dahin einschlagende Bedencken (Biidingen, 1742), part 4, chap. XXI, page 183.

THE FIRST ADVENTIST SABBATHKEEPERSS In the great revival of 1844, which spread over the world, thousands believed the views of William Miller and other preachers, in regard to the coming of Christ in that year. They identified this movement correctly with the prophecy of the first angel's message of Revelation 14:6, 7. The situation brought an unpremeditated leaving of believers from the churches, and they took up the second angel's message of Revelation 14:8. But the Lord, having shadowed the event of 1844, did not come to set up His kingdom then. And a company was disappointed, even as were the disciples at the cross. After this, many held fast their faith in Christ's return as being imminent.

These soul-stirring, faith-testing experiences led many to a zealous and thorough study of the Bible. Among these was the faithful Captain Joseph Bates. He read an article by T. M. Preble which led him to the fact that nearly the whole body of Christians were misled as to the Sabbath, and unprepared for the coming of Christ. He accepted the seventh day Sabbath, and kept it in 1845.

Of Elder and Mrs. James White we read: "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath," Mrs. White wrote, "While I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder Bates was keeping the Sabbath, and urged its importance. . . . The Lord [in April, 1847] gave me a view of the heavenly sanctuary....I was shown that if the true Sabbath had always been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry. . . .

"There were about twenty-five Adventists in Maine who observed the Sabbath; but . . . their influence was very small. There was about the same number . . . in other parts of New England." - 1T 75-77.

Thus from the source of all truth-the Bible-when searched into, came the light of the Sabbath. A heavenly vision confirmed this faith, even as in the days of old. Yet though many hear, few bear the test. Finally, May 21, 1863, there was organized the Seventh-day Adventist denomination bearing witness to the world of the Bible Sabbath and the near advent of our Lord.

Dr. Schaff remarks: "The Reformation of the sixteenth century is not a finale, but a movement still in progress." "History of the Christian Church, N.Y., 1888 ed., Vol. VI, chap. 1, pages 7, 8.

THOUGHT QUESTIONS

1. How did the Jews and the Gentile Christians regard the Sabbath during the first two or three centuries?
2. What chief causes tended strongly to extinguish the light of the Sabbath truth?
3. Did the Fathers intend that the Sunday should replace the Sabbath? If not, why not?
4. How did the church Fathers regard the fourth commandment?
5. Why do not the church Fathers present a trustworthy ground upon which to found a true doctrine of Christian faith?
6. How would the reformed blank-day calendar affect the question of the sanctity of the seventh day, or the Sunday as a memorial of the resurrection of Christ?
7. What similarity have you observed between the history of the Sabbath and that which prophecy tells of its future?

20. The Mystery of Iniquity

"THERE are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters and Apocalypse of John; and no one of these three is complete in itself. It is only by combining their separate features that we obtain the perfect portrait. Just as we cannot derive from one Gospel a complete life of Christ, but in order to obtain this must take into account the records of the other three; so we . . . must add to the particulars given in one those supplied by the other two. . . .

"As might be expected from the position and training of the prophet who was a statesman and a governor in Babylon, Daniel's fore view presents the political character and relations of Romanism. The apostle Paul's fore view, on the other hand, gives the ecclesiastical character and relations of this power; and John's prophecies, both in Revelation 13 and 17, present the combination of both."-H. Grattan Guinness, in "Romanism and the Reformation" (1887 ed.), pages 11, 12.

SELECTED REFERENCES
F-W 213-217. GC 384-386; 563-581. **[11]** Pages 126-143; 145-157. **[12]** Pages 4-11.

Memorize: Revelation 14:8; 18:4.

A. THE PROPHECIES OF DANIEL-POLITICAL.

Daniel 7:7, 8; cf. verses 19,21, 24, 25.

1. "The little horn" (verses 8, 20,21).

Daniel was particularly interested in this fourth beast, its ten horns and especially the "little horn," so of the interpreting angel he inquired their significance. The answer is given in verses 23-25.

Every minute detail of this divine prophecy is amply substantiated in history. Ten Teutonic kingdoms had divided the Roman Empire into the ten horns by the year 476 A. D. Whence sprang the nations of modern Europe. During the breakup of Rome, the Papacy began to assert its power and sovereignty. Certain Arian powers hindered this ambitious design, making, it imperative that they be plucked "up by the roots." Three of these, as the prophecy had specified, were overthrown from among the ten horns. The Heruli succumbed in 493 A. D.; the Vandals in 534; and the Ostrogoths in 538.

"That this 'little horn' power of Daniel 7 is the Papacy is amply attested by many facts. First, as the prophecy requires, the Papacy arose to supremacy in the territory of Rome during the time of the dissolution of the empire. Second, three kings were 'uprooted' that the Papacy might be established. Third, it is a religio-political power, just as Daniel had predicted, for, while asserting its power over kings, it at the same time was 'speaking great words against the Most High,' and was attempting to change God's law. It was just such a priest king as the pope that Daniel saw. Fourth, it wore out the saints of the Most High. Fifth, its supremacy lasted 1260 years, just as Daniel had predicted."---A. L. Baker, in "The Pope King Again," page 87.

2. "Eyes and a mouth" (verse 20).

"The little horn is diverse from all the rest; for it has eyes like those of a man, and an articulate voice. The Papacy by its own laws claims 'a princedom more perfect than every human princedom,' and surpassing them as far as the light of the sun exceeds the light of the moon. It claims the office of a seer, who has full insight into divine mysteries; and of a prophet, an infallible interpreter of the divine will."-T. R. Birks, "The Four Prophetic Empires," 2d ed., page 254.

3. "Great words against the Most High" (verse 25).

The pope of Rome "opposes and exalts himself above all that is called God." No one in the entire history of the world has ever claimed such divine prerogatives and presumed to take the place of God on earth as has the pope.

"The mouth of the little horn was to speak great words against the Most High. The pope declares, in his own solemn and authorized decrees, that it is certain that he is styled God, and it is manifest that God cannot be judged by man. He further pronounces concerning himself, that he is received into the fellowship of Christ's undivided unity."--Ibid.

4. "Wear out the saints of the Most High" (verse 25).

We have indisputable evidence that, to say the least, the Papacy once held that it was its right and duty to punish "heretics."

"What is a heretic?

"A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God."-M. Midler, in "Familiar Explanation of Catholic Doctrine," No. IV, 1888 ed., page 170.

"In the Bull 'Ad Exstirpanda' (1252), Innocent IV says: 'When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta, or chief magistrate, of the city shall take them at once, and shall, within five days at the most, execute the laws made against them.' . . . The civil authorities, therefore, were enjoined by the popes, under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake. It is to be noted that excommunication itself was no trifle. For, if the person excommunicated did not free himself from excommunication within a year, he was held by the legislation of that period to be a heretic, and incurred all the penalties that affected heresy." - Catholic Encyclopedia, art. "Inquisition," Vol. VIII, page 34.

"From this statement it is obvious that the Papacy has sentenced 'heretics' to be burned at the stake by the hand of civil rulers, and has held the threat of excommunication over the heads of those rulers to force them to execute the death penalty of the church."-A. L. Baker, in "The Pope King Again," pages 52, 53.

"The church has never surrendered an iota of her tenet that she has the right to use force to gain her ends and to exterminate heresy and heretics. . . . Present-day happenings in certain predominantly Catholic countries of Europe, Central and South America, are proof enough of that. One of the mottoes of the Roman Church is, 'Semper eadem' ('Always the same'). She lives up to that motto whenever possible. Her doctrines of the infallibility and the supremacy of the pope and the impossibility of error on the part of the church hold her to the same policies and doctrines throughout the centuries." -Id., P. 55.

5. "Think to change times and the law" (Verse 25, A. R. V.).

"The church, . . . 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."-Catholic Encyclopedia, Vol. IV, art., "Commandments of God," page 153.

"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.... The pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent of God upon earth."-Quoted by Lucius Ferraris, in "Prompta Bibliotheca," art. "Papa II," par. 30; translation in "Source Book," page 410.

6. "Given into his band" (verse 25).

"Daniel declared that the 'little horn' power would persecute the saints of the Most High for 'a time and times and the dividing of time.' The word 'time' is a Hebrew expression for 'year,' and inasmuch as 'times' means two years, we have here a period of three and a half years. The Hebrew prophetic year contained 360 days, therefore three and a half years give us 1260 prophetic days. In prophetic time, and in accordance with the Biblical rule of Ezekiel 4:6, 'each day for a year,' we must reckon here on a period of 1260 years. This is in harmony with the historic interpretation of many Protestant commentators.

"If the power described by Daniel is the Papacy, then we should find in the history of that church a 1260-year period of supremacy."-A. L. Baker, in "The Pope King Again," pages 90,91.

"The periods here mentioned-'forty and two months,' and 'a thousand two hundred and threescore days' - are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in 538 A. D., and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. [Even as Matthew 24:22 had said.] . . . Through the influence of the Reformation, the persecution was brought to an end prior to 1798." - GC 266,

267.

How wonderfully accurate is the fulfillment of Bible prophecy! And how fully does the Papacy meet every particular of Daniel 7! Surely, none other than God gave Daniel these visions of history in advance, and no one but the pope and his church fulfill these prophetic forecasts.

B. THE PROPHECIES OF PAUL-ECCLESIASTICAL.

2 Thessalonians 2:3-10.

1. "A falling away" (verse 3).

"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecutions, ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ." - GC 49, 50.

One of the best-known Catholic authorities, Cardinal Newman, attests the fact that Roman Catholicism is a mixture of Christianity and paganism:

"The rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the
existing rites and customs of the populace, as well as the philosophy of the educated class. . . .

"We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness. Holy water; asylums. Holy days and seasons, use of calendars, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps ecclesiastical chant, and the Kyrie eleison, are all of pagan origin, and sanctified by their adoption into the church."-J. H. Newman, in "An Essay on the Development of Christian Doctrine," N. Y., 1906, pages 372, 373.

2. "Showing himself that he is God" (verse 4).

Exclaimed the great Catholic apologist of Reformation times, Cardinal Bellarmine: "All names which in the Scriptures are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the Pope." In "Disputationes," Tome I, Prima Controversia Generalis, lib. 2, chap. 17, par. 2 (1628 ed., Vol. I, page 266); translation in "Source Book,- page 411.

"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.

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"The Pope is called most holy because he is rightfully presumed to be such. . . .

"He is likewise the divine monarch and supreme emperor and king of kings.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"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.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ."-

Quoted by Lucius Ferraris, in "Prompta Bibliotheca," art. "Papa II," pars. 1, 2, 5, 12-16; translation in "Source Book," pages 409, 410.

C. THE PROPHECIES OF JOHN-POLITICAL AND ECCLESIASTICAL.

Revelation 17,18; 13:1-10.

1. Church and state. Revelation 17:1-5.

"That this apostate woman as presented in this chapter is a symbol of the Roman Catholic Church, is generally believed by Protestants. Between this church and the kings of the earth there has been illicit connection. With the wine of her fornication, her false doctrines, the inhabitants of the earth have been made drunk.

"This prophecy is more definite than others applicable to the Roman power, in that it distinguishes between church and state. We here have the woman, the church, seated upon a scarlet-colored beast, the civil power, by which she is upheld, and which she controls and guides to her own ends, as a rider controls the animal upon which he is seated.

"The vesture and decorations of this woman, as brought to view in verse 4, are in striking harmony with the application made of this symbol. Purple and scarlet are the chief colors in the robes of popes and cardinals. Among the myriads of precious stones which adorn her service, according to eyewitnesses, silver is scarcely known, and gold itself is less noticeable than are costly gems. From the golden cup in her hand, a symbol of purity of doctrine and profession, which should have contained only that which is unadulterated and pure, or, only that which is in full accordance with truth-there came forth only abominations, and the wine of her fornication, fit symbol of her abominable doctrines and still more abominable practices. . . .

"This woman is explicitly called Babylon. Is Rome, then, Babylon, to the exclusion of all other religious bodies?-No, .she cannot be, from the fact that she is called the mother of harlots, as already noticed, which shows that there are other independent religious organizations that constitute the apostate daughters, and belong to the same great family." - Uriah Smith, in "Daniel and the Revelation," pages 707, 708. (Continued in Lesson 21, C.)

2. "Drunken with the blood of the saints." Revelation 17:6.

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."-W. E. H. Lecky, in "History of the Rise and Influence of the Spirit of Rationalism in Europe," Vol. II, page 35.

"Every Catholic country in Europe, Asia, and America, had its Inquisition, and its consequent unexplained arrests, indefinitely long imprisonments of innocent persons, its secret investigations, its horrible torture chambers, and dreadful dungeons, its autos-da-fi, or burnings of obstinate heretics, and its thousand nameless cruelties and injustices."-H. G. Guinness, in "The Approaching End of the Age," page 204.

"It has been calculated that the popes of Rome have, directly or indirectly, slain on account of their faith fifty millions of martyrs; fifty millions of men and women who refused to be parties to Romish idolatries, who held to the Bible as the word of God, and who loved not their lives unto death, but resisted unto blood, striving against sin."-Id., page 212.

"The noon of the Papacy was the midnight of the world." -L A. Wylie, in "The History of Protestantism," Vol. I, page 16.

KEY TEXTS

Daniel 7:7; Daniel 8,20,21,24,25 2Thessalonians 2:3-10 Revelation, chapters 17,18

THOUGHT QUESTIONS

1. Define: "mystery of iniquity," "mystery of godliness!'
2. What different phase does each of the threefold prophetic descriptions carry out?
3. What powers were represented by the three horns uprooted? At what date was each overcome by the Roman power?
4. Just what was "the wound by the sword"?

5. What has this prophecy to do with the treaty with Italy of February 12, 1929?

TEST QUESTIONS
Answer With Ample Bible Proof
1. Draw a diagram of the 1260 years of papal supremacy supplying the dates, events, and Scripture references in substantiation.
2. Under what titles and symbols is the Roman Catholic Church represented?
3. What characteristics and actions on the part of the Papacy fulfill the requirements of the prophecy?
4. What portions of these prophecies are yet to be fulfilled?

PROJECT
1. Draw a ground plan of the sanctuary of the wilderness. Scale one-eighth inch to one cubit. Include the court and the furniture. Use
paper 11x16 inches for the drawing.
2. Number and (or) letter each detail so that no wording will be necessary in the drawing itself. On another page make a full note of description, explaining each object or part numbered or lettered. Include name, dimensions, material, use, and Scripture references for each.
3. Write a brief comment on each part, indicating its significance as a type and finding its fulfillment in the antitype as illustrative of some part of the plan of redemption. Include any helpful lesson or devotional thought which may be suggested.

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21. American Protestantism in Prophecy

"IN the movements now in progress in the United States to secure for the institutions and usage of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World." - GC 573.

"Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to reestablish her power, to recover her lost supremacy. Let the principle once be established in the United States, that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of the church and state is to dominate the conscience, and the triumph of Rome in this country is assured. . . . She 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 will soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution." - GC 581.

SELECTED REFERENCES
GC 383, 387-390; 439-450; 596, 597. **[2]** Pages 234-245. **[3]** Pages 253-270. **[4]** Pages 380-418.

Memorize: Revelation 12:17.

A. "A BEAST LIKE UNTO A LEOPARD."

Revelation 13:140.

"In chapter 13:1-10 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. . . .

"The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7, the time during which the papal power was to oppress God's people. This period . . . began with the supremacy of the Papacy, 538 AD., and terminated in 1798. At that time, the pope was made captive by the French army, and the papal power received its deadly wound, and the prediction was fulfilled." - GC 439.

B. "ANOTHER BEAST LIKE A LAMB"

1. "I beheld another beast coming up out of the earth." Revelation 13:11.18.

"Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. 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.' In Revelation 17, an angel exp1ained that waters represent 'peoples, and multitudes, and nations, and tongues.' 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.

"But the beast with lamb like horns was seen 'coming up out of the earth.' 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, that turbulent sea of 'peoples, and multitudes, and nations, and tongues.' 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." - GC 439, 440.

"A prominent writer, describing the rise of the United States, speaks of 'the mystery of her coming forth from vacancy,' and says, 'Like a silent seed we grew into empire.' . . . Edward Everett . . . said, . . .

'Behold the mighty regions over which, in peaceful conquest. . . . they have borne the banners of the cross!' "-GC 440, 441.

2. "He had two horns like a lamb." Revelation 13:11.

"The lamb like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. . . . Freedom of religious faith was . . . granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth." - GC 441.

3. "He spoke as a dragon." Revelation 13:11.

"The lamb like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities, By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that, it will speak 'as a dragon' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard like beast. . . .

"The Constitution provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' and that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb like horns-in profession pure, gentle, and harmless-that speaks as a dragon." - GC 442.

C. "THE IMAGE TO THE BEAST."

Revelation 13:14, 15.

"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. Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience." - GC 443.

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. . . . The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas." - GC 445.

D. THE APOSTATE DAUGHTERS.

Revelation 17:5 and 18:14.

"'Babylon' is a term which embraces not only paganism and the Roman Catholic Church, but religious bodies which have withdrawn from that church, but bringing many of her errors and traditions with them."-U. Smith, in "Daniel and the Revelation," page 715.

"Charles Beecher, in a sermon in the year 1846, declared that the ministry of 'the evangelical Protestant denominations' is 'not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!' When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to

force." - GC 444, 445.

Alexander Campbell, founder of the Disciples of Christ, says: "A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptistism, etc, etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism.... All of them retain in their bosom-in their ecclesiastical organizations, worship, doctrines, and observances-various relies of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."-"Christian Baptism," page 50.

A modern religious writer speaks of the effects of liberalism in the Protestant churches:

"Too largely I suspect our churches have become weak, uncertain as to their purpose, lifeless, characterized by a deadly respectability and lacking a sense of mission. The average congregation is primarily concerned with raising enough money to pay the pastor and to keep the property in good repair. There is little deep-seated conviction any longer that 'we have a story to tell to the nations.' The gospel of salvation and evangelism as respects the whole world has been diluted into a satisfactory and responsible ethic and the church is a society of good people who want the blessings of religion to attend them during their moments of exaltation or grief, but are quite content to absent themselves from the church and its divine mission so long as they can clothe themselves in aura of respectability which attaches to church membership. Is this too caustic an indictment of the church?"-Dale D. Welch, "Real Issues and Great Choices." in The Presbyterian, Jan. 9, 1941, page 3.

E. "COME OUT OF HER, MY PEOPLE."

Revelation 18:4.

"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. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. 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." - GC 390.

KEY TEXTS

Revelation 13:11-18 Revelation 18:14 Revelation 12:17

THOUGHT QUESTIONS

1. What is the ultimate aim of the Papacy?
2. How is popular Protestantism becoming like Catholicism?
3. What do the two horns signify?
4. By what act will the "image to the beast" be formed?
5. What are the latest steps in this direction?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How have the history of the United States and the characteristics of her Protestant denominations been fulfilling, in detail, this prophecy?
2. What parts of this prophecy are yet to be fulfilled?
3. In those parts yet to be fulfilled what indicates the working of a religion-political power?
4. How will a man's civil as well as religions rights be curbed?
5. Explain Revelation 13:18.

22. Religious Liberty

"ACROSS the way my neighbor's windows shine,
His rooftree shields him from the storms that frown;
He toiled and saved to build it, stanch and brown;
And though my neighbor's house is not like mine,
I would not pull it down!

"With patient care my neighbor, too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own-I feel no guilt
I burned it yesterday!"
Selected.

SELECTED REFERENCES
5T 449-454; 711-718. 9T 232-236. **[4]** Pages 338-379. **[5]** Pages 287-294.

Memorize: John 12:47.

A. THE AUTHOR OF LIBERTY.
John 12.47.49; Matthew 22:21; 7:21; Mark 10:42.45.

"'If any man hear My words, and believe not,' said the Teacher of Nazareth, 'I judge him not.' That declaration of our Lord was the direct antithesis of the teachings and the practices of His time. In His day, to teach any religion or worship any god not recognized by the government of Rome, was an offense punishable by banishment or by death, according to the social standing of the one so doing. . . .

"Because of a religious belief and teaching and practice different from that of Judaism, a cross was planted on Calvary, and the Lord of glory, the true Author of religious liberty, was crucified thereon. For the same reason, Stephen was adjudged worthy of death, and Saul, consenting unto his death, held the clothes of those who stoned him. For the same reason Paul himself was stoned at Lystra, and was dragged out of the city by the multitude, who supposed they had thus answered his arguments and closed his mouth forever. For the same reason all the apostles met cruel deaths in various parts of the world where they sought to teach the principles of the kingdom of righteousness. " - C. M. Snow, in "Religious Liberty in America," pages 15, 16.

"It is not right to do right in the wrong way. It was right that Jesus should be king; it was wrong to seek to make Him king by force. It is right that men should pray; it would be wrong to attempt to force them to pray. It is right that men should come to church; it would be wrong to force any one to come to the sanctuary. You can by force compel a man to pay his debts. Is that compelling him to be honest? The very attempt to force men to be religious destroys the temper which alone makes religion possible. Jesus Christ Himself would never consent to reign over the soul by mere force. If you would force men to Christ, you could not force Christ to men." - Quoted by Joseph Parker, D. D., in "Freedom," page 52.

B. RESPECT FOR CIVIL AUTHORITY.
Titus 3.1; 1 Peter 2:13,17; Romans 13:6, 7.

"Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them." - MB 110, 111.

"It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain, 'Thus says the Lord.' Our work is to prepare a people to stand in the great day of God." - 6T 394.

"The question of religious liberty is very important, and it should be handled with great wisdom and discretion. Unless this is done, there is danger that by our own course of action we shall bring upon

ourselves a crisis before we are prepared for it." - TM 219.

C. RESPECT FOR RELIGIOUS AUTHORITY.

Matthew 4:10; Acts 4.19; 5.29; Matthew 10:28.

"The principle for which the disciples stood so fearlessly when, in answer to the command not to speak any more in the name of Jesus, they declared, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge you,' is the same that the adherents of the gospel struggled to maintain in the days of the Reformation. . . . Those who had accepted the reformed faith met together, and their unanimous decision was, 'In matters of conscience the majority has no power."

"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 says the Lord' is not to be set aside for a 'Thus says the church' or a 'Thus says the state.' The crown of Christ is to be lifted above the diadems of earthly potentates." - AA 68, 69.

D. PERSECUTED, YET TRIUMPHANT.

John 15:19, 20; 16:2; Matthew 10: 16, 23; 5:11, 12; Revelation 12:17.

Many examples in all history: Abel, Lot, Israel in Egypt; David, Elijah, Esther, Daniel and his companions; Nehemiah; Jesus, Peter, the early church, Paul, and all the apostles; the Waldenses, and all the Reformers; American colonial days before 1776; and finally the remnant church. Read 2 Timothy 3:12; Hebrews 11:36-40.

E. WHO PERSECUTE, AND WHY?

1 John 3:11, 12; John 5:16; Luke 9:55, 56.

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into few words and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error." Lord Macaulay, "Sir James Mackintosh," in "Critical and Historical Essays," Vol. 1, pages 333,334.

F. THE DOCTRINE AND AIMS OF THE INTOLERANT.

1. Catholic.

"The church has persecuted. Only a tyro in church history will deny that. . . . We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."-The Western Watchman (Roman Catholic), Dec. 24, 1908; quoted in "Source Book," pages 401,402.

"A day of great intellectual darkness has been shown to be favorable to the success of the Papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. . . . The false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening for its aggrandizement in the Dark Ages." - GC 572, 573.

2. Protestant.

"We propose to incorporate in our national Constitution the moral and religious command, 'In it [Sunday] thou shall do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."-Revelation M. A. Gault, in a letter dated June 3,1889, quoted by W. A. Blakely, in "American State Papers," page 238.

"We may not be able to control the weather, but we are going to control Congress in reference to the securing of a Sunday law for the District of Columbia." - Dr. H. W. 0. Millington.

"We might add in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild desolate land. And in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas and then if they can stand it, stay there till they die." - E. B. Graham, in Christian Statesman, May 21, 1885, page 5.

G. WHY SUNDAY LAWS ARE WRONG.

1. "Because Sunday, as a day of rest, is a religious institution."
2. "Because, as James Madison says: 'There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation.' "
3. "Because Sunday laws mean enforced idleness, and idleness fosters intemperance, vice, and all other crimes."
4. "Because, as Neander informs us, they were the means through which church and state were united in the fourth century, and instead of preserving the Roman Empire, they contributed largely to its downfall."
5. "Because they interfere with the religious freedom even of those who regard Sunday as the Lord's day."
6. "Because their whole tendency is to make men hypocrites instead of Christians."
7. "Because they are both un-American and unchristian."
8. "Because they require that men should render to Caesar that which belongs to God."
9. "Because, as stated in the Memorial of the Presbytery of Hanover to the Virginia General Assembly in 1776, 'The duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable, but at the tribunal of the universal judge.' "
10. "Because it is the very genius of Christianity to grant to every man the right to believe in the gospel or not to believe it, to obey the divine law or not to obey it. And what the Author of Christianity has granted, no authority has the right to abridge or take away."
11. "Because they are a violation of that just principle and inhibition of our national Constitution against the passage of any law establishing religion or prohibiting the free exercise thereof."
12. "Because they make criminals of a class of citizens against whom no criminal charge ought to lie."
13. "Because they make criminal on Sunday acts which on any other day of the week are considered perfectly lawful and right. Honest toil and innocent recreation and amusement, while not consistent with proper Sabbath observance, are not crimes on any day. Crimes are not determined by the day of the week upon which they were committed."
14. "Because they withhold from one class of citizens what they freely permit to another, the right to six days work, simply because of a difference in religious belief."
15. "Because they are convenient tools for the inquisitor, and are persecuting in character. They imply that certain men have a right not only to interpret God's law f or their fellow men, but to execute vengeance upon those whom they pronounce transgressors of that law. . . . 'When man undertakes to become God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.' "-Selected from "American State Papers," 1911 ed., pages 738-740.

KEY TEXTS

Matthew 22:21	Mark 10: 42, 43	1 John 3:11,12
John 12:47	2 Timothy 3:12	Acts 4:19

THOUGHT QUESTIONS

1. How far may a state go in governing man's conduct?
2. What causes are back of all religious legislation?
3. What is the attitude of the Roman Catholic Church and of many Protestant churches in regard to Sunday laws?
4. Why are Sunday laws wrong? What of laws governing Saturday?
5. Are personal rights and freedom held to, in laws of prohibition, and laborers' welfare laws, as compared with blue laws?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What is the attitude of our Example toward the unbeliever?
1. What principles are given in regard to the rights and place of civil government in relation to the church and to individuals?
3. What examples have we of following conscience when it comes into conflict with civil law?
4. What should be the Christian's attitude toward the rightful exercise of civil authority?
5. What prophecies indicate a strong enforcement of religious laws yet in the future?

SUPPLEMENTARY NOTES

Stand for Liberty of Conscience in the United States

"We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain unalienable rights that among these are life, liberty, and the pursuit of happiness," Declaration of Independence.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press."-The Constitution, Amendments, Article 1.

George Washington: "Every man, conducting himself as a good citizen, and being accountable alone to God for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."-" To the General Committee, Representing the United Baptist Churches in Virginia, May, 1789," in "The Writings of George Washington," edited by Jared Sparks, Vol. XII, page 155.

Thomas Jefferson said: "Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion. Who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do." -"An Act for Establishing Religious Freedom, Passed in the Assembly of Virginia in the Beginning of the Year 1786," in "The Writings of Thomas Jefferson," edited by H. A. Washington, Vol. VIII, P. 454.

Benjamin Franklin: "When a Religion is good, I conceive that it will support itself. And, when it cannot support itself, and God does not take care to support, so that its Professors are obliged to call for the help of the Civil Power. It is a sign, I apprehend, of its being a bad one." -Letter to Dr. Price, Oct. 9, 1870, in "The Writings of Benjamin Franklin," edited by Albert Henry Smyth, Vol. VIII. Page 154.

James Madison: "Religion is essentially distinct from civil government and exempt from its cognizance; ... a connection between them is injurious to both."-Letter to Edward Everett, March 19, 1823, in "Letters and Other Writings of James Madison," Vol. III, P. 307.

U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate."-Speech at the Annual Reunion of the Army of the Tennessee, at Des Moines, Iowa, Sept. 29, 1875, quoted in "Words of Our Hero," edited by Jeremiah Chaplin, page 29.

John Wesley: "Condemn no man for not thinking as you think: let every one enjoy the full and free liberty of thinking for himself: let every man use his own judgment, since every man must give an account of himself to God.... If love will not compel him to come in. leave him to God, the judge of all."-"Advice to the People Called Methodists," in "The Works of the Reverend John Wesley" (New York, 1831), Vol. V, P. 253.

23. World Powers in Prophecy

"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 word of God the curtain is drawn aside, and we behold, behind, above, and 'through all the play and counter play of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will." - Ed 173.

SELECTED REFERENCES
PK 491-502; Ed 177-182; **[6]** Pages 102-112. **[3]** Pages 19-25.

Memorize. Daniel 7:27.

A. THE FAILURE OF FALSE RELIGIONS.

Daniel 2:1-13.

"The magicians practiced magic, using the term in its bad sense; that is they employed all the superstitious rites and ceremonies of fortune tellers, and casters of nativities and the like. Astrologers were men who pretended to foretell events by the study of the stars. The science or the superstition, of astrology was extensively cultivated by the Eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe, the word "sorcerer" is always used in the Scriptures. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made natural science and divinations their study. All these sects or professions abounded in Babylon."-U. Smith, in "Daniel and the Revelation," pages 29, 30.

"There was therefore nothing unjust in Nebuchadnezzar's demand that they should make known his dream. When they declared [verse 11] that none but the gods whose dwelling was not with flesh could make known the king's matter.... he saw that he and all his people were being made the victims of deception." - Id., pages 31, 32.

B. A PRAYER-BAND VICTORY.

Daniel 2:14.30.

"God would give the heathen systems of the Chaldeans the first chance. He would let them try and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge His intervention when He should finally manifest His power in behalf of His captive servants, and for the honor of His name."-Id., pages 32, 33.

"Daniel at once went to his three companions, and asked them to unite with him in desiring mercy of the God of heaven concerning this secret. He could have prayed alone, and doubtless would have been heard. But then, as now, in the union of God's people there is prevailing power. The promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it. (Matt. 18:19, 20.)" - Id., page 33.

"Daniel immediately offered up praise to God for His gracious dealing with them; and while his prayer is not preserved, his responsive thanksgiving is fully recorded. . . .

"Although the matter was revealed to Daniel, he did not take honor to himself as though it were by his prayers alone that the answer had been obtained, but he immediately associated his companions with him, and acknowledged it to be as much an answer to their prayers as it was to his own. It was, said he, 'what we desired of Thee,' and Thou has made it 'known to us." - Id., pages 33, 35.

Daniel at the very first improved the opportunity to make known the true God-true to his call to witness.

C. THE DREAM ITSELF REVEALED.

Daniel 2:31,35.

"How admirably adapted was this representation to convey a great and needful truth to the mind of Nebuchadnezzar.... How could this be more impressively done than by an image whose head was of gold? Below this head was a body composed of inferior metals descending in value until they reached their basest

form in the feet and toes of iron mingled with miry clay. The whole was then dashed to pieces, and made like the empty chaff. It was finally blown away where no place could be found for it, after which something durable and of heavenly worth occupied its place."-Id., pages 38, 39.

"In one night God revealed the history of over twenty five hundred years, and what the human historian requires volumes to explain is given in fifteen verses."-S. N. Haskell, in "The Story of Daniel the Prophet," page 33.

D. THE INTERPRETATION.

Daniel 2:36-45.

1. The head of gold (verses 36.38). BABYLON, 612 BC to the overthrow of Assyria, to 538 BC.

"It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors. Situated in the garden of the East; laid out in a perfect square said to be sixty miles in circumference, fifteen miles on each side. Surrounded by a wall estimated to have been two hundred to three hundred feet high and eighty-seven feet thick, with a moat, or ditch, around this of equal cubic capacity with the wall itself. Laid out in luxuriant pleasure grounds and gardens, interspersed with magnificent dwellings-this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its gates of solid brass, its hanging gardens rising terrace above terrace till they equaled in height the walls themselves, its temple of Belus. Three miles in circumference, its two royal palaces, one three and a half and the other eight miles in circumference. With its subterranean tunnel under the river Euphrates connecting these two palaces, its perfect arrangement for convenience, ornament, and defense, and its unlimited resources-this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder." - Id., pages 42, 43.

"In their feeling of security lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force. Learning of the approach of an annual festival in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city unless he could find it where the river Euphrates entered and emerged, as it passed under the walls. He resolved to make the channel of the river his highway into the stronghold of his enemy.... When the water was turned into the lake, the river soon became shallow enough to ford, and the soldiers followed its channel into the heart of the city of Babylon." - Id., pages 45, 47.

"Many a tongue would have spread wild alarm through the city had the dark forms of armed foes been seen stealthily treading their way to the citadel of their supposed security....

"The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died fighting for his life. This feast of Belshazzar is described in the fifth chapter of Daniel, and the scene closes with the simple record, 'In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." - Id., page 48.

2. Breast and arms of silver (verse 39). MEDO-PERSIA, 538-331 BC. Battle of Arbela.

"The succeeding kingdom, Medo-Persia, answered to the breast and arms of silver of the great image. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power, for it conquered Babylon.... But it was inferior in wealth, luxury, and magnificence.

"Viewed from a Scriptural standpoint, the principal event under the Babylonian Empire was the captivity of the children of Israel; under the Medo-Persian kingdom it was the restoration of Israel to their own land. At the taking of Babylon, Cyrus, as an act of courtesy, assigned the first place in the kingdom to his uncle, Darius [the Mede], in 538 BC. But two years afterward Darius died, leaving Cyrus sole monarch of the empire." - Id., page 51.

3. Belly and thighs of brass (verse 39). GRECIA, 331-168 BC. Battle of Pydna.

"In the ever-changing political kaleidoscope, Grecia came into the field of vision, to be for a time the all-absorbing object of attention, as the third of what are called the universal empires of the earth.

"After the battle [of Arbela] which decided the fate of the empire, Darius [Codomannus] endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But . . . Alexander pursued him on the wings of the wind. . . .

"When Alexander arrived, he beheld only the lifeless form of the Persian king. . . . Now, brutally slain by the hand of traitors, he lay a bloody corpse in a rude cart. The sight of the melancholy spectacle

drew tears from the eyes of even Alexander, familiar though he was with all the horrible vicissitudes and bloody scenes of war. . . .

"When Darius died, Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner.... He encouraged such excessive drinking among his followers that on one occasion twenty of them died as the result of their carousal. At length, having sat through one long drinking spree, he was invited to another.... He was seized with a violent fever, of which he died eleven days later, June 13, 323 BC. While yet he stood only at the threshold of mature life, in the thirty-second year of his age."--Id., pages 52-54.

4. Legs of iron (verse 40). ROME, 168 BC. to 476 AD., Dethronement of Romulus Augustulus.

Gibbon calls it "the iron monarchy of Rome," and says: "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly. "-"History of the Decline and Fall of the Roman Empire," chap. 38, general observations; chap. 3, par. 37.

5. Feet and toes; clay and iron (verses 40.42). TEN KINGDOMS.

"These ten kingdoms came into existence in the territory of the Roman Empire between the years 351 and 476 A. D. They were the result of the barbarian invasions of those times. The kingdoms were as follows: The Alemanni (Germany), the Franks (France), the Burgundians (Switzerland), the Suevi (Portugal), the Vandals (who have been destroyed), the Anglo-Saxons (England), the Visigoths (Spain), the Ostrogoths (who have been destroyed), the Heruli (who also have been destroyed), and the Lombards (Italy)."-C. B. Haynes, in "Our Lord's Return," page 22.

6. "Iron is not mixed with clay" (verse 43).

Attempts to unite the nations of Europe by conquest: "In the eighth century, Charlemagne made an attempt to do what God had said should not be done. He tried to bring the kingdoms of Europe under his dominion and unite them in a great Christian empire. But, just as God foretold, he failed. During the sixteenth century a similar attempt was made by Charles V, but he failed. During the latter part of the seventeenth and the first part of the eighteenth centuries Louis XIV tried to bring nearly all Europe under his dominion. But God had said more than twenty centuries before that, 'They shall not cleave one to another,' and Louis XIV failed. . . .

"Perhaps the greatest, and what appeared for a time to be the most successful, attempt to bring all the divided parts of the ancient Roman Empire under one rule, was made during the first part of the nineteenth century by Napoleon Bonaparte. But all the wisdom of this brilliant military genius, all his shrewdness and ingenuity, all his great knowledge of military tactics, and all the strength of his mighty legions, was not sufficient to break the power of seven short words of Scripture." - Id., pages 23, 24.

7. "Mingle . . . the seed of men" (verse 43).

Attempts to unite the nations of Europe by marriage: The intricate relationships existing between the reigning houses of Europe, at the beginning of the World War in 1914, are briefly as follows: "The Empress Dowager Dagmar of Russia and Queen Mother Alexandra of England were sisters. . . . The kings of Norway and Denmark were brothers. . . . The king of England and the rulers of Russia and Greece were first cousins of the kings of Norway and Denmark, and also first cousins of each other, all five being grandsons of Christian IX of Denmark. The oldest son of the late Queen Victoria of England became Edward VII of England. The oldest daughter of Queen Victoria, Princess Victoria, married Emperor Frederick of Germany, and became the mother of the Emperor William of Germany. Thus the king of England and the emperor of Germany were first cousins, both being grandchildren of Queen Victoria. . . . The queen of Greece and the emperor of Germany were first cousins of the king of England." - Id., pages 25-27. The czarina of Russia, the queen of Norway, and the queen of Greece were all first cousins, being grandchildren of Queen Victoria, while the queen of Norway and the king of England were brother and sister.

8. "The stone" (verse 44, 45). KINGDOM OF GOD, eternity.

"Inasmuch as every specification of Daniel's prophecy, except the last, has already been fulfilled, and the record stands as the history of the world. The assurance is made doubly sure that the last specification will be fulfilled, and that the God of heaven will soon set up His kingdom. The prayer which

has been repeated through the centuries, 'Thy kingdom come. Thy will be done in earth, as it is in heaven,' is about to be answered. The message to every soul is, 'Get right with God,' 'prepare to meet thy God.' "-"Armageddon and the Kingdom of Peace," page 73.

KEY TEXTS
Daniel 2:21,22,35,41,44,45

THOUGHT QUESTIONS
1. What was the condition of Babylon at the time of the captivity of Judah?
2. How had Daniel and his companions been prepared for this the supreme moment of their lives?
3. In what ways was God's hand seen in the immediate events of Daniel 2?
4. What seems to you to have been the chief cause of the fall of Babylon?
5. What divisions were represented by the iron and clay? Can there ever be a united Europe?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What were the chief characteristics of each world empire, as indicated by the image?
2. What were the approximate dates of the rise and fall of each of the world powers?
3. What were the nations represented by the toes? Give their ancient and modern names.
4. How will Europe finally come to its end?
5. What are the characteristics represented as being those of the final world power?

24. The Return of Jesus

"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. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope." - GC 299.

"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 alone. To the devout believer in the Bible there can be no doubt that Jesus will come again."-C. B. Haynes, in "Our Lord's Return," page 9.

Dwight L. Moody, in writing on this subject, says: "The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks and water stocks, and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into His blessed kingdom."-"The Second Coming of Christ," pages 6, 7.

SELECTED REFERENCES
GC 299-303; 640-645; COL 405-421; **[3]** Pages 15-18; 26-40. **[6]** Pages 161-174. **[7]** Pages 325-358.

Memorize: John 14:1.3.

A. THE PROMISE OF JESUS HIMSELF.

John 14:1-3; Matt. 23:39; 16:27; Acts 1:9-11; Rev. 22:12,20.

"The coming of the Lord has been in all ages the hope of His true followers. The Savior's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, 'the appearing of the great God and our Savior Jesus Christ' was the 'blessed hope." - GC 302.

B. TESTIMONY 0 FINSPIRATION IN OLD TESTAMENT TIMES.

Jude 14,15; Ps. 96:13; Isaiah 26:21; 40:10; 66:15.

"About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' Then the long-continued rule of evil shall be broken; 'the kingdoms of this world' will become 'the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." - GC 301.

"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." - GC 299.

C. TESTIMONY OF INSPIRATION IN NEW TESTAMENT TIMES.

Philippians 3:20, 21; 2 Thessalonians 1:7; Titus 2:13; 2 Peter 1.16.

"On the 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." - GC 302.

D. THE FAITH OF OUR FATHERS.

"Luther declared: 'I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer.' 'The great day is drawing near in which the kingdom of abominations shall be overthrown."

" 'This aged world is not far from its end,' said Melanchthon. Calvin bids Christians 'not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious,' and declares that 'the whole family of the faithful will keep in view that day.'

"We must hunger after Christ, we must seek, contemplate,' he says, 'till the dawning of that great

day, when our Lord will fully manifest the glory of His kingdom."

" 'Has not our Lord Jesus carried up our flesh into heaven?' said Knox, the Scotch Reformer, 'and shall He not return? We know that He shall return, and that with expedition.' Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: 'The world without doubt-this I do believe, and therefore I say it draws to an end. Let us with John, the servant of God, cry in our hearts unto our Savior Christ, Come, Lord Jesus, come.'

" 'The thoughts of the coming of the Lord,' said Baxter, 'are most sweet and joyful to me.' " -GC 303.

E. THE PURPOSES OF HIS COMING.

2 Tim. 4:1,8; Matthew 16:27; Luke 14:14; 1 John 3:2; Isaiah 13:9.

Christ's work of redemption in His first advent, His work since in heaven and in earth, His own claim to kingship, require a return to earth to complete and establish. His life and teachings would be meaningless without it. His agony and death on the cross would be in vain unless He comes again to gather the sinners saved by grace. His resurrection in glorious power over the grave has gained little unless its power is again exercised on behalf of those who sleep. All this necessitates a return. He will return and finish the work of the restoration of the lost kingdom. The first advent makes certain the second.

However, "when He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. . . . This [refining work] is all to be done in these hours of probation. It is now that this work is to be accomplished for us." - 2T 355.

F. THE MANNER OF HIS COMING.

Revelation 1:7; Matthew 24:27, 30; 1 Thessalonians 4:16; 2 Thessalonians 2:8; Acts 1:941; Luke 9:26; 12:40; 17:29.31.

G. THE ATTEMPTED COUNTERFEIT.

Matthew 24:2,4,5,23.27; 2 Thessalonians. 2:9-11.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Savior'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. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Savior uttered. 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. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angel sent to them with light and truth. This is the strong, almost overmastering delusion."

"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 unmingled wrath shall be poured out.

"And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Savior has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . .

"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. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the

Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day." - GC 624, 625.

H. THE EVENT OF HIS COMING.

Revelation 6:14; Psalm 50:3,4; Isaiah 25:9; Matthew 24:30,31; Isaiah 2:17.21; Revelation 6:15,17; 2 Thessalonians 1:7,8; 1 Thessalonians 4:16,17.

1. The scroll rolls apart.

"In the close of time, the great curtain of the skies will roll back. As it does so, instinctively every eye will look upward. Something portentous is about to occur in the heavens. As the atmosphere parts and rolls back, men will be brought, as it were, into the very midst of the stars. Whereas now the light of these celestial bodies shines to the eye of man with broken, uncertain gleam, it will then shine with a strong, bright light, as the eye of an avenger. Every star will seem to come thousands of miles nearer. What now seems far away, and vague and uncertain, will then become thrillingly imminent."-Lucas A. Reed, M. S., in "Astronomy and the Bible," page 264.

Thus the heavy atmosphere, which now obscures the vision even of our most powerful telescopes, because of its weight of moisture, of varied gases, of many tons of finest dust particles, will be withdrawn, to give every mortal, whoever he may be, an unobstructed, clear view of the coming King and His numberless army of angels. Mankind will face the great judge.

2. Through the open space in Orion.

December 16, 1848, Mrs. E. G. White saw the gateway through the stellar heaven. She writes: "Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space." - EW 41.

"Mrs. White, without astronomical knowledge, told something about Orion that no astronomer of that time had yet measured up to. Now, without knowing a thing about her statement, and probably not caring to know, they tell us facts which bear out her statement about an 'open space in Orion.'

"Since what she said about Orion is now proved to be true, it seals her further statement about the voice of God sounding down through that zone of glory from His eternal throne.

"Orion is a wonderful spectacle to the eye of man, even at the enormous distance from which he views it; but, oh, what must it be to sweep through those avenues of brilliant and radiant glory!"--Lucas A. Reed, M. S., in "Astronomy and the Bible," page 253.

An astronomer's description is quoted from an article written for the Signs of the Times by Edgar Lucien Larkin, director of Mount Lowe Observatory: "As to the size of this cavern, or corridor, Mr. Larkin has said: 'These photographic negatives reveal the opening and interior of a cavern so stupendous that our entire solar system, including the orbit of Neptune would be lost therein. In all ordinary telescopes, the nebula looks like a flat surface. I have watched it since the days of youth, in many telescopes of many powers, but never dreamed that the central region is the mouth of a colossal cave.

"'Human speech is impotent. Pen of writer, brush of artist, alike are lifeless and inert in any attempt even to describe this interior. . . . Torn, twisted, and riven masses of shining gas, irregular pillars, columns and stalactites in glittering splendor, and stalagmites rising from the mighty floor! The appearance is that of light shining and glowing behind Herculean walls of ivory or pearl, and these studded with millions of diamond points-shining stars.' "-Id., pages 253, 254.

3. The King comes!

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, 'Who shall be able to stand? Is my robe spotless?' Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: 'Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.' At this our faces lighted up, and joy filled every

heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

"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! You 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.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched in, and felt that we had a perfect right in the city.". - EW 15-17.

KEY TEXTS

Jude 14, 15	Revelation 6:14-17	Revelation 1:7
John 14:1-3	Matthew 24:30, 31	2 Peter 1: 16

THOUGHT QUESTIONS

1. What facts indicate the importance and necessity of a soon-coming Savior?
2. What works must of necessity precede the Second Advent?
3. What warnings are given of counterfeits and delusions?
4. What is meant by the sign of Matthew 24:30?
5. What divine counsel is given in view of the suddenness of Christ's return to earth?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What chief prophecies directly state Christ's literal, visible, universally acknowledged return?
2. How does the Bible describe His coming in glory?
3. What will Christ accomplish at His next coming?
4. Was this looked at as the consummation of the hope of the faithful who lived before His first advent?
5. What will be the state of the world at His coming? After His coming?

25. Signs in Heaven and Earth

THE disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" Then the Master told them of the many signs-as the leaves of a fig tree-saying: "When his branch is yet tender, and puts forth leaves, you know that summer is nigh: so likewise you, when you shall see all these things, know that it is near, even at the doors." Matthew 24:32, 33. This fig tree has in recent years opened leaf after leaf-sign after sign-more and more rapidly multiplying its sign leaves until today we have an overwhelming profusion of evidences that He is near and about to enter the door. He hangs the warning signs high in the sky. Spread over the earth in great areas, they are recorded as outstanding events in all histories; they are printed in great glowing headlines in the daily papers of every city; they are written in nature, in man himself, and in his activities; everywhere that eye can turn they are there.

So that men, students of world affairs, though they have little or no faith in these as fulfillment of divine prophecy, "fear. . . . looking after those things which are coming on the earth." Luke 21:26. "Edison, the renowned scientist and inventor, says that 'life is becoming so intricate, so involved, so mixed up, that it is difficult to tell what will happen as the result of any act. Government, finance, and industry are daily becoming more mixed in a maze that human ingenuity seems incapable of untangling.' L. P. Jacks, a well-known English minister, educator, and editor, declares: 'I do not know how any man can look upon the world in which we are now living, without instantly coming to the conclusion that it stands in need of some masterful saving power. It is a rescue that is needed, rather than a mere reform. There has been a shipwreck, a catastrophe; things have got out of hand; and there is a state of horrible confusion.' "-A. L. Baker, in "Hope of the World," page 12.

SELECTED REFERENCES
DA 627-636; GC 304-312,333,334; **[7]** Pages 19-36. **[3]** Pages 46-50; 57-65. **[1]** Pages 89-96, Dark Day. **[1]** Pages 329-336, Meteoric Shower; **[6]** Pages 113-129.

Memorize: Matthew 24:32, 33.

A. SUN, MOON, AND STARS.

Matthew 24:29; Joel 2:10, 30, 31; 3:15; Isaiah 13:10; Amos 5:8; 8:9.

1. The dark day, Friday, May 19, 1780.

The period of tribulation here refers to the 1260 years of papal supremacy, which we learned in former lessons terminated in 1798. The tribulation was shortened, for it ceased some years before 1798. Mark makes it clear (13:24), saying, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

"In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night." -Noah Webster's Dictionary, 1882 ed., Appendix, Explanatory and Pronouncing Vocabulary of Noted Names, "Dark Day."

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. . . . If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. 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, dated Exeter, [N. H.,] December, 1785; quoted in "Collections of the Massachusetts Historical Society, For the Year 1792," Vol. I, Part I, pages 97, 98.

"Though at nine o'clock that night 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 description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment." -GC 308. (Joel wrote about 820 B. C.)

2. Falling stars, Wednesday, November 13, 1833. Revelation 6:12, 13.

"After collecting and collating the accounts given in all the periodicals of the country, and also in numerous letters addressed either to my scientific friends or to myself, the following appeared to be leading facts attending the phenomenon. The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north, to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude cast of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliancy, from nine to twelve o'clock in the evening; were most striking in their appearance from two to five. Arrived at their maximum, in many places, about four o'clock; and continued until rendered invisible by the light of day." – Denise Homestead, in "The Mechanism of the Heavens," page 328.

B. EARTHQUAKES.

Matthew 24:7; Luke 21:11, 25; Isaiah 51.6; Revelation 6.12.

A great earthquake opens the sixth seal before the sun and moon give their signs. Accordingly we have the Lisbon earthquake, Saturday, November 1, 1755.

"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." - William Herbert Hobbs, in "Earthquakes," pages 142, 143.

A letter from a ship captain who was an eyewitness tells, in part, the condition of the people. "Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling.

The fear, the sorrow, the cries and lamentations of the poor inhabitants are inexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! Oh! what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! as in effect it happened. The conflagration lasted a whole week."-Thomas Hunter, in "Historical Account of Earthquakes," pages 72-74.

"The great earthquake of 1755 extended over a tract of at least 4,000,000 of square miles. . . . It pervaded the greater portions of . . . Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former." "In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of the city of Algiers was destroyed." "Lisbon [Portugal] previous to that calamity . . . contained about ... 150,000 inhabitants.... Mr. Barretti says 'that 90,000 persons are supposed to have been lost on that fatal day."'-Robert Sears, in "Wonders of the World," pages 50, 58,381.

Nelson's New Loose - Leaf Encyclopedia, article "Earthquakes," remarks of this catastrophe, "The Lisbon Earthquake, which occurred on November 1, 1755, is the most notable earthquake of history." - Volume IV, page 205. On the same page is a list of the great earthquakes of history, beginning with one in China in 1037, and ending with one in Rumania in 1940-sixty in all. By centuries, the list gives us: 11th century two, 12th century one, 13th century two, 16th century two, 17th century three, 18th century ten, 19th century nineteen, 1900-40 twenty one, with the last ten years listing nine. During the 700 years of this list before the Lisbon earthquake (1037-1755) there were 16 quakes; during the 185 since (1755-1940) there were 43 quakes. There have been more earthquakes in the last century than in the previous 800 years.

C. FAMINE AND PESTILENCE.

Matthew 24:7; Ezekiel 7:6, 15-17.

1. Famine.

Although the pages of history abound with stories of hunger-stricken peoples, yet the number of victims during recent times has never before been approached. In the great famine in China in 1919, no one knows the number of the dead, but that it ran into many hundreds of thousands is certain, and some say into millions. In three provinces alone there were at one time more than 13,000,000 who were destitute of food.

"And then there followed the great Russian famine, which the London Times described as 'a spectacle that is apocalyptic in its awful suggestion of collapse.' The archbishop of Canterbury declared

that 'never in the history of the world has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women, and children.' . . .

"Besides these two monster famines, there have been the famines of Armenia and India, both of which would have loomed much larger had they not been dwarfed for the moment by those in China and Russia."-A. L. Baker, in "The Hope of the World," pages 54, 55.

2. Pestilence.

"In 1918 began the world-wide scourge of influenza, or 'flu' as it was more commonly called. Almost before notice had been taken of its presence, thousands fell its victims; and in the course of a few months, millions had succumbed. Deaths were so numerous in the Army camps of the United States that in some instances the usual custom of burial in separate graves was abandoned, and instead great trenches were dug with tractors, and the bodies buried en masse.. It is estimated that in India alone 12,000,000 people died of 'flu;' and some would place the number even higher. . . . Conservative students place the number of deaths in all the world due to influenza and its concomitant, pneumonia, at 15,000,000 to 20,000,000. . . .

"And so, although medical science has accomplished wonders in doing away with some of the pandemics of past times, such as typhus, yellow fever, and bubonic plague, yet right here in our vaunted germproof twentieth century, millions 'in divers places' were killed by pestilence, as the prophecy had foretold." - Id., page 56.

"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 cat, they would turn from it with 1oathing. People are continually eating flesh that is filled with cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated." - MH 313.

Insect pests are giving increasing concern to agriculturists; a recent example is that of the Mediterranean fruit fly's invasion of Florida. The pest was considered so serious that the Federal Congress immediately appropriated millions of dollars to fight it. "Frank Thorne, in an article in the Orlando Evening Reporter-Star said: 'War it is, to be sure, though not a war between nation and nation. It is the deadlier war between species and species; between world-bestriding man and one of the countless kinds of insects that are trying, blindly and unknowingly, but none the less desperately, to eat him literally off the planet.

"Tick and warble fly threaten his meat, chinch bug and corn borer threaten his bread, and now comes this latest addition to the long list we already have to fight in America, to snatch the ripe fruit away from his hand."

"Pestilences foretell the climax of the ages, and that the day of God is at hand."-The Watchman Magazine, September, 1929, pages 12, 13.

KEY TEXTS

Joel 2:30,31	Matthew 24:29	Matthew 24:7	Revelation 6:12, 13
Matthew 24	Mark 13	Luke 21	

THOUGHT QUESTIONS

1. How many distinct prophecies can you count in Matthew 24?
2. Describe the dark day; the falling stars.
3. What have the heavenly bodies had to do with the telling of time?
4. How do the present-day signs differ from those of the last century?
5. What are the latest signs found in the daily press? (Bring to class up-to-date clippings and news items from any source which apply directly to the fulfillment of some sign.)

TEST QUESTIONS

Answer With Ample Bible Proof

1. What texts tell of signs hung in the heavens?
2. What texts tell of signs in the world of natural science?
3. Give the texts and dates of the three chief signs in heaven and earth so far fulfilled.
4. How have the date and place of these three great signs synchronized with man's knowledge of their prophetic significance?
5. What signs in heaven and earth are now in process of fulfillment? Which are yet to be fulfilled?

26. Signs Among the People

"PRACTICALLY all of the fifteen per cent of the prophecies which remain unfulfilled relate to the second appearance of Christ. The evangelist D. L. Moody said the Second Coming is mentioned in the Bible about twenty-five hundred times. Out of the twenty-seven books in the New Testament, twenty three contain from one verse to whole chapters on the Second Advent. The epistle to the Galatians, that to Philemon, and the second and third epistles of John-comprising all together only nine chapters-are the only New Testament books which contain no reference to Christ's coming. Certainly, then, if frequency of mention is any criterion, the Second Coming of Jesus is a cardinal doctrine of the Bible."-A. L. Baker, in "The Hope of the World," page 33.

Note to teacher and student: Owing to the rapid changes in statistics covering the signs which the references in this lesson predict, we refer attention to sources in the latest literature available and to reports current at the time of this study. It is suggested that material be brought to class from the best news reports and reliable statistical agencies. Comparative figures might be cited showing current trends which have definite significance as fulfillment. Specific examples are always to he found which constitute indications of conditions clearly foretold in Holy Writ.

SELECTED REFERENCES
9T 89-92; 11-18; PP 101-104; **[3]** Pages 51-56. **[5]** Pages 46-60; 61. **[7]** Pages 173-189; 191-223.

Memorize: Luke 21:28.

A THE STATE OF BUSINESS AND FINANCE.

1. Labor.
1 Timothy 6:10; James 5.1.8; Isaiah 8.21, 22; Luke 21:25, 26.

Strikes are of frequent occurrence, showing unrest and dissatisfaction with wages and working conditions. Labor unions, organized for the laborers' supposed and real interests, are gaining power in politics. They are reaching out into the affairs of the church and religion. The labor requirements and rest period of the fourth commandment may become irreconcilable with labor-sponsored legislation. Under totalitarian government labor laws are of great consequence.

2. Capital.

"Everywhere in the world, extravagance and poverty can be seen side by side. Every city has its Fifth Avenue and its East Side, its mansions and its hovels, its wanton waste and its pinching want. The shadow of every rich man falls athwart the path of a hundred poor men. The grasping of life's prizes by a few, while the masses of men and women must work and weep without satisfaction and without adequate reward-such is the history of mankind." - Id., page 42.

"Economic issues are the chief and bitterest of our time." -L H. Robinson (historian), in "The Mind in the Making," page 176.

3. Industrialism.

"The extended use of machinery means in practice that every worker is himself turned into a cog in a machine.... All joy in labor, all the pleasure of creation, all art and ingenuity, are killed by such excessive mechanization." - Dean Long, in "Outspoken Essays," 2d series, pages 228, 229.

4. Love of money.

"The love of money is a part of the warp and woof of human nature, and human nature itself will have to be transformed before peace will reign supreme in the world of capital and labor. More wages will not satisfy the laborer, nor will increased dividends appease the capitalist. It was the wise man who said, 'He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase.' . . . A man can accumulate so much of this world's goods that he no longer owns them: they own him, dominate him, drive him, make him hard in his human contacts, and a despiser of the kingdom of heaven, which shall be inherited only by the poor in spirit."-A. L. Baker, in "The Hope of the World," pages 46,47.

B. INCREASED CRIME.

2 Timothy 3:13; Matthew 24:12; Genesis 6.11, 13; Luke 17:26.

An editor of a great daily writes: "There seems to be an irrepressible mania for shedding blood and experimenting with vice and the illicit. . . . The deeds of violence are greater in number and more horrible in detail than ever before. . . . We are in the midst of a storm and whirlwind of insurrection." - Id., page 177.

C. "LOVERS OF PLEASURES."

2 Timothy 3:14; Isaiah 22:12.14; Matthew 24:37.39; Luke 17:28.30.

1. Pleasures of sin.

No generation has been more obsessed with the love of pleasure and the search for new and novel thrills to the five senses than the present. Motion-picture theaters, commercialized sports, horse races and dog races, gambling by various means, boxing matches, mammoth circuses, are attended by thousands of devotees. These not only consume time and almost unbelievably large sums of money but take a sinister toll of nervous and mental energy. The harvest of such sowing is a matter of deep concern to thinking persons. The price of pleasures of this type is too great for long endurance. The human race is in moral, mental, and physical decay. Hope is to be found only in the speedy return of Jesus Christ.

"It is indisputable that in these respects we are following in the footsteps of Rome. The editor of the Biblical Review declares: 'The study of things since the war, reveals a scene growing steadily darker. Love of pleasure has passed all decent bounds, and unless checked will soon produce a period of widespread moral degeneracy.' . . . But today the vices that destroyed Rome are world wide, so that when the amusement craving, vice, and wanton luxury do their work on our generation, there will be no new blood to rise up and carry on." - Id., page 201.

2. The youth and home.

"Business, society, pleasure seeking, marital infelicities, and above all, a general letting go of religion, are the causes for 0w deplorable state in which thousands upon thousands of homes find themselves. Consequently youth falls into temptations and irregularities tenfold more easily now than heretofore. The criminal statistics tell the story." - Id., page 179.

"Those who seek to lessen the claims of God's holy law are striking directly at the foundation of the government of families and nations. . . . And this is why there are so many godless families; this is why depravity is so deep and widespread." - PP 143.

'The underlying cause of crime and general disregard of the law is the absence of religious training of the youth. And, conversely, the most potent force for the cure of crime is a return to the teachings of the Ten Commandments." - Editorial in a Chicago paper; quoted in "The Hope of the World," page 182.

D. INCREASE OF ACCIDENTS AND DISEASE.

Romans 8:22, 23; Luke 21:26; Ezekiel 16:49, 50.

"The average man or woman has more illness in store, and less years of health, than ever before in the history of the world." - Id., page 68.

Albert Edward Wiggam, scientist and sociologist, writes:

"The first warning which biology gives to statesmanship is that the advanced races of mankind are going backward. That the civilized races of the world are, biologically, plunging downward; that civilization, as you have so far administered it, is self destructive; that civilization always destroys the man that builds it. That your vast efforts to improve man's lot instead of improving man are hastening the hour of his destruction; that the brain of man is not growing; that man as a breed of organic beings is not advancing. That microbial diseases are apparently decreasing, while at the same time man's incapacity to resist them is probably increasing. That the great physiological diseases of man's body-heart disease, Bright's disease, diabetes, cancer, degenerative diseases of the arteries, liver, and central organs-are increasing. That the functional neuroses, the diseases that affect man's mind and behavior-neurasthenia, hysteria, epilepsy, insanity, and the multiform minor mental and nervous derangements of the function-are probably all increasing. That weaklings, paupers, hoboes, and imbeciles are increasing; that leadership and genius-great men and first-class workmen-are decreasing." -"The New Decalogue of Science," pages 25, 26.

"In the second coming of Christ, the faithful of this world will find the redemption of their sin-filled and pain-racked bodies. . . . Let the sick man on his bed, let the mourner beside his loved one, look up and lift up his head, for the redemption of the body draws nigh!"-A. L. Baker, in "The Hope of the World," page 85.

KEY TEXTS

James 5:1-5	2 Timothy 3:15	Luke 17:26
2 Timothy 3:13	Luke 21:26	Romans 8: 22, 23

THOUGHT QUESTIONS

1. In what proportions does the Bible foretell the greatest event?
2. Has the worldly person yet discovered a single truly satisfactory form of pleasure? If not, why not?
3. Why has science failed to cope fully with crime and disease?
4. Why do the youth of today so often fall into heavy crimes?
5. In view of the evident facts of this lesson, what should the individual with noble ideals take to heart?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Do present conditions among the people give indication of an approaching millennium of peace and prosperity 'on earth?
2. What description of the thoughts and affections of men in the last days is given?
3. What remedy does the Bible give for this deplorable situation?
4. Draw up a summary of the most evident signs of this lesson.
5. Toward what time is all creation looking forward?

27. Signs Among the Nations

"CIVILIZATION is doomed, and that within this generation.

"This is the carefully considered verdict of serious-minded, thinking men, scores of whom hold exalted positions among the statesmen of many nations in the Old World and the New. Clear-eyed, they look out upon a world shaken to its foundations by the death agony, and they do not hesitate to declare that the world cannot recover from its hurt unless by a miracle, which they are frank to say they do not expect." "A storm cloud filled with terrible menace is hanging low over the earth. It will not be long before the flash of lightning will be seen, and the ominous roll of thunder be heard, presaging the breakup of civilization and its complete overthrow, followed, we believe, by an entirely new order of things and a universal system of government."-C. B. Haynes, in "On the Eve of Armageddon," pages 7, 13.

SELECTED REFERENCES
IT 268, World Wars; 6T 404-410; COL 170-173; 177-180; **[6]** Pages 74-101. **[7]** Pages 125-172.

Memorize: Luke 21:34,36.

A. "PEACE AND SAFETY."

1 Thessalonians 5:13; Isaiah 2:24 (cf. Micah 4:14); Isaiah 8:9, 10; 33:6-8; Daniel 2:43; Isaiah 48:18, 22.

Carlton J. H. Hayes, author and university professor, writes: "The years immediately preceding the World War presented a curious contrast between thought and action. The predominant thought throughout the world was pacific and optimistic.... Never were pacifists more active or more enthusiastic. Andrew Carnegie and Alfred Nobel consecrated their fortunes to peace propaganda. The governments of the world participated in peace conferences at The Hague in 1899 and 1907, and planned for a third in 1918."-Chapter V in "These Eventful Years: The Twentieth Century in the Making, as Told by Many of Its Makers," 1924 ed., Vol. 1, page 194.

"Raymond B. Fosdick, formerly undersecretary-general of the League of Nations, has said: 'Up until 1914 most of us w re fairly confident, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race, but now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions.'

"One English writer has said that 'we were living in a fool's paradise.' . . . An American editor says we were enjoying 'the illusion of security.'

"But despite the roseate hopes and flamboyant predictions of the pacifists, war came, and such a war as the world had never before known. Just when they were saying, 'Peace and safety,' sudden destruction came upon them, and millions did not escape the scythe of Mars.... There are literal millions who believe that the League of Nations will some day bring about universal peace. Thousands of others believe that The Hague Tribunal or some similarly constituted body will solve our problems for us." - A. L. Baker, in "The Hope of the World," 1925 ed., pages 158-160.

"Lloyd George, in his outspoken manner, makes the statement: 'This summer we signed a pact by which we outlawed war, hurling it into the bottomless pit of infamy. What need we do more but to sing the "Hallelujah Chorus"? Since we signed the Kellogg Pact, armaments have been steadily growing. As things are now, the nations are headed straight for war." - Signs of the Times, July 30, 1929.

"After the first World War the United States had lapsed into her traditional isolation, critical of the Treaty of Versailles, Which she refused to sign, and indifferent to the League of Nations, which she refused to join. ... From 1934-1936 a Senate investigating committee under Senator Nye studied the role by armament makers in the first World War and exposed huge profits. . . . In April, 1937, the American Institute of Public Opinion revealed in one of its polls that seventy percent of people canvassed believed that it had been a mistake for the States to go to war in 1917.... And in January, 1935, the Senate refused to sanction American entry into the World Court.

"Congress enacted neutrality legislation designed to keep the country out of war. . . . Congress hoped the legislation would keep the war at a distance. The State Department, however, out that this legislation did not make any discrimination between aggressor and non aggressor nations. In the event of war no nation could buy arms in this country. . . .

"President Roosevelt in October, 1937, gave his famous 'quarantine speech' in Chicago. In it he

declared:

" 'The peace, the freedom, and the security of ninety per cent of the population of the world is being jeopardized by the remaining ten per cent, who are threatening a breakdown of all international order and law. Surely the ninety per cent who want to live in peace under law and in accordance with moral standards ... can and must find some way to make their will prevail . . . . There must be positive endeavors to preserve peace."'-T. W. Wallbank and A. M. Taylor, in "Civilization - Past and Present ' " New York: Scott, Foresman and Company, 1942, Vol. II, page 454. Reprinted by permission.

B. WARS AND ARMAMENTS.

Matthew 24:6, 7; Luke 21:25; Hosea 4:1, 2; Isaiah 341-3.

Still some are telling us that armaments are the way to peace; that if all the nations have good armies and navies and air forces, peace will be. maintained. If this doctrine is true, why did not the rival military establishments of the nations keep them from war in 1914? Europe was armed to the teeth; yet their armaments not only did not prevent war, but actually hastened it.

"When any nation gets mad enough to fight, in its march toward the battlefield it will toss aside the laws against war as scraps of paper. Resolutions may be effective at a women's sewing circle, but they carry little weight in the emergency of war."-A. L. Baker, in "The Hope of the World," 1925 ed., page 162.

"Sir Philip Gibbs says, 'The great cities with their teeming life will be attacked instantly by swarms of aircraft dropping bombs enormously more destructive than any used in the last conflict.' "-Signs of the Times, July 30, 1929.

Dr. Felix Adler, of New York, stated before the Society for Ethical Culture, "The present war will not last. It is only a prelude to a greater one involving all civilization. There is something more than Germany and the Allies. There is heard the first muttering of the 'holy war'-Asia and Africa against Europe and America, . . . the uprising of the East against the West."- Washington (D. C.) Herald, Nov. 30, 1914.

"Sunday (December 7th, 1941), while Kurusu and the Japanese Ambassador Nomura were delivering a note to the American Secretary of State, announcing Japan's refusal to continue negotiations, word was received from the Hawaiian Islands that Japanese planes based on aircraft carriers had carried out a destructive bombardment of the naval base at Pearl Harbor.... On December 8, following the President's recommendation, Congress declared war on Japan. Germany and Italy followed the Japanese attack by declaring war on the United States on December 12, and the following day Congress declared war on these two powers." - Wallbank and Taylor, in –Civilization - Past and Present," Vol. II, pages 466.

"In July 1942 the Second World War was approaching the end of its third year. Involving at least eight distinct phases, the conflict had begun primarily as a war between Germany on the one hand and Great Britain and France on the other. By the end of the third year the war had become a global conflict involving three Axis powers with their satellite allies and twenty-nine United Nations." - Id., page 471.

"The Revolutionary War cost us half a billion dollars, the Civil War twelve billion dollars, and the World War One thirty-one billion dollars. By the end of April, 1942, we had already spent twenty-seven billion dollars for this war and had voted to spend one hundred sixty billion dollars." "The figures speak. In July, 1941, the United States had provided $31,768,000,000 for defense. That sum is beyond the mental grasp of any but an Einstein. But multiply it by five, and it still falls short of the sum now committed to war."-"War Facts" (Office of Emergency Management, Washington, D. C. [19421), pages 80, 47.

"By the end of 1943 America planned to have in more than fifty oversea areas 2,250,000 men. By the end of 1944 the figure was calculated to be 5,000,000. Including the trainees and members of all services at home, a total force of 11,000,000 was planned."-Francis J. Tschan, Harold J. Grimm, and J. Duane in "The First and Second World Wars" Chicago: Lippincott Co., 1943, page 1461. Used by permission.

"Technologically, the war witnessed the development and involvement of many devices during 1942 and 1943. Radar, the mechanism for detecting planes and ships over distances and through obstacles, such as smoke and fog, impenetrable by human vision or hearing-was brought to perfection by the scientists of all belligerent states. Extensive research into quartz crystals further improved radio. Rocket projectiles were devised. Extraordinary developments in the use of so called 'light metals' occurred. New drugs, such as sulfur derivatives, penicillin, pentamidine, and synthalin, came into common use. Blood plasma was collected on a large scale and proved extremely valuable for the war wounded. Dehydration of foods was improved. Synthetic products of all kinds, notably rubber, were devised and put into mass production for combatants and civilians. In the United States, and presumably elsewhere, new mechanisms for gun-sighting came into use, so that the time for accurate sighting, ranging, and firing of massed artillery

was reduced from an hour to twenty-five seconds. Similarly, antiaircraft increased its effective range from a few thousand feet to more than seven miles." - Id., pages 1460, 1461.

C. THE ARMAGEDDON.

Joel 3:9-15; Revelation 11:18; 16:12-16; Daniel 11:45; 12:1; Jeremiah 25:31-33.
(Explanatory texts: Waters = people. Isaiah 8:7, 8; 17:12, 13. "Holy Mountain" = Jerusalem. Joel 3:17; Zechariah 8:3.)

1. Turkey.

"The drying up of the Euphrates certainly cannot refer to the literal drying up of the waters of the literal river. This river flows down from the mountains of Armenia into the Persian Gulf. It has been flowing at least ever since the flood. And during all this time it has been crossed and recrossed by mighty armies, even when it was at the flood, and no army ever found it necessary to have it dried up in order to cross it. So this language cannot refer to the literal river.

"What is meant by the waters of the river, we learn from the following passage, which interprets the symbol: 'He says unto me, The waters which thou saw . . . are peoples, and multitudes, and nations, and tongues.' Revelation 17:15.

"The water of the river is a symbol of that power which occupies the territory in that part of the earth drained by the river Euphrates. The drying up of the waters of the river would mean the setting aside or the destruction of the power. And that power is Turkey. Turkey, then, according to the word of God, is to be overthrown and destroyed."-C. B. Haynes, in "On the Eve of Armageddon," pages 74, 75.

The "buffer state" thus being removed between the East and the West, the way is clear for the inrush of both peoples. It is the signal of a mighty war. The nations await it.

2. "Kings of the sun rising." Revelation 16.12, A.R.V.

The name "Nippon" means literally the sunrising. Her flag, as well as that of the ranking government of China, has a sun in its center field. Islam has a star and crescent. Sun, moon, and star rise in the East. Events now rapidly taking place in the Far and Near East are preparing them in every way to match the "domineering white race" in a terrible world war-the Armageddon.

"Arthur Moore makes this assertion: 'Orientals everywhere are tuning their minds to a note of struggle. The East is awake. Actively and definitely it is resentful of the West.' 'Asia's blood' is turned to gall, and has 'produced a solidarity of venom that can unite even Muslim and Hindu in a prayer of hate.'

"W. R. Inge, an English thinker and writer of eminence, gives as his judgment that 'the peril from the colored races, which before the war loomed in the distance, is now of immediate urgency.' . . .

"Stoddard makes this challenging observation: 'Dragons' teeth have been sown over both Europe and Asia, and unless they be plucked up they will presently grow a crop of cataclysms which will seal the white world's doom. . . . Unless some such understanding is arrived at, the world will drift into a gigantic race war-and genuine race war means war to the knife.' . . .

"Hunt goes on to say that the four great urges which make men ready to sacrifice their lives are all present in the East in its feeling against the West. These four are the 'struggle for existence, race, nationalism, and religion.'"'-A. L. Baker, in "Hope of the World," pages 120, 121.

As the Second World War develops, race hatreds and smoldering animosities continue to flare up. Besides this many other deeply rooted factors which split and divide nations into irreconcilable groups persist in arising. It is with difficulty that these are kept from further influence upon the present struggle. Among the United Nations there is not a perfect circle of unity. Within individual nations there are potential revolutions which but await some exciting cause to rise into action. So complicated has the situation become that no man can predict all future alignments or tell just how the course of peace and war will lead to the predicted climax. Good and evil, right and wrong, may be seen on every side. Every form of wickedness thrives in time of war. Let the true and honest hearted Christian pray the more and exert his influence for the highest good in every way possible. Earth's cup of iniquity is fast reaching the line between God's mercy and His wrath. Woe to the nations when God calls for the rendering of an account!

"Thither cause Thy mighty ones to come down, 0 Lord." Joel 3:11. So shall the Lord arise as Cyrus from the east (Matthew 24:27), to take part in the final conflict. Babylon, "found wanting" (Daniel 5:27) shall he invaded from heaven, and her people surprised in their pleasure-mad revelry, on the "D-day" known to God. All the forces of Satan in the hell of earth will grip in mortal combat with the mighty forces of nature under God's control. Revelation 16:17-21. The great controversy shall then be decided, and peace be secure.

KEY TEXTS

1 Thessalonians 5:1-5	Isaiah 48:18,22	Revelation 16:12-16
Matthew 24:6,7	Daniel 11:45 to 12:1	Joel 3:9-14

THOUGHT QUESTIONS

1. What reasons have statesmen for concern as to the future?
2. Why are the masses so restless and dissatisfied?
3. What are the true values of peace treaties?
4. What situations among the masses of the colored races presage war?
5. What is the latest news on the world peace and war situation?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How has God described the activities of the ambassadors of peace?
2. Does the Bible give us grounds for belief in the success of disarmament plans?
3. What basic reasons underlie this?
4. Do we have a definite prophetic description of another world war?
5. Give this description in modern terms.
6. What specifications of the Armageddon distinguish it from all former wars?
7. What words of consolation does our heavenly Father give His faithful ones for this time of terror?

28. Signs in the Religious World

"THE Protestant churches of America-and those of Europe as well-so highly favored in receiving the blessings of the Reformation failed to press forward in the path of reform. . . . The spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word. . . . Men neglected to search the Scriptures, and thus they continued to accept false interpretations, and to cherish doctrines which had no foundation in the Bible." - GC 297, 298.

"A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them. . . . God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation. Because of their pride and unbelief, the Lord passed them by, and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received." - GC 316.

SELECTED REFERENCES
EW 273-276; 226-228; 6T 14-22; **[6]** Pages 130-144; 145-160. **[7]** Pages 247-286. **[3]** Pages 66-72.

Memorize: Hebrews 10:25.

A. DOCTRINES OF MEN.

1 Timothy 4:1, 2; 2 Timothy 4:3, 4; 3:5.9; 2 Peter 3:3.6; Luke 18:8, last part.

1 Modernism.

"No prophecies are being more signally fulfilled before our eyes today than those which predict a great apostasy within the Christian church. . . . Since the war especially Protestantism has been rent by the greatest controversy that Christendom has experienced since the Reformation of the sixteenth century. A great conflict has arisen within the church over such doctrines as the inspiration and reliability of the Bible, the deity and Savior hood of Jesus, the place of the supernatural in religion, the method of creation of man and the world, and the probable culmination of human history. . . .

"A most influential Modernist journal, the Christian Century, makes this challenging declaration: 'Two worlds have crashed. . . . There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. . . . The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another.'"-A. L. Baker, in "The Hope of the World," pages 247, 248.

2. Evolution.

"If there were no theory of evolution, there would be no Modernism. Evolution is the bone and marrow of the 'liberal' interpretation of Christianity. . . . The Modernists, in espousing evolution's doctrine of a gradual development from primitive forms of life, have therefore been forced to deny the record of the beginning of all life, as given by Moses. The Bible's teaching, from Genesis to Revelation, is that man and the world came full-orbed from the hand of the Creator, and that because of the sin of Adam and Eve there has been a gradual degeneracy rather than development, in both organic and inorganic life. Thus, you see, the Bible and the evolution theory are diametrically opposed." - Id., pages 249-251.

3. No Bible.

"J. Frank Norris maintains that 'the one issue between the Fundamentalists and the Modernists is the integrity of the Scripture. . . Have we an infallible, supernaturally inspired, and inerrant Bible? On the answer to this question hangs the whole body of truth. If we have no infallible Bible, hen we have no infallible Christ. . . .'

"Charles Spurgeon . . . said: 'The turning point of the battle between those who hold "the faith

once delivered to the saints" and their opponents, lies in the true and real inspiration of the Holy Scriptures . . . . . If the foundations be removed, what can the righteous do?" And this is a foundation loss of the worst kind. . . .'

"The Modernists, however, to a man deny the inspiration and unique value of the Bible." - Id., pages 253, 254.

4. No sin.

"W. R. lnge, dean of St. Paul's, London, summarizes the popular conception of sin when he says: 'What has decayed among us strangely and rapidly, is the sense of sin. . . . Is it not our real belief that sin is merely imperfection in process of being worked out-the ape and tiger in us not yet eliminated? Do we not sometimes delude ourselves with the notion that everything, ourselves included, is visibly and automatically progressing toward perfection?' " - Id., pages 258, 259.

" 'There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.' . . . The sin of the world's impenitence lies at the door of the church."--GC 389.

5. No atonement.

"The editor of the Biblical Review says that 'the great central doctrine of the atonement is being quietly and unobtrusively edged to one side, and in some instances has been completely discarded.' "-A. L. Baker, in "The Hope of the World," Page 261.

6. No judgment.

"One Modernist minister has put the case in these words: "There is no future judgment day, and no judge external to ourselves."

Sir Oliver Lodge, eminent scientist and writer, has a matter of fact the higher man of today is not about his sins at all, still less about their punishment. This doctrine taught by Modernism, of no day of assize, before God for the deeds of life, is immoral. It tends to make men and women lax in their lives. Because they feel that if they never are to be called to account for what they do, they can do just as they please so long as they preserve a degree of decency before their fellows for the sake of their reputation."-Id., page 263.

7. No Savior.

"President Hall, of Clarke University, has written: I believe in the historical Jesus, but I have tried to show how even the church can get on, if it should ever have to do so, without Him, and that this might possibly ultimately make for greater spirituality.' . . . Harnack said, Jesus is not indispensable to the gospel.' "-Id., page 266.

8. No God.

"George M. Royce, of Harvard, wrote shortly before his recent death, that 'God is the spirit animating nature, the universal force which takes the myriad forms, heat, light, gravitation, electricity, and the like.' "-Id., page 271.

9. No second advent-scoffers unwittingly fulfilling prophecy.

"James H. Snowden, a prominent Modernist, and writer against the doctrine of the second coming, has said: '. . . The scientific study of the Scriptures [higher criticism], the recent study of Jewish apocalyptic eschatology of which premillennarianism is a relic, and our modern science, which has shown that this world is vastly older than six thousand years, and is destined to last indefinitely longer than one thousand years more. These, I take it, are the facts that have relegated this survival of bygone ways of thinking to the scrap heap of discarded theories among scholars.' "-Id., page 275.

"J. H. Snowden reports that in twenty-eight leading theological seminaries of eight denominations, with two hundred and thirty-six professors, there are only seven professors who believe in the doctrine of the second coming of Jesus Christ." -Id., pages 283, 284.

Read here: 2 Peter 3:3, 4; Romans 1:18-25; 2 Thessalonians 2:9-11.

B. MASTERFUL DELUSIONS.

Matthew 24:4,5,11,12,23,24; Revelation 12:12; 13:13,14; 16:13, 14; 2 Corinthians 11:13-15.

1. False shepherds.

"A few years ago an evangelist of world-wide reputation, speaking before five thousand people in Brooklyn, New York, said: 'I would not be surprised any morning, to take up the daily paper, and among the cables, read that Jesus had come to London, San Francisco, or some other large city.' Others teach that the coming of Christ will be a secret affair."-J. L. Shuler, in "The Coming Man of Destiny," page 47.

Pastor Russell says, "His presence will be a secret for a time, known only to those watching." "His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world. "-"Studies in the Scriptures," Vol. II, pages 153,143.

2. Spiritualism-doctrines of devils.

"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." - GC 556.

3. A trinity of evil.

"Satan works in a way never before known. The principles which made Rome the most oppressive government, are revived and strengthened. The miracle-working power of Spiritualism adds strength to the oppression. Paganism (the dragon), the Papacy (the beast), and fallen Protestantism (the false prophet) join hands. Urged on by the unclean spirits, deadly decrees are issued by this threefold union, and Satan himself appears in person. The angels loose the winds of strife; and marshaled by the great commander of the legions of darkness, the nations gather for the great battle of Armageddon."-S. N. Haskell, in "Story of the Seer of Patmos," page 283.

4. Worldliness.

"Many expect to be carried to heaven on flowery beds of ease. The sin loving are unwilling to give up their pleasures and gratifications. Members of churches now openly play cards and attend races and dances, the movies, and worse. But You can't walk with God and dance with the devil; You can't serve God on the Sabbath and page the devil the rest of the week. The Christian soldier has something more to do than to go out on dress parade once a week. Christianity is not a creed, but a life. With all the earnestness of my soul, I assert that the shallow formalism of nominal Christianity is offensive to High Heaven. Verily regeneration and reformation are the need of the hour. Without it, our civilization, our ethics, our creed, our organizations, our institutions, are valueless - yea, but an added curse. The call of the hour is for a return to the Bible, to the standards of the apostles, and to the practices of the early church. The time has come to complete the arrested Reformation of the sixteenth century. The hour is ripe for a repudiation of all errors brought in during the early centuries, and made dominant during the Dark Ages."-L. E. Froom, in "Civilization's Last Stand," page 86.

C. THE GOSPEL TO ALL THE WORLD.

Revelation 14:642; Matthew 24:14; 2 Timothy 4:14.

"With the sixth verse of chapter fourteen [of Revelation] begins a view of the last work of the gospel in the earth. . . . The everlasting gospel, the power of God unto salvation, has been the point of controversy since the days of Eden. . . . This [first angel's] message went to the world; there was not a missionary station in the earth where they did not hear the message, 'The hour of His judgment is come.' . . . This is the first angel's message. . . . and it will continue to sound till time shall close. . . . While the first angel continues to sound, a second angel follows, saying, 'Babylon is fallen, is fallen.' . . . The preaching of the everlasting gospel was a test of life. . . . All are given an opportunity to stand with God or with the enemy. . . . The second angel followed the first, and the third angel followed them. Every nation under heaven will hear the warning against worshiping the beast. Each individual will be given an opportunity to honor the Creator by obeying His law and keeping holy the Sabbath of the Lord. All will receive sufficient light to decide intelligently."--S. N. Haskell, in "Story of the Seer of Patmos," pages 252-261.

"Starting in 1874, with a single missionary to publish the gospel in all the world, the Seventh-day Adventists have continually enlarged their program, increased the number of their workers abroad, scattered everywhere their publications, proclaimed their Savior and their goal. We believe that it is the only Protestant denomination that has kept steadily before its members, as the goal of their efforts and their hopes, the evangelization of the world in this generation. . . . the telling to every soul on earth that Jesus

Christ died for him; that
Jesus Christ will forgive his sins; that Jesus Christ will enable him by divine grace to do the will of God; and that Jesus Christ will soon make His second advent in all His glory to this world." - Signs of the Times, Aug. 27, 1929, page 8.

"Today [October, 1944; centennial of the beginning of this movement], this denomination has 9,212 churches with 641,559 adherents, living in 413 countries and islands, and using 822 languages in the proclamation of the gospel. They have 83 publishing houses, providing literature in 202 languages, with annual sales of approximately five and a half million dollars. They operate 82 sanitariums and hospitals, employing 293 physicians and 6,685 nurses and other persons. In the educational field they conduct seventeen senior colleges and 250 secondary schools, besides 2,932 primary schools, employing altogether 5,926 teachers, and enrolling 124,352 pupils."- Id., Oct. 24, 1944, page 3.

KEY TEXTS

Timothy 3:14 2	2 Corinthians 11:13-15	Matthew 24:14
Timothy 3:1-4	Revelation 12:12	Hebrews 10.25

THOUGHT QUESTIONS

1. How have the popular churches come to the strange pass of discrediting the fundamentals upon which they were founded?
2. What message have they now to give the world, with its dire need, as an excuse for existence?
3. Can a gospel of social, industrial, and political reform meet the actual need of the world of today? If not, why not?
4. What effect has the Modernist preacher on foreign missions?
5. How only can Seventh-day Adventists as individuals hope to retain the purity of faith and zeal for the cause of God which characterized their pioneers?

TEST QUESTIONS

Answer With Ample Bible Proof
What false doctrines are specifically named as being apparent in the last days?
What fundamental reasons are stated as underlying this popular religion or lack of religion?
What most powerful delusions are still in store for those without a personal faith in the Rock of Ages?
What specifications of a true message bearing church also constitute a sign of the times?
What exhortations are addressed to the faithful believers in view of these last-day conditions?

29. The Longest Time Prophecy

"ONE of the most important predictions in the book of Daniel is the vision of the eighth and ninth chapters. This particular prophecy proves beyond all doubt that Jesus of Nazareth is the true Messiah, by announcing more than five centuries beforehand the very year when God's Anointed One would appear among men at His first advent, and also the time when He would be crucified. This prophecy furnishes a key to an understanding of what Jesus is now doing for us in heaven. It tells us of Jehovah's appointment for the opening of that heavenly tribunal where the destiny of every soul will be decided forever. It also points us forward to the close of the gospel dispensation, when Jesus will come to the earth the second time to gather all the saved into, His heavenly kingdom.

"As Jesus Christ is the Bible's greatest theme, Daniel eight and nine may rightly be called the Bible's greatest and grandest prophecy, because of the important revelation there made of Christ's redemptive work and the vital relation it sustains to our salvation."-J. L. Shuler, in "The Great Judgment Day," pages 7-9.

SELECTED REFERENCES
GC 324-329; 351-353; 398-400; 409,410,417; DA 233-235; **[3]** Pages 96-111. **[6]** Pages 216-230. **[8]** Pages 134-154.

Memorize: 2 Peter 1:19, 20.

A. THE TWENTY-THREE HUNDRED YEARS.

A. Daniel 8:14; 9:20-27.

(Explanatory texts: One day, prophetic time, equals one year, literal time. Ezekiel 4:6; Numbers 14:34.)

1. Grand visions.

Daniel was given one of the most wonderful visions ever seen by any prophet. It was given him in three parts. The nations shown to Nebuchadnezzar as the metals of a great idol, were shown to Daniel as ravenous beasts of prey. Chapters seven and eight record the great drama of history in advance. The lion, bear, leopard, and the nondescript beast follow one another as great world powers-Babylon, Medo-Persia, Greece, and Rome. A close-up then showed the horns of the terrible beast to be ten, three of which were rooted up by a little horn. The little horn grew stout, took on the features of a man, spoke against the Most High, and changed-so he thought-the times and the law; thus depicting the character and work of papal Rome. When the vision was taken up again, Greece and Rome were represented by a ram and a he-goat.

"The prophet was then informed that the ram which he saw having the two horns represented the kings of Media and Persia. The he-goat represented Grecia. The notable horn that was between its eyes was the first king. This, of course, was Alexander the Great. The four horns which arose in that kingdom after Alexander died, or was broken, as the text says, were the four leading generals of Alexander, who separated the kingdom into four parts. These generals were Cassander, Lysimachus, Seleucus, and Ptolemy.

"The angel further said that in the closing days of their kingdom there should arise another power, represented by the little horn, which should be strong and mighty. This, we are aware, represented the iron monarchy Rome, which succeeded Grecia as a universal power. This power would also stand up against (oppose) the Prince of princes, who is Jesus Christ. This certainly the Bible declares Rome did, when Pontius Pilate, the Roman governor, passed the death sentence upon the Lord Jesus Christ, and gave the authority to the Jews to put Him to death."-F. C. Gilbert, in "Practical Lessons Front the Experience of Israel for the Church of Today," pages 583, 584, third edition.

When Daniel came to this point, and beheld the awful scene of the crucifixion of the Prince (Daniel 8:11,25), he fainted and was sick for some days. The only part of the vision unexplained was the twenty-three hundred days, which was to reach to the cleansing of the sanctuary. In captivity Daniel hoped for the time when the sanctuary in Jerusalem should be cleansed. He studied long and prayed earnestly.

2 The time explained.

His prayer was answered. Probably within a few months, while Daniel was in prayer, the angel Gabriel returned to explain the meaning of the days. In Daniel's mind they had remained a long period,

without a known beginning or end.

B. SEVENTY PROPHETIC WEEKS.

Daniel 9:24.

"The angel immediately began where he left off with the previous explanation, found in the closing part of the eighth chapter. . . . The only period of time being that in the previous chapter, the prophet at once recognizes the relation of the two.

"Here then we have a period designated as 'seventy weeks,' which were determined, or [in Hebrew] cut off, or decreed ' upon Daniel's people, the Jews. During this period eight specific events were to take place, every one of which would be connected with the time specified." - Id., pages 587, 588.

a. Read here carefully Daniel 9:24; search out and explain the fulfillment of the eight specific events foretold to take place during the seventy weeks.

b. Daniel then understood that a period of seventy weeks must be subtracted from the 2300-day period.

C. WHEN TO BEGIN THE PERIOD.

Daniel 9:25.

"While Daniel had revealed to him, in part, the thing he wished to know concerning the time, he was still left in the dark as to when the time was to begin. . . . The angel, however, knowing Daniel's desire, proceeded to explain the beginning of this time by saying: 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times.' . . . The time, therefore, from which these days were to be counted, was the decree to restore and to build Jerusalem. If we an ascertain when this decree was issued, we shall know when to begin the numbering." - Id., pages 591, 592,

1. Three decrees. Ezra 6:14; 7:7-26.

"There were three different edicts issued concerning the restoration of the temple and its completed services; but the work of the decree was not fulfilled till the one issued by Artaxerxes. This being true, we learn that the time to begin the reckoning of this period is the year 457 B. C. [margin of Ezra 7]."- Id., page 595.

"The Bible method of reckoning months is different from that followed by the nations of earth. The first Biblical month ' Nisan, occurs from the middle of March to the middle of April. It took the people several months to travel from Babylon to Jerusalem, and to be received kindly of the lieutenants and governors across the river. This would bring the time of the year when they reached Jerusalem and when the decree became effective, about the fall of the year, about the seventh Jewish month. (See Ezra 7;8,9,21; 8:36)." Id. pages 616, 617.

2. Three divisions.

"[a] We are to find at the beginning of the period a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the beginning, we are to find [b] Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point sixty two weeks are measured off. As we reach the termination of this division, sixty-nine weeks from the beginning, we are to see [c] the manifestation of Messiah the Prince before the world. One week more is given us, completing the seventy" - Uriah Smith, in "Daniel and the Revelation," pages 207, 208.

D. TO MESSIAH'S ANOINTING.

The Messiah is none other than Jesus Christ. The word Messiah is a Hebrew word meaning anointed. . . . When Andrew found the Savior, he wanted his brother Simon too meet Him; hence he said to him, 'We have found the Messiah, which is, being interpreted, the Christ' (margin, 'anointed'). . . . But when was He anointed? When did He become the Messiah? With what was He anointed? [See Mark 1:9-11.] This was at His baptism. 'And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven,' etc. Luke 3:22. 'How God anointed Jesus of Nazareth with the Holy Ghost and with power.' Acts 10:38. Thus we see it is certain that the Messiah the Prince is none other than Jesus

Christ, who became the Anointed of God when He was baptized with the Holy Ghost and with power.

"But the query might arise, Was this literally fulfilled in the fall of 27 AD? Yes, most decidedly; for by consulting the chronology of an Oxford Bible at Mark 1, where the baptism is spoken of, we find the year given 27 AD. And proofs from other chronologists might be adduced which give the same results. Thus we see that exactly sixty-nine prophetic weeks, or four hundred eighty-three literal years, from the fall of 457 BC, Jesus Christ, the Messiah, became the great Prince, Savior, and Anointed of God."-R C. Gilbert, in "Practical Lessons From the Experience of Israel for the Church of Today," pages 596, 397.

E. THE SEVENTIETH WEEK.

Daniel 9:27.

"When the Savior began to preach, His work was wholly among the Jews. . . . He labored among them just three and a half years; then He was crucified. After His ascension, the apostles carried on the work; and from the time of the crucifixion till the persecution of the church at Jerusalem, when many were scattered abroad, some going to Samaria to preach the gospel, was just three and a half years. This completed the seventieth week. At the close of this prophetic week, or the 490th year, the Jews as a nation entirely rejected the gospel, and climaxed their national sin by stoning Stephen, while the glory of God shone in his face. Then for the first time the gospel was preached to others outside of the Jews. Paul, the great apostle to the Gentiles, was converted. The seventy weeks had ended; Israel, as a nation, as a separate people, was cut off. This brings us to the year 34 A. D. in the fall, [Note marginal date of Acts 8:1"-Id., page 601.

F. THE END OF THE 2300 PROPHETIC DAYS.

"Having found that the seventy weeks ended in 34 A. D., the question naturally arises, 'When would the entire period of the 2300 days terminate?' This is a simple proposition. Deducting 490 from 2300, we have a balance of 1810. The 490 terminating in the fall of 34 A. D., adding the balance of 1810, would give the ending of the entire period of 2300 days in the fall of 1844. . . . Then the angel said the sanctuary should be cleansed." - Id., page 604.

G. THE SANCTUARY CLEANSED.

This time, 1844, marks the beginning of the antitypical day of Atonement in the heavenly sanctuary. In Lesson 13 we learned of the work of this day as being the cleansing of the sanctuary of accumulated records of sin. Christ our High Priest then entered the most holy place in the heavenly sanctuary, there to intercede for the repentant sinner and to determine the judgment. Hebrews 9:24. We stand at the "hour of His judgment" in the great antitypical "Day of Atonement."

"The Day of Atonement was also a day of judgment to the people.... This day's actions practically decided the life or death of the man. It was, in other words, a day of judgment. And to this day, the Jews recognize this fact; for many a time in their worship on this day they speak of it as the Yom Hadin, the day of judgment." - Id., page 528.

"According to the word of God, this antitypical work is now transpiring; we are now living in the time when the Savior has entered into the most holy place of the heavenly sanctuary. He will blot out the sins of those who are seeking Him with all their heart, and who wish to know the fullness of His will, even as the people did anciently on the day of Atonement. He is to cleanse the heavenly sanctuary, as the Scriptures declare the holy places in heaven will be cleansed. The call is sounding to all the world, and is now going forth to every nation, kindred, tongue, and people, announcing that the hour of His judgment is come. Revelation 14:6, 7."

"Soon the great High Priest will rise up from the seat of mercy; soon He will have finished His work in the heavenly sanctuary, and have blotted out the sins of the people. Soon all His devoted children will have received the seal of the living God, will have wonderfully appreciated the precious meaning of the mercy seat in the heavenly sanctuary, beneath which is the great and original copy of God's eternal law." Id., pages 532, 533.

KEY TEXTS

Daniel 8:14	Numbers 14:34	Matthew 3:15-17
Daniel 9:24-27	Ezra 7:21	Revelation 14:6,7

THOUGHT QUESTIONS
1. What fact proves the year-day theory to be the correct interpretation of prophetic time periods, and that the texts thus stating apply?
2. What has the first vision of Daniel 8 to do with the second?
3. How may we determine the certainty of the year 457 BC as the date on which to begin the period?
4. What is the meaning of and connection between, the expressions "the Day of Atonement," "the sanctuary be cleansed," "the hour of His [investigative] judgment"?
5. What sweetly solemn thought comes to the individual child of God upon realizing this truth?

TEST QUESTIONS
Answer With Ample Bible Proof
1. Draw a diagram, from memory, of the 2300-year period, with dates, events, and Scripture references in substantiation.
2. Explain why the reckoning began with the third decree, and with October of 457 BC.
3. What important facts of Bible doctrine find substantiating evidence in this great time prophecy.
4. Did Christ consider Himself finally rejected by the Jews, as a nation?
5. Is He still being rejected when working as He does today, through the Holy Spirit in His ministers?
6. Would this be "the unpardonable sin"?

SUPPLEMENTARY NOTES

606 B. C.
Beginning of captivity Daniel 1:1.
70 years in captivity Jeremiah 25:12
536 BC.
Decree of Cyrus Ezra 1:14
519 BC.
Decree of Darius Ezra 6:1-3,14
457 BC.
Decree of Artaxerxes Ezra 7:7-21.
Note: Artaxerxes' 7th year, 1st day, 1st month, Hebrew Nisan, fell near the last of March, 457 B. C.
7 weeks Daniel 9:25
408 BC.
Restoration finished. 62 weeks Daniel 9:25.
4 BC.
Birth of Jesus Galatians 4:4. 70 weeks of Daniel 9:24
26 AD.
c. 30 years. Luke 3:23
27 AD.
Baptism of Jesus Christ, the Messiah, is announced. Daniel 9:25; Matthew 3:15-17; Acts 10:38; John 1:29,41
Christ's ministry of 3 and a half years.
31 AD.
Crucifixion 70th week. Messiah "cut off". Spirit's ministry 3 and a half years. 2 Corinthians 5:20; Hebrews 2:3
34 AD.
Rejection of Christ at the final appeal of the Holy Spirit. Stephen stoned, Acts 7:51-60. Jews rejected, Daniel 9:26 margin
2300 years. Daniel 8:14.
1810 years remain of the 2300.
(One day prophetic time equals one year literal time. Examples: Ezekiel 4:6; Numbers 14:34)
1843 AD.
Daniel 8:14; Revelation 14:6,
1844 AD.
Sanctuary cleansed. Daniel 8:14; Revelation 14:6,7; Hebrews 9:24-28
Day of Atonement in the heavenly sanctuary "The hour of His judgment is come"

???? AD.
The second advent of Christ. Matthew 24:26

30. The Supreme Court of the Universe

"THE Supreme Court of the Universe is even now handing down its final decisions for life or death. Christ is even today separating those who, by patient continuance in well doing, seek for glory, and honor, and immortality, from those who are contentious and obey not the truth, but obey unrighteousness. He is even now drawing the dividing line, which places the sheep on His right hand and the goats on His left." -L L. Shuler, in "The Great Judgment Day," page 80.

SELECTED REFERENCES
GC 479-491; 4T 384-387; COL 310-319; **[3]** Pages 112-120. **[6]** Pages 231-240. **[9]** Pages 159-191.

Memorize: Revelation 22:12.

A. THE SESSION OF INVESTIGATION.

The Hour of His Judgment Has Come. Daniel 7:9,10; Revelation 14:7; 11:18; 22:11-15.

"It is this coming . . . 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 the investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits." - GC 480.

"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.' - GC 486.

"We are now living in the great Day of Atonement. In the typical service, while the high priest was making the atonement f or Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. . . . 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." -GC 489, 490.

B. THE BOOKS OF LAW AND RECORD.

1. The two tables of the law. Romans 2:12,16; James 2:8-12; Revelation 11:19.

"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." - GC 436.

"The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." - GC 482.

2. The book of remembrance. Malachi 3:16-18; Psalm 87:6; 139:16; Matthew 10:30; Acts 10:4-6.

"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. . . .

"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.' 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. . . .

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel." - GC 480-482.

"I beheld scenes in the coming judgment. . . . The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, 'Ledger of Heaven.' One of these books, containing the names of those who claim to believe the truth, was then opened. . . . As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. . . .

"Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc." - 4T 384, 385.

"Yes, every act, however secret you may have thought you were in its committal, has been open to God, to Christ, and to the holy angels. A book is written of all the doings of the children of men. Not an item of this record can be concealed. There is only one provision made for the transgressor. Faithful repentance and confession of sin, and faith in the cleansing blood of Christ, will bring forgiveness and pardon will be written against his name." - 2T 292, 293.

"No, not a single soul who puts his trust in Him will be forgotten. God thinks of His children with the tenderest solicitude, and keeps a book of remembrance before Him, that He may never forget the children of His care." - 4T 329, 330.

3. The book of life. Revelation 20:12,15; Psalm 69:28; Luke 10:20; Revelation 13:8; 3:5; Daniel 12:1.

"The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples, 'Rejoice, because your names are written in heaven.' Paul speaks of his faithful fellow workers, 'whose names are in the book of life.' Daniel, looking down to 'a time of trouble, such as never was,' declares that God's people shall be delivered, 'every one that shall be found written in the book.' And the revelator says that those only shall enter the city of God whose names are written in the Lamb's book of life.' " - GC 480, 481. (For the "Book of Death" see Lesson 36.)

C. THE HEAVENLY WITNESSES.

Malachi 3:16; Ecclesiastes 5:6; Matthew 18:10.

"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn. . . . Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken. Now many deeds would remain undone." - GC 486, 487.

D. THE CASE OF EACH INDIVIDUAL UP FOR TRIAL.

1 Peter 4.17; Ezekiel 14:14, 20; 18:24; 33:12.

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period." - GC 480.

"Those who in the judgment are 'accounted worthy,' will have a part in the resurrection of the just. [Luke 20:35, 36; John 5:29.] . . . The righteous dead will not be raised until after the judgment at which they are accounted worthy of the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided." - GC 482.

"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." - GC 483.

"Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great judge face to face." - GC 488.

E. OUR ADVOCATE AT THE BAR.

1 John 2:1; Hebrews 9:24; 7:25.

"Jesus will appear as their Advocate, to plead in their behalf before God. . . . 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 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 Lord declares, by the prophet Isaiah, I even I, am He that blots out thy transgressions for Mine own sake, and will not remember thy sins." - GC 482, 483.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of MY hands." - GC 484.

"The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family." - 3T 371, 372.

F. THE SOLEMN SENTENCE.

Revelation 22:11, 12.

"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. Christ in the Revelation, looking forward to that time, declares: 'He that is unjust, let him be unjust still. And he which is filthy, let him be filthy still. Behold. I come quickly; and My reward is with Me."

" 'Watch you therefore: . . . lest coming suddenly He find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments. It may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting." - GC 490, 491.

KEY TEXTS

Daniel 7: 9, 10	James 2:842	Revelation 20:12,15
Revelation 14:7	Malachi 3:16-18	1 John 2:1

THOUGHT QUESTIONS

1. How do we know this court session must precede the Second Advent?
2. What different items are recorded in the books of heaven?
3. Should we learn that we had failed, would there remain any legitimate excuse?
4. Another chance? If not, why not?
5. Whose names only are recorded in the book of life?
6. Since no one is without sin, what hope have you when your name is called before the great judge?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What is the investigative judgment to determine? What is left for the next session of the court?
2. What standard of character is compared with what records to determine the verdict?
3. What books are mentioned as being in heaven?
4. How is the heavenly court described?
5. In what work is Jesus now engaged? Since when? Until when?

PROJECT

Select up-to-the-minute news items which clearly fulfill a definite signs prophecy; look up authoritative statistics and other data; place with this the correct Scripture texts, and arrange, with your comments in the form of a newspaper article.

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31. Angels of the Lord

"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,' 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." - GC 511.

SELECTED REFERENCES
GC 511,512; AA 152-154; DA 98,99 Gabriel; **[1]** Pages 7-22. 212-227. **[2]** Article "Angels." **[3]** Pages 354-362.

Memorize: Psalms 34:7.

A. ANGELS ARE CREATED BEINGS.

Hebrews 2:7; Colossians 1:16, 17; Psalm 104.4; Nehemiah 9:6.

"Though we are unable to understand the nature of angels, though their existence is surrounded with unfathomable mystery, and though they dwell in the light and glory of the throne of God, yet we do know that they are created beings, And that they were created by the same God who created man. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17. With this unqualified statement, that all things both in heaven in earth, visible and invisible, were created by the Son of God, Jesus Christ, we must admit at once that angels are created intelligences. He who made the earth, also made the heavens. He who created man, and gave to him life and being, created also the angels, and gave to them power and glory beyond the mind of man to comprehend." - I. H. Evans, in "Ministry of Angels." pages 18, 19.

"These angels of light created a heavenly atmosphere about the soul, lifting us toward the unseen and the eternal. We cannot behold their forms with our natural sight; only by spiritual vision can we discern heavenly things. The spiritual ear alone can hear the harmony of heavenly voices." - AA 153.

"As to the nature of 'angels' in the limited sense, they are 'spirits' (Hebrews 1:7,14), of wind like velocity, subtle nature, capable of close communion with God; sharers in His truth, purity, and love. Since they ever behold His face (Matthew 18:10), even as the redeemed shall (1 John 3:2); not necessarily incorporeal; ... but ... having bodies ... [of] glorious ... appearance, like our Lord's when transfigured and afterwards as the ascended Savior.... [They sometimes] appear in human form, . . . [but] never dwell in men's bodies as the demons."-A. R. Fausset, in "The Englishman's Bible Cyclopedia," art. "Angels."

1. Lived before men; are a different creation from men. Job 38:4, 7; Genesis 3:24; Hebrews 2:7 (note margin).

"Here we have positive proof that before death had ever come to man, before ever a funeral note was chanted by the living for the dead, there were heavenly beings, stronger than man, and more like God than he. For they drove the man and the woman out of the garden, and kept the way of the tree of life. These were no earthly beings. God did not create them when He made the earth; but they were with Him, and sang His praises, in creation's morning."-I. H. Evans, in "Ministry of Angels," page 14.

2. Their number, glory, power, and speed. Revelation 5:11; Psalm 68:17; Ezekiel 1:13, 14; 2 Kings 19:35.

"We shall never know the full glory of the angelic host until we see them coming in the clouds of heaven with the Son of man, to gather the harvest of the earth. Then, our mortal bodies changed, we shall be able to look upon the Savior as He returns to earth to gather His ransomed children, clothed in His own glory and the glory of the Father and the glory of all the holy angels. Dazzling beyond our utmost conception will be that wonderful sight. And in some degree we, if faithful, shall share this glory-we shall be 'equal unto the angels.' Luke 20:3" - Id., page 53.

" 'The living creatures ran and returned as the appearance of a flash of lightning .. .. .. Light

travels 186,000 miles a second." "These holy messengers from the throne of God are not only mighty in power and wisdom, but in the rapidity of their movements in carrying out His will they transcend the highest flights of imagination that the mind of man can compass. . . . More rapid than the passage of light, swifter than the lightning's flash, these holy creatures go and return, bearing the messages of God in heaven to His children on earth." --Id., page 64.

"Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will." - PP 34.

3. Angels obey and worship God. Psalm 103:20; Revelation 22:8,9; Daniel 7:9,10.

Worship and service are their twofold function. "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 from all His creatures the service of love, service that springs from an appreciation of His character." - PP 34.

B. DIFFERENT ORDERS OF HEAVENLY ANGELS.

Cherubim. Exodus 25:16-18; Psalm 80:1; Ezekiel 28:14.
Seraphim. Isaiah 6:2,3,6,7.

C. SPECIALLY COMMISSIONED ANGEL OFFICERS.

1. Gabriel. Daniel 9:21; 10:5,6; Luke 1:18,19,26-30.

"It Was Gabriel, the angel next in rank to the Son of God, came with the divine message to Daniel. It was Gabriel, whom Christ sent to open the future to the beloved John." - DA 234.

2. Four Angels restrain war. Revelation 7:1.

"The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." - EW 58.

D. ANGEL MINISTRY ON THE EARTH.

Hebrews 1:6,7,14; Psalm 34:7; 91:11,12; Revelation 8:3,4.

"Heaven is brought near to earth by that mystic ladder, the base of which is firmly planted on the earth, while the topmost round reaches the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness, bearing the prayers of the needy and distressed to the Father above, and bringing blessing and hope, courage and help, to the children of men. . . . Again and again have. angels talked with men, as a man speaks with a friend, and led them to places of security. Again and again have the encouraging words of angels renewed the drooping spirits of the faithful, and carrying their minds above the things of earth, caused them to behold by faith the white robes, the crowns, the palm branches of victory, which overcomers will receive when they surround the great white throne." - AA 153.

"When man fell by evil angels, with beautiful propriety it was ordered that other angels, holy and unfallen, should minister for God in His reparation of the evil caused to man by their fallen fellow spirits."--A. R. Fausset, in "The Englishman's Bible Cyclopedia," art. "Angels."

1. Examples to look up if time permits.

Genesis 16:7-11; 18:24; 19:1; Judges 6:12-23; Numbers 22:31,32; Judges 13:6,7,15:18; 1 Kings 19:4-8; 2 Kings 6:17; Daniel 6:22; Acts 12:7-10; Luke 22:40-43; John 20:11-13.

2. Individual companionship in this life. Matthew 18:10; Malachi 3:16; Luke 15:10.

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . Angels appointed to minister to the children of God have at all times access to His presence. Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels." - GC 512, 513.

"The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the Power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us." - DA 143.

"So, in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil

is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providence of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day." - DA 240.

"An angel is attending you, and taking record of your words and actions. When you rise in the morning, do you feel your helplessness, and your need of strength from God? and do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence which will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions." - 3T 363, 364.

"An indwelling Savior will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record." - 1T 310.

"What we call physical law is no obstruction to angelic ministries. Bolts and bars and prison gates disappear at their volition, and dungeons like palaces shine in their presence. No place can be so dismal, no cavern so deep and dark, no Inquisition cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God be there."-E. A. Stockman, in "Foot-prints of Angels," pages 74, 75.

"It would be well to ponder more frequently the ministering care of the angels. They keep pace with every railway train, at whatever speed it travels, which bears some child of God to his appointed destination. They convoy every ship ploughing its way through the troubled sea, which carries an heir of salvation to the haven where he would be. They encamp with horses and chariots of fire about every city, however beleaguered, in which God's servants are found."-F. B. Meyer, in "Israel; A Prince With God," page 51.

"Many of the momentous issues of life are seen often to hinge upon seemingly slight incidents. Doubtless, besides the material instruments and visible agents, the invisible angels work in a marvelous way, under God's providence, guiding events at the crisis so as to carry out the foreordained end."-A. R. Fausset, in "The Englishman's Bible Cyclopedia," art. "Angels."

3. Will at the end gather the faithful to Jesus. Matthew 25:31; 24:30-31; 1 Thessalonians 4:16, 17.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from 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 cooperation in every work for humanity! All the perplexities of life's experiences will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony." - Ed 305.

KEY TEXTS

Hebrews 2:7	Hebrews 1:6,7,14	Psalm 68:17
Genesis 3:24	Matthew 18:10	Matthew 24:30,31

THOUGHT QUESTIONS

1. Why are not angels permitted to preach the gospel now? (See 1 Peter 1: 11. 12.)
2. Why do not good spirits take possession of men as the evil sometimes do?
3. What evidences have we that good angels are still here among men?
4. Who only have an angel bodyguard; and when only?
5. What specific facts does your angel know about your character.

TEST QUESTIONS

Answer With Ample Bible Proof

1. How do we know angels are not dead men made perfect?

2. Are angels created beings? If so, when were they created?
3. What part do angels have in the plan of redemption? Enumerate duties.
4. Describe an angel in heavenly form; in human form.
5. What specific talents, knowledge, and power have angels, as seen in their varied ministries to mankind?

32. The Valley of the Shadow of Death

"WHERE are the dead? We speak to them, but they make no reply. We touch them with a fond caress, but there is no response. Our hearts may nearly break with grief, still they lie unmoved by our tears. We follow them to their last resting place. But where are they now? What is their state? Silence reigns supreme. No word comes back from them. Sternly the tomb closes its heavy portals against every attempt to solve our problem and to catch a glimpse of the unknown beyond. None have returned to answer us.

"Where are the dead? Unanswered yet, we leave the grave, and turn to ask the living, those learned men who claim to know. But they do not agree. Some declare that the dead are still alive, that death is but an opening door into a larger life; others say they are asleep, unconscious, in their graves. Some affirm that they know far more than when they were alive; while others say they know not anything. Some say they are in bliss, around the throne of God; others, that they are in purgatory, doing penance for their sins; while still others tell us they are resting in their graves until the resurrection. But not all these conflicting claims can be right. Whom shall we believe? What is the truth?

"Where are the dead? Unanswered still, we turn away from man-made creeds to ask the word of God. Surely here we must find an answer to our questions, or they must forever remain unsolved. God must tell us, or we can never know. His word alone can draw aside the veil, and tell what is beyond the grave. Without this word, we are adrift. Nature is silent.

Science has proved itself a blank on this momentous question, and learned men do not agree. With eagerness we turn to read the Sacred Book. Its word to us will be the end of all controversy. Gladly we will lay aside all preconceived ideas. To its decision we will yield."-Nelson P. Neilsen, in Bible Truth Series, No. 20.

SELECTED REFERENCES
MH 415, 417; GC 533, 534, 544-547; AA 312-315; **[3]** Pages 177-192; **[7]** Pages 275-285.

Memorize: 2 Timothy 1:10.

A. THE CREATION OF MAN-BIRTH.

Genesis 2:7; 1 Thessalonians 5:23; Psalm 139:14.16.

1. "From the dust of the ground" - a body.

"God took a portion of the dust of the earth, wrought it into the form of a man, and by a process of organization, of which we can form no conception, made it flesh. All the organs of the body were there, fashioned for their different uses. They were all ready for action, but there was no life. Then God breathed into the man's nostrils the breath of life, with its vitalizing, life-giving power, and man became a living soul. This body, before inert and helpless, became a living, moving power. The heart began to beat, and the life current [Leviticus 17:11] flowed through all its channels; the lungs began their work, and the process of breathing appeared. The nerves assumed their office, and the man began to feel; the muscles were quickened, and he began to move; the brain acted, and he began to think and manifest that intelligence by which he could understand the instructions of his Maker, and exercise his will to do His bidding. Thus treated, 'man became a living soul.'" - Uriah Smith, in "Here and Hereafter," page 18.

2. "The breath of life" - vitalizing power.

"After he was completely formed, there lacked nothing of making him a living man or 'living soul' but 'the breath of life.' When this was breathed into him by his Maker, the 'man became a living soul.' This 'breath of life' is that which man breathes in common with all other animals. This breath is represented as having been given to the beasts as well as to man, and therefore the beasts are also said to be 'living souls.' Genesis 1:30, margin; Revelation 16:3; Genesis 7:22. In Dr. Lange's Commentary, under 1 Corinthians 15:45, these remarks are made: 'The expression "living soul" as used in Genesis is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Genesis 1:20,21,24, and elsewhere, in which passages the words translated "living soul" are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general. And it is in this very light the apostle uses them, as the course of his argument shows. Adam is spoken of as a

living soul, not to prove his immortality, but rather his mortality.' "-C. B. Haynes, in "The Other Side of Death," pages 31, 32.

3. "Man became a living soul" - a soul.

"It should also be noticed that there is no record in this verse that God thrust a living soul into this lifeless body, nor is it said that He created a living soul within the body as something apart from it. It is said only that as a result of the breathing into his nostrils the breath of life, the man, the whole man, became a living soul. The sense in which this term 'soul' has come to be used, as a spiritual essence which can live apart from the body, is not known or taught in the Scriptures. . . . There was no consciousness either in the body or in the breath before these two were united; but when the 'breath of life' was breathed into the body, that union created a consciousness.

"Therefore let it be forever settled that consciousness depends solely and altogether upon the union of the breath ["breath of life"] with the body. When that union does not exist, whatever may remain, it is certain that consciousness does not remain." - Id., pages 32-34.

In short, then, we have a body plus a breath of God equals a soul. Or in other words, an individual, a personality, a being dependent upon keeping spirit and body together, for life, for existence.

"Thus the record of Adam's creation is amply sufficient to account for all the physical and mental phenomena exhibited by living men. . . . Man sprang into life; he stood erect, a 'living soul,' intelligent through the action of the brain, and able to carry out the purposes of life by the action of the body. Capable of thinking, reasoning, and exercising his will to do the bidding of his Maker, through the moral qualities of the nature thus imparted to him." - Uriah Smith, in 'Were and Hereafter," pages 26, 27.

B. THE STATE OF MAN IN LIFE.

Job 4:17; 1 Corinthians 15:53, 54; Romans 2:7; 2 Timothy 1:10; Job 14:1, 2.

Mortal and transitory.

"One of the chief objects of the Bible, indeed, seems to be to reveal to men that their life is brief, vapory, shadowy, transitory. It does this in the very plainest terms. Not only does the Bible not call man immortal, or ever living, or eternal, but it emphatically declares him to be the opposite. He is said to be 'mortal' in Job 4:17; Romans 6:12; 8:11; 1 Corinthians 15:53, 54; and 2 Corinthians 4:11. In James 4:14, his life is said to be 'even a vapor, that appears for a little time, and then vanishes away.' His life is said to be a 'wind' in Job 7:7; and Psalms 78:39 says that 'they were but flesh; a wind that passes away, and comes not again.' In Psalms 90:5,6, men are said to be 'as a sleep: in the morning they are like grass which grows up. In the morning it flourishes, and grows up; in the evening it is cut down, and withers.' 'He comes forth like a flower, and is cut down: he flees also as a shadow, and continues not.' Job 14:2. 'All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withers, the flower fades: . . . surely the people is grass.' Isaiah 40:6, 7. "-C. B. Haynes, in "The Other Side of Death," page 15.

"The Bible says the wicked are to die, to perish, to pass away, to fade away, to wither, to be destroyed, consumed, utterly consumed root and branch, devoured, cut, down, ground to powder, burned up. Plucked up by the roots, broken to shivers, dashed in pieces, crushed, cut in sunder, put away like dross, cast away. To vanish away like smoke, like a dream, to perish like the brutes, to be ashes, to be as nothing, to be as though they had not been, to be no more, etc.

"If these expressions are not sufficient to prove the uniform teaching of the Bible that God alone is immortal and that man is mortal, then words cannot be put together in the English language which will prove it. If those who read these expressions do not have their minds disabused of the theory of the natural immortality of all men, then it is impossible to disabuse their minds of it, for it is impossible to frame words which will be more clear or more powerful to teach the opposite of that theory than the ones which have been selected by God Himself." - Id., page 19.

"Man is an intellectual being, capable of measuring the depths of the heavens as well as of exploring his own soul. He is not only conscious but self-conscious. He can examine himself and sound the purity of his motives. He bridges the chasms and tunnels the mountains. He chains the lightnings and utilizes the mighty forces of nature.... He discovers the timetable of the stars and delves into the secrets of nature's laboratory. Truly, he is but little below the angels, yet only a child of the dust-created in the image of God, but formed of clay." - M. L. Andreasen, lit "Man-Here And Hereafter," pages 22, 23.

C. ETERNAL LIFE NOT HEREDITARY.

1 Timothy 1:17; 6:16; 1 John 5:11.13; 3:14, 15; Romans 8:10, 11.

"After the fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath. And that while they suffer unutterable anguish, and writhe in the eternal flames, their Creator looks down upon them with satisfaction. Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. . . . Satan and his emissaries represent God as even worse than themselves." - GC 534.

"We have found the Scripture teaching clearly: First, that God alone possesses immortality; second, that men are, or should be, seekers for it; third, that if seeking for it, they can find it in the gospel. And fourth, that if they secure it 'through the gospel,' it will not then be conferred upon them until 'the last trump,' or at the time of the resurrection." C. B. Haynes, in "The Other Side of Death," page 26.

"I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the garden, lest they should partake of the tree of life, and be immortal sinners. [Genesis 3:22,24] The fruit of this tree was to perpetuate immortality." The angel said, `Not one of the family of Adam has passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner."' - EW 218.

"Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While 'death passed upon all men, for that all have sinned,' Christ 'bath brought life and immortality to light through the gospel.' And only through Christ can immortality be obtained. Said Jesus, 'He that believes on the Son hath everlasting life: and he that believes not the Son shall not see life.' Every man may come into possession of this priceless blessing if he will comply with the conditions." - GC 533.

"Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs." - GC 323.

"Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that bath the Son bath life.' The divinity of Christ is the believer's assurance of eternal life. 'He that believes in Me,' said Jesus, 'though he were dead, yet shall he live; and whosoever lives and believes in Me shall never die. Believe thou this?' Christ here looks forward to the time of His Second Coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death." - DA 530.

"We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality." - CH 44.

"Blessed are they that do His commandments that they may have right to the tree of life." Revelation 22:14. Obey and live, disobey and die, for none can live always without including the fruit of the tree of life in his diet. Evidently some element is contained there which is essential to physical life and the preservation of perpetual youth. This blessed immortal life may be ours if we will.

KEY TEXTS

Genesis 2:7	1 Corinthians 15:53,54	Romans 2:7
Job 14:1, 2	2 Timothy 1:10	Romans 8:10,11

THOUGHT QUESTIONS

1. For what reasons can we accept only God's word concerning life and death?
2. Was Adam created subject to death?
3. Why was the tree of life guarded after the fall?
4. How may "eternal life" be had or lost before immortality is put on?
5. In view of the facts of this lesson, how should a Christian regard life?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How does the record of man's creation and fall explain his mortality?
2. Is man in any sense immortal?

3. Is human physical life different from animal life?
4. How may we, and when do we, receive the gifts of immortality and eternal life?
5. According to Scripture what is the meaning of the terms "life" and "death"?

SUPPLEMENTARY NOTES

"The Problem of Life and Death"

DUST - (Genesis 2:7.) "Dust of the earth'-wonderful dust, each grain a miracle, governed by laws as rigid, dependable, and wonderful as the heavens above. 'Dust of the earth'-carbon, hydrogen, oxygen, phosphorus, calcium, iron, and then man! Surely, 'it is He that hath made us; and not we ourselves,' though we were given a hundred million years to accomplish the task. There follows a problem for those who would create the world without God.

"Given the following ingredients:

	Lbs.		Lbs.
Oxygen	97.2	Chlorine	0.25
Carbon	31.1	Fluorine	0.22
Hydrogen	15.2	Sulfur	0.22
Nitrogen	3.8	Potassium	0.18
Calcium	3.8	Magnesium	0.11
Phosphorus	1.75	Iron	0.01

make a man a living soul." - Fannie Dickerson Chase, in "God Revealed in the Natural World," P. 45.

BREATH.-"That breath and spirit are the same will also be seen by reading Job 27:3: 'All the while my breath is in me, and the spirit of God [margin, "the breath which God gave him"] is in my nostrils;' and Job 33:4: .'The spirit of God hath made me, and the breath of the Almighty bath given me life."'-C, B. Haynes, in "The Other Side of Death," P. 36.

SP1RIT.-Hebrew: Ruach defined: "1. Breath, a breathing, blowing, i.e. (a) breath of the nostrils, (b) breath of the mouth. Often of the vital breath, breath of life. 2. Anima, i.e., the vital breath, spirit, life. 3. Animus, the rational soul, mind, spirit. 4. The Spirit of God."-Gesenius, in "Hebrew and English Lexicon of the Old Testament," 1883 ed.

Greek: Pneuma defined: "1. Breathing, breath, breath of air, air in motion. 2. The spirit of man; i.e., the vital spirit, life, soul, the principle of life residing in the breath breathed into men from God and again returning to God." - Edward Robinson, in "A Greek and English Lexicon."

SOUL-Hebrew: Nephesh defined: "1. Breath. 2. The vital spirit, as the Greek psuche, and Latin anima, through which the body lives; i. c., the principle of life manifested in the breath. . . . 4. Concrete living thing, animal, in which is the nephesh, life."-Gesenius.

Greek: Psuche defined: "Breath: the principle of animal life; the life (Matthew 2:20) ; an inanimate being (1 Corinthians 15:45) ; a human individual, soul (Acts 2:41) ; the immaterial soul (Matthew 10:28) ; the soul as the seat of religious and moral sentiment (Matthew 11 :29) ; the soul as a seat of feeling (Matthew 12:18) ; the soul the inner self (Luke 12:19)."Bagster's Analytical Greek Lexicon.

Now, "we want to know if this 'soul' or 'spirit' is immortal. The Hebrew and Greek words from which they are translated, occur in the Bible . . . seventeen hundred times. Surely, once at least, in that long list, we shall be told that the soul is immortal, if this is its high prerogative. Seventeen hundred times we inquire if the soul is once said to be immortal or the spirit deathless. And the invariable and overwhelming response we meet is, NOT ONCE! Nowhere, though used so many hundred times, is the soul said to be 'undying' in its nature, or the spirit 'deathless.' Strange and unaccountable fact, if immortality is an inseparable attribute of the soul and spirit! "-"Here and Hereafter," page 67. (For full explanation of the above, see Uriah Smith's "Here and Hereafter," pages 58-67.)

LIFE - 1. The quality or character which distinguishes an animal or a plant from inorganic or from dead organic bodies."- Webster's New International Dictionary, 1937 unabridged edition.

DEATH - "Death is the general word for the termination of every form of existence."-Ibid.

MORTAL - 1. Subject to death."-Ibid.

IMMORTAL-"The term 'immortal' is used but once in the New Testament, in the English version, and then applied to God. (1 Timothy 1: 17.) The original word, however, Greek aphthartos, from which 'immortal' is here translated, occurs in six other instances in the New Testament, in every one of which it is rendered 'incorruptible.' The word is defined by Greenfield, 'Incorruptible, immortal, imperishable, undying, enduring." The following is a complete list of texts, where aphthartos is found:

Romans 1:23; 1 Corinthians 9:25; 15:52; 1 Timothy 1:17; 1 Peter 1:4, 23; 3:4.

THE GRAVE, HELL - "The Bible clearly describes the place of the dead. The word used for this purpose in the Old Testament is sheol, and the corresponding word in the New Testament is hades. They denote, as their use proves, a place of silence, secrecy, sleep, rest, darkness, corruption, and worms. They are names for the common receptacle of the dead, both righteous and wicked. The righteous dead are there; for at the resurrection they raise the victorious shout, '0 death, where is thy sting? 0 grave [Greek, hades], where is thy victory?' 1 Corinthians 15:58. And the wicked dead are there; for at the resurrection to damnation, it is said that death and hell [Greek, hades] deliver them up. Revelation 20:13. That the hades of the New Testament is the sheol of the Old, is evident from Psalms 16 compared with Acts 2:27. Thus, Psalms 16:10 says: 'Thou wilt not leave my soul in hell' [Hebrew, sheoll ; and the New Testament makes a direct quotation of this passage, and for sheol uses the word hades. Acts 2:27." - Uriah Smith, in "Here and Hereafter," page 138.

33. At Rest Until the Morning

"THE boast of heraldry, the pomp of power, And all that beauty, all that wealth ever gave,
Await, alike, the inevitable hour: The paths of glory lead but to the grave." -Gray.

SELECTED REFERENCES
GC 548-550, 644-647; DA 530-536; **[3]** Pages 193-199; **[1]** Pages 31-39.

Memorize: Isaiah 38:18, 19.

A. THE DISSOLUTION OF MAN-DEATH.

Romans 6:23; Psalm 104:30,29; 146:3,4; Ecclesiastes 3:19-21; 12:7; Job 34:14,15.

"The Bible not only describes the creation of man, it also describes his dissolution; and this process we find to be just the reverse, the complete counterpart, of the other. . . . In the creation of man, the body was first brought forth out of the earth; then the breath of life was put into it. Here this breath goes out of it, and then the body goes back to its earth. . . . What God gave to man, as the record in Genesis states, was the 'breath of life,' containing the life principle. This made man alive. This God withdraws, and takes back to Himself, and as a consequence the body, the dust, goes back to the earth as it was. . - . . None can fail to see the correspondence between the Bible records of man's creation and his death. And in neither of them do we find any mention of any separate and independent immaterial and immortal entity, worked into his composition, to make him the dual being which popular theology claims that he is." - Uriah Smith, in "Here and Hereafter," pages 27, 28.

"The man approaches the time as described in the last chapter of Ecclesiastes, when this 'breath of life' is to be withdrawn, and the elements of his body are to be dissolved into dust. His last breath leaves his body; his heart ceases to beat; his brain ceases to act; his blood ceases to flow; his power of thought is gone; there is no intelligence, no knowledge; and what has become of his consciousness? It, too, is gone. All the processes of sensitive, conscious life are at an end. And the organism itself immediately begins to fall into ruin, and the body to dissolve into the dust from which it came. . . .

"As the consciousness depends on the breath being united with the body, it follows that when this union is broken up and the breath is separated from the body, the consciousness is destroyed, and there is no consciousness in death.

"The 'spirit' which returns to God, therefore, is but the breath which God 'gave.' The constituent elements of the man are broken up, the dust returning whence it came, and the breath also returning to Him 'who gave it.' But there is no consciousness in this 'spirit' or 'breath of life,' which returns to God. The consciousness was destroyed when the breath separated front the body. This verse, therefore, does not teach at all that there is consciousness in death." - C. B. Haynes, in "The Other Side of Death," pages 34, 35.

B. THE STATE OF MAN IN DEATH.

1. Unconscious. Ecclesiastes 9:5, 6, 10; Job 14:21; Psalm 146:4; 115:17; Isaiah 38:11, 18.

2. Asleep. Psalm 13:3; Matthew 27:52; John 11:11-14; Acts 2:29, 34.

"According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles -of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought." - GC 545.

"If the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment,

receive the commendation, 'Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord,' when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the judge of all the earth, 'Depart from Me, you cursed, into everlasting fire'? Oh, solemn mockery, shameful impeachment of the wisdom and justice of God!" - GC 549.

"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. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep. They are awakened by the trump of God to a glorious immortality. . . . As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, '0 death, where is thy sting? 0 grave, where is thy victory?' " - GC 550.

"Many expected to hear from Lazarus a wonderful account of the 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." -DA 557, 558.

David, the man after God's own heart, instead of being at the present time in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. Acts 13:22; 2:29, 34. David died about 1015 B. C. (Ussher). 1 Kings 2:10.

C. "IF A MAN DIE, SHALL HE LIVE AGAIN?"

Job 14:12.15; 17:13-16; 19:23-27; 1 Thessalonians 4.13-18; Romans 8:11.

"The question, 'If a man die shall he live again?' 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. 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. The possessor and giver of eternal life, Christ was the only one who could conquer death." - 6T 230, 231.

1. The guaranty of a resurrection. 1 Corinthians 15:12.26; Phil. 3:20, 21; Hosea 13:14.

"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. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal." - DA 388.

"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.' 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 you also appear with Him in glory.'" - DA 787.

"The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb." - 9T 286.

2. Individual identity perfectly preserved through death. Psalm 139:16; Matthew 10:30; Revelation 2:17; 1 Corinthians 13:12.

The book of remembrance bears a perfect record of individual identity far more accurate than could be made in a police office for a far different purpose. Minute, to the number of hairs, is each feature preserved; as accurate and unerring as fingerprint and photographs. Yet further, it carries a true record of the inmost character, in which every habit, each mannerism of speech and action is preserved.

"The resurrection of Jesus was a type of the final resurrection of all who sleep in Him. The countenance of the risen Savior, 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. In the face radiant with the light shining from the face of Jesus, we

shall recognize the lineaments of those we love." - DA 804.

D. THE TWO RESURRECTIONS.

John 5.28, 29; Revelation 20:6, 5.

1. The first resurrection and the translation. Matthew 24:30, 31; 1 Corinthians 15:51-58.

"Death is an enemy of the human race, not a friend. 'The last enemy that shall be destroyed is death.' But many have had their eyes so blinded by the subtle teachings of a false philosophy, born of the 'you-shall-not-surely-die' utterance of the father of lies, that they have had their hopes centered on death as the culmination of all their expectations of a future life. This is a grievous error. Let us fix our eyes and center our hopes on that great hope of the church, the resurrection from the dead, as the fulfillment of all our joys."-C. B. Haynes, in "The Other Side of Death," page 47.

2. The second resurrection. Revelation 20:7, 8, 13.15.

We are told by God that the resurrection of the righteous and the translation of the righteous take place at the coming of the Lord in glory; the wicked living are slain by the brightness of His coming, and all the wicked sleep on peacefully in their grave prison cells for a thousand years, until the second resurrection. (See Lesson 36, Section C 2.)

"When the voice of God awakes the [wicked] dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when lie was granted every opportunity and provided with every facility. During his lifetime he took no delight in God, nor found pleasure in His service. His character is not in harmony with God, and he could not be happy in the heavenly family." - COL 270.

E. THE GATHERING OF THE FAITHFUL.

Matthew 24:309 31.

"The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, 'Victory, victory, over death and the grave! 0 death, where is thy sting? 0 grave, where is thy victory?' Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. 0, what a glorious meeting! Friends whom death had separated were united nevermore to part." - EW 287.

"The living righteous are changed 'in a moment, in the twinkling of an eye.' 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. Angels 'gather together the elect from the four winds, from one end of heaven to the other.' 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." - GC 645.

KEY TEXTS

Ecclesiastes 3:19, 20	Acts 2:29, 34	1 Thessalonians 4:13-18
Ecclesiastes 9:5, 6, 10	Job 14:12-15	1 Corinthians 15:51-58

THOUGHT QUESTIONS

1. Upon what different factors does man's preservation of life depend?
2. Is the popular idea of death as an immediate birth into a higher life consistent with God's program for man's salvation? If not, why not?
3. Do the texts, Luke 16:19-31; 23:42, 43, agree with those above? How?
4. What exceptions have there been to the general rule of waiting until a general resurrection?
5. In view of the facts of this lesson, how should a Christian regard death?
6. Why have exceptions been necessary?

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TEST QUESTIONS

Answer With Ample Bible Proof

1. What becomes of man at death?

2. Are the dead in heaven, purgatory, or hell? What of Ecclesiastes 12:7?
3. Why cannot the dead see us or return to greet us now?
4. Upon what does a resurrection to life depend?
5. What comforting promises are given concerning death?

34. Satan's Masterpiece

"EVIL spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. . . . We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men." - GC 513.

"None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working." - GC 516.

SELECTED REFERENCES
PP 683-689; GC 551-562; 1T 343, 345; **[4]** Pages 304-315; **[7]** Pages 265-273.

Memorize: Isaiah 8:15-20.

A. SPIRITUALISM IN EDEN.

Read note, Lesson 10, B 3, "The First Lie." Genesis 3:1-6.

"Spiritualism is not a new development. It is as old as the human race. It had its origin in the garden of Eden. The first spirit medium on record was the serpent in the garden. The fall of man and the ruin of the world were caused by heeding the counsel of a spirit medium. . . .

"Satan selected this 'subtle' beast as a medium through which to manifest the first spiritualistic phenomena. Through the serpent he spoke to Eve, the first woman, thus using the serpent as a medium to deceive her. . . . This, in fact, is the purpose of all mediumship.

"It is worthy of more than passing attention that it was by believing a spiritualist medium that this world has been overwhelmed with such a flood of sin, disease, sorrow, grief, misery, trouble, and death."- C. B. Haynes, in "Spiritualism Versus Christianity," pages 14, 15.

"Three things are worthy of special attention in this inspired narrative: First, Satan obtained control and took possession of the body of an animal or reptile, and retained that possession as long as he chose. Second, he held such complete control of this creature that he made it, for the period of his possession, lose the distinctive character which belonged to it, and to take on, in appearance at least, the character and attributes of another being. Third, by his control and possession of this creature he made an unfallen human being imagine that she was holding converse with an animal or reptile, when in fact she was holding a conversation with the devil himself, and he used this deception to cause this unfallen being to sin." - Id., page 16.

B. SPIRITUALISM IN ANTIQUITY.

Deuteronomy 18:10.14; Ezekiel 21:21; Daniel 2:142, 27, 28.

"We are assured that Spiritualism is a new revelation which is destined to send all other systems of religion to the scrap heap, including the gospel. This, if true, is important. But it is not true. Spiritualism is not a new revelation. It is an ancient falsehood. It has existed for ages in the midst of heathen darkness. And its presence in savage lands has been marked by no march of progress, by no advance of civilization, by no development of education, by no illumination of the mental faculties, by no increase in intelligence. But its acceptance has been productive of and coexistent with the most profound ignorance, and the most barbarous superstitions, the most unspeakable immoralities, the basest idolatries, and the worst atrocities which the world has ever known." - Id., page 24.

1. Moses, instructed in all the wisdom of the Egyptians, listed eight different classes of those who dealt in occult and forbidden mysteries.

2. Israel in every contact with the heathen nations was exposed to spiritualism, with its characteristics of all ages. Joshua 13:22, margin; 1 Samuel 62; 2 Kings 21:6; 2 Chronicles 33:6; Isaiah 2:6;

Micah 5:12. Isaiah mentions still others, 'astrologers,' 'stargazers,' and 'monthly prognosticators.' Isaiah 47:13. From this it is clear that those of Old Testament times were not behind the present age in the knowledge and practice of occult arts and magic, with the phenomena of Spiritualism.

C. KING SAUL AND THE WITCH OF ENDOR.

1 Samuel 28:7-21; 1 Chronicles 10:13,14.

"Under the cover of darkness, Saul and his attendants made their way across the plain, and safely passing the Philistine host, they crossed the mountain ridge, to the lonely home of the sorceress of Endor. Here the woman with a familiar spirit had hidden herself away that she might secretly continue her profane incantations. . . .

"It was not God's holy prophet that came forth at the spell of a sorcerer's incantation. Samuel was not present in that haunt of evil spirits. That supernatural appearance was produced solely by the power of Satan. He could as easily assume the form of Samuel as he could assume that of an angel of light, when he tempted Christ in the wilderness.

"The woman's first words under the spell of her incantation had been addressed to the king, 'Why has thou deceived me? for thou art Saul.' Thus the first act of the evil spirit which personated the prophet, was to communicate secretly with this wicked woman, to warn her of the deception that had been practiced upon her. . . . Saul had placed himself fully in the power of Satan; and now he whose only delight is in causing misery and destruction, made the most of his advantage, to work the ruin of the unhappy king. . . .

"All through his course of rebellion, Saul had been flattered and deceived by Satan. It is the tempter's work to belittle sin, to make the path of transgression easy and inviting, to blind the mind to the warnings and threatening of the Lord. Satan, by his bewitching power, had led Saul to justify himself in defiance of Samuel's reproofs and warning. But now, in his extremity, he turned upon him, presenting the enormity of his sin, and the hopelessness of pardon, that he might goad him to desperation. Nothing could have been better chosen to destroy his courage and confuse his judgment, or to drive him to despair and self-destruction.

"Saul was faint from weariness and fasting; he was terrified and conscience-stricken. As the fearful prediction fell upon his ear, his form swayed like an oak before the tempest, and he fell prostrate to the earth." - PP 679-681.

"There are some who take the position that Samuel was actually present at the interview with Saul, but the Bible itself furnishes sufficient ground for a contrary conclusion. If, as claimed by some, Samuel was in heaven, he must have been summoned thence, either by the power of God or by that of Satan. None can believe for a moment that Satan had power to call the holy prophet of God from heaven to honor the incantations of an abandoned woman. Nor can we conclude that God summoned him to the witch's cave; for the Lord had already refused to communicate with Saul, by dreams, by Urim, or by prophets. 1 Samuel 28:6. These were God's own appointed mediums of communication, and He did not pass them by to deliver the message through the agent of Satan.

"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. . . . It is distinctly stated [1 Chronicles 10:13,14] that Saul inquired of the familiar spirit, not of the Lord. . . .

"Nearly all forms of ancient sorcery and witchcraft were founded upon a belief in communion with the dead.

"The 'familiar spirits' were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which . . . comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. The apostle Paul, in warning his brethren against participating in any manner in the idolatry of their heathen neighbors, says, 'The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that you should have fellowship with devils.' 1 Corinthians 10:20. . . .

"Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages, he can reason from cause to effect, and often forecast, with a degree of accuracy, some of the future events of man's life. Thus he is enabled to deceive poor, misguided souls, and bring them under his power, and lead them captive at his will." - PP 683-687.

D. SPIRITUALISM IN HEATHENISM.

1 Corinthians 10:20.

"In heathen lands Spiritualism has reached its great development. Here we can study Spiritualism as it is. In India, Africa, China, and other heathen lands Spiritualism has come to its fairest fruitage, and done its most perfect work. In these lands it manifests itself in its true colors, and makes no pretensions of being Christian. It is the direct cause of the deepest degradation and the most debasing superstitions. It fills the minds of its ignorant and superstitious votaries with constant terror for fear of physical and mental harm from evil spirits. The mediumship of its priests, witches, conjurers, powwows, and medicine men has opened the way to the most fearful tyranny and terrorism, in many minds resulting in complete mental wreck and ruin.

"There are spirit mediums in INDIA today by the thousand, and they are in all essential respects the same as the spirit mediums of England and America, for they do the same things, teach the same doctrines, perform the same wonders, and claim the same intercourse with the spirit world." "There is not the shadow of a single degree of difference between the two."

"For thousands of years CHINA has been worshiping spirits. There nearly every household worships about its ancestral tablets, invoking the spirits of the departed, and there spirits and spirit mediums abound on every hand.

"In AFRICA, the Dark Continent ' dark because Spiritualism has cursed it for ages, there is the same barbarism and degradation as in other lands. It has its spirit mediums, its medicine men, its witches; and the spirits of the dead are the objects of worship. . . .

"Mr. White, a Wesleyan missionary, says: 'There is a class of people in NEW ZEALAND, called Eruku, or priests. These men pretend to have intercourse with departed spirits . . . by which they are able to kill by incantation any person on whom their anger may fall."'-C. B. Haynes in "Spiritualism Versus Christianity," pages 62-68.

"We do not mean by this to assert that all Spiritualists are bad. We are not dealing with individuals who may be deceived, but with the system which has deceived them. Nor do we mean that Spiritualism in Christendom reveals itself in the same manner as Spiritualism in heathendom. What we do say is that the source of the spirit manifestations both in Christendom under the name of Spiritualism, and in heathendom under the name of demon worship and devilism, is identical." - Id., page 63.

"Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, 'You shall not surely die.' . . . Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: 'I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God." - GC 561, 562.

KEY TEXTS

Isaiah 8:19, 20	1 Chronicles 10:13,14
Daniel 2:27, 28	1 Corinthians 10:20

THOUGHT QUESTIONS

1. When and with what characteristics was Spiritualism first introduced?
2. Why do evil spirits choose to masquerade as the departed dead?
3. What leads men to desire communion with the spirits?
4. How may we know the source of superhuman messages?
5. Of what importance is it that we personally know the facts of this lesson.

TEST QUESTIONS

Answer With Ample Bible Proof

1. In what different ways was Spiritualism manifested in ancient times?
2. What facts of the experience of Saul show that Samuel did not appear to him at Endor?
3. How is the character of Satan seen in Spiritualism?
4. What works of evil does Satan accomplish by these methods?

5. How do we know there are evil spirits at work among men in this world?

35. Spirits of Devils Working Miracles

"I SAW that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare. The people of God must he 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. Our minds must not be taken up with things around us, but must be occupied with the present truth, and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high, that we may stand in this day of error and delusion." - EW 87, 88.

SELECTED REFERENCES
AA 288-290; GC 500-517; EW 59, 60; 262-266; **[5]** Pages 472-478; **[6]** Pages 224-245; **[10]** Pages 584-590.

Memorize: Ecclesiastes 9:5, 6.

A. SPIRITUALISM IN MODERN ENLIGHTENMENT.

1 Timothy 4d, 2; Matthew 24:26; Revelation 22:15; 16:14.

The origin and progress of modern Spiritualism fulfilling prophecy.

"To the secluded and unambitious village of Hydesville, Wayne County, New York, belongs the preeminent distinction of being the place where originated, in a manner most casual, and seemingly insignificant for the time, in respect to duration or results, this most mysterious, wonderful, and widespread physic psychological phenomenon. It was from Hydesville that these manifestations were introduced-so to speak-in the city of Rochester, and where, by the great notoriety which soon characterized them, they came to be known, universally, as the 'Rochester Knockings.' . . . The humble house in Hydesville was occupied, in 1847, by Mr. Michael Weekman, who at different times that year, heard rappings upon his door, but on every occasion failed to discover any person present, or any producing source or cause. . . . Under these strange and uncomfortable circumstances, Mr. Weekman left the premises, which, however, were soon tenanted by the family of Mr. John D. Fox. But, so far from a change of occupants being attended by a cessation of the rappings, the very reverse was the fact. From March, 1848, the house was disturbed, from night to night, by the same constantly recurring sounds, rappings, tappings, knocks, and even shuffling of furniture, and which could not be accounted for on the hypothesis of natural agency.

"The source of the noises appeared to be in close proximity to the bed occupied by two of the Fox girls. It is related that one of them, some ten or eleven years of age, thought she would just try the experiment, sportively, of responding to the raps by a close and accurate repetition of them with her fingers. Her efforts were so far successful as to elicit reciprocal sounds from the invisible agency. In a little while, the parties were enabled to open a distinct communication. "-R. M. Devens, in "Our First Century," pages 472, 473.

"On the family moving, soon after, to the neighboring city of Rochester, the manifestations still accompanied them; the family took up their abode with a married sister, Mrs. Fish, who subsequently became celebrated as a medium, through whom the manifestations were exhibited." -Id., page 483.

"I saw that the mysterious knocking, in New York and other places, was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost. This view was given in 1849, nearly five years since. Then spirit manifestations were mostly confined to the city of Rochester, known as the 'Rochester Knockings.' Since that time the heresy has spread beyond the expectations of any one. . . .

"I saw the rapping delusion-what progress it was making, and that if it were possible it would deceive the very elect. Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. All this is to deceive the saints, and ensnare them into the

belief of this delusion." - EW 86, 87.

"In all the nations of Europe, Asia, and Africa, the phenomena of Spiritualism have become widely prevalent. And only ten years subsequent to the first development, its newspapers estimated the number of its avowed adherents at one and a half million, with one thousand public and private mediums, and a literature of five hundred different works." R. M. Devens, in "Our First Century," page 478.

B. MANIFESTATIONS IN MODERN SETTINGS.

it Spiritualism did not remain a manifestation merely in the form of rappings. It has developed through various stages, and its manifestations are now revealed in a number of different forms. One of the usual modes of operation is for a few individuals to sit at a table, one of whom must be a medium, that is, a person who acts as a connecting link between the visible and the invisible, through whom the invisible agent may operate. All lay their hands upon the table, touching it lightly, and observe the utmost silence, when shortly the table begins to move."-C. B. Haynes, in "Spiritualism Versus Christianity," page 18.

"Another form by which messages come from unseen spirits is the ouija board. This is a board upon which stands a small triangular table with three legs. On the board are printed the letters of the alphabet, the figures from one to ten, and the three words 'yes,' 'no,' and 'good-by.' . . . Of this ouija board an advertisement declares that 'many people have demonstrated that this wonderful talking board is the link that connects the living with the spirits of those who have gone before."'-Id., pages 20, 21.

"But the phenomena of Spiritualism are manifested in other forms. Other material objects are moved about, lifted up, and broken in pieces. . . . Musical instruments play themselves [?], the bows of violins moving over the strings without being touched by a visible hand. Hands have appeared writing upon the wall; these hands have been touched and felt, some warm and some cold to the touch; individuals have been seized and shaken with violence, while their clothes have been torn off them. The very forms of individuals known to have been long dead have been made to appear. Facts have been revealed and secrets made known which were beyond the power of the living to discover; dead friends have been represented as returning from the world of spirits, and talking with the living, sometimes comforting, sometimes warning, sometimes telling the truth, and sometimes lying.

"Some of these wonders and antics are doubtless frauds, tricks, and impositions done by sleight of hand, but many of them are so mysterious and remarkable that they have produced conviction in the minds of some of the world's profoundest thinkers, that some strange and unseen intelligence is thus operating. Performing marvels, and communicating information to those who are led to seek the aid of these invisible spirits and to submit to their control."-Id., pages 19, 20.

"We must remember that the conclusions which have been drawn from these so-called spirit manifestations by such men as Crookes, Curie, Lombroso, Morselli, Sir Oliver Lodge, and several score of their brother scientists, are not the credulous mingling of hysteria, darkness, and fraud which we commonly associate with mediumship and seances, but are the cold deductions of calculating, unsympathetic science. Such men can scarcely be mistaken when the exacting methods of the laboratory have demonstrated the existence of intelligences outside the physical realm." - Bible Truth Series, No. 51, page 2.

C. SCIENTISTS BAFFLED-WHY?

"Scientists can perform an experiment in chemistry or physics again and again, and under similar conditions will get unvarying results. But when a scientist comes to deal with the caprices of a living, self - determining, self-acting thing, he can no more predict its next whim than the most unscientific mortal. The operations of a machine may be accurately forecast, but the wisest of men will have difficulty in predicting the antics of a monkey. An astronomer would have no difficulty in locating on his celestial map the farthest planets and stars, but all his mathematical learning and astronomical wisdom would not help him in locating his boy's cap the next morning."-C. B. Haynes, in "Spiritualism Versus Christianity," P. 88.

D. WHY? WHY? WHY?

"If these avowed communications from our dead are authentic, why, in the name of reason, must those who were sober, refined, and inspiring in life, resort to circus tricks after they die, and blow horns, and strike strings of musical instruments, and tip tables, and make chairs dance, and write between the leaves of sealed slates? . . . Why? Simply because those departed friends are peacefully sleeping."-Bible Truth Series, No. 51, page 4.

"I believe that there is not a single one of the long list of advanced spiritistic operators who has not

been convicted time and again of fraud and deceit. And we are led to ask, with Mr. Rupert Hughes, noted American novelist, 'If our departed dead-are trying to communicate with us at all, why should they choose as their medium of communication only cheats and swindlers?' "-Id., page 6.

"The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. . . . If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits?" - GC 551, 552.

E. THE SINISTER FIGURE BEHIND THE SCENES.

"Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels, who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

"He has power to bring before men the appearance of their departed friends. The counterfeit is perfect. The familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven; and without suspicion of danger, they give ear to 'seducing spirits, and doctrines of devils.' "- GC 552.

"If there were no other evidence of the real character of Spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin. Between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan." - GC 556, 557.

F. FORBIDDEN GROUND.

Leviticus 19:31; 20:6, 27; Jeremiah 27:9, 10; Isaiah 8:19, 20.

"There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls." - GC 558.

"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." - 5T 198.

KEY TEXTS

1 Timothy 4:1, 2 Matthew 24:26 Leviticus 20:6 Revelation 16:14

THOUGHT QUESTIONS

1. How, when, and where did modern Spiritualism begin?
2. What subtle deceptions lead men and women into its snares?
3. What characteristics prove the messages are not from the dead?
4. Why are scientists at a loss to explain the true manifestations?
5. What is the true Christian's only safety from evil spirits?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What prophecies and statements warn us against the seance?
2. How does God regard any of these ways of communication?
3. What will yet be seen in spiritualistic delusion?
4. What final doom is pronounced upon the multitude of ensnared?
5. Have the living ever received a message from the dead?

36. Satan's Arrest and Imprisonment

"THE Second Coming of Christ is the event that ushers in the millennium. The millennium is not, as many suppose, a thousand years of glory and peace on earth. It is not an age of progress. It does not result from the conversion of the whole world; nor will the world be converted during that period. Neither Christ nor His people will be on earth during the thousand years. That period does not offer a second probation to any." - C. B. Haynes, in "Our Times and Their Meaning," page 291.

"The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord, and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded, and led many to neglect the preparation necessary in order to meet their Lord." - GC 321.

"The word 'millennium' is not a Scriptural word. The word itself is not to be found in the Bible. It is a contracted Latin word, derived from two words, mille, annus. These two words mean a thousand years. The words 'thousand years' are found in the whole Bible ten times. [Psalm 90:4; 2 Peter 3:8;

Revelation 20:1-7; Ecclesiastes 6:6.1 . . . By the plain, simple reading of these texts, it will be noted that the Scripures do not speak of a glorious period for everybody, and a good time coming for the world."-F. C. Gilbert, in "Practical Lessons," pages 273,276, third edition.

SELECTED REFERENCES
GC 653-661; PP 103, 104; EW 52-54; **[3]** Pages 291-303; **[6]** Pages 339-352; **[4]** Pages 189-201.

Memorize: Revelation 20:6.

A. OPENING EVENTS OF THE MILLENNIUM.

1. The seven last plagues. Revelation 18.1.8; 15:1; 5:8; 16:1,21; Daniel 12:1.

"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 plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people.

"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. . . . In that day, multitudes will desire the shelter of God's mercy which they have so long despised. . . .

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. . . . While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants." - GC 627-629.

2. The second advent of Christ. Revelation 14:14.16; Matthew 25:31.33; Revelation 1:7.

"The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction." - GC 631. (See note, Lesson 24, E.)

3. The living wicked die. Isaiah 2:17.21; 13:6.9; Zepheniah 1:7, 14.18; 2 Thessalonians 1:7.11.

"The wicked who are living at the time of Christ's coming will be stricken dead by the glory of His appearance, to remain unconscious in death throughout the millennium. Paul says, 'Our God is a consuming fire.' Hebrews 12:29. Sin and sinners cannot live in His presence, for His unveiled glory consumes them in a 'twinkling." - "The Hope of the World," page 331.

"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,' is stilled. Naught 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?' 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." - GC 642.

4. The first resurrection. 1 Thessalonians 4:16; Revelation 20:5, 6; John 6:44, 54.

"This resurrection of the righteous dead is called 'the first resurrection.' In this first resurrection, only the just are brought to life. The wicked dead are not raised until the end of the millennium; for John testifies, 'The rest of the dead lived not again until the thousand years were finished.' That Christ and Paul both prophesied there would be two resurrections is seen from John 5:29 (A. R. V.) and Acts 24:15. Christ speaks of a 'resurrection of life' and a 'resurrection of judgment.' Paul says, 'There shall be a resurrection of the dead, both of the just and unjust.' The resurrection of the just-the resurrection of life-occurs at the beginning of the millennium; and the resurrection of the unjust-the resurrection of judgment-at the end of that thousand-year period." -A. L. Baker, in "The Hope of the World," page 331.

5. The righteous translated. 1 Corinthians 15:51,53; 1 Thessalonians 4:15.17; Isaiah 25:9. (See note, Lesson 24, H 3.)

6. All the righteous gathered. 1 Thessalonians 4:17, 18; Matthew 25:34.40; 24.30, 31. (See note, Lesson 33, E.)

B. THE GREAT DAY OF THE LORD.

1. Christ reigns. Revelation 20:6, last part; Haggai 2.21, 22.

"Then it is that the children of God shall see the Father's face and they shall be personally introduced by the Lord Jesus to the God of heaven, to the Lord of all. Then it is that the Master takes His children to Himself; and with Him, the blessed Redeemer, they live and reign in heaven f or a thousand years. What a beautiful and blessed vision that will be! Reader, let us all be among that number when it takes place. It will be worth all the effort to spend the millennium in that manner." - F. C. Gilbert, in "Practical Lessons," page 295.

2. Saints in heaven. Revelation 20:4, 6; Daniel 7:22.

"The thousand years of judgment will be spent by the saved in looking over the complete life records of those who are lost, and satisfying themselves that justice has been done. God wants the multitude of the saved to know why the wicked have been found unworthy of eternal life, that during the ages of eternity no hint of dissatisfaction with His verdicts may arise."-A. L. Baker, in "The Hope of the World," page 333.

3. The executive judgment. Revelation 20:4; Acts 24:25; 1 Corinthians 6:2, 3; Jude 6.

"During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. . . . Satan also and evil angels are judged by Christ and His people. Says Paul, 'Know you not that we shall judge angels?' And Jude declares that 'the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.' - GC 660, 661.

The book of death. Jeremiah 17:13; Deuteronomy 32:34, 35; Ecclesiastes 11:9, 10. "I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, 'It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years.'

"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. 'Behold you,' said the angel, 'the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.' This, I saw, was the work of the saints with Jesus through the one thousand years, in the Holy City before it descends to the earth. [Isaiah 65:6, 7.]" - EW 52, 53.

4. Satan in chains. Revelation 20.1.3; the antitypical scapegoat. 2 Peter 2:4; Jude 6. (See Lesson 13, B 2.)

"When all the sins of all of God's people shall have been blotted out through the precious blood of the Lord Himself, a Lamb without spot, then the Azazel, the antitypical scapegoat, Satan, will be brought to the heavenly High Priest, who will lay the sins of the redeemed upon his head. Then he will be shut up for a thousand years in the wilderness of this earth, which becomes desolated at the personal advent of Christ. As a result of transgression and sin, the evil angelic hosts are to abide in this chaotic condition . . . during the thousand years." - F. C. Gilbert, in "Practical Lessons," page 533.

"There is a kind of chain with which people are sometimes bound, from which they find no human can release them. A chain of circumstances may be of that character that neither the individual nor any one else can help him. It is this kind of chain with which the devil is bound. The chain of circumstances is so strong and so powerful that there is no possible way of his getting loosed from it. There are now no human souls to tempt; there is no one to harass and to molest." - Id., page 293.

5. The earth in chaos. Isaiah 24:1, 3; Jeremiah 4.23, 24.

"The word rendered 'bottomless pit' is . . . abussos, the Greek term employed by the Septuagint in Genesis 12, as the equivalent of the Hebrew word rendered 'deep' in our English versions. A more literal translation would be 'abyss.' It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition. In this condition it will remain during the one thousand years. This will be the dreary prison house of Satan during this period. Here in the midst of the moldering bones of the wicked dead, slain at Christ's second coming, the broken-down cities, and the wreck and ruin of all the pomp and power of this world, Satan will have opportunity to reflect upon the results of his rebellion against God. But the prophecy of Isaiah says, 'After many days shall they be visited.' " Isaiah 24:21,22. - "Bible Readings," 1942 ed., page 358.

6. Uninhabited by men. Isaiah 24:20.22; Jeremiah 4:25, 26; 25:31.33.

"Here, alone, with his millions of demons, in the great abyss of this earth,-this earth returned to its original chaotic state,--the devil has the opportunity for one thousand years of thinking of the great good that has come to him and the millions who have joined him in rebellion against God." - F. C. Gilbert, in "Practical Lessons," page 293.

C. CLOSING EVENTS.

1. Holy City descends. Revelation 21:2-5; Zechariah 14:4, 9.

"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." - GC 663.

"Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Hint are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance." - GC 665.

2. The second resurrection. Revelation 20:5, first part.

"At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As He descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease. and death. . . . 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. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him." - GC 662.

3. The release of Satan. Revelation 20:7.

"We well know that Satan, in order to work, must have subjects upon whom to work. Without

these, he can do nothing. . . . The 'binding' of Satan means simply placing beyond his reach the subjects upon whom he works. His being 'loosed' means their being brought again by a resurrection to a position where he can again exercise his power upon them."-Uriah Smith, in "Daniel and the Revelation," pages 743, 745.

4. The Holy City attacked. Revelation 20:8, 9.

"Now Satan prepares for a last mighty struggle for the supremacy. . . . As the wicked dead are raised, and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. . . . He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves. . . . At last the order to advance is given, and the countless host moves on. . . . The armies of Satan surround the city, and make ready for the onset." - GC 663, 664.

5. The end of the wicked. (Developed in Lesson 37.) Revelation 20:10,13-15.

"Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice, said, 'Amen!'

"Said the angel, 'Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." - EW 295.

6. Fire purifies the earth. 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. . . .The beautiful new earth, with all its glory, was the eternal inheritance of the saints." - EW 295.

KEY TEXTS

Revelation 16: 1-21	Revelation 20:1-11	Jeremiah 4:23-26
Isaiah 2:19-21	1 Corinthians 15: 51-53	Revelation 21:1-5

THOUGHT QUESTIONS

1. Why would a second probation be useless and unscriptural?
2. What important events occur at the Second Advent?
3. What important events occur at the close of the millennium?
4. Can you explain clearly Revelation 20:5?
5. Why must the saved ones sit in judgment upon the wicked?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How will the last plagues be recognized as such?
2. What proves the Second Advent to be premillennial?
3. What are the conditions on earth and in heaven during the millennium?
4. Is the world growing to be a millennial Utopia?
5. How will Satan fulfill the type of Azazel?

37. The Execution of Satan and His Host

"GOD started this world out on the plan that all His creatures should have the privilege of choice. This plan led eventually to the dread emergency of His giving His Son a ransom for sinners; but when it became necessary, God did His part. And He intends to stay by the original plan, freedom of choice. . . . He will not force any man to be saved against his own desire. God's love has been proved true and unfathomable by His provision for salvation, and it is no negation of His love that He does not draft unwilling men into His kingdom. Christ and God both desire above all things that all men should be saved; but they recognize that some will resist their pleadings, and will voluntarily choose death."--A. L. Baker, in "The Hope of the World," page 353.

SELECTED REFERENCES
GC 662-678, 535-538; EW 218-222; **[3]** Pages 304-309. **[6]** Pages 352358. **[7]** Pages 287-293.

Memorize: Nahum 1:9.

A. REWARD OF EVIL DEEDS - JUSTICE.

Romans 6:23; John 12: 48; Ezekiel 28.20.23; 2 Peter 3:9; Psalm 87:6.

"The whole wicked world stand arraigned at the bar of God, on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and t he sentence of eternal death is pronounced against them. . . .

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. . . .

"Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, 'son of the morning,' how changed, how degraded! . . . The reproach which he has to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence." - GC 668-670.

"Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. The earth's surface seems one molten mass,-a vast, seething lake of fire." - GC 672, 673.

B. GOD'S STRANGE ACT-DESTRUCTION.

Isaiah 28:21; Matthew 25:41; 1 Thessalonians 5:9; Revelation 21:8.

"To our merciful God the act of punishment is a strange act . . . . The Lord is 'merciful and gracious, long-suffering,' . . . yet He will 'by no means clear the guilty.' . . . The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice." - GC 627.

The elements prepared in the earth, to burst forth in that terrible day, were not prepared for us, but for Satan and his host. We Were "appointed to salvation." If God can have His way with us, He will save us; if He cannot, we follow Satan to his end.

Degrees of punishment. Luke 12:47.49; Revelation 22:12; Lam. 3:33; Matthew 24:48.51.

"The wicked receive their recompense in the earth. They shall be as stubble: and the day that comes shall burn them up, says the Lord of hosts.' Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' 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." - GC 673.

C. NOT ETERNAL LIFE IN TORTURE, BUT ANNIHILATION.

1. The hell of man's imagination not Biblical. Malachi 4.1, 3; Obadiah 15, 16.

"In the second volume of 'Sermons' by Jonathan Edwards, he says: 'Those wicked men who died many years ago, their souls went to hell, and there they are still. Those who went to hell in former ages of the world have been in hell ever since, all the while suffering torment. They have nothing else to spend their time in there, but to suffer torment; they are kept in being for no other purpose.' . . .

"In his seventh volume of 'Sermons,' page 166 [he says] 'The world will probably be converted into a great lake or liquid globe of fire. A vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night. Vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without. Their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever he full of a glowing, melting fire, fierce enough to melt the very rocks and elements. And they shall also eternally be full of the most quick and lively sense to feel the torments. Not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered.'

"The Revelation Isaac Ambrose says, 'The damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even an eyelid; and while thus fixed, the Almighty shall blow the fires of hell through them forever.' "-C. B. Haynes, in "The Other Side of Death," pages 52-54.

The Reverend Ebenezer Erskine said: "The drunkard shall have plenty of his cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air." O what bed is this! no feathers but fire, no friends but furies, no ease but fetters, no daylight but darkness, no clocks to pass away the time, but endless eternity, fire eternal, always burning, and never dying. 0 who can endure everlasting flame? 'It shall not be quenched night nor day; the smoke of their torment shall ascend forever and ever.' The wicked shall be crowded together, like bricks in a fiery furnace." "What woes and lamentations shall be uttered when devils and reprobates, and all the damned crew of hell shall be driven into hell, never to return! Down they go, howling, shrieking, and gnashing their teeth.... What wailing, weeping, roaring, and yelling, filling both heaven, earth, and hell! "-"Christ in the Clouds Coming to Judgment," Sermon 51 in "The Whole Works of Ebenezer Erskine," Vol. III, pages 562, 566, 567.

This doctrine of men has followed as a necessary sequel to the doctrine of the natural immortality of a conscious soul. This doctrine has greatly hindered the progress of the gospel by fostering infidelity and skepticism; for such a doctrine as eternal misery and torment drives men away from the gospel instead of winning them to it. In contrast, listen to the irresistible logic of the following:

"If this is sound Bible truth. . . . instead of preventing the salvation of sinners, it will be the means of winning them to Christ. If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance. Besides it does not seem a proper way to win souls to Jesus by appealing to one of the lowest attributes of the mind, abject fear. The love of Jesus attracts; it will subdue the hardest heart." - LS 49.

"Many people revolt at the whole idea of punishment for sin, because they have been led to think that God intends to punish sinners by torturing them throughout the endless cycles of eternity. We can blame no one for rebelling at that teaching; for if God would do such a thing, He surely could not be called a God of love or justice. The doctrine of eternal torment has been invented by the devil to turn men away from God.

"It is a heinous doctrine, and has caused untold havoc, having provided ammunition for the guns of infidels and skeptics, and turned away many who were sincerely seeking God.

"Sinners will be put to death, but not to torture. 'The wages of sin is death.' Upon the face of it, the idea of eternal torment is impossible in the light of this text; for the penalty for sin is death, and eternal torment is not death. Some of the proponents of the eternal torture theory say it will be 'a living death;' but that is a contradiction of terms. There can be no such thing. It is either death or life, and God has decreed death. 'The soul that sins, it shall die."--A. L. Baker, in "The Hope of the World" page 354.

"The dead," said God, "know not anything." This fact should settle the matter. Doubtless some have been led to this doctrine by the lack of understanding the value of the words "forever," "eternal punishment," "fire is not quenched and "their worm shall not die."

2. How long is "forever," "eternal punishment," etc., when applied to the punishment of the wicked?
Revelation 14:11 (cf. Exodus 21:6); Jonah 2:6; Philemon 15.

Notice the force of the expressions which have been used so long to teach the doctrine of eternal torment. The "destruction" of the wicked will be "everlasting;" the punishment of the wicked will be "everlasting." It is not the torment which is said to be "everlasting," it is the "destruction" and the "punishment." Nor does it say "everlasting punishing." There is no dispute at all concerning the length of the punishment of the wicked. The only question is as to what the punishment consists of. If the punishment for sin is torment, then there is no question but that the torment will be eternal. If, however, the punishment for sin is death, then the death is "everlasting." And no one will dispute the fact that the Bible teaches that "the wages of sin is death" (Romans 6:23), and not eternal life in misery.

As to the unquenchable fire of Isaiah 66:24 and Mark 9: 46-48, it will be impossible for the wicked to save themselves by any method from its flames of destruction, but they must be destroyed by it. In Bible times, when carcasses of animals were burned, at times not all was consumed, and the worms devoured it utterly, before they too died, an imagery of utmost annihilation.

D. EXAMPLES OF THE WORK OF HELL-FIRE.

1. Sodom and Gomorrah. Jude 6, 7; Nahum 1:942; Hebrews 6:8.

"Sodom and Gomorrah 'are set forth for an example' of eternal' vengeance. The wicked will be destroyed eternally, but the process will not take eternity to accomplish. They will be destroyed for all eternity in the sense that never again will they see life. Their punishment is an everlasting punishment, for there is no reprieve.

"No, our God is not a God who will torture or torment. To obtain a clean and sinless universe, it will be necessary for Him to do away with those who persist in rebellion against righteousness and truth; but the process of doing away with them will be short."-A. L. Baker, in "The Hope of the World," page 358. .

2. Jerusalem was burned with unquenchable fire.

"Again it will be urged that Mark, in speaking of the fire which will punish the wicked, says of it that it 'never shall be quenched.' Mark 9:43-45. But a fire that never shall be quenched is not a fire that never shall go out, but a fire that cannot be put out. Jerusalem was burned with a fire that could not be quenched (Jeremiah 17:19-27; 2 Chronicles 36:19-21), but it is not burning yet. By this unquenchable fire it was brought to destruction and ashes, just as fires of the last (lay will bring the wicked to destruction and ashes. The fire which is to destroy the wicked must of necessity be unquenchable, for if it were not, the wicked would put it out."-C. B. Haynes, in "The Other Side of Death," page 74.

E. EVERLASTING DESTRUCTION.

Jude 14,15; 2 Thessalonians 1:7-10; Isaiah 37:20.

"How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. . . . Where, in the pages of God's word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? No, no, such is not the teaching of the Book of God." - GC 535.

"God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages. . . . Can these horrid sounds be music in the ear of Infinite Love? . . .

"The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink." - GC 536.

"The principles of kindness, mercy, and love, taught and exemplified by our Savior, are a transcript of the will and character of God. . . . God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. . . .

"The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will? Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. . . . Could they endure the glory of God and the Lamb? No, no; years of

probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. . . . They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God." - GC 541-543.

F. SIN SHALL NOT REIGN AGAIN.

Nahum 1:9; Psalm 37:10; Ephesians 2:6,7, Revelation 21:1; 5:13.

"The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin." - GC 674.

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. 'There shall be no more death, neither sorrow nor crying. . . . for the former things are passed away.' 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' " - GC 676.

"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." - GC 678.

KEY TEXTS

2 Peter 3:9	Psalm 37:10,20	Nahum 1:9, 10
1 Thessalonians 5:9	Jude 6, 7	Revelation 5: 13

THOUGHT QUESTIONS

1. Why is the doctrine of a fear of eternal hell-fire unchristian?
2. According to what measure, and why, must there be punishment?
3. How is the "strange act" of God still consistent with His love?
4. Explain clearly Isaiah 66:24.
5. The expensive experiment with sin having been completed, what valuable lesson has the universe learned?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What is the present status of mankind before the Ruler of the universe?
2. How will God cleanse the world from every vestige of sin?
3. Do not the wicked go to purgatory or eternal fire at death?
4. How may we be certain that hell-fire will not continue eternally?
5. What assurance have we that sin will not enter the renewed earth?

38. The Faithful Saved by Grace

"THE Bible presents two laws, one changeless and eternal, the other provisional and temporary; so there are two covenants. The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation." - PP 370.

SELECTED REFERENCES
PP 370-373; DA 309, par. 3, to 311; 5T 742-744; **[8]** Pages 21-54. **[9]** Pages 15-32. **[7]** Pages 191-197.

Memorize: Ephesians 2:8.

A. THE "OLD COVENANT,"-FIRST TO BE RATIFIED.

1. Made between Israel and God, at Sinai. Exodus 19:4.8; Deuteronomy 4:13; Exodus 24:3, 7.

"Covenant" is defined: "An agreement between two or more persons or parties. . . . An undertaking or promise of legal validity; esp.: (1) A contract under seal.... (2) A particular agreement. . . . (3) The document or writing containing the terms of the agreement or promise." - Webster's New International Dictionary, 1937 unabridged edition.

"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. . . .

"But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love, and trust Him. He brought them down to the Red Sea where, pursued by the Egyptians, escape seemed impossible-that they might realize their utter helplessness, their need of divine aid, and then He wrought deliverance for them. . . .

"But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves to render obedience to God's law, and their need of a Savior. All this they must be taught. . . . The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord bath said will we do, and be obedient." - PP 371, 372.

2. Ratified with the blood of oxen. Sprinkled on all. Exodus 24:4-8; Hebrews 9:19-22.

"All the people answered with one voice, and said, 'All the words which the Lord hath said will we do.' This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

"Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, 'according to the twelve tribes of Israel,' as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service.

"Having sprinkled the altar with the blood of the offerings, Moses 'took the book of the covenant, and read in the audience of the people.' Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them. They had at the first promised to obey the voice of God; but they had since heard His law proclaimed; and its principles had been particularized, that they might know how much this covenant involved." - PP 312.

"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them;' but 'cursed be he that confirms not all the words of this law to do them.' " - PP 372.

3. Made void by failure of men to do as agreed. Exodus 32:1, 19.

" 'Go, get thee down,' were the words of God; 'thy people, which thou brought out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.' . . .

"God's covenant with His people had been [thereby] disannulled, and He declared to Moses, 'Let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.' . . . Their sins had already forfeited the favor of God, and justice called for their destruction. The Lord therefore proposed to destroy them, and make of Moses a mighty nation....

"But Moses discerned ground for hope where there appeared only discouragement and wrath. The words of God, 'Let Me alone,' he understood not to forbid but to encourage intercession, implying that nothing but the prayers of Moses could save Israel, but that if thus entreated, God would spare His people. . . . As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer." - PP 318, 319.

"They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Savior revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of -the new covenant." - PP 372.

B. THE "NEW COVENANT," OR "TESTAMENT" - LAST RATIFIED.

1. Made between God and Christ; ratified at Jerusalem. Jeremiah 31:31-34; Hebrews 8:6-10.

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out." - DA 834.

"This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham under stood it, and he trusted in Christ for the forgiveness of sins It was this faith that was accounted unto him for righteousness The covenant with Abraham also maintained the authority of God's law." - PP 370.

"The 'new covenant' was established upon 'better promises,'--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. (Jeremiah 31:33,34)"-PP 372.

2. Ratified with the blood of Christ, for all men. Daniel 9:27; Luke 22:20; Hebrews 13:20, 21; 9:14, 15; Ephesians 2:11.13.

"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, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son." - DA 790.

3. Made immutable, eternal, binding since the beginning. Genesis 3:15; 17:15-19; 26:4; Galatians 3:16.

From the texts cited thus far in this lesson we see clearly that the so-called "new testament" is the original, the final, and the only covenant in force. It is the legal pledge between God and Christ, the absolute, unalterable guaranty of our redemption from eternal destruction, and of salvation by His free grace to eternal life. The "old covenant," or "testament," was but a temporary, uncertain agreement, inserted aside from the eternal covenant, to teach men their utter dependence upon God for any righteous living whatsoever, and for justification before the ten commandment law. This law we obey through love, yet imperfectly. Our earnest endeavors are expected, and required, under the control of the Holy Spirit. A genuine appreciation, a true heartfelt gratitude to God for the great love shown us in Christ's terrible agony and suffering on the cross for its, should, and does powerfully draw us to cheerful obedience to His will as expressed in His law, to the place where we would rather die than "crucify . . . the Son of God afresh, and put Him to an open shame" (Hebrews 6:6) by knowingly committing sin.

(In this connection let us not confuse the two great divisions of the Scriptures-which were named by man after these covenants-with the covenants themselves, and fall into error. This study shows that the

so-called "New Testament," or "covenant," was originated and observed throughout the time covered by the books of the first portion of the Bible, and has been ever since. These principles are eternal and for all time.)

"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it was called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law." - PP 370, 371.

C. THE COVENANTS COMPARED AND CONTRASTED.

An explanatory parable. Galatians 4:21.31; see Romans 4:1-3.

"Hagar is the type of one, Sarah is the type of the other; the child of Hagar, the type of those who are brought in through human scheming. The child of Sarah, a type of those who are brought in solely through the promise of the Lord Jesus Christ." - M. C. Wilcox, in "Questions and Answers," Vol. 1, page 135.

"Hagar stands for the religion possessed by those who would work out their own salvation, not through God working in them, but through their own power. Sarah, or Isaac, stands for the mighty power and promise of God that is able to work above all appearance, and bring out of what seems to be utterly impossible, that which is eternally true and will eternally abide. Therefore the comfort, 'Now we, brethren, as Isaac was, are children of promise.' " - Id., Vol. II, page 111.

"God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires." - COL 301.

"By watchfulness and prayer, he may so guard his weakest points that they will become his strongest points. Through the grace of Christ, men may acquire moral stamina, strength of will, and stability of purpose. There is power in this grace to enable them to rise above the alluring, infatuating temptations of Satan, and to become loyal, devoted Christians." - GW 126.

"True grace, which is of inestimable value, and which will endure the test of trial and adversity, is only obtained through faith, and humble, prayerful obedience. Graces that endure the proofs of affliction and persecution, and evidence their soundness and sincerity, are the gold which is tried in the fire and found genuine." - 4T 89.

The "Old Covenant" of Works	**The "New Testament" of Grace**
Made with Israel only	Made with God and Christ
Temporary	Everlasting
Ratified with ox blood	Ratified with Christ's blood
Was faulty	Is better, perfect, sure
Based on people's promise	Based on God's promise
A human mediator	A Mediator, even Christ
Forgiveness impossible	Provides for forgiveness

The Ten Commandment LAW the Heart of Both

Law written on stone	Law written in the heart
Law fulfilled by work	Law fulfilled by grace
Our righteousness earns	Christ's righteousness given
Obey and live	All counted sinners; confess,
Disobey and die	Repent, receive, be saved

D. SAVED BY THE GRACE OF GOD THROUGH JESUS CHRIST.

Romans 3:20.26; John 15:5; Isaiah 64:6; Phil. 3:9.

"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it."-Mrs. E. G. White, in Review and Herald, Nov. 4, 1890.

"Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all he tainted with sin. A remedy has been provided in the Savior, who can give to man the virtue of His merit, and make him a co-laborer in the great work of salvation, "-Mrs. E. G. White, in Review and Herald, Feb. 4, 1890.

"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. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." - COL 312.

`By the law is the knowledge of sin.' The knowledge of sin; not the deliverance from sin. The law points out sin. In so doing it declares the whole world to be guilty before God. Romans 3. But the law cannot deliver from sin. No effort of the sinner to obey the law can cancel his guilt or bring to him the righteousness of God. . . . It is through faith in the blood of Christ that all the sins of the believer are canceled, and the righteousness of God is put in their place to the believer's account."-A. G. Daniells, in "Christ Our Righteousness," page 22.

"When the sinner believes that Christ is his personal Savior, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness." - Mrs. E. G. White, in Review and Herald, Nov. 4, 1890.

E. CHRIST OUR RIGHTEOUSNESS, A PRINCIPLE OF LIFE.

Romans 4:5-9,21-25.

"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." - DA 555.

"Christ imputes to us His sinless character, and presents us to the Father in His own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher." - Mrs. E. G. White, in Review and Herald July 12, 1892.

"Righteousness within is testifies to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self -controlled, and will follow in the footsteps of Christ until grace is lost in glory. 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." - Id., June 4, 1895.

"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." - Id., March 18, 1890.

"Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.'" - Id., July 9, 1908.

"On Christ's coronation day, He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, 'THE LORD OUR RIGHTEOUSNESS." -Id., Nov. 24, 1904.

KEY TEXTS

Exodus 243-8	Hebrews 8:640	Romans 4:21-25
Exodus 32:1,19	Hebrews 13:20,21	Philippians 3:9

THOUGHT QUESTIONS

1. What are the essentials of a legal contract?
2. Why did God ask Israel to draw up the "old covenant"?
3. How was the "new covenant" better than the "old"?
4. How do the ten commandments and the gospel work together for our salvation?
5. What fact essential to a true Christian life have you seen in this study?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How were the principles of the “old covenant” seen in its making, ratification, and annulment?
2. How and when was the “new covenant” drawn up, ratified, and its requirements completed?
3. Explain Galatians 4:21-31.
4. What part, if any, has man under the “new covenant”?
5. What essential for acceptance with God is imputed to all who are “in Christ”?

39. An Inheritance by Promise

"IT is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of His presence." - TM 111.

SELECTED REFERENCES
PP 125,126; MH 122,124; SC 55, 56; **[3]** Pages 215-219; **[8]** Pages 7-20; 207-219.

Memorize: 2 Peter 1:4.

A. THE PROMISES OF GOD ARE SURE.

2 Peter 3:9, 12-14; Romans 4:21; Hebrews 10:23. Joshua 21:45.

"God stands back of every promise He has made. With your Bibles in your hands, say, I have done as Thou has said. I present Thy promise, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you." ' Christ declares: 'What things so ever you desire, when you pray, believe that you receive them, and you shall have them.' 'Whatsoever you shall ask in My name, that will I do, that the Father may he glorified in the Son.' Matthew 7:7; Mark 11:24; John 14:13.

"The rainbow about the throne is an assurance that God is true; that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, 'Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory; remember, break not Thy covenant with us.' Jeremiah 14:21. He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honor of His throne is staked for the fulfillment of His word to us." - 8T 23,

"We need have no fear that He will not fulfill His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations. " - 8T 39.

B. PROMISES TO ABRAHAM AND HIS SEED IN CHRIST.

Genesis 17:7, 8; Romans 4.13, 16, 17; 8:16, 17; Galatians 3:29, 9; Hebrews 11:8,10,13,16,39,40.

"All true believers, who are born again by the supernatural power of God's Spirit, and by faith lay hold on the promise of salvation made in Christ; these are the spiritual seed of Abraham to whom the spiritual blessings contained in the covenant and the inheritance do belong." Romans 9:8; Galatians 4:28. - Cruden's Concordance, art. "Promise."

"When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was a rock-hewn tomb in the cave of Machpelah. But the word of the Lord had not failed, neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. 'To Abraham and his seed were the promises made.' Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed, . . . it may appear to tarry; but at the appointed time 'it will surely come, it will not tarry.' . . . The Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and 'heirs according to the promise,'-heirs to 'an inheritance incorruptible, and undefiled, and that fades not away,' the earth freed from the curse of sin. . . . God gave to Abraham a view of this immortal inheritance, and with this hope he was content. . . . We must dwell as pilgrims and strangers here if we would gain 'a better country, that is, a heavenly.' Those who are children of Abraham will be seeking the city which he looked for, 'whose builder and maker is God.' "-PP 169, 170.

C. PROMISES OF AN ETERNAL INHERITANCE.

Matthew 5:5; Ephesians 1:13, 14; John 14:1-3; Luke 12:32.34; Matthew 25:34; Daniel 7:27; Psalm 37:11; 1 Peter 1:3,5.

"In this hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in

times of severe trial and affliction. " - AA 517, 518.

D. PROMISES OF AN ETERNAL LIFE IN A PERFECT STATE.

1 John 5:11, 12; 2.25; Isaiah 26:14; Titus 1:2; Matthew 19:29.

"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. . . . This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this f or all who do not interpose a perverse will, and thus frustrate His grace." - MB 116.

"In accepting Christ the believer receives 'that eternal life, which was with the Father,' and this eternal life he retains as long as Christ dwells in the heart by faith. This wondrous gift may be lost by the failure to maintain the faith which holds Christ fast. At the resurrection, immortality is conferred upon those who have fallen asleep in Christ, and thus possession of eternal life becomes a permanent experience." - "Bible Readings," 1942 ed., P. 771.

E. CONDITIONS OF CLAIM.

Genesis 17.1, 2; Galatians 3:6.9; Ephesians 6: 2, 3; Isaiah 1:18, 19; Ephesians 1:944.

"Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things that would show faith in Christ and love for Him.

"Many are forfeiting the condition of acceptance with the Father. We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises, and ask Him to fulfill them, when by so doing He would dishonor His own name." - COL 143.

"What God promises He is able at any time to perform, and the work which He gives His people to do He is able to accomplish by them. If they will live according to every word He has spoken, every good word and promise will be fulfilled unto them. But if they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment." - 2T 148.

"Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. . . . You can be a great blessing, if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust." - TM 517.

"It is the glory of God to give His virtue to His children. He desires to see men and women reaching the highest standard. And when by faith they lay hold of the power of Christ, when they plead His unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in Him." - AA 530.

"Let these blessed promises, set in the framework of faith, he placed in memory's halls. Not one of them will fail. All that God bath spoken, He will do." - 5T 630.

God's promises are as sure as His prophecies of ultimate and complete fulfillment. Like prophecy, they also have a partial fulfillment in world history and in present experience. The promises made to Abraham were partially fulfilled as a type, in Isaac, a type of Christ; in Israel, a type of those redeemed from the slavery of sin; in the city Jerusalem, type of the heavenly Jerusalem; in the land of Canaan, type of the promised eternal inheritance. Likewise also there are promises which apply to the present and which are given f or our use now, upon which we may draw for use according to our needs. Indeed, the receipt of any future Promised blessing is contingent upon our claiming, and receiving, and using those intended for the present life. The rewards and blessings of a true Christian are not all reserved for the future. While the capital is placed in the bank of heaven, the interest, as it were, pays richly in everyday life.

F. MANY GREAT AND PRECIOUS PROMISES.

Surely our heavenly Father is lavish in His gifts to man; all He does is on a grand and liberally abundant scale. 2 Peter 1:4. "So with all the promises of God's word. In them He Christ is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that communicates to us His grace and power. They are leaves from that tree which is 'for the healing of the

nations.' Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being." - MH 122.

1. Promises to the penitent. Jeremiah 3:13,15; 1 John 1:9; Isaiah 44:22; 1:18,19; Psalm 103:10-14.

"The Lord has pledged His word, and it cannot fail. If you come with true contrition, you need not feel that you are presumptuous in asking for what the Lord has promised. When you ask for the blessings you need that you may Perfect a character after Christ's likeness, the Lord assures you that you are asking according to a promise that will be verified. That you feel and know you are a sinner, is sufficient ground for asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you desire Him to cleanse you from all sin, and purify you from all iniquity." - MB 187, 188.

2. Promises to the discouraged. John 14:1,27; Matthew 9:2p last part; John 16:33; Proverbs 15:13, 15.

"The trial of faith is more precious than gold. All should learn that this is a part of the discipline in the school of Christ, which is essential to purify and refine them from the dross of earthliness. . . . None should go along shrinking and trembling, under continual doubt, sowing their path with complaining; but all should look up to God, and see His goodness, and rejoice in His love. Summon all your powers to look up, not down at your difficulties; then you will never faint by the way. You will soon see Jesus behind the cloud, reaching out His hand to help you; and all you have to do is to give Him your hand in simple faith, and let Him lead you. As you become trustful, you will, through faith in Jesus, become hopeful.... A great name among men is as letters traced in sand; but a spotless character will endure to all eternity.... The religion of Jesus is joy, peace, and happiness." - 5T 578, 579.

3. Promises to the overcomer. Revelation 2:7,11,17,26; 3:5,12,21, 21:7.

"We can overcome. Yes, fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him. It is our privilege to have faith and salvation. The power of God has not decreased." - 1T 144.

4. Promises to the sick. Isaiah 43:14, 25; Psalm 103:13, 14; Matthew 8:17; Isaiah 53:5.

"In the word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement." - CH 213.

5. Promises for those who serve others. Isaiah 58:10,11; Matthew 25:34-40; Isaiah 60:1,4,5.

"We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love. Rich and abundant are the promises made to those who are watchful of opportunities to bring joy and blessing into the lives of others." - PK 327.

KEY TEXTS

2 Peter 1:4	Hebrews 11:8,10,39,40	Isaiah 58:10,11
Joshua 21:45	Isaiah 1:18,19	Titus 1:2

THOUGHT QUESTIONS

1. How many were included in the promise to Abraham?
2. Why is it reasonable and necessary that God promise and then leave us to receive?
3. Why do so many promises go unclaimed?
4. How may the promises be compared with the prophecies?
5. Have you left unclaimed any promised blessing?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Upon what promises is our salvation based?
2. What promises must he claimed for the present?

3. How may the promises of God be certainly obtained?
4. What needs do the gifts of the promises meet?
5. How certainly has God sworn to His promises?

40. Our Paradise Home

"LANGUAGE is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, '0, what love! What wondrous love!' The most exalted language fails to describe the glory of heaven or the matchless depths of a Savior's love." - EW 289.

"0, the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."
Samuel Stennett.

SELECTED REFERENCES
GC 676-678; EW 39,40; 288,289; 9T 286-288; **[6]** Pages 359-376; **[10]** Pages 755-783; **[4]** Pages 354-364.

Memorize: Isaiah 64:4.

A. NEW HEAVENS AND A NEW EARTH.

2 Peter 3:10-13; Revelation 21:1,5-7; Isaiah 65:17-19; 60:18-20.

"A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. . . . Human language is inadequate to describe the reward of the righteous. 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. 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." - GC 674, 675.

B. ETERNAL PLANTS AND FLOWERS, GENTLE BEASTS.

Isaiah 55:13; 35:1, 2; 65:25; 11:6-9; Ezekiel 47:12.

"I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade." - 1T 68; EW 18.

"Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers."1T 69; EW 19.

"Then we entered a field full of all kinds of beasts, the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peacefully after." - 1T 68; EW 18.

C. THE POPULATION-THEIR HOMES AND EMPLOYMENT.

Matthew 5:5; Psalm 37:10, 11; John 14:1-3; Isaiah 32:17, 18; 65: 21.24; 2 Samuel 7.10; Isaiah 33:17, 20.24; 35:3-6, 9, 10;
Revelation 21:4; Zepheniah 3:9.

1. Fascinating, tireless, fruitful labor.

"In the city of God 'there shall be no night.' None will need or desire repose. There will be no weariness. We shall ever feel the freshness of the morning, and shall ever be far from its close." - GC 676.

Service: " 'His servants shall serve Him.' Revelation 22:1 The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the life work there. What we now are, in character and holy service, is the sure foreshadowing

of what we shall be. . . . Christ's work below is His work above, and our reward for working with Him in this world will be the greater power and wider privilege of working with Him in the world to come. 'You are My witnesses, says the Lord, that I am God.' This also we shall be in eternity. . . . The redeemed only, of all created beings, have in their own experience known the actual conflict with sin. They have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption, nothing that will be of worth to unfallen beings? In the future state, untrammeled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found witnessing, and ever as we witness learning anew 'the riches of the glory of this mystery, 'which is Christ in you, the hope of glory." - Ed 307-309.

2. Interesting study-intellectual development.

"Heaven is a school; its field of study, the universe; its teacher, the Infinite One." - Ed 301.

"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. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body." - GC 677.

3. Harmonious social life with the angels.

"There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will 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, the sacred fellowship that binds together 'the whole family in heaven and earth. All are among the experiences of the hereafter." - Ed 306; GC 677.

"Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. . . . Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, 'There shall be no more sin, neither shall there be any more death.' " - 8T 42.

D. THE METROPOLIS OF THE UNIVERSE.

Revelation 21:2, 9-27; 22:1-5; Isaiah 66:22, 23; Revelation 5:13; 14:1-3.

1. The Holy City, New Jerusalem.

"There is the New Jerusalem, the metropolis of the glorified new earth, 'a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.' Isaiah 62:3. . . . The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. 'The redeemed walk in the sunless glory of perpetual day." - GC 676.

"Its light is like unto a stone most precious, even like a jasper stone, clear as crystal. The city has a wall great and high, with twelve gates, three in each side. It is laid out in a perfect square. Its measure, John declares, is twelve thousand furlongs. Reckoning eight furlongs to a mile, the entire distance around the city would be fifteen hundred English miles, or three hundred seventy-five miles on a side, covering a larger area than England, Ireland, Scotland, and Wales and the adjacent islands. The city is larger than the States of Ohio, Indiana, and Illinois combined, a city compared with which London, Paris, and New York City sink into insignificance. Indeed, its size must be enormous, as all the nations of the saved are to bring their honor and glory into it. . . .

" 'The wall of it was of jasper.' . . . The Oriental jasper is exceedingly hard, and almost indestructible. Columns of this stone have lasted thousands of years, and have been scarcely affected by the ravages of temperature or time. . . . 'The foundations of the wall of the city were garnished with all manner of precious stones.'

"The first is jasper, a stone of a beautiful sea-green color; sometimes, however, of various colors, as purple, with red veins. There are many varieties.

"The second is sapphire, a stone of a very fine sky-blue color, next in hardness to the diamond, and transparent.

"Third, chalcedony, is a species of agate or onyx of rather waxy luster, presenting a great variety

of colors, the yellow and red being the most beautiful and valuable. It is very rare.

"The fourth is emerald. This is a stone of a very bright green color without any mixture, and is one of the most beautiful gems known. It also is rare.

"The fifth is sardonyx, a species of agate. It is sometimes red and sometimes of a flesh color.

"The sixth is sardius, or a sardine stone. This is a blood red precious stone.

"The seventh, chrysolite, is a transparent precious stone, having the color of gold with a mixture of green, possessing
a fine luster. It is sometimes termed the 'gold stone.' It is a variety of topaz.

"The beryl, a very hard, transparent, bluish-green gem, of great luster and beauty.

"The ninth is topaz, a highly valued gem of sherry-yellow color, with occasional pale tinges of green or red. It was one of the twelve gems in the high priest's breastplate.

"The tenth is chrysoprasus. Its color is green, inclining to gold. It differs from the chrysolite only in having a bluish hue.

"The eleventh, jacinth, is a precious stone of a dead red color, with a mixture of yellow. It is the same as the cinnamon stone.

"The twelfth is amethyst, a very beautiful gem, generally of a purple or violet color, composed of a strong blue and deep green. Its color is seldom uniform, being generally cloudy, and having zigzag stripes." - S. H. Lane, in "Our Paradise Home," pages 118-120.

When we consider that the glory of God and of the Lamb will shine through all these and blend the colors in dazzling splendor, we may well conclude it will present a scene of glory of which no mind can form any adequate conception.

2. Worship and music of the royal city.

"We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, 'Alleluia, heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring." - EW 17.

"With unutterable love, Jesus welcomes His faithful ones to the 'joy of their Lord.' The Savior's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise Him through the endless cycles of eternity." - GC 647.

"Perhaps in heaven some day, to me Some sainted one shall come and say, 'All hail, beloved, but for thee My soul to death had fallen a prey. And, 0 the rapture of the thought, One soul to glory to have brought!" -Author unknown.

3. The throne of God and of the Lamb. Revelation 21:3; 22:3; Habakkuk 3:3,4 (note margin); Zechariah 13:6.

"'I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.' The people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance. . . . All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they, wing their tireless flight to worlds afar, worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. . . . With undimmed vision they gaze upon the glory of creation,-suns and stars and systems, all in their appointed order circling the throne of Deity." - GC 676, 677.

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. . . . 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." - GC 678.

KEY TEXTS

John 14:1-3	Isaiah 65:17-25	Revelation 21
2 Peter 3:10-13	Isaiah 35; 11:6-9	Revelation 22:1-6

THOUGHT QUESTIONS

1. Why should we not speculate beyond that which is revealed, of conditions in this state of existence?
2. What essentials of a modern earth city will not be in the New Jerusalem?
3. Why does the future life have no appeal to the unconverted?
4. What relation does our present lifework bear to our future lifework?
5. Write a brief testimony of your response to the spiritual appeal of this study.

TEST QUESTIONS

Answer With Ample Bible Proof

1. Is the Bible heaven symbolical or literal?
2. How will the redeemed be employed in the earth made new?
3. What holy days will there be through the ages to come?
4. What features of ideal living conditions are mentioned?
5. What facts and events of old earth history will be remembered?

PROJECT

In the light of the knowledge contained in this section, prepare a paper explaining the following texts. Rearrange as necessary. Use other clearer Scripture references freely in substantiating each statement of the facts. Seek to make each point clear, logical, and thoroughly Biblical.

Ecclesiastes 12:7	Luke 23:43	Matthew 25:40
Revelation 6:9, 10	Luke 16:19-31	Revelation 20:10
2 Corinthians 5:8	Mark 9:43-48	1 Samuel 28:11-15
Philippians 1:21-23	Isaiah 66:24	1 Peter 3:18-20

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41. The Church of the Prophecy

"Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. . . . In the quarry of the Jewish and the Gentile world the apostles labored, bringing out stones to lay upon the foundation. . . . 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. Centuries of fierce persecution followed the establishment of the Christian church, but there were never wanting men who counted the work of building God's temple dearer than life itself. . . . History bears record to the fortitude and heroism of these men. Like the apostles, many of them fell at their post, but the building of the temple went steadily forward. The workmen were slain, but the work advanced. The Waldenses, John Wycliffe, Huss and Jerome, Martin Luther and Zwingle, Cranmer, Latimer and Knox, the Huguenots, John and Charles Wesley, and a host of others brought to the foundation material that will endure throughout eternity. . . . Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased." - AA 595-598.

Throughout the ages God has ever counted as His those who have chosen to serve Him as best they knew, living up to all the light granted them, as it came to their knowledge. James 4:17; Hebrews 10:26; John 9:41.

SELECTED REFERENCES
AA 593-602; TM 15-23; 49-54; [1] Pages 43-55; 155-160.

Memorize: Titus 2:11,14.

A. THE CHURCH OF THE END-THE REMNANT.

Isaiah 10:20. 22; Romans 9:27,28; 11:23; Jeremiah 23:3; Joel 2:28-32; Revelation 3:14.

'Laodicea' signifies 'the judging of the people,' or, according to Cruden, 'a just people.' The message to this church brings to view the closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. Consequently it applies to believers under the third angel's message, the last message of mercy before the coming of Christ.... While the work of the great Day of Atonement is in progress, and the investigative judgment is going forward upon the house of God, there is a period during which the just and holy law of God is taken by the waiting church as their rule of life."-Uriah Smith, in "Daniel and the Revelation," page 391.

"Every jewel will be brought out and gathered, for the hand of the Lord is set to recover the remnant of His people, and He will accomplish the work gloriously." - EW 70.

B. HOW IS THE TRUE CHURCH TO BE RECOGNIZED TODAY?

1. It comes in fulfillment of prophecy.

"The gradual progress of Christianity in the world, in the face of all opposition, the various persecutions with which the church of Christ was to be afflicted, its successes and reverses, its joys and its trials, its approximation to extinction, and its final and lasting triumph, are all the subject of express prophecies uttered by our Lord and His apostles."-W. Goode, D. D., in "Fulfilled Prophecy," 2d ed., page 9.

"In that day' 'the remnant of Israel, and such as are escaped of the house of Jacob. . . . shall stay upon the Lord, the Holy One of Israel. in truth.' . . . 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." - PK 299, 300.

"Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people who keep the commandments of God, and have faith in Jesus, who are exalting the standard of righteousness in these last days." - TM 58.

"There is no religious enterprise extant today except that of the Seventh-day Adventists which claims to be a fulfillment of the third angel's message-no other which holds forth as its prominent themes the very subjects of which this book is composed. What shall we do with these things? Is this the fulfillment? It must so stand, unless its claims can be disproved." - Uriah Smith, in "Daniel and the

Revelation, page 669.

The "hour of His judgment" came in 1844. (See Lesson 29.) God forthwith calls out a people to proclaim to the world that it "is come." (See Revelation 14:6,7.) The message, the time, and the People were of God. It is further described in the message from God to Laodicea. (See Lesson 49.)

2. It keeps ALL "the commandments of God;" and has His seal. Revelation 12:17; 14:12; Isaiah 56:1,2; 58:12,13.

"God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that takes away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation." - TM 50.

"All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him." - PP 307.

"We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love." - MH 37.

3. It keeps "the faith of Jesus." Revelation 14:12.

"Some [Jews] have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Savior. It is to this class that Isaiah referred in his prophecy, 'a remnant shall be saved.' From Paul's day to the present time, God by His Holy Spirit has been calling after the Jew as well as the Gentile. 'There is no respect of persons with God." - AA 380.

4. It has the gift of prophecy. (Developed in Lesson 46.) Revelation 12: 17 (cf. 19.10); Ephesians 4:11, 12.

"The remnant of the gospel church will have the gifts. War will be waged against them because they keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17. In Revelation 19:10 the testimony of Jesus is defined to be the Spirit of prophecy. Said the angel, 'I am thy fellow servant, and of thy brethren that have the testimony of Jesus.' . . . The testimony of Christ was confirmed in the Corinthian church, and what was the result?-They came behind in no gift. Are we not justified, then, in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ?"-R. F. Cottrell, in Introduction to "Spiritual Gifts," in "Early Writings," page 143.

"And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for the second. Especially since the last days were to be perilous beyond all precedent, and false prophets were to have power to show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect." - Id., page 134.

5. Its sole trust is in God's word alone. Isaiah 10:20, 21; Psalm 118:8.

"The Bible, and the Bible only," is our (I rule of faith and duty." - GC 205.

"Every truly honest soul will come to the light of truth. 'Light is sown for the righteous.' And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. . . . Those who doubt the reliability of the records of the Old and New Testaments, too often go a step farther, and doubt the existence of God, and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity. . . . Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. . . . Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the Papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.

Every conceivable form of error will be accepted by those who willfully reject the truth." - GC 522, 523.

"Every building erected on other foundation than God's word, will fall. He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions, of forms and ceremonies of man's invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation, and leave his house a wreck on the shores of time." - MB 216.

6. It has the pure gospel to be given as the final warning to the whole world. Revelation 14:6, 7; Isaiah 58.12, 13; Matthew 24:14.

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places." - TM 50.

"There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. . . . The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come." - 9T 96.

7. It is destined to suffer persecution. Revelation 12.17, 11; 2 Timothy 3:12.

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be betrayed 'both by parents, and brethren, and kinsfolks, and friends." - 9T 231.

"The church, soon to enter upon her most severe conflict, will be the object most dear to God upon the earth. . . . God has a people who are laborers together with Him, and they have gone straight forward, having His glory in view. . . . Oh, how the divine Head longed to have His church with Him! They had fellowship with Him in His suffering and humiliation, and it is His highest joy to have them with Him to be partakers of His glory. . . . The church militant is not now the church triumphant; but God loves His church." - TM 20, 21.

KEY TEXTS

Isaiah 10:20-22	Revelation 14:12	Revelation 19:10
Joel 2:28-32	Revelation 12:17	Matthew 24:14

THOUGHT QUESTIONS

1. How has the true church been recognized in ages past?
3. What chief causes have contributed to the fall of churches from their original purity?
4. Do these threaten the Seventh-day Adventist Church?
5. What seven factors point out the remnant church of the end?
6. Are there many Jews among those from Babylon who will be included in the final purified, perfected, accepted church?
7. (See AA 380, 380) What conditions will bring this about?
8. What must an individual be, do, and expect to meet, who would be included with the number composing the remnant?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What Old Testament prophecies apply to the final remnant? How?
2. What texts describe the true visible church of today?
3. With what message and work is this church to be identified?
4. Show that the true church of the remnant must have in prominence the Spirit of prophecy.
5. What prophecies concerning the remnant are yet to be more completely fulfilled?

42. The First Angel's Message

"THE work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. . . . The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation." - GC 343.

SELECTED REFERENCES
EW 229-237; GC 355-357; GC 368-374; **[2]** Pages 431-438; 107-119.

Memorize: Revelation 14:6, 7.

A. ANGEL SYMBOL OF HUMAN MESSENGERS.

1. A message for the world. Revelation 10:1,2,5,6; Daniel 12:4.
"The work of preaching the gospel has been committed to
man, and the Lord has promised His blessing on that instrumentality till the 'end of the world.' So the angel bearing this message must be a symbol of a message concerning time which is to be preached to earth's inhabitants. The message is proclaimed from a book that is 'open,' clearly implying that it had once been closed. These messengers are esteemed of God, for the 'bow,' a token of God's covenant, is over them, and they stand clothed with the light of God's glory, and declare the message on the authority of the Creator of all things. That which is here declared is a time message, once c sealed,' but now proclaimed from an 'open' book."-J. N. Loughborough, in "Great Second Advent Movement," pages 126, 127.

After writing his book containing the time messages, especially the 1260 days reaching to "the time of the end," 1798; and the 2300 days reaching to 1844 (as we have seen in previous lessons), Daniel was instructed to "shut up the words and seal the book, even to the time of the end," when "many shall run to and fro, and knowledge shall be increased." Revelation 10:5-6, parallel with Revelation 14:6, 7, is known as the first angel's message. The angel stood on land and sea, signifying that this message should go to all lands over all seas.

2. The end of all time prophecy.

The angel then did swear "that there should be time no longer." Solemn declaration! What time is here referred to? Only prophetic time, for there is no other time that could be referred to, and we do find that there is no prophetic time period extending beyond 1844. Our attention is therefore directed to the book of Daniel, which was opened, understood, and proclaimed by a people to all the world concerning the event of 1844. History clearly fulfills every detail of the symbolic prophecy of this mighty angel.

3. A mighty revival.

A few years previous to 1840, there were certain men who in their study of the prophecies of Daniel, "came to the conclusion that the two thousand three hundred days of the eighth chapter must end in 1844. Thinking that the cleansing of the sanctuary, spoken of in Daniel 8:14, referred to the cleansing of the earth at the advent of Christ, the second coming of the Savior was, in 1840 and onward, preached with wonderful power throughout the world. In America the movement was led by William Miller; in England, by Edward Irving; in Asia, by Joseph Wolff, a Christian Jew; in Sweden, where the laws prohibited adults from giving the message, children preached. The Spirit of God took possession of the little ones, and their words sank deep into the hearts of men as they proclaimed, 'The hour of His judgment is come.' 'Prepare to meet your Lord."-S. N. Haskell, in "Seer of Patmos," page 185.

"It was at this time, 1840, that the voice of the mighty angel awoke the earth with the message, 'Fear God, and give glory to Him; for the hour of His judgment is come.' This was a message from the Creator of the heavens and the earth, the sea and all living creatures. And he swore 'that there should be time no longer.' The close of the long prophetic period was near at hand. The feet of the messenger were like pillars of fire, and his message burned its way into the hearts of even the most worldly. The sunlight of His countenance lighted up the page of the open book which He held out to the world; men read a new and living meaning in these prophecies. To scoff was to defy God Himself, To remain indifferent was impossible; for men seemed on the brink of eternity. Earthly possessions lost their value; homes were sold,

and men went forth to proclaim everywhere the coming of the Son of man. Books and papers were scattered broadcast like the leaves of autumn." - Id., page 186.

The extent of the advent movement from 1831 to 1844 is shown by the words of Mourant Brock: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. . . . In America, about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country ... about seven hundred of the Church of England are raising the same cry." - "Glorification," pages 10, 11, note.

"As to the mighty wave of revivals that followed in the track of the advent proclamation, we find in the Methodist Year Book that 'during the four years from 1840 to 1844, 256,000 conversions took place in America.' What was true in America was equally true in the other countries where the call was made. 'A mighty power went with the preaching, and souls were converted everywhere."' - J.N. Loughborough, in "Great Second Advent Movement," page 139.

4. Further evidences of divine origin and work.

"D'Aubigne, in his 'History of the Reformation of the Sixteenth Century,' presents as one indubitable proof of God's hand in the work, the fact that men in different countries, with no knowledge of one another, were moved upon to investigate, and came before their respective countrymen to herald the doctrine of pardon and salvation through Christ without the imposed penance and absolution of the Catholic Church.

"If this fact is an evidence of God's hand in the Reformation in the sixteenth century, why is it not an evidence that He is in the advent movement in the nineteenth century? For at this time men in different parts of the world, without any knowledge of one another, have been moved to investigate the Scriptures, and embracing the doctrine of the near coming of Christ, have zealously proclaimed it to their respective countrymen, until in the years 1831 to 1844 their combined efforts gave the message to the entire civilized world-literally to every nation on earth. If a heavenly stamp was given to the Reformation from the manner of its rise, we claim the same for this Second Advent proclamation. "-J. N. Loughborough, in "Rise and Progress of Seventh-day Adventists," pages 15, 16.

William Miller received a license to preach from the Baptist Church, of which he was a member, in 1833, two years after he had begun to make public his calculations. By that time the message had spread far and wide. Then came the magnificent star shower (see Lesson 25, A), with its effect upon the hearts of the repentant, adding greatly to the faith of those who believed in prophetic fulfillments.

B. THE LITTLE BOOK-SWEET, THEN BITTER.

1. Joyous expectancy. Revelation 10:8-11.

"Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Savior. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a SWEET communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can ever forget those precious hours of waiting.

"Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in a few hours to close our eyes forever upon earthly scenes. There was no making of 'ascension robes' for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Savior." - LS 56, 57.

2. Days of perplexity.

"But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. 'This disappointment of God's waiting people was great. The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear. And now their courage returned with the passing of the time, and they boldly united with the scoffers, declaring that they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause." - LS 57.

3. A more exact time discovered.

"It was not at first perceived that if the decree did not go forth at the beginning of the year 457 BC. the 2300 years would not b e completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 BC, and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet, 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.' Habakkuk 2:1 God tested and proved His people by the passing of the time in 1843. Our hopes now centered on the coming of the Lord in 1844. This was the happiest year of my life." - LS 58, 59.

4. The passing of the time.

"The waiting people of God approached the hour when' they fondly hoped their joys would be complete in the coming of the Savior. But the time again passed unmarked by the advent of Jesus. It was a BITTER disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord. and were so strongly sustained by His strength and grace." - LS 61. Thus was fulfilled the sweet yet bitter experience with the little book.

5. The value of the test of disappointment.

"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. The people flocked from all the region about, and cried, 'Hosanna to the Son of David.' Matthew 21:9. And when the priests and elders besought Jesus to still the multitude. He declared that if they should hold their peace, even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, who they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were disappointed, and the darkness of death closed about them. Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful. . . .

"But after our disappointment the Scriptures were carefully searched, with prayer and earnest thought; and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.

"Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming." - LS 62, 63.

"As the bright light of the 'midnight cry' had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word." - GC 408.

"We fully believe that God, in His wisdom, designed that His people should meet with a disappointment, which was well calculated to reveal hearts and develop the true characters of those who had professed to look for and rejoice in the coming of the Lord. . . . Yet this very trial was necessary to develop and strengthen the sincere believers in the truth." -1T 53.

As the first Christian church, founded upon the word of God in Christ Jesus, was, in its very inception, baptized in the fires of severe trial, disappointment, and persecution, resulting in a separation from the established faith of the times, and a return to the sincere faith of the bare word of God; so it was as God again set His hand in the Reformation of the sixteenth century to draw out the gold from the dross. And so it was again in the final drawing out of the precious ones in the disappointment of 1844. These movements bear the mark of God. Circumstances entirely beyond the control of man revealed the loving direction of a compassionate Father through the Holy Spirit bringing conviction to honest souls. Likewise, in the individual life of the devoted Christian, fiery trials and bitter disappointments come till it seems as if life is a failure. Yet if he knows in whom his faith is stayed and clings fast, never wavering in his allegiance, he may be assured that some day these mysteries will be clear and the object seen to be the best for his eternal welfare, for God is love.

KEY TEXTS

Revelation 14:6,7 Revelation 10:1,2,5,6,8-11 Daniel 12:4

THOUGHT QUESTIONS
1. How does the description of the symbolic angel of Revelation 10:1, 2, fit the Adventists of 1844?
2. How was the "little book" seen to be the book of Daniel?
3. How do the characteristics of the 1844 movement show the hand of God at work?
4. How extensively was the first angel's message preached and accepted?
5. What are the values of disappointment and persecution to a soul?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What prophecies indicate that the book of Daniel would be more clearly understood after 1798?
2. What two chief time prophecies were the basis of the first angel's message?
3. What were the leading arguments of the Second Advent message which brought conviction to souls?
4. What past experience of trial was a strength to the newly brought forth company of 1844?
5. What Bible evidences are now seen, which interpret the event which actually occurred in 1844?

43. The Second Angel's Message

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. . . . When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience." - DA 232.

SELECTED REFERENCES
EW 232-253; GC 381-390; **[3]** Pages 143-165; **[4]** Pages 148-184.

Memorize: Revelation 14:8.

A. BEGINNING THE SECOND CALL.

1. After the first disappointment. Revelation 14:8; Matthew 24..44.51; Isaiah 48:20.

"Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, 'Babylon is fallen, is fallen, that great city.' Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches. In connection with this message the 'midnight cry' was given: 'Behold, the Bridegroom comes; go you out to meet Him.' In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble." - LS 59.

"But the churches generally did not accept the warning. . . . The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's word was met with the inquiry, 'Have any of the rulers or of the Pharisees believed?' . . . Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue.' . . . In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration." - GC 380.

2. Results following rejection of light.

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth' ' -the state churches-by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon'-confusion-may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories. Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics." - GC 383.

"Rome withheld the Bible from the people, and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches, . . . 'The Protestant evangelical denominations have so tied up one another's hands, and their own, that between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.'" - GC 388, 389. .

"In this tide of worldliness and pleasure seeking, self denial and self-sacrifice for Christ's sake are almost wholly lost. [Says Howard Crosby] 'Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ.' But 'if funds are wanted now. . . . nobody must be called on to give. Oh, no! have a fair, tableaux, mock trial, antiquarian supper, or something to eat-anything to amuse the people.'" - GC 387.

About fifty thousand severed their connection with the denominations where they were not allowed to hold to pure Bible truth. Sincere worship could not be, with these conditions in Babylon.

"What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. . . . Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and 'new-model the cause.' While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the Reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus 'the first simplicity disappears.' A worldly flood, flowing into the church, 'carries with it its customs, practices, and idols.' "-GC 384, 385.

"But religious faith appears so confused and discordant, that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church." - GC 389.

3. The message still applies.

"Not yet, however, can it be said that 'Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing truths for our time, exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination." - GC 389.

"They that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future." - GC 390. (This was written in 1888.)

The persistent efforts put forth by Rome and her daughters to get control of the civil power in the nations of the world today, and the rapid progress toward this goal, accompanied by a speedy falling away from all revealed truth, tell us this fulfillment is imminent.

B. THE PARABLE OF THE TEN VIRGINS. Matthew 25:1-13.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. . . . Chapter 25 opens with the words, 'Then shall the kingdom of heaven be likened unto ten virgins.' Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. .

"The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming answered to the going forth of the virgins. In this parable, as in that of Matthew 24 two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while they that were foolish took their lamps, and took no oil with them,' 'the wise took oil in their vessels with their lamps.' The latter class had received the grace of God, the regenerating enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. . . . Others 'took their lamps and took no oil with them.' They had moved from impulse. . . . These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.

`While the bridegroom tarried, they all slumbered and slept.' BY the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. . . . 'They all slumbered and slept;' one class in unconcern and abandonment of their faith, the other patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself." - GC 393-395.

"And at midnight there was a cry made, 'Behold, the bridegroom comes; go you out to meet him. Then all those virgins arose, and trimmed their lamps.' In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year. To which it was afterward found that they extended, the message was proclaimed in the very words of Scripture, 'Behold, the Bridegroom comes!" - GC 398.

"At the call, 'The Bridegroom comes; go you out to meet Him,' the waiting ones 'arose and

trimmed their lamps;' they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged, and prepare them to receive the message. . . . The message . . . was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul." - GC 402.

"The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them." - GC 405.

C. COME OUT AND BE SEPARATE.

Titus 2.13, 14; 1 Peter 2:8-10; Ephesians 5:26, 27; 2 Corinthians 6:16-18.

The word "church" comes through the Anglo-Saxon from the Greek kuriakon, the Lord's house, from kuriakos, concerning a master or lord, from kurios, master, lord, from kitro ' power. (Webster.) However, in New Testament times the word ekklesia was used in Greek. It is sometimes used in the LXX for the congregation of Israel. So that Stephen was right in speaking of "the church in the wilderness" (Acts 7:38), referring to ancient Israel at Sinai. Literally, ekklesia means a calling out. (Souter.) Thus it follows that the true church, as God sees it, is a congregation of called-out ones, who constitute the Lord's household. These are separate-without compromise -from Egypt (the world in darkness), and from Babylon (the denominational creeds in confusion).

"It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them near to Himself, that He may make known to them His will. This was His purpose in the deliverance of Israel from Egypt. At the burning bush, Moses received from God the message for the king of Egypt, 'Let My people go, that they may serve Me.' . . . God desired to take His people apart from the world, and prepare them to receive His word. . . .

"How is the world treating the law of God? Everywhere men are working against the divine precepts. In their desire to evade the cross bearing attendant on obedience, even the churches are taking sides with the great apostate in claiming that the law of God has been changed or abrogated. Men in their blindness boast of wonderful progress and enlightenment; but the heavenly watchers see the earth filled with corruption and violence. Because of sin the atmosphere of our world has become as the atmosphere of a pest house." - 6T 9-11.

"The Lord in His wisdom designed to bring His people into a position where they would be separate from the world in spirit and practice, that their children might not so readily be led into idolatry, and become tainted with the prevailing corruption of this age." - 2T 399.

"The invitations of mercy are addressed to all; and because our friends reject the Savior's pleading love, shall we also turn away? The redemption of the soul is precious. Christ has paid an infinite Price f or our salvation, and no one who appreciates the value of this great sacrifice, or the worth of the soul, will despise God's offered mercy because others choose to do so. The very fact that others are ignoring His just claims should arouse us to greater diligence, that we may honor God ourselves, and lead all whom we can influence, to accept His love." - PP 162.

"There is cause for alarm in the condition of the religious world today. God's mercy has been trifled with. The multitude make void the law of Jehovah, 'teaching for doctrines the commandments of men.' . . . Fervent devotion and vital piety have given place to hollow formalism. . . . As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures. 'You cannot serve God and mammon."' - PP 166, 167.

"Any one who has been a close student of the Bible will see and understand the solemn position of those who are living in the closing scenes of this earth's history. They will feel their own inefficiency and weakness, and will make it their first business to have not merely a form of godliness, but a vital connection with God. They will not dare to rest until Christ is formed within, the hope of glory. Self will die; pride will be expelled from the soul, and they will have the meekness and gentleness of Christ." - LS 431.

KEY TEXTS

Revelation 14:8 Isaiah 48:20 2 Corinthians 6:16-18 Titus 2:11-14

THOUGHT QUESTIONS

1. What has been the experience of many who earnestly study the Bible and place it above the traditions of

the established churches?
2. Why have so many been led to stifle conscience?
3. Why can there not be a union of the Seventh-day Adventist Church with others?
4. How has God brought about a separation from Babylon?
5. What should be the attitude of individuals toward persons of any other persuasion than their own?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What message of warning is given the churches, and why?
2. How is mystical Babylon described? What constitutes Babylon?
3. Why does God call His own to separate from Babylon?
4. What titles has God given the true witness of His love?
5. How did Jesus foretell the conditions and experience within the waiting church?

44. The Third Angel's Message

"IN a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import, the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. The most solemn truths ever entrusted to mortals have been given us to proclaim to the world." - 9T 19.

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell." -EW 63.

SELECTED REFERENCES
EW 254-261; GC 603-612; **[3]** Pages 177-197; **[4]** Pages 247-264.

Memorize: Revelation 14:942.

A. AS AN ANGEL'S FLIGHT-THE LAST CALL IS GIVEN.

Revelation 14:9-12; Matthew 24:14.

"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.' 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 constrains 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! What a responsibility is resting upon all to carry the words of gracious invitation! . . . Every one who hears is to say, Come. . . . They are made trustees for the world, executors of the will of One who has bequeathed sacred truth to men. Would that all could feel the dignity and glory of their God-given trust." - 5T 206, 207.

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?" - 5T 383.

"The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instruments of God to cooperate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory." - 6T 18.

"Unless those who can help . . . are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." - TM 300.

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." - AA l09.

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest." - 9T 126.

As with the first angel's message, as with the Reformation of the sixteenth century, as when the

early Christian church were scattered abroad, the laity were aroused and went forth, not dependent on great learning and set methods, but empowered with the simple old story of a Redeemer's love, piteously making a last call, pleading with His children to come home. This will bring many hands to the task and cut the work short. God awaits a willing church.

This message is one message complete in the voice of five mighty angels. The second is aided by the angel of Revelation 10, giving the "loud cry" of the summer of 1844. Likewise the third angel receives aid from the angel of Revelation 18 repeating the message of the second angel and giving it power; thus it swells again into a "loud cry" heard again by all earth's inhabitants. This is God's final effort to arouse and warn the sleeping conscience of the honest hearted. These constitute God's last three merciful invitations to the marriage supper of the Lamb.

B. THE MESSAGE - ITS CONTENT AND IMPORT.

This message is a restatement of the same pure truths of the gospel as given to Israel and as once delivered unto the saints. It gives emphasis to the vital points especially to be magnified which meet the needs of the world in these last days. They meet the powerful attacks of Satan in revived atheism, evolution, Spiritualism, and Modernism. It is the "everlasting gospel'! The good news of Christ's atonement for sin to obtain our salvation. "The hour of His judgment [investigative] is come;" the standard of judgment, the law of God; the sanctuary, its cleansing and the revelation of the major plan of salvation; its time revealing the date as 1844. To worship the Creator calls for the keeping of the Sabbath of the fourth commandment, for in six days He created the heaven and the earth, and rested on the seventh day. This cannot be done in Babylon, for she has fallen from the foundation of the "Bible and the Bible only," and will not tolerate the law-abiding citizens of heaven in her midst. Hence God calls for a separation and marks the separated ones with His seal.

Those who deliberately choose to serve other than the Bible God, incur the dreadful sentence of the third angel. The lives of the true worshipers I become a rebuke to the pleasure-loving, self-righteous majorities, and thus suffer severe persecution. This finally perfects a people distinguished for their patience in waiting for the Lord, their keeping the commandments of God. And having the faith of Jesus, they have His own righteousness, giving them justification and sanctification, filling them with the Holy Spirit, and fitting them for translation into the kingdom of heaven. The place of the Spirit's work is shown in the gift of the Spirit of prophecy for the perfection of the saints by providing divine guidance into all the truth of the Bible, in organization, in work, and in individual conviction of sin.

"The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to he inflicted, and have opportunity to escape them." - GC 449, 450.

C. ANOTHER ANGEL - THE LOUD CRY.

Revelation 18:1-18.

"Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon 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.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruption which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. . . . This message seemed to be an addition ' to the third message, joining it as the midnight cry joined the second angel's message in 1844." - EW 277.

"God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through

the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction." - EW 278,279.

"The Lord God of heaven . . . will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel." - 6T 19.

"The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second corning." - GC 464.

D. THE GRAND FINALE.

Revelation 22:11-14.

"The great work of the gospel is not to close with less manifestation of the power of God than marked-its opening. The prophecies which Were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . . Servants of God. with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. 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 ... .. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side." "The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown. and now it will spring up and bear fruit. . . . The rays, of light penetrate everywhere." - GC 611, 612.

"Then I saw Jesus lay off His priestly attire, and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven. 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....

"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!' " - EW 281.

KEY TEXTS

Revelation 14:9-12 Matthew 24:14 Revelation 18:14 Revelation 22:11-14

THOUGHT QUESTIONS

1. In what important position are Seventh day Adventists placed?
2. How have the angel's speed and glory been seen in the giving of this message?
3. Analyze the scope and content of the last threefold message.
4. How does the giving of this truth affect the giving church?
5. What duty should each believer feel toward God and humanity, in view of these solemn facts?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What prophecies indicate a great revival soon to come?
2. How will this revival be given power and brought to a finish?
3. How is the condition of Babylon described and fulfilled"
4. How will the message affect Babylon's membership? Her working?
5. What ultimatum will terminate the work of the message?

45. The Spirit of Prophecy

"IT is opposed to the nature of God to force men to believe. He hides Himself in history, as well as in nature, that He may be found of them that seek Him. And thus in the prophecies also, there was sufficient clearness for those whose hearts were prepared to be able to discover whatever was essential and important to themselves, and everything that related to the salvation of their souls; and on the other hand, so much obscurity that those who did not desire the truth, might not be forcibly constrained to see it. It would be just as reasonable to demand that God should work miracles every day for the purpose of convincing those that despise His name of the folly of their conduct, as to require that there should be greater clearness in the prophecies. . . . If the prophecies had possessed the clearness of history, their fulfillment would have been rendered impossible."-E. W. Hengstenberg, in "Christology of the Old Testament," 2d ed., Vol. IV, page 442.

"Prophecy is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God."-T. H. Horne, in "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," 1841 edition, Vol. I, page 119.

SELECTED REFERENCES
PK 21, 22; PP 366, 367; **[1]** Pages 26-41; **[3]** Pages 167-175.

Memorize: Hosea 12:13.

A. THE NECESSITY OF DIVINE LEADERSHIP.

Job 33:14-18; Amos 3:3, 6-8; Proverbs 29:18; 2 Peter 1:19-21.

"God has ever been the leader of His people. Since the beginning of the world, He has had direct charge of His work. There has been no time when He has delegated His power to another, yet He has used human instruments to carry out His wishes, and to convey to the people His will. That He has personally been leading in His work is clear from the word of God."-F. C. Gilbert, in "Divine Predictions," page 13.

"The exodus movement of ancient times was led by the living God. The movement had an individuality about it. Repeatedly the Scripture speaks of it as having been 'brought forth.' It is the same phrase that is used of the birth of a child. When the hour of prophecy foretold to Abraham came, the exodus movement was 'brought forth,' born from heaven. . . . It was an evidence to all peoples that there is a living God who does things on earth. It was not done in a corner, this manifestation of divine leadership. The influence of the work was world wide. . . . Not least among all the tokens of the presence of the true and living God in the exodus movement, was the means ordained by Him by which to guide and direct it. It was to be a movement under divine leadership. . . . In order to speak to the people and to lead them, He placed in the movement the gift of the Spirit of prophecy. He called Moses as a prophet to speak messages to His ancient church of the exodus, 'the church in the wilderness,' as Stephen called it. Acts 7:38."-W. A. Spicer, in "Certainties of the Advent Movement," pages 181-183.

B. THE AGENCY OF DIVINE COUNSEL.

Hosea 12:13, 10; Psalm 77:20; Micah 6:4; Isaiah 63:9-12; 2 Chronicles 20:20, last part.

"A 'prophet' in modern popular usage means predominantly one who foretells the future-who predicts events which could be only known to him by miraculous revelation. . . . The definite announcement of events yet distant is but a small, a subordinate, and an unessential part of the prophet's mission. Elijah was a great prophet, yet he uttered no prediction which did not concern the immediate present, unless his announcements of the drought and of the destiny of Ahab and Jezebel be reckoned as predictions; on the other hand, neither Samuel nor John the Baptist, though among the greatest of the prophets, foretold the distant future. . . . The prophets were no mere augurs or monthly prognosticators. The work for which they were called was nobler and more divine; and when that work was sketched out to them in the hour of their call, the power of definite prediction is not dwelt upon. They were statesmen, they were moral teachers, they were spiritual guides." - F. W. Farrar, in "The Minor Prophets," pages 3,4.

"In all their deepest announcements they could say, with an almost oppressive consciousness of

responsibility, 'The Spirit of the Lord is upon me.' . . . The prophets rightly felt themselves to be the special and divinely appointed warners and teachers of their people."-Id., pages 8, 9.

C. PROPHETS WERE EVIDENT IN EVERY CRISIS.

Noah (Genesis 6:9, 13, 17); Moses (Exodus 3:4, 5, 11, 12; 4:10.16; Dent. 34:10.12); Elijah (1 Kings 17:1; 18:20.22, 37.41; 2 Kings 2:11, 13); John the Baptist (Mark 1:23; Luke 7:28).

D. A BRIEF SKETCH OF THE PROPHETS.

The Lord has never left His people to wander about at the mercy of every wind of doctrine, every new and novel invention of Satan to enthrall them, but has in every fresh attack provided from His wisdom the specific instruction needed to meet it. This is both evident and reasonable. No people who choose to serve the living God would cope with the superhuman cunning of the enemy, and remain true, without divine interposition. This is especially true today, and God has provided for it; but let us see how God, "who changes not," has always led and communicated with His own.

a. Adam and Eve talked with their Creator, their Parent, face to face, even as the "sons of God" had, when called together in the heavenly councils. Job 1:6; 2:1. Sin made the shameful separation (Isaiah 59:2) which obscured such direct converse. Through the mediation of Christ, God still speaks to man by the "still small voice" of the Holy Spirit. Enoch "walked with God" until veiled conversation gave place to the blessed face-to-face communion, at his translation to the home of God. Noah also "walked with God," enabling him to receive a message of warning for the world, and was instructed in the details of manual labor, enabling him to build a huge lifeboat for the saving of his house. "As the days of Noah were, so shall also the coming of the Son of man be." Giving close attention to divine direction as to the minutiae of the church organization and conduct, we shall be held through the storm and shall bring salvation to all within its doors.

b. Abraham, the obedient "father of the faithful," was called, lived, and journeyed as "seeing Him who is invisible." being directed in all he undertook. Angel prophets brought him testimonies which he heeded, and delivered Lot from the fire of Sodom. Likewise, Isaac, Jacob, and Joseph were in close touch with angels in dreams and in visions, and were instructed by them.

c. Moses, "whom the Lord knew face to face," heard the voice at the burning bush, and ever after recognized and understood its clear instruction. He received a message of warning for Pharaoh and his people. BY this same gift Israel was delivered and led in all the wilderness wanderings. Through the prophet Moses, God instructed Israel in law, strategy, morals, sanitation, diet, literature, architecture, organization, and government. From the solitude upon the mountaintops of Sinai and Pisgah, he talked with God.

d. Joshua, the mighty man of valor, was directed in the conquests and division of the Promised Land, being successful or failing as the people heeded the divine instructions of their heavenly Leader. Lesser judge-prophets followed at times of crisis, Othniel (Judges 3:9), Deborah (Judges 4:4), Jephthah (Judges 10:12), Samson (Judges 13:25), each powerful only when in the path of Heaven's commands.

c. Then followed Eli and Samuel, priest-prophets, teachers, and expounders of doctrine. Saul, the first king-prophet, prospered with his people while in his early humble uprightness, but sadly fell in adapting the testimony to his own liking. The Spirit of God left him, and he died in an attempt to regain his lost power and influence over the people. David, in contrast, followed, showing the world that every victory, every triumph, was of God. He ruled by the direction of the Spirit of prophecy, and wrote voluminously of deeply spiritual themes. Obedience, repentance, confession, prayer) and praise fill his psalms. Solomon began as Saul had, in humility, and was thus used until pride proved his ruin and that of his people. While humility reigned in his heart, the Spirit of prophecy gave the world through him three thousand proverbs and one thousand and five songs. 1 Kings 4:32.

f. By apostasy and disobedience Israel forfeited the right, yes .indeed, were shut off from the avenue, of the Spirit's guiding voice, arid brought upon themselves a great crisis. Here God intervened, calling the prophet Elijah, for the sake of His name and the few scattered ones unknown, unrecognized, but still true to Jehovah worship in the midst of the popular crowd who worshiped Baal, the sun god. Through Elijah, by mighty reproofs and miracles of fire, God brought about a reformation and called out a loyal, commandment-keeping people. They were organized, schools were established, and the law was taught to the people in its fullness. Bible, history, and industry were taught in the schools. Elijah, like Enoch, was translated, they being the only two men ever saved from the world without seeing death. Elisha continued

in the prophetic office, going from the farm to teaching, healing, warning, and comforting God's people. Then followed a series of special crisis prophets, with their brief testimonies -Hanani (2 Chronicles 16:7-10), Jehu (2 Chronicles 19:2-40), Jahaziel (2 Chronicles 20:14-18), and Joel (Joel 2).

g. To call God's people from formalism to a spiritual experience Judah was granted the first major prophet, Isaiah, the great Prophet of the gospel of Christ. (See Isaiah 1:11-20.) His opening vision of heaven called him to consecration and to the prophetic office. His entreaties to Judah, his far-reaching messages to Israel and the surrounding nations; his clear, detailed prophecies of the Messiah, given in masterful style and poetic grandeur, all testify of the Author of all prophecy.

h. Huldah, the prophetess (2 Kings 22:11-14), dwelt in the college at Jerusalem. She was summoned to give them the Lord's instruction as soon as the good king Josiah had discovered the book of the law. They heeded and were prospered as they received her testimonies. Obedience to the law has always brought with it the gift of prophecy for it was more perfect understanding, as Solomon had already observed. Proverbs 29:18. So it is with the remnant church in the world's end.

i. Jeremiah was faithful in severe trial and persecution, and failed not to warn of the captivity, and he foretold the time as being seventy years. Jeremiah 25:11, 12. Ezekiel and Daniel were given grand and lofty visions, remarkable for their broad scope and length to final fulfillment. Daniel tells something of the effect upon himself, and of Gabriel, the angel of prophecy. Apostasy draws over the dark curtain again, except for occasional glimpses of light given in messages to Haggai, Zechariah, and Malachi. These were not only for their contemporary peoples, but often reach to the final restoration of spiritual Israel.

j. "The gift of prophecy was manifested in the church during the Jewish dispensation. If it disappeared for a few centuries, on account of the corrupt state of the church toward the close of that dispensation, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, 'was filled with the Holy Ghost, and prophesied.' Simeon, a just and devout man who was 'waiting for the consolation of Israel,' came by the Spirit into the temple, and prophesied of Jesus as 'a light to lighten the Gentiles, and the glory of Israel;' and Anna, a prophetess, 'spoke of Him to all them that looked for redemption in Jerusalem.' And there was no greater prophet than John the Baptist, who was chosen of God to introduce to Israel 'the Lamb of God ' that takes away the sin of the world.' "-R. F. Cottrell, in Introduction to "Spiritual Gifts," in "Early Writings," page 133.

k. Christ Himself was the chief of prophets. He was God's mouthpiece to call men again to the Father. His teaching, His healing, His daily life, testified of heavenly communications. He set before the world the dual forecast of Matthew 24, and several parables of prophetic import and application. Like other prophets, He was not received by many, since "a prophet is not without honor except in his own country." John 4:44. The rejection of this humble Prophet and His straight testimonies was cutting off again God's only avenue of appeal, and the rejection of His apostles sealed the doom of the Jewish nation. It is not a light thing to slight God given instruction, from whatever source it comes.

l. "That the gift of prophecy was known and operative in the days of the apostles is clear from a considerable number of passages. The record is that there 'came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar.' Acts 11:27, 28.

"Some of the prophets of the New Testament are named by the writer of the Acts.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen.' Acts 13:1.

" 'And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.' Acts 15:32.

"In Ephesus, when Paul baptized and laid his hands on certain disciples of the Lord, 'they spoke with tongues and prophesied.' Acts 19:6.

"As in the Old Testament, so in the New, the gift was not given exclusively to men, but to women as well. Speaking of Philip, the evangelist, Luke writes:

`The same man had four daughters, virgins, which did prophesy.' Acts 21:9.

"An incident in Paul's ministry in which the gift manifested itself, is thus described:

" 'There came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus says the Holy Ghost, so shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.' Acts 21:10, 11. And we know it was a true prophecy.

"Instruction for regulating the exercise of the gift of prophecy in the church by both men and women is given by Paul in 1 Corinthians 11:4, 5.

"Believers are encouraged in 1 Corinthians 14:1-5, to desire and highly value the gift of prophecy, and instruction regarding its exercise is given in much detail in the remaining verses of this chapter.

"Paul, in writing to the Ephesians, makes it plain that prophets were associated with the apostles of Christ.

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit.' Ephesians 3:5." - C. B. Haynes, in "The Gift of Prophecy," pages 45-47.

m. Surely, if ever God's divine counsel was needed in a severe crisis and test of faith, it was in 1844-a time of dire need of light upon the Bible; a people of faith in God, tested severely; a people in whose heart was His law; a message due to the world. God must have a people organized to bear it in all its force and purity, to prepare the way for the great second coming of Christ; here all the conditions of former prophetic messages were met, and God graciously presented the remnant church with the gift.

KEY TEXTS

Amos 3:7,8	Hosea 12:13	Luke 7:28
Proverbs 29:18	2 Peter 1:19-21	2 Chronicles 20:20, last part

THOUGHT QUESTIONS

1. Define "prophesy", "prophecy."
2. What is a prophet? What are his duties? What is his work?
3. How much of the Bible was written by prophets?
4. Do the same conditions exist in the remnant church that existed when the former prophets appeared?
5. What personal and church reforms were the burden of the testimonies of olden times?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How have true prophets been called? Have they themselves chosen the work and announced their office?
2. By what different methods has God chosen to guide His people in counsel?
3. How did God "bring forth" and preserve Israel of old? By how many prophets did He do this?
4. How have the prophets, where we have the record, invariably felt upon receiving the call? Give examples.
5. Have prophets and their work continued throughout the latest dates of Bible times? Give examples.

46. The Gift of Prophecy

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies which God in His providence has linked with the work of the third angel's message from its very rise." - 5T 654.

SELECTED REFERENCES
EW 133-143; 5T 654-691; **[1]** Pages 181-200. **[4]** Pages 198-213.

Memorize: Proverbs 29:18.

A. A SPECIFICATION OF THE REMNANT CHURCH.

Revelation 12:17 (cf. 19:10; 22:9); Proverbs 29:18; Isaiah 11:10-12.

"Speaking of the gathering of His children in the gospel age, which closes with the gathering out of the remnant church 'from the four quarters of the earth.' The prophecy says: 'It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people.' Isaiah 11:11.

" 'He lifted up His hand' the first time to bring the exodus movement out of Egypt and into the earthly Canaan. Again He was to set His band 'the second time,' this time to gather the 'remnant' of His children from all nations, represented in the prophecy by Assyria and other ancient nations.

"The first time, in order to lead the exodus movement, the Lord set in its midst the Spirit of prophecy. Then we would expect that when He sets His hand the second time to lead the advent movement, which is to gather out the 'remnant' church from all nations. He would set in its midst the same gift of the Spirit of prophecy, as one means for guiding and directing it. And the prophecy of the remnant church calls for that very thing. . . . [Revelation 12:17.]

"Explaining this phrase 'the testimony of Jesus,' as used in this prophecy, the angel said to the prophet, 'The testimony of Jesus is the Spirit of prophecy.' Revelation 19:10. The natural use of language makes it clear that by the Spirit of prophecy is meant the gift of prophecy, the Spirit by which a prophet speaks messages inspired by God. And the record makes this natural meaning doubly sure. In this verse in the nineteenth chapter which defines 'the testimony of Jesus' as 'the Spirit of prophecy,' the angel refuses to allow the prophet John to fall in reverence at his feet, saying: 'See thou do it not: I am thy fellow servant, and [the fellow servant] of thy brethren that have the testimony of Jesus.' . . . Therefore when the Scripture describes the 'remnant' church as having the 'testimony of Jesus,' it marks it as having in its midst the gift of 'the Spirit of prophecy,' the gift that is exercised through a prophet.

"Two distinguishing features of this remnant church were to be: They were to keep the commandments of God. They were to have the gift of 'the Spirit of prophecy.' . . . All along these two features have stirred the wrath of the dragon. . . . The 'dragon' made war against the exodus movement because it represented loyalty to God and His commandments. Isaiah 51:9. And the same dragon is wroth with the 'remnant' church because they 'keep the commandments of God, and have the testimony of Jesus.' Revelation 12:17."-W. A. Spicer, in "Certainties of the Advent Movement," pages 183-185.

B. "BEHIND IN NO GIFT, WAITING FOR THE LORD."

1 Corinthians 1:6-8; Ephesians 4.8,11-15; Joel 2:28-32; Acts 2:17-21; 1 Corinthians 12:28-31.

"This gift was in the New Testament church. It is one of the gifts for service that Christ bestowed upon the church as He ascended to heaven. [Ephesians 4:8,11,12.] But somehow in the long course of history, amidst the 'falling away' from the faith, the gift of the Spirit of prophecy was lost. It is a gift associated with loyalty to God's commandments. The Scripture says: 'Where there is no vision, the people perish' but he that keeps the law, happy is he.' Proverbs 29:18.

"But in the latter days the church is to come back to the primitive faith. The gospel message calls for reform, and for loyalty to the commandments of God '. And the prophetic picture of the last church represents it as keeping the commandments of God and having that gift of the Spirit of prophecy by which in former times God guided and led and preserved His people.

"Has such a gift actually been associated with the advent movement? Yes; in the very days of

1844, when the time came for the definite movement to be brought forth, the Lord laid the gift of the Spirit of prophecy upon an agent by whom messages from heaven were borne that have blessed and guided in the movement in a wondrous way." - Id., pages 188, 189.

"The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were lost only through apostasy, and will be revived with the revival of primitive faith and practice. In 1 Corinthians 12:28 we are informed that God bath set, placed, or fixed certain spiritual gifts in the church. In the absence of any Scriptural proof that He has removed or abolished them, we must conclude that they were intended to remain."-R. F. Cottrell, in Introduction to "Spiritual Gifts," in "Early Writings," page 135.

"When Christ ascended up on high, He gave gifts unto men. Among these gifts were enumerated apostles, prophets, evangelists, pastors, and teachers. The object for which they 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, rid all the rest; for no distinction is made. . . .

"All these gifts were given for the perfecting of the saints in unity, knowledge, and spirit. Under their influence the primitive church for a time enjoyed that unity. . . . How desirable such a state of things now! But apostasy with its dividing and blighting influence marred the beauty of the fair church, and clothed her in sackcloth. Division and disorder have been the result. Never was there so great a diversity of faith in Christendom as at the present day. If the gifts were necessary to preserve the unity of the primitive church, how much more so to restore unity now! And that it is the purpose of God to restore the unity of the church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the Lord shall bring again Zion. [Isaiah 52:8.] Also, that in the time of the end the wise shall understand. [Daniel 12:10.] When this fulfilled there will be unity of faith with all whom God accounts wise; for those that do in reality understand aright, must necessarily understand alike. . . .

"Paul had said. . . . in his second letter to the Thessalonians, 'The mystery of iniquity does already work.' Grievous wolves were now about to enter in, riot sparing the flock. The church was not then rising and advancing to that perfection in unity contemplated in the text, but was about to be torn by factions and distracted by divisions. The apostle knew this; consequently he must have looked beyond the great apostasy, to the period of the gathering of the remnant of God's people, when he said, 'Till we all come into [margin] the unity of the faith.' Hence the gifts that were set in the church have not yet served out their time. . . .

"The prophecy of Joel, which speaks of the outpouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of 'the great and the terrible day of the Lord.' . . . They reach to the day of the Lord, and to the deliverance of the remnant of God's people: 'For in Mount Zion and in Jerusalem shall be deliverance, as the Lord bath said, and in the remnant whom the Lord shall call.' This remnant, existing amid the signs and wonders that usher in the great and terrible day of the Lord, is doubtless the remnant of the seed of the woman spoken of in Revelation 12:17,the last generation of the church on earth. . . . Are we not justified, then, in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ?" - Id., pages 139-143.

C. THE BURDEN GIVEN TO "THE WEAKEST OF THE WEAK."

1 Corinthians 1:27-29.

"The Lord chose His own instrument for this purpose, selecting as His agent one who had not only surrendered all for Him, but whose life trembled in the balance, 'the weakest of the weak.' Within two months after the passing of the time, Miss Ellen G. Harmon [later Mrs. E. G. White], of Portland, Maine, then only about seventeen years of age, began to receive revelations from the Lord."-L N. Loughborough, in "The Great Second Advent Movement," page 202.

"Miss Harmon was at that time in a very critical condition of health. For a number of weeks she had scarcely been able to speak above a whisper; one physician had decided that her trouble was dropsical consumption. He said her right lung was decayed, and the left one considerably diseased, and that her heart was affected. He said he did not think she could live but a very short time at most, and was liable to drop away at any time. It was with great difficulty that she could breathe when lying down. At night she

obtained rest only by being bolstered up in the bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength.

"At the time she had her first vision, she was staying at the home of Mrs. Haines. It was in the morning, and they were engaged in family worship. There were five persons present, all sisters in the faith. Others had prayed, and Miss Harmon was praying in a whisper, when the power of God came down in a most wonderful manner, manifestly affecting all who were present, and in a moment she was lost to all that was transpiring around her, she was in vision."-J. N. Loughborough, in "Rise and Progress of Seventh-day Adventists," page 92.

In the first vision related by her (EW 15-20 and LS 64-68), it was made clear to her that it was not to be this one communication only, but that she was to be an agent in the hands of the Spirit for the bearing of messages and instruction from God in the work yet to be done in the advent proclamation to men.

"Like others, in this experience of the call of God, this young woman shrank from the responsibility. In her own eyes she was utterly unfitted for it. She was young. She was inexperienced. She was physically frail, due to an accident, and on account of this her education had covered only the common branches. She was in her own sight just the kind of agent the man called before her and excused, [Mr. Hazen Foss] had been told that the Lord would choose, 'one of the weakest of the weak.' Is not this the method often, of God's selection?

"After coming out of the vision, and considering the work to which the Spirit had called her, she felt it an impossible task. . . . She could not refuse God's call. And there upon her face before God, begging for release, she yielded her heart to Him, and accepted the call to the seemingly impossible. And for more than seventy years she lived to bear messages of counsel and warning and instruction by the Spirit of prophecy in the advent movement. And still the written and printed instruction so given is a guide and blessing in all the manifold departments of this growing, expanding work. The gift still speaks through these volumes of instruction, though the agent sleeps in the grave."-W. A. Spicer, in "Certainties of the Advent Movement," page 195.

D. THE NATURE AND PURPOSE OF THE TESTIMONIES.

2 Peter 1:19; 2 Chronicles 20:20; Ephesians 4:12,16; 5:27; 1 Corinthians 14:3, 4.

1. The gift of prophecy is for believers in the gospel, the church. 1 Corinthians 14:22. "To leave men and women without excuse, God gives plain and pointed Testimonies, bringing them back to the word that they have neglected to follow."5T 663.

2. For the perfecting and final preparation of the church to meet the Lord. "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; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse." - 5T 665.

3. That the gift may be confirmed among those "waiting for our Lord Jesus Christ," to the end "that you may be blameless in the day of our Lord." 1 Corinthians 1:7, 8. The Testimonies bear "the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil." - 5T 671.

4. Given in God's love and f or aid and profit in attaining to God's ideal for His children; as well as to warn them of the new and subtle schemes of Satan to overcome them. the manifestation of the Spirit is given to every man to profit withal." 1 Corinthians 12:7. Therefore "it is Satan's plan to weaken the faith of God's people in the Testimonies. " - 5T 672.

5. This gift is absolutely necessary to enable the church to attain to the high standard where she will be "holy and unblamable and unreprovable in His sight." Colossians 1:22. This wisdom is far beyond any human being to reveal, as an earnest perusal of the writings reveals. The servant of God states emphatically, "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision -the precious rays of light shining from the throne." - 5T 67.

6. To "bring forth," organize, direct, warn, and encourage the remnant church in its travels among the pitfalls of the enemy to the glorious abode above. "It was this gift of the Spirit of prophecy, even in the early days when the agent was so young and inexperienced, that pointed out right ways when strong men of larger experience were at a loss to know how to turn. It was exactly this gift that was needed to give the pioneers the faith and courage-little band as they were, men of the Gaillean fisherman type, with no money, having spent their all in the former work before 1844. It was this gift, I say, which rallied the courage of these pioneers to lift up their eyes and undertake to carry a message to all the world. Without such a token

of a divine call to so great a work, the undertaking of it would have seemed a most reckless adventure. [These things do not come by chance or by human devising.]" -W. A. Spicer, in "Certainties of the Advent Movement," page 198.

7. Not only for the church organization and its united progress and problems, but for the individual. Its messages pierce, as the eye of God, into the inmost being, and reveal sins and imperfections, bringing them clearly into the individual consciousness. Thus the earnest one flees to Christ in prayer, and upon bent knee seeks peace from heaven. For the humble, honest hearted one recognizes in the writings of the Spirit of prophecy the same loving voice he has heard in the Scriptures, and he rejoices to follow wherever that voice may lead, be the price what it may. Such a one will not be deceived as to his own standing before God, and having made everything right, awaits the coming of his Lord in peace.

"If some who claim to be of the remnant church refuse to heed the light and the counsel of God's leadership through the gift of prophecy, and in anywise question the authority of the Testimonies which God has so manifestly dictated, how shall such be ready for the crises just before them. Or how shall they be prepared for the personal appearing of the Son of God. For the remnant is to be behind in no gift, waiting for the coming of the Lord. When the Lord shall appear in glory to gather His own elect, and the doubters of Israel will not be privileged to hear the sweet voice of the Master, 'Well done,' who will be to blame?"-F. C. Gilbert, in "Divine Predictions," pages 20, 21.

KEY TEXTS

Revelation 12:17; 19:10	Ephesians 4:11-15	Joel 2:28-32
1 Corinthians 1:6-8	2 Peter 1:19	1 Corinthians 12:27-29

THOUGHT QUESTIONS

1. How does the advent movement compare with the exodus movement?
2. List briefly the leading purposes of the Testimonies.
3. Explain 1 Corinthians 13:8.
4. How did the calling and attitude of Miss Harmon conform to the experience of former true prophets?
5. What place have the Testimonies in the individual work of character building?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Had God promised the prophetic gift at the second gathering of the remnant? When is this applicable?
2. Had the prophetic gift completed its work before the Christian age, or at any time during it?
3. What reasons have we to believe that the last phase of the church has been given this gift since its rise?
4. What work is the gift intended to accomplish, and how?
5. How is the perfected church described in waiting for her Lord?

47. The Prophetic Gift

"WE believe that any church claiming to be a true church must have manifested in it the gift of prophecy. We believe that Mrs. White had the gift of prophecy, and that her writings are given (as she herself explicitly states) to lead the church back to the Bible, with its complete revelation of the will of God, and that her writings are not in any sense to take the place of the Bible, or to be considered as a part of or an addition to it." - A. L. Baker, in Bible Truth Series, No. 45.

"Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide-awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us 'from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?" - 8T 298.

SELECTED REFERENCES
LS 17-31; LS 64-73; MB 208-210; **[1]** Pages 201-215; **[5]** Pages 261-288.

Memorize: Isaiah 8:20.

A. HOW THE GENUINE GIFT IS TESTED

1 Thessalonians 5:19.23; 1 John 4:1.

1. Speaks according to the law and the testimony. Isaiah 8:20; 1 Corinthians 14:37.

"First of all let it be said that the writings of this gift have not been set forth in place of the Bible or as an addition to Holy Scripture. Seventh day Adventists adhere to the Bible as the rule of faith and duty. They have ever stood with the historic declaration of the Protestant princes at Spires, setting forth the Bible as 'the sure rule of all doctrine.' In 1854 James White, one of the pioneer organizers of the movement, wrote: 'Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts.' "-Review and Herald, Oct. 3, 1854.

"This position was set forth in the writings of the gift itself. In the first little book ever published by Mrs. White, issued in 1851, she said: 'I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has, in that word, promised to give visions in the "last days," not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."' - EW 78.

"This lifting up of Holy Scripture as supreme was the keynote sounded through this gift of the Spirit of prophecy to the very end."-W. A. Spicer, in "Certainties of the Advent Movement," pages 201, 202.

"No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive, uncompromising support given this view in the writings of Mrs. White." - Review and Herald, Aug. 5, 1915, page 7.

"Critics have criticized and multitudes have ridiculed any idea of the gift of the Spirit of prophecy in the modern church. But none of the critics ever produced the remotest approach, measured by any spiritual standard, to the kinds of volumes that have come pouring forth from the pen of that woman who at seventeen years of age was called in human weakness to bear her part in the advent movement. The writings themselves are their own witness. Their ministry of blessing has gone to the ends of the earth in many languages, and still this ministry goes forward. . . .

"As to method of work, the author made it known that while depending on God for aid in telling faithfully the messages presented to her by the Spirit of prophecy, she wrote by no verbal inspiration,

unless, on occasion, specific words were spoken in vision to be repeated. 'The words I employ in describing what I have seen are my own,' she says, 'unless they be those spoken to me by an angel, which I always enclose in marks of quotation." - Review and Herald, Oct. 8, 1867.' - W. A. Spicer, in "Certainties of the Advent Movement," pages 208-211. (There are thirty-seven current volumes in English, besides earlier editions.)

2. Confesses that Jesus Christ is come in the flesh. 1 John 4:2-6.

"The practical theme found in all the writings of Mrs. White is the necessity of Christ as an indwelling Savior if we would make any advancement in the heavenly way. Her writings teach the necessity of Christ first, last, and all the time."-J. N. Loughborough, in "The Great Second Advent Movement," page 303.

3. Does not exalt self, but Christ. 2 Corinthians 10:5; examples: Jeremiah 1. 4,9, etc.

"In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. . . . After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. I was only seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers. For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon some one more capable of bearing it. . . . I coveted death as a release from the responsibilities that were crowding upon me. At length the sweet peace I had so long enjoyed left me, and despair again pressed upon my soul." "But the light of duty did not change, and the words of the angel sounded continually in my cars: 'Make known to others what I have revealed to you." - LS 69, 70.

"Through all the years the agent chosen was faithful to the task. Human, fallible, often bearing witness to her own need of forgiving grace and keeping power,' the instrument did yield itself for service. There was nothing in the life strained or unnatural, though the working of the gift itself and the fruitage of it bore constant witness to the supernatural. Like many another, Mrs. White was in personal life a good mother in Israel. There was no lifting up of self, no assumption of leadership in the movement, but a faithful bearing of messages as the Lord sent counsel and light."-W A. Spicer, in "Certainties of the Advent Movement," page 206.

"When the critic has found all the fault possible with the human agent and her work and claims, he has not explained the product of that gift in the advent movement nor its influence upon hearts in all the world. The more the critic lowers the human agent in the estimation of his hearer, the more he magnifies the working of the gift that has produced this character and volume of spiritual help and inspiring instruction and counsel in Christian service." - Id., page 213.

4. Does not flatter, but reproves the sinner. Jeremiah 23:16, 17.

"The Savior said that one purpose of the Spirit of God was to reprove sin. The Lord promised the church the gift of the Spirit, but this blessed unction was not to operate in just one way. (See 1 Corinthians 12.) God had various methods through which the Spirit would indicate sin, but when the sin was shown, it would be apparent that the work done in pointing it out came from the Holy Ghost. Through Mrs. White, upon whom God laid such heavy burdens in building up His work in the church, sin was frequently pointed out. It took great courage and fortitude to do it, for so much was involved. It is but a repetition of the work the Holy Spirit did through Peter, as recorded in the fifth chapter of Acts." -F. C. Gilbert, in "Divine Predictions Fulfilled," page 122.

5. Has visions and dreams. Numbers 12:6.

"There are many dreams arising from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions, and are as truly the fruits of the Spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness." - 5T 658.

"Where did Mrs. White get her information in 1848? How did she know at that time what the most learned scientists knew nothing of? How was she able to tell such wonderful things about the heavenly bodies so much in advance of the most thorough investigators of the stellar heavens? It was in the year

1910, about sixty years after she made the statement about the 'open space in Orion,' that Professor Lucian Larkin, by the aid of his photographic plates, discovered this interesting information that has added such useful astronomical knowledge to the world's scientific information. Who revealed Orion to Job? Who told Amos about Orion? We believe the Spirit of God revealed the information to Mrs. White in the year 1848. Of a truth it can be said that God gave to her this great light, and certainly this prediction she made is of divine origin." - F. C. Gilbert, in "Divine Predictions Fulfilled," pages 142, 143.

6. Known by their fruits. Matthew 7:15.20.

The test of "by their fruits" is of highest importance. It is not difficult to observe the character of the product of a tree, or of a life's work and teaching. Among the fruits of the gift, given the church through Ellen G. White, may be seen the many volumes of her written works. These teach not a word but of the most lofty Christian nature and deeply devotional vein, they are altogether elevating and in perfect accord with the Holy Scriptures.

The New York Independent, a leading religious journal, bore witness to the Spirit of prophecy and the Adventist teachings: "Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness."

After referring to the rise and growth of this movement, and to the number of publishing houses, colleges, schools, and health institutions in all parts of the world, the Independent concluded: "In all this, Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life, was worthy of them. She showed no spiritual pride, and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess." - August 23,1913, page 250.

7. Prophecy, "the acid test," must be of practical value, and must come true. Deuteronomy 18:21, 22.

a. Publishing. In the year 1848 Mrs. White told of the beginning of the publishing department of the movement:

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."' - LS 125.

How is it today? Outside observers have said again and again, "How do they do it?" An authority on Chinese Christian publications has said: "Of the denominations, the Seventh day Adventists are making the largest use of the press as a means of propagating their own views of truth.... They have therefore established their own printing works, and have at present a larger output than any other denomination."- George A. Clayton, "The Survey of Christian Literature in China," The International Review of Missions, July, 1919, page 374.

"Another missionary organ says:

"The Seventh-day Adventist Church is the only one that has in the past made adequate provision for the handling of its literature."

"The leading organ of the United Mission Societies in one of the greatest mission fields has said:

" 'The Seventh day Adventists have been more efficient so far as I know, than any others in getting their literature out. They have put more brains into it than any other group.' " - W. A. Spicer, in "Certainties of the Advent Movement," page 217.

(Look up the latest world report of literature sales.)

b. Medical and health work. `It was at the house of A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision.' Shortly afterward her pen began writing upon this topic of health, and then came the burden to urge the people of this movement to establish their first health institution, or sanitarium, in Battle Creek, Michigan. . . . Books from that pen have come forth, dealing especially with the subject, such as 'Christian Temperance,' 'Ministry of Healing,' 'Counsels on Health,' and other works." - Id., page 222.

(Look up the latest world medical missionary report.)

c. Educational. "These messages from the first laid special emphasis upon industrial training as a

very part of the training of the mind. The threefold ideal was pressed upon the minds of the educators; the education of the heart, of the mind, and of the hand.

"In the ministry of this gift in educational lines various books were issued, as 'Education,' 'Counsels to Teachers,' 'Fundamentals of Christian Education.' These volumes and a great mass of other counsels that never appeared in books have been a great blessing to the educational leaders in the movement. . . .

"It is fitting to recall the summons that came, in 1844, to a young woman without education, without training, at the age of seventeen, to begin the bearing of messages sent of God to help in the up building and guidance of the advent movement. So through the years instruction has come to workers in all departments; books for their guidance in spiritual life and in service have been issued for the ministers, such as 'Gospel Workers,' and 'Testimonies to Ministers,' books that search the very souls of men called to the ministry. "-Id., page 223.

d. Mission work. "In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look.' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look you.' And again I looked intensely over the world and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star like lights were increasing. And the angel said: 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ.' . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world." - GW 378, 379, old edition.

"Some of the opponents of this work have tauntingly said, 'If it was not for the visions of Mrs. White, which you have among you, your cause would have gone to pieces long ago.' It is replied, 'That is true; because from that source the Lord has given counsel, caution, and light, and thus dissensions have been removed, and the work has prospered.' So what they designed as a thrust against the gift is in reality testimony that its fruit is that of the true gift of prophecy."-J. N. Loughborough, in "The Great Second Advent Movement," page 310.

B. MANY FALSE PROPHETS TODAY DECEIVE MULTITUDES.

1. Warning. Matthew 24:24.

John (1 John 4:1-6) gives us a warning against the false prophets that it were well f or all to heed. For they, being inspired of Satan, arise in unsuspected times and places, and among seemingly sincere and humble Christians. They will be a counterfeit made so very close in likeness to the genuine, by the supernatural power of Satan, that only by a close personal acquaintance with the genuine gift can they be discerned to be false. Christ made prominent as a sign of the end, the rising of false prophets. The fact of an existing counterfeit infers the true. Upon applying the seven tests studied under section A, we would find some to be very similar, but others clearly the reverse. Miracles of various kinds may or may not be present. Miracles are no final test. John the Baptist did no miracles. John 10:41. But false prophets will. Revelation 19:20; 13:14.

2. Description.

The following Biblical description, however, will no doubt more or less fit the modern product of Satan. They say, "Let us follow 'new light,' other gods." (See Deuteronomy 13:1-4.) They preach a "gospel" not according to Christ (Galatians 1:8), frequently based on the "inherent good in man" to be cultivated without divine aid. They prophesy "smooth things" easily received, comforting to an abused conscience, involving no sacrifice or cross. Isaiah 30:8-10. Predictions cunningly worded may be explained to fit the event, or fail altogether. Deuteronomy 18:21,22; 13:1-3. They perform signs and wonders (Matthew 24:24) for self -aggrandizement and gain, having no practical value to others in Christian living, leading away from the Bible and Christ. 2 John 7. They speak peace to the sinner while in his sins, without peace. Ezekiel 13:10.

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thessalonians 5:19-21.

KEY TEXTS

Isaiah 8:19, 20	Numbers 12:6	Matthew 7:15-20
1 John 4:1-3	Jeremiah 23:16,17	Deuteronomy 18:21, 22

THOUGHT QUESTIONS
1. What relation have the works of Mrs. White to the Bible?
2. Do the seven rules of Lesson One apply in any measure to the study and reading of the Spirit of prophecy of today?
3. List at least twenty-five standard publications given the church through Mrs. E. G. White.
4. Is the gift of prophecy given for the benefit of the church only?
5. Of what value has the gift been to the church and to individuals?

TEST QUESTIONS
Answer With Ample Bible Proof
1. What tests does the Bible give us that we may know the true prophet?
2. How may false prophets be recognized as such?
3. What may we look for in the messages themselves that reveal their origin?
4. What prominent characteristics of the modern gift identify it with the same used in the hands of God in ancient times?
5. By the use of six texts show the grounds for the belief that Mrs. E. G. White had the testimony God had promised to the remnant.

SUPPLEMENTARY NOTES
Tributes of Leaders

"As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with Sister White for eighteen years . . . . I have been in their family time and again, sometimes weeks at a time . . . . I know Sister White to be an unassuming, modest, kindhearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring grace fully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are.... Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. . . . I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly." - D. M. Canright, in Review and Herald, April 26, 1877, page 132.

"Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with themselves. . . . Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The instrument is herself above jugglery or deceit. . .

"Further, their fruit is such as to show that the source from which they spring is the opposite of evil. 1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. . . . 2. They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Savior of mankind. . . . 3. They lead us to the Bible. They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice.... 4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. . . . Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which they have lowered the standard of immorality. No one of their adherents has ever been led by them into path of transgression and sin." - Uriah Smith, in "The Visions of Mrs. E. G. White," 1868 ed., pages 5-7.

"From 1853 to 1868 there was no minister in our ranks who traveled from State to State with Brother and Sister White more than myself, and I had the privilege of seeing Sister White in 'open vision' more than forty times. I have kept count of more than one hundred important predictions made by Sister White that have been accurately fulfilled." - J. N. Loughborough, in "Divine Predictions Fulfilled," compiled by F. C. Gilbert, P. 27.

"After over sixty years' study of Mrs. White's writings with the Bible, we can truthfully say that we know not of one Bible test of a true prophet but has been most literally fulfilled in her writings and in her character." - S. N. Haskell; Id., Page 33.

"Miss Ellen Harmon seemed to be endowed with a deeply religious nature. In early youth she experienced a keen realization of the exceeding sinfulness of sin. The righteousness of God as revealed in the gospel charmed her, and for it her whole heart and soul seemed to yearn. . . . Taking the Bible as the

supreme guide of her life, she became fully convinced by its teaching that the Second Coming of Christ was near at hand. On this point she never wavered. And believing it with her whole soul, she felt that the supreme purpose of every Christian at this time should be to live a blameless life in and with Christ and to devote every resource at command to the salvation of the lost." - A. G. Daniells, in the Review and Herald, August 5, 1915.

True prophetesses of the Bible: Exodus 15:20, Miriam; Judges 4:4, Deborah; 2 Chronicles 34:22, Huldah; Luke 2:36, Anna; Acts 21:9, daughters of Philip. A false prophetess: Noadiah. Nehemiah 6,14,

48. Church Organization

"GOD is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it." - PP 376.

"If discipline and order are necessary for successful action on the battlefield, the same are as much wore needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake. Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf." - 1T 649.

SELECTED REFERENCES
AA 87-96; TM 24-32; **[6]** Pages 7-23; **[3]** Pages 245-253.

Memorize: 1 Corinthians 14:40.

A. SCRIPTURAL MODELS OF ORGANIZATION.

1. Ancient Israel thoroughly organized. Exodus 18:13-26; Deuteronomy 1:15.

"At Sinai the arrangements for organization were completed. The order so strikingly displayed in all the works of God was manifest in the Hebrew economy. God was the center of authority and government. Moses, as His representative, was to administer the laws in His name. Then came the council of seventy, then the priests and the princes, under these 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers appointed for special duties. The camp was arranged in exact order, the tabernacle, the abiding place of God, in the midst, and around it the tents of the priests and the Levites. Outside of these, each tribe encamped beside its own standard." - Ed 37, 38.

"Later, when choosing the seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. (Deuteronomy 1:16, 17.)" - AA 94.

2. The early Christian church organization. Mark 3:13,14; 1 Corinthians 14:33,40.

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures." - AA 95.

"The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church, were not to lord it over God's heritage, but, as wise shepherds, were to 'feed the flock of God, . . . being ensamples to the flock;' and the deacons were to be 'men of honest report, full of the Holy Ghost and wisdom.' These men were to take their position unitedly on the side of right, and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.

"Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him." - AA 91, 92.

a. Church elders, or bishops. 1 Timothy 3:1-7; Titus 1:5-9.

"It was at the ordination of the twelve that the first step was taken in the organization of the church

that after Christ's departure was to carry on His work on the earth. . . . With gladness and rejoicing, God and the angels beheld this scene. The Father knew that from these men the light of heaven would shine forth; that the words spoken by them as they witnessed for His Son, would echo from generation to generation till the close of time. The disciples were to go forth as Christ's 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, second only to that of Christ Himself." - GW 445.

"The leaders of churches in every place should be earnest, full of zeal and unselfish interest; men of God who can give the right mold to the work." - 5T 618.

b. Deacons and deaconesses. Acts 6:1-6; 1 Timothy 3:8-13; Romans 16:1, 2.

"The [early Christian] church was continually enlarging, and this growth in membership brought increasingly heavy burdens upon those in charge. No one man, or even one set of men, could continue to bear these burdens alone, without imperiling the future prosperity of the church. There was necessity for a further distribution of the responsibilities which had been borne so faithfully by a few during the earlier days of the church. The apostles must now take an important step in the perfecting of gospel order in the church, by laying upon others some of the burdens thus far borne by themselves." - AA 88, 89.

"The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow officers in binding together the various interests of the church into a united whole. That this step was in the order of God, is revealed in the immediate results for good that were seen." - AA 89.

B. THE ORGANIZATION OF SEVENTH-DAY ADVENTISTS.

1. Purposes of organization.

"The remnant church came into being in response to God's plan to send a final message of mercy to the entire world within the span of one generation, and that the last one. In harmony with the prophetic word, it came on time. It is developing the people as foretold in the prophecy; and in accordance with the prophecies, it is compassing the whole world with its activities. Only a brief time allotted to the last generation remains. Fulfilling Revelation 18:1, the church is soon to lighten the whole earth with the 'loud cry' of the message. 'Now the church is militant.' Soon it will stand on Mount Zion triumphant." - J. A. Stevens, in "Officers of the Church," page 19.

For such a work organization was a necessity. Of the realization of that necessity, and of the introduction of organization, we are told: "As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. . . . System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth." - TM 26.

2. The organization named.

"No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressor of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." - 1T 223, 224.

3. The plan follows Scriptural models.

From the beginning of this advent movement an organization has been developing in accordance with divine counsel. It is interesting to note the striking parallel between the organization we have today and the organization revealed to Moses in the days of the exodus:

Ancient Israel	**Modern Israel**
Moses	President of the General Conference
The seventy counselors	General Conference Committee
Divisions of the camp	Divisions of the world field
Units of thousands	Union conferences
Units of hundreds	Local conferences
Units of fifties	Local churches
Units of tens	Church missionary bands

In the development of our work around the world we have perfected an organization down to the local church, and in many hundreds of instances we have also taken the final step in completing an organization that exactly parallels the organization given to Moses, by carefully forming the membership of the church into missionary bands.

"Time is short, and our forces must be organized to do a larger work." - 9T 27. (See also 7T 21, 22.)

"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered." - 3T 492.

The General Conference in session is the highest authority in the church. From this authority presidents are delegated to the various division conferences: North American, South American, Inter-American, Northern European, Central European, Southern European, Soviet Russian, Southern African, Southern Asia, Australasian, China, and the Far Eastern. From each of these divisions presidents are delegated to their union conferences (or, where conferences are not organized, as superintendents of union missions). From union conferences presidents are delegated to local conferences (or from union missions as directors of local or provincial missions). From the executive committees of local conferences or missions, ministers are appointed as pastors of the larger churches, groups of churches, or to evangelistic campaign work. These all exercise delegated authority, and are chairmen of their respective committees, and ex-efficio members of all subcommittees, except the committees on nominations.

Again, in each of these units there are appointed secretaries of the various departments. The "officers among your tribes" may be compared to our departmental officers, as Sabbath school, Missionary Volunteer, publishing, medical, educational, home missionary, religious liberty, etc.

4. The local church organization.

"The form of organization in the early Christian church closely followed the synagogue form. The apostles constituted the general council, the recognized visible authority. Each church had its presbuteros, or elder. This office was also designated by such titles as episcopos, or bishop, 'pastor,' 'overseer,' etc. Each of these titles refers to the same office, as may be seen by referring to Titus 1:5,7; 1 Timothy 3:1-8; Acts 20:17,28. There were also deacons (Acts 6:1-8; 1 Timothy 3:8-13) and deaconesses (Romans 16:1,2). The word 'servant' in Romans 16:1 is in some versions translated 'deaconess.' From several references it is evident that the office of recorder, or clerk, was early recognized; and treasurers were installed as well. As time passed, the rapid growth of the church necessitated the addition of still other officers; but in the main, the official directory of the church today is much the same as in apostolic times." - J. A. Stevens, in "Officers of the Church," page 11.

(Any one appointed to any office whatsoever in the church should fully understand his duties and responsibilities, that he may work in harmony with the general plan of organization. We recommend: "Officers of the Church," by J. A. Stevens; "The Church, Its Organization.," by J. N. Loughborough; "Robert's Rules of Order," by Genesis H. M. Robert; "Testimonies for the Church;" "Church Manual," by the General Conference of Seventh-day Adventists.)

"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 you called masters; for one is your master, even Christ'? The Scripture says of God, 'Holy and reverend is His name.' Psalm 111:9. To what human being is such a title befitting? How little does man reveal of the wisdom and righteousness it indicates. How many of those who assume this title are misrepresenting the name and character of God. Alas, how often have worldly ambition, despotism, and the basest of sins been hidden under the broidered garments of a high and holy office." - DA 613.

5. The part of the individual member.

"God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men.

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference." - 8T 236, 237.

In the final analysis the individual members of the church determine the character of the church as a whole. This is a just judgment, but many outside the church are acquainted with perhaps one or a few; by this one or these few he must, or rather most naturally does, judge the character of the whole church. "You are our epistle, . . . known and read of all men." This gives a most important aspect to the individual life, as it comes in review before the world. What a power for good or evil is entrusted to one person, therefore, who is a member of the remnant church, with its solemn warning message of repentance to all men!

How very important it is to be true metal, for "the strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged." - MB 140.

"Satan is willing that you should be Christians in name, for you can suit his purpose better. If you have a form and not true godliness, he can use you to decoy others into the same self-deceived way. Some poor souls will look to you, instead of looking to the Bible standard, and will come up no higher. They are as good as you, and are satisfied." - 1T 162.

"Little self-denial or self-sacrifice is required in order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents." - 5T 172.

The church member who is faithful to his Lord has many privileges and duties in connection with His divinely appointed organization on earth. These may be briefly summarized as follows: To live what he believes. To maintain his own vital touch with God by prayer and Bible study. To maintain his own vital touch with the church by habitual attendance upon its services. To respect the house of worship, having due reverence, and to bear his share in its maintenance and the support of its activities. To respond promptly to every opportunity to render service to the extent of his abilities. To pay promptly an honest tithe, his offerings, and his pledges. To care promptly for the transfer of his membership by letter. To endeavor to contribute to the spiritual uplift of the church, as well as to receive spiritual strength for his own needs. In all this he is to look, not to erring man, but to Christ Himself, the true head of the church.

KEY TEXTS

Exodus 18:21,22 1 Corinthians 14:33,40 Titus 1:6-9 1 Timothy 3:8-13

THOUGHT QUESTIONS

1. Enumerate the reasons for organization.
2. Why does God require every believer to join the church?
3. How is God's plan seen in the organization of the Seventh day Adventist Church?
4. What system of organization have the church departments?
5. Enumerate the duties and privileges of an individual member.

TEST QUESTIONS

Answer With Ample Bible Proof

1. How was ancient Israel organized?
2. How was the early Christian church organized?
3. What qualifications for leadership does God require?
4. What duties are given to elders? To deacons?
5. What acts of deacons has God reported with the acts of the apostles?

49. The Last Call to the Last Church

"THE solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention. . . . 'The testimony of Christ,' a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of the most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat?" - 8T 302.

SELECTED REFERENCES
3T 252-260; GC 311-312; 1T 188-195; **[7]** Pages 81-91.

Memorize: Revelation 3:20,21.

A. THE MESSAGE TO THE LAODICEANS.

Revelation 3:14-22.

"'Laodicea' signifies 'the judging of the people,' or, according to Cruden. a just people.' The message to this church brings to view the closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. Consequently it applies to believers under the third angel's message, the last message of mercy before the coming of Christ. Revelation 14:9-14. While the work of the Great Day of Atonement is in progress and the investigative judgment is going forward upon the house of God, there is a period during which the just and holy law of God is taken by the waiting church as their rule of life." - Uriah Smith, in "Daniel and the Revelation," page 450.

"The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name, but no zeal." - 4T 87.

"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. . . . The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainment. . . . The message of the True Witness finds the people of God in a sad deception, yet honest in that deception." - 3T 252,253.

1. "Says the Amen, the faithful and true Witness" (verse 14).

In the judgment Christ stands as the faithful and true Witness. Here Christ speaks His "Amen," or final word to His people. They have the precious light of the revelation of God and the evidences of the prophecies fulfilled since the beginning. The experiences of past generations with all the light of past events are focused upon them. There has never been a people more blessed with the riches of divine truth. Yet this is not enough. It is required that they be sanctified by the truth; that it become translated into experience; that the fruits of righteousness appear to all.

2. 'I would thou were cold or hot' (verses 15, 16).

"Those who should be faithful and true, fervent in Christian zeal, of gracious temper, knowing and loving Jesus earnestly, are found aiding the enemy to weaken and discourage those whom God is using to build up the work. The term 'lukewarm' is applicable to this class. They profess to love the truth, yet are deficient in Christian fervor and devotion. They dare not give up wholly and run the risk of the unbeliever, yet they are unwilling to die to self and follow out closely the principles of their faith. . . . The True Witness hates this luke warmness. He loathes the indifference of this class of persons. . . . Like lukewarm water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests, but they hold aloof, and are ready to leave their posts when their worldly personal interests demand it. The internal work of grace is wanting in their hearts." - 4T 87, 88.

"The figure of spewing out of His mouth means that He cannot offer up your prayers or your

expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you." - 6T 408.

3. "Thou says, I am rich.... and have need of nothing" (verse 17).

"I was shown that many are flattering themselves that they are good Christians who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement before God, before they will feel their true need of earnest, persevering effort to secure the precious graces of the Spirit.

"God leads His people on step by step. The Christian life is a constant battle and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. As a people, we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins, while they are in so great a deception as to talk and feel that they are in need of nothing." - 3T 253.

4. The remedy provided (verse 18).

"They will feel the necessity of buying gold, which is pure faith and love. White raiment, which is a spotless character made pure in the blood of their dear Redeemer; and eye salve, which is the grace of God, and which will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir." - 3T 254.

a. "Buy . . . gold tried in the fire"-faith and love.

"Faith and love are golden treasures, elements that are greatly wanting among God's people." - 3T 255.

"The heart in which love rules, will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports but rather seeks to bring to mind some good qualities of the one defamed.

"Love 'rejoices not in iniquity, but rejoices in the truth.' 1 Corinthians 13:6.1 . . . Love not only bears with others' faults, but cheerfully submits to whatever suffering or inconvenience such forbearance makes necessary. This love 'never fails.' It can never lose its value; it is the attribute of Heaven. As a precious treasure, it will be carried by its possessor through the portals of the city of God." - 5T 169.

b. "White raiment"-the righteousness of Christ.

"Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. 'I counsel thee,' He says, 'to buy of Me . . . white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear.'

"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. 'All our righteousness are as filthy rags.' [Isaiah 64:6.] Everything that we of ourselves can do is defiled by sin. But the Son of God 'was manifest to take away our sins; and in Him is no sin.' Sin is defined to be 'the transgression of the law.' But Christ was obedient to every requirement of the law. . . 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." - COL 311, 312.

"He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light." - COL 172.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. . . . The darkest hour of the church's struggle with the powers of evil, is that which immediately preceded the day of her final deliverance. But none who trust in God need fear." - PK 725.

"The work will be cut short in righteousness. The message of Christ's righteousness is to sound

from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel." - 6T 19.

"The thought that the righteousness of Christ is imputed to us, not because of any merit (in 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." - GW 161.

c. "Anoint your eyes with eye salve."

"The eye salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it. The deadly lethargy of the world is paralyzing your senses. Sin no longer appears repulsive, because you are blinded by Satan. . . . Those who are at ease in Zion cry peace and safety, while Heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure loving, consider these warnings as idle tales, and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease." - 5T 233.

"When the light shines, making manifest and reproving the errors that were undiscovered, there must be a corresponding change in the life and character. The mistakes that are the natural result of blindness of mind, are, when pointed out, no longer sins of ignorance or errors of judgment; but unless there are decided reforms in accordance with the light given, they then become presumptuous sins." - 5T 435, 436.

5. Those 'I love, I rebuke and chasten" (verse 19).

"A general law of His gracious economy is here set forth. . . . As all need chastisement in some measure they in some measure receive it, and thus have proof of the Savior's attachment. This is a hard lesson to learn, and believers are dull scholars; yet here and throughout God's word and providence it stands, that trials are His benedictions, and that no child escapes the rod. The incorrigibly misshapen and coarse-grained blocks are rejected, while those chosen for the glorious structure are subjected to the chisel and the hammer.... In view, then, of the origin and design of the chastisement you receive, 'Be zealous and repent.' Lose no time; lose not a blow of the rod, but repent at once. Be fervent in spirit. Such is the first appliance of encouragement." - Augustus C. Thompson, in "Morning Hours in Patmos," pages 260, 261.

6. "Behold, I stand at the door" (verse 20).

"Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit, if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected Heaven-sent opportunities for learning what is truth." - DA 490.

"Only Christ can cleanse the soul temple. But He will not force an entrance." - DA 161. "He is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, 'How shall I give thee up?' Although His love is driven back by the stubborn heart, He returns to plead with greater force. . . . The winning power of His love compels souls to come in." - COL 235.

The remnant church will be made up of all such as are left after the trial and tribulation of the sifting time has done its work. These, retaining a loyal devotion to the organization born of God following the 1844 experience, will be joined by a great many tested ones now in other communions who will yet receive Christ fully, to live and suffer as He did. As a mighty army it is to be composed of such as are individually overcomers.

7. "To him that overcometh" (verse 21).

He made the infinite sacrifice that they might overcome in His name, and His righteousness be imputed unto them. . . . Your only hope and salvation is in overcoming as Christ overcame. . . . The lust of the eye and the pride of life have separated you from God. Your confidence in your own poor, weak, faulty self must be broken. You must feel your weakness before you will drop, with your burden, into the hands of God. The soul that trusts fully and entirely in God will never be confounded. God would not have us consult our own convenience in obeying Him. Christ pleased not Himself when He was a man among men.

. . . As yet, we have scarcely lifted the cross for Christ's dear sake. Let us not seek for a way which is easier than the path our Redeemer has traveled before us." - 3T 457.

"God proposes to accept you as His child, and make you a member of the royal family, a child of the heavenly King, upon conditions that you come out of the world and be separate, and touch not the unclean thing. The Monarch of heaven would have you possess and enjoy all that can ennoble, expand, and exalt your being, and fit you to dwell with Him forever, your existence measuring with the life of God. What a prospect is the life which is to come! What charms it possesses! How broad and deep and measureless is the love of God manifested to man!" - 3T 458.

8. "Sit with Me in My throne" (verse 21).

"Eternal life is of infinite value, and will cost us all that we have. I was shown that we do not place a proper estimate upon eternal things. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely to obtain a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices to obtain a treasure which is of infinite value, and a life which will measure with that of the Infinite? Can heaven cost us too much?" - 3T 255.

KEY TEXT
Revelation 3:14-22

THOUGHT QUESTIONS
1. How do we know this message is to the remnant church?
2. What is the chief object of this message?
3. What is it to be "lukewarm"? What is the only remedy?
4. How does Christ show His love and concern for the church?
5. What facts show that it must apply to individuals?

TEST QUESTIONS
Answer With Ample Bible Proof
1. How has God diagnosed the church's failing condition?
2. What are the remedies recommended for each ailment?
3 What special appeal does Christ make personally to us?
4. What will be the result to those members who heed it?
5. What promotion is promised? Upon what one condition?

50. Final Events With the Remnant

"WE are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days lit which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones." - 9T 11.

SELECTED REFERENCES
1T 179-184, The Shaking; EW 277-282, Loud Cry; 5T 207-216, Seal of God; GC 613-634, Time of Trouble; GC, 635-652, Deliverance; **[1]** Pages 264-282, Certainty.

Memorize: Hebrews 10:37.

A. "THE SHAKING TIME"

Joel 2:15-17; James 4:7-10; Zepheniah 2:1-3; Isaiah 17:6; 24:13-15.

"We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls." - 6T 332.

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause. The angel said: 'Think you that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.' I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mt Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them!" - EW 50, 51.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and Pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness had not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified." - EW 270.

"The time is not far distant when the test will come to EVERY SOUL. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject them selves to derision, insult, threatened imprisonment and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." - 5T 81.

B. "THE LATTER RAIN" AND THE 'LOUD CRY."

Joel 2:23,28-32; Hosea 6:3; Zechariah 10:1; Isaiah 58.1; Deuteronomy 11:13, 14. Read Lesson No. 44, under C and D.

"I saw that many were neglecting the preparation so needful, -and were looking to the time of 'refreshing' and the 'latter rain' 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 of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence." - EW 71.

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."- EW 85, 86.

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." - TM 507.

"We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us." - TM 509.

"Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit." - TM 507.

C. "THE SEALING WORK."

Isaiah 8:16, 17; Revelation 7:14; Ezekiel 9:3, 4; Ephesians 1:13, 14; Revelation 9:4.

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible., . . . In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. . . .

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." - EW 58.

"I also saw that many do not realize what they must be pin order to live in the sight of the Lord without a high pries? in the sanctuary, 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." - EW 71.

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the 'latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done.' "-GC 613.

D. "THE TIME OF TROUBLE."

Daniel 12:1; Jeremiah 30:7; Isaiah 26: 20; Psalm 914-7.

"As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages as inducements to renounce their, faith. But their steadfast answer is, 'Show us from the word of God our error, the same plea that was made by Luther under similar circumstances." - GC 607.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit they have come to view matters in nearly

the same light; and when the test is brought, they are prepared to choose the easy, popular side." - GC 608.

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. . . . Romanism in the Old World and apostate Protestantism in the New. will pursue a similar course toward those who honor all the divine precepts.

"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. . . . Jacob's night of anguish, when he' wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30), represents the experience of God's people in the time of trouble. . . . His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger." - GC 615, 616.

"In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance." - GC 620.

"We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratification than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray." - GC 622.

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the 'munitions of rocks.' But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most
unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." -GC 626.

"Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions."-GC 630, 631.

E. A REMNANT SAVED BY A GREAT DELIVERANCE.

"As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof." - GC 635.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'IT IS DONE." - GC 636.

KEY TEXTS

Joel 2:15-17,23	Ezekiel 9:3,4	Revelation 7:1-4
Zepheniah 2:1-3	Isaiah 26:20	Daniel 12:1,2

THOUGHT QUESTIONS

1. What causes many to leave the church near the end?
2. What class within the church will not discern the "latter rain"?

3. What in coming conditions will precipitate the "time of trouble"?
4. Will the troubles of the unfaithful be lighter? What are they?
5. What are those doing now who will be "hid in the day of the Lord's anger"?

TEST QUESTIONS
Answer With Ample Bible Proof
1. Will a revival come among the "remnant of His people"?
2. What power is promised when needed and pleaded for?
3. What is the "sealing work"? What is done, and how?
4. What description do the Scriptures give of the time of trouble?
5. What are the promises of deliverance? When and how will it come?

PROJECT

Draw a chronological chart to include the history, prophetic history yet to be fulfilled, and descriptions of the remnant church at the various periods from 1833 to the millennium. Include all signs and events affecting the church clustering around 1844 and just prior to the event of Christ's return. Use no dates after 1844; for since this date no specific time is a test. Place in their general relative positions the work and experiences of the remnant from their first inception until they meet their Lord in the clouds. Bible and the Spirit of prophecy references should substantiate each item.

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51. Born Again

"MAN was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. . . .

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. . . .

"The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. 'The natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' 'Marvel not that I said unto thee, You must be born again." - SC 19-21.

SELECTED REFERENCES
DA 171-177, New Birth; SC 26-41, Repentance; SC 42-46 Confession; 5T 635-650; SC 47-52; **[7]** Pages 131-142.

Memorize: John 3:3.

A. A CHILD OF GOD.

John 3:1-8; 1 Peter 1:23; Colossians 3:10; 1 John 3:1-3; Jeremiah 13:23; Isaiah 1:5, 6; Jeremiah 17:9; Psalm 51:9-12.

"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. Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.' . . .

"Henceforth you are not your own; you are bought with a price. 'You were not redeemed with corruptible things, as silver and gold. . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.' 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." - SC 55, 56.

B. RECONCILIATION TO GOD.

Ezekiel 33:11; 2 Corinthians 5:17-20; Romans 5:10; Colossians 1:19-21.

God, our Father, needs not be reconciled to His earth-born children. He dearly loves each one, regardless of how far he may have fallen in sin. The blood of Christ was shed for all; yes, for every human soul. "God so loved ... that He gave, . . . that whosoever" will "should not perish." The sinner it is who, when learning of the gospel, must be reconciled to God. In humility and contrition of spirit the sinner seeks the ear of his Father above. Would you, magnanimously, go halfway to be reconciled to your brother man? Christ came all the way from heaven to seek your reconciliation. "Greater love hath no man."

"The first step in reconciliation to God, is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is the knowledge of sin.' In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own. . . . He obtains 'remission of sins that are past,' and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby lie cries, 'Abba, Father!' "-GC 467, 468.

C. REPENTANCE.

Acts 3:19; Romans 2:2-5; 2 Corinthians 7:10; 2 Peter 3:9.

"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.

"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." - SC 26.

"But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. . . . Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts." - SC 27, 28.

"The prayer of David after his fall illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness, to be restored to harmony and communion with God. This was the language of his soul." - SC 28. (Read it in Psalm 32: 1, 2, and 51:1-14.)

"Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.

"And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, 'What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded that we might not perish, but have everlasting life?'

"The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus. A knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son." - SC 30, 31.

"However trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God." - SC 34.

"The impenitent sometimes excuse themselves by saying of professed Christians, 'I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do.' Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse any one; for the Lord has not given us an erring, human pattern. . . . If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it.

"Beware of procrastination. Do not put off the work of forsaking your sins, and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred, to their eternal loss. . . . Let us not regard sin as a trivial thing. Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding; and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit. Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel." - SC 36-38.

D. CONFESSION.

Proverbs 28:13; James 5:16; Psalm 34:18; 1 John 1:7-9; Romans 10:9, 10.

"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." - SC 42.

"The only reason why we do not have remission of sins that are past, is that we are not willing to humble our hearts and comply with the conditions of the word of truth. . . . 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 he as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty." - SC 43.

"Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin." - SC 44.

"True repentance will lead a man to bear his guilt himself, and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, 'God be merciful to me a sinner;' and those who do acknowledge their guilt will be justified; for Jesus will plead His blood in behalf of the repentant soul. The examples in God's word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin, or attempt at self justification.

"The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written. 'If we confess our sins. He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." - SC 45, 46.

E. CONSECRATION.

Jeremiah 29:13; Mark 12:30; Romans 12:1-3; Deuteronomy 10:12,13.

"The whole heart must be yielded to God. or the change can never be wrought in us by which we are to he restored to His likeness. By nature we are alienated from God. . . . God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. . . . He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. . . .

"Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement ?" - SC 47-50.

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. . . . What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. 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."- SC 51, 52.

"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." - SC 52.

F. THE LIFE OF FAITH.

Isaiah 55:7; 44:22; Micah 7:19; Psalm 103:10-14.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised." - SC 53.

"Where anxiety begins, faith ends; where faith begins, anxiety ends." - Muller.

"It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong." - DA 428.

"As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this, never." - MH 66.

"Faith can endure trial, resist temptation. bear up under disappointment." - MH 488.

"Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love, and to bind up our wounds, to cleanse us from all impurity." - SC 57.

"Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son, and pray that He may not have died for you in vain. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing." - SC 60.

KEY TEXTS

1 Peter 1:23	1 John 1: 7-9	Romans 12:1-3
Proverbs 28:13	2 Peter 3:9	Psalm 103:10-14

THOUGHT QUESTIONS

1. Why cannot a "good moral man" be accepted without Jesus?
2. How may one be assured that Jesus is calling him?
3. What is the motive power appealing for our surrender?
4. Has feeling no part to play in the transaction? What of faith?
5. What is the only excuse you can give Jesus for rejecting Him?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What is the natural condition of every human heart?
2. What are the requisites of genuine repentance and confession?
3. How may power for victory over sin be obtained and retained?
4. To what extent does true conversion go?
5. Is any one excluded from the privilege of acceptance with God?

52. Prayer

"MORE things are wrought by prayer than this world dreams of."

WHY WONDER
"If radio's slim fingers can pluck a melody
From night-and toss it over a continent or sea;

"If the petaled white notes of a violin
Are blown across the mountains or the city's din;

"If songs, like crimson roses, are culled from thin blue air-
Why should mortals wonder if God hears prayer?"
-Ethel Romig Fuller.

SELECTED REFERENCES
SC 97-109; MB 187-191; COL 139-149; **[4]** Pages 17-53; **[5]** Pages 127-176; **[6]** Pages 59-69; 103-113.

Memorize: Matthew 6:6.

A. A VITAL NECESSITY.
Luke 21:35, 36; Colossians 4:2; Philippians 4:6; Luke 6:12.

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved." - GW 254, 255. "Prayer is the opening of the heart to God as to a friend!' - SC 97. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." - SC 99. "Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life, purity and holiness flow back to God." - SC 102. "Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life." - Ed 258.

"At the sound of fervent prayer, Satan's whole host trembles." - 1T 346. "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." - COL 250.

"And Satan trembles when lie sees
The weakest saint upon his knees."

B. "LORD, TEACH US TO PRAY."
Matthew 6:9-13; Romans 8:26.

"It was from hours spent with God that He [Jesus] came forth, morning by morning, to bring the light of heaven to men. The disciples had come to connect His hours of prayer with the power of His words and works. Now, as they listened to His supplication, their hearts were awed and humbled. As He ceased praying, it was with a conviction of their own deep need that they exclaimed, 'Lord, teach us to pray." - MB 152.

C. THE MODEL PRAYER.
1. "Our Father."
1 "Jesus teaches us to call His Father our Father. He is not ashamed to call us brethren. . . . Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son." - MB 154.

"If you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. . . . You will rejoice to do any act, however humble, that will tend to His glory, or

to the well-being of your kindred." - MB 156.

2. "Hallowed be Thy name."

"When you pray, 'Hallowed he Thy name,' you ask that it may be hallowed in this world, hallowed in you. . . . 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." - MB 158.

3. "Thy kingdom come."

"The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But . . . His kingdom [of glory] will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, 'Here am I; send me,' to open blind eyes, to turn men 'from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. They alone pray in sincerity, 'Thy kingdom come.'" - MB 159, 160.

4. "Thy will be done."

"The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven. . . . The petition, 'Thy will be done on earth, as it is in heaven,' is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established." - MB 161.

5. "Give us ... our daily bread."

"When you have . . . made God's service your first interest, you may ask with confidence that your own needs may be supplied." - MB 162.

"The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. . . . We are to pray day by day that as we read His word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need." - MB 164, 165.

6. "Forgive us our sins."

"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. . . . It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart." - MB 166.

"We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the Sinless One has taken our place; though undeserving, He has borne our iniquity." - MB 169.

7. "Lead us not into temptation."

"Temptation is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. 'God cannot be tempted with evil, and He Himself tempted no man.' (James 1:13, A. R. V.).

"God, in His great love, is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. The soul that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

"But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead its in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. . . .

"The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. . . . Christ

will never abandon the soul for whom He has died." - MB 170-172.

8. "Yours is the kingdom."

"The last like the first sentence of the Lord's prayer, points to our Father as above all power and authority and, every name that is named. . . . In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, unto the Lord their God, whose kingdom rules over all, and who is their Father and everlasting Friend." - MB 174, 175.

D. CONDITIONS OF ANSWERED PRAYER.

Psalm 66:18.20; Jude 20, 21. Matthew 7:741; 26:37-42.

1. Our need.

"There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' Isaiah 44:1 Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open to the Spirit's influence, or God's blessing cannot be received. Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us." - SC 99.

2. Wrongs righted.

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance." - SC 99, 100.

3. Spirit of forgiveness.

"When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, 'Forgive us our debts as we forgive our debtors,' and yet indulge an unforgiving spirit? 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." - SC 101.

4. Faith.

"Another element of prevailing prayer is faith. 'He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' Hebrews 11:6. Jesus said to His disciples, 'What things so ever you desire, when you pray, believe that you receive them, and you shall have them.' Mark 11:24. Do we take Him at His word . . .

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts." - SC 100, 101.

5. Diligence.

"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? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation." - SC 98, 99.

6. Perseverance.

"Perseverance in prayer has been made a condition of receiving. We must pray always, if we would grow in faith and experience. We are to be 'instant in prayer,' to 'continue in prayer, and watch in the same with thanksgiving.' Romans 12:12; Colossians 4:2. Peter exhorts believers to be 'sober, and watch unto prayer.' 1 Peter 4:7" - SC 101, 102.

7. In His name.

"To pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works." - SC 105.

"Pray, yes, pray with unshaken faith and trust. The Angel of the Covenant, even our Lord Jesus Christ, is the mediator who secures the acceptance of the prayers of His believing ones." - 8T 179.

E. PRAYER FOR THE SICK.

James 5:14-16; Isaiah 38:1-3,21.

"It is our privilege to pray with the sick, to help them to grasp the cord of faith. Angels of God are very near to those who thus minister to suffering humanity." - GW 213.

"It is our work to present the sick and suffering to God in the arms of our faith. . . . Through faith and prayer the sickroom may be transformed into a Bethel." - MH 226.

Often cases will permit, and patients will welcome, a few moments daily given to devotional reading and prayer. A missionary nurse never falls to see and improve these opportunities. Good judgment should be exercised, however, and care taken not to bore or tire the patient. If there is any question, it would be best to ask the physician, as in other things. But great good comes to the soul, and lasting memories remain, when a compassionate, devoted Christian nurse kneels beside her patient, and in the spirit of the Master commits the case to the Great Physician.

(For a full study of special prayer for the sick, as we are instructed in the text, see MH 225-233, GW 213-221, CH 373-382.)

F. PUBLIC PRAYER.

Matthew 6:7, 8; 2 Chronicles 6:12, 14; 7:12-14.

"The prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions. Christ did not enforce upon His disciples wearisome ceremonies and long prayers." - GW 175.

"When you pray, be brief; come right to the point. Do not preach the Lord a sermon in your long prayers." - 5T 201.

"Let them lift up their heads, and with holy awe speak to their heavenly Father, uttering their words in tones that can be heard." - 6T 381.

G. SECRET PRAYER.

Matthew 6:6; James 5:16-20; Psalm 141:2; 34:6.

"Secret prayer is to be heard only by the prayer-hearing God. . . . By calm, simple faith the soul holds communion with God, and gathers to itself rays of divine light to sustain and strengthen it in the conflict with Satan. . . . Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God." - SC 102, 103.

"We may commune with God in our hearts; we may walk in companionship with Christ. . . . Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard." - GW 258.

"Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer, plead for purity of soul. Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake. Remain before God until unutterable longings are begotten within you for salvation, and the sweet evidence is obtained of pardoned sin." - IT 163.

"God will hear the prayer of the contrite heart; He says He will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to Him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest His grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon Him by prevailing prayer."-Ellen G. White, in The Review and Herald, May 27,1884.

"Prayer is not intended to work any change in God; it brings us into harmony with God. It does not take the place of duty. Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God."-Ellen G. White, in Youth's Instructor, Aug. 18, 1898.

"The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer." - Ibid.

KEY TEXTS

Matthew 6:943	James 5:16, 20	Philippians 4:6
Matthew 26:39, 41	Psalm 66:18,19	Romans 8:26

THOUGHT QUESTIONS

1. What facts indicate the importance of prayer to the soul life?
2. What conditions of answered prayer are illustrated in the model prayer?
3. Does God suspend natural law to answer prayer?
4. When is prayer an abomination?
5. How may secret prayer be made most effectual?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What examples of praying did the Master give us?
2. What promises are given to the one who prays?
3. What are the chief recorded prayers of Scripture?
4. What is the preferred attitude in prayer? Why?
5. Through what agencies are our prayers carried to the throne of God?

53. Baptism

"THE ordinances of baptism and the Lord's supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God." - 6T 91.

"As faith in Christ before the cross was shown by typical ordinances, so faith in Christ since His crucifixion is shown by the memorial ordinances of baptism, the Lord's supper, and the ordinance of humility." - 0. A. Johnson, in "Bible Text Book," pocket edition, page 83.

"The law and history of the Jews abound with illustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law. (Exodus 19:10.) . . . All legal pollutions were cleansed by baptism, or by plunging into water. . . . But these purifications were not uniform: generally, people dipped themselves entirely under the water, and this is the most simple notion of the word 'baptize.' "Calmet, in "Dictionary of the Holy Bible" (revised by Edward Robinson), page 142. (See also 1 Corinthians 10:2.)

SELECTED REFERENCES
DA 109-113; SC 53-60; 6T 91-99; **[8]** Article, "Baptism." **[9]** Pages 369-376; **[10]** Pages 199-203.

Memorize: Romans 6:4.

A. THE COMMAND.

Matthew 28:19; Mark 16:15, 16; John 3:5; Romans 10:9.

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit." -6T 98.

Souter, an eminent authority on New Testament Greek, declares that "the papyri [manuscripts] have shown that where the phrase 'baptized into' occurs, the person baptized becomes the property of the divine person indicated."-Camden M. Cobern, in "The New Archeological Discoveries," page 229, note.

"So the Christian, being baptized 'into the name of the Father and of the Son and of the Holy Spirit,' becomes thereby their property. He is quick to do the will of His Father who is in heaven. He ever recognizes himself as the 'bondservant of Jesus Christ' (Romans 1:1, A. R. V., margin), and he diligently endeavors to obey every impulse and prompting of the Holy Spirit."-F. D. Nichol, in "Baptism" (Bible Truth Series, No. 40), page 5.

"The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit, is an assurance that if you will claim their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness." - 6T 99.

B. THE MEANING OF BAPTISM.

1. A cleansing; a separation from sin. Acts 22:16; 3:19; Ephesians 5:26; 1 Peter 3:21.

The derivation and definition of the word "baptism:"

" 'Baptism.' (Greek, baptisma; the Greek baptismos occurs only four times, Mark 7:4, 8; Hebrews 6:2; 9:10.) The Greek verb baptizein (from baptein, to dip) is the rendering by the LXX, in 2 Kings 5:14, of the Hebrew tabal, dip, in AV." - W. M. Crothers, in "Scriptural Evidences," pages 187, 188.

"By the Greek fathers the word baptizein is often used frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, etc. Hence baptisma properly and literally equals immersion."-Smith's Bible Dictionary, art. "Baptism."

"It is plain that the apostle had in mind only immersion of the whole body in water. Indeed, that is just what the Greek word baptizo means. That is the reason the King James Version does not translate the word at all, but simply gives it an English form. Homer, writing eight hundred years before Christ, tells how the smiths would bapto red-hot steel in water to temper it. Herodotus, nearly five centuries before Christ, tells us that the dyer would bapto fabrics in the dye to color them, and that the potters were wont to bapto earthen vessels in a liquid preparation for the purpose of glazing them. If the word had ever meant to sprinkle or pour, would not the translators of the Authorized, or common, Version of our English

Scriptures, have so rendered it, instead of bringing the original word over into the English untranslated? They certainly would." - "The Bible Made Plain," page 19.

2. A witness to faith in Christ's life within. Colossians 2:12,13; 3:1,2; Romans 6:3-12; Galatians 3:26,27; 1 Corinthians 12:13.

"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.

"Baptism is a most solemn renunciation of the world. 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." - 6T 91.

"He must believe in this sacrifice made on the cross, not only as a historical fact, but also as a saving truth. He must see in the death of Christ his own death. He must believe that by the blood of Christ his sins may be washed away. In other words, he must grasp by faith the assurance that thus he may end his life of sin, and begin a new and sinless life. . . . (Ephesians 4:22, 24.)" - F. D. Nichol, in "Baptism" (Bible Truth Series, No. 40), page 1.

"God did not arbitrarily give us this specific rite. While serving as the portal to the church, it is intended of Heaven to keep vividly before us the great truths of Christianity. . . . How significant the rite! It is at once symbolic of the first great truth of Christianity, and of the twofold effect of the reception of that truth upon the believer. First, the convert sees that the death, burial, and resurrection of Christ, which he symbolically reenacts, are the means by which he is enabled to change from a life of sin to one of righteousness. But the cleansing nature of this act of immersion calls at once to his mind the spiritual washing away of soul defilement by the lifeblood of Christ. And then, [second] that he may fully realize that he is no more the man he once was, but is indeed 'a new creature in Christ Jesus.' He is caused to see in the act his own death, and his rising to 'walk in newness of life,' by virtue of the same power that raised up Christ from the dead.

"Baptism truly is the symbol of the mightiest change that can ever take place in the human life; for 'as many of you as have been baptized into Christ have put on Christ.' Galatians 3:27. The robe of His righteousness is thrown about us 'that we might be made the righteousness of God in Him.' 2 Corinthians 5:21.

"The baptized soul lives and moves in a new world. He has no more fellowship with his former evil habits and customs than if he were dead; for the Bible affirms that he has died to sin and sinful associations, and has been raised again to live a new life in communion with Heaven. A grave lies between him and his past life." pages 4, 5. Happy the soul that has experienced this great change.

"Seeing that baptism is the outward symbol, witnessed by all men, of such a mighty change of life, it is vitally important that the step be not taken hastily. It is not a step to be taken today and retracted tomorrow. The complete change of heart must already have taken place, and Christ must first have been confessed before God in the inner life, before one is prepared to confess Christ publicly in baptism." - Id., page 6.

"There is no virtue residing in any Christian symbol or rite. Baptism of itself no more imparts to us salvation than the eating of the tangible wafer at the Lord's supper imparts to us the attributes of Christ. The physical act is but a figure of a spiritual act or change which has already taken place. . . . In either case, the person is still in a lost condition, having gained no blessing in the carrying out of the rite. Nay, worse, he has made mockery of the solemn figure ordained by God, and has brought upon himself the condemnation of Heaven." - Id., pages 7, 8.

"It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form." - DA 181.

"On the other hand we find those who feel that because baptism has no virtue in itself, therefore there is no need to carry it out. Many attempt to spiritualize away the rite entirely." To such we cite the example of the Lord, our example. "The genius of Christianity demands that its converts follow exactly in the path of its founder, Christ. Only as they do so are they Christians." - F. D. Nichol, in "Baptism" (Bible Truth Series, No. 40), page 8.

C. THE EXAMPLE OF CHRIST AND OF CHRISTIANS.

1. Jesus Christ. Matthew 3:13-17.

"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us. . . .

"Alone He must tread the path; alone He must bear the burden. Upon Him who had laid off His glory, and accepted the weakness of humanity, the redemption of the world must rest. He saw and felt it all, but His purpose remained steadfast. Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand, of Omnipotent Love." - DA 111.

2. Paul. Acts 9:17, 18.

"Immediately Saul received sight, and arose, and was baptized. He then taught in the synagogues that Jesus was indeed the Son of God. All who heard him were amazed." - EW 201.

3. Lydia. Acts 16:14, 15.

"Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened.' Lydia received the truth gladly. She and her household were converted and baptized, and she entreated the apostles to make her house their home." - AA 212.

4. Cornelius. Acts 10:47, 48.

"Today God is seeking for souls among the high as well as the lowly. There are many like Cornelius, men whom the Lord desires to connect with His work in the world. Their sympathies are with the Lord's people, but the ties that bind them to the world hold them firmly. It requires moral courage for them to take their position for Christ." - AA 139.

5. The eunuch. Acts 8:35-39.

"In the experience of Philip and the Ethiopian is presented the work to which the Lord calls His people. The Ethiopian represents a large class who need missionaries like Philip, missionaries who will hear 'he voice of God, and go where He sends them. There are those in the world who are reading the Scriptures, but who cannot understand their import. The men and women who have a knowledge of God are needed to explain the word to these souls." - 8T 58, 59.

6. The jailer. Acts 16:30.34.

"The power of God there convicted the jailer. He called for a light, and springing in, came trembling and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what must I do to be saved?' " - EW 205.

7. Ellen G. Harmon, at twelve years of age.

"My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures. . . . Finally the time was appointed for us to receive this solemn ordinance. It was a windy day when we, twelve in number, went down into the sea to be baptized. The waves ran high and dashed upon the shore, but as I took up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life." - LS 25.

KEY TEXTS

Matthew 28:19	Romans 6:3,4	Matthew 3:13-17
Acts 22:16	Colossians 2:12	Acts 8:35-39

THOUGHT QUESTIONS

1. Was the meaning of baptism fully understood before John the Baptist?
2. Why is not infant baptism or sprinkling Scriptural?
3. How was the word "baptism" understood in Bible times?
4. What are the reasons for the institution of the rite of baptism?
5. Of what importance to the individual are baptism and entry into the church?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What must precede and accompany baptism?
2. What is the dual meaning of the rite of baptism?
3. Does Bible baptism always mean immersion? Cite illustrative examples.
4. Of what consequence is the form of administering the rite of baptism?
5. What changed life and relationships follow sincere, carefully considered baptism?

54. Commemorative Ordinances

"ON the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Savior yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's supper was instituted as a memorial of the same event of which the Passover had been a type." - PP 539.

"It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point, and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Savior. If we would be saved at last, we must all learn the lesson of penitence and faith at the foot of the cross." - 4T 374.

SELECTED REFERENCES
PP 537-539; DA 642-651; 652-661; **[9]** Pages 393-399; **[8]** Article, "Lord's Supper"; **[12]** Pages 93-101.

Memorize: 1 Corinthians 11:25, 26.

A. "THIS DO IN REMEMBRANCE OF ME."

Read carefully the connected story: Mark 14:12-17; Luke 22:14-16; John 13:2-17; Mark 14:22-25; John 13:21-35.

"I saw that the angelic host were filled with amazement as they beheld the sufferings and death of the King of glory. But I saw that it was no marvel to them that the Lord of life and glory, He who filled all heaven with joy and splendor, should break the bands of death, and walk forth from His prison house a triumphant conqueror. Therefore, if either of these events should be commemorated by a day of rest, it is the crucifixion. But I saw that neither of these events was designed to alter or abrogate God's law; on the contrary, they give the strongest proof of its immutability.

"Both of these important events have their memorials. By partaking of the Lord's supper, the broken bread, and the fruit of the vine, we show forth the Lord's death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds. The resurrection of Christ is commemorated by our being buried with Him by baptism, and raised out of the watery grave, in likeness of His resurrection, to live in newness of life." - EW 216, 217.

B. THE PREPARATORY SERVICE OF HUMILITY.

"His ministry was nearly completed; He had only a few more lessons to impart. And that they might never forget the humility of the pure and spotless Lamb of God, the great and efficacious Sacrifice for man humbled Himself to wash the feet of His disciples." - 4T 374.

"When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor.

"Another cause of dissension had arisen. 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 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. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. 'After that He pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.' 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.

"So Christ expressed His love for His disciples. . . . He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part. . . .

"Judas, in choosing his position at table, had tried to place himself first, and Christ as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ's action, they were greatly moved."

"Solemnly Christ said to Peter, 'If I wash thee not, thou has no part with Me.' The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ. . . .

"With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet.

"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. . . . This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it. . . .

"More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. , It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service. This ordinance is Christ's appointed Preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed." - DA 644-650.

C. THE LORD'S SUPPER.

1. Its introduction and purpose. 1 Corinthians 11:23-34; 5:7,11.

"Christ was standing at the point of transition between two economics 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 ordinance of the Lord's supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds." - DA 652, 653.

2. Importance of attendance.

"Christ's example forbids exclusiveness at the Lord's supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? 'Let a man examine himself, and so let him eat of that bread, and drink of that cup."

"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes . . . . These unseen visitants are present on every such occasion. 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.

"None should exclude themselves from the communion because some who are unworthy may be present. [He who washed the feet of Judas, longs to wash every heart from the stain of sin.] Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Savior. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts

and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who conic 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, 'You are not all clean.' " - DA 656.

3. The seal of the new covenant applied to the heart.

"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." - DA 656-659.

"The cup is the parchment deed, as it were, on which My new covenant, or last will, is written and sealed, making over to you all blessings here and hereafter. It is ratified by My blood, 'not by the blood of goats and calves.' Hebrews 9:12. The old sacrifices brought sins continually to remembrance. Hebrews 10:1, 3. The Lord's supper brings to remembrance Christ and His sacrifice once for all for the full and final remission of sins. ... That the Lord's supper is in remembrance of Him, implies that He is bodily absent though spiritually present. The fact that we not only show the Lord's death in the supper, but eat and drink the pledges of it, could only be understood by the Jews, accustomed to such feasts after propitiatory sacrifices, as implying our personal appropriation therein of the benefits of that death." - Jamieson, Fausset, and Brown's Commentary, page 285.

"Our Lord says, Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer lives to make intercession for you." - DA 659.

"Our senses need to be quickened to lay hold of the mystery of godliness. It is the privilege of all to comprehend, far more than we do, the expiatory sufferings of Christ. . . . To the cross of Calvary, bearing a dying Savior, we must look. Our eternal interests demand that we show faith in Christ." - DA 660.

4. Receiving the life of Christ within us.

`Who so eats My flesh and drinks My blood hath eternal life.' It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. . . . As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God." - DA 660, 661.

"Christ must dwell in your hearts, as the blood is in the body, and circulate there as a vitalizing power." - 7T 189.

The Israelites were taught that the blood was to be held in special sacredness, for the "life is in the blood;" "it is the blood that makes an atonement for the soul." Leviticus 17:11. By the emblem of unfermented wine we take to ourselves by faith that blood of Christ which justifies us and sanctifies us. 1 John 1:7. It thus becomes the life of Christ within the heart. We are to continue that life of Christ, not our own. Galatians 2:20.

We live no longer subject to evil habits, or the lusts of a carnal nature, but are free from all bondage-free from sin as well as our sins. Sin no longer reigns.

"Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature." - 8T 291. "The youth have not realized that freedom and light can be retained only through self-denial and constant watchfulness and prayer, with a continual reliance upon the merits of the blood of Christ." - 4T 625.

D. "THEY ... SUNG A HYMN"-PSALM.

Matthew 26:30, margin.

"He instituted that blessed and precious memorial of the Lord's supper for the church, by which they were to keep Him in mind till He should come again. This new memorial of the Savior, a pledge that

He would come again, was to be regarded by the church as a season of joy, blessing, and appreciation of the great gift of the Lord Jesus, who gave His life a willing sacrifice. . . .

"After this cup was finished and the bread distributed, the 'Hallel' was sung. This 'Hallel' explains the expression that after they had sung a hymn (margin, psalm) they went out. The 'Hallel' consisted of a number of psalms. (Psalms 115 to 118.)"-F. C. Gilbert, in "Practical Lessons," pages 502, 503.

KEY TEXTS

Matthew 26:26-30	1 Corinthians 11:23-26
John 13:14-17	1 Corinthians 5:7, 8

THOUGHT QUESTIONS

1. Why is foot washing still a necessary part of the church ordinances?
2. What four facts are we especially to remember?
3. What benefit comes to the soul in sincerely receiving Christ by public acts of witness to a living faith?
4. Of what sin is one guilty who wantonly absents himself from the Lord's table?
5. How only may one be accounted worthy to partake? Who is to judge?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Was the Lord's supper to supersede the Passover?
2. Was the church directly commanded to observe the ordinance of humility?
3. What are the merits of the atonement brought to view in the emblems?
4. Did Christ express His desire as to the memorials of His resurrection? What of Sunday and Easter?
5. What deep spiritual thoughts should the Lord's supper impress upon the heart?

55. Christian Stewardship

"This mighty principle neither begins nor ends with money. Tithing is stewardship as far as it goes. But stewardship in its larger aspects is the all-inclusive principle of the whole of life. It is not a theory nor a philosophy, but a working program. It is in verity the Christian law of living. It forms the Christian appraisal of privilege, opportunity, power, and talent. It is necessary to all adequate understanding of life, and essential to a true, vital religious experience. It is not simply a matter of mental assent, but is an act of the will and a definite, decisive transaction touching the whole perimeter of life." - L. E. Froom, in "Stewardship," page 5.

"Applied Christianity demands the discussion of the money question. It is often the acid test of all our profession. We might suppose the greatest spiritual Teacher of the ages would confine Himself to discourses on faith, hope, and love. It comes as a distinct surprise to many to learn how much Jesus had to say on the right or wrong use of property or money. It was the theme of the majority of His addresses and parables. One verse in every six in Matthew, Mark, and Luke is on money, we are told, as are also sixteen of the twenty-nine parables. . . . References on stewardship shine through the Bible from Genesis to Revelation, strung like a veritable milky way across its pages, 1,565 of them." - Id., pages 14-16.

SELECTED REFERENCES
9T 245-251; 9T 49-60; 3T 381-408; **[9]** Pages 345-353; **[11]** Pages 65-83; **[11]** 117-134.

Memorize: Proverbs 10:22.

A. GOD IS THE ABSOLUTE OWNER OF ALL.

Psalm 24:1; 50:10,11; Haggai 2:8; 1 Corinthians 6:19, 20.

"All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account for their stewardship." - 9T 246.

"If we trace back the title deeds of all estates to the original ownership, we find 'in the beginning God.' He has never renounced His proprietary rights to the things He has created. Across every title deed executed is written in indelible letters: 'The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.' Psalm 24:1. The Most High has never conveyed away His right and title as absolute owner. He has allowed many generations to use His possessions, but has never surrendered His ownership. They are all to be held at the call of the Owner. That is the starting point of stewardship. Everything relating to the handling or use of money is to be looked at from that point of view." - L. E. Froom, in "Stewardship," pages 9, 10.

"Since God is owner, we can never be more than stewards, and we can never be less. We are always stewards. We can never get away from this great fundamental truth . . . . . When the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that, since our possessions are His property, they should be used in His service-not a fraction of them, but the whole.' (Josiah Strong.)" - C. A. Cook, in "Stewardship and Missions," pages 34,35.

B. STEWARDS OF HIS MANIFOLD GRACE.

1 Corinthians 4:1, 2; 1 Peter 4:10; Luke 19:10,12,13.

"God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be regarded as the Lord's goods, and used to advance His work, to build up His kingdom in the world. . . .

"Every Christian is a steward of God, entrusted with His goods. Remember tile words, 'Moreover it is required in stewards, that a man be found faithful.' 1 Corinthians 4:2. Let us be sure that we are not robbing God in any jots or tittles; for much is involved in this question. . . . A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him." - 9T 245, 246.

"A steward is one who keeps watch and ward. His possessions are delegated possessions. They are comparable to the 'pounds' delivered to the stewards in the parable of Luke 19:12,13, to whom the owner said, 'Occupy till I come.' None considered the pounds their own. Even the unfaithful one spoke of 'thy pound.' It was not a gift, but a trust. Likewise we are trustees with specified privileges and responsibilities. 'To have is to owe, not to own.' . . . Daniel Webster, when asked what was the greatest thought that had ever entered his mind, said significantly, 'My accountability to God Almighty.' To appropriate and use wrongly what God has committed in trust to us is no less a sin and crime than for a cashier to appropriate trust funds for his own use. And, as in the parable of the pounds, the day of reckoning will come. We can no more escape the claims of stewardship than we can 'death and taxes.'"-L. E. Froom, in "Stewardship," page 10.

"As between me and my fellow men, what I hold belongs to me, and I have a right to defend my title to it; but as between me and God, it belongs to Him; and because of His ownership of all things, He has the right to determine to whom He will entrust His wealth, how long they shall retain it, the terms on which they shall hold it, the uses they shall make of it, and when and what kind of a settlement they shall make to Him. . . . A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven. This prerogative belongs to God, and in His holy word He has clearly set it forth." - R. L. Davidson; quoted by C. A. Cook in "Stewardship and Missions," page 26.

"In everything man is a steward. There is a stewardship of life, of health, of strength physical and mental, of time, of social, educational, and religious privileges, and of opportunity to do good. Every gift of God and every blessing He bestows involves stewardship." - Id., page 36.

C. GOD'S SYSTEM FOR FINANCING HIS WORK.

1. Tithe. Deuteronomy 8:17,18; Leviticus 27:30-32; Numbers 18:21,26; Malachi 3:7-12; Matthew 23:23;
1 Corinthians 9:13,14; Hebrews 7:1,2; 6:20.

"God gives man nine tenths, while He claims one tenth for sacred purposes, as He has given man six days for His own work, and has reserved and set apart the seventh day to Himself. For, like the Sabbath, a tenth of the increase is sacred; God has reserved it for Himself. He will carry forward His work upon the earth with the increase of the means that He has entrusted to man." - 3T 395. "The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above." - 6T 391.

"God's plan in the tithing system is beautiful in its simplicity and equality. . . . Every man, woman, and youth may become a treasurer f or the Lord, and may be an agent to meet the demands upon the treasury." "The moral law enjoined the observance of the Sabbath, which was not a burden, except when that law was transgressed and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it." - 3T 388, 392.

"Rightly understood and practiced, tithing is an act of worship as essential as prayer and praise. Worship is the giving of self to God. Money is in a sense a part of self, representing brain and brawn. 'What shall I render unto the Lord?' asks the psalmist. Praise, adoration, worship, heart, life, and money, is the answer. Such an acknowledgment is no less an act of worship. . . . Profession is not enough. Reality must go with the profession. Consecration needs to be carefully watched, whether it be reality or sham. And the tithe is the most tangible, personal, practical, proportionate, and powerful way of acknowledging the ownership of God and the stewardship of man devised since the creation of the world." - L. E. Froom, in "Stewardship," page 16.

"Abraham's tithing was the highest order of tithing of which we have any record. It was a higher order of tithing than was practiced by the Jewish nation. The fact that Melchizedek was of a higher order of priests than that of the Levites, that he was a king-priest, made like unto the Son of God. . . . and so clearly linked with Christ, is a good reason why it should have a place in the practice of Christian stewardship. . . . Since tithing was practiced in the first instance recorded in the Bible under the principles of grace and faith, surely the proportion is not to be less when the dispensation of grace and faith and love has fully come in."-C. A. Cook, in "Stewardship and Missions," pages 1241, 125,

2. Offerings. 1 Chronicles 16:29; 2 Corinthians 9:7; Proverbs 19:17; Deuteronomy 16: 17; Matthew 19.21;
2 Corinthians 8:12; Psalm 96:8.

"Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations as well as lay claims upon all our powers to be devoted to the work of the Master? . . . He asks a return of the gifts that He has entrusted to us, to aid in the salvation of souls. He has given His blood; He asks our silver." - 3T 390.

"If the plan of systematic benevolence were adopted by every individual and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence." - 3T 389, 390.

"There is a sacredness in the poor man's offering that is not found in the rich man's gift; for the rich give of their abundance. God's providence has arranged the entire plan of systematic benevolence for the benefit of man." - 3T 399. "Angels take these offerings which to us seem poor, and present them as a fragrant offering before the throne, and they are accepted." - 3T 397.

D. A TEST OF LOYALTY TO OUR SOVEREIGN.

1. Disloyal ones. Genesis 2:15-17; Joshua 6:18, 19; 7:1,11,12; Acts 5:1-4.

"All the good that man enjoys comes because of the mercy of God. He is the great and bountiful Giver. His love is manifest to all in the abundant provision made for man. He has given us probationary time in which to form characters for the courts above. And it is not because He needs anything that He asks us to reserve a part of our possessions for Him." - 6T 385, 386.

Both the tithes and offerings are included as determining our curse or blessing in Malachi 3. These are to us as the tree of the knowledge of good and evil was to Adam and Eve, a test of obedience, an essential provision in the development of character, a practical sign of our loyalty to our Creator. All the other trees of the garden are ours. Are they not enough?

"The hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to come up to the rules of tithing. Will a man rob God? Should means flow into the treasury exactly according to God's plan,-a tenth of all the increase,-there would be abundance to carry forward His work. . . . God's claim is first; every other is secondary. . . . Then let each member present a thank offering to God once a week or once a month as is most convenient. This offering will express our gratitude for the gifts of health, of food, and of comfortable clothing." - 5T 150.

"Money is the most perilous thing. . . . It is one of the most dangerous forces existent, for the lure of mammon is stronger than the will of man. When in conflict with the will, the latter goes under but for the grace of God. Man is safe from the subtlety of gold only when this sacred relationship of God, man, and money, as implied in stewardship, has full possession of the life."-L. E. Froom, in "Stewardship," page 12.

2. Loyal ones. Exodus 25:2; 35:21; 36:6,7; Mark 12:41-44.

"In the case of the widow there was nothing left. You are not to look at me, and I am not to look at you; but each alone, each man and woman, is to look upward before God. And remembering Him and His offering, let every soul give with the keen but kindly eyes of Jesus reading us to our bottom thought. That is the thing. Sometimes one hears this expression: 'I will give my mite.' Will you? Well, we shall have a big collection today if you do. I advise the deacons to take a bag, and take their hat in their hands along with it; for the bag will not suffice. There will be an overflow. How often we use these words with a kind of mock modesty! 'I will give my mite.' Why, my friends, the mite is the mighty thing. The mite is ALL." - McNeill.

"Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon to earnest, faithful coworkers with Christ in the salvation of sinners." - 3T 387.

E. A NECESSARY MEANS OF SOUL SAVING.

Matthew 6:19-21; 6:25,33; Mark 8:36,37; 1 Timothy 6:6-8.

In this God has the salvation of our souls as well as the souls of others as His aim. Else why should a wealthy, loving Father call upon His poor children to sacrifice? Ah, He would have us gain the wealth that is the currency of heaven! In this world a man is reckoned as worth the total in dollars of his stocks, bonds, real and personal property; in heaven a man is reckoned by the worth of his character and the jewel-souls he has won for his crown. These transcend the grave. They never, never fade away.

"The foundation of the plan of salvation was laid in sacrifice." - 3T 387. "Let it be considered that every dollar may represent a soul, for someone might be brought to a knowledge of the truth through the

use of that dollar in missionary work." -TM 179.

"Our mission is part of the work of Jesus Christ. Christ cannot save the world unless you and I help Him. We shall never see the world evangelized while we spend twenty times as much on ourselves as on missions. . . . You cannot eliminate the spirit of giving without eliminating Christianity itself. . . . It is a part of each person's worship and life. Self sacrifice is the first law of grace. Before every purchase we need to ask, 'Is this the thing for a person to buy who is living for the evangelization of the world?' " - J. Campbell White: quoted in "Stewardship and Missions," page 12.

KEY TEXTS

Psalm 24:1	Leviticus 27:30-32	Hebrews 7:1,2
1 Corinthians 6:19, 20	Malachi 3:8-11	Deuteronomy 16:17

THOUGHT QUESTIONS

1. If God owns all, why ask us to give so much of our little?
2. Should money matters have a place in any divine service?
3. Is the individual authorized to use his tithe himself for good purposes, apart from church organization?
4. What would a wealthy person gain for himself by sacrificing all his riches?
5. What is the value of faithful stewardship to your soul?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Upon what fundamental basis does the principle of stewardship rest?
2. What is God's plan for the ample support of His world work?
3. Does God require every Christian today to pay tithe?
4. What examples indicate the importance of liberality in offerings and strict honesty in tithing?
5. To what does God appeal as the true motive of all genuine sacrificial giving?

56. The Body a Temple

"The body is a most important medium through which the mind and the soul are developed for the up building of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself." - PK 488,489.

"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." - Ed. 195.

SELECTED REFERENCES
MH 271-286; MH 325-335; MH 337-346; CH 19-31; CH 81-90; 2T 254-376.

Memorize: 1 Corinthians 6:19, 20.

A. GOD'S INTEREST IN OUR HEALTH.

Psalm 139:13-18; Matthew 9:35,36; 3 John 2; Matthew 10:28.

"The compassion that Christ felt in His heart toward suffering humanity could not find full expression apart from the work of physical healing." - Dr. Wanless, of India.

"The Savior of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. . . . When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted.... Jesus was the Majesty of heaven; yet He stooped to minister to the humblest having no respect to persons or station."4T 225.

"Our bodies belong to God. He paid the price of redemption for the body as well as the soul.... The Creator watches over the human machinery, keeping it in motion. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part. . . .

"God is the great caretaker of the human machinery. In the care of our bodies we must cooperate with Him. Love for God is essential for life and health. In order to have perfect health our hearts must be filled with hope, and love, and joy." - CH 586, 587.

B. THE BODY'S PART IN SANCTIFICATION.

Romans 12:1,2; 1 Corinthians 6:19, 20; 2 Corinthians 7:1; 12:7-10.

"Life is a gift of God. Our bodies have been given us to use in God's service, and He desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted possession. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents.

"A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we imbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength, which should be used to offer God consecrated service." - CH 41.

"When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the eternal Rock." - CH 28.

"Those who form habits that weaken the nerve power and lessen the vigor of mind or body, make themselves inefficient for the work God has given them to do. On the other hand, a pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body." - CH 41.

"Why do not men and women read, and become intelligent upon these things, which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for, and preserve in the best condition for His service and glory. Your bodies are not your own." - CH 622.

C. THE SOUL TEMPLE KEPT PURE.

1 Corinthians 3:16,17; 9:25-27; 1 Peter 2:11.

"The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order f or the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished." - CH 586, 587.

"The law of temperance must control the life of every Christian. God is to be in all our thoughts; His glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness or take our minds from the work God requires us to do." - CH 42.

"Those who are to represent the high and holy God must keep their souls pure and clean, and . . . this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness." -CH 101, 102.

"Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity." - CH 103.

1. Tobacco.

"A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. . . . Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits in eating and drinking lead to errors in thought and action. . . .

" 'Abstain from fleshly lusts, which war against the soul' (1 Peter 2:11), is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. . . . Bible teaching will make but a feeble impression upon those whose faculties are benumbed by indulgence of appetite. Thousands will sacrifice not only health and life, but their hope of heaven, before they Will wage war against their own perverted appetites. . . . Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul." - CH 67, 68.

"Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his satanic majesty. Does this statement seem severe? The offering must be presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, He refuses this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor."-CH 83.

"Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence." - CH 84.

"Tobacco using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors; for it is a more subtle poison." - 3T 562.

2. Wines of the Bible.

a. Fermented. Proverbs 20:1; 23:29-35; Isaiah 5:11,12; Habakkuk 2:5,15; Ephesians 5:18; 1 Corinthians 6:10.

"Paul presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. . . . Those who submitted to the training process were not allowed wine or luxurious food; for these would debilitate instead of increasing personal vigor, healthful activity, fortitude, and firmness. Many witnesses, kings and nobles, were present on these occasions. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours. . . .

"The prize could be awarded to but one. . . . This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor if they submit to the conditions." - 4T 33, 34.

"The only safe course, is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks." - 3T 488.

b. Unfermented. Genesis 40:11; Psalm 104:15; 1 Timothy 5:23; Mark 2:22.

"The wine which Christ 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.

"It was Christ who in the Old Testament gave the warning to Israel, 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.' And He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. . . . And He pronounced a curse upon the man who should put the bottle to his neighbor's lips. Christ did not contradict His own teaching. The unfermented wine which He provided for the wedding guests was a wholesome and refreshing drink. Its effect was to bring the taste into harmony with a healthful appetite." - DA 149.

c. Prohibition. Leviticus 10:8-11; Ezekiel 44:21; Luke 1:15; Proverbs 31:4; 1 Timothy 3:8.

"God prohibited the use of wine to the priests, ministering in His sanctuary, and the same injunction would have been made against tobacco, had its use been known; for it, too, has a benumbing influence upon the brain. And besides clouding the mind, it is unclean and defiling. Let every one resist the temptation to use wine, tobacco, flesh meats, tea, or coffee. Experience has demonstrated that far better work can be accomplished without these harmful things." - FE 428.

"The use of fermented wine excludes the drinker from heaven (1 Corinthians 6:10) ; but of the unfermented, it is not only stated that those who use it may enter heaven, but that the Savior and the redeemed will drink of it in the kingdom of God. Matthew 26:29."-S. N. Haskell, in "Bible Handbook," page 165.

D. HEALING DISEASE.

Psalm 103:23; Jeremiah 17:14; Deuteronomy 7:15; Exodus 23:25; 15:26.

"Christ was the greatest physician that ever trod this sin cursed earth." - 9T 178.

"Disease never comes without a cause. The way is prepared and disease invited by disregard of the laws of health. . . . God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health. . . . If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines." - MH 234, 235.

"God alone is the one who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. . . . This is the true science of healing for body and soul." - CH 346.

"When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises 'with healing in His wings.' Malachi 4:2. Not all that this world bestows can heal a broken heart or impart peace of mind, or remove care, or banish disease. . . . The love which Christ diffuses through the whole being is a vitalizing power. Every vital part-the brain, the heart, the nerves it touches with healing. . . . It implants in the soul joy that nothing earthly can destroy, joy in the Holy Spirit, health giving, life-giving joy." - MH 115.

E. REMEDIES.

Isaiah 38:21; Proverbs 17:22; 20:30;

The Bible and the Spirit of prophecy recommend cleanliness; proper use of water; strict temperance; proper exercise of the will power; fasting for a meal or two, or for a day or two; fruit diet for a day or two; pure, fresh air; sunlight and life out in nature. Exercise, rest, freedom from care; purity of life; spirit of gratitude, of praise; peace of God in the heart; doing good; and a constant trust in divine power. (See "Index to the Writings of Mrs. E. G. White," under "Health.")

"In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God." - 9T 164.

KEY TEXTS

Psalm 139:13-18	Romans 12:1,2	Psalm 103:2-5
1 Corinthians 3:16,17	Proverbs 23:29-32	Exodus 15:26

THOUGHT QUESTIONS

1. What has the body to do with spirituality?
2. Why does God permit the godly to suffer pain?
3. How does modern science agree with the physical laws of the Bible? Specify.
4. Can you explain clearly Proverbs 31:6 and 1 Timothy 5:23?
5. Of what importance is it that you obey and teach the standards of health reform?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How does God regard our bodies and our health?
2. What physical laws and remedies are given in the Bible?
3. On what grounds does the Bible condemn the use of tobacco?
4. Is the cause of the prohibition of intoxicants Scriptural?
5. What are the chief reasons for practicing and promoting the principles of healthful living?

SUPPLEMENTARY NOTES

"Deliverance from the tobacco habit is no light matter. But the power of the Lord Jesus Christ, which is 'mighty through God to the pulling down of strongholds,' will be given in answer to fervent prayer. It is well, also, to understand certain physiological principles and to conform to them. As an aid to those who desire to free themselves of this habit, Dr. D. H. Kress, a specialist in the treatment of tobacco habitu6, gives the following prescription and general directions:

"Rinse mouth after meals with one half of one per cent silver nitrate solution for one week. Do not swallow any of the solution. It is almost as poisonous as tobacco. Gentian root or camomile blossoms may be chewed between meals whenever there is a desire to smoke. (Six ounces of silver nitrate solution and five cents' worth of the gentian root are all that will be needed. Keep the solution in a colored bottle.)

"Highly seasoned foods and stimulating drinks should be avoided. All smokers are fond of coffee and meats, as a rule. These intensify the craving for tobacco. The free use of salt, and the use of other irritants, as pepper, mustard, etc., also create and intensify the desire for narcotics, and lead to the use of drink or tobacco, or both. For a day or two eat only oranges or some other fruits, and drink water freely.

"The best foods after this are the following: Well-baked cereal foods, as shredded wheat biscuits, granose biscuits, toasted wheat biscuits, puffed wheat or rice with cream and milk, cottage cheese, eggs, and nuts. Baked potatoes, rice pudding, apple sauce, prunes, dates, and bananas are good foods. At the close of meals subacid fruits, as oranges, grapefruits, peaches, apples, etc., are beneficial and tend to lessen the desire to smoke after meals. Raw foods, as celery, lettuce, cabbage slaw, and carrots, are beneficial.

"During the first week take each morning, one-half hour before breakfast, one-half teaspoonful each of Rochelle salts and cream of tartar, in a half glass of water, to aid in the elimination of the nicotine. A hot bath morning and night is helpful. Take exercise while cooling off. A sweat bath once a week should he taken, preferably the Turkish or electric-light bath. Drink water freely. Keep in the open air as much as

possible. The mind should be kept occupied." - Present Truth, Volume 6, Number 54.

57. Biblical Dietetics

"OUR bodies are constructed from what we eat; and in order to make tissues of good quality, we must have the right kind of food, and it must be prepared with such skill as will best adapt it to the wants of the system. It is a religious duty for those who cook, to learn how to prepare healthful food in a variety of ways, so that it may be both palatable and healthful. Poor cookery is wearing away the life energies of thousands. More souls are lost front this cause than many realize. It deranges the system and produces disease. In the condition thus induced, heavenly things cannot be readily discerned. Some do not feel that it is a religious duty to prepare food properly; hence they do not try to learn how. . . . But there is more religion in a good loaf of bread than many think. . . . A wrong course of eating or drinking destroys health, and with it the sweetness of life." - CH 116, 117.

"The body is dependent upon food for its sustenance, for the body does not produce strength, energy, and life of itself. Because of the part that food plays in the development and maintenance of the body and its functions, the question of diet is deserving of most thoughtful and conscientious study." - L. A. Hansen.

SELECTED REFERENCES
MH 295-310; MH 311-324; CH 107-121; CH 122-140; CH 141-161; CH 627-634.

Memorize: 1 Corinthians 10:31.

A. GOD MADE MAN A VEGETARIAN.

Genesis 1:29; Exodus 16:35; Joshua 5:11, 12; Daniel 1:8.21.

"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.

"But not all foods wholesome in themselves are equally suited to our needs under all circumstances. 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 occupation we follow." - MH 296, 297.

B. APPETITE CONTROL A MORAL TEST.

Genesis 9:3,4; Numbers 11:4,5,31-33; Deuteronomy 14:3-20; Matthew 4:14.

1. Adam and Eve.

"One of the strongest temptations that man has to meet is upon the point of appetite. . . . Adam and Eve were permitted to cat of all the trees in their Eden home, save one. . . . Eve was beguiled by the serpent, and made to believe that God would not do as He had said. She ate, and thinking she felt the sensation of a new and more exalted life, she bore the fruit to her husband. . . . Her experience stood arrayed against the positive command of Jehovah, yet Adam permitted himself to be seduced by it. . . . In the face of the most positive commands of God, men and women will follow their own inclinations, and then dare to pray over the matter, to prevail upon God to allow them to go contrary to His expressed will." - CH 108, 109.

2. Antediluvians. Matthew 24:38.

"Since the first surrender to appetite, mankind have been growing more and more self-indulgent, until health has been sacrificed on the altar of appetite. The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh meats. although God had at that time given man no permission to cat animal food. They ate and drank until the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer." - CH 109.

3. In the patriarchal age. Ezekiel 16:49.

"The gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah. God ascribes the fall of Babylon to her gluttony and drunkenness. Indulgence of appetite and passion was the foundation of all their sins.

"Esau had a strong desire for a particular article of food, and he had so long gratified himself that he did not feel the necessity of turning from the tempting, coveted dish. He allowed his imagination to dwell upon it until the power of appetite bore down every other consideration, and controlled him. . . . He then bitterly repented of his rashness, his folly, his madness, but it was all in vain. He had despised the blessing, and the Lord had removed it from him forever." - CH 110.

4. Israel.

"When the God of Israel brought His people out of Egypt, He withheld flesh meats from them in a great measure, but gave them bread from heaven, and water from the flinty rock. With this they were not satisfied. They loathed the food given them, and wished themselves back in Egypt, where they could sit by the flesh pots. They preferred to endure slavery, and even death, rather than to be deprived of flesh. God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague, from which many of them died. Example after example might be cited to show the effects of yielding to appetite." - CH 111.

5. Increasing indulgence. Phil. 3:18, 19.

"Crime and disease have increased with every succeeding generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties of man. Reason, instead of being the ruler, has come to be the slave of appetite to an alarming extent. An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats and rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that with such a diet people have sallow complexions, and suffer untold agonies from dyspepsia." - CH 111, 112.

"If the moral sensibilities of Christians were aroused upon the subject of temperance in all things, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interest, that our destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking." - 3T 489.

6. Worthy examples.

"The Hebrew worthies were men of like passions with ourselves; yet, notwithstanding the seductive influences of the court of Babylon, they stood firm, because they depended upon a strength that is infinite. . . .

"The spirit that possessed Daniel, the youth of today may have; they may draw from the same source of strength, possess the same power of self-control, and reveal the same grace in their lives, even under circumstances as unfavorable. . . . Through strong resolution and vigilant watchfulness they may withstand every temptation that assails the soul. But only by him who determines to do right because it is right will the victory be gained." - PK 489, 490.

"With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite, Adam fell, so by the denial of appetite, Christ must overcome. . . . From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the Powers of darkness." - DA 117,118.

"The Redeemer of the world came from heaven to help man in his weakness, that, in the power which Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victor on every point." - 3T 488.

C. EVILS OF A FLESH DIET.

"The liability to disease is increased by flesh eating. We do not hesitate to say that meat is not essential to the maintenance of health and strength. Those who subsist largely upon meat, cannot avoid sometimes eating flesh which is more or less diseased. In many cases the process of fitting animals for market produces an unhealthy condition. Shut away from light and pure air, inhaling the atmosphere of

filthy stables, the entire body soon becomes contaminated with foul matter; and when such flesh is received into the human blood it corruptness will be greatly aggravated. . . . Many die of diseases wholly due to meat eating, when the real cause is scarcely suspected by themselves or others. Some do not immediately feel its effects, but this is no evidence that it does not hurt them. It may be doing its work surely upon the system, yet for the time being the victim may realize nothing of it." - CH 115.

The average length of life for ten generations before the flood, as recorded in Genesis 5:3-32; 9:29, was 912 years. The average for ten generations after the flood, when flesh meats were used as food, was but 317 years. Genesis 11:10-32; 25:7, 8.

"Spiritual weakness and depression often have a purely physical cause. It is of little use to tell a man about salvation from bad temper unless you tell him some method of deliverance from the clogged and sluggish liver that is the cause of the bad temper. There is little hope of reforming a drunkard by spiritual means only, while he is feeding his craving for liquor by eating flesh and other stimulants. But if he abandons this custom, and adopts a diet of natural and wholesome foods, there is abundance of hope that his deliverance will be eventually accomplished.

"History, observation, and experience all go to prove that the strengthening of that which is carnal within us, does not promote our moral and spiritual well-being. That animal food inflames the passions, and arouses all that is pugnacious and cruel, both in men and in animals when they are fed upon it, is well understood. The founders of various religious orders, and saints, prophets, and reformers in all ages, have recognized this fact, and have endorsed it."--H. S. Anderson, in "The Science of Food and Cookery," page 50.

D. TIME, PROPORTION, SIMPLICITY IN EATING.

Proverbs 23:1-3; Ecclesiastes 10:17; 1 Samuel 30:11,12; John 21:12,13.

"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one cat what the system requires, and then take nothing more until the next meal. . . . As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed, and with little relish for breakfast." - MH 303, 304.

"There should not be a great variety at any one meal, for this encourages overeating, and causes indigestion." - MH 299.

"It is possible to cat immoderately, even of wholesome food. It does not follow that because one has discarded the use of hurtful articles of diet, he can eat just as much as he pleases. Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work." - CH 119.

E. THE PREPARATION OF FOOD A MOST VALUABLE ART.

"In Bible times, food was prepared in a variety of ways, as follows: Bread baked in ovens. Leviticus 26:26. Also baked on hearths. Genesis 18:6. Sometimes baked on flat plates. 1 Chronicles 23:29 margin. Badly baked bread, type of sin. Hosea 7:8. Seethed food is boiled. Ezekiel 24:5. Food roasted. Exodus 12:9. Grain parched. Ruth 2:14. Green corn dried. Leviticus 2:14. Fruit dried. 1 Samuel 25:18. Fruit juice bottled airtight. Luke 5:37,38. Vegetable soup. 2 Kings 4:38-41. Fish broiled. Luke 24:42."-S. N. Haskell, in "Bible Handbook," page 165.

"This art [cooking] should be regarded as the most valuable of all arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in good health is the medical missionary work of good cooking. . . . Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences.

"Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents. . . . It is the most valuable of all gifts." - MS 95-101.

F. EAT FOR HEALTH AND FOR POWER OF SELF-CONTROL.

"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." - Ed 196, 197.

"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. All are now being tested and proved." - CH 134.

"Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty.

We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, 'What is the world's practice?' but, 'How shall I as an individual treat the habitation that God has given me?" -MH 310.

KEY TEXTS

Genesis 1:29	1 Corinthians 10:31	Matthew 24:38
Ecclesiastes 10:17	Proverbs 23:2	Ezekiel 16:49

THOUGHT QUESTIONS

1. For what moral reasons is a vegetarian diet best?
2. Under what circumstances does God permit flesh eating?
3. Does what one eats make any difference to another?
4. How does God regard a good cook?
5. Would not principle be sacrificed in occasional flesh eating as well as in making a diet of flesh? (See 2T 487.)

TEST QUESTIONS

Answer With Ample Bible Proof

1. What has diet to do with religion and morals?
2. What chief examples of indulgence are given in the Bible? With what consequences?
3. What rules for healthful diet and eating does the Bible give?
4. What examples of correct dietetic living are given in the Bible? With what results?
5. What high purpose should control all the habits of life?

58. Christian Standards

"THE life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow His example. If we do this, He will guide us by His counsel, and afterward receive us to glory. We must strive diligently and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as He is in the light. We can feast upon His love, and drink in of His rich fullness." - 1T 408, 409.

SELECTED REFERENCES
[1] Pages 27-35, Standards; **[1]** Pages 363-400, Recreation; **[1]** Pages 271-296, Reading, Music;
[1] Pages 345-360, Dress; **[1]** Pages 405-410; 265-268 Courtesy; **[1]** Pages 417-432, Influence.

Memorize: Isaiah 59:19.

A. THE ENSIGN OF ISRAEL.

Psalm 60:1,5; Isaiah 59:19.

"God has placed in our hands a banner upon which is inscribed, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. This is a distinct, separating message, a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water, to the unfailing Fountain of the water of life." - 7T 150.

"The Bible presents a Perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life." - 5T 264.

A standard is kept in Washington, D. C., of each weight, measure, and quality of all merchandise. God has likewise an unchanging standard for all Christian character. No one should attempt to alter it or question His authority. We must reach the standard of the government of heaven; no man-made ethics will pass, however lovely they may appear.

To the church militant God has given a standard. It will keep His people united and separate from all others. It is seen by the world, not as a bunting flag, but in the character revealed every day in life. It is clearly seen in word, in act, in dress, in eating, in business transactions, in respect for that which is holy and sacred. This honest, sensible, consistent higher life is honored and respected by all; it is a definite power for good and a protection from the inroads of an evil world.

Satan comes in often, slowly, gradually, imperceptibly, but surely-like a rising flood. Then God has prepared in advance a dike, a standard against him. When the world would overcome a Christian, the tempted one must determine to draw a definite line and say, "Thus far shall thou come, and no farther."

In this lesson we consider a few standards not previously studied, but of true importance.

B. STANDARDS OF RECREATION.

1 Corinthians 10:6,7; 2 Timothy 3:4; Titus 2:7,8,10,12,13.

"A well-balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical labor that is combined with mental taxation for usefulness, is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body better to perform the work God designs men shall do in various lines. . . .

"I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great Educator for the present and the future life. I have not been able to find one instance where He educated His disciples to engage in amusement of football or pugilistic games to obtain physical exercise, or in theatrical performances; and yet Christ was our pattern in all things." - FE 229.

"Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved." - CT 281. "Those who are devoted to amusements, and who love the society of pleasure seekers, have an aversion to religious exercises." - 2T 236.

"There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it

absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success." - Ed 207.

"Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation." - 1T 514.

"There are persons with a diseased imagination to whom religion is a tyrant ruling them as with a rod of iron. . . . They are chilled with the innocent laugh from, the youth, or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought tip to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable." - 1T 565.

Motion Picture Theaters-"Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement." - CT 334, 335.

C. STANDARD OF READING.

1 Timothy 4:12, 13; Revelation 1:3.

"The religious experience is to a great degree determined by the character of the books you read in your leisure moments." - 7T 204.

"The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things." - CT 134.

"I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. . . . The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life . . . . Religious thought and conversation has become distasteful . . . . Those who have indulged in the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research. . . . The nervous system is unnecessarily taxed by this passion for reading. In some cases, youth, and even those of mature age, have been afflicted with paralysis from no other cause than excess in reading. The mind was kept under constant excitement, until the delicate machinery of the brain became so weakened that it could not act, and paralysis was the result. . . . The mind craved stimulation as the drunkard craves intoxicating drink." - FE 162, 163.

"Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion." - LS 448.

D. STANDARD OF MUSIC.

Psalm 92:1-3

"Let there be singing in the home of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy."-Ed 168.

"I was shown that the youth must take a higher stand, and make the word of God the man of their counsel and their guide. . . . Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. . . . Satan is leading the

young captive. . . . He is a skillful charmer, luring them on to perdition." - 1T 497.

"No one who has an indwelling Savior will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things." - 1T 510.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song." -Ed 161.

E. STANDARD OF DRESS.

Isaiah 3:16.26; 4:1; 1 Timothy 2:9; 1 Peter 3:2-5.

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils." - Ed 248.

"Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith." - 3T 366.

"Puritan plainness and simplicity should mark the dwellings and apparel of all who believe in the solemn truths for this time." - 5T 189.

"Lead the youth to see that in dress, as in diet, plain living is indispensable to high thinking." - Ed 248.

"Christ has warned us against the pride of life, but not against its grace and natural beauty. . . . The most beautiful dress He bids us wear upon the soul." - CT 303.

"I have been shown that the main cause of your backsliding is your love of dress. . . . Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God." - 4T 647.

"Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God ape this class as near as they possibly can and retain the Christian name. . . . To dress plainly, and abstain front display of jewelry and ornaments of every kind is in keeping with our faith." - 3T 366.

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary.... The fact that a disregard of the custom occasions remark, is no good reason for adopting it.... We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle." - TM 180, 181.

"Here [1 Timothy 2:91 the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others." – 4T 630.

"The hair should be simply dressed, avoiding fads and extremes. . . . The use of rouge, lipstick, and eyebrow pencil cheapens a young woman in the opinion of the people who do things and think thoughts worth while. Our young women are asked to abstain. Cleanliness, careful diet, regular hours of sleep, exercise at work and out-of-doors, are nature's beautifiers." - The Pacific Union Conference "Student's Manual," page 17.

F. STANDARD OF ETIQUETTE.

Leviticus 19:32; Exodus 20:12; 2 Timothy 2:24; Proverbs 25:17; 31:30.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. Look at Paul when brought before rulers. His speech before Agrippa is an illustration of true courtesy as well as persuasive eloquence. The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart. . . . True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart-love for his

Master." - MH 489, 490.

"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 them, God is honored." - PK 237.

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul." – COL 336.

"It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness. . . . It will be found at last that the denial of self for the good and happiness of those around us constitutes a large share of the life record in heaven." - 2T 133.

KEY TEXTS

Psalm 60:4, 5	Leviticus 19:32	2 Timothy 2:24
Isaiah 59:19	1 Peter 3:2-5	1 Timothy 4:12,13

THOUGHT QUESTIONS

1. Of what value is a set standard of morals?
2, Why should personal standards of dress and conduct concern the church?
3. What principles should govern our choice of reading and recreation?
4. What has sociability to do with salvation?
5. What qualities of mind and heart are the springs of sincere courtesy?

TEST QUESTIONS

Answer With Ample Bible Proof

1. What moral standard has God given us in His word?
2. Give the Bible examples of Christian courtesy.
3. What has God provided for the recreation of mind and body?
4. What does the Bible have to say about our speech?
5. Give the Bible description of a consecrated Christian youth, as contrasted with the worldling.

59. The Christian Home

"IN the formation of character, no other influences count so much as the influence of the home." - Ed 283. "The happiness of families and churches depends upon home influences. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds as of good men who will be a blessing in their homes." - 4T 522. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life' (Proverbs 4:23); and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." - MH 349.

"The home is the citadel of the church. In the beginning, the home was the church, as it was also the state. It was intended to comprehend the whole organization of society. Men have made other organizations since, governments of state, of church, of business, of society; but the home still remains the nucleus, the center, the surety of the stability of every other institution. Upon its right influences depend the welfare of society, the Prosperity of the nation, and the success of the church." - A. W. Spalding, in Bible Truth Series, No. 7.

SELECTED REFERENCES
MH 356-362; 363-370. **[1]** Pages 325-342; 435-451; 452-466. **[2]** Pages 46-49; 227-232.

Memorize: The Question, Jeremiah 13:20; The Answer, Hebrews 2:13, last part.

A. THE DESIGN OF GOD-HOME RULE.

Genesis 2:21.24; Ephesians 5:22.31; 2 Corinthians 6:14.

"Christ . . . ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above. . . .

"The family tie is the closest, the 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. Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. . . . Upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale. The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children. Such as will enable both parents and children to bless their fellow men and to honor their Creator.

"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. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily." - MH 356-358.

"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. Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle." - MH 358.

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve. . . .

"Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love." - MH 359.

"Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. . . . Never

should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net." - FE 500.

"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." - 5T 362.

"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. . . . They should seek to glorify God by their union from the first, and during every year of their married life." - 2T 380.

The Bible on Divorce. Matthew 19:3-9; 1 Corinthians 7:39; Romans 7:2.

"Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. 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. . . .

"When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. . . . He referred them to the blessed days of Eden, when God pronounced all things 'very good.' Then marriage and the Sabbath had their origin, twin institutions for the glory of God and the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, 'A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one,' He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good, was the law of highest blessing and development for man. . . .

"Now, as in Christ's day, the condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which His Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with His love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth, the golden bonds of a love that will bear the test of trial." - MB 99-101.

B. THE HUSBAND-KING AND PRIEST.

1 Corinthians 7:3; Ecclesiastes 9:9; Colossians 3:19; 1 Timothy 5:8.

"Let the husband aid his wife by his sympathy and unfailing affection. If he wishes to keep her fresh and gladsome, so that she will be as sunshine in the home, let him help her bear her burdens. His kindness and loving courtesy will be to her a precious encouragement, and the happiness he imparts will bring joy and peace to his own heart." - MH 374. "The husband and father is under special responsibility to do all in his power to lighten the burden of the wife and mother. . . . He should be affable, courteous, kind, and tender, and especially attentive to all her wants." - CH 78.

"The meaning of 'husband' is house band. All members. of the family center in the father. He is the lawmaker, illustrating in his own manly bearing, the sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day." - 2T 701.

C. THE WIFE-QUEEN AND TEACHER.

Proverbs 31:10-31; Colossians 3:18.

"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children." - CT 111.

"A neglect on the part of woman to follow God's plan in her creation, an effort to reach for important positions which He has not qualified her to fill, leaves vacant the position that she could fill to acceptance. In getting out of her sphere, she loses true womanly dignity and nobility. When God created Eve, he designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal. The holy pair were to have no interest independent of each other; and yet each had an individuality in thinking and acting." - 3T 484.

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control for tact, wisdom, and self -sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide the little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life." - MH 376, 377.

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. . . . Her work is a solemn and important one,-to mold the minds and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world." - 5T 594.

D. HOME A PARADISE-LOVE THE LAW.

"Mutual kindness and forbearance will make home a Paradise and attract holy angels Into the family circle." - 1T 386,387. "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."!--ST 424. "Even in our day, angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."-6T 342. "Make the home a Bethel, a holy, consecrated place." - CT 114.

"Let the husband and wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life." - MH 393. "Those who are to represent the high and holy God must keep their souls pure and clean, and . . . this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness." - CH 101,102.

"Manifest a kindly forbearing spirit; and encourage the same in your children, cultivating all the 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." - MH 387. "A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. There the humble household duties have a charm in them." - 2T 417. "The home should be to the children the most attractive place in the world, and the mother's presence its greatest charm." - CT 114.

E. THE FAMILY ALTAR-LITTLE CHURCH OF THE HOME.

Genesis 18:19; 2 Timothy 1:5; 3:15; Malachi 4:5, 6; 1 Timothy 3:4, 5.

"Abraham was honored of God because he cultivated home religion, and caused the fear of the Lord to pervade his whole household." - 5T 547. "He [God] chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. . . . And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up

beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah." - Ed 187.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self." - MH 393.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. . . . Parents, during the week live as in the sight of a holy God, who has given you children to train f or Him. Train f or Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God." - 6T 354.

"If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world." - CH 100.

"It is the duty of Christian parents, morning and evening by earnest prayer and persevering faith, to make a hedge about their children. In the church at home the children are to learn to pray and to trust in God. . . . Will the Lord of heaven pass by such homes, and leave no blessing there? Nay, verily. Ministering angels will guard the children who are thus dedicated to God." - CT 110.

"In too many households prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies, for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. . . .

"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,-homes where God is worshiped, and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion. An argument that the infidel cannot gainsay." - PP 143, 144.

KEY TEXTS

2 Corinthians 6:14	Ephesians 5:25-31	1 Timothy 5: 8
1 Corinthians 7:39	Genesis 18: 19	Proverbs 31:30

THOUGHT QUESTIONS

1. Why is the maintenance of the Christian home ideal important?
2. What vital importance attaches to marriage?
3. What is the Bible cure for the divorce evil?
4. How does God regard the work of a mother?
5. What makes the family altar essential to Christian home life?

TEST QUESTIONS

Answer With Ample Bible Proof

1. How does God regard divorce? polygamy?
2. What God-given duties has a husband? a wife?
3. What examples of good home influence does the Bible give?
4. How much is included in the Elijah message?
5. What qualifications of home life does God expect His chosen servants to have?

60. Called to Be Witnesses

"All who would enter the city of God must during their earthly life set forth Christ in their dealings. It is this that constitutes them the messengers of Christ, His witnesses. They are to bear a plain, decided testimony against all evil practices, pointing sinners to the Lamb of God, who takes away the sin of the world." - 9T 23.

"At this time-a time of overwhelming iniquity-a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Savior. They are to put forth earnest, untiring efforts to save souls." - 9T 44.

"A distinct work is assigned to every Christian."-Southern Watchman, Aug. 2, 1904. "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time." - 9T 30.

SELECTED REFERENCES
9T 19-29. 6T 421-439. 8T 244-251; **[1]** Pages 197-208; 217-230; **[2]** Pages 23-29.

Memorize: Isaiah 60:1, 2.

A. THE DIVINE SUMMONS.

Isaiah 43:10; John 20:21; Matthew 28:19,20; Mark 16:15,16; Acts 1:8.

"Go you into all the world, and preach the gospel to every creature,' is Christ's command to His followers. 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' to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given." - Ed 264.

"Christ commits to His followers an individual work, a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel." - MH 147.

"He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in cooperation 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." - COL 326, 327.

"We may be assured that His children will be brought to fill the very place f or which they are qualified, and will be enabled to accomplish the very work committed to their hands, if they will but submit their will to God, that His beneficent plans may not be frustrated by the perversity of man." - PP 638.

"Every soul whom Christ has rescued is called to work in His name for the saving of the lost." - COL 191. "In all His work, He was training them for individual labor, to be extended as their numbers increased, and eventually to reach to the uttermost parts of the earth." - AA 32.

B. A SOLEMN RESPONSIBILITY.

Ezekiel 33:7-16; 2:7; Matthew 5:13-16; Exodus 20:16; 1 Peter 2:9.

"It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell men and women of their peril, and point them to the place of safety. Faithfully are they to warn them of the sure result of transgression, and faithfully are they to safeguard the interests of the church. At no time may they relax their vigilance. Theirs is a work requiring the exercise of every faculty of the being. In trumpet tones their voices are to be lifted, and never are they to sound one wavering, uncertain note. Not for wages are they to labor, but because they cannot do otherwise, because they realize that there is a woe upon them if they fail to preach the gospel. Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction." - AA 361, 362.

"No one can live the law of God without ministering to others." - DA 584. "To save souls should be the lifework of every one who professes Christ. W~ are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth." - 4T 53. "The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is

brought under the influences of the truth, and through faith is made partaker of Christ's love, is by that very fact appointed of God to save others. He has a mission in the world. He is to be a colaborer with Christ, making known the truth as it is in Jesus." - TM 293.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. . . . Those who refuse to cooperate with God on earth, would not cooperate with Him in heaven. It would not be safe to take them to heaven." - COL 280.

"You should solemnly consider that you are dealing with the great God, and should ever remember that He is not a child to be trifled with. You cannot engage in His service at will, and let it alone at pleasure." - 2T 221.

"How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our families, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my un-Christlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? The world must be warned of the soon coming of the Lord. We have but a little time in which to work." - Southern Watchman, June 20, 1905; quoted in "Christian Service," pages 91, 92.

C. "LO, I AM WITH YOU ALWAY."

John 15:16; Joshua 1:9; Exodus 4:12; Matthew 10:7, 8.

"All who will go to work, trusting not in what they themselves can do, but in what God can do for and through them, will certainly realize the fulfillment of His promise. 'Greater works than these shall you do,' He declares; 'because I go unto My Father.' John 14:12. . . . He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make requests for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven." - DA 667.

"Heavenly intelligences have been waiting to cooperate with human agencies, but we have not discerned their presence." - 6T 297. "Heavenly angels have long been waiting for human agents-the members of the church-to cooperate with them in the great work to be done. They are waiting for you." - 9T 46,47.

"Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay." - SC 85.

"Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love, Christ has bound them to the throne of God." - GW 39.

"True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian." - COL 48, 49.

D. THE KING'S BUSINESS.

Revelation 22:17; Matthew 11:28-30; John 15:8.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring efforts. Consecrated workers should go forth into the field, clearing the King's highway and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Savior? Is it nothing to you that soon the world is to meet Jehovah over His broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth." - 9T 44.

"We are living amid the perils of the last days, where there is everything to divert the mind and allure the affections from God. Our duty will only be discerned and appreciated when viewed in the light which shines from the life of Christ. As the sun rises in the east and passes toward the west, filling the world with light, so the true follower of Christ will be a light unto the world. He will go out into the world

as a bright and shining light, that those who are in darkness may be lightened and warned by the rays shining forth from him." - 3T 403, 404.

"The truth is mighty, but it is not carried into practice. It is not sufficient to lay money alone upon the altar. God calls for men, volunteers, to carry the truth to other nations, and tongues, and people. It is not our numbers nor our wealth that will give us a signal victory; but it is devotion to the work, moral courage, ardent love for souls, and untiring, unflagging zeal." - 3T 404.

"Let us remember that a Christ like life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling." - 9T 21.

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." - AA 109.

E. THE READY RESPONSE OF THE LOYAL TO SERVICE.

Psalm 67:1, 2; Isaiah 6:8,9,11; Acts 9:6,15; 16:9,10.

"There is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, 'Here am I; send me." - 6T 49. "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ." - COL 69.

"The humble worker who obediently responds to the call of God may be sure of receiving divine assistance. To accept so great and holy a responsibility is itself elevating to the character. It calls into action the highest mental and spiritual powers, and strengthens and purifies the mind and heart. Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results. He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently, for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. The more one tries to explain the word of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have." - COL 354.

"If you fail ninety-nine times in a hundred, but succeed in saving one soul from ruin, you have done a noble deed for the Master's cause." - 4T 132.

"We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death?" - PP 140.

"The loss of even one soul is a calamity infinitely outweighing the gains and treasures of the world." - GC 21. "In the gift of His Son for our redemption, God has shown how high a value He places upon every human soul." - MB 89. "The true value of the soul can be estimated only by the cross of Calvary." - TM 185. "Such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied." - GC 652.

F. "THE JOY OF OUR LORD."-THE SOUL WINNER'S REWARD.

Matthew 25:23; Psalm 126:5, 6; Luke 15:7; Zechariah 13:6.

1. Present.

"Those who give their lives to Christ like ministry know the meaning of true happiness. . . . They become more and more identified with Christ in all His plans. There is no opportunity for spiritual stagnation." - 9T 42. "The Christian laborer knows no drudgery in his Heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy repays him for every self -denial."-Southern Watchman, April 2, 1903. "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health." - 4T 56.

2. Future.

"Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the

recompense of grace to those who have wrought for God in the simplicity of faith and love." - COL 404. "He may lose his life in service; but when Christ comes to gather His jewels to Himself, he will find it again." - 9T 56. "It is the reward of Christ's workers to enter into His joy. That joy, to which Christ Himself looks forward with eager desire, is presented in His request to His Father, 'I will that they also, whom Thou has given Me, be with Me where I am.' " - 6T 309. "In their crowns of rejoicing those who are rescued by them and finally saved, will shine as stars forever and ever." - EW 61. "They that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:1

KEY TEXTS

Matthew 28:19,20	John 15:16	Isaiah 6:8,9
Mark 16:15, 16	Ezekiel 33:7-16	Matthew 25:23

THOUGHT QUESTIONS

1. What is the duty of a witness at court?
2. Can one not witness by sending another or by giving money?
3. How does the work of the clergy differ from that of the laity?
4. Are there not some who may be excused from their part?
5. What reasons has God for calling you to a part in this work?

TEST QUESTIONS

Answer With Ample Bible Proof

1. Upon what different occasions, and in what different words was the gospel commission repeated?
2. What needs of the laborer does God promise to supply?
3. What warnings, what encouragement is given God's co-workers?
4. What examples of individual work can you cite from the Bible?
5. How does God value every individual soul?

PROJECT

Write a devotional treatise covering briefly the subject matter of this section. Trace and explain the beginnings and growth of the Christ life so as to appeal to the unconverted. Explain God's plan for our character-building through obedience to His requirements for the good of body, mind, and soul. Make the duties and privileges of a child of God prominent as bringing lasting joy and gladness, true satisfaction and peace, to the heart. Subject: The Essentials of a Successful Life in Christ.

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MEMORY TEXTS

Listed for convenience in reviewing

1. Romans 15:4
2. 2 Peter 1:21
3. Psalm 119:72
4. Romans 1:20
5. 1 Timothy 3:16
6. John 14:16
7. Psalm 33:6, 9
8. 2 Peter 3:3, 4
9. Ephesians 6:12
10. 1 John 3:4
11. John 3:16
12. Isaiah 57:15
13. Hebrews 10:10
14. Psalm 19:7
15. Matthew 5:17, 18
16. Genesis 22,3
17. Ezekiel 20:20
18. Colossians 2:8
19. Isaiah 66:23
20. Revelation 14:8; 18:4
21. Revelation 12:17
22. John 12:47
23. Daniel 7:27
24. John 14:1-3
25. Matthew 24:32, 33
26. Luke 21:28
27. Luke 21:34-36
28. Hebrews 10:25
29. 2 Peter 1:19, 20.
30. Revelation 22:12
31. Psalm 34:7
32. 2 Timothy 1:10
33. Isaiah 38:18, 19
34. Isaiah 8: 19, 20
35. Ecclesiastes 9:5,6
36. Revelation 20:6
37. Nahum 1:9
38. Ephesians 2:8
39. 2 Peter 1:4
40. Isaiah 64:4
41. Titus 2:11-14
42. Revelation 14:6, 7
43. Revelation 14:8
44. Revelation 14:9-12
45. Hosea 12:13
46. Proverbs 29:18
47. Isaiah 8:20
48. 1 Corinthians 14:40
49. Revelation 3:20,21
50. Hebrews 10:37
51. John 3:3
52. Matthew 6:6
53. Romans 6:4
54. 1 Corinthians 11:25,26
55 Proverbs 10:22
56. 1 Corinthians 6:19.20
57. 1 Corinthians 10:31
58. Isaiah 59:19
59. Jeremiah 13:20; Hebrews 2:13
60. Isaiah 60:1,2