

BIBLE DOCTRINES

CONTAINING

150 LESSONS

ON

*CREATION, GOVERNMENT OF GOD, REBELLION IN HEAVEN,
FALL OF MAN, REDEMPTION, PROPHECIES, MILLEN-
NIUM, END OF SINNERS AND SATAN,
PARADISE RESTORED,
ETC., ETC.*

BY

O. A. JOHNSON

*AUTHOR OF THE "BIBLE TEXT BOOK," AND INSTRUCTOR IN
BIBLE HISTORY IN WALLA WALLA COLLEGE*

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To
My Dear Wife Sarah
Who Has Assisted Me in the
Preparation of
Bible Doctrines
and to All Lovers of Bible Truth
is This Book
Lovingly Dedicated

PREFACE

The author has for a long time felt the need of a text-book on Bible Doctrines for the use of students in about the twelfth grade in our schools, and for others who might wish to study the most essential doctrines of the Bible. So far as the author knows, no book has yet been published giving a connected series of studies or lessons on the important subjects of the Bible relating to creation, government of God, sin, the fall, the atonement or plan of redemption through Christ, and other subjects pertaining to the great controversy between Christ and Satan, the end of sin and sinners, and the final glorious and everlasting salvation of the righteous.

To meet this want the author prepared and published, in 1910, a series of one hundred and fifty lessons, logically and connectedly arranged, on the most important Bible Doctrines. In 1911 he found it necessary to publish a new and larger edition, which is now nearly exhausted.

Since this book has met with so much favor and words of commendation from teachers and ministers, the author feels encouraged to publish a third and much larger edition. While no new lessons will be added, yet it is the aim to improve the book by addition of valuable notes, and references to other books for further study. Three appendixes will be added, also,—one on a system of Bible-marks and how to use them, another on principles of Biblical interpretation, the third on facts of Sabbath and Sunday.

The author has studied the Bible prayerfully, carefully, and thoroughly for over thirty years, and has spared no pains to make use of various translations in several modern languages as well as the original Greek and Hebrew, and other available helps in order to arrive at the truth.

He has aimed to present these lessons on Bible doctrines in such a manner that they may be easily understood by the untrained mind as well as by the educated. The truths on the various topics have been presented in brief, yet in clear and

comprehensive propositions, with references to the Bible bearing upon each subject. These proof texts ought to be carefully read in order that the student may be convinced of the truth of the subject under consideration. These lessons in "Bible Doctrines" should therefore be *studied* rather than merely read.

This third edition is now sent forth with the prayer and hope that it may prove a blessing to all who are seeking for Bible truth, and that such may be led to believe in Christ and be saved in the kingdom of glory. May this be the happy lot of both the student of this book and its author.

O. A. JOHNSON.

College Place, Wash., April, 1914.

NOTE TO THE FOURTH EDITION

Since the third edition of "Bible Doctrines" is nearly sold out, this fourth edition therefore appears. Some additions have been made to the first seven lessons on creation, and also a fourth appendix with important notes has been added.

The author appreciates the words of approval from many teachers who are using the "Bible Doctrines" as a text-book in teaching the Bible in Academies and Colleges.

It is the earnest desire of the author that this book may continue to aid students and others in the study of the Bible, and that it may prove a blessing to many.

O. A. JOHNSON.

College Place, Wash., May 6, 1917.

NOTE TO THE TEACHER

The teacher should require every student to study the lesson so thoroughly that every written question could be answered readily without the use of the book or the Bible. Of course, the instructor will feel free to ask such other questions as he may think necessary. Every teacher knows the value of constant and thorough reviews; hence so many review lessons in "Bible Doctrines." These reviews may be either oral or written, as the instructor may think best under the circumstances.

Should conditions arise that would make it necessary to omit or pass over any subject, this, of course, must be left to the instructor to decide. It is the earnest desire of the author that this book may prove a blessing in our schools, to aid the young to obtain a thorough knowledge of the subjects treated therein.

THE AUTHOR.

NOTE TO THE STUDENT

The author would suggest to the student first to read the whole lesson over very carefully. After this is done, study the first paragraph carefully, till it is understood, then read all the references. The next to be done is to find or frame a proper answer to the written question and repeat it until it is firmly fixed in the mind. Study each succeeding paragraph in the same way, until the whole lesson is thoroughly mastered. Do not consider the lesson well learned until every reference has been carefully read. Try to fix indelibly in the mind those references that are called for in the questions.

Every Bible student ought to ask God for divine help ere he begins the study of these Bible lessons. It is the earnest hope that these "Lessons on Bible Doctrines" will prove a real help to all who are searching for truth and the way of salvation.

O. A. JOHNSON.

THE APPENDIXES

The four appendixes, beginning on page 280, should be carefully read before taking up the study of the lessons in the book; for a clear understanding of the principles of Biblical interpretation will be a great help in comprehending many of the points brought out in the lessons.

Such as wish to make use of the Bible-marks suggested, should seek to become familiar with these marks from the first, so as to be able to use them in marking their Bibles from the beginning of their study of "Bible Doctrines."

In the third appendix will be found some valuable historic facts and comments relating to the Sabbath from reliable sources.

Several notes and comments on various texts will be found in the fourth appendix. The instruction contained in these appendixes will be found very helpful and should therefore be read carefully.

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CREATION

LESSON I

Ps. 33:6, 9.

CREATION

1. Our world was created in the beginning by God. Gen. 1:1; 2:4.

2. The Father and his Son were united in the Creation of all things. Gen. 1:26; Heb. 1:1,2; John 1:1-3

3. God created by the word of his mouth. Gen. 1:3, 9, 13, 14; Ps. 33:6-9

4. "It is clear that the Prophets and many of the Psalms accept without reservation the doctrine of creation from nothing by the will of a supermundane personal God. (Ps.33:6-9; 102:26; 121:2; Jer. 10:12; Isa. 42:5; 45:7-9). . . . To such a degree has this found acceptance as the doctrine of the Synagogue that God has come to be designated as 'He who spake and the world sprang into existence.'" Jewish Encyclopedia, Art. Creation.

5. The Bible teaches us that the world was made out of that which did not appear or did not previously exist. Heb. 11:3; Gen. 1:1.

6. The Hebrew word for Create in Gen. 1:1 is *Bara* (The *a* has the sound of *a* in father.) "The infinitive is *baroh*, to create, i. e. abundantly to produce by the mere will (of God), hence it is not applicable to the volition or activity of man at all." "It always indicates an action of an astounding nature and a production of something supernatural both physically (Gen. 1:21) and spiritually (v.27), hence *baroh*, is the absolute creating, i. e. producing something out of nothing." Biblical The-saurus or a Literal Translation and Critical Analysis of every Word in the Original languages of the Old Testament. By J. Hellum, D. D., London, 1884, p. 1.

7. Other eminent Hebrew Scholars explain creation as

follows: "The first verse of Genesis teaches that the original creation of the world in its rude and chaotic state was from nothing." Gesenius in his "Thesaurus," p. 357. "God called the universe into existence out of nothing; not of matter coeval with himself." Kalisch, on Genesis. Vol. 1, p. 1.; both of these quotations are found in Geikie's Hours with the Bible, Vol. 1, pp. 25, 26.

8. "Creative power is supremely, it is ideally great. No greater is possible. It is calling into being that which before was not; power does its utmost. It rises to the loftiest height. Higher power cannot go. No greater work can be done than it accomplisheth. None harder can be conceived. It is independent. It needs no external aid. It is absolute." The Creation of Matter, by Rev. Profeit, M. A., pp. 175, 176.

9. "Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that, because matter cannot be eternal and self-existing, it must have been created." Prof. James Clerk Maxwell, quoted in Errors of Evolution, by Robert Patterson.

10. "The work of creation can never be explained by science. What science can explain the mystery of life? The theory that God did not create matter when he brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material and spiritual, stood up before the Lord Jehovah at his voice, and were created for his own purpose. The heaven and all the host of them, the earth and all things therein, are not only the work of his hand: they came into existence by the breath of his mouth." Testimonies for the Church, Vol. VIII, pp. 258, 259.

11. "Why not when asked 'How do you explain that?' answer candidly: 'I do not explain it at all; I study the facts and wait?' The more learned the man, the better he knows how little it is really possible to explain." Professor Bettex, in Science and Christianity, p. 138.

12. While no human being can find out God to perfection, yet that should not prevent us from studying his works to learn more about Him. Job 11:7-11; Rom. 11:33.

QUESTIONS

1. When was our world created and by whom? Par. 1, 2. Give two texts. *Gen. 1:1, Gen. 2:4*
2. How did God create? Give one text.
3. What has been the doctrine of the Jewish Synagogue concerning Creation?
4. Out of what was the world made? Give one text.
5. What is the meaning of the Hebrew word for *create*?
6. How do eminent Hebrew Scholars explain the first verse in the Bible?
7. What can be said of the greatness of creative power?
8. What can science say of the creation of the earth out of things which did not previously exist?
9. What is said in the Testimonies about the creation of our earth, material and spiritual? Was it sudden or gradual?
10. Can science explain everything? If not, what should we do?
11. Should we then cease searching for knowledge and wisdom? Give reference.

LESSON II

CREATION OF INORGANIC MATTER

1. When God brought our world into existence he first created inorganic matter (Gen. 1:1-10), second the vegetable matter (Gen. 1:11, 12), and third the animals. Gen. 1:13-28. Observation teaches that this must have been the order in which God created this world and all in it; for animals subsist upon vegetables (verses 29, 30) and all vegetables grow out of the earth. Verses, 11, 12.

2. Inorganic matter includes sand, rocks, all forms of earthly substances, all of which constitute the mineral kingdom. No inorganic matter is alive but dead and does not reproduce itself.

3. "Everything we see, feel or handle, is a composition—a mixture of different elements. . . . The soil and the rocks,

and even the water, the air, and the light are compounds." (Science and the Bible, by Herbert W. Morris, A. M., p. 27). "It is now demonstrated, therefore, that every known substance existing in nature is a compound, and therefore can not be eternal. And the whole is no greater than the sum of its parts. No number of finite substances can be eternal. The universe, then, can not be eternal." Fables of Infidelity, by Robert Patterson, p. 12.

4. But every elementary particle of inorganic matter is non-living and inert, therefore they could not have united themselves to form compound substances. Hence there must have been a compounder or a Creator; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20.

5. There are now known to be about eighty-one elementary substances, and we do not lack evidence to prove that these "elementary substances *themselves* had a beginning. The ultimate . . . atoms composing each of them are endowed with properties that have reference and adaptation to those of others—properties that qualify them to attract or repel, to unite or coalesce with those of others, so as to produce the endlessly diversified combinations and organisms of nature." Science and the Bible, by Prof. Herbert W. Morris, Cincinnati, 1875, p. 28.

6. "Sir John Herschel asserts that 'every molecule or atom of matter has all the characters of a manufactured article; consequently, *no atom* can have been eternal. Hence appears the falsity and the baselessness of the pantheistic theory, that would substitute an *eternal nature* for an eternal God—every particle of matter in the universe, in a clear and emphatic voice, pronouncing condemnation." *Ibid*, p. 28.

7. That every inorganic compound is combined according to a definite "law of proportions" will be seen by the following illustration: "Twenty-three ounces of sodium will unite with exactly 35.5 ounces of chlorine; and if you use precisely these proportions of the two elements, the whole of each will disappear and become merged in the compound which is our common table salt. But if, in attempting to make salt, we bring together clumsily 23.5 ounces of sodium and 35.5

ounce of chlorine, nature will simply put the extra half ounces of sodium to one side, and the rest will unite. This law which governs all chemical combinations is known as the 'law of definite proportions.'" Religion and Chemistry, by Prof. Josiah Parsons Cooke, London, 1881, p. 266.

8 "The stones and soil beneath our feet, and the ponderous mountains are not mere confused masses of matter; they are pervaded throughout their innermost constitution by harmony of numbers. This principle is known as, the *law of definite proportions*, and its consequence is that every chemical element has a numerical property by which it is governed when entering into combination." There is also what is known in chemistry as the "law of multiple proportions." Youmans' Chemistry, New York, 1877, pp. 132, 133; see also College Chemistry, by Ira Remsen, New York, 1906, pp. 12, 13.

9. The primal particles are the work of the mind. Whatever may have been the primal condition of matter, whatsoever supposition we may form as of fluidity, or any mode of existence, it must have been naturally divisible into particles, and therefore composed of them,—into particles having in them the ordered potencies revealed in the evolutions from them, and therefore we say the work of the mind. But if they lie at the very foundation, are perfectly simple, and yet are the work of the mind, they must be so by creation. No other alternative is left. Mind must have given them their being." The Creation of Matter, by Rev. Profeit, M. A., p. 171.

10. Since, according to the science of chemistry, the inorganic non-living substances of our earth are made up of invisible infinitesimally small created particles of matter, which are united according to a definite law of proportions to form the various composite substances of our earth, it follows that there must have been an intelligent being who united these substances now composing our world; and since these particles are so infinitely small as well as infinite in numbers, it also follows that their Creator must be an infinite being.

11. The science of chemistry therefore confirms the following inspired declaration about creation: "Through faith we understand that the worlds were framed by the word of God, so that that which are not seen were not made of things which do appear." Heb. 11:3.

QUESTIONS

1. State the order in which God created the world and everything in it.
2. What is inorganic matter and what are some of its characteristics?
3. Are the substances of inorganic matter simple or compound? If compound can they be eternal?
4. Can non-living particles of inorganic matter unite themselves into compounds? If not what do these composite substances prove?
5. How many elementary substances are there? With what properties are they endowed?
6. What does Sir John Herschel say of the creation of atoms or molecules, and what does it prove?
7. Give an example proving that inorganic compounds are made up of definite proportions.
8. According to which law are compounds formed?
9. Explain how the primal particles and mixed substances prove the work of an intelligent mind.
10. What does the scientific fact, that the various composite substances of our earth are made up of infinitely small manufactured particles of non-living matter, prove?
11. State how the science of chemistry agrees with the inspired declaration about the creation of our world.

LESSON III

ORGANIZED MATTER—THE VEGETABLE KINGDOM

1. After God had created the inorganic substances now composing our earth, he then formed living matter out of this non-living matter; living matter divided into two great divisions called the vegetable (Gen. 1:11, 12) and animal kingdoms. Gen. 1:20-27. Living matter has a cellular structure, grows by assimilation, reproduces itself, and ferments and decays. Notice the difference between dead and living matter. See lesson 1, par. 2.

2. But since inorganic matter is dead it can not therefore organize itself into life; spontaneous generation is therefore an utter impossibility. Living matter which is formed out of dead matter, therefore proves the existence of a divine Creator. Rom. 1:19, 20.

3. The science of chemistry has demonstrated again and again that there is no known law by which man can organize non-living matter into life. Professor Seubert of Tubwgen, says: "Chemistry has produced thousands of organic substances, it is true, but not one bearing in it the breath of life; the life force is still a mystery." Science and Christianity by Professor Bettex, p. 196.

4. "But it is now known that animal and vegetable substances obey the same laws of affinity as mineral matter, and the recent progress of chemistry has given us great reason to believe that we may be able one day to prepare all the materials of which plants and animals build their cells. Here, however, chemistry stops and creation begins. The great Architect of nature alone can fashion this dead material into living forms." Religion and Chemistry, p. 222.

5. "The present standpoint (of science) is this: Science knows no example of living beings which have come into existence out of non-living matter; that is, without parents. Science has not disproved the first words of the Bible: In the beginning God created the heaven and the earth.'" Prof. Eug. Warming, of the University of Copenhagen, Denmark, in a lecture on Evolution in Our Time, Dansk Tidsskrift, VII, December, 1904.

6. "From the beginning to the end of the inquiry there is not as you have seen, a shadow of evidence in favor of the doctrine of spontaneous generation. There is, on the contrary, overwhelming evidence against it." Prof. Tyndal, quoted by Robert Patterson in his *Errors of Evolution*, p. 184.

7. "Liebig, Pasteur and Tyndal have, by oft-repeated and careful experiments, banished the theory of spontaneous generation from science." Professor Bettex, *Science and Christianity*, Burlington, Iowa, 1901, p. 272.

8. Both Bible and true Science agree in teaching that organized or living matter proves the existence of a being who formed life out of non-living matter. Rom. 1:19, 20.

9. The existence of the vegetable world, with its myriads of varieties and forms, is therefore another indisputable evidence of an infinite Creator whom we call God.

QUESTIONS

1. Out of what is living matter formed, and wherein does it differ from inorganic matter?

2. Why is spontaneous generation impossible?

3. What has the science of Chemistry demonstrated in regard to living matter? What is the testimony of Professor Seubert?

4. Who alone can fashion dead material into living forms?

5. What does Professor Warming say is the present standpoint of science in relation to the origin of life?

6. What does Professor Tyndal say about spontaneous generation?

7. What has banished the theory of spontaneous generation from science?

8. What does true science and Bible agree in teaching?

9. Of what is the vegetable world an indisputable evidence?

LESSON IV

THE ANIMAL KINGDOM

1. After God had created the vegetable kingdom he created the animal kingdom, which subsists upon the vegetables. Gen. 1:12-27, 29, 30.

2. But as there is no scientific evidence proving that inorganic matter or vegetable life originated animal life, much less that animal life evolved itself into life, it therefore follows that animals must have been created, and that is in harmony with divine inspiration. Gen. 1:12-28; Rom. 1:19, 20; Heb. 11:3.

3. The Lord says that he made all the vegetables "after his kind," and also all the beasts each "after his kind." Gen. 1:12, 21-25. Observation and experience teaches that we reap the same kind of fruit that we sow or plant. When we sow wheat we reap wheat, not potatoes. Beasts never change their kind; hogs do not change or develop into sheep, nor horses into cows.

4. True science also proves there is no change from one species to another. "Nowhere are there instances of gradual transition from one species to another." Science and Christianity by Professor Bettex, p. 127.

5. Liebig, who is a German professor, says, "strict scientific investigation knows nothing of a chain of organic beings." (Chemische Briefe, p. 366) quoted in Science and Christianity, p. 127.

6. At a congress of naturalists in Europe, "Wilser made the bold statement, 'He who is not done with Darwin hardly deserves to be called a naturalist.'" *Ibid*, p. 131.

7. Dr. K. Muller says: "It was a great thought of Darwin's to make all organisms evolve one from the other. Unfortunately, however, a glance at the fossil creatures of the various creation periods dispels this beautiful idea." *Ibid*, p. 131.

8. The first animals, such as birds and mammals, must have been created in such a fully developed state that they could care for themselves from the very beginning. Had they been created in an infant state, they would all have perished for want of parents to care for them. The creation, therefore, of these animals must have been instantaneous.

9. If the animal kingdom was created suddenly, there is then reason to believe that the vegetable and mineral kingdoms may also have been created instantaneously.

10. The following illustrates the perfection and infinity of the Creator's works: "The finest thread in a spider's web, which can scarcely be seen, is said to be composed of no less than 4,000 strands. On a single wing of a butterfly have been found 100,000 scales; and on that of a silkworm moth 400,000; each of these minute scales being a marvel of beauty and completeness itself. So thin are the wings of many insects that 50,000 placed over each other would only be a quarter of an inch thick; and yet, thin as they are, each is double. And when we consider, still further, the incomprehensibly delicate contrivances and exquisite borings and claspings and jointings which enter into the frame of an animated being a thousand times less than a mite, we cannot but be filled with adorning wonder in view of these productions of the Creator's hand." Science and the Bible, p. 466.

QUESTIONS

1. What was created after the creation of vegetable life?
2. How does the animal world prove a Creator?
3. What does the expression mean that each plant and each animal was created "after his kind?" Is there any proof in the Bible that animals have changed their kind or species?
4. Is there any evidence of a gradual transition of one species to another?
5. Relate what Professor Liebig says concerning a chain of organic beings.
6. Repeat what Professor Wilser says about Darwin's theory of the origin of species.
7. Relate what Dr. Muller says on the same subject.
8. Give a reason for believing the beasts at first were created in a fully developed state; and further what would that prove?
9. Is there any reason to believe that creation was sudden or instantaneous?
10. State, in brief, what proves the Creator to be infinitely perfect and wise.

LESSON V

CREATION WEEK

1. God created this world and everything in it suddenly by the word of his power. Gen. 1:3, 6, 7, 9; Ps. 33:6, 9; Heb. 11:3.

2. That the Word of God acts instantaneously may be seen from the following:

(a) The storm was calmed immediately by the word of Christ. Luke 8:24.

(b) Lazarus was instantaneously restored to life by the command of Christ. John 11:43, 44.

(c) The fig tree withered at once at the word of Jesus. Matt. 21:19.

3. This world and everything in it was created in six literal days. Gen. 2:1-3; Ex. 20:8-11.

4. "No language could have been chosen more explicit, nor any terms found in Hebrew more definite than those here employed. There was a first day, a second day, a third day, etc., each opening and closing with a definite evening and morning—literally rendered. There was evening, there was morning, day one; there was evening, there was morning, day two, etc. Science and the Bible, pp. 80, 81.

5: "Moses, who penned the record, we have every reason to believe, understood these days, and meant that his *readers* should understand them as literal days; for we cannot suppose for a moment that he ever had in his mind anything like the ideas suggested by modern geology." *Ibid*, p. 81.

6. "God himself refers to them as literal days in the commandment given from Sinai, 'Remember the Sabbath day to keep it holy; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day.' No impartial mind can read these words and come to any other conclusion than that the *six* days, as well as the *seventh*, were literal days." *Ibid*, p. 81.

7. On Ex. 20:11, Prof. D. N. Lord remarks: "We have thus explicit testimony of the Most High that the days of

creation were ordinary days." Prof. D. N. Lord's *Geognosy*, New York, 1857, p. 35.

8. "God himself measured off the first week, as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days." *Patriarchs and Prophets*, p. 111.

9. The seventh-day Sabbath was instituted at the end of the first week to commemorate creation. Gen. 2:1-3; Ex. 20:11; 31:17.

QUESTIONS

1. How did God create? Ps. 33:6, 9.
2. Was creation instantaneous?
3. Give three texts to prove that the words of Christ had divine power and acted instantaneously. See paragraph 2.
4. Name two texts proving that God made this world in six days.
5. What can be said of the Hebrew term used in Genesis 1, to designate the days of creation?
6. What did Moses evidently mean by the term "day" in his record of creation?
- 7. Explain why the word "day" in the Sabbath command can mean nothing but a literal day.
8. Repeat what Prof. D. N. Lord says about the creation days.
9. Of what was the first week of time to be a sample?
10. Of what is the Sabbath day a memorial?

LESSON VI

OTHER WORLDS

1. God has created other worlds besides our earth. Heb. 1:2; 11:3; Job 38:4-7.

2. The great numbers of stars are either planets like our earth, or suns like our sun. Gen. 15:5; Isa. 40:26; Job 38:31, 32; Amos 5:8. See Patriarchs and Prophets, edition 1890, pp. 69, 70.

3. Our world was not the first of God's creation; for stars and intelligent beings rejoiced when the foundations of our earth were laid. Job 38:4, 7.

4. "All the visible stars, except Mercury, Venus, Mars, Jupiter, and Saturn, planets belonging to our solar system, are suns like our sun, but being so far from our earth they appear to be small stars, many of them however are much larger than our sun. On a dark night these stars appear to be countless, and yet the number visible to the naked eye is limited. The number visible in the great Lick telescope of three feet diameter is probably 100,000,000." General Astronomy, Young, Boston, 1899, p.484.

5. "In yon gilded canopy of heaven, we see the broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds; where the Divinity reigns in all the grandeur of his attributes; where he peoples immensity with his wonders, and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy." Science and the Bible, p. 349.

6. There is reason to believe these worlds are inhabited by intelligent beings. Job 38:4, 7; Rev. 12:12. See Patriarchs and Prophets, pp. 78, 79.

7. God created all things by his son Jesus Christ. Gen. 1:26; Heb 1:1, 2; John 1:1-3.

8. Planets and everything in space are upheld by the power of his word. Job 26: 7; Heb. 1:3.

9. "While his (the Creator's) mind is abroad over the whole vast creation, and his hands are employed in guiding its countless orbs, he is as essentially and ultimately present in every one of them, as if it constituted the sole object of his

attention; giving life to all its tenants, spreading out all its charms, and bringing on all the changes that enliven and beautify its scenery." Science and the Bible, p. 351.

QUESTIONS

1. Give proof that God has made more than our world.
2. What can you say about the stars, suns, and planets?
3. What proof can you give that our world was not the first of God's creation?
4. How many suns can be seen through Lick's great telescope?
5. What do we see in the gilded canopy of heaven? Read Isa. 40:26.
6. What reason is there to believe these worlds may be inhabited? Give reference.
7. Who, in fact, is the Creator of them all?
8. How are they supported in space? Give reference.
9. What can be said about God's personal presence and care for all of his created worlds and intelligences?

LESSON VII

"IN THE BEGINNING, GOD."

1. "History before us affirms that the earth, and all things therein, were *created* by God, and had a beginning. And to a beginning, indeed, all things around us, above us, beneath us, obviously carry us back." Science and the Bible, p. 26.

2. "The material universe is the manifestation of one grand creative thought as comprehensive in the diversity of parts as it is grand in the unity of the whole. These parts have been so wondrously joined and skillfully wrought together, that each is linked with each, and one with all. In this divine economy nothing is wanting, nothing is superfluous, and what seems to our feeble vision least important is as essential to complete the unity of the plan as our own glorious manhood." Religion and Chemistry, by J. P. Cooke, London, 1881, pp. 14, 15.

3. "Until one has become conscious of the infinite beauty and skill with which the numberless parts of nature have been fashioned and adjusted, one cannot appreciate the force of the conviction which the impression gives." *Ibid*, p. 66.

4. "We wander back in quest of the origin of our race and of the world we inhabit, till we meet this sublime declaration, *In the beginning, God*. We traverse the whole field of speculative philosophy, and reach the same result, *In the beginning, God*. We roam through the interminable ages and cycle of ages in the eras of geology, and the weary mind comes at length to the same terminus, *In the beginning, God*. We take the nebular theory, and melt down the earth to a fluid mass, and evaporate this into the thinnest ether diffused in space, and requiring age upon age of motion to give it solidity and form; we ask whence came the ether? *In the beginning, God*. Every where it is written, There is a God—a living God, a personal God, a present God. Can there be a higher privilege of love than to know God as a friend?" *Man in Genesis and Geology*, Joseph P. Thompson, D. D., New York, 1875, p. 27.

5. One describes the glorious home prepared for the saints, as follows: "All hail, central heaven! All hail, innermost sun palace and celestial Alhambra! All hail believers' last home—from which an adult astronomy, fitted with pictured and dynamic wings of angels shall immortality radiate to all the girdling worlds and immortality bring home fresh proofs of the glory of him who has long been defrauded of his right among men of science by empty names of law and nature." *Ecce Coelum, or Parish Astronomy*, by a Pastor, Boston, 1870, p. 151.

6. From the previous lessons it is evident that the Bible and true science agree in teaching that there is an infinite God that has created all things and upholds all things by his power, that this same God is ever present, controlling and ruling all. Ps. 19:1-6.

Note.—The quotations in this lesson ought to be studied very carefully.

QUESTIONS

1. To what does history and everything in the world carry us back?

2. Of what is the material universe a grand manifestation?
3. When will one be really able to appreciate the works of creation?
4. At what conclusion will all careful students of nature arrive at last?
5. What can be said of the privilege of loving and knowing the true God?
6. What can you say of the saints' last home prepared for them by their Creator?
7. It would well repay every student if he would commit paragraphs 4 and 5 to memory.

LESSON VIII

REVIEW QUESTIONS ON LESSONS I TO VII

1. Define the words "create" and "creation."
2. Can science explain the creation of the world out of nothing? Why not?
3. Of what is our earth composed?
4. What are the characteristics of inorganic matter?
5. Why cannot the matter composing our earth be eternal?
6. Tell why matter could not compound itself, and what does that prove?
7. According to what law are chemical compounds formed, and of what is that an evidence?
8. Define organized matter.
9. Out of what is it formed?
10. Is spontaneous generation possible? If not, why not?
11. What do leading scientific men say of spontaneous generation?
12. Whence comes the animal kingdom?
13. Is there any evidence that animals have changed their kind or species?
14. Give reasons for believing that the creation of animals was instantaneous.

15. What reason is there for believing that the six days of creation were ordinary days like ours?

16. Give some reference which proves that there are other worlds besides ours.

17. Was our world the first of God's creation?

18. What reason is there to believe that other worlds may be inhabited by intelligent beings?

19. At what conclusion will all careful students of nature arrive at last?

20. What may be said of the privilege of knowing and worshiping such a creator?

21. What impression has the study of these lessons had upon your mind?

Note.—It is very important that this lesson be thoroughly mastered. The instructor will, of course, feel free to ask such other questions as he may think best.

Note.—For further information on the subject of creation read the following:

Patriarchs and Prophets, by E. G. White, chap. 2 and 9.

Geikie's Hours With the Bible, Vol. I, chap. 2 and 3.

Science and the Bible, by Herbert W. Morris, pp. 79-90.

Creation of Matter, by W. Profeit.

Errors of Evolution, by Patterson.

God's Two Books, by George McCready Price.

THE GODHEAD

LESSON IX

GOD THE FATHER

1. There are three persons in the Godhead; viz., the Father, the Son, and the Holy Ghost. Rom. 1:20; Matt. 28:19.

2. God the Father is the first person of the Godhead, and, as such, he is the greatest. Matt. 28:19; John 14:28; 1 Cor. 15:27, 28.

3. The works of creation prove the existence of God. Rom. 1:20; Isa. 40:25, 26.

4. The works of nature testify to the infinite wisdom and power of God. Ps. 19:1-7; Job 28:23-28; Isa. 40:12, 22, 26; Ps. 147:4.

5. The attributes of God are also revealed through the Scriptures:

(a) *Wisdom*. This attribute is revealed in all of God's creative works and in all of nature's laws. Prov. 3:19; Jer. 51:15; Rom. 11: 33

(b) *Love* is revealed *first* in creating this and other worlds and peopling them with intelligent beings to enjoy life. Rev. 12:12. Second in giving his Son to save sinners. John 3:16; 1 John 4:8, 16.

(c) *Foreknowledge* is seen in all the divine prediction found in the Bible. Isa. 46:9, 10; John 14:29.

(d) *Mercy, long suffering, and grace* are manifested in the plan of salvation. Ex. 34:6, 7; Eph. 2: 4-8.

6. He is infinite in all His attributes. Job 11:7-9; Rom. 11:33.

7. The Creator of the Universe must be a God who is infinite in all his attributes, and as such no created finite being can fully comprehend him. Since God is infinite in all his attributes, all his actions must therefore be infinitely just and per-

fect and consequently above the judgment or criticism of finite beings. All would be much happier if they could believe that the merciful God is doing the very best for every one that he can do.

QUESTIONS

1. What are the three persons of the Godhead? *1 John 5:7. Law. 7:9. 14.* One text.
2. Who stands at the head of this trinity?
3. What in nature proves the existence of the Godhead? *1 John 4.* One reference.
4. What special attributes of God are revealed through nature?
5. What does Paul say of God's wisdom? Name text.
6. What text speaks of God's love?
7. How has God manifested his love for sinful man? Give reference.
8. What can you say of his foreknowledge? Give proof text.
9. How did he reveal his character to Moses and Israel? Name text.
10. Is God limited or unlimited in his attributes?
11. Is it safe for man to trust in a God who is infinite in all his attributes?
12. Why can not finite man comprehend God? See note.
13. Why not judge or criticise him?
14. What would add to our happiness?

LESSON X

DIVINITY OF CHRIST

1. Christ is the only begotten Son of the Father. John 1:14; 3:16, 18.

2. Since Christ is begotten of the Father, he must therefore be of the same substance as the Father; hence he must have the same divine attributes that God has, and therefore he is God.

3. The Father calls his Son "God," and therefore he must be God. Heb. 1:8-10.

4. He existed with the Father before he was born of the virgin Mary. John 8:58; 17:5, 24.

5. Christ's existence with the Father before creation is proof of his divinity. John 17:5, 24.

6. The world was created by Christ, and this power to create is positive proof of Christ's divinity. Col. 1:16, 17; Heb. 1:1, 2, 8-10.

7. Christ's power to perform miracles, raise the dead, etc., must be regarded as proof of his divinity. Luke 8:24, 25; Matt. 21:19, 20; John 11:43, 44; Acts 2:22.

8. Christ's resurrection and ascension to heaven was adduced by the apostles as evidence of Christ's divinity. Acts 2:22-36.

9. The fact that Jesus is now sitting on the throne with his Father in heaven must be regarded as decisive proof of his divinity. Acts 2:33-36; Heb. 1:8-13.

10. Although Christ is the Son of God, yet he says his Father is greater than himself. John 14:28.

QUESTIONS

1. Of whom is Christ the only begotten? One reference.
2. Since Christ is begotten of the Father, of whose attributes must he partake?
3. What does the Father call his Son? Give one text.
4. What can you say of Christ's pre-existence?

5. Of what is his pre-existence an evidence?
6. By whom was the world created? One reference.
7. Of what was Christ's power to raise the dead, etc. an evidence?
8. Explain how Christ's resurrection and ascension can be proof of his divinity.
9. What is Christ's present position, and what does that prove?
10. Who is the greater, the Father or the Son? One reference.

LESSON XI

THE HOLY SPIRIT

1. The Holy Spirit is the third name in the trinity. Matt. 28:19.
2. "The Holy Spirit" is "the third person of the Godhead." He "is Christ's representative, but divested of the personality of humanity and independent thereof." Desire of Ages, large edition, pp. 669, 671.
3. The Holy Spirit proceeds from the Father and comes to us in the name of Christ. John 15:26; 14:26.
4. Since the Holy Spirit proceeds from the Father, he must have the same divine attributes as God.
5. The Holy Spirit is called:
 - (a) The Holy Ghost, or the Holy Spirit. Matt. 28:19; Isa. 63:10, 11.
 - (b) Spirit of God and Spirit of Christ. Rom. 8: 9.
 - (c) Spirit of truth. John 15:26.
 - (d) Comforter. John 14:26.
6. The following prove that the Spirit of God has divine attributes:
 - (a) He has creative power. Job 33:4; Ps. 104:30.
 - (b) He has also power to raise the dead and heal the sick. Rom. 8:11; 15:19; 1 Peter 3:18.

7. The Spirit of God is the agency of divine revelation. John 16:13; 2 Peter 1:21.

QUESTIONS

1. What is the name of the third person of the Godhead? Matt. 28:19.
2. Is the Holy Spirit a person?
3. Has he a personality like humanity? Paragraph 2.
4. From whom does the Holy Spirit proceed?
5. Since he proceeds from God, what attributes must he possess?
6. Where in the Bible is he called Holy Spirit.
7. In which text is he called the Spirit of God and Spirit of Christ?
8. Why is he called the Spirit of truth?
9. Why called Comforter?
10. What texts prove that he has creative power?
11. Has he power to give life to the dead?
12. Give proof that the Spirit is the agency of divine revelation.

Note.—There will be special lessons on the Holy Spirit, its offices, gifts, etc., further on in the book.

GOD'S REVELATION TO MAN

LESSON XIII

THE WORD OF GOD

1. God revealed his will to man in order that he might know how to serve him acceptably. Deut. 29:29.

2. In the Bible we find the word of God, for it contains:

(a) Words spoken by God, himself. Deut. 4:12, 13; Ex. 20:1-17.

(b) Revelations from God through his servants, the prophets. Amos 3:7; Deut. 29:29.

(c) Words spoken by Christ while on earth. Heb. 1:1, 2; John 12:49.

THE OLD TESTAMENT

3. The Old Testament is composed of thirty-nine books, originally divided into three divisions; namely, the law of Moses, the prophets, and the psalms or poetical books; and all these together were called Scriptures. Luke 24:27, 44, 45; Rom. 16:26.

4. The Scriptures of the Old Testament were given by inspiration. 2 Tim. 3:15, 16; 2 Pet. 1:21.

5. From Joshua to Malachi we find the writings of Moses acknowledged as the infallible word of God. Josh. 23:6; 1 Kings 2:3; Dan. 9:11; Mal. 4:4. Read also 2 Chron. 17:9; 25:4; 2 Kings 22:8-13; Neh 8:1.

QUESTIONS

1. Why is it necessary for man to have a revelation from God? Paragraph 1.

2. In which book shall we find God's will revealed to man?

3. In what three ways has God revealed his will to us? Give three references.

4. How many books constitute the Old Testament?

5. Into how many parts was the Old Testament divided at first? Name them.

6. Name two texts which prove the Old Testament Scriptures are inspired.

7. What texts can be given to prove that the writings of Moses were regarded as the word of God from the very first?

8. Are his writings of the same authority now as then?

LESSON XIV

THE NEW TESTAMENT

1. The New Testament contains twenty-seven books, which were written by inspired men some time after Christ's ascension and before the end of the first century. 2 Tim. 3:15, 16; 2 Pet. 3:15, 16.

2. The first four books of the New Testament contain an inspired history of Christ; the Acts contain the history of the first Christians; the epistles are full of instruction to the church; and the Revelation of John contains a prophetic history till the end of time.

3. Much of the New Testament teachings is based upon the Old. John 5:39; Acts 26:22, 23; 28:23.

4. Jesus confirmed the Old Testament by affirming that it was written by Moses and the prophets, and by referring to it as authority in all his teachings, as follows:

(a) Moses. John 5:45-47; Luke 16:29-31.

(b) The prophets. Luke 24:27.

(c) The Psalms. Luke 24:44.

5. In the same manner the apostles confirmed and used the Old Testament in all their teachings.

(a) Peter. I Pet. 1:10, 11; II Pet. 1:21.

(b) Paul. II Tim. 3:16; Acts 24:14.

(c) James 2:8, 9; 4:5.

QUESTIONS

1. How many books constitute the New Testament, and when were they written?
2. Tell briefly what they contain and teach. See paragraph 2.
3. Upon what are the New Testament teachings based? Mention two texts.
4. How did Christ confirm the Old Testament?
5. What does he say of Moses?
6. Tell how he used the prophets and the Psalms in his teachings?
7. To what did the apostles refer as authority in their teachings?
8. Give references proving that Peter, Paul, and James referred to the Old Testament as authority for their instruction.
9. If Moses and the writings of the Old Testament were regarded as divine authority for Christian instruction in the early Christian church, are not the same Scriptures equally good in our day?

✓
Rom. 15: 4

1 Cor. 10: 11

LESSON XV

POWER OF GOD'S WORD

1. The word of God is living and powerful because of his spirit that is in it. John 6:63; Jer. 23:29; Heb. 4:12.
2. The following will illustrate the power of God's word:
 - (a) All things were created by the power of his word. Ps. 33:6-9; Gen. 1:3, 9, 11, 14, 15.
 - (b) All things are upheld and consist by the power of his divine word. Heb. 1:3; 2 Pet. 3:7.
3. Examples illustrating the power of Christ's word:
 - (a) Storm stilled. Mark 4:36-41.
 - (b) Fig tree withered. Matt. 21:18-20.
 - (c) Sick healed. Luke 7:2-10.
 - (d) Evil spirits cast out. Matt. 8:16.
 - (e) Dead raised to life. John 11:43, 44.
4. Examples illustrating the power of words spoken by man under the influence of God's spirit:
 - (a) Rock gave forth water. Num. 20:8-11.
 - (b) Sun and moon stood still. Josh. 10:12, 13.
 - (c) Sick man healed. Acts 9:33, 34.
 - (d) A woman raised to life. Acts 9:36-41.
5. Sinners are regenerated by faith through the power of God's word. Rom. 1:16; James 1:18; 1 Peter 1:23.

QUESTIONS

1. What makes God's word living and powerful?
2. What illustrates the power of God's word in creation?
3. By what power are planets held in space? Heb. 1:3.
4. By what power was the storm stilled? The fig tree withered?
5. Give three other examples illustrating the power of the words of Christ.
6. Mention four examples illustrating the power of the words of men spoken under the influence of God's spirit.
7. By what power are sinners regenerated?

LESSON XVI

REVIEW QUESTIONS ON LESSONS XIII TO XV

1. Tell how and in which book God has revealed his will to man.
2. Why was such a revelation necessary?
3. How do the inspired writers look upon the writings of Moses? Give three scripture references from the Old Testament. *Josh 28:6 / King 2:3 / Dan 9:11*
4. When and by whom was the New Testament written?
5. Of what do the first five books of the New Testament treat?
6. What does the last book of the Bible contain?
7. What is there about the word of God that makes it different from all other books? See Lesson XIV, paragraph 1.
8. Give proof that God's word has creative power. *Ps 33:3 / Gen 1:3*
9. Name four examples illustrating the power of Christ's words.
10. Give two examples from the Old Testament demonstrating the power of words spoken by man under the influence of God's Spirit.
11. Name two like examples found in the New Testament.
12. By what power is man regenerated? Name one text. *Rom. 1:7-8*

Note. For further study on this subject read Canon of the Holy Scripture by Prof. S. Saussen; Who Made the New Testament by H. S. Hastings; Evidences of Christianity by M'Ilvaine; Higher Criticism and the Monuments, by A. H. Sayce; All About the Bible, by Sidney Collett.

1st day, review Sunday

GOVERNMENT OF GOD

LESSON XVII

LAW

1. All of God's creation is subject to law. Each combination of the mineral kingdom is combined according to a law of definite proportions. See Lesson 11, paragraph 9.

2. The vegetable kingdom is also subject to law. Some vegetables were made to live in the water, others on the land. Some plants were created to live and thrive in the frigid zones, some in the temperate zones, while others were made to live only in the torrid zone. Should the water lily be transferred to dry land, and the rosebush to the pond, neither could live, but would soon wither and die. Should plants from the torrid zone be transplanted to the frozen regions of the north, and plants from the frigid zones to the equatorial regions, they would soon die; because it is impossible for plants to live and thrive unless they are allowed to remain in the place and have the nourishment designed for them by the Creator. This is an unvarying law of the vegetable kingdom.

3. The animal kingdom is likewise subject to natural law. Some animals live in the water, others on the land. Some thrive in warm climates, others in the cold. No animal created to live in the water could live on the dry land, nor could any made to live on land exist in the water. No polar bear could live long in the torrid zone, any more than a monkey could in the regions of the poles. A hen might say that she had as good a right to dive and swim in the water as a duck, and she might attempt it, but she would soon find out that her fate was sealed, unless some higher being would rescue her from the watery grave. Thus it is evident that the animal kingdom is also subject to unchangeable laws, which they must obey in order to live and thrive.

4. "The harmony of creation depends upon the perfect con-

formity of all beings, of everything animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabit the earth, is amenable to moral law." Patriarchs and Prophets, p. 52.

5. "You have nothing but law; beautiful, exquisitely beautiful in itself, and in the perfect order and harmony which it is competent to secure; and yet at the same time painful in its consequences when violated; but man is completely shut up to law, as to all his organization. He is rewarded, as one may say, for observance of these laws, and punished for the neglect." Dobney on Future Punishment, p. 28.

6. God's constitutional law for the government of man is found in the decalogue. Ex. 24:12; Jas. 2:8-12.

QUESTIONS

1. To what is all creation subject? See paragraphs 1, 5.
2. Explain how the vegetable kingdom is subject to natural law.
3. What would be the result if these natural laws were set aside?
4. What law must creatures living in the water and such as live upon the dry land obey, in order to live and thrive?
5. Explain why animals from the torrid zone cannot live in the frigid zone, and vice versa.
6. What would be the result if they should change places?
7. To what special law is man amenable, to which other creatures of earth are not?
8. What does Eld. Dobney say about law and the results of observing and disobeying it?
- † 9. What is God's constitutional law for the government of man? Give two texts.

LESSON XVIII

ORIGINAL RELATIONS AND ORIGINAL LAW

1. By the creation of intelligent beings, relations come into existence that existed before only in the mind of God; namely,

First.—Relation between the Creator and man and other intelligent beings.

Second.—Mutual relations between man and man, or between other intelligent beings.

2. Wherever intelligent creatures are found, there such relations will be found to exist. These relations may be called original relations.

3. Out of these relations grow moral duties of created intelligences to their Creator and to one another; therefore, these relations become the basis of the law that reveals the duty of moral beings to their God and to one another. Whenever the relations are the same, on this or on any other planet, there the laws growing out of these relations must be the same.

4. The general law revealing the duty of moral intelligences to their Creator and to one another under these relations is summarily expressed in the decalogue; for,

First.—In the first four commandments is revealed the duty of moral beings to their Creator. Ex. 20:3-11.

Second.—In the last six will be found their duty to another made known. Ex. 20:12-17.

5. Since these relations will continue unaltered as long as the Creator and intelligent beings exist, therefore the law growing out of these relations must remain as long as creation exists. Matt. 5:17-19; Luke 16:17.

6. Since both the Father and Son were united in creation, therefore they together originated these original relations and consequently the law growing out of them. John 10:30; 1:1-3; Heb. 1:1, 2.

QUESTIONS

1. What relations came into existence in consequence of the creation of intelligent beings?

2. Name these two relations.
3. Where will such relations be found?
4. What grows out of these relations?
5. Name the commandments that grow out of relations between the Creator and intelligent beings.
6. What commands are based upon the mutual relations that moral beings sustain one to another?
7. Are the original relations, as far as we can understand, the same in other worlds as in our world?
8. If the relations are the same, what can be said of the law governing other worlds?
9. Will these relations ever change? If not, will the law growing out of them ever change?
10. Who originated these relations? Paragraph 6.
11. Then who is the author of the law growing out of them?

LESSON XIX

GOD'S CONSTITUTIONAL LAW, THE DECALOGUE

1. God himself spoke and wrote his own law, and therefore it is pre-eminently the law of God. Deut. 4:12, 13; Ex. 20:1-17.

2. The first four commandments reveal man's duty to his Creator, as follows:

The first forbids the worship of anything created, and requires the worship of the Creator only. Verse 3.

The second prohibits the worship of images or the works of man's hands, instead of rendering homage to God, Verses 4-6.

The third requires all to revere and honor the name of God. Verse 7.

The fourth defines how time is to be used; viz., six days for labor, and the seventh for rest and worship of the Creator. Verses 8-11; Isa. 66:22, 23.

3. The last six commands reveal man's duty one to another; to wit:

The fifth reveals the duty of children to parents. Ex. 20:12

The sixth protects the lives of all. Verse 13.

The seventh preserves the virtue of the human family.
Verse 14.

The eighth protects the property of all. Verse 15.

The ninth prohibits lying. Verse 16.

The tenth forbids coveting. Verse 17.

4. The first four commandments are based on love to God, and the last six upon love to one another. Matt. 22:36-40.

5. A copy of this law was kept in the ark of the earthly sanctuary. Deut. 10:1-5.

6. The original copy of this law is kept in the temple of heaven. Rev. 11:19.

7. The ten commandments should be committed to memory. Deut. 6:6.

QUESTIONS

1. Who spoke and wrote the law of ten commandments?
2. What does the first commandment mean?
3. Explain the second precept.
4. Tell what is meant by the third command.
5. What does the fourth command teach us?
6. What duty is revealed in the fifth command, and how long is that duty obligatory upon children?
7. What is protected by the sixth command? By the seventh? By the eighth?
8. What does the ninth command prohibit? And the tenth?
9. What will lead man to keep these commandments? See paragraph 4; 1 John 5:3.
10. Where on earth was this law preserved? Where is the original copy kept?

Lev. 1:9, 10.

LESSON XX

REWARDS AND PENALTIES

1. A penalty is attached to every violation of the natural and moral laws of God. This is true of the vegetable and animal kingdoms; for when a plant or an animal is removed from its natural element or environment, its death is sealed, though it may live on for a time. See lesson XVII.

2. The same is true of man as a moral, intelligent being. For every deviation from or transgression of natural law, he must suffer for the penalty: from it there is no escape.

3. The blessings promised for obedience to God's moral law are:

First, mercy in this life to those who love and keep the commands of God. Ex. 20:6:

Second, long life hereafter, and possessions—land. Verse 12.

4. The penalty threatened those who transgress God's law is:

First, the iniquity is to be visited upon them and their children in this life. Verse 5; Lam. 5:7.

Second, no days—no life—and no possessions hereafter to those who do not obey God's law. Ex. 20:12; Eze. 18:4, 20.

5. God's will is expressed in his law. Rom. 2:18; Ps. 40:8.

6. God's will is the same in heaven as on earth; therefore, his law must be the same on every planet. Matt. 6:10; Ps. 103:20.

7. The principles of the decalogue lie at the foundation of God's government throughout his universe; therefore, it is as great a sin for angels or other intelligent beings to transgress God's law as for man, and every transgressor will have to suffer the penalty for his sin. John 8:44; Eze. 28:12-19; 2 Pet. 2:4.

QUESTIONS

1. Is there a penalty attached to the deviation from the natural law governing the vegetable and animal kingdoms? If so, state it.

2. Is there a penalty for the violation of moral law? If so, what is it? Eze. 18:4, 20.

3. What is promised to those who obey God's law, in this life? What hereafter?

4. What is the penalty in this life for the transgression of God's law? What will they suffer hereafter?

5. What can be said about God's law as a rule for other moral beings besides man? Paragraphs 5, 6, 7.

6. Will the same penalty be visited upon angels as upon man who may transgress this law? Paragraph 7.

LESSON XXI

KINGDOM OF GOD

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1. The essential factors necessary to a kingdom are: First, territory; second, subjects; third, law; fourth, ruler; fifth, his throne.

2. The following will prove that this world belongs to the kingdom of God:

First.—God created the earth, the territory; therefore it belongs to him. Ex. 19:5.

Second.—God created man, therefore the human race make up the subjects of his kingdom. Gen. 1:26, 27.

Third.—God, as creator, had the sole right to govern, and therefore he gave man the constitutional law of his government; viz., the ten commandments. Ex. 20:1-17; 24:12.

Fourth.—As creator he also has right to rule over other intelligences. Ps. 103:19, 22.

Fifth.—His throne is in paradise, the third heaven. 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2.

3. All other worlds inhabited by intelligent beings are his dependencies. Heb. 11:3; Rev. 12:12; Job 38:4, 7.

4. The true God alone has the sole right to rule over the universe, and that because he is the creator of all in the universe. Ps. 103:19.

5. Those who are willing to submit to his government, obey his law, will ever enjoy the blessings of peace, happiness, and long life as long as God lives. Ex. 19:5; Matt. 25:34; Isa. 9:6, 7.

6. Those who will not be subject to God's government, and who refuse to obey his laws, are condemned to everlasting destruction. Deut. 27:26; Matt. 25:41, 46.

QUESTIONS

1. Name those things which go to make up a kingdom.
2. Show how the earth is the territory of God's kingdom.
3. Who are the subjects? Give text.
4. What is the constitution, or law, of God's kingdom?
Repeat it.
5. Who is the rightful owner, and where is his throne?
Two proof-texts wanted.
6. What relation do other worlds inhabited by intelligent beings sustain to God's kingdom?
7. Prove how God alone is the sole owner of the universe.
8. On what condition may God's subjects ever live and be happy?
9. What is the fate of those who refuse to submit to God's government? Reference wanted.

LESSON XXII

REVIEW QUESTIONS ON LESSONS XVII TO XXI

1. Explain how both the vegetable and animal kingdoms are amenable to law. Lesson XVII, paragraphs 2, 3.
2. Tell in what sense man is subject to a higher or moral law.
3. What relations came into existence at creation, first between the Creator and intelligent beings, and second, between these moral intelligences themselves?

4. Are these relations changeable or unchangeable?
5. Explain the laws growing out of these relations. Are these laws subject to change? If not, why not?
6. Do these relations and laws growing out of them pertain only to man, or do they exist wherever moral intelligences are found?
7. What law grows out of the relation between God and intelligent beings?
8. What commands are based upon relations between moral intelligences?
9. Who originated these relations? Then who must be the originator of the law growing out of these relations? Lesson XVIII, paragraph 6.
10. What is God's constitutional law? How was it given, and how preserved on earth? Where is the original copy of it?
11. What follows the violation of nature and moral law? Lesson XX, paragraphs 1-4.
12. What is promised to those who obey God's moral law?
13. What is the penalty for transgressing it?
14. Do these principles apply to all intelligent beings wherever found?
15. What are the necessary factors to constitute a kingdom?
16. Explain how this earth has the necessary things to constitute the kingdom of God.
17. What relation do other worlds sustain to God's kingdom?
18. Who, then, is the Universal Ruler, and why?
19. Upon what conditions may intelligent beings become subjects of God's kingdom?

Note—For further information on the government of God read Patriarchs and Prophets by E. G. White, Ch. I and III; The Christian System by Alexander Campbell, Ch. VI.

✓ com. finance - see Matt 5:17, 18.

rev.

REBELLION

LESSON XXIII

WHAT CONSTITUTES A REBELLION

1. The good or bad character of a ruler is generally revealed through his laws, upon which his government is founded, and through his dealing with his subjects, both loyal and disloyal. If the liberties or rights of some are infringed upon through the enforcement of certain unjust laws, then the liberties and rights of all others who are subject to the same laws may also be infringed upon. Hence the character of a ruler is revealed through his law, and its enforcement.

2. That which lies at the foundation of a rebellion is dissatisfaction with the laws of the government, which are generally claimed to be unjust and oppressive, or with the administration of the government.

3. A rebellion originates generally with one or more of the leading subjects of a government.

4. A rebel always poses as one who is anxious to improve the condition of his fellow subjects by reforming the government through the revision and improvement of its laws. This, of course, proves that the rebel claims to know more about law and governing than the ruler on the throne, hence greater than the governor himself. Read 2 Sam. 15 and Isa. 14:12-14.

5. A rebel always seeks to enlist as many as possible in favor of the rebellion, and when he thinks himself strong enough, he will try to overthrow the existing government and then establish a new government founded upon better laws.

6. Finally the rebel risks all to overthrow the government under which he lives; if he succeeds, all is gained: but if he fails, all is lost.

7. The only way whereby a rebel can demonstrate that

he can improve the existing government is to obtain an opportunity and time to carry out his ideas of government.

8. Some day is generally appointed to commemorate the establishment of a new government.

9. A rebellion generally reflects upon the incumbent ruler in the eyes of the subjects, as it presupposes that the existing ruler has not the necessary ability to govern, or that he is unjust or tyrannical.

10. It requires great wisdom to subdue a rebellion so completely that all interested and concerned parties will be satisfied.

QUESTIONS

1. How is the character of a ruler generally revealed?
2. What may be said about the infringement of rights?
3. What lies at the foundation of a rebellion?
4. With whom does a rebellion generally originate?
5. What is a rebel always anxious to do?
6. Explain how a rebellion exalts a rebel above the ruler.
7. How does a rebel proceed to overthrow the existing government?
8. What would be the result if he should fail in his rebellion?
9. How only could a rebel demonstrate that he could improve the condition of the subjects?
10. What is generally appointed to commemorate the success of a rebellion?
11. Show how a rebellion reflects upon the character of the incumbent ruler.
12. What is required to subdue a rebellion satisfactorily to all concerned?

LESSON XXIV

REBELLION IN HEAVEN

1. Moral intelligences must be created free, to choose whether they will obey their Creator or not; otherwise, they would not be able to develop independent characters.

2. One of the most exalted cherubim in heaven refused, of his own free will, to submit to the government of God, and thus began the first rebellion in God's universe. Eze. 28:12-15; Isa. 14:12-14; 2 Peter 2:4; Jude 6.

3. This rebellion consisted in the rebel's exalting himself above his Creator—Christ—making himself equal with the Most High, the Father, who is greater than Christ. Eze. 28:12-17; Isa. 14:12-14; John 14:28; 1 Cor. 15:28.

4. In this rebellion the adversary, Satan, set aside the constitution, God's moral law, in the following manner:

(a) In seeking to be equal with God, he set aside the first command of his law. Ex. 20:3.

(b) In attempting to set himself up as a ruler over his fellow creatures, he thereby ignored the law of equal rights; viz., that by creation all are equal—brethren—and not one above another. Ex. 20:2-17; Matt. 23:8.

5. The object of this rebellion was to deliver the subjects of God's kingdom from the bondage of unjust and oppressive laws. Satan claimed "that God was not just in laying laws and rules upon the inhabitants of heaven;" "that it was his own object to improve upon the statutes of Jehovah," and thus he "made it appear that he himself was seeking to promote the good of the universe." Great Controversy, edition 1888, p. 498; see also Patriarchs and Prophets, p. 69.

6. Because of this rebellion, God is dishonored as follows:

(a) The rebel pretends to know more about ruling than the Creator does; therefore, God cannot be all-wise or almighty.

(b) Consequently, God cannot be a just and merciful ruler; but, on the contrary, a tyrant. By "misrepresentation of the character of God," Satan caused "him to be regarded as severe and tyrannical." Great Controversy, p. 500, and Patriarchs and Prophets, p. 69.

7. "Therefore God permitted him (Satan) to demonstrate the nature of his claims to show the working out of his proposed changes in the divine law. His own work must condemn him. . . . The whole universe must see the deceiver unmasked." Patriarchs and Prophets, p. 42.

8. "Satan, in his rebellion, took a third part of the angels. They turned from the Father and the Son, and united with the instigator of the rebellion." Testimonies for the Church, Vol. III, p. 115. On account of this rebellion, Satan and his sympathizing angels were finally banished from heaven. Rev. 12:4, 7-9; 2 Peter 2:4; Jude 6. Read Patriarchs and Prophets, chapter 1.

QUESTIONS

1. Why is it necessary for created intelligences to have a free will?
2. With whom did the rebellion in heaven originate?
3. What did the rebellion consist in?
4. What law did Satan set aside by his rebellion?
5. Tell how he exalted himself above his fellow beings.
6. What was the object of this rebellion?
7. How does Satan make out that he knows more than God?
8. In what light does that place God?
9. Tell how God is dishonored thereby.
10. Why does God allow Satan to continue his rebellion?
11. How many angels joined the rebellion?
12. What became of them?

LESSON XXV

REBELLION ON EARTH—THE FALL OF MAN

1. After Satan was banished from heaven, he planned to get man to unite with him in his rebellion, then set up his kingdom here on earth. Rev. 12:9. Read Patriarchs and Prophets, chapter 1.

2. He succeeded in deceiving man and prevailed upon him to disobey God, and to obey himself; and thus man became Satan's subject, and the earth the rebel's territory. Gen. 3:1-6, 13; 2 Cor. 11:3; 1 Tim. 2:14.

3. In yielding to Satan's temptations, man transgressed the following commands of God's law:

First.—By obeying Satan they transgressed the first command. Gen. 3:6; Ex. 20:3.

Second.—By desiring—coveting—the forbidden fruit, they broke the tenth command. Gen. 3:6; Ex. 20:17.

Third.—They stole in taking of the forbidden fruit. Gen. 3:6; Ex. 20:15.

Fourth.—By eating this fruit, they brought death into the world, and thus broke the sixth command. Rom. 5:14, 15; Ex. 20:13.

4. Satan set aside the penalty of God's law—death—and promised them life if they would obey him. Gen. 3:3, 4.

5. In this way Satan became the prince, the ruler, of this world. John 14:30; Luke 4:5,6.

6. He is also the god and father of this world. II Cor. 4:4; John 8:44.

QUESTIONS

1. What did Satan plan to do after his banishment from heaven?

2. Relate how he succeeded.

3. What did man become? What about the earth?

4. Explain how many commands man broke in the fall, and how he broke them.

5. What did Satan do about the penalty of the law?

6. Explain how Satan became the prince and ruler of this world.

7. Who, then, is the god and father of this fallen world? Give two references.

Rev. 12:12
In...

John 12:31-33
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REBELLION

LESSON XXVI

SATAN'S ENMITY AGAINST THE LAW

1. Satan's opposition and hatred manifested against God's law in heaven is brought to view more fully in his continued rebellion on earth. Read Patriarchs and Prophets, chapter 29.

2. Satan is a liar and a murderer from the beginning, and this proves that it was the ten-commandment law Satan and his angels transgressed in heaven. John 8:44; II Peter 2:4.

3. Satan and his spirit leads men to sin or disobedience. Eph. 2:1, 2; I John 3:4, 8; John 8:44.

4. He wishes man to reject God's regulations concerning diet. Gen. 2:1-6, 17; 3:16; I Tim. 4:1-3.

5. He would have all believe that man may be holy (spurious holiness) while disobeying God's law. Num. 15:37-41; 16:1-3.

6. Such as lie, steal, commit adultery, "are delivered to do all these abominations." Jer. 7:8-10; John 8:41, 44.

7. Such as commit sin and "seek to kill" are not in bondage, but free. John 8:31-41.

8. Satan wants all to acknowledge him as the ruler and god of this world, and that he owns everything in it. Luke 4:5-7.

9. He seeks to kill and torture his most faithful subjects, and this proves him to be the worst of tyrants. II Chron. 18:18-21; Mark 9:17-27.

10. From the above it is evident that Satan is a very cruel ruler and a lawless anarchist. John 8:44.

QUESTIONS

1. What may be said about Satan's continued opposition to the law of God?
2. What was Satan from the very first?
3. Tell what Satan leads his subjects to do.
4. How does he wish his subjects to regard God's regulations concerning diet?

5. Can a man be holy and disobey God's law?
 6. What do some believe they are delivered to do?
 7. Are those who commit sin in bondage or are they free?
 8. How would Satan have all regard him?
 9. How does he sometimes treat his most faithful subjects?
 10. Will Satan's subjects grow better as we near the end?
- II Tim. 3:1-7, 13.
11. What may be said of Satan's true character?

LESSON XXVII

REVIEW QUESTIONS ON LESSONS XXIII TO XXVI

1. How may the character of a ruler be determined?
2. What is always the basis of a rebellion?
3. With whom does a rebellion originate?
4. What is it that a rebel hopes to improve, and how?
5. How does he try to gain sympathizers?
6. How can it be demonstrated that a rebel can really improve the condition of oppressed subjects?
7. How does a rebellion reflect upon the incumbent ruler?
8. What is required to subdue a rebellion satisfactorily to all concerned?
9. What can be said of free moral agency? Lesson XXIV, paragraph 1.
10. With whom did the rebellion in heaven originate, and how? Give two references.
11. Explain how he set the law of God aside.
12. What did Satan wish to accomplish by this rebellion?
13. Explain how this rebellion dishonors God.
14. Why did God permit Satan to continue his opposition against the government of heaven?
15. How many angels united with Satan in this rebellion?

16. Relate how Satan prevailed upon man to join him in the rebellion.

17. How many commands did man transgress by the fall?

18. Explain how Satan became the prince and ruler of his world.

19. Explain how Satan tries to get man to reject God's law, and tell why.

20. What does he lead sinners to believe that they are? Lesson XXVI, paragraphs 5-7.

21. What may be said of Satan's real character? *Ibid*, paragraphs 9, 10.

Note.—Further information on the rebellion in heaven and the fall of man may be obtained by reading *Patriarchs and Prophets* by E. G. White, Ch. III and XXIX; *Great Controversy* by the same author, Ch. XXIX, and *The Christian System* by Alexander Campbell, Ch. VII.

GOD VINDICATED

LESSON XXVIII

PLAN TO VINDICATE GOD

1. Since Satan set aside God's law because he regarded it unnecessary and oppressive, and the penalty, because it was unjust and cruel, it follows, from the rebel's standpoint, that God cannot be all wise, and that he must be unjust and tyrannical. See Lesson 24, paragraph 6, (a), (b).

2. In view of this, it was necessary for God to lay a plan to subdue this rebellion, justify and defend his character and government in a manner satisfactory to all concerned.

3. But God could not justify and defend his government by changing or abolishing the law and giving another law in its stead; for that would be an admission that Satan was right in his claim, and that God was not a perfect and all-wise ruler.

4. The following plan would disprove Satan's charges and vindicate the character of God:

(a) The lawmaker or ruler might become a subject.

(b) Then he might obey the law in every particular as a subject, and thus demonstrate that he would not require his subjects to obey a law that he himself would not obey under like circumstances.

(c) Although himself innocent, yet by suffering the penalty of the law as a criminal, he would thereby reveal to all intelligences that he would not punish a criminal more than he was willing to suffer under like circumstances.

(d) And, finally, by promising to pardon the penitent sinner, and reconcile him to the government, on the condition that he would henceforth promise to obey the law.

5. Such a plan would convince and satisfy all intelligent beings that the governor of the universe was not unjust or tyrannical, but that he exercised justice, grace, and mercy, not only toward the loyal, but also toward the disloyal or

disobedient. Such a king would deserve to have faithful, loyal subjects, and intelligent beings would most cheerfully love and serve such a God with the fullest assurance that he would always treat his subjects justly and righteously, and also reward faithful service. Ex. 34:6, 7; Ps. 103:8-14; Isa. 49:15. Read Patriarchs and Prophets, chapter IV.

QUESTIONS

1. What would be the character of God according to Satan's view?
2. What became necessary for God to do, and why?
3. Could God justify himself or his government by changing or abolishing his law? If not, why not?
4. What would be the first necessary step in carrying out such a plan?
5. Explain the next necessary step and why.
6. Tell what the third necessary step would be, and why.
7. How could he show his love, mercy, and grace? Paragraph 4 (d).
8. Explain how such a plan, when carried out, would vindicate the character of God and his government.
9. How would moral intelligences feel toward such a God for carrying out such a plan for the vindication of his government and salvation of sinners?

LESSON XXIX

HOW CHRIST JUSTIFIES THE LAW AND GOVERNMENT OF GOD

1. Since the Father and Son were united in creating all things, they must also have been united in the government of moral intelligences. Heb. 1:1, 2; John 10:30.

2. Christ, as Creator, had full authority to give the law, which he also did; for he spoke and wrote it. Ex. 20:1-17; Neh. 9:12, 13; I Cor. 10:1-4.

3. As a Creator, he was above law—not subject to law as created intelligences—but in order to convince all that the Ruler of the universe would not enforce an unjust or oppressive law upon his subjects, the Father and the Son united on the following plan to prove that Satan's charges against God's law and government were unfounded and unjust:

(a) The Son "took on him the seed of Abraham," "was made flesh," "in the likeness of sinful flesh," was born of "a virgin" "and took upon him the form of a servant." Heb. 2:16; John 1:14; Rom. 8:3; Matt. 1:18-21; Phil. 2:7.

(b) When Jesus became flesh "his glory was shrouded. His divinity was veiled with humanity,—the invisible glory in visible form." While in the flesh he could of himself do nothing; but strengthened by his Father, through the Holy Spirit, he could and did do all that is ever required of a human being. John 5:19, 30; 3:34; 14:10; Desire of Ages, pp. 21, 123, 335, 336, 363, 368, Large edition.

(c) When Christ "in the likeness of sinful flesh" resisted every temptation to sin, and kept the law to absolute perfection, he thereby proved that Satan's charge against God's law and government was unfounded. Heb. 4:15; Matt. 4:1-10; John 15:10; I Pet. 2:22.

(d) After that Jesus took the place of the sinner, and though he himself was without sin, yet he was "made" "to be sin for us"—the sins of the world were laid upon him and then he suffered the penalty of the law, which was death, in the sinner's stead. Isa. 53:6; John 1:29, margin; I Peter 2:24; II Cor. 5:21; Gal. 3:13; I Peter 3:18; Rom. 5:6, 8. Thus was Satan's charge, that the penalty of God's law was unjust and

cruel, disproved, since Christ willingly suffered it in the sinner's stead.

(e) Finally, Christ rose from the dead, a sinless being, a conqueror of Satan and death. I Cor. 15:14-21, 55; Heb. 2:14.

4. Thus, by the Father's and Son's planning together for Christ to become a subject, obey the law as a subject, and finally suffer the penalty of the law, were the just principles of God, his law and government fully justified. Isa. 42:21; Col. 1:20; Rom. 3:31.

QUESTIONS

1. Who were united in creating all things? Give reference.
2. How could Christ have authority to give the law? Two proof-texts asked for. *Acts: 37, 38*

3. What relation did Christ, as creator and law-giver, sustain to the law?

4. What became necessary to do to disprove Satan's charges against God?

5. What was the first necessary step in this plan? Paragraph 3 (a) and (b).

6. What may be said about Christ's strength or weakness after he became flesh?

7. What about his temptations and obedience to the law? Two texts.

8. Give two texts proving that Christ was sinless. *Heb. 10:10, 11*

9. Explain why he was made to be sin. II Cor. 5:21.

10. Tell why Christ died, and for whom he died. One text. *Heb. 2:14*

11. What effect did the resurrection have upon Satan and his work?

12. Explain how this plan disproved Satan's charges against God, and how it vindicated the government of heaven.

Note.—If this lesson is found to be too long, it may be divided into two lessons. ✓

LESSON XXX

THE SINNER'S SUBSTITUTE

1. While Christ, according to previous lesson, vindicated and established the law and government of heaven by becoming a subject through obeying the law and suffering its penalty, yet it was necessary to devise a plan whereby rebellious subjects might be pardoned and reconciled to God.

2. But such a plan could not embrace the abolition of the law and its penalty; for that would be an admission that the sinner or rebel was in the right; therefore, the sinner could not be pardoned on any other condition than that the majesty of the law should be vindicated, and that its penalty remain in force. See Patriarchs and Prophets, chapter IV, last paragraph.

3. A plan to save the sinner through grace and vindicate the law and its penalty, must necessarily embrace the following:

(a) A willing, not unwilling, substitute, who is not subject to the law, and who is worth more than all sinners, would have to take the place of the transgressor, and obey the law for him, and then offer the sinner his righteousness—obedience—for his sins—disobedience. John 3:16; Gal. 1:4.

(b) Then the substitute who had taken the transgressor's sins upon himself would have to die for him—in his stead—in order that the sinner might live. II Cor. 5:21; Rom 5:6,8; I Peter 3:18.

(c) Finally, the sinner could be pardoned only on the condition that he would repent of his sins and cease transgressing God's law. He must let God write the law in his heart and promise by the help of God ever afterward to obey it. Jer. 31:33, 34; II Cor. 3:3; Ps. 40:8.

4. Now an angel could not become such a substitute for this fallen world, because angels are created beings, and as such are subject to law, which they must obey for themselves. Furthermore, an angel is of less worth than a fallen world, and could not therefore become man's redeemer. Patriarchs and Prophets, pages 64, 65. Read also Great Controversy, chapter XXIX.

QUESTIONS

1. What had to be devised to save penitent sinners—rebels?
2. Could such a plan embrace the change or abolition of the law and its penalty? If not, why not?
3. Why is a substitute necessary to the plan of salvation? Paragraph 3 (a).
4. Why must he be a willing substitute?
5. Why could not such a substitute be subject to law like man? Paragraph 3 (a) and 4.
6. Why must the substitute be worth more than all sinners? Paragraphs 3 (a) and 4.
7. What would the substitute have to obey and for whom?
8. In order to carry out this plan fully, what would the substitute have to offer the sinner? Paragraph 3 (a).
9. What would the sinner give for the substitute's obedience? *Ans.*—His sins. Paragraph 3 (b).
10. On what condition only could the sinner be pardoned? Paragraph 3 (c).
11. What must the penitent, pardoned sinner promise to do?
12. Explain why angels could not thus save this fallen world.

LESSON XXXI

CHRIST, THE ONLY SAVIOUR

1. None but Christ, who was Creator and Lawgiver, and consequently of more worth than all created intelligences, could save fallen man. Acts 4:12.
2. Infinite love prompted the Father and the Son to make this great sacrifice to save the fallen world. John 3:16; I John 4:9, 10.
3. In carrying out this plan of salvation the following steps became necessary:

(a) Christ was made flesh and became subject to the law like a man. John 1:14; Phil. 2:7, 8. See Lesson XXIX, paragraph 3 (a), (b).

(b) He obeyed the law in the sinner's stead. Ps. 40:8; John 15:10; Rom. 5:19; same lesson, paragraph 3 (c).

(c) He died for sinners. Isa. 53:6; II Cor. 5:21; Rom. 5:6, 8; same lesson, paragraph 3 (d).

(d) He promised to reconcile penitent sinners with his Father by pardoning their sins and justifying them before God but only through grace by faith. Rom. 3:23-28; 5:17-19; Eph. 2:4-9; see lesson XXX, paragraph 3 (c).

4. But this salvation was promised man, only on the condition that he would cease to sin and henceforth obey God's law. John 8:11; Eph. 4:28; I John 2:4,5; 5:3.

5. "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." Patriarchs and Prophets, page 68.

QUESTIONS

1. Why could none but Christ become man's redeemer?
2. What prompted the Father and Son to make such a sacrifice to save this world?
3. What was the first necessary step to take in order to save sinners?
4. For whom did Christ obey the law, and why?
5. Explain why it was necessary for him to die in order to save man.
6. On what condition only is salvation offered man?
7. Did the plan of redemption contemplate only the salvation of man?
8. Explain what more was embraced in the plan of redemption.

Note.—It would be well for the students to read carefully the first four chapters in Patriarchs and Prophets, and also chapter XXIX in Great Controversy, large edition.

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LESSON XXXII

CONTROVERSY BETWEEN CHRIST AND SATAN

1. This great and long controversy between good and evil began in heaven between Michael and the dragon. Rev. 12:7-9.

2. Michael is the archangel or "overangel" (Danish translation). Rev. 12:7; Jude 9. It is by the voice of the archangel that the dead are raised. I Thess. 4:16. But it is the voice of Christ that raises the dead. John 5:25. Therefore Michael, or the archangel, must be Christ.

3. The dragon is "the old serpent," "devil" or "Satan." Rev. 12:7, 9. He is also called the adversary. I Peter 5:8. The controversy in heaven began between Christ and Satan.

4. Satan was from the beginning a perfect and holy covering cherub, but a created being, and as such was subject to the law of his Creator. Eze. 28:13-15; Isa. 14:12.

5. As soon as Lucifer began to oppose the government of God in heaven, Christ and the loyal angels advised him to submit to God's government, in the hope of saving him, but he would not yield. Then followed the open rebellion, and his expulsion from heaven. Rev. 12:7-9; II Peter 2:4; Jude 6.

6. "Such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt." "The time had come for a final decision; he must fully yield to the divine sovereignty, or place himself in open rebellion." "God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt." Patriarchs and Prophets, pages 39, 41. When Satan had taken that fatal step, then there was no chance for him to return.

7. Thus Satan lost the battle in his conflict with Christ in heaven.

8. Ever since his expulsion from heaven, Satan has been opposing the government of God, and, as a result, only sin—crimes and misery of every description—has been the fruit of his rebellion, all of which demonstrate that his effort to introduce a better government is a most miserable failure. See Patriarchs and Prophets, pp. 42, 43.

QUESTIONS

1. Between whom did the great controversy in heaven begin?
2. Who was Michael? Three references wanted. *John 9:16, Rev 12:7, 9, John 5:25*
3. Who was the dragon? One text. *Rev 12:7, 9*
4. What was Satan from the beginning? One text. *Gen 28:13-14*
5. What did Christ and the loyal angels do as soon as Lucifer began to criticise the law of God?
6. Tell what efforts were made to save him.
7. Could Satan then have found pardon if he had truly repented?
8. In what did his opposition end? Paragraph 5.
9. Was there a chance for him to return after he took the final stand for open rebellion against God?
10. What was the outcome of this conflict between Christ and Satan in heaven?
11. What course has Satan pursued ever since on earth?
12. What has been the result, and what does it demonstrate?

LESSON XXXIII

CHRIST AND SATAN AT THE CROSS

1. As soon as Christ came to this earth, Satan began to oppose him, hoping to gain easy victory over him while dwelling in human flesh. Notice the following:

(a) He sought to have Herod destroy him as soon as he was born. Matt. 2:13-21.

(b) He failed in his efforts to tempt him to sin in the wilderness. Matt. 4:1-11.

(c) He tried in every conceivable way, through unbelieving Jews and others, to cause Christ to make some mistake, and thus make Christ's mission a failure, but without success. Matt. 22:15-46.

(d) At last Satan inspired his own servants to betray Christ,

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condemn and crucify him, although it was proved there was no fault in him. John 13:2; Matt. 27: 3, 4; John 18:38; 19:1-6.

2. When Satan inspired his own servants to condemn and crucify Christ, a sinless being, who also was his own—Satan's—Creator, he thereby revealed his true character before the universe; for what could be more cruel and tyrannical than to torture an innocent being to death, and that his own Creator, simply because he seemingly had the power to do so. Whatever sympathy the loyal angels or sinless beings may have had for Satan, this act of causing Christ to be crucified did forever uproot it out of their hearts, and thus Satan fell as lightning from heaven. John 12:32; Luke 10:18.

3. On the other hand, Christ died on the cross to save a fallen world. Love prompted the father and Son to make this great sacrifice. It may be a question who suffered the most, Christ on the cross, or the Father who in anguish sympathized with his Son suffering such a cruel death to save sinners. John 3:16.

4. At the cross the two characters meet: Satan, the rebel, the cruel murderer, but ruler of this world; Christ, the Creator, who, prompted by infinite love, suffered the penalty of the law to save a fallen world. As intelligences of other worlds, as well as man, consider the scenes of the cross, they pass judgment upon the prince of this world, and all are thus forever reconciled to God and his government. John 12:31-33; Col. 1:20. Read also *Patriarchs and Prophets*, pp. 68, 70; *Desire of Ages*, chapters 78, 79.

5. Upon the cross it was actually demonstrated that the Governor of the universe is Love, and that he is merciful, just, and gracious, and not an arbitrary tyrant; and thus the cross proves Satan's charges against God to be false, and therefore Satan stands unmasked before the universe as a deceiver and a cruel tyrant.

6. All will have to come to the cross of Christ and decide for themselves whom they wish to have for their king and whom they wish to serve. Joshua 24:15; Rev. 22:17.

7. When Christ cried, "It is finished," the victory was won, and when he rose from the dead, Satan knew that his cause was finally lost. Heb. 2:14; Acts 2:24.

8. Satan, however, continues his opposition to Christ and

his people, and this opposition becomes more intense as we near the end of time. Rev. 12:12, 17.

QUESTIONS

1. How did Satan begin to oppose Christ after he was born? Paragraph 1 (a).
2. How did he try to overcome him by temptations? Paragraph 1 (b), (c).
3. What was Satan's last effort to get a victory over Christ?
4. How was the character of Satan revealed in causing Christ to be crucified?
5. How is the character of Christ revealed in his voluntary death on the cross?
6. Who probably suffered the most, the Father or the Son?
7. Explain the difference between the character of Christ and of Satan, as revealed at the crucifixion, and the result. John 12:31-33.
8. To what must all come and look before deciding whom they will have for their ruler, and whom they will serve?
9. What finally sealed the destiny of Satan? *Ans.*—The death and resurrection of Christ.
10. Why does Satan continue his opposition to the government of God? Rev. 12:12, 17.

LESSON XXXIV

REVIEW QUESTIONS ON LESSONS XXVIII TO XXXIII

1. What became necessary for God to do in order to subdue Satan's rebellion? LESSON XXVIII, paragraphs 1,2.
2. What was one thing God could not do? Paragraph 3; Lesson XXX, paragraph 2.
3. What plan could be devised and carried out that would disprove Satan's false charges? Lesson XXVIII, paragraphs 4, 5.
4. State Christ's relation to law governing created intelligences, Lesson XXIX, paragraphs 1-3.
5. What was the first step in the plan of salvation? Lesson XXIX, paragraph 3 (a); lesson XXX, paragraph (a); lesson XXXI, paragraph 3 (a).
6. Explain the second step. Lesson XXIX, paragraph 3 (b), (c).
7. Explain also the third step. Same lesson, paragraph 3 (c).
8. What was the last step to complete the plan of salvation? Lesson XXX, paragraph 3 (a), (c); lesson XXXI, paragraph 3 (d).
9. Why could not an angel have carried out this plan of salvation? Lesson XXX, paragraph 4.
10. What prompted Christ to become the Saviour of the fallen world?
11. On what condition can man be saved? Lesson XXX, paragraph 3 (c); lesson XXXI paragraph 4.
12. Did this plan of redemption embrace anything but the salvation of sinners? Lesson XXXI, paragraph 5.
13. Where and how do we see Satan's true character revealed? Lesson XXXIII, paragraphs 2, 4.
14. Where do we find Christ's character most perfectly revealed? Same lesson, paragraphs 3, 4.
15. Where must all created intelligencies come to decide who alone is worthy of love, service and adoration. Same lesson, paragraph 5; John 12:31-33.
16. Had efforts been made to save Satan before his expulsion from heaven? Lesson XXXII, paragraphs 4-6.

17. What was the final act in this plan that reconciled all in the universe to God? Lesson XXXIII, paragraph 4.

18. Explain how the cross disproves Satan's charges against God, and how it reveals his own character. Lesson XXXIII, paragraph 5.

19. Can you now explain why God allowed Satan to continue his rebellion and how the plan of salvation will completely destroy the serpent's head, uproot and destroy all the seeds sown by Satan in his rebellion against God? Gen. 3:15.

Note 1.—This and the preceding lesson should be mastered thoroughly before the class proceeds further. It may be necessary to review some lessons, but it will pay.

Note 2.—For further information on the plan of salvation read Patriarchs and Prophets, by E. G. White, chapter IV; Desire of Ages by the same author, chapter LXXVIII and LXXIX; Atonement by J. H. Waggoner, pp. 9-163; The Christian System, by Alexander Campbell, chapter VIII.

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2nd day Semester Rev

LAW OF GOD

LESSON XXXV

GOD'S LAW A REVELATION OF HIS CHARACTER

1. God's moral law is summarily contained in the decalogue. Ex. 20:3-17; 24:12.

2. It was spoken and written by him who led Israel out of Egypt, and that was Christ. Ex. 20:1-3; Neh. 9:12, 13; I Cor. 10:1-4.

3. The following proves that this law is founded on the attributes of God, and hence a revelation of his character:

(a) God is righteous. Ps. 145:17. All his commandments are righteousness. Ps. 119:172.

(b) God is love. I John 4:8,16. His law is based upon love. Matt. 22:36-40.

(c) God is holy. Lev. 11:44. His law is holy. Rom. 7:12.

(d) He is a God of truth. Ps. 31:5. His law is truth. Mal. 2:6.

(e) He is a God of peace. Rom. 16:20. Obedience to God's law brings peace. Ps. 119:165; Isa. 48:18.

(f) God is a spirit. John 4:24. The law is spiritual. Rom. 7:14.

(g) God is perfect—a spiritual being. Matt. 5:48. His law is perfect. Ps. 19:7; James 1:25.

(h) God is immutable or unchangeable. Mal. 3:6; James 1:17. His law is unchangeable. Ps. 111:7, 8; Matt. 5:17-19; Luke 16:17.

4. Since all of God's attributes are perfect and unchangeable, it follows that the law, which is an expression of these attributes, must also be perfect and unchangeable.

5. Obedience to this law will therefore develop an unchangeable character in harmony with God's will or character.

Note—The following scriptures prove that man had a knowledge of the ten commandments before they were given on Sinai:

- 1st command. Josh. 24:2; Ex. 5:1; 12:12.
- 2nd command. Gen. 31:19, 30, 32, 34; 35:2, 4.
- 3rd command. Lev. 18:3, 21, 27.
- 4th command. Gen. 2:1-3; Ex. 16:4, 22-30.
- 5th command. Gen. 9:21-26; 44:25-34.
- 6th command. Gen. 4:8-11, 23, 24; 9:5, 6; 37:18-22.
- 7th command. Gen. 20:2-9; 26:10; 34:2, 7; 38:15, 16, 24; 39:7-9.
- 8th command. Gen. 30:33; 31:19, 30, 32, 39; 44:8.
- 9th command. Gen. 14:12, 13, 18, 19; 20:2-12.
- 10th command. Gen. 3:6; 6:5, 6.

Note to the teacher—It is not expected that the class should learn this the same as the regular lesson; yet it would be well to select and note down at least one reference for each command on a paper or in a book and bring to the class.

QUESTIONS

1. What does the decalogue contain?
2. By whom was this law spoken and written? Give two references.
3. Of what is this a revelation?
4. Explain how this law is a revelation of the following attributes of God: (a) Righteousness; (b) love; (c) holiness; (d) truth; (e) peace; (f) spirituality; (g) perfection; (h) immutability.
5. Since God's attributes are perfect and unchangeable, what, then, must the law be which is an expression of God's character?
6. What will obedience to this law develop?

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LESSON XXXVI

ONE LAW FOR ALL

- from 5:12-3:4 law existed from beg.*
1. Sin is the transgression of the law. I John 3:4.
 2. Sin is not imputed when and where there is no law. Rom. 5:13; 4:15.
 3. Since sin is imputed only when and where a law is transgressed, therefore, whenever and wherever we find sin, there we shall find the law of God binding upon intelligent beings, angels in heaven, or Jew or Gentile on earth. Rom. 3:23; 2 Peter 2:4. *8 Rom 7:7*
 4. Because sin has been imputed to all mankind since the fall of man, therefore the principles of this law must have been binding upon all since the fall. Rom. 3:9-20.
 5. The law of God existed before the Exodus; for—
 - (a) God tested Israel's obedience to his law at the wilderness of Sin before they came to Sinai. Ex. 16:1, 4.
 - (b) It was in existence in Abraham's time, for he kept it. Gen. 26:5.
 6. The Sabbath command was a part of this law. Ex. 16:4, 22, 28.
 7. Israel and strangers—Gentiles—have one and the same law. Ex. 12:49; Num. 15:15, 16, 27-29; Rom. 3:9-20.
 8. All, Jew and Gentile, were required to worship God in the same sanctuary, according to the same law and on the same Sabbath days, which proves that everybody in the world is amenable to the same law. Isa. 56:6, 7; I Kings 8:41-43; Jer. 12:14-16.

QUESTIONS

1. What is sin?
2. When and where is sin not imputed?
3. Of what is sin an evidence?
4. How can you prove that all mankind have transgressed the law? Paragraph 4.
5. Give two texts which prove that the law existed before the Exodus.

6. Prove that the Sabbath command was a part of that law. Paragraph 5.

7. Give two references which prove Jew and Gentile have one and the same law.

8. At which place and when were all to come to worship God, and what does that prove?

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Rom. 3: 31
1 Cor. 2: 4-6
1 Tim 5: 3

LESSON XXXVII

LAW IN THE NEW TESTAMENT

1. The Old Testament teaches that God would not change the law spoken by his own mouth. Deut. 4:12, 13; Ps. 89:34.

2. God has positively forbidden man to change his law. Deut. 4:2; 12:32; Prov. 30:6.

3. In the new Testament Christ taught that every jot and tittle of the law would remain unchanged as long as heaven and earth remain. Matt. 5:17, 18; Luke 16:17. Commit these verses to memory.

4. Paul taught that the law was still binding, and that it must be kept. Rom. 3:31; 2:13.

5. James taught that all of the commandments must be kept. James 2:8-12.

6. John taught obedience most emphatically to the commandments of God. I John 2:4-6; 5:3.

7. The true saints of God keep his commandments. Rev. 14:12; 22:14.

QUESTIONS

1. Will God ever change the law which he has spoken with his own mouth?

2. Give two texts proving man may not change it.

3. What does Christ say about the perpetuity of the law?

4. What did Paul say about obeying the commandments?

5. State what James taught about obeying God's law. Give two texts.

6. What does Jesus teach about the law?
7. Does John teach perfect obedience to God's precepts? Give one text.
8. What will true saints always do?
9. What is one condition of entering the city of God?

LESSON XXXVIII

REVIEW QUESTIONS ON LESSONS XXXV TO XXXVII

1. By whom was the decalogue spoken and written? Name two proof-texts.
2. Explain how the law is based upon the attributes of God, or is expressive of his character. Lesson XXXV, paragraph 3 (a) to (h).
3. Are these attributes changeable or unchangeable? *Ibid*, paragraph 4.
4. What, then, must be the character of that law which is a revelation of these attributes?
5. What kind of a character will be developed through obedience to such a law? *Ibid*, paragraph 5.
6. What is sin? When and where imputed? Lesson XXXVI, paragraphs 1-3.
7. Of what, then, is sin always an evidence? *Ibid*, paragraph 4.
8. Is there any evidence to prove that the law of God existed before promulgated from Sinai? *Ibid*, paragraphs 4, 5 (a), (b). *See also* 24:5, 24:16:1, 4.
9. Give three texts proving Jew and Gentile were both amenable to this law. *Ibid*, paragraphs 6, 7.
10. What does the Old Testament say about changing the law? Name three texts. Lesson XXXVII, paragraphs 1, 2.
11. What does Christ teach concerning the immutability of the law? Quote two texts.

12. Name two verses in Romans proving that the law is still in force and should be kept. *Rom. 7:13*

13. State what James and John say about the law.

14. How can you prove that true saints will observe the commandments of God?

Note. For further information on the law read *Atonement*, by J. H. Waggoner, part second, chapter I; *Patriarchs and Prophets*, chapter XXVII; *Popular Lectures*, by A. Campbell, pp. 302, 303.

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THE SABBATH

LESSON XXXIX

SABBATH INSTITUTED AT CREATION

1. The Sabbath was instituted by the Creator. Ex. 20:8-11.
2. But since all things were created by Christ, therefore, the Sabbath must have been instituted by Christ. Heb. 1:1, 2; John 1:1-3; Col. 1:16, 17.
3. The Sabbath was instituted at creation. Gen. 2:1-3; Ex. 20:11.
4. The first step taken in instituting the Sabbath was resting on the first seventh day of time. Gen. 2:1-3.
5. This resting on the seventh day made the seventh day the Lord's rest day, or Sabbath, the same as the day on which we were born becomes our birthday.
6. The second step taken in instituting the Sabbath was blessing it, that is, honoring that day and making it holy above all other days. Gen. 2:1-3; Ex. 20:11.
7. The third step was sanctifying the Sabbath, the seventh day; that is, setting it apart for a holy use, or commanding it to be kept holy. Gen. 2:1-3; Ex. 20:11.
8. The fact of God's resting on the seventh day made it the Sabbath, for it was already the Sabbath when he blessed it; therefore every seventh day has been the Lord's Sabbath ever since creation. Ex. 20:11.
9. The only reason God has given for blessing and sanctifying the seventh day is the fact that he rested on it, and since he rested on it at creation, he must therefore have blessed and sanctified it at creation when the rest was completed; therefore the Sabbath was instituted at creation.
10. The Sabbath is called "the Sabbath of the Lord." (Ex. 20:10); "my Sabbaths" (Ex. 31:13); "my holy day" (Isa. 58:13); "Son of man is Lord of the Sabbath" (Mark 2:28).

because the Sabbath was instituted by the Creator, Lord Jesus Christ, himself.

11. Had the Sabbath been instituted by some individual or by a people or nation, then it would have borne the author's name. But since it was instituted by the Creator, it bears his signature and title.

Note.—The Sabbath of the Lord is based upon the facts of creation, and is a memorial of creation, hence it belongs to the original and eternal truths that came into existence in consequence of creation, and is therefore as eternal as creation. The Sabbath command is furthermore based upon the attribute of creative power, and is expressive of the will of God, hence a moral and perpetual institution.

QUESTIONS

1. By whom was the Sabbath instituted?
2. Who created all things? Then who instituted the Sabbath?
3. When was the Sabbath instituted?
4. What was the first step in instituting the Sabbath?
5. Whose rest day did the seventh day become and why?
6. Explain the second step. And what did that make the Sabbath?
7. Name the third step and what it meant.
8. Which of these three steps made the seventh day the Sabbath? Ex. 20:11.
9. What is the only reason God has ever given for blessing and sanctifying the Sabbath?
10. What expressions prove that the Creator, Christ, instituted the Sabbath? Paragraph 10.
11. By what title would it have been designated if instituted by some individual?
12. Study the note carefully.

Note.—Gen. 2:1-3 and Ex. 20:8-11 should be committed to memory.

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THE SABBATH

Mark 2:27, 28
Lev. 2:1-3⁸³

LESSON XL

ONE SABBATH FOR ALL MANKIND

1. Since the Sabbath was instituted at creation and was made for man, therefore it has been binding upon all mankind since creation. Gen. 2:1-3; Mark 2:27, 28.

2. The Sabbath command was a part of God's law, and was in full force before Israel came to Sinai. Ex. 16:4, 5, 22-28.

3. The Sabbath command teaches man that six days are alike and should be devoted to work, while the seventh is unlike the other six; for that is the Sabbath, and on it man is to rest and meet to worship God. Ex. 20:8-11; Eze. 46:1; Lev. 23:3; Isa. 66:23.

4. Since the Sabbath is a part of God's constitutional law, therefore no text of Scripture may be interpreted contrary to the Sabbath law. When it said that they gathered manna "every day," or that "every day is alike," it must be understood to mean only the six working days. Ex. 16:4, 5, 21-28; Eze. 46:1; Rom. 14:5, 6.

5. Strangers, Gentiles, as well as Israel, were commanded to keep the Sabbath. Ex. 20:10.

6. Every stranger, Gentile, that wished to serve God was required to keep the Sabbath and worship at the same temple as Israel. Isa. 56:1-7.

7. God commands positively that all flesh shall worship him on the Sabbath day. Isa. 66:23.

8. The observance of the Sabbath is a sign of man's loyalty to God. Eze. 20:12, 20.

QUESTIONS

1. Why is the Sabbath binding upon all mankind?
2. Give proof that the Sabbath command existed before the law was given on Sinai.
3. How many days are alike according to the law, and what may be done on these days?
4. How does the seventh day differ from the other six days, and to what should it be devoted?

5. How should all texts of Scripture be interpreted when speaking of days? Paragraph 4. Give examples.

6. Prove that strangers, or Gentiles, are also commanded to keep the Sabbath.

7. Give text which proves that all flesh are commanded to keep the Sabbath.

8. Of what is the keeping of the Sabbath a sign?

See 58, 13, 14.

LESSON XLI

CHRIST'S TEACHING ABOUT THE SABBATH

1. Christ taught that the law of God would remain unchanged. Matt. 5:17-19; Luke 16:17.

2. Since the law of God was to remain unaltered, then it follows that the Sabbath command would remain unchanged.

3. Christ taught that the Sabbath was made for man, which includes all mankind. Mark 2:27.

4. At Nazareth, where he had been brought up and had there worked at the carpenter's trade, it was his custom to rest and attend worship on the Sabbath, and thus he kept the Sabbath. Mark 6:3; Luke 4:16.

5. He taught that it was lawful, according to the Sabbath law, to do well, works of necessity and mercy, on the Sabbath. Matt. 12:10-12. But this does not mean that the Sabbath should be a common working day, and that they should keep another day, Sunday, instead of the seventh.

6. When Christ foretold the conquest of the Jews by the Romans, he warned his disciples to flee immediately from Judea, the field, or from the housetop, to the mountains; he admonished them to pray that their flight might not be in the winter nor on the Sabbath, and this proves that both the winter and the Sabbath would exist at that time. Matt. 24:15-20.

Note—The conquest of the Jews by the Romans ended with the capture of Jerusalem, A. D. 70.

7. "Pray ye that your flight be not in the winter; neither on the Sabbath day," Christ said. He who made the Sabbath did not abolish it, nailing it to his cross. The sabbath was not rendered null and void by his death. Forty years after his crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day." Desire of Ages, by E. G. White, chapter 69, paragraph 8.

8. Christ enjoined his disciples to teach all nations, not the Jews only, to observe all things he had commanded. Matt. 28:19, 20. Therefore, they must teach all that the Sabbath was made for all, and that all ought to pray for help to keep it. Mark 2:27; Matt. 24:20.

QUESTIONS

1. What did Christ teach about the perpetuity of the law?
2. How would that affect the Sabbath?
3. For whom was the Sabbath made?
4. Tell how Christ worked and kept the Sabbath. *30-33*
5. What is lawful on the Sabbath? *12, 10-12*
6. Does that make it right to do all kinds of work on the Sabbath?
7. What did Christ predict concerning the Jews?
8. What were they to pray for? *24:20*
9. What does it prove that they were to pray that the flight might not be on the Sabbath?
10. If the Sabbath ceased at the cross, would it then be wrong to flee on the Sabbath, after the cross?
11. What and whom were the followers of Christ to teach?
12. Then what must we teach all nations about the Sabbath?

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LESSON XLII

SABBATH AFTER THE CROSS

in connection with
Eg. 20:12, 20.

1. The day after Christ's crucifixion and the day before his resurrection, which was the seventh day of the week, is called the Sabbath of the New Testament. Matt. 28:1; Mark 16:1, 2.

2. The holy women kept the Sabbath according to the command. Luke 23:54-56; 24:1.

3. The church at Antioch in Pisidia, which was raised up by Paul and was composed largely of Gentiles, kept the Sabbath. Acts 13:14, 42-44.

4. Paul advised these Christians to continue in grace; hence these Gentile Sabbath-keepers were under grace. Acts 13:43, 44.

5. At the council of the apostles and elders held at Jerusalem, A. D. 51, we learn that the converted Gentiles held their regular meetings on the Sabbath. Acts 15:19-21.

6. The first meeting held by Paul at Philippi was held on the Sabbath. Acts 16:12, 13.

7. It was Paul's custom to work at his trade, and preach on the Sabbaths. Acts 18:1-4; 17:1, 2.

8. The church raised up at Thessalonica held their meetings on the Sabbath. Acts 17:1, 2.

9. The church at Corinth, Greece, kept the Sabbath. Acts 18:1-4, 11.

10. From the fact that inspiration calls the seventh day the Sabbath after the crucifixion, it must therefore be the true Sabbath.

11. Since the early Christian churches after Christ's ascension kept the Sabbath, it follows that they regarded it binding upon them, and hence it is equally binding now upon Christians.

QUESTIONS

1. Which day of the week is the Sabbath, according to the New Testament?

2. Prove that the holy women kept the Sabbath after the crucifixion of Christ.

John 3:4

3. On which day did the church at Antioch hold their meetings?
4. Were they under grace? Give proof.
5. When did the converted Gentiles come together to worship God? Name text.
6. What can you say about keeping the Sabbath at Philippi? At Thessalonica?
7. What was Paul's custom?
8. What day was observed by the Corinthians? Proof wanted.
9. State what inspiration called the seventh day after the cross. What does that prove?
10. How may we know that the early Christians regarded the seventh day as the Sabbath?
11. Is there in this any evidence that the Sabbath is still binding upon Christians?

LESSON XLIII

REVIEW QUESTIONS ON LESSONS XXXIX TO XLII

1. By whom and when was the Sabbath instituted? Lesson XXXIX, paragraphs 1-3. Give two references.
2. Name the three steps taken to institute the Sabbath. Give proof-texts. Same lesson, paragraphs 4-7.
3. Explain the meaning of blessing and sanctifying.
4. Why is the Sabbath called "the Sabbath of the Lord," "my Sabbath," etc.?
5. Prove that the Sabbath command existed before the law was given from Sinai. Lesson XL, paragraph 2.
6. How should all texts in the Bible speaking of days, etc. be explained, and why? *Ibid*, paragraphs 3, 4.
7. How can it be shown by the Bible that every Jew, and Gentile who wished to serve God, should keep the Sabbath? *Ibid*, paragraphs 1, 5, 6, 7.

8. Of what is the keeping of the Lord's Sabbath a sign? Proof asked for.

9. How can you prove that Christ taught that the Sabbath command would remain unchanged? Lesson XLII, paragraph 1.

10. What three things did Christ teach directly about the Sabbath? *Ibid*, paragraphs 2, 4, 5, 6.

11. What was Christ's custom in regard to work and keeping the Sabbath? *Ibid*, paragraph 3.

12. How much of Christ's teachings in regard to the law and Sabbath, etc., are we to teach all nations? Proof-text wanted.

13. What evidence is there in the New Testament proving that the seventh day, and not the first, is the Sabbath? Name two texts. Lesson XLII, paragraph 1. *Rev. 15: 22. Luke 23.*

14. How can you prove that the churches in Philippi, Thessalonica and Corinth kept the Sabbath? *2-14*

15. Is there anything to prove that Christians in or under grace kept the Sabbath? *Ibid*, paragraphs 3, 4. *13 2-14*

16. How would you prove that the Sabbath is still binding upon Christian? *Ibid*, paragraphs 10, 11.

Note 1.—Lessons 110 and 111 take up Sabbath and Sunday in the New Testament, and change of the Sabbath.

Note 2.—The following works treat on the history of Sabbath and Sunday quite fully: History of the Sabbath, by J. N. Andrews and L. R. Conradi; A Critical History of the Sabbath and Sunday in the Christian Church, by A. H. Lewis; The Sabbath in the Scriptures, Pacific Press, Mountain View, Cal.; the Sabbath, by Gilfillan; Sabbath for Man, by Craft; Cox's Literature on the Sabbath; Sunday, by Hessy.

review.

GOSPEL TRUTHS

LESSON XLIV

NEW RELATIONS AND NEW LAWS

1. In consequence of creation, certain relations came into existence between God and created intelligences, also mutual relations between these moral beings themselves. These relations may properly be called *original relations*, and the law, or decalogue, growing out of them, *original or primary laws*. Review lesson XVIII.

2. In consequence of the fall, man was separated from God and driven from the garden of Eden, and since then man has never seen God with his natural eye or spoken to him openly face to face, as he did before the fall. Isa. 59:2; I Tim. 6:15, 16.

3. But through the plan of salvation a way was opened whereby man might be reconciled to the Father and communicate with him, but only through Christ, the mediator between God and man. John 14:6; I John 2:1.

4. In consequence of this plan of salvation, new relations arose between God and man, which will continue as long as the gospel continues to be preached. But out of these new relations grew new duties to God, which will continue only as long as the gospel continues to be preached.

Note.—Chart No. 1, which should be studied carefully, will illustrate the original relations and laws growing out of them, and also the new relations, together with the new duties growing out of them.

5. But the plan of redemption and the new relations growing out of this plan did not change the original relations, nor the laws based upon them.

6. A careful study of Chart No. 1 should constitute a part of this lesson.

QUESTIONS

1. Explain briefly the original relations caused by creation, and the laws resulting therefrom.
2. Relate in your own words the effects the fall of man had upon these relations.
3. What plan was laid to reconcile man to God?
4. What relations came into existence in consequence of the plan to save man through a mediator?
5. What arose out of these new relations?
6. How did this new plan affect the original relations and laws based on them?

LESSON XLV

KEY TO CHART NO. 1

1. The first perpendicular line to the left represents creation, and the first two horizontal lines at the top denote the law and Sabbath, which both began at creation and grew out of original relations, and which will extend into paradise restored, represented by the last perpendicular line to the right.

2. The second perpendicular line at the left and the third horizontal line from the top, which extends to the second perpendicular line at the right, indicate the fall of man, sin and rebellion, which will continue till sin and sinners are destroyed.

3. With the third perpendicular line to the left begin eight horizontal lines passing through the cross and ending with the third perpendicular line at the right, and these eight lines denote the following truths and duties growing out of these new relations which arose in consequence of the plan of salvation; to wit; the gospel of Christ; revelations through the spirit of God; instructions through prophets, priests, apostles, etc.; tithes and offerings; regeneration and justification; faith in Christ; grace and kingdom of grace; the Holy Spirit; its offices and gifts.

CREATION

THE FALL OF MAN

PLAN OF REDEMPTION

Chart I

Original Relations and Laws

GOD'S LAW—THE TEN COMMANDMENTS

THE LORD'S SABBATH—THE SEVENTH DAY OF THE WEEK

SIN - REBELLION, AGAINST GOD

New Relations—New Laws

1. The gospel of Christ
2. Revelation through the Spirit of God
3. Instructions through prophets, priests, apostles, etc.
4. Tithes and offerings
5. Regeneration—justification
6. Faith in the gospel of Christ
7. Grace and kingdom of grace
8. The Holy Spirit—its offices and gifts

Typical and Memorial Ordinances

- | | |
|-----------------------|---------------------------------------|
| EXODUS
1491, B. C. | 9. Sin offerings and other sacrifices |
| | 10. Yearly feasts and sabbaths |
| | 11. The earthly sanctuary |
| | 12. The ministration of death |

13. Baptism
14. Ordinance of humility
15. Lord's supper
16. Heavenly sanctuary
17. Ministration of the spirit

CLOSE OF PROBATION

END OF SIN AND SINNER

PARADISE RESTORED

4. The ninth horizontal line beginning with the third perpendicular line at the left and ending at the cross, represents sin offerings and other sacrifices. The other three short horizontal lines beginning at the left with the short perpendicular line and ending at the cross, denote things belonging to the added law given to Israel at Sinai and ended at the cross; to wit, yearly feasts and sabbaths, the earthly sanctuary, the ministration of death.

5. The first three short horizontal lines beginning at the cross and extending to the third perpendicular line from the right, denote gospel or memorial ordinances; to wit, baptism, ordinance of humility and the Lord's supper, and these end with the close of probation. The fourth short horizontal line beginning at the cross represents the heavenly sanctuary, and the fifth or last short horizontal line represents the ministration of the Spirit.

QUESTIONS

1. What do the first perpendicular line to the left and the last perpendicular line to the right denote?

2. Explain the meaning of the first two horizontal lines at the top of the page.

3. What lines denote the beginning of sin, its consequence, and its end?

4. What do the eight lines between the third perpendicular lines at the left and right mean? Why do they not stop at the cross?

5. Explain the meaning of the four horizontal lines under typical and memorial ordinances, and why they end at the cross.

6. What are the five short lines beginning at the cross meant to illustrate?

Note.—This chart should be studied very carefully till it is well understood.

LESSON XLVI

THE GOSPEL OF CHRIST

1. In consequence of the fall, man lost his innocence and purity (image of God; Gen. 1:26, 27); and became sinful by nature. Gen. 6:5; 8:21; Jer. 17:9.

2. But a plan for saving man from sin and its consequences (restoration of God's image; Col. 3:10) through the seed of the woman (Christ), was revealed to man immediately after the fall. Gen. 3:15; Gal. 3:16.

3. This promise was often repeated to man before the cross. Gen. 12:3; 22:18; 26:3-5; 28:14; Gal. 3:8, 16.

4. The plan of salvation is called "good tidings" or "the gospel." Isa. 61:1, 2; Luke 4: 17-19.

5. The gospel is the power (Greek, *dunamis*—dynamite) of God unto salvation to all who believe. Rom. 1:16, 17.

6. The object of the gospel is:

(a) To save man from sin, which is transgression of the law. Rom. 1:16; Matt. 1:21.

(b) To pardon the sinner through grace upon condition of repentance and faith in Christ. I John 1:9; Eph. 2:8, 9.

(c) To write God's law in the heart, create love in the heart for the law and a desire to keep it. Jer. 31:33, 34; II Cor. 3:3; I John 5:3.

(d) To give power to do God's will and to resist temptations. Rom. 1:16; Eph. 3:16, 20; Col. 1:11; Phil. 2:13.

QUESTIONS

1. What did man lose by the fall?
2. Through whom was a plan laid to save man? Give two references.
3. Give proof that this promise has been often repeated.
4. What is the plan of salvation called?
5. What is the gospel of Christ?
6. What is the first object of the gospel? The second?
7. What is written in the heart at conversion, and what does that mean?
8. What two things will the gospel give us power to do? Name two texts.

LESSON XLVII

ONE GOSPEL IN ALL AGES

1. Review carefully paragraphs 3 and 4 in last lesson.
2. Satan's plan has always been to get man to sin, transgress God's law. 1 John 3:4, 8; Eph. 2:1, 2.
3. Christ's plan is to abolish the works of Satan by getting man through faith in him, to cease sinning, cease transgressing God's law. 1 John 3: 8; Matt. 1:21; Rom. 1:16.
4. It is a perversion of the gospel to teach that man is not under obligation to keep the commandments after he is converted. Rom. 3:31; John 8:11; Eph. 4:28.
5. True Christian, saints, always keep the commandments of God. 1 John 2:3-5; Rev. 14:12.
6. There is only one gospel, for there is only one Saviour for all men in all ages. Rev. 5:9; Gal. 1:6-9; Acts 4:12; Gal. 3:8, 9.
7. All the redeemed will at least ascribe their salvation only through the merits of Christ, which proves that there has been but one gospel in all ages. Gal. 1:6-9; Acts 4:12; Gal. 3:8, 9.

Note—Observe that this plan of salvation (the gospel) belongs to the new relation, and is represented by line No. 1, which does not stop at the cross, but continues till the close of probation.

QUESTIONS

1. When was the plan of salvation first revealed to man? Lesson XLVI, paragraph 2.
2. Give proof that this promise was often repeated before the cross. *Ibid*, paragraph 3.
3. What has ever been Satan's work? Lesson XLVII, paragraph 2.
4. Whose works has Christ ever sought to abolish, and what does that mean?
5. How may gospel teaching be perverted?
6. What will true Christians always do?
7. How many gospels are there, and why?
8. To whom will the redeemed ascribe their salvation, and what does that prove?
9. Explain the note.

LESSON XLVIII

REVIEW QUESTIONS ON LESSONS XLIV TO XLVII

1. What is meant by original relations, and what grew out of them? Lesson XLIV, paragraph 1.
2. Explain what new relations arose between man and God in consequence of the fall and the plan of redemption. *Ibid*, paragraphs 2-4.
3. Explain how these original relations are illustrated on chart No. 1. Lesson XLV, paragraph 1.
4. What duties grew out of these relations, and how long will they continue?
5. Show from the same chart what new relations arose in consequence of the plan of redemption. *Ibid*, paragraph 3.
6. Name the truths and duties growing out of these new relations.
7. Why do not the lines representing these truths cease at the cross?
8. Explain why certain lines end at the cross and what they indicate. *Ibid*, paragraph 4.
9. What are the short lines beginning at the cross meant to teach? *Ibid*, paragraph 5.
10. What plan was laid to restore the image of God lost in the fall? Lesson XLVI, paragraphs 1, 2.
11. What has the gospel power to do? *Ibid*, paragraphs 4, 5.
12. What is the object of the gospel? *Ibid*, paragraph 6 (a) to (c).
13. What is the difference between the work of Satan and Christ? Lesson XLVII, paragraphs 2, 3.
14. What relation does the true Christian sustain to the law?
15. Prove by the Bible that there has been but one gospel in all ages for all mankind. *Ibid*, paragraphs 6, 7.

LESSON XLIX

REVELATION FROM GOD

1. Since the fall, God has not communicated with man as he did before he was expelled from Eden. Isa. 59:2; Ex. 33:20; I Tim 6:15, 16.

2. At times God has communicated his will to man through angels. Gen. 18:1, 2; Acts 5:19, 20; 27:23-29.

3. That which concerns men, God generally reveals through his prophets. Amos 3:7; Deut. 29:29.

4. Such revelations are given by means of visions. Num. 12:6; 2 Cor. 12:1-4.

5. Revelations from God are given through the Holy Spirit. Num. 24:2, 4; Eze. 11:24; 2 Peter 1:21.

6. The physical condition of God's prophet during vision is as follows:

(a) The eyes are open. Num. 24:3, 4, 15, 16.

(b) There is no breath in them, they do not breathe. Dan. 10:16, 17.

(c) They are unconscious of what transpires around them. 2 Cor. 12:2-4.

QUESTIONS

1. How did God communicate with man before the fall?
2. Why was this open communication with man broken off?
2. Through whom has God generally revealed his will to man?
4. By what means are revelations given to prophets?
5. Through what divine agency are visions given?
6. State the condition of the eyes during vision or trance.
7. What may be said about breathing while in trance?
8. Is the prophet conscious or unconscious of earthly things while in vision. Give proof.

Rev. 11:9; 10.
Rev. 12:17.
Amos 3:7.

LESSON L

SIGNS OF A TRUE PROPHET

1. A prophet of the Lord has his eyes open, does not breathe, and is unconscious of earthly things while in vision. Num. 24:3, 4; Dan. 10:16, 17; 2 Cor. 12:1-4.
2. A true prophet is always inspired by the Holy Spirit, Spirit of God, or Christ. I Peter 1:10, 11; 2 Peter 1:21; Acts 1:16.
3. A true prophet teaches faith in Christ and his gospel. I John 4:1-3; Gal. 1:6-9.
4. He will teach repentance from sin and obedience to the law of God. Neh. 9:29-34; Isa. 8:20; Rom. 3:31.
5. He will teach man to keep the Sabbath of the Lord. Isa. 58:13, 14; Eze. 20:12, 13, 20.
6. His teachings will always harmonize with all that the former true prophets have spoken; in fact, in harmony with all of God's work. I Cor. 14:32; Acts 24:14; 26:22, 23.
7. By their fruits ye shall know them. Matt. 7:16-20.

QUESTIONS

1. State the condition of a true prophet while in vision.
2. By which spirit will a true prophet be inspired. Give proof.
3. In whom and what will a true prophet teach man to believe?
4. What will he teach concerning repentance?
5. What will he instruct man to obey? Give two texts.
6. Which day will he urge all to keep?
7. With what will all his teachings harmonize? One text.
8. By what will a true prophet always be known?

V

LESSON LI

FALSE PROPHETS

1. False prophets are inspired by the lying spirit, which, of course, comes from the father of lies. John 8:44; 2 Chron. 18:18-23; Acts 16:16, 18.

2. They believe this lying spirit is the Lord's spirit. 2 Chron. 18:22, 23; Matt. 7:22, 23.

3. False prophets have visions, which they profess come from God. Eze. 13:2, 3, 6-10, 16, 22, 23; see also Jer. 23:14, 25-32.

4. The following are some unmistakable signs of false prophets:

(a) Their predictions fail. Deut. 18:20-22.

(b) They perform miracles to deceive the people and thus cause them to believe that they have a right to reject and disobey God's law. Deut. 13:1-3; Rev. 13:13, 14; Matt. 24:24.

(c) They teach holiness without obedience to God's law. Num. 16:1-5, compare with chapter 15:38-40.

(d) They teach men to committ all kinds of sin. Jer. 7:8-11; 23:14.

(e) They teach that man need not keep the Lord's Sabbath. Eze. 22:25, 26.

(f) They pervert the gospel of Christ. Gal. 1:6-9.

(g) They reject the divinity of Christ. I John 4:1-3.

(h) Their fruits are evil. Matt. 7:15-23; Jer. 23:14.

5. We should beware of false prophets. Matt. 7:15; Deut. 13:1-4.

QUESTIONS

1. By whose spirit are false prophets inspired?
2. Do they really believe that this lying spirit comes from God? How can they? *2 Chron. 18:22, 23*
3. Give one reference which proves that false prophets have visions. *Eze. 13:2, 3*

4. What does the failure of a prediction prove? *dent. 31-3.*
5. Will false prophets perform miracles? Give one text. *1*
6. What is the object of these miracles?
7. What do they teach concerning holiness?
8. What do they teach men to do? *commit sin*
9. What do they teach about the Sabbath?
10. How do they treat the gospel? *pervert*
11. How do they regard Christ? *reject divinity*
12. How may we know them? One text. *mat. 7:15-23*
13. Prove that we should beware of them. *dent. 31, 32, 34*

LESSON LII

PROPHETS AND PROPHETESSES IN THE CHRISTIAN CHURCH

1. That which made it necessary for God to reveal his will to man through the spirit of prophecy was the new relations caused by the fall and the plan of salvation through Christ; and since these new relations began at the fall and will end at the close of probation, therefore the spirit of prophecy did not stop at the cross, but will end when the perfect state is reached at last. (See second line under new relation.) I Cor. 13:8-10.

2. There were prophetesses, as well as prophets, before Christ; to wit, the prophetess Deborah, who judged Israel (Judges 4:4), and the prophetess Huldah, who instructed Josiah, the king. II Kings 22:12-17.

3. Besides the apostles and also Paul, who were especially inspired of the Lord, we find the following prophets in the Christian church: Agabus (Acts 11:27, 28), Barnabas, Simeon, Lucius, Manaen (Acts 13:1), Judas and Silas (Acts 15:32).

4. The New Testament mentions the following prophetesses: Anna, the prophetess (Luke 2:36-38); Philip's four daughters (Acts 21:8, 9).

5. The New Testament teaches emphatically that God will pour out his spirit upon his people in the last days, and that

both men and women will prophesy till the last great day. Acts 2:17, 18, 20,

6. Those who live in the last days and wait for the coming of Christ will have the testimony of Jesus, which is the spirit of prophecy. I Cor. 1:6, 7; Rev. 19:10.

7. But the true spirit of prophecy will be found only in the remnant (last) church which keep the commandments of God. Rev. 12:17; 19:10.

Note 1. Revelations through the spirit of prophecy are represented by the second line under new relations; for they grow out of the new relations, which will continue till the end of probation, therefore did not end at the cross.

Note 2.—For a history and proof of how the spirit of prophecy has been manifested among the people of God who are looking for Christ to come and keeping the commandments of God, read *Rise and Progress of Seventh-day Adventists*, chapters IX to XVII and the *Great Second Advent Movement*, chapters XIII to XVI, also *Miraculous Powers*, Pacific Press, Mountain View, Calif.

QUESTIONS

1. Explain the reason why God revealed his will through prophets.

2. How long will he continue to do so?

3. Name two prophets in the Old Testament, and give references.

4. Name three prophets in the Christian church besides the apostles.

5. Who had four daughters who were prophetesses? Give reference.

6. Name the text proving that there will be visions and prophecies in the last days.

7. Prove that those who wait for Christ to come will have the spirit of prophecy.

8. Prove that the true spirit of prophecy will be found only among the remnant commandment-keepers.

9. What are they called who wait for Christ to come and keep the commandments of God?

LESSON LIII

TESTIMONIES OF THE PROPHETS

1. The children of Israel before Christ were called "the congregation of the Lord," which was the Old Testament name for church of God. Deut. 23:3; Ps. 22:25; Heb. 2:12; Acts 7:38.

2. When Israel sinned against God, he sent prophets to "testify against them," to lead them to repentance and obedience to his law. II Kings 17:13; II Chron. 24:19; Neh. 9:29, 30.

3. The instructions sent his people through the prophets are called "testimonies." Neh. 9:30, 34; II Kings 17:15; Jer. 44:23.

4. All the instructions God sent to Israel through the Old Testament prophets, such as Isaiah, Jeremiah, Micah, Haggai, etc., were therefore his testimonies to his congregation, his church, before Christ. Neh. 9:29-34.

5. When Israel finally refused to head these testimonies and persisted in refusing obedience to his law, then the spirit of prophecy was withdrawn from them. Prov. 29:18; Lam. 2:9; Eze. 7:26; I Sam. 28:6.

6. Whenever Israel repented and began to serve God and obey his law from the heart, then the spirit of prophecy was revived. Isa. 8:16, 20; Rev. 12:17; 19:10; Acts 2:1-20.

7. The epistles of instruction in the New Testament given through the spirit of prophecy were in the same sense the testimonies to the early Christian church. Eph. 3:3, 4; Rev. 1:1-3

8. The instructions given to the remnant church through the spirit of prophecy are therefore properly called the testimonies to the church. I Cor. 1:6, 7; Rev. 12:17; 19:10.

Note. - It should also be carefully observed that the ten commandments spoken and written by God are also called testimonies. Ex. 25:16, 21; Deut. 10:4, 5. Therefore, we must determine by the context whether it is the ten commandments or instructions of the prophets that the sacred writer has in mind when he speaks of the "testimonies."

QUESTIONS

1. What did the phrase, "the congregation of the Lord," in the Old Testament mean?

2. Whom did God send to warn Israel when they sinned?
 3. What were such instructions to Israel called? Give proof-text.
 4. Name some such testimonies sent Israel before Christ.
 5. What became of the spirit of prophecy when Israel persisted in their rebellion?
 6. Upon reforming, what was restored to them?
 7. In view of the above, what may the epistles to the early church be called?
 8. By what name may the instructions to the remnant church be designed?
 9. Explain the note.
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LESSON LIV

REVIEW QUESTIONS ON LESSONS XLIX TO LIII

1. How did God communicate with man before the fall?
2. State two ways in which God has communicated with man since the fall.
3. By what means do true prophets receive revelations from God? Lesson XLIX, paragraphs 4, 5.
4. What are the physical conditions of a prophet of the Lord during vision?
5. By what will a true prophet always be inspired?
6. State three things a prophet of the Lord will always teach. Lesson L, paragraphs 3-5.
7. With what will his teachings always agree, and how may we know them?
8. By what are false prophets inspired?
9. Name three unmistakable signs of a false prophet. Lesson LI, paragraph 4 (a) to (c).
10. What do they teach that man can do?
11. What do they teach concerning the Sabbath?
12. How do they regard the divinity of Christ?
13. How may they be known?
14. Name two prophetesses in the Old Testament, and four in the New Testament.
15. In which days will God especially pour out the spirit of prophecy? Name text.
16. What is the testimony of Jesus? Give two texts.
17. Give two texts which prove that God's true people will have the spirit of prophecy in the last days.
18. What are the reproofs and instructions given through prophets called? Lesson LIII, paragraphs 2, 3.
19. What constituted the testimonies in the Old Testament?
20. If the remnant church is to have the spirit of prophecy, then what will they also have? *Ibid*, paragraph 8.

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LESSON LV

INSTRUCTIONS THROUGH PROPHETS, PRIESTS, APOSTLES, ETC.

1. Before the fall, God himself taught man what to do. Gen. 1:27, 28; 2:16-18.

2. Since the fall, God has ordained certain individuals to instruct their fellowmen in regard to the plan of salvation, of which the following are the most important:

(a) Patriarchs, such as Enoch (Jude 14, 15); Noah (II Peter 2:5); Abraham (Gen. 18:19); and Job (Job 27:11).

(b) Prophets. Amos 3:7; Neh. 9:20, 30.

(c) Priests. Lev. 10:8-10; Ezra 7:10, 11.

(d) Apostles. Matt. 10:1-7; I Cor. 12:28.

(e) Evangelists, etc. Acts 21:8; Eph. 4:11.

3. The following may be regarded as signs of a true teacher:

(a) They will ever be led by the spirit of God. John 14:26; 16:13; Micah 3:8.

(b) They will always teach in harmony with the word of God. Matt. 28:19, 20; Acts 26:22, 23.

(c) They will teach the gospel in its purity. Mark 16:15, 16; Gal. 1:6-9.

(d) They will teach obedience to God's holy law. Rom. 2:13; I John 2:3-5.

4. Their lives will always be in harmony with their teachings. Matt. 7:16-20.

QUESTIONS

1. By whom was man instructed before the fall?
2. Name such as were ordained to teach after the fall.
3. Name three who taught during the patriarchal age.
4. Which tribe was especially ordained of God to teach in Israel?
5. Name six prophets who were teachers in Israel.
6. Who were especially ordained of God to teach after Christ?
7. Name three things which a true apostle or evangelist must teach.

LESSON LVI

FALSE PROPHETS, APOSTLES, AND TEACHERS

1. Satan has also his teachers, who in various ways oppose the truth, as follows:

(a) False prophets by the hundreds. I Kings 18:18-20; Matt. 24:24; 7:22, 23.

(b) These are inspired by the lying spirit of Satan, which they believe is the spirit of God. I Kings 22:21-24; Eph. 2:1, 2.

(c) There are "heaps" of false teachers. II Tim. 4:3,4; II Peter 2:1.

(d) False apostles. II Cor. 11:13, 14; Rev. 2:2.

2. The following are unmistakable signs of false teachers:

(a) Teaching idolatry. Deut. 13:1-3.

(b) Teaching holiness without obedience to God's law. Num. 15:37-41; 16:1-7.

(c) Teaching that a man is delivered while sinning. Jer. 7:8-10.

(d) Setting aside God's Sabbath and instituting another in its place. Eze. 22:25, 26; Hosea 2:11-13; Gal. 4:8-10.

(e) Teaching that such as hate and seek to kill are "free" and children of God. John 8:31-44.

(f) Teaching commandments of men instead of God's commandments. Matt. 15:8, 9.

3. We must prove all things and hold fast to that which is good. I Thess. 5:21; Isa. 8:20.

QUESTIONS

1. What will Satan do to oppose the work of God?
2. By what are false prophets inspired? Name one text. *1 King, 22:21-24*
3. Name two texts proving there are many false teachers. *2 Tim 4:3, 2 Peter 2:1*
4. Of what is teaching idolatry a sure sign?
5. Of what will teaching holiness without obedience ever be an evidence?
6. Name a text showing some believe themselves delivered while living in sin. *Jer 9:8-10*
7. Of what is the setting aside of the Sabbath ever a sign?
8. Who taught they were free and children of God while hating Christ and seeking to kill him?
9. What will they teach instead of God's commandments?
10. By what should they be tested? Give one text. *Isa 8:20*

LESSON LVII

SCHOOLS OF THE PROPHETS

1. It was God's plan that the parents should be the first teachers of the children. Deut. 6:7; 11:19.

2. It is evident from the following texts that all in Israel should be able to read and write, hence there was to be no illiteracy in Israel. Deut. 6:9; 11:20.

3. In the days of the kings, we find schools established in all the cities of Judah. 2 Chron. 17:7-9.

4. The teachers in these schools were princes, priests and Levites. 2 Chron. 17:7-9.

5. Their principal text-book was the book of the law. 2 Chron. 17:9; Neh. 8:2, 8.

6. The highest school in all Israel was the school of the prophets established by Samuel. 1 Sam. 19:19, 20.

7. After the 850 prophets of Baal and Asherah had been destroyed, Elijah established schools in Gilgal, Bethel and Jericho, which he visited just before his ascension. 2 Kings 2:2-11; 4:38.

8. Elisha succeeded Elijah as the superintendent of these schools. 2 Kings 2:15-18, 23; 4:38; 6:1.

9. They studied the book of the law, how to receive and obey the Spirit of God, music and poetry in these schools. See Patriarchs and Prophets, chapter LVIII and Christian Education, pp. 60-70; Education, pp. 45-50.

10. They also engaged in industrial work; for we find them building, gathering herbs and cooking. 2 Kings 6:1-7; 4:38-44.

11. The Spirit was present in the schools of the prophets in a marked manner, especially in Ramah. 1 Sam. 19:19-24.

Note 1.—The duty of preaching the gospel of salvation belongs to the duties growing out of the new relations, and is represented by the third line on Chart No. 1, and this will continue till the end of probation, and therefore does not cease at the cross.

Note 2.—For further information about education in Israel, etc., read Patriarchs and Prophets chapter LVIII; Education, by E. G. White pp. 33-51; Sketches of Jewish Social Life, by Elder Sheim, chapter VIII.

QUESTIONS

1. Who should be the child's first teacher?
2. Give one text to prove that all were expected to read and write. *Deut 6:9*
3. Give one reference showing that there were schools in Israel. *2 Chron 17:7-9*
4. Who were the teachers? Name the text-book used.
5. Who organized the highest schools in Israel, and what are they called?
6. What great prophet established three schools? Name the schools.
7. Who succeeded him?
8. Prove that they engaged in industrial work. *2 King 6:1-7*
4:38-44
9. Name some things that they studied. See paragraph 9.
10. What can be said about the spirit of God in these schools? Name one text. *1 Sam. 19:19-24*

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LESSON LVIII

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TITHES—CONSECRATED MEANS TO PAY THE LORD'S SERVANTS

1. The Lord has ordained that those whom he has chosen to preach the gospel of the kingdom are worthy of their meat and hire, or wages. Matt. 10:10; Luke 10:7; I Cor. 9:13, 14.
2. God has also devised a plan whereby means are to be provided by which to pay his servants. Num. 18:21; Heb. 7:1, 2.
3. The following is, in brief, God's plan for providing this money:
 - (a) The earth and everything in it is the Lord's, because he created it. Ex. 19:5; Ps. 50:10-12; I Cor. 10:26.
 - (b) The Lord permits man to occupy the earth and use everything in it, on condition that he pay him rent for the use thereof. Luke 19:12, 13; Matt. 25:14, 15, 24-27.
 - (c) God charges a rent of 10 per cent of all increase for

the use of his property, and this tenth is to be holy to the Lord. Lev. 27:30-34.

4. This tenth was to be brought to the storehouse or treasury; but where this was not done some were appointed to collect it. Mal. 3:10; Neh. 12:44.

5. God calls it robbery to withhold the tithe. Mal. 3:8.

6. There is a blessing promised to those who pay a faithful tithe, but a curse upon those who withhold it. Mal. 3:8-10.

7. The only charge brought against the one who had received the one talent was that he had not paid rent or tithe for the use of it, and therefore he was punished. Matt. 25:14, 15, 18, 24-30.

Note.—The parable of the talents in Matt. 25:14-30 refers primarily to temporal means; that is evident from the following: "The parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the Word of God. The parable applies to the temporal means which God has entrusted to his people." Testimonies for the Church, Vol. 1, p. 197.

8. Faithful persons were appointed as treasurers of the Lord's tithe, and these distributed the tithes to priests and others who served in the sanctuary. Neh. 13:5, 12, 13; Num. 18:21.

QUESTIONS

1. Of what are God's faithful ministers worthy?
2. What was given to those who ministered about holy things?
3. What right has God to require all to pay a tenth of their increase?
4. To what place was the tithe brought?
5. What is promised them who pay a faithful tithe?
6. State the result of not paying the Lord his tenth.
7. What is the withholding of tithes called? Give one text.
8. Why was the one who received one talent doomed to destruction?
9. Who was appointed to have charge of the tithes and to distribute them?

LESSON LIX

TITHING IN ALL AGES

1. Since tithing is based on the right of ownership, and since God, by virtue of creation, owns the earth and all in it, therefore it follows that man ought to pay rent for the use of his property till God gives man possession of the earth at the end of probation, according to his promise. Rom. 4:13; Gal. 3:29; Matt. 25:34.

2. It will furthermore be necessary to pay tithes as long as God has his chosen servants to preach the gospel of the kingdom, whom he pays out of the tithing fund. I Cor. 9:13, 14; Num. 18:21.

3. Tithing was obligatory in the patriarchal age; for we find that Abraham and Jacob paid tithe. Gen. 14:18-20; 28:20-22.

4. It was likewise obligatory upon Israel before Christ. Lev. 27:30, 32; Num. 18:21.

5. Christ taught that all ought to continue to pay a faithful tithe, even of garden herbs; hence the tithing system is binding during the Christian dispensation. Matt. 23:23.

6. The New Testament ministers were supported upon the same plan as the Levites; viz., by the tithe. I Cor. 9:13, 14; Num. 18:21; Heb. 7:8.

7. Those who would use the tithe for themselves, ought to add one-fifth, or 20 per cent, when they pay it back to the Lord. Lev. 27:31.

8. When one pays a faithful tithe, he thereby says that God owns the earth and everything in it.

9. But when any one does not pay tithes he virtually says that God has no claims upon him, but that he himself owns all that he possesses, unless he believes that Satan's claim to own the earth is true and valid, in which case he ought, if honest, to pay Satan for the use of his property. Luke 4:5, 6.

10. During the Jewish dispensation we find that the Levites also received various offerings and gifts besides the tithes. Num. 18:8-19; Lev. 2:1-3; 7:9-14.

QUESTIONS

1. How long will God justly require his servants to pay tithes?
2. How long will it be necessary to pay ministers of the gospel out of the tithes?
3. Give one text showing that the tithing system existed in the patriarchal age. *Gen. 14, 15, 20*
4. Name one text proving that the Jews were required to pay one-tenth of their increase. *Lev. 27:30, 32*
5. Give reference which will prove Christ taught the duty to pay tithes. *Mat. 23:23*
6. What was required of them who would use the tithe for themselves?
7. Of what is the withholding of the Lord's tithe an evidence?
8. What is shown by paying a faithful tithe?
9. Did the priests receive anything else than the tenth for their service? If so, what was it?

LESSON LX

SECOND TITHE AND OFFERINGS

1. Besides the first tithe, which was all given to the Levite (Num. 18, 21), Israel was required to give a second tithe, which was used as follows:

(a) Defraying the expenses at the yearly feasts. Deut. 12: 17-19; 14:22-27.

(b) For offerings at the feasts. Ex. 23:14-17; Deut. 12: 17-19.

(c) A portion of this second tithe was to be given to the Levite, the stranger and the fatherless. Deut. 12:19; 14:27-29.

Note - It would be a good plan if every Christian would consecrate a second tithe, which may be used for various kinds of offerings, gifts to the poor, missions, church schools, etc.

2. Means for the building of the tabernacle, or the temple.

etc., was obtained by free-will donations. Ex. 25:1-8; 35:21, 29; Ezra 1:5, 6; 2:68, 69.

3. Money for the repairing of the temple was obtained through offerings. II Kings 12:4-12.

4. The running expenses of the temple were paid:

(a) Out of the atonement money that Israel had to pay when the census was taken. Ex. 30:12-16.

(b) But after the captivity, it was paid out of a yearly personal tax of one-third of a shekel, or eighteen cents. Neh. 10:32, 33.

5. In emergencies special plans were laid to raise money for various purposes. Acts 11:27-30; I Cor. 16: 1, 2.

6. Likewise, we find it necessary in our day to devise various plans for raising money for various legitimate purposes.

Note 1.—Tithes and offerings belong to the remedial system inaugurated after the fall, and belong, therefore, to the new relations, and are represented by the fourth line on chart No. 1, which continues through the cross till the close of probation.

Note 2. Further information on the tithing system may be obtained by reading Patriarchs and Prophets chapter LI, paragraphs 1, 2; Josephus, B. IV, chapter 4, paragraph 3; chapter VIII, paragraphs 8, 19, 22.

QUESTIONS

1. What tithe was Israel required to give, besides the first, which was given to the Levites?

2. What yearly expenses were defrayed by the second tithe?

3. To what other use was it put?

4. Would it be equally as well now to pay a second tithe to be used in a similar way?

5. How was means obtained for building places of worship?

6. In what two ways do we find money raised to defray the running expenses of the temple?

7. How may such money be raised now?

8. Name other ways of raising money for benevolent purposes.

LESSON LXI

REVIEW QUESTIONS ON LESSONS LV TO LX

1. Who instructed man before sin entered the earth?
2. Name three classes of men ordained of God to teach since the fall.
3. What spirit will always guide a servant of God?
4. Give two other signs of a true minister of God.
5. What spirit will actuate a false teacher?
6. Name three unmistakable signs of a false teacher.
7. What will enable us to distinguish between the true and false teachers?
8. Who should be the child's first instructor?
9. Give one text proving there was a system of schools in Israel. See Lesson LVII, paragraphs 3-5.
10. What were the highest schools in Israel, and by whom established?
11. Relate something taught and practiced. Lesson LVII, paragraphs 9, 10.
12. What plan has God ordained for remunerating his own ministers? Lesson LVIII, paragraphs 1-4, 8.
13. Give three texts showing that the tithing system was binding in the patriarchal age, under the Jewish system, and during the Christian dispensation.
14. Relate what Malachi says about withholding and paying tithes.
15. What can you say about the second tithe, and for what used?
16. How was money obtained for building and repairing the temple?
17. How was money raised to aid the poor in the early Christian church? Lesson LX, paragraph 5.

LESSON LXII

REGENERATION

1. All have sinned against God. Rom. 3:9, 19, 23.
2. No man can be saved unless he is converted and born anew. Matt. 18:3; John 3:3-5.
3. The first thing necessary to conversion is conviction of sin as follows:
 - (a) The law convinces of sin. I John 3, 4; Rom. 4:15; 5:13.
 - (b) The Holy Spirit makes the word or law a living reality, so that sin can be seen in its true light. John 6:63; 16:7, 8.
4. Godly sorrow follows conviction of sin. II Cor. 7:9-11; Job 42:5, 6.
5. The next step is confession of sin.
 - (a) To God. I John 1:9; Ps. 32:5.
 - (b) To such of our fellow men as we have sinned against. Matt. 18, 21, 22; James 5:16.
6. If any one has been defrauded, restitution must then be made as far as possible. Eze. 33:15; Luke 19:8; Num. 5:6-8.
7. The penitent must, after he has confessed all his sins, believe in Christ for pardon. Heb. 11:6; Mark. 11:24.
8. At the same time he must promise to forsake all sinful habits. Prov. 28:13; John 8:11.
9. God then forgives the sins and forgets them. Jer. 31:34.
10. Then God writes the law in the heart by creating a desire in it to keep it. II Cor. 3:3; I John 5:3.
11. Thereupon unspeakable joy and peace fills the heart. Rom. 5:1; Phil. 4:7.

QUESTIONS

1. How many have sinned?
2. What must a sinner experience before he can be saved?
Paragraph 2.
3. Which two things convince of sin?
4. What follows conviction of sin?

5. To whom should confessions be made?
6. When is restitution necessary?
7. When may the penitent believe his sins are forgiven him?
8. What must he promise to forsake?
9. What does God do with our sins after he forgives them?
Paragraph 9.
10. What is written in the heart at conversion, and what does it mean?
11. What fills the heart of a converted sinner?

LESSON LXIII

JUSTIFICATION BY FAITH

1. When a sinner confesses his sins and turns from them, then God forgives them. 1 John 1:9; Ps. 32:5.
2. He also takes away the sins forever. Jer. 31:34; Ps. 103:12.
3. Then Christ's obedience, or righteousness, is imputed to the believing sinner. Rom. 5:17-19; 4:24. See Lesson XXXI, paragraphs 3 (a) to (d), 4.
4. In this way God justifies the ungodly only through faith, not by works. Rom. 3:24, 28; 4:5.
5. When a person's past sins are forgiven him, and he has been justified by faith in Christ, then God looks upon his past life as perfect through Christ's imputed righteousness. Rom. 8:33; Eph. 5:27.
6. Through this imputed righteousness the pardoned sinner becomes as white as snow. Isa. 1:18; Ps. 51:7.
7. The same identical sin need be confessed but once. 1 John 1:9.
8. God will give grace and power through the Holy Spirit to resist Satan's temptations and obey God in all things. Eph. 3:16; Phil. 2:13; Col. 1:11.
9. Watching unto prayer is very necessary in order to

receive the divine aid promised saints of Christ. Matt. 26:41; Eph. 6:18.

Note.—Regeneration and justification by faith are truths belonging to the plan of salvation and are shown by the fifth line under the new relations, which begins with the fall and passes through the cross and ends at the close of probation.

QUESTIONS

1. When does God forgive sins?
2. What does he do with sins he has forgiven?
3. What is imputed to the believing sinner?
4. How does God justify the ungodly?
5. How does God look upon one whose sins are forgiven?
6. What becomes of scarlet-colored sins?
7. How often should the same sins be confessed, and why?
8. Through what will the necessary grace and power be given for every emergency?
9. Why must saints watch and pray?
10. Have you passed through this experience of regeneration?

LESSON LXIV

FAITH IN CHRIST

1. Faith is the substance of things hoped for, the evidence of things not seen, and comes by hearing or reading. Heb. 11:1; Rom. 10:17, 18.

2. There are three things necessary to intelligent faith; viz.:

(a) Intelligence, or understanding. Matt. 15:16; Luke 24:45.

(b) Knowledge. Rom. 10:14-18.

(c) Confidence. I John 5:14; Eph. 3:12.

3. The reasons why we may have confidence in the Bible are:

(a) It is the inspired word of God. 2 Tim. 3:16, 17; II Peter 1:21.

(b) It is the word of God. John 17:17; Heb. 6:17-19.

(c) The nearer we approach the end of time, the greater is the evidence of its truthfulness through the fulfillment of prophecy. II Peter 1:19; Dan. 12:4, 9, 10.

4. Without faith it is impossible to please God. Heb. 11:6.

5. We ought to pray God to strengthen our faith. Mark 9:24; Luke 22:32.

6. God will always in his own way and time answer prayers that are in harmony with his word and will. John 15:7; I John 5:14.

7. Works always accompany living faith. Gal. 5:6; Jas. 2:14, 17, 20.

8. In Hebrews, chapter 11, will be found many examples of living faith.

QUESTIONS

1. What is faith? Give reference. *Heb 11:1*
2. How many things are essential to intelligent and living faith?
3. Name and explain them.
4. What is the first reason for having confidence in the Scriptures? Name one text. *2 Tim 3:15*
5. Name the second reason; the third reason.
6. Give a text proving that we cannot please God without faith. *Heb 11:6*
7. What ought we to pray for in regard to faith?
8. On what condition will God answer prayer? When and how?
9. What will always accompany living faith?
10. In which chapter of the Bible do we find many examples of genuine faith?

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LESSON LXV

I. UNBELIEF

1. The chief cause of unbelief is lack of confidence, and it manifests itself:

(a) By refusing to hear. Zech. 7:11, 12; II Peter 3:5, 6.

(b) By, not believing after they have heard. John 16:9; 5:44-47.

2. Unbelief originates in a sinful, hardened heart. Heb. 3:12; Acts 19:9.

3. Unbelief is a great sin; for it sets itself up as a judge of God and his word. John 16:9; I John 5:10.

4. The following are some of the most marked examples of unbelief:

(a) The antediluvians. Matt. 24:37-39.

(b) The people of Sodom and Gomorrah. Gen. 19:14; Luke 17:28-30.

(c) Israel in the wilderness. Heb. 3:16-19.

5. Unbelief will increase in the last days. Luke 18:8; II Tim. 3:1-5, 13.

II. PRESUMPTION

1. Presumption consists in setting aside God's law or commands and doing something else instead thereof, hoping that God will accept them and their service. Num. 15:30, 31; 14:40-45.

2. Unbelievers and workers of presumption will find their doom at last in the lake of fire outside the city of God. Rev. 21:8.

Note.—Faith in the gospel of Christ belongs to the duties growing out of the new relations, and is represented by the sixth line, beginning at the time when the seed (Christ) was promised, passing through the cross, and ending with the close of probation.

QUESTIONS .

1. What is the principle cause of unbelief?
2. In what two ways does unbelief manifest itself?
3. Where does it originate?

4. Explain why unbelief is so great a sin. Give one text. *1 John 5: 10*
5. Name three examples of marked unbelief.
6. What becomes of these unbelievers?
7. When will unbelief increase? Name one text. *1 Tim 5: 1-6, 13*
8. What is presumption? Give one example. Num. 14: 40-45.
9. What will become of unbelievers at last?
10. How long will gospel faith be preached?

LESSON LXVI

REVIEW QUESTIONS ON LESSONS LXII TO LXV

1. What experience must a person pass through in order to be saved, and why? Lesson LXII, paragraphs 1, 2.
2. Name two things which convince of sin?
3. What naturally follows conviction of sin?
4. To whom must confession be made?
5. When is restitution necessary?
6. When does God forgive sins, and then what does he do with them?
7. What is written upon the heart at conversion?
8. What fills the heart of the penitent, believing sinner?
9. What is imputed to the truly converted sinner? Lesson LXIII, paragraph 3.
10. Upon what condition only does God justify the ungodly?
11. How does God look upon a person whom he has justified?
12. How often should the same sin be confessed?
13. What is promised the saints that will enable them to overcome sin and obey God in all things?
14. What about watching and praying?
15. What must a person exercise, in order to receive the

promised blessing? Mark 11:24; Lesson LXIV, paragraphs 1, 4.

16. Name two things essential to saving faith.
17. Give three reasons why we may and should believe the Bible.
18. When may we know that God will answer our prayer?
19. What will always accompany living faith?
20. What is the cause of unbelief, and how is it manifested?
21. Explain where unbelief originates, and why it is a great sin.
22. When will unbelief increase?
23. Is there any valid reason for it?
24. Explain what presumption is.
25. What is the difference between unbelief and presumption?
26. What become of all unbelievers at last?

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LESSON LXVII

SAVED BY GRACE

Rom. 3:19
 Rom. 6:14
 2 Tim. 1:9
 Rom. 16:25, 26
 Rom. 3:15

1. Grace is unmerited favor bestowed upon penitent sinners, by which they are saved through remission of merited punishment (forgiveness of sin) and imputation of Christ's righteousness.

2. By transgression of God's law, man falls under its condemnation, or under its curse. Deut. 27:26; Jer. 11:3, 4.

3. The penalty of sin is death. Eze. 18:4; Rom. 6:23; Matt. 25:41.

4. Sins are forgiven through grace, and thus man is saved from sin and death by grace. Rom. 3:24, 25; Eph. 2:5-8.

5. The plan to save man by grace through Christ was revealed immediately after the fall. II Tim. 1:9.

6. Noah and Lot found grace, were saved by grace. Gen. 6:8; 19:19.

7. Israel obtained forgiveness of sins through grace; hence they were saved by grace. Ex. 33:13-17; Num. 14:19, 20.

8. When a person's sins are forgiven, then he comes under grace, and is no longer under the law, curse or condemnation of the law. Rom. 6:1, 14; Gal. 3:13.

9. But those who are under grace must keep the commandments of God; for if they should sin, transgress the law, they would then fall under the law again. I John 3:4; Rom. 6:15; 3:19; see paragraph 2.

QUESTIONS

1. What is grace?
2. How does any one come under the law?
3. What is the punishment for sin?
4. How are sinners saved by grace?
5. When was the plan to save man by grace first made known?
6. Give texts proving that Noah and Lot were saved by grace. Gen. 6:8, 19:19

7. Prove that Israel was also saved by grace? 6 3 3 3 7
8. How does man come under grace?
9. Is he then under the law? If not, why not?
10. What must those do who are under grace, so as not to come under the law again?

LESSON LXXVIII

KINGDOM OF GRACE

1. God is the holy legitimate king, or ruler, of this world; for he made it and everything in it. Ps. 103:19.

2. Grace is an attribute of God and his throne. Ex. 34:6; Heb. 4:16.

3. Ever since the fall, God has exercised grace toward his subjects by saving them through grace. II Tim. 1:9; Col. 1:13

4. Since God, the king of this world, rules his subjects by grace, therefore his kingdom may properly be called a reign or kingdom of grace. Ex. 34:6, 7; Col. 1:13.

5. It is the gospel of this kingdom that is to be preached in all the world. Matt. 24:14; Luke 10:9.

6. When the truths concerning the plan of salvation through grace, or the reign of grace, are received into the heart by faith, then it may be said, "the kingdom of God is within you." Luke 17:20, 21; 16:16.

7. During this reign of grace, Christ is the mediator or advocate between man and God. 1 John 2:1, 2; Rom. 8:34.

8. Christ sits also as a priest king upon his father's throne. Heb. 6:20; 8:1; Rev. 3:21; Zech. 6:12, 13.

9. He will occupy this position until the Father puts all enemies under Christ's feet. Ps. 110:1, 4; Heb. 10:12, 13.

10. When the Father has put all enemies under Christ's feet, then Christ will deliver up the kingdom of grace to the Father, and then will end the reign of grace, for probation will then close. I Cor. 15:23-28; Luke 13:24, 25.

11. After this Christ will receive the throne of his father David, and then begins the kingdom or reign of glory. Isa. 9:6, 7; Dan. 7:13, 14; Rev. 11:15.

12. Those who have been converted through grace, translated into the kingdom of grace, will at last reign with Christ in the kingdom of glory. Col. 1:13; Rev. 3:21; Matt. 25:34.

13. We find that those who are converted, or under grace, keep the Sabbath and all of God's commands. Luke 23:54, 56; Acts 13:42-44; Rev. 14:12.

Note—Salvation by grace belongs to the truths growing out of the new relations caused by the fall, and this reign of grace is represented by line No. 7.

QUESTIONS

1. Why is God the legitimate ruler of this world?
2. What is an attribute of his throne?
3. How has he manifested his grace to his subjects?
4. What may his reign or kingdom now be called, and why?
5. What is to be preached in all the world?
6. What is the meaning of the kingdom within you?
7. Who is the mediator during this reign of grace?
8. What is he besides being priest?
9. What position does he occupy with his Father?
10. How long will he remain there?
11. When and how will the reign or kingdom of grace end?
12. What will Christ then receive?
13. Who will finally reign with Christ in the kingdom of glory?
14. What must those under grace continue to do in order to reign with Christ at last? Rev. 22:14.

LESSON LXIX

SPIRIT OF GOD AND ITS ATTRIBUTES

1. The Holy Spirit is the third person in the Godhead. It proceeds from the Father and comes to us in the name of Christ. Matt. 28:19; John 15:26; 14:26; see lesson XI.

2. It has the attributes of love, truth, power, etc., the same as God. Rom. 5:5; John 15:26; Acts 1:8.

3. It has power to create, heal the sick and raise the dead. Job 33:4; Rom. 15:19; 8:11.

4. It is the agency whereby man is regenerated or born anew. John 3:3-5.

5. The law of God, the ten commandments, is written in the heart by the Spirit of God. Jer. 31:33; II Cor. 3:3.

6. Physical and spiritual power is given the Holy Spirit. Judges 14:6, 19; Eph. 3:16.

7. The spirit will teach us through the Word, and guide us into all truth. John 15:26; 16:13.

8. God speaks to man through the Spirit, and through it reminds us of what he has said. John 14:26; Acts 8:29.

9. Wisdom and understanding are imparted through the Spirit. Ex. 35:31-35.

QUESTIONS

1. What is the Holy Spirit, and from whom does it proceed?

2. Name three attributes of the Spirit.

3. Name also three things it has power to do.

4. By what agency is man born anew? Give one text. *John 3:3-5*

5. By what divine agency is the law written upon the heart? One text. *2 Cor. 3:3*

6. Through what divine agency is physical and spiritual strength imparted to man?

7. What will teach and guide man into all truth?

8. How does God make his will known to man? Paragraph 8.

9. By what means are wisdom and understanding imparted to us, and why? *John 14:26*

LESSON LXX

THE GIFT OF THE HOLY SPIRIT

1. The Holy Spirit is promised on the following conditions
 - (a) Repentance. Acts 2:37, 38.
 - (b) Prayer. Luke 11:13.
 - (c) Faith. Gal. 3:2, 14.
 - (d) Obedience. John 14:15-17; Acts 5:32.
2. When the Spirit comes, it convinces of sin (John 16:7, 8); reminds of duty (John 14:26); gives peace and joy (Rom. 14:17); creates love in the heart (Rom. 5:5); and imparts divine strength as may be needed. Eph. 3:16-20; Rom. 8:26; Col. 1:11.
3. The following are some of the most important gifts of the Spirit:
 - (a) The gift of prophecy. I Cor. 12:10, 28; Acts 2:17, 18.
 - (b) Gift of healing and miracles. I Cor. 12:9, 10, 28; Mark 16:17, 18.
 - (c) Gift to speak in other languages. I Cor. 12:10, 28; Acts 2:2-11.
4. The object of these gifts in the church is to preserve the unity of the church. Eph. 4:8-13.
5. The Holy Spirit is promised the church till the end. John 14:16, 17; Acts 2:17-20, 38, 39.
6. The Holy Spirit is given at conversion as a seal, earnest or witness that the converted sinner has become a child of God. II Cor. 1:21, 22; Eph. 1:13, 14; 4:30; Rom. 8:16.
7. There is danger of grieving away this Spirit, and thus losing this seal. Eph. 4:30.

Note 1.—The seal of the Spirit is given in the heart at conversion, and is therefore not the same as the seal of God in the forehead, given to those who were already servants of God, hence after they had been sealed by the Spirit. See Rev. 7:1-3; See also lesson 117.

Note 2. The work of the Holy Spirit as an agent of regeneration, sanctification, etc., in the plan of salvation began with the fall and will end when probation closes, and it is represented by line No. 8 on Chart No. 1.

QUESTIONS

1. On how many conditions is the Spirit given? Name them. *Repentance
Prayer
Faith
obedience*
2. When the Spirit is come, of what will it convince?
3. Name three other things it will do?
4. Name three of the most important gifts of the Spirit.
- Name one text. *1 Cor 12:9, 10*
5. What is the object of the gifts? One text. *Eph, 4:8-13*
6. How long does the promise of the Spirit hold good?
7. Explain the seal of the Spirit.
8. How may the Spirit be grieved away?

LESSON LXXI

THE TWO SPIRITS

1. The Bible teaches that there is a good and a bad Spirit. I John 4:1-3; Neh. 9:20; I Sam. 18:10.
2. The good spirit comes from God, and has the same attributes as God. John 15:26; 16:13; Rom. 5:5.
3. The wicked or unclean spirit comes from Satan, and is like him. Rev. 16:13, 14; Mark 1:23.
4. The Holy Spirit is the spirit of truth, and will lead all to tell the truth (John 14:16, 17; 16:13); while the spirit of Satan is a lying spirit, which leads to lying and deception. John 8:44; II Chron. 18:20-22.
5. The spirit of God imparts joy and peace (Rom. 14:17), while the lying spirit of Satan will torture his own subjects. Mark 9:17, 18, 22-29.
6. The spirit of God will lead all to believe in Christ (I Cor. 12:3), while the spirit of Satan will lead to reject Christ and pervert the gospel. I John 4:1-3; Gal. 1:6-9.
7. The spirit of God will lead to obedience (Rom. 8:4; I John 2:3-5), while the spirit of Satan will lead to disobedience. Eph. 2:1, 2; Zech. 7:11, 12.

8. God's spirit will lead man to keep his Sabbath (Isa. 56:1-6), while the spirit of Satan will lead man to reject it. Eze. 22:24-26.

9. The fullness of the spirit (the early spiritual rain) was given the disciples as soon as they got rid of their sins, and had come into unity, into one accord. Acts 1:13, 14; 2:1-4.

10. The fullness of the spirit (the latter spiritual rain) will be bestowed upon the remnant church just as soon as they get rid of all their sins, and come into unity, become of one accord. Joel 2:23, 28, 29; Hos. 6:3; Jas. 5:7.

QUESTIONS

- 1912-4:3
1. How many kinds of spirits are there? Give one text.
 2. From whom does the good spirit come, and whom is it like?
 3. Whence comes the unclean spirit, and whom is it like?
 4. Which will lead into truth, and which into error?
 5. Which gives joy, and which grieves and tortures mankind?
 6. Which leads to belief, and which to unbelief?
 7. Which leads to obedience, and which to disobedience?
 8. Which leads to Sabbath-keeping, and which rejects God's Sabbath?
 9. When and on what condition did the disciples receive the out pouring of the Holy Spirit?
 10. How soon will the remnant church, in like manner, be baptized by the Spirit of God?

LESSON LXXII

REVIEW QUESTIONS ON LESSONS LXVII TO LXXI

1. What is grace? Lesson LXVII, paragraph 1.
2. How does man come under the law? *Ibid.*, paragraph 2.
3. How are sinners saved?
4. Name texts proving Noah and Israel were saved by grace.
5. Who is under grace? *Ibid.*, paragraph 8.
6. Is he, then, under the law, under the curse or condemnation of the law? If not, why not?
7. Is a person under grace under obligation to obey God's law? If so, why? *Ibid.*, paragraph 9.
8. Which attribute of God is especially revealed in his reign while man is on probation? Lesson LXVIII, paragraph 3.
9. What may this reign of grace be called? *Ibid.*, paragraphs 4, 5.
10. How can this kingdom be within us?
11. What relation does Christ sustain to this kingdom of grace?
12. How long will the reign of grace continue, and how will it end? *Ibid.*, paragraphs 9, 10.
13. When will the reign of glory begin?
14. Whence comes the Spirit of God, and what are some of its attributes? Lesson LXIX, paragraphs 1, 2.
15. Name some things it has power to do.
16. Give texts proving that the Spirit regenerates the heart and writes the law in it.
17. How can it guide into all truths? *Ibid.*, paragraphs 7, 8.
18. On what four conditions is the Spirit given man? Lesson LXX, paragraph 1.
19. How will it manifest itself when it comes? *Ibid.*, paragraph 2.
20. Name three of the most important gifts of the spirit.

21. Are we to believe every spirit? If not, why not? Lesson LXXI, paragraph 1.

22. From whence come these two spirits?

23. Name three things by which we may know them. *Ibid.*, paragraphs 4-8.

24. When and on what conditions did the early Christians receive the fullness of the Holy Spirit? *Ibid.*, paragraph 9.

25. On what condition, and when, will the remnant church receive the same baptism of the Spirit of God?

4-sh.

TYPICAL ORDINANCES

LESSON LXXIII

SIN OFFERINGS

1. Soon after the fall a plan was revealed to save man through the seed of the woman, or Christ. Gen. 3:15; Gal. 3:16.

2. In order to carry out this plan, it became necessary for Christ to die for sinners. John 1:29; II Cor. 5:21; I Peter 3:18; Rev. 13:8.

3. God required the believing, penitent sinner to show his faith in a coming Saviour by a sin offering; for faith without works is dead. Heb. 11:6; Jas. 2:14, 17, 20.

4. Only clean beasts without blemish were acceptable with God, and these typified Christ's pure and sinless character. Gen. 8:20; Lev. 4:3, etc.

Note.--Since only clean beasts could be used as sin offerings, and since such offerings date from the fall, therefore the law of distinction between clean and unclean animals must date from the fall. Gen. 7:2; Lev. 11:1-23.

5. At first, sin offerings were offered upon altars built for that purpose. Gen. 8:20; 12:7, 8.

6. After Israel came out of Egypt, the sin offerings were offered upon the altar at the sanctuary. Lev. 4:1-7.

7. The penitent sinner was required to place his hand upon the sin offering, confess his sins (Lev. 16:21), and after that kill it; his sin was then forgiven him, and he was reconciled to God. Lev. 4: 27-31.

8. There were special offerings in Israel:

(a) For the sin of a priest. Lev. 4:1-5.

(b) For the sin of the congregation. Verses 13-15.

(c) For the sin of the ruler. Verses 22-26.

(d) For the sin of the common people. Verses 27-29, 32, 33.

9. The sins of the priest and of the congregation were transferred to the sanctuary through the blood of their sin-

offerings which was sprinkled before the veil. Lev. 4:3, 6, 14, 17.

10. The sins of the ruler and of the common people were transferred to the sanctuary by the priests who ate the sin-offerings in the holy place. Lev. 6:25-30; 10:16-18.

QUESTIONS

1. Through whom was salvation offered man?
2. In order to carry out this plan, what must Christ do?
3. How was the penitent sinner to show his faith in the promised Messiah?
4. What kind of beasts would be accepted as sin offerings, and why?
5. Upon what were sin offerings offered from the beginning?
6. To which place were the children of Israel required to bring their offerings?
7. Why was the sinner to place his hand upon the sin offering?
8. Why was it to be killed, and what did its death signify?
9. When was the sin forgiven him?
10. Name four classes who were each to bring separate sin offerings each for himself.
11. How were the sins of the priest and of the congregation transferred to the sanctuary?
12. Explain how the sins of the ruler and one of the common people were transferred to the sanctuary.

LESSON LXXIV

OTHER OFFERINGS

1. Besides offerings for sins, Israel was required to make other offerings as follows:

(a) Different kinds of burnt offerings. Lev. 1:1-3, 10, 14.

(b) Meat offerings (Lev. 2:1, 2); first fruits (Lev. 2:12); drink offerings (Lev. 23:13).

(c) Various kinds of peace offerings. Lev. 3:1, 6, 7, 12.

2. The daily offering consisted of a lamb with a meat and drink offering in the morning, and the same in the evening. Num. 28:3-8.

3. On the weekly Sabbath they offered two lambs in the morning and in the evening with the meat and drink offering. Num. 28:4, 9, 10.

4. Special offerings were required on the new moons, on the yearly feasts and on the yearly Sabbaths. Num. 28:11-31.

5. At various times God has sent fire from heaven in approval thereof. Lev. 9:24; 2 Chron. 7:1; Gen. 4:4.

6. Strangers, Gentiles, who wished to serve the true God were subject to the same law concerning offerings. Num. 15:27-31; 1 Kings 8:41-43; Mal. 1:11.

7. The law relating to offerings was written in the book. Ex. 24:4,7; Deut. 31:9, 24-26; Heb. 10:1-10.

8. This law about offerings ceased when Christ, the anti-typical offering, died on the cross. Dan. 9:27; Heb. 10:1-3; Col. 2:14-17.

QUESTIONS

1. Was Israel required to make any other than sin offerings?
2. Name the three other kinds of offerings. In what chapter are they found?
3. Of what did the daily offering consist?
4. What about Sabbath offerings?
5. On what other days were special offerings required?
6. How has God shown his special approval of offerings?

7. Give at least one reference showing Gentiles were amenable to this same law. *Mal. 1:11*

8. In what was this law written?

9. When did this law cease? Give proof. *Col. 2:14-17*

10. Why did it cease at the cross? *Lev. 4:29*

Note—Sin offerings belong to the new relations, and are represented by line No. 9, and ceased at the cross; for sin offerings typified Christ.

LESSON LXXV

THE TWO LAWS

1. The Old Testament teaches emphatically that there are two laws. Dan. 9:10, 11. *2 Kings 21; Neh. 9:13, 14*

THE LAW OF GOD

1. The ten commandments are called the law of God. Ex. 24:12; Rom. 7:7, 22; Jas. 2:8-12.

2. Was spoken by God's own voice. Deut. 4:12, 13; Ex. 20:1-17.

3. Was written by God on tables of stone. Ex. 31:18; Deut. 10:1-5.

4. It was preserved in the ark. Deut. 10:4, 5; 1 Kings 8:9.

5. It is based upon relations that came into existence at creation before the fall. Ex. 20:3-17.

6. It reveals our moral duties to God and to one another. Ex. 20:3-17; Eccl. 12:13, 14; Jas. 2:8-12.

7. There is nothing in this law about offerings or typical ordinances. Ex. 20:3-17; Jer. 7:22, 23.

THE LAW OF MOSES

1. The other law is called the law of Moses. Dan. 9:10, 11; Josh. 23:6. It is also called the law of the Lord Luke 2:22, 23.

2. Was given through Moses, Neh. 9:14; 2 Kings 21:8.

3. Was written by Moses in a book. Ex. 24:4, 7; Deut. 31:9, 24.

4. Was preserved by the side of the ark. Deut. 31:24-26.

5. It is based upon relations that came into existence after the fall. Heb. 10:1-3.

6. It relates to the remedial system telling man what to do to be saved from sin and reconciled to God Lev. 4:16, 20, etc.

7. Related only to sacrifices, types or shadows. Heb. 10:1-10; 9:1, 9, 10.

QUESTIONS

1. Name text proving that there are two laws. *Dan 9:10, 11*
2. State who wrote each law.
3. In what was each law written?
4. Where were these laws preserved?
5. Upon what was the law of God based?
6. Upon what was the law of Moses based?
7. What duties are revealed in the decalogue?
8. What does the other law direct man to do?
9. In which law is there nothing about sacrifices or types?
10. Which law relates only to sacrifices and types?

LESSON LXXVI

THE TWO LAWS (Concluded)

THE LAW OF GOD

8. The atonement was made over the ten commandments by sprinkling the blood of the sin offering upon the mercy seat. Lev. 16:14-17.

9. It contains the command to keep holy the weekly Sabbath. Ex. 20:8-11; Luke. 23:56.

10. It is unchangeable, and was not abolished at the cross. Ps. 111:7, 8; Matt. 5:17, 18.

11. It is written in the hearts of believers, and therefore it is to be kept. Jer. 31:33, 34; II Cor. 3:3; Rev. 14:12.

12. Man is to be judged by this law at last. Rom. 2:12, 16; Jas. 2:8-12.

13. The Sabbath of the decalogue was not abolished at the cross, and hence the early Christians continued to keep it after the crucifixion. Acts 13:42-44; 15:21; 17:2; 18:14.

Note.—Read Patriarchs and Prophets chapter XXXII, paragraphs 1-25 on the subject of the two laws.

THE LAW OF MOSES

8. It teaches by means of sacrifice how the atonement was made in the earthly sanctuary. Lev. 16:2-22; Heb. 9:7-20.

9. It requires observance of three yearly feasts and seven yearly sabbaths. Ex. 23:14-17; Lev. 23:7-39; Col. 2:14-17.

10. The law relating to sacrifices, yearly feasts, and Sabbaths, the sanctuary with its ceremonies, ceased at the cross. Col. 2:14-17; Heb. 10:1-4.

11. This law is not written in the hearts of believers, and therefore none are required to keep it under the new covenant. Acts 15:5-24; Col. 2:14-17.

12. This law will judge no man. Col. 2:14, 17.

13. The yearly feasts, yearly sabbaths and new moons ceased at the cross, and therefore are not now obligatory upon Christians. Col. 2:14-17.

QUESTIONS

1. Over which law was the atonement made?
2. Which law directed how this atonement was to be made?
3. Which law commands to keep the yearly sabbath?
4. How many yearly feasts and yearly sabbaths are mentioned in the law of Moses?
5. Which law was abolished? Which remains?
6. Which of these laws is written upon the believer's heart?
7. By which of these laws will man be judged?
8. Prove that the Sabbath of the decalogue was binding and was kept after the cross.
9. Prove that the other feasts and sabbaths were abolished at the cross.

LESSON LXXVII

YEARLY FEASTS AND SABBATHS

1. At the time of the Exodus, three yearly feasts were instituted; to wit:

(a) The feast of the passover, lasting seven days, or from the 15th to the 21st of the month, called Nisan or Abib. Ex. 12:1-20; 23:14, 15; Lev. 23:4-14.

(b) The feast of weeks, or feast of first fruits, called Pentecost in the New Testament, came seven weeks, or fifty days, from the 16th day of Abib, the day after the first passover sabbath, and fell on the 6th of Sivan, the third month of the Jewish year. Lev. 23:15-21; Deut. 16:16.

(c) The feast of the harvest, or feast of tabernacles, which began on the 15th day of the seventh month, Tisri, and ended on the 22d day. Lev. 23:33-43; Ex. 23:16, 17.

2. There were also seven yearly sabbaths instituted at the same time, as follows:

(a) The first sabbath corresponded to the first day of the passover feast, and fell on the 15th of the first month. Ex. 12:16; Lev. 23:7.

(b) The second came on the last day of the feast, or on the 21st of Abib. Lev. 23:8.

(c) The third came fifty days after, counting the 16th of Abib as the first, and fell on 6th day of Sivan. Lev. 23:15, 16, 21.

(d) The fourth came on the 1st day of the seventh month, the old new year's day. Lev. 23:23-25.

(e) The fifth fell on the 10th day of the seventh month, and was the day of atonement, the most sacred of all the yearly sabbaths. Lev. 23:27, 32.

(f) The sixth corresponds to the first day of the feast of tabernacles, and came on the 15th day of the seventh month. Lev. 23:39.

(g) The seventh and last of these yearly sabbaths fell on the last day of the last feast; viz., the 22d of the seventh month, or Tisri. Lev. 23:39.

3. These three yearly feast days and seven annual sabbaths were dedicated to holy convocations and for offering sacrifices to the Lord. Lev. 23:36, 37. Read also Num. 28:11-31; 29:1-39.

4. The Sabbath of the Lord, the seventh day of the week, is not included among these annual feasts and sabbaths. Lev. 23:37, 38.

5. All these annual feasts and sabbaths ceased when the sanctuary services and offerings ceased at the death of Christ. Dan. 9:27; Col. 2:14-17.

Note 1.—The student should not consider this lesson mastered until he is able to locate the three annual feasts and seven annual sabbaths on Chart No. 2.

Note 2.—For further information on the annual feasts and annual sabbaths, read *History of the Sabbath*, by Andrews and Conradi, chapter VII.

QUESTIONS

1. How many yearly feasts were instituted at the time of the Exodus?

2. Name these three feasts.

3. How many annual sabbaths were instituted at the same time?

4. Tell on which days of the various months these sabbaths come.

5. For what purpose were these annual feasts and sabbaths instituted? Paragraph 3.

6. In which chapter do we find them all? Lev. 23.

7. Is the Sabbath of the Lord included among them? Give reference.

8. Prove by the Bible that all these annual feasts and sabbaths are abolished, and when? Paragraph 5.

Note 1.—The annual feasts and annual sabbaths are a part of the law that was added because of transgression 430 years after the promise covenant was made to Abraham, till the seed Christ should come, and ceased, therefore, at the first advent of Christ. These feasts and sabbaths are represented by line No. 10, on chart No. 1, beginning with the Exodus and ending at the cross.

Note 2.—This chart is in perfect agreement with the Hebrew solar cycle for the year, 31, A. D. See *All Time Past*, by J. B. Dumbleby, pp. 56, 95.

EXPLANATION TO CHART No. 2

The Jewish year consisted of twelve months, with alternating thirty and twenty-nine days, making 354 days, instead of 365. In order that the months might correspond with the various seasons of the year, an intercalary month was added every third year, or oftener, to the last month, and called Ve-adar. The civil year began with Tisri, and the number of the month of the civil year is found at the right of the name of the month, inclosed with parentheses.

The ecclesiastical year began with Abib or Nisan. Ex. 12:2; 34:18; Esther 3:7. The numerical figures to the left of the names of the months indicate the number of the month in the ecclesiastical year. This chart is based upon the accepted idea that Christ ate the passover lamb on the evening following the 14th day of the first month. Luke 22:1, 7, 15; Ex. 12:6-8. Now if the 14th day fell on Thursday, then the first day of this same month would fall on Friday. Then it becomes an easy matter to locate every day of the week, every weekly sabbath, every feast and every annual sabbath of that year. Lesson LXXVII explains the annual feasts and sabbaths, and tells on what days of the month they occurred.

	1. Abib or Nisan (7) Mar.—Apr.	2. Jyar or Zif (8) Apr.—May	3. Sivan (9) May—June	4. Thammuz (10) June—July	5. Ab (11) July—Aug.	6. Elul (12) Aug.—Sep.
1. Sun.	3 10 ² 17 ³⁰ 24	16 ¹ 23 ⁸ 30 ¹⁵ 37 ²² 44 ²⁹	7 14 21 28	5 12 19 26	4 11 18 25	2 9 16 23
2. Mon.	4 11 18 ⁴ 25 ¹⁰	17 ² 24 ⁹ 31 ¹⁶ 38 ²³	15 1 8 15 22 29	6 13 20 27	5 12 19 26	3 10 17 24
3. Tues.	5 12 19 ⁵ 26 ¹¹	18 ³ 25 ¹⁰ 32 ¹⁷ 39 ²⁴	46 2 9 16 23 30	7 14 21 28	6 13 20 27	4 11 18 25
4. Wed.	6 13 20 ⁶ 27 ¹²	19 ⁴ 26 ¹¹ 33 ¹⁸ 40 ²⁵	47 3 10 17 24	1 8 15 22 29	7 14 21 28	5 12 19 26
5. Thurs.	7 14 21 ⁷ 28 ¹³	20 ⁵ 27 ¹² 34 ¹⁹ 41 ²⁶	48 4 11 18 25	2 9 16 23	1 8 15 22 29	6 13 20 27
6. Fri.	1 8 15 ⁸ 22 ¹⁴	21 ⁶ 28 ¹³ 35 ²⁰ 42 ²⁷	49 5 12 19 26	3 10 17 24	2 9 16 23 30	7 14 21 28
7. Sat. Sabbath	2 9 16 ⁹ 23 ¹⁵ 30	22 ⁷ 29 ¹⁴ 36 ²¹ 43 ²⁸	50 6 13 20 27	4 11 18 25	3 10 17 24	1 8 15 22 29
	7. Tirsti (1) Sept.—Oct.	8. Marchesvan (2) Oct.—Nov.	9. Chisleu (3) Nov.—Dec.	10. Thebeth (4) Dec.—Jan.	11. Sebat or Shevet (5) Jan.—Feb.	12. Adar (6) Feb.—Mar.
1. Sun.	1 8 15 ¹ 22 ⁸ 29	6 13 20 27	5 12 19 26	3 10 17 24	2 9 16 23 30	7 14 21 28
2. Mon.	2 9 16 23 30	7 14 21 28	6 13 20 27	4 11 18 25	3 10 17 24	1 8 15 22 29
3. Tues.	3 10 17 24	1 8 15 22 29	7 14 21 28	5 12 19 26	4 11 18 25	2 9 16 23
4. Wed.	4 11 18 25	2 9 16 23	1 8 15 22 29	6 13 20 27	5 12 19 26	3 10 17 24
5. Thurs.	5 12 19 26	3 10 17 24	2 9 16 23 30	7 14 21 28	6 13 20 27	4 11 18 25
6. Fri.	6 13 20 27	4 11 18 25	3 10 17 24	1 8 15 22 29	7 14 21 28	5 12 19 26
7. Sat. Sabbath	7 14 21 28	5 12 19 26	4 11 18 25	2 9 16 23	1 8 15 22 29	6 13 20 27

LESSON LXXVIII

REVIEW QUESTIONS ON LESSONS LXXIII TO LXXVII

1. What was man required to do during the old dispensation, whereby he could show his faith in a coming Saviour? Lesson LXXIII, paragraph 3.
2. What was the sinner required to do with the sin offering? *Ibid*, paragraph 7.
3. Name some other offerings ordained by God. Lesson LXXIV, paragraph 1.
4. Tell what the daily and Sabbaths offerings were.
5. How has God at various times shown his approval of special offerings?
6. Give two texts proving that Gentiles were amenable to this same law if they wished to serve the true God.
7. Where was this law recorded?
8. Show when it was abolished. One text.
9. Give the reference proving two laws. Lesson LXXV, paragraph 1.
10. By what means are these laws often distinguished?
11. State five points of difference between these laws.
12. Give texts proving that the one is unchangeable, and the other was abolished. Lesson LXXVI, paragraph 10.
13. Name three yearly feasts ordained of God for Israel. Lesson LXXVII, paragraph 1, (a) to (c).
14. How many annual sabbaths were instituted by God? *Ibid*, paragraph 2, (a) to (g).
15. Tell when each occurred.
16. For what purpose were they instituted? *Ans.*—For rest, memorials, convocations and offerings. Ex. 12:13-15; Lev. 23:37.
17. Is the weekly Sabbath included among these yearly sabbaths?
18. When did the annual sabbaths cease? Give one text.

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SANCTUARY

LESSON LXXIX

THE EARTHLY SANCTUARY

Note.—Looking unto Jesus, by U. Smith, treats the subjects of earthly and heavenly sanctuary in all its phases.

1. God commanded Israel at Sinai to build him a sanctuary after the pattern shown Moses in the Mount. Ex. 25: 8, 9; Heb. 8:5.

2. It was to have two apartments, called "The holy place and the most holy," with a veil between them. Ex. 26:33.

3. The furniture in the first apartment was the candlestick (Ex. 25:31-39); the table of shew bread (Ex. 25:23-30), and altar of incense (Ex. 30:1-10). In the second apartment was the ark. Ex. 25:10-16; 40:21; Heb. 9:3, 4.

4. Of the ark it may be said:

(a) In it was preserved God's constitutional law, the decalogue, written on two tables of stone. Deut. 10:1-5; I Kings 8:9.

(b) This law requires the obedience of all. Ex. 24:12; Deut. 6:25; 13:4.

(c) It requires the life of the transgressor or sinner. Eze. 18:4, 20; Rom. 7:10.

(d) The covering of the ark was called the mercy seat (seat of grace, Danish translation), which indicated that God would be merciful, gracious to the penitent sinner. Ex. 25: 17-22; 37:6, 7; 33:16, 17.

(e) The sinner was saved through the mercy or grace of God, upon condition that he repented and believed on Christ, who appeared in the cloud between the cherubim over the mercy seat. Ex. 25:22; Lev. 16:2; I Cor. 10:1-4.

(f) The law of Moses, containing all the directions about offerings and sanctuary services, was kept by the side of the ark. Deut. 31:24-26; Heb. 10:1-3.

5. The tribe of Levi was appointed to have charge of the service of the sanctuary. Num. 3:5-8. Aaron and his sons only were to serve as priests. Num. 18:1-7. Only the high priest could serve in the most holy place. Lev. 16:2; Heb. 9:7.

6. The sin offerings for the priest (Lev. 4:3-12), for the congregation (verses 13-21), for the ruler (verses 22-26), and for the common people (verses 27-35), were all offered at the sanctuary.

QUESTIONS

1. Who was commanded to build a sanctuary, and according to which pattern?
2. How many apartments was it to have, and what were they called?
3. Name the articles of furniture belonging to the sanctuary.
4. What did the law in the ark require of the obedient? Of the disobedient?
5. What does the seat of mercy imply?
6. Whose presence was manifested in the cloud over the mercy seat?
7. What did the law of Moses contain? Paragraph 4 (f).
8. Which tribe had charge of the sanctuary service?
9. Who only served as priests, and who only could minister in the most holy place?
10. At which place were all sin offerings offered?

7

LESSON LXXX

CLEANSING OF THE EARTHLY SANCTUARY

1. Sins were forgiven and atoned for by complying with the following:

(a) The sinner must bring a sin offering without blemish; lay his hand upon its head, confess his sins (Lev. 16:21), and then kill it. Lev. 4:23, 24.

(b) The sin was then brought by the priest into the sanctuary, either by the blood, which was sprinkled upon the altar of incense (Lev. 4:5, 6, 7, 16, 17, 18), or through the sacrifice, which was eaten in the holy place. Lev. 4:24-26, 10:16-18.

(c) Thus were sins forgiven and atoned for. Lev. 4:20, 26, 31.

2. The above was carried on throughout the year, till the day of atonement, on the 10th day of the seventh month. Lev. 23:27-32; 16:2-22. See Chart No. 2.

3. On the day of atonement the priest made an atonement, first for himself (Lev. 16:3, 6, 11-14), and then for Israel, as follows:

(a) Lots were cast upon the goats, one for the Lord and another for the scapegoat (margin, "Azazel"). Lev. 16:5, 7, 8-10.

(b) The goat for the Lord was slain, and its blood (the life; Lev. 17:11) was sprinkled upon the mercy seat, to satisfy the demands of the law in the ark, which requires the life of the sinner. Lev. 16:15-19.

(c) After doing this, the priest went out, placed his hands upon the head of the scapegoat, a type of Satan, and confessed all the sins of Israel. Lev. 16:20-22.

Note—The goat for the Lord was a type of Jesus Christ who died for sinners to make an atonement for them. John 1:29; 1 Peter 1:18, 19; 3:18; Rom. 5:11. Of the scapegoat, Azazel, Gesenius says in his Hebrew-English Dictionary, page 751: "It seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and Gentile rite. The name Azazel is also used by the Arabs for an evil demon." The scapegoat was therefore a type of Satan, and as all the sins which had been transferred to the sanctuary through sin offerings were placed upon the scapegoat, after which he was led out in the wilderness to perish, so all the sins which Satan has led those who are saved to commit,

will be laid upon him at last in order that he may suffer for the part he has taken in instigating them.

4. Since atonement for all sin was made only over the ten commandments in the ark, therefore the ten commandments must be a perfect law for all, including the duty of all. Ps. 19:7; Jas. 1:25.

5. The earthly sanctuary, with its service, was but a type of the heavenly sanctuary with its service. Heb. 9:1; 8:5.

Note—The earthly sanctuary with its service dates from the exodus of Israel and belongs to the added law (Gal. 3:19) and is represented by line No. 11, all of which ceased at the cross.

QUESTIONS

1. What kind of an animal had the sinner to bring for a sin offering?

2. Why did he lay his hand upon its head?

3. Why did he kill it? What did its death signify?

4. Explain in which two ways the sins were transferred to the sanctuary. Paragraph 1 (b).

5. When was the sin forgiven and atoned for?

6. How long was this work carried on?

7. What day of the month was atonement day?

8. What was Israel required to do on that day? Lev. 23:27-32.

9. What was the priest required to do first on that day? Paragraph 3.

10. Upon how many goats were lots cast, and what were the lots for?

11. What was done with the goat for the Lord?

12. Explain the meaning of sprinkling the blood upon the mercy seat. Paragraph 3 (b).

13. Why were the sins transferred to the scapegoat?

14. Of what were these two goats symbols?

15. Why must Satan finally suffer for the sins of the righteous? See note.

16. Why was atonement made only over the law in the ark?

17. Of what was the earthly sanctuary a type?

LESSON LXXXI

THE HEAVENLY SANCTUARY

1. The earthly sanctuary was built after the pattern of the heavenly, which was built by God. Ex. 25:40; Ps. 102:19; Heb. 8:2.

2. The earthly sanctuary, with its services, sacrifices, annual feasts and holy days, ceased at the cross; for it was but a type of the heavenly, with its service. Dan. 9:27; Matt. 27:51; Col. 2:14-17; Heb. 8:1-5.

3. The seven lamps (Zech. 4:2; Rev. 4:5), altar of incense (Rev. 8:3), and the ark of the covenant (Rev. 11:19), are in the temple in heaven.

4. At first, after Christ's ascension, we find the throne of God in the apartment where the seven lamps and the altar of incense are. Rev. 4:2, 5; 8:3.

5. But before the judgment is set in heaven, the throne is moved to the place where the ark is, or to the second apartment. Dan. 7:9, 10; Rev. 11:18, 19.

Note 1.—In Dan. 7:9, 10, we read that the thrones were cast down, literally were placed or set (set forward, Danish translation); hence God's throne must have been moved to the place where the ark was, or the second apartment, before the judgment began, which, as will be shown hereafter, was in 1844.

Note 2.—In Early Writings, pages 45, 46, edition 1882, under the heading "End of the 2,300 Days," we find the following: "I saw a throne, and on it sat the Father and the Son." "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down." (This was first published in 1851 in Experience and Views, page 43). Again we read in Early Writings, same edition, pages 113, 115, under the heading, "The Sanctuary," as follows: "Jesus has risen up and shut the door of the holy place of the heavenly sanctuary, and has opened a door into the most holy place, and entered in to cleanse the sanctuary." "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." From the above, it is evident that the throne of God was moved from the first to the second apartment of the heavenly sanctuary at the end of the 2,300 days.

6. Jesus Christ is the high priest of the heavenly sanctuary. Heb. 3:1; 4:15, 16; 8:1, 2.

7. The following will prove that the services of the heavenly sanctuary could not begin before Christ's ascension:

(a) It could not begin as long as the earthly sanctuary stood. Heb. 9:8.

(b) It could not begin as long as the Levitical priesthood remained, and not until Christ became our high priest. Heb. 7:11-14.

(c) It could not commence until Christ, the anti-typical sin offering, was offered, after which he could make an atonement for sins with his own blood. Heb. 8:1-3; 9:11-14, 24-26.

8. The service of the earthly sanctuary began in the first apartment (Lev. 16: 1, 2; Heb. 9:6); the service, therefore, of Jesus in the heavenly sanctuary began in the first apartment, or where the candlestick and the altar of incense were. Rev. 4:5; 5:6; 8:3.

9. As the children of Israel obtained forgiveness of sins when they confessed them, so sins are now forgiven when confessed. Lev. 4:24-26; Ps. 32:5; I John 1:9.

10. As the sins were then transferred to the earthly sanctuary through sin offerings, so are now our sins transferred to the heavenly sanctuary through prayers or spiritual sacrifices. Hosea 14:2; Heb. 13:15; I Peter 2:5; Rev. 8:3, 4.

QUESTIONS

1. Of what was the earthly sanctuary a type?
2. When did all the services of the sanctuary cease?
3. Name the articles John saw in the temple of heaven.
4. In what apartment do we first find God's throne?
5. In which apartment do we find it during the judgment? How did it get there? Read note.
6. Who is the high priest of the heavenly sanctuary?
7. Give three reasons proving that the service of the heavenly sanctuary could not begin before Christ's ascension.
8. Where did the service begin in the earthly sanctuary? Where in the heavenly?
9. When did Israel obtain forgiveness of sin?
10. When are sins forgiven now?
11. How were sins then transferred to the earthly sanctuary?
12. How are sins now transferred to the heavenly sanctuary.

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LESSON LXXXII

CLEANSING OF THE HEAVENLY SANCTUARY

1. The sins transferred to the earthly sanctuary through sin offerings were atoned for and removed from the sanctuary on the day of atonement, and thus was the earthy sanctuary cleansed. Lev. 16:14-19. In like manner will the sins be transferred to the heavenly sanctuary through prayers, and be atoned for and blotted out at the end of the 2,300 days, or years, which ended in 1844 (this date will be explained later), for at that time began the cleansing of the heavenly sanctuary. Dan. 8:14; Heb. 9:23-26.

2. The atonement was made in the second apartment of the earthly sanctuary. Lev. 16:14-16. In like manner, will the work of atonement (cleansing, I John 1:7; compare Lev. 16:16, 19) of the heavenly sanctuary take place in the second apartment. Heb. 9:11, 12, 24-26; Rev. 11:19.

3. The blood of the sin offering was sprinkled upon the mercy seat, to satisfy the demands of the law upon the sinner, and reconcile him to God. In like manner, Christ presents his blood over the law in the ark to satisfy its demands upon the sinner and reconcile him to God. Heb. 9:11, 12, 24-26; Rev. 11:19.

4. As the law in the ark over which the atonement was made was then the rule of life, so is the law over which Christ makes the atonement now the rule of life for all. Deut. 10:4, 5; Rev. 11:19.

5. According to the Scriptures, Christ makes an atonement only for the sins pointed out by the law over which the atonement is made; to wit, the ten commandments. Rom. 7:7; James 2:8-12; I John 1:7; Heb. 9:12-14.

6. It is a perversion of the gospel to teach that the blood of Christ makes atonement for any supposed sin not pointed out by the law of God. Matt. 15:9; Gal. 1:6-9.

7. The goat for the Lord, whose blood was sprinkled upon the mercy seat to make an atonement for Israel, was a type of Christ, who died for sinners. II Cor. 5:21; Rom. 5:6, 8; Heb. 9:11-14, 23-26.

8. The scapegoat, Azazel, was a type of Satan, upon whom the sins of the righteous will be placed at last because he tempted them to sin. Lev. 16:20-22; Rev. 20:1-3.

9. But as sins are blotted out on certain conditions, it will be necessary to investigate every case, to ascertain who have complied with these conditions; it follows, therefore, that there must be an investigative judgment in connection with the final atonement work. Dan. 7:9, 10; Rev. 11:18, 19.

Note—The heavenly sanctuary with its service begins after the ascension of Christ and ends at the close of probation. This is illustrated by line No. 16 after the cross. See lesson CXXVIII, treating on the investigative judgement.

QUESTIONS

1. When were sins atoned for in the earthly sanctuary? Paragraph 1.
2. When will sins be atoned for in the heavenly sanctuary?
3. Where was the atonement in the earthly sanctuary made? Where in the heavenly?
4. Explain how the atonement was made in both sanctuaries.
5. Which law was the moral rule of life during the time of the earthly sanctuary?
6. Which law is the rule for all during Christ's ministry in the heavenly sanctuary? Rev. 11:19.
7. For which sins only does Christ make an atonement? Paragraph 5.
8. Explain how the gospel may be perverted. Paragraph 6.
9. Which goat was a type of Christ?
10. Of whom was the scapegoat a type?
11. On what condition are sins blotted out? / John 1:9.
12. How can it be ascertained whether these conditions have been complied with?
13. What will this necessitate?

LESSON LXXXIII

THE MINISTRATION OF DEATH

1. The law of God, the ten commandments, written upon two tables of stone and preserved in the ark, requires the life of all who disobey it. I John 3:4; Eze. 18:4, 20; Rom. 6:23.

2. In the law written by Moses and preserved by the side of the ark, we find the curses pronounced upon those who transgress the decalogue. Deut. 27:15-26.

3. This law of Moses, with its curses, was afterward written on an altar of stones. Deut. 27:2, 3, 8, 15-26; Josh. 8:30-34.

4. In the law of Moses, directions were given to those who had sinned inadvertently to bring a sin offering and kill it to make atonement for their sins. Lev. 4:27-31. But it was the duty of the priest to kill and offer all the other sacrifices. II Chron. 35:10-12; Ezra 6:16-18.

5. Those who willfully or defiantly and openly transgressed God's law were, according to the law of Moses, to be put to death. Heb. 10:26-28; Lev. 24:10-17; Num. 15:32-36; 35:30, 31; Josh. 7:13, 21-26; John 8:4, 5.

6. The priests were associated with the judges in declaring "the sentence of judgment," and the witnesses were to be the first to stone the condemned criminal. Deut. 17:2-12.

7. The killing of sin offerings and other sacrifices, as well as executing willful, defiant sinners and criminals, was indeed a ministration of death. II Cor. 3:7.

8. This ministration, as a whole, of which Moses stood at the head, was glorious. II Cor. 3:7, 13; Ex. 34:29-34.

9. But this ministration of death was done away when the great anti-typical sin offering was sacrificed on the cross. II Cor. 3:7-13; Col. 2:14-17.

10. This law of curses, killing of sacrifices and execution of criminals (law whereby they should not live, Eze. 20:24, 25) was included in the law of Moses, and belongs to the added law which was to continue till the seed, Christ, should come. Deut. 27:15-26; Dan. 9:10-11; Gal. 3:13, 19.

Ministration of death is represented by line No. 12 on Chart No. 1, reaching from the Exodus to the cross.

Note. Should any insist that the ministration of death, written and engraven on stones, which was done away (II Cor. 3:7.), was the decalogue, then it is sufficient to say in reply that the decalogue, which was written on tables of stone, is written in the heart of the Christian (Jer. 31:43, 34; II Cor. 3:3) under the new covenant, is therefore not done away with and hence not the ministration of death. Again, if the ministration of death means the abolition of the decalogue, then all of God's law, not only the Sabbath, was done away. But that would leave the world without any moral law, which proves more than any one will admit; therefore the doing away with the ministration of death is not the abolition of God's law, but the end of the sacrificial system and the execution of criminals by the theocratic church of Israel. See Theocracy of Israel, Lesson 97. See Note 1 in Appendix IV.

QUESTIONS

1. On what was the law of God written, and where preserved?
2. When were the curses for disobeying God's law first written?
3. Where were they afterward written? Paragraph 3.
4. What was the sinner to do to atone for his sin? Paragraph 4.
5. Who were to kill and offer all other sacrifices?
6. What was the fate of the open and willful transgressors of God's law?
7. Who were the judges, and who executed the death penalty?
8. What was this kind of ministration?
9. What is said of its glory?
10. In which law do we find the ordinances pertaining to the ministration of death? Paragraph 10.
11. What was done with the ministration of death? Paragraph 10.

LESSON LXXXIV

MINISTRATION OF THE SPIRIT

1. When Christ died upon the cross, then ceased the killing of the sacrificial animals. Heb. 10:1; 9:9, 10.

2. The church of Christ is not, under the new covenant, to condemn and execute willful and defiant sinners, as Israel had done under the old covenant. Compare Heb. 10:28 with John 8:3-11. Thus the ministration of death ceased when Christ came. II Cor. 3:7.

3. The duty of the ministers is to persuade sinners to believe in Christ, repent of their sins and be regenerated through the Holy Spirit. Acts 3:19; 16:31; John 3:3-5.

4. This is a ministration of the Spirit and of righteousness, and is more glorious than the ministration of death. II Cor. 3:7-14.

5. The only punishment visited upon those who backslide and continue to live in sin was expulsion from the church. Matt. 18:15-17; I Cor. 5:13.

6. Criminals and those guilty of violating civil law were to be judged and punished by the civil authorities, not by the church. Rom. 13:1-4.

7. In view of the above, the ministration of the gospel church is the ministration of the spirit of righteousness, and is therefore more glorious, than the former ministration of death. II Cor. 3:7-13.

Note.—We must not understand by the "ministration of the spirit" under the new dispensation, which superseded the "ministration of condemnation" under the old dispensation, that there was no operation of the Holy Spirit before Christ; for the Holy Spirit has ever operated in behalf of man since the fall. Gen. 6:3; Neh. 9:20, 29, 30; Isa. 63:10-12; See Lessons 69, 70.

QUESTIONS

1. When did the sacrifice of animals cease?
2. Is the church of Christ to condemn and execute criminals? Give one text.
3. What is the duty of Christian ministers? Paragraph 3.

4. How does this ministration compare with the former ministration?
5. How only can the church punish apostates?
6. Who on'y has the right to punish evil doers, criminals, etc.?
7. State the difference between these two ministrations.

LESSON LXXXV

BAPTISM

1. Faith in Jesus before his crucifixion was shown by sacrifices pointing forward to his death. Since the cross, faith in him is shown by memorial ordinances pointing back to the cross.

2. Faith in Christ's death, burial and resurrection is shown by baptism, Rom. 6:3-8; Col. 2:12; Gal. 3:27.

3. No person ought to be baptized until:

(a) He has had gospel instruction. Matt. 28:19; Mark 16:15, 16; Acts 8:34, 35.

(b) He believes in Christ. Mark 16:16; Acts 8:12, 36, 37.

(c) And he is converted. Acts 2:37, 38; 3:19.

4. The action of baptism is performed as follows:

(a) Going down into the water. Acts 8:38.

(b) Baptized, buried in the water. Acts 8:38; Rom. 6:3-6

(c) Coming up out of the water. Acts 8:39; Matt. 3:16.

Note.--The word "baptise" comes from the Greek word *baptizo*, and is defined as follows: "To immerse, immerge, submerge."--Greenfield. "To dip under." Liddell and Scott. "To dip in, to sink, to immerse." Robinson.

5. The candidate is baptised in the "name," not names, of the Father, Son and Holy Ghost. Matt. 28:19.

6. To be baptised in the name of the Father means that God henceforth is to be our Father (not Satan: John 8:44), and that we will be his obedient children. 1 Peter 1:14, 15, 22.

7. In the name of the Son, means that Christ is accepted as the only Saviour, and his teaching is to be the rule of life. Acts 4:12; John 14:15.

8. In the name of the Spirit means to obey the Spirit in all things, believe in its gifts, etc. John 14:16, 17, 26; 16:7-13.

9. Baptism is a memorial of Christ's death, burial and resurrection; for by this ordinance faith is shown in his resurrection from the dead. Col. 2:12; Rom. 6:3-6.

QUESTIONS

1. How was faith shown in Christ before his first advent?
2. How is faith shown in him since he came?
3. By what act is faith shown in his death, burial and resurrection?
4. State three things that must precede baptism. Paragraph 3 (a) to (c).
5. What is the first step in the action of baptism? The second? The third? Give one reference.
6. What does it mean to be baptised in the name of the Father? In the name of the Son? And in the name of the Holy Ghost?
7. Of what is baptism a memorial?

Note.—Christian baptism is a gospel ordinance commanded by Christ and will cease when probation ceases. See line No. 13 on Chart No. 1.

LESSON LXXXVI

I. ORDINANCE OF HUMILITY

1. Jesus washed the feet of his disciples at the last passover supper. John 13:1-12.

2. His object in doing this was to teach them humility, faith and obedience. John 13:12-16; Luke 22:24-27.

3. Jesus advised all to follow his example by washing each others feet. John 13:14, 15.

4. It was customary in the early church to wash the saints' feet. 1 Tim. 5:9, 10.

5. A blessing is promised all who obey Christ's injunction in regard to feet washing. John 13:15-17.

6. Since Christ has enjoined the disciples to teach all nations all that he commanded, therefore the ordinance of humility must also be taught. Matt. 28:19, 20.

II. LORD'S SUPPER.

1. Jesus instituted the ordinance of the Lord's supper after having washed the disciples' feet and after the passover supper, but before his betrayal. Matt. 26:26-29; Mark 14:22-25.

2. The broken bread is an emblem of Christ's sacrifice for sinners. Matt. 26:26; Mark 14:22, 24; 1 Cor. 11:23, 24.

3. The cup represents the blood Christ shed for the remission of sins. Matt. 26:27, 28.

4. The Lord's supper was the memorial of Christ's suffering and death for sinners. 1 Cor. 11:23-26.

5. The ordinance of humility and the Lord's supper will continue till the second advent. 1 Cor. 11:26. These two ordinances are represented by lines Nos. 14 and 15 on Chart No. 4.

QUESTIONS

1. When did Jesus wash the disciples' feet?
2. What did he intend to teach them by this?
3. What example did he advise the disciples to follow, and why?

4. Give text showing that it was customary to wash the saints' feet.
5. What is promised those who obey this instruction?
6. When was the Lord's supper instituted?
7. Of what was the broken bread an emblem?
8. What did the cup signify?
9. Of what was the Lord's supper a memorial?
10. How long will these ordinances be observed?

LESSON LXXXVII

REVIEW QUESTIONS ON LESSONS LXXIX TO LXXXVI

1. How many apartments were there in the earthly sanctuary?
2. Name the articles in each apartment.
3. Tell all about the ark. Lesson LXXIX, paragraph 4 (a) to (f).
4. Which tribe officiated as priests?
5. What did sinners have to do to obtain forgiveness of sins? Lesson LXXX, paragraph 1 (a) to (c).
6. What was done with the goat on which the Lord's lot fell, and of what was it a type? See note to lesson LXXX.
7. Why was the blood sprinkled upon the mercy seat?
8. Whom did the scapegoat typify? See note.
9. Of what was the earthly sanctuary a type?
10. When did the earthly sanctuary, with its sacrifices of feasts and sabbaths, cease? Give one reference.
11. Name the articles of furniture in the heavenly sanctuary.
12. In which apartment did Christ begin his ministry? Lesson LXXXI, paragraph 8.
13. In which apartment will he cease his ministry, and when does the change take place? Lesson LXXXII, paragraphs 1, 2.

14. How are sins transferred to the heavenly sanctuary?
15. When will the final atonement be made in the heavenly sanctuary? *Ibid.*, paragraph 1.
16. Which law is now the rule of life, and why?
17. How may the gospel be perverted? *Ibid.*, paragraph 6.
18. Upon whom are the sins finally placed, and why?
19. What was the ministration of the earthly sanctuary, with all its sacrifices called? Lesson LXXXIII, paragraph 4.
20. When did it end?
21. What is the ministration of the gospel ministry called, compared with that of the old dispensation? Lesson LXXXIV, paragraph 7.
22. Who ought to be baptised?
23. What does it mean to be baptised in the name of the Father and of the Son and of the Holy Spirit?
24. What gospel ordinance did Christ institute to teach humility? Lesson LXXXVI.
25. Is this ordinance binding upon Christians? One text.
26. What is the object of the Lord's supper?
27. What is indicated by the bread? By the cup?
28. Of what are they memorials?
29. How long will these ordinances continue?

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ISRAEL

LESSON LXXXVIII

THE TRUE ISRAEL BEFORE CHRIST

1. Jacob, which means supplanter, wronged his brother twice on which account he had to leave his home. Gen. 25:29-34; 27:5-29, 33-36, 41-45.

2. But the Lord was with him, and led him back, after an absence of twenty years. Gen. 28:10-15; 31:3, 41; 32:1, 2.

3. The first he did upon his return was to seek a reconciliation with his brother by means of a gift to Esau. Gen. 32:3-20.

4. Jacob prayed to the Lord and wept before the angel (Hos. 12:4; 5), and asked for his blessing or forgiveness of sins. Gen. 32:24-29; Acts 3:26.

5. Because he sought to be reconciled to his brother, and prayed for God's blessing, forgiveness of sins, his name was changed to "Israel." Gen. 32:28.

Note. Israel is therefore a name which God gives to such as do all they can to be reconciled to their fellow men and ask God for forgiveness of all their sins.

6. Jacob's twelve sons and their descendants were called Israel, or the children of Israel. Ex. 1:1-5.

7. But God does not regard all the natural descendants of Israel as true Israelites. Rom. 2:28; 9:6, 7.

8. God recognizes only such as are circumcised in heart, regenerated, as true Israelites. Rom. 2:28, 29; Deut. 30:6; John 1:47.

9. The law of God will be found written in the heart of a true Israelite. Jer. 31:33, 34; Isa. 51:7.

10. The Sabbath was a sign between God and those whom God sanctified in Israel. Ex. 31:13, 16.

11. A sign of apostasy in Israel was the observance of days dedicated to idols. Eze. 20:16; Ex. 32:4-6; 1 Kings 12:32, 33; Hos. 2:11, 13.

*4 texts
how true is*

QUESTIONS

1. What is the meaning of "Jacob"?
2. Tell how he had supplanted his brother.
3. Why did he have to leave home?
4. Who was with him and brought him back?
5. What did he first do upon his return?
6. Tell how he sought God's forgiveness.
7. What name did he obtain in consequence of his seeking God's pardon and reconciliation with his brother?
8. Whom then does God regard as true Israelites? See note.
9. What were the descendants of Jacob called?
10. Are all the natural descendants of Israel true Israelites? If not, why not?
11. Whom only does God recognize as true Israelites?
12. What will be written in the heart of every true Israelite?
13. What is a sign between God and the truly sanctified in Israel?
14. What was a sure sign of apostasy in Israel?

LESSON LXXXIX

THE TRUE ISRAEL AFTER CHRIST, OR SPIRITUAL ISRAEL

1. The new covenant was made with the Israel whose sins were forgiven and in whose heart God's law was written. Jer. 31:31-34; Heb. 8:8-10.
2. But as the Jewish nation rejected Christ and crucified him, therefore God rejected them as his people. John 19:15; Matt. 21:33-43.
3. When either Jew or Gentile was truly converted, they thereby became members of the true house of Israel, under the new covenant. Rom. 11:11-27; Jer. 31:31-34.

4. The true Israel, converted Jews and Gentiles, observed the Sabbath after the crucifixion of Christ. Acts 13:14, 42-44; 15:19-21; 16:13; 17:1, 2; 18:1-4, 11.

5. A sign of apostasy of the spiritual Israel under the new covenant was the observance of days dedicated to idols. Gal. 4:8-10.

6. Between the sixth and seventh seals the true Israel, servants of God, are to be sealed with the seal or sign of God, which is the Sabbath of the Lord. (This will be explained in succeeding lessons). Rev. 6:12, 13; 7:1-8; 8:1; 14:1-5; Eze. 20:12, 20.

7. Only true Israelites, regenerated Jews and Gentiles, will ever enter the holy city of God. Rev. 21:12, 24; 22:14. See Lesson CXVII.

QUESTIONS

1. With whom only is the new covenant made? Name one text.
2. How did the Jews as a nation treat Christ?
3. What did God do with them for rejecting Christ?
4. When and how do either Jew or Gentile become members of the true house of Israel?
5. Which day did the converted Jews and Gentiles, spiritual Israel, observe as the Sabbath?
6. What was a sign of apostasy of the early Christians, or spiritual Israelites?
7. When will the true Israelites be sealed with the seal of God?
8. What is God's sign or seal? Give one text.
9. Who only will be permitted to enter the city of God? Name one text.

LESSON XC

ISRAEL THE LIGHT OF THE WORLD

1. The Word of God is as a light showing the way to life. Ps. 119:105, 130; II Peter 1:19.

2. Those who believe the word of God are called the children of light, and the light of this world. II Cor. 4:6; Eph. 5:8; I Thess. 5:5.

3. God has ordained that the children of light should let their light shine. Isa. 60:1-3; Matt. 5:16.

4. God designed that Israel should be a kingdom of priests, who were to give the light of truth to surrounding nations. Ex. 19:5, 6; Isa. 42:6; Ps. 96:3.

5. The temple was the place to which all people, all nations, were to come and worship God at his appointed seasons. Isa. 56:3-7; I Kings 8:41-43.

6. When Israel stood in the height of its glory during the time of Solomon, then representatives from all nations came to learn of the wisdom and knowledge that God had given Solomon. I Kings 8:41-43; 10:23-25.

Note.—The Bible and history teach that all the surrounding nations from the days of Abraham until the time of Christ learned about the true God and his worship.

7. The spiritual Israel under the new covenant were also ordained to be spiritual priests to teach the gospel to all the world. I Peter 2:9; Matt. 24:14; 28:19, 20.

QUESTIONS

1. What is the Word of God, and what does it show?
2. What are they called who believe and obey the Word of God?
3. What should the children of light do? Give one text.
4. What were the children of Israel designed to be?
5. Whom were they to teach the light of truth?
6. Whom were all people to worship, and where? Give one reference.

7. Under which king did Israel become a light to all kingdoms, and how?

8. What was the spiritual Israel under the new covenant ordained to be?

9. To whom were they to teach the gospel?

10. How extensively had this been fulfilled in Paul's day? Col. 1:23; Rom. 10:18.

LESSON XCI

THE FIRST GATHERING OF ISRAEL

1. Israel was carried into captivity because they transgressed God's law, went into idolatry, and rejected the testimonies of the prophets. II Kings 17:13-18; II Chron. 36:14-16; Neh. 9:29, 30, 34.

2. The Assyrian king, Tiglath-pileser, carried two and one-half tribes into captivity about 740 B. C. II Kings 15:29; I Chron. 5:26.

3. In 721 the Assyrians captured Samaria and carried the rest of the ten tribes into captivity. II Kings 17:5-27; 18:9-12.

4. In 606 Nebuchadnezzar captured Jerusalem and finally destroyed it in 588, and thus ended the kingdom of Judah. II Kings 24:1-6; Dan. 1:1-3; II Chron. 36:11-17. The seventy years' captivity began in 606.

5. In the different ages we find some in Israel who did not apostatize, and these were called a "remnant." I Kings 19:10, 14, 18; Isa. 1:9; 10:20, 22; Micah 5:6, 7; Rom. 11:2-5.

6. The Lord had promised through his prophets that Israel would be permitted to return to their own land at the end of the seventy years' captivity. Jer. 25:11, 12; 29:10, Dan. 9:1, 2, 25; Isa. 44:26-28.

7. The following Persian kings permitted and aided Israel to return to their own land, rebuild and restore Jerusalem:

(a) In 536 B. C. Cyrus gave a decree for all Israel in captivity to return. II Chron. 36:22, 23; Ezra 1:1-11.

(b) Darius confirmed this decree in 519. Ezra. 6:1-12.

(c) In 457 Artaxerxes gave a decree for the restoration of Jerusalem and its government, and promised financial aid. Dan. 9:25; Ezra 7:7-28.

8. At the dedication we find special offerings for each of the twelve tribes, which proved that some of each tribe must have been present at the dedication. Ezra 6:14-22; 8:35; Neh. 7:73.

Note.—This was the first gathering of the remnant—the faithful—of Israel in captivity according to the prophets.

QUESTIONS

1. Why was Israel carried into captivity?
2. How many tribes were carried into captivity? When? 740
3. When was the remainder of the tribes carried into captivity? 921
4. Which kingdom thus conquered Israel?
5. When was Jerusalem first captured, and by whom? 606
When was the city finally destroyed, and when did the seventy years' captivity begin? 606
6. What were those called who did not apostatize from God? Paragraph 5.
7. Who first gave a decree for Israel to return, and when? Cyrus 536
Who confirmed this decree, and when? 519
8. Who finally gave a decree for the full restoration of Jerusalem? Darius
9. Of which prophecy was this prophecy a fulfillment? Dan. 9:25.
10. How many tribes were represented at the dedication of the temple?
11. What may this return of Israel, which was in fulfillment of the prophets, be called? See note.

LESSON XCII

SECOND GATHERING OF ISRAEL

Rev 19:16-131 1. As a people, Israel rejected Christ, and caused him to be crucified, therefore the Lord rejected them as his people. John 19:14, 15; Matt. 21:33-43.

2. Jerusalem was destroyed in A. D. 70 by the Romans, and the Jews sold as slaves and scattered among all nations in fulfillment of prophecy. Matt. 14:15-20; Dan. 9:26; Deut. 28:49-53, 64.

3. The gospel was preached to the Gentiles after the Jews rejected Christ, and they received it gladly. Acts 13:45-48; 15:3, 7, 12-19.

4. The converted Gentiles were adopted as the true Israel of God. Acts 15:7-11; Rom. 2:28, 29; 11:11-21; Eph. 2:18, 19.

Note.—This adoption into the family of the true Israel of God is illustrated by the grafting of wild olive branches into a tame olive tree. Read carefully Romans 11:11-26.

5. Through faith in Christ, and regeneration, the apostate Jews could be received again among the true Israelites of God. Rom. 11:1, 23, 24; II Cor. 3:15, 16.

6. The unbelieving Jews after "the flesh," who will not accept the gospel of Christ, are not regarded by the Lord as his children, or Israelites. John 8:39-44; Rom. 2:28; 9:6-8.

7. The 144,000 Israelites are to be sealed as Christians, for they are "servants of God" and "follow the Lamb." Rev. 7:1-4; 14:1-5.

8. So in this manner will all Israel—Jews and Gentiles—be saved. Rom. 11:23-27; Matt. 21:43.

9. The spiritual Israel, who are true to God under the new covenant, are called "the remnant." Rom. 9:27-29; 11:2-5; Rev. 12:17.

10. The Bible teaches that there will be a second gathering of the true Israel of God. Isa. 11:11; Micah 4:6-8; Zeph. 3:10-20.

11. The second gathering of Israel occurs at the first resurrection, when the righteous living and dead are gathered at the second advent of Christ. I Thess. 4:16, 17; Matt. 24:31; Eze. 37:12-28; Micah 4:6-8.

12. They are then taken to the place Jesus has gone to prepare for them. John 14:1-3; I Thess. 4:16, 17.

QUESTIONS

1. What did God do with Israel, who rejected Christ?
2. What became of the Jews at the destruction of Jerusalem?
3. To whom was the gospel afterward* preached?
4. How did Gentiles become Israelites?
5. How could apostate Jews become true Israelites?
6. Has God ever regarded the unbelieving Jews after the flesh as his people?
7. How can it be shown that the 144,000 were believers in Christ? Give one text.
8. How will all Israel—Jew and Gentile—be saved? Paragraph 8.
9. What is the spiritual Israel under the new covenant called?
10. Give proof that there will be a second gathering of Israel.
11. When and how will the second gathering take place?
12. To which place are they taken?

LESSON XCIII

QUESTIONS ON LESSONS LXXXVIII TO XCII

1. Tell how Jacob wronged his brother, and how he deceived him. Lesson LXXXVIII, paragraph 1.
2. How did he many years afterward try to be reconciled to his brother?
3. Explain how his name came to be changed, and what that meant. *Ibid.*, paragraphs 4, 5.
4. What were the descendants of Jacob called?
5. Whom only does God regard as true Israelites? *Ibid.*, paragraphs 7; 8.
6. What was a sign between God and Israel?
7. What was a sure sign of apostasy? *Ibid.*, paragraph 11.
8. What did God finally do with Israel, and why? Lesson LXXXIX, paragraph 2.
9. Who constitute the true Israel under the new covenant? *Ibid.*, paragraphs 1, 3.
10. Which day did the early Christians, spiritual Israel, observe?
11. What was then a sign of apostasy? *Ibid.*,* paragraph 5.
12. Who will finally be sealed and saved?
13. What did God design that Israel should be to the world? Lesson XC, paragraph 4.
14. Where were all nations to come and worship God?
15. What was the spiritual Israel under the new covenant to be? *Ibid.*, paragraph 7.
16. Why was Israel finally carried into captivity? Lesson XCI, paragraph 1.
17. Which nations carried them into captivity?
18. What were they called who were loyal to God?
19. Which Persian kings permitted Israel to return?
20. How many of the tribes were represented at the dedication of the temple?
21. What may this return after the captivity be regarded? *Ibid.*, note.

22. What became of the Jews after Christ, and why? Lesson XCII, paragraphs 1, 2.
23. Who came in to take the place of Israel, whom God had rejected? *Ibid.*, paragraphs 3, 4.
24. Who now constitute the true Israel? *Ibid.*, paragraph 5.
25. Are the unbelieving Jews now regarded as the true Israel of God?
26. Prove that the 144,000 believe in Christ. *Ibid.*, paragraph 7.
27. What are the true Israel in the Christian dispensation called?
28. When will the second gathering of Israel take place, and how? *Ibid.*, paragraphs 10, 11.

LESSON XCIV

I. COVENANT COMMANDED

1. The ten commandments are called the law of God. Ex. 24:12; Ps. 37:31; Rom. 7:7, 22.
2. The decalogue is also called "his covenant," "commanded." Deut. 4:12, 13; Jer. 11:2-5.
- (a) Because commanded by God himself. Deut. 4:12, 13.
- (b) Because it contains promises to the obedient. Ex. 20:6, 12.
- (c) Because it reveals the penalty the disobedient must suffer. Ex. 20:5, 12.
- (d) Because the decalogue was the basis of all other covenants between God and his people. Ex. 19:5, 6; Jer. 31:33.
3. All who transgressed the covenant commanded fell under the curse written in the law of Moses. Deut. 27:26; Jer. 11:3-5; Gal. 3:12-14.

II. COVENANT OF PEACE

4. The plan laid to save man after the fall is called:
- (a) "Covenant of life and peace," because it is the plan whereby man is reconciled to God and saved. Mal. 2:5, 6; Rom. 5:1, 2, 10.
- (b) "My (God's) covenant," because it is the plan whereby God takes away sin. Rom. 11:27; Heb. 10:16, 17.

5. Although this "covenant of peace" dates back to the fall of man, yet it is also properly called the new covenant, since it was ratified by the death of Christ long after the old covenant with Israel was sealed with blood. Ex. 24:7, 8; Jer. 31: 31-34; Heb. 9:15-20. See Patriarchs and Prophets, chapter 32, paragraph 28.

6. The covenant embraces:

(a) Faith in the seed of the woman, or Christ. Gen. 3:15; 17:6-10; Gal. 3:16; John 3:16.

(b) The law, which is written in the hearts of all who embrace the new covenant. Jer. 31: 33, 34; II Cor. 3:3.

(c) The promise of the earthly Canaan. Gen. 12:1, 2; 15:18-21; Ex. 6:4-8; Josh. 21:43-45.

(d) The promise of the new earth. Gen. 15:14-18; Rom. 4:13; II Peter 3:13.

QUESTIONS

1. Give text proving that the decalogue is called "the law of God." *Ex 24:12*

2. By what other name is it known?

3. Give the first three reasons for calling the law of God covenant commanded.

4. Of what was the decalogue always the basis? Paragraph 2 (d).

5. What did those fall under who transgressed the covenant commanded?

6. Why is the plan to save man called the "covenant of peace"?

7. Why also called "my covenant"?

8. When was the "covenant of peace," plan of salvation, ratified, and how? paragraph 5.

9. Why also called the new covenant? *Ibid.*

10. In whom must all believe who come under the covenant of peace?

11. What is written in the heart under this covenant?

12. Give two texts proving that the promise in this covenant embraces the earthly Canaan. *Gen 15:18-21; 12:12*

13. Give one text showing that it also embraces the heavenly Canaan. *2 Pet 3:13.*

LESSON XCV

I. FIRST COVENANT WITH ISRAEL

1. God made a covenant with Israel at Horeb, a covenant which had not been made with their fathers. Jer. 31:31, 32; Deut. 5:2, 3.

2. The conditions were as follows:

(a) Israel was to obey God's voice, the law which he spake with his own voice. Ex. 19:5; Deut. 4:12, 13; Ex. 20:1-17.

(b) They were also to keep his covenant, covenant of peace, whereby sins were taken away. Ex. 19:5; Rom. 11:27.

3. God promised that Israel was to be a kingdom of priests and a holy nation. Ex. 19:5, 6.

4. Israel promised to comply with all. Ex. 19:7, 8.

5. After that God spoke the ten commandments. Ex. 20:1-17. The laws and judgements found in Ex. 20:18-26 and chapters 21, 22 and 23 were given to Moses, which he rehearsed to Israel, who again agreed to obey all. Ex. 24:3.

6. All but the ten commandments (Ex. 24:12) were written in a book and read to Israel, who again agreed to it all, whereupon the covenant was ratified with blood. Ex. 24:4-8; Heb. 9:18-20.

7. But the greater part of Israel entered into this covenant in an unconverted state; it became, therefore, a yoke of bondage to them, and hence they soon broke it by going into idolatry. Gal. 4:24; Jer. 31:31, 32; Ex. 32:1-8.

8. God promised to make a new covenant with Israel. Jer. 31:31-34.

QUESTIONS

1. What was made between God and Israel at Horeb?
2. What was included in the promise to obey his voice?
3. What was embraced in keeping his covenant?
4. What did God promise to make of Israel?
5. Did Israel agree to all? Give text. Ex. 19:7, 8
6. On what was the law of ten commandments written?
7. Where were the other laws and Israel's promise written?
8. How many times did Israel agree to all?
9. How was the covenant finally ratified?
10. Were all able to keep this promise? Why not?
11. What did God later promise to make with Israel, and why?

*moral law
not a part
of the
covenant
Ex. 24:6
covenant
ratified
with blood
law of*

LESSON XCVI

THE NEW COVENANT

1. God promised to make a new covenant with Israel because they broke the first covenant. Jer. 31:31-34; Heb. 8:8-12.

2. The new covenant was to be made on better conditions; for the old was made with Israel, the most of whom were unconverted; while the very door to the new covenant is:

(a) Conversion, sins forgiven and forgotten. Jer. 31:32-34; Heb. 8:12; Acts 3:19.

(b) The writing of the law in the heart. Jer. 31:33; Heb. 8:10; II Cor. 3:3; Rom. 7:22.

3. All whose sins are forgiven will know the Lord. Jer. 31:34; Heb. 8:11.

4. They are to be the people, subjects, of God, and he their ruler. Jer. 31:33; Heb. 8:10.

5. Christ and the apostles taught the principles of the new covenant. Dan. 9:27; Heb. 2:3.

6. This covenant was formally made when Jesus instituted the Lord's supper. Matt. 26:26-28; Mark 14:22-24.

7. This covenant was ratified or confirmed by Christ's death on the cross, after which it cannot be altered. Heb. 9:5-17; Gal. 3:15.

8. Since no alteration can be made in the new covenant or testament after Christ's death, which occurred on the day before the Sabbath, or Friday; therefore, no change can be made in anything that Christ taught before he died. Gal. 3:15.

9. Law, Sabbath, conversion, baptism, Lord's supper—all were taught by Jesus before his crucifixion, and therefore belong to the doctrines of the new covenant. Matt. 5:17-19; Mark 2:27, 28; Matt. 28:19, 20.

10. Sunday observance is no part of the new covenant duties; for it is claimed that it was instituted after Christ's crucifixion; therefore no part of the new covenant. Heb. 9:15-17; Gal. 3:15.

11. None but those who are converted and who obey

God's law are saved under the new covenant. Jer. 31:31-34; Rev. 14:12.

QUESTIONS

1. What did the Lord promise to make with Israel, and why?
2. What is the difference between the old and the new covenants?
3. What is the first condition in order to come into the new covenant? Paragraph 2 (a)
4. Name the second condition. Paragraph 2 (b).
5. Who only will know the Lord?
6. What will the Lord be to them?
7. By whom were the principles of the new covenant taught?
8. When was the testament or covenant formally closed? Paragraph 7.
9. When and how was the new covenant ratified.
10. Can it be altered after its ratification?
11. State some things taught before the ratification which cannot be changed after the death of the testator, Christ. Paragraph 10.
12. Show why Sunday observance cannot be a new covenant duty.
13. Who alone will be saved under the new covenant?

Note.—The death of Christ availed for all who lived before the cross under the old covenant as well as for those who live since the crucifixion. Heb. 9:15.

LESSON XCVII

THEOCRACY OF ISRAEL

1. A theocracy is a "government of a state by the immediate direction or administration of God." Israel, under the old covenant, was the only true theocracy of which we have any record.

2. Israel became a theocracy when they agreed to obey him in all things and accept him as their ruler. Ex. 19:5-8; 24:3-8.

3. The constitutional law was spoken and written by God himself. Deut. 4:12, 13; 10:4, 5.

4. All the other laws God gave to Moses, who recorded them in a book for Israel. Ex. 24:4; Deut. 31:9, 24-26.

5. While God himself was their sovereign, he appointed all subordinate officers, as Moses, Joshua, David, priests, etc. Ex. 3:2-12; Num. 27:18-23; 1 Sam. 16:2-13; Num. 17:2-10.

6. God revealed his will to his people from time to time through the Urim and Thummin (Num. 27:21; 1 Sam. 23:9-12), and through his prophets. Amos 3:7.

7. This theocracy virtually ceased when the Jews said that they did not want Christ, but Cæsar, as their ruler, and finally crucified Christ, their real king. John 18:28-37; 19:6, 15, 16.

8. Since Israel rejected Christ as their king, God rejected them as his people. Matt. 21:43. This ended the only true theocracy ever organized by God.

Note.—In the days of Samuel God granted the wish of Israel for a king; yet he continued to govern Israel as formally through his servants, the prophets. 1 Sam. chapters 8-10; Amos 3-7.

QUESTIONS

1. Define a theocracy.
2. Which nation was a true theocracy?
3. How did Israel become a theocracy? Give one text.
4. What was the constitutional law, and how given?
5. How were the other laws given?
6. Who appointed all subordinate officers? Name some.
7. In which two ways did God reveal his will to his subjects?

Ex 19:5-8

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8. When did this theocracy virtually cease, and how?
9. What did God finally do with his people?
10. Has there ever been a true theocracy since then?
Why not?

Wed. Apr. 25, 1923

LESSON XCVIII

SEPARATION OF CHURCH AND STATE

1. Christ taught the separation of church and state, or civil government and religion, when he said render to Cæsar (who represents civil government; Rom. 13:1) that which is Cæsar's and to God (the head of the church, Col. 1:15-18) that which is God's. Matt. 22:15-22.

2. From the following it is evident that the church should not appeal to the civil power to enforce religion:

(a) Jesus said that his kingdom was not of this world, and that his servants must not fight for it. John 18:36.

(b) He rebuked Peter because he would defend his master by the sword. Matt. 26:47-53; John 18:10, 11.

(c) He also rebuked his disciples when they wished the Samaritans destroyed by fire because they would not receive Christ. Luke 9:51-56.

(d) He taught by the parable of the wheat and tares that those who believed should not destroy the wicked. Matt. 13:24-30, 36-42.

3. The Scriptures teach that all ought to be subject to civil authority. Matt. 22:21; Rom. 13:1-7; Jer. 27:6-9.

4. The same Scriptures teach we ought to obey God rather than man, when civil law conflicts with the law of God. Acts 4:19; 5:29.

5. The following proves that civil authority must not compel man in matters of religion:

(a) God delivered the three Hebrew children who were loyal to God and would not worship the golden image. Daniel 3

(b) Daniel was delivered from the lions' den wherein he was cast because he continued to pray to God instead of to the king. Daniel 6.

(c) Peter was delivered from prison, wherein he was cast because he preached the gospel. Acts 12:4-19.

6. Civil authority has no right to enforce the first four commands of the decalogue; for they relate solely to our duty to God, which is spiritual worship. Ex. 20:1-11; Rom. 7:14; John 4:24.

7. Civil authority cannot enforce the last six commands as God's law; since they relate to thoughts and intents of the heart, which man cannot judge. Ex. 10:17; Rom. 7:7; I John 3:15; Matt. 5:27, 28.

8. Civil authority is ordained of God, and it ought to enforce law protecting liberty, life, property, character, collection of taxes, etc. Such laws all are in duty bound to obey. Matt. 22:21; Rom. 13:1-7; I Peter 2:13, 14. Christians ought to pray for rulers. I Tim. 2:1, 2.

9. The gospel is the power of God unto salvation: hence needs not the aid of civil power. Rom. 1:16, 17.

QUESTIONS

1. How did Christ teach separation of church and state?
2. Is Christ's kingdom of this world? Give one text. *John 18:36*
3. For what did he reprove Peter? Paragraph 2 (b).
Give one text. *John 18:10, 11*
4. For what did he rebuke the disciples when in Samaria? Paragraph 2 (c).
5. What did he mean by wheat and tares growing together till harvest?
6. What is the duty to civil authority?
7. Whom ought man to obey, God or man? Give text. *Antos; 29*
8. What lesson may be learned from the deliverance of:
(a) The three Hebrew children? (b) Daniel out of the lions' den? (c) Peter out of prison?
9. Why may civil authority not enforce the first four commandments?
10. Why not the last six as God's law?
11. For what purpose is civil authority ordained?
12. What is the Christian's duty to civil law and rulers?
13. Does the gospel need the aid of civil power? Why not?

John

Apr. 26, '23

LESSON XCIX

PROPER DIET

1. God ordained fruits, grains, nuts, and herbs as man's diet at creation. Gen. 1:29; 2:15; 3:18.

2. Since all herbs were destroyed by the flood, God permitted man to eat the flesh of animals after the deluge. Gen. 9:3; 18:8.

3. But it was only the flesh of clean animals. Lev. 11:1-47.

4. Only clean animals were used for sacrifice; therefore, the distinction between clean and unclean animals must date back before the flood to the fall of man. Gen. 8:20; 4:2, 4; 7:2, 3, 8, 9.

5. Since the flesh of animals was not man's original diet, but only permitted, then, of course, God could justly withdraw that permission, especially when he supplied them with something better, as manna in the wilderness. Num. 11:4-11.

6. Israel's experience in diet in the wilderness was to be an example for those who lived in the last days; therefore, we may conclude that God will again teach his people to abstain from flesh foods and return as far as possible to the original diet. I Cor. 10:5, 6, 11; compare Numbers 11.

7. The Old, as well as the New Testament forbids the use of blood or the flesh of any animals strangled as food. Acts 15:19, 20, 29; 21:25; Rev. 2:14, 20.

8. Acts 10:9-17, 28; 11:4-18, has reference to the difference between Jew and Gentile which was abolished; not to eating of unclean meats.

9. Mark 7:2-5; 14:23; Matt. 15:2, 11, does not refer to the eating of unclean meats, but to particles of dust that might fall into the food, but that would not make man unclean. The wicked things from the heart expressed in word or deed would defile the man.

10. In I Tim. 4:1-5 Paul refers to meats created to be received with thanksgiving: fruits, grains, etc. See Gen. 1:29; Leviticus 11.

11. The first sin was in yielding to appetite. Gen. 3:1-6. Christ's victory was over appetite. Matt. 4:1-4.

12. By yielding to appetite, the moral senses will become so benumbed that man cannot well comprehend spiritual truths. Rom. 11:7-11; Luke 21:34.

13. The use of poisonous plants or drinks mingled with gall, alcohol or any poison is positively forbidden. Deut. 29:18 (see margin); Matt. 27:34; Prov. 23:29-35.

14. It is sin to eat or drink anything that defiles or injures man physically, mentally or morally. I Cor. 6:19; 3:16, 17; II Cor. 7:1; Isa. 66:15-17.

15. Man's diet in the kingdom of God will be the original menu; viz., fruits and grains. Gen. 1:29; Rev. 2:7, 17; 22:2; Isa. 65:21, 22.

Remark.—Tobacco, tea, coffee, alcohol and all narcotics or stimulants are thus forbidden by the Word of God according to the above.

QUESTIONS

1. What was man's original diet?
2. When was he first permitted to eat flesh food?
3. What kind of animals were permitted as food?
4. Which kind of animals was used in sacrifice?
5. State under what conditions the permission to use animals was withdrawn.
6. Of what was this experience an example or type?
7. What about the use of blood and things strangled?
8. What did the Lord wish to teach Peter in the vision of clean and unclean animals?
9. Does the eating with unwashed hands defile? What does defile?
10. What does Paul say may be eaten with thanksgiving?
11. Which was man's first sin? Which was Christ's first victory?
12. How is man affected by indulging in an improper diet?
13. What is said about the use of poisonous plants and drinks?
14. Is it wrong to use anything that defiles or injures man?
15. What will be man's diet in the kingdom of God? Give one text. *Rev. 2:7* ✓

LESSON C

REVIEW QUESTIONS ON LESSONS XCIV TO XCIX

1. Why is the decalogue called the "covenant commanded?" Lesson XCIV, paragraph 2 (a) to (c).
2. Who fell under the curse of this law?
3. What is the meaning of the "covenant of peace"? *Ibid.*, paragraph 4 (a).
4. What does the "covenant of peace" embrace? *Ibid.*, paragraph 6 (a) to (d).
5. When was the first covenant made with Israel? Lesson XCV, paragraph 1.
6. What was Israel asked to do? *Ibid.*, paragraph 2 (a), (b).
7. State God's promise to them.
8. How was the covenant ratified?
9. Why did Israel break it so soon? *Ibid.*, paragraph 7.
10. Why did God promise a new covenant? Give reference.
11. In which particulars was it to be better than the old? Lesson XCVI, paragraph 2 (a), (b).
12. Who taught the principle of the new covenant?
13. When was it ratified?
14. Why can it not be altered after its ratification? *Ibid.*, paragraphs 7, 8.
15. Why is Sunday observance no part of the new covenant duties? *Ibid.*, paragraph 10.
16. What is a theocracy, and how did Israel become a theocracy? Lesson XCVII, paragraphs 1, 2.
17. What was the constitution, and how preserved?
18. Who gave all laws and appointed all subordinate officers?
19. When and how did that theocracy end?
20. How did Christ teach separation of church and state? Lesson XCVIII, paragraph 1.
21. Ought the church to appeal to the civil power to aid her in her work? *Ibid.*, paragraph 2 (a) to (d).

22. What is man's duty to civil government?
23. When civil law conflicts with God's law, which should be obeyed? Give reference.
24. For what purpose is civil government ordained? *Ibid.*, paragraph 8.
25. What was man's original diet?
26. When was man first permitted to eat flesh foods?
27. What kind of animals was allowed as food?
28. From what should man abstain wholly? Lesson XCIX, paragraphs 13, 14.
29. What will be man's diet upon the new earth?

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SECOND ADVENT

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LESSON CI

PROPHECY

1. Divine prophecy is the foretelling of events to take place in the future. John 13:19; Amos 3:7; Rev. 1:1.

2. Things revealed through prophecy are given for the benefit of man in coming time. Deut. 29:29; II Peter 1:19.

3. Prophecies can be understood, otherwise they would be of no use to man. Matt. 24:15; Dan. 9:2; Luke 4:17-21.

4. Some prophecies are conditional and may not be fulfilled if the conditions change. Jer. 18:7-10; Jonah 3:4-10.

5. Prophecies relating to things in nature, such as the darkening of the sun, falling of the stars, earthquakes, etc., are unconditional, and will always be fulfilled. Matt. 24:29; Rev. 6:12, 13.

6. The unbelieving or wicked often fulfill prophecies, and do not know it. In betraying and selling Christ for thirty pieces, etc., they unwittingly fulfilled prophecy. Ps. 41:9; John 13:2, 18, 19; Zech. 11:12, 13; Matt. 26:15; 27:9, 10.

7. The present extensive preparations for war are an unconscious fulfillment of prophecy. Joel 3:9, 10; Rev. 16:13, 14.

8. When God's people fulfill prophecy they know it. Matt. 3:1-3; Luke 4:17-21; Acts 1:16-22.

9. When the time comes for an unconditional prophecy to be fulfilled, no power on earth can prevent it. Zech. 9:9; Matt. 21:2-5; Luke 9:22; Matt. 27:61-66; 28:2-6.

Remark.—Symbolic prophecies will be considered in succeeding lessons.

QUESTIONS

1. What is divine prophecy?
2. Of what benefit is divine prophecy?
3. Prove that prophecy can be understood.

4. Give an example of conditional prophecy.
5. Which prophecies are always unconditional?
6. Who unwittingly fulfills prophecy? Give examples.
7. How are the prophecies relating to war preparations being fulfilled?
8. Are the promoters of war preparations conscious of fulfilling prophecy?
9. Who fulfill prophecy, and are conscious of it?
10. Can the fulfillment of unconditional prophecies ever be prevented? Give an example.

LESSON CII

SECOND ADVENT OF CHRIST

1. Christ has been here on earth once, and he has promised to come again. > John 14:1-3; Acts 1:9-11; Heb. 9:28.
2. The following proves that the Old Testament writers taught the coming of Christ in glory at the last day:
 - (a) Enoch prophesied of Christ's coming in glory. Jude 14.
 - (b) Job believed in the coming of Christ at the last day. Job 19:25-27.
 - (c) David spoke of Christ's coming to gather his saints. Ps. 50:3-5.
 - (d) Isaiah spoke of Jesus' coming to save his people and to destroy the wicked. > Isa. 25:8, 9; 66:15, 16.
3. The following texts in the New Testament teach the second advent. Matt. 16:27; 24:27; 25:31; Luke 9:26; I Thess. 4:16; 5:23; II Tim. 4:1, 8, etc.
4. Christ's coming will be personal and visible. John 14:1-3; Acts 1:9-11; Luke 21:27; Rev. 1:7.
5. He will come in the clouds with power and glory, and every eye shall see him. Matt. 24:26, 27; 26:64; Mark 13:36; 14:62; Luke 9:26; Rev. 1:7.

6. All the angels will come with him, and they will gather the saints. Matt. 25:31; 24:30, 31; 13:36-39.

7. Only those who love and prepare for his appearing will then rejoice and be saved. II Tim. 4:8; Heb. 9:28; Isa. 8:17; 25:9.

8. The righteous are then taken to heaven, where he has prepared a place for them. John 14:1-4; I Thess. 4:16, 17; Rev. 19:1-3.

9. All the wicked will, with anguish, behold Christ coming in glory, when they will all be destroyed. Rev. 1:7; 6:14-17; II Thess. 2:8.

QUESTIONS

1. Give two texts proving Christ will come the second time. *John 14*
2. Name four in the Old Testament who prophesied of Christ's coming in glory.
3. Which other texts in the New Testament teach the second advent? Name three texts. *1 Th. 2:4, 1 Cor.*
4. Prove that his coming will be personal and visible.
5. How will he come, and who will see him?
6. Who will come with him, and for what purpose?
7. Who only will then be saved? One text. *I Th.*
8. How will the wicked feel in that day?
9. What will become of them?

*manner
promise*

time

effect

*Isa 25, 8, 9
or right + mist*

LESSON CIII

SIGNS OF CHRIST'S COMING

1. The disciples asked Jesus what would be the sign of his coming, and of the end of the world. Matt. 24:3.

2. He answered and said that there would be signs in the heavens, the sun and moon would be darkened and the stars would fall. Luke 21:25-27; Matt. 24:29.

3. The sun was to be darkened after the days of persecution were shortened by the Reformation, but before they ended. Matt. 24:29; Mark 13:24.

Note 1.—The Bible speaks of 1,260 days (years) of papal persecution, which date from 538 A. D. and ended in 1798. But these days were shortened by the Reformation through edicts granting religious toleration.

4. The sun was darkened by a supernatural cloud (Eze. 32:7) on May 19, 1780, after the Reformation, but before 1798. The darkness began in the forenoon (Isa. 13:10), and at noon it had the appearance of evening and night. Amos 8:9.

5. As a consequence of the sun's being supernaturally darkened, the moon, though at its full, was also darkened on the following night. Mark 13:24; Rev. 6:12. The darkness began between 9 and 10 in the forenoon, and continued until the following midnight.

Note 2.—In Webster's Unabridged Dictionary, edition of 1885, on page 1604, is the following on this point: "The dark day, May 19, 1780—so called on account of a remarkable darkness on that day extending all over New England. In some place, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared and became silent; cattle sought the barnyard; fowls went to roost, and candles were lighted in the houses. The obscuration began about 10 o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previously the wind had been variable, but chiefly from the southwest and the northwest. The true cause of this remarkable phenomenon is not known.

The author of Great Events of the Greatest Century devotes pages 40-47 to this remarkable phenomenon, which he denominates "the wonderful dark day - 1780." The following are some of the head lines to this chapter: "The northern states wrapt in a dense black atmosphere for fifteen hours. The day of judgment supposed to have come. Cessation of labor. Religious devotions resorted to. The herds retire to their stalls, the fowls to their roosts and the birds sing their evening songs at noon-day. Science at loss to account for the mysterious phenomenon," etc.

Herschel, the astronomer, says: "The dark day in northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain." *Ibid.*, page 40.

6. The next sign from heaven predicting the second advent of Jesus was the falling of the stars. Matt. 24:29; Rev. 6:13.

Note 3.—The stars were to fall from heaven like a fig tree casting her figs when shaken by a mighty wind. This was literally fulfilled according to the prophecy a few years after the darkening of the sun and moon, and occurred on Nov. 13, 1833. In the work cited above, *Great Events of the Greatest Century*, will be found a whole chapter devoted to this great star shower, on pages 228-235. Space permits only the head lines to this chapter: "The most grand and brilliant celestial phenomenon ever beheld and recorded by man. The whole firmament of the universe in fiery commotion for several hours. Amazing velocity, size and profusion of the falling bodies. Their intense heat, vivid colors and strange, glowing beauty. Unequaled in every respect. Cloudless serenity of the sky. The people wonder-struck. Admiration among the intelligent. Alarm among the ignorant. Conflagration of the world feared. Impromptu prayer-meetings. Prodigious star shower at Boston. Myriads of blood-red fire-balls. The display at Niagara Falls. Blazing heavens, roaring cataracts."

7. The following prophecies relating to the last days have been and are in process of fulfillment, thus proving that the end is near:

(a) Increase of knowledge. Dan. 12:4.

(b) Great preparations for war. Joel 3:9-13; Rev. 16:13-16.

(c) Increase of ungodliness and crime. II Tim. 3:1-5, 13. *17 Rev. 9*

(d) Increase of riches and oppression of the poor. Jas. 5:1-8; Mal. 3:5.

8. The fulfillment of the above and other prophecies (to be studied in the following lessons) proves conclusively that we are living in the last days. Luke 21:28.

Note. For a reliable and full historic description of the dark day of May 19, 1780, and of the great meteoric shower of Nov. 13, 1833, read *Great Events of the Greatest Century*, by Hon. R. M. Devens, pp. 40-47 and pp. 228-235.

QUESTIONS

1. What question did the disciples ask Jesus relating to his coming and the end of the world?

2. What was his answer? Give reference. *Matt. 24:29.*

3. What was the first sign in the heavens? The second sign?
4. Between which events was the sun and moon to be darkened?
5. When and how were these signs fulfilled? See note.
6. When did the stars fall? See note.
7. Of what is the increase of knowledge a sign?
8. What mean the great preparations for war?
9. What does the increase of crime indicate?
10. Of what is the increase of riches, of millionaires, a sign?
11. What may be concluded from the above signs?

LESSON CIV

SECOND ADVENT MESSAGE

1. In ages past God has always sent messages to warn the world of coming events. Amos. 3:7.

2. The following will illustrate this:

(a) Noah warned the antediluvians of the coming deluge. II Peter 2:5; Matt. 24:37-39.

(b) The angels and Lot warned the people of the cities of the coming judgment. Gen. 19:1, 12-15, 24, 25.

(c) John the Baptist preached the first advent of Christ. Matt. 3:1-3; John 1:29.

3. A message will likewise be preached before Christ's second advent to warn the world of his coming. Matt. 24:42-47; 25:6-10; Amos 4:12.

4. The second advent message will be preached after the signs of his coming have been seen, and the message will be based upon the fulfillment of these prophecies. Luke 21:25-28; Matt. 24:29-33, 42-44.

5. Some believe this advent message, prepare, wait and long for Christ to come. II Tim. 4:8; Heb. 9:28; Isa. 25:9.

6. That generation which lives and sees "all these things," including the last sign from heaven, the falling of the stars in

1833, and hears the second advent message will live until Jesus comes. Matt. 24:29-34.

Note.—Evidently some of those who lived when the stars fell will live till the end of the world.

7. While all may know that he is near, even at the door, yet none know the day and the hour of Christ's second advent. Matt. 24:36.

8. On the other hand, many ministers and people will reject and oppose the advent message. Matt. 24:48-51; Jer. 18:18; II Peter 3:3, 4.

9. While the righteous rejoice when Jesus comes, the unbelieving will lament most bitterly. Rev. 1:7; 6:15-17.

10. Those who have believed the message and have prepared for the coming of Jesus are gathered at last by their guardian angels. Matt. 24:30, 31; 25:31-34.

11. The wicked are all destroyed at the second advent of Christ. Matt. 24:48-51; 25:41; II Thess. 1:7-10.

QUESTIONS

1. Of what has God warned people in ages past?
2. Did he send the flood before he warned the people of it?
3. Who warned the people of the coming destruction of Sodom and Gomorrah?
4. Who preached the first advent of Jesus?
5. What message will be given before the second advent?
6. Upon what will this message be based, and when will it be preached?
7. What will those do who believe this warning message?
8. Which generation will live till Jesus comes?
9. What may really be known of his coming? Paragraph 7.
10. Will all believe the second advent message?
11. What will they say about it? Give text. *2 Pet 3: 34*
12. How will the righteous receive Jesus when he comes?
13. How will the wicked feel, and what will they say?
14. Who only are saved?
15. Who gather the righteous? Give one reference. *Matt 24: 31, 31*
16. What becomes of the wicked? Give one text. *Matt 25: 41*

LESSON CV

ANGELS

1. Angels are created moral beings. Eze. 28:14, 15.
2. As created intelligencies, they are subject to law, and punished when they sin. Ps. 103:20; II Peter 2:4.
3. There are various orders of angels—cherubim and seraphim. Eze. 28:14; Isa. 6:2, 6.
4. Angels seem to be corporeal beings, yet of a higher organization than man, as they have the power to make themselves visible or invisible. Heb. 2:6, 7; Gen. 18:1, 2; Num. 22:22-31.
5. The leader of the rebellion in heaven is called Lucifer (margin, "day star"). Isa. 14:12.
6. When he was banished from heaven, he took with him about one-third of the stars, angels. Rev. 12:3, 4, 9; see Lesson XXIV.
7. There are still 10,000 times 10,000, and thousands of thousands, at least 101 million, of loyal angels in heaven. Dan. 7:10; Rev. 5:11.
8. Angels are ministering spirits sent forth to minister to the saints, and are therefore interested in man's salvation. Heb. 1:14; Luke 15:10.
9. Each child of God, old or young, has a guardian angel. Matt. 18:10; Acts 12:15.
10. There is reason to believe that angels make a faithful record of all our words and actions. Mal. 3:16; Eccl. 5:6.
11. Angels have been sent to deliver God's people (Dan. 6:22; Acts 12:7-11), and to comfort them. Acts 27:22-26.
12. Angels are sent to execute the judgments of God upon the wicked. Isa. 37:36; Revelation 16.
13. At last each angel will gather each saint whom he has guarded during life, and present him to Christ, Matt. 24:31.

QUESTIONS

1. Who are angels?
2. Are they subject to law, and why? ✓

3. Is there more than one order of angels?
4. Are they corporeal beings? How are they compared with man?
5. What was the leader in the rebellion in heaven called?
6. How many angels were banished from heaven?
7. How many are still loyal to God?
8. To whom do they minister, and in whom are they interested?
9. What has each child of God? Give one text. *Acts 12:10*
10. Who are supposed to record all our words and acts? *Matt 18:10*
11. Give examples of where angels have been sent to deliver and comfort God's people.
12. Prove that angels execute God's judgments.
13. Which angel will gather each saint?

LESSON CVI

REVIEW QUESTIONS ON LESSONS CI TO CV

1. What is divine prophecy? Lesson CI, paragraph 1.
2. For whose benefit is prophecy given?
3. What may be said about conditional and unconditional prophecies? *Ibid.*, paragraphs 4, 5.
4. Give examples of such as unconsciously fulfill prophecy. *Ibid.*, paragraphs 6, 7.
5. Who knowingly fulfill prophecy?
6. Is there any power which can prevent the fulfilling of prophecy?
7. Give two texts proving that Christ will come the second time. Lesson CII, paragraph 1.
8. Name three in the Old Testament who taught the second advent.
9. How will Christ come? *Ibid.*, paragraphs 4, 5.
10. Who will come with him, and for what purpose?
11. Who alone will be saved?

12. What will become of the wicked?
13. What signs did Christ say would indicate that the end was near? Lesson CIII, paragraphs 1, 2.
14. Mention the signs in the sun, moon, and stars and show when and how fulfilled. *Ibid.*, paragraphs 3-6.
15. Mention other prophecies which are now being fulfilled and which prove we are in the last days. *Ibid.*, paragraph 7 (a) to (d).
16. What may be concluded from the fulfillment of these prophecies?
17. What message will be given to the world to prepare it for Christ's coming? Lesson CIV, paragraph 3.
18. When will this message be given? *Ibid.*, paragraph 4.
19. Which generation will see the coming of Jesus? *Ibid.*, paragraph 6.
20. How many classes of people will be living when Jesus comes, and which will be saved?
21. Who alone will be saved, and why?
22. What are angels, and what is their work? Lesson CV, paragraphs 1, 8, 11.
23. How many fallen and how many loyal angels are there?
24. What has each child of God?
25. Which particular angel will gather each saint at last?

DANIEL

LESSON CVII

THE GREAT IMAGE, DANIEL 2

I. Introduction—Object of Prophecy

1. Prophecy is given for the benefit of man, and may be understood, and should therefore be studied carefully. Amos 3:7; Deut. 29:29; Matt. 24:15.

2. Prophecy serves as a light, revealing where we are living on the stream of time. II Peter 1:19; Matt. 24:15-20.

3. God uses similitudes or symbols in prophetic visions, which should be illustrated by charts. Hos. 12:10; Hab. 2:2.

II. Nebuchadnezzar's Dream

4. God revealed to Nebuchadnezzar in a dream things to come to pass in the future, by means of a great image, interpreted by Daniel. Dan. 2:28-31.

5. The king saw:

(a) A great image, with a head of gold, breast and arms of silver, and sides of brass, legs of iron and feet of iron and clay. Dan. 2:31-33.

(b) A stone smote the image and broke it in pieces, after which it became a great mountain and filled the whole earth. Verses 34, 35.

III. Daniel's Interpretation

6. Daniel interpreted the dream as follows:

(a) The head of gold was a symbol of the kingdom of Babylon. Dan. 2:32, 36-38.

(b) The silver was a symbol of the following kingdom, or Medo-Persia. Dan. 2:32, 39; 5:25-31; 8:20.

(c) The brass was a symbol of the third kingdom, or Grecia. Dan. 2:32, 39; 8:20, 21.

(d) The iron symbolized the fourth kingdom, or Rome. Dan. 2:33, 40; Luke 2:1.

(e) The fourth kingdom was to be divided. Dan. 2:33, 41-43; 7:23, 24.

(f) The stone was a symbol of the kingdom of God, to be established upon this earth some time after the division of the Roman kingdom. Dan. 2:34, 35, 44, 45.

7. The prophecy is centered upon Christ's kingdom, which will be established upon the earth after the fall of all earthly kingdoms. Dan. 2:44, 45; II Tim. 4:1; Matt. 25:31-34.

Note. For further information on the book of Daniel read *Thoughts on Daniel*, by U. Smith; *Daniel the Prophet*, by S. N. Haskell, and *Lectures on Daniel the Prophet*, by Rev. E. B. Pusey, D. D.

QUESTIONS

1. For whose benefit is prophecy given?
2. What purpose does it serve?
3. What does God sometimes use as illustrations?
4. What was revealed to Nebuchadnezzar?
5. Of what was the different parts of the image composed?
6. What smote the image, and what did it become?
7. Who interpreted the dream?
8. Tell what the head of gold denoted.
9. What did the silver symbolize? The brass? The iron, and the mixture of iron and clay in the feet?
10. Of what was the stone a symbol?
11. When and where will God's kingdom be set up?
12. What is the central theme of this line of prophecy?

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LESSON CVIII

KINGDOM OF GLORY

Note 1. The plan to save man by grace was revealed to man immediately after the fall through Jesus Christ, who is priest and king upon his Father's throne. But this reign of grace will end when probation closes and then will begin the reign (the kingdom) of glory. See Lesson LXVIII on the kingdom of grace.

1. That which is necessary to a kingdom is territory, subjects, law, ruler and his throne.

2. This earth was originally designed to be inhabited, and was therefore given to man at creation. Isa. 45:18; Ps. 115:16; Gen. 1:26, 27.

3. After the fall, God promised to give the earth again to man for his possession. Gen. 17:7, 8; Rom. 4:13.

4. The promise includes the new earth. Isa. 65:17-19, 21-25; 65:22, 23; II Peter 3:13.

5. The city New Jerusalem, which comes down from heaven, will be the capital of Christ's kingdom on earth. Heb. 11:8-10; Rev. 21:2, 10-27; 22:1-5.

6. The subjects of this kingdom will be those who are regenerated, and in whose hearts God's law is written. John 3:3-5; Jer. 31:33, 34; II Cor. 3:3; Rev. 22:14.

7. But the subjects, or the saints, will first come in possession of the territory after the Lord has made a new heaven and a new earth at the end of the thousand years. Acts 26:6-8; Eze. 37:12; Matt. 25:34; Isa. 65:17-25; 66:22, 23; Rev. 21:1-3.

8. Christ is to be the king. Isa. 9:6, 7; John 18:37.

9. He is to reign upon the throne of his father David, and of his kingdom there will be no end. Isa. 9:6, 7; Luke 1:31-33.

10. The principles of the moral law, which grow out of original relations, and which is preserved in the temple of God in heaven, will be the law of God's government in the kingdom of glory. Rev. 11:19; 22:14, 15; 21:27.

Note 2. - Christ does not receive his kingdom from his Father before but after he lays down his work as our high priest in the sanctuary in heaven. See Thots on Dan. 7:13, Great Controversy, pp. 479, 480, 613.

QUESTIONS

1. What are the necessary factors to a kingdom?
2. What was God's original object in creating this earth?
3. State what promise God made to man concerning the earth after the fall.
- 4. Prove that the promise includes the new earth.
5. What is to be the kingdom of glory?
6. Who alone can become subjects of this kingdom?
7. When will they come in possession of the kingdom?
8. Who is to be the king?
9. Upon whose throne will he reign?
10. What will be the law of that kingdom?

LESSON CIX

FOUR GREAT BEASTS OF DANIEL 7

1. In Daniel 7 we find additional information concerning the prophetic kingdoms of earth, line upon line of prophecy. Isa. 28:9-13.

2. The vision in brief:

- (a) Four great beasts coming up out of the sea. Dan. 7:1-8.
- (b) The judgment. Verses 9, 10.
- (c) The destiny of the beasts. Verses 11, 12.
- (d) The dominion and kingdom given to Christ. Verses 13, 14.

3. The following is the interpretation:

- (a) Seas or waters denote nations, peoples, etc. Dan. 7:2,
3. Compare Isa. 8:7; Rev. 17:15. *Jer. 46:7, 8. 25:31, 32*
- (b) Winds denote war and strife. Dan. 7:2; Jer. 49:36, 37.
- (c) The beasts were symbols of kingdoms. Dan. 7:17, 23; Jer. 50:17.

4. The four beasts represent the four great or universal kingdoms, as follows:

- (a) The lion was a symbol of the first kingdom, or Babylon. Dan. 7:4, 17; 2:38.

(b) The bear was a symbol of the second kingdom, or Medo-Persia, Dan. 7:5, 17; 2:39; 5:25-28; 8:20. *Babylonian Empire*

(c) The leopard symbolized the third kingdom, or Greece. Dan. 7:6, 17; 2:39; 8:20, 21. The four heads denote the four kingdoms into which Greece was divided after Alexander's death. Dan. 7:6; 8:22; 11:2-4. *51st & in, in 7 yrs*

(b) The great and fearful beast was a symbol of the fourth kingdom, or Rome. Dan. 7:7, 8, 23; Luke 2:1.

(e) The ten horns denote the ten kingdoms into which Rome was divided between 351 and 476 A. D. Dan. 7:7, 24.

Note 1.—"It is however, certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."—Scott's note on Dan. 7.25. The ten kingdoms were as follows: Alemanni, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards and Heruli.

1/4. The horn with mouth and eyes was a symbol of the ecclesiastical power; for it was to speak against the Most High, wear out the saints of the Most High, and attempt to change God's law; and the following will prove that it was the papacy:

(a) The three horns, or powers, plucked up to give way for the papacy were (1) Heruli, 463; (2) the Vandals, 534; (3) the Ostrogoths, 538. *463* *See Wilson*

(b) The papacy has assumed titles belonging alone to God, as "Holy Father," "Lord God, the pope," and claims "infallibility." Dan. 7:8, 20, 25. *Vicegerent of the Son of God*

Note 2.—Pope Leo XIII, says in his Encyclical Letter of June 20, 1894, as follows: "We hold upon this earth the place of God Almighty." The Great Encyclical Letters of Leo XIII, p. 304, Benziger Brothers, New York. On June 10, 1890, the same pope had written the following: "The supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of the will to the church and to the Roman Pontiff as to God himself." *Ibid.*, p. 193. The following is found in the last paragraph of the decree of the Council, 1870, on the Papal Infallibility: "We teach and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in the blessed Peter, is possessed of that infallibility with which the divine Redeemer

from 2 books of world history pronounced damnation

11:11, 12, 13

QUESTIONS

1. What do we find in Daniel 7? See paragraph 1.
2. State the subject of the vision. Paragraph 2 (a) to (d).
3. What does "waters" in symbolic prophecy denote?
4. Explain the meaning of "winds."
5. Of what are prophetic beasts symbols?
6. Of what was the lion a symbol? the bear? the leopard
beast?
7. What did the fourth beast symbolize?
8. Tell what the ten horns denote. See note.
9. Of what was the horn with mouth and eyes a symbol?
10. What three powers were plucked up to give way for
the papacy?
11. Give some divine titles assumed by the pope.
12. What may be said about persecutions?
13. Who has changed the Sabbath?
14. How long was the papacy to continue, and when did
it lose its civil power? See note.
15. What next follows?
16. What takes place after the judgment?
17. Which kingdom will then be set up?
18. What is the central theme of this prophecy?

LESSON CX

SABBATH AND SUNDAY IN THE NEW TESTAMENT

1. The first day of the week is mentioned eight times in the New Testament; viz., Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. *note 1:27-30.*

2. By reading these passages carefully we learn:

(a) That the first six of these refer to the day on which Christ rose from the dead. Mark 16:9.

(b) That nothing is said about a change from the seventh to the first day of the week, or that the disciples were commanded to observe it in commemoration of the resurrection.

(c) That the preceding day was called the Sabbath. Matt. 28:1; Mark 16:1, 2.

(d) In Acts 20:7 we find the only religious meeting recorded on the night of the first day of the week, the night following the Sabbath, and early the following (Sunday) morning Paul continued his journey; hence no proof here for Sunday observance. Acts 20:1-11.

(e) In 1 Cor. 16:2 we learn that every Christian was "to lay by him" (Greek, *par heauto*, "with one's self at home," Bagster's Analytical Greek Lexicon), as God had prospered him. No proof here for Sunday observance.

3. Scholars are generally agreed that there is no divine authority for the change of the Sabbath. One extract will suffice: "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, Vol. II, page 511, New York, 1854.

4. The following Scriptures prove that the Sabbath was observed after the crucifixion of Christ: Luke 23:56; Acts 13:42-44; 15:21, etc.

Sabbath Meetings

DATE	CHURCH	NO. OF MEETINGS	PROOF
A. D. 45	Antioch - - - - -	2	Acts 13:14, 42-44
A. D. 53	Philippi - - - - -	1	Acts 16:12, 13
A. D. 53	Thessalonica - - -	3	Acts 17: 1, 2

A. D. 54	Corinth	-----	78	Acts 18:1-4, 11
	Total	-----	84	

Sunday Meetings

A. D. 60	Troas	-----	1	Acts 20:6-11
	Difference	-----	83	

Note.—If simply religious meetings on a stated day is evidence of its sanctity, then we have eighty-three times more proof from the Acts of the Apostles alone that the seventh day of the week is sacred to rest and worship this side of the cross, than we have for the first day of the week.

QUESTIONS

1. How many times is the first day of the week mentioned in the New Testament? Give references.

2. How many of these refer to the day of Christ's resurrection?

3. Is anything said about a change of the Sabbath?

4. Which day is called the Sabbath?

5. How many religious meetings were held on the first day?

6. Was it a day or night meeting?

7. What did Paul do that Sunday morning?

8. When and where were Christians to lay by in store?

Give text.

9. Is there any divine proof for the change of the Sabbath?

10. On which day were meetings held after Christ?

11. How many Sabbath meetings are mentioned in Acts?

12. How many more Sabbath meetings than first-day meetings?

13. What does that prove?

LESSON CXI

CHANGE OF THE SABBATH

I. Sabbath Set Aside

- Dan 7:25*
1. A breach would be made in God's law by setting aside a part of it. Isa. 30:8-13.
 2. The Sabbath command is the part of the law set aside. Eze. 22:24-26; Dan. 7:25.
 3. It was a wicked persecuting power who set the Sabbath aside. Isa. 30:8-13; Eze. 22:24-26; Dan. 7:25.

II. Sunday in Place of the Sabbath

- Mal 3:7,8*
4. Those who made a breach in the law by setting aside the Sabbath would build up a slight wall by instituting another rest day. Eze. 13:1-10; 22:24-28; Dan. 7:25.
 5. The following proves that the Catholic church changed the Sabbath: "The Catholic church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." *The Christian Sabbath*, published by Catholic Mirror, Baltimore, Md., 1893, page 29.
 6. The following canon changing the Sabbath was passed at the Council of Laodicea about 365 A. D.: "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day, and, if he can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ." *Index Canonum* by Fulton, New York, 1883, page 259.
 7. "Others (Protestants) daub it with untempered mortar;" that is, Protestants say Sunday-sabbath is a divine institution, while God says nothing of the kind. Eze. 13:10-16; 22:26-28.
 8. Those who build up this slight wall and those who daub it with untempered mortar will be destroyed by the seven last plagues. Eze. 13:10-14; Rev. 16:17-21.

III. Sabbath Restored

9. In the last days, when God's people are waiting for

salvation to come at the second advent, some will take hold of the Sabbath and keep it. Isa. 56:1-7; Heb. 9:28; I Peter 1:5.

10. Those who take hold of and keep the Sabbath at this time are called the "repairers of the breach." Isa. 58:1, 12-14; compare Isa. 30:8, 13.

11. One condition of salvation and having the name retained in the book of life is the keeping of the Sabbath. Isa. 56:4, 5; 58:13, 14.

Note.—In Appendix III will be found further historic evidence relating to the change of the Sabbath.

QUESTIONS

1. What would be done to the law in the last days?
2. Which command would be rejected?
3. State the character of the power rejecting it.
4. What is built up in the place of the breach in the law?
5. Who claims to have changed the Sabbath?
6. Does the Bible and history prove this claim true?
7. Repeat the law changing the Sabbath.
8. What is meant by daubing with "untempered mortar," and who does it? Eze. 22:28.
9. What will become of those who thus disregard God's law?
10. When will some begin to keep the Sabbath again?
11. What are such called who observe the Sabbath at that time?
12. What do Sabbath reformers fulfill? Isa. 56:1-7; 58:12-14.
13. Are they conscious of what they do?
14. What is one condition of salvation?

LESSON CXII

THE RAM AND GOAT, DANIEL 8

I. The Vision

1. Daniel saw the following:

- (a) A ram which became great. Dan. 8:1-4.
- (b) A goat which became very great. Verses 5-8.
- (c) A horn which waxed exceeding great. Verses 9-12.
- (d) These powers were to continue 2,300 days. Verses 13, 14.

II. The Interpretation

2. Gabriel explained:

- (a) The ram to represent Medo-Persia. Dan. 8:15-20
- (b) The goat to denote Grecia, and the great horn the first king, or Alexander. Verse 21; 11:2, 3.
- (c) The four horns, the four kingdoms into which Greece was divided after Alexander's death. Verse 22; 11:3, 4.

Note 1.—"In the partition of the empire which took place after the battle of Ipsus, Cassander obtained Greece and Macedonia; Ptolemy was confirmed in the possession of Egypt; Lysimachus had the greater part of Asia Minor, and Seleucus the whole country from the coast of Syria to the Euphrates." Anderson's Manual of History, pages 55, 58.

3. The horn which became exceeding great represented the succeeding kingdom, or Rome, under its pagan and papal religion. This is evident from the following:

- (a) Rome succeeded Greece. Verses 9-12, 23-25.
- (b) Rome was the greatest of the four kingdoms. Verse 9.
- (c) It magnified itself against the Prince of the host, or Christ, and crucified him. Verses 11, 25; Acts 3:15; Rev. 19:16.
- (d) Rome, under paganism and the papacy, destroyed the host, or holy people. Verses 10, 24, 25.
- (e) It has cast the truth, the law and gospel, to the ground. Verse 12; 7:25.

4. In verses 11-13 two desolating powers are brought to view: one called the "daily sacrifice," and the other, the

"transgression of desolation;" the first denoting paganism, and the second papacy.

Note 2.—"An host was given him against the daily sacrifice by reason of transgression," etc., verse 12. The word "sacrifice" is printed in italics, to indicate that it is not in the original text. "By reason of transgression" comes from one Hebrew word, and its literal meaning is "in transgression" or "in rebellion," and belongs to or limits the word "daily." This proves that the "daily" must be a wicked, desolating power, and according to the context can mean nothing else than *paganism*. Such have been the views of the Seventh-day Adventists on the "daily" in Dan. 8:11-13; 11:31; 12:11, from the first. For a full explanation of the term "daily sacrifice" read Thoughts on Dan. 8:11-13; 11:34; 12:11; The Sanctuary, by J. N. Andrews, pages 33-39; The Sanctuary and Its Cleansing, by U. Smith, Early Writings, page 64, edition 1882. See p. 41; Looking unto Jesus, p. 160. See also Appendix IV, note 2.

5. These two desolating powers are also spoken of in II Thess. 2:6, 7; the first as a power that letteth, withholdeth or hindered the development to the papacy, and that was paganism; and the second, the man of sin, or papacy, which succeeded paganism. These desolating powers are brought to view in Revelation, chapters 12 and 13. These chapters will be studied in succeeding lessons.

QUESTIONS

1. Relate what Daniel saw in his second vision. Paragraph 1 (a) to (c).
2. How long were these powers to continue?
3. Who was sent to explain the vision?
4. Of what were the ram and his two horns a symbol?
5. What did the goat represent?
6. Of whom was the first great horn a symbol?
7. What did the four horns symbolize?
8. What did the horn that became exceeding great represent?
9. Show how Rome has fulfilled this prophecy. Paragraph 3 (a) to (e).
10. What two desolating powers are brought to view in verses 11-13?
11. What other Scriptures speak of one wicked power succeeding another?

LESSON CXIII

THE 2,300 DAYS, DANIEL 8 AND 9

1. From the question and answer in Dan. 8:13, 14, it is evident that the desolating powers spoken of in the preceding verses were to continue 2,300 days.

2. But these days must be prophetic, since they are used in connection with symbols of kingdoms, and must therefore denote 2,300 years, since a prophetic day represents a year. Num. 14:34; Eze. 4:6.

3. But Gabriel, at his first visit, explained only the symbols of the ram, the goat and the little horn that became exceeding great. Dan. 8:20-26.

4. But at his second visit he began where he left off; namely, with the time, by saying, "Seventy weeks are determined upon thy people." Dan. 9:21-24.

5. "Determined" means literally, "cut off," "to divide." Gesenius' Hebrew and English Lexicon.

Note.—"Dr. Gill, a distinguished divine and scholar, rendered the word 'determined' (*cut off*), and is sustained by good scholars. Hengstenberg, who enters into a critical examination of the original text, says: 'But the very use of the word, which does not elsewhere occur (while others much more frequently used were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere and even in this portion availed himself) seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks, in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration and accurately limited.' Gesenius, in his Hebrew lexicon, gives 'cut off' as the definition of the word, and many others of the first standing as to learning and research, and several versions have thus rendered it." The Time of the End, page 58.

6. Seventy weeks (7 times 70) equals 490 days or years, cut off from 2,300, would leave 1,810.

7. The seventy weeks are divided into three periods, thus:

7 weeks times 7 equals 49 days or years.

62 weeks times 7 equals 434 days or years.

1 week times 7 equals 7 days or years.

70 weeks times 7 equals 490 days or years. Dan. 9:24-27.

8. This period of 70 weeks, or 490 years, began in the autumn of the 457th year (456 1-2 B. C.) at the going forth of

the final decree for the restoration of Jerusalem. Ezra 7:6-13, etc.; 6:14.

9. During the first seven weeks, or forty-nine days (years), which ended in 408 B. C., Jerusalem was restored.

10. The 62 weeks, or 434 years, reached to Messiah, or the Anointed (Christ), and terminated at the baptism of Christ, when he was anointed with the Holy Ghost in the autumn of A. D. 27. Dan. 9:25, 26; Luke 3:21, 22 (see date in margin); Acts 10:38.

11. In the midst of the last or the seventieth week, or 3 1-2 years after his baptism, or in the spring of A. D. 31, Jesus was crucified, and at this time he caused sacrifices to cease. Dan. 9:27; Matt. 27:50, 51.

12. The remaining 3 1-2 years ended in the autumn of A. D. 34, at which time Stephen was put to death by the Jews. Acts 7:57-60.

13. The 70 weeks (490 days or years) ended in A. D. 34; for, taking 456 1-2 B. C., when the decree for the restoration of Jerusalem went into effect (Dan. 9:24, 25; Ezra 7:11-28), from 490, would leave 33 1-2, or in A. D. 34.

14. Taking 490 from 2,300 leaves 1810, and adding 34 to 1810 gives us 1844. Therefore the 2,300 days or years ended in 1844, at which time the sanctuary should be cleansed.

QUESTIONS

1. How long were the desolating powers of Daniel 8 to continue?
2. Give text proving that a prophetic day stands for a year.
3. What did Gabriel say about time at his second visit?
4. What does "determined" mean? Study the note.
5. From what was the 70 weeks cut off, and what remained?
6. In what three periods were the 70 weeks divided?
7. When did the 70 weeks, or 490 years, begin?
8. What was done during the first 7 weeks?
9. What marked the end of the 62 weeks, or 434 years?
10. What occurred in the middle of the last week, or 3 1-2 years after Christ's baptism?

11. What event occurred 3 1-2 years after Christ's crucifixion, to mark the end of the 70 weeks, or 490 years?
12. If the 70 weeks, or 490 years, ended in A. D. 34, when would the remainder of the 2,300 days, or years, end?
13. What was to take place at the end of the 2,300 years, or in 1844?
14. Let each member of the class make a chart illustrating the prophetic period of Dan. 8:14; 9:25-27, giving the dates when the various periods begin and end.

Note.—The subject of the earthly and heavenly sanctuaries properly follows this lesson; and therefore it would be well to review these lessons, especially the lesson on the heavenly sanctuary No. LXXXI.

LESSON CXIV

REVIEW QUESTIONS ON LESSONS CVII TO CXIII :

1. What is the object of prophecy? Lesson CVII, paragraphs 1, 2.
2. Give a text showing that God sometimes makes use of similitudes in prophecy.
3. Describe the image Nebuchadnezzar saw in a dream.
4. What did the different parts of the image denote?
5. Of what was the stone which smote the image a symbol?
6. What was the object of this dream? Dan. 2:28, 45.
7. When and where will Christ's kingdom of glory be set up?
8. Relate Daniel's visions of the four beasts.
9. What is meant by "waters" and "winds" in prophecy?
10. Of what are beasts symbols?
11. Of what four kingdoms were the four beasts symbols?
12. What did the ten horns represent?
13. Give five reasons for concluding that the horn with the mouth and eyes denotes the papacy. Lesson CIX, paragraph 4 (a) to (e).

14. How many times is the first day of the week spoken of in the New Testament? Give references. Lesson CX, paragraph 1.

15. How many Sabbath meetings are recorded in Acts? How many first-day meetings?

16. Name two texts proving that the Sabbath would be changed. Lesson CXI, paragraph 3.

17. Which religious power has attempted to change the Sabbath? Give proof. *Ibid.*, paragraphs 5, 6.

18. Name two texts proving that there will be a Sabbath reform.

19. Of what were the ram and goat in Daniel 8 symbols? Lesson CXII, paragraph 1 (a), (b).

20. What does the horn that waxed exceeding great represent?

21. How many days were these desolating powers to continue?

22. How long is a prophetic day?

23. When did the 2,300 days begin and end?

24. Explain the beginning and ending of the different subdivisions of the 2,300 days. Lesson CXIII, paragraphs 7-14

REVELATION

Note.—The following books may be consulted with profit in the study of Revelation: Thoughts on Revelation, by U. Smith; John the Seer, by S. N. Haskell; Horae Apocalypticae, by E. B. Elliott, A. M.; Croley on the Apocalypse.

LESSON CXV

THE SEVEN CHURCHES

1. Introduction. A blessing is pronounced upon those who read and keep that which is revealed in Revelation. Chapter 1:1-3.

2. The contents of this book are given for the benefit of all Christians until the end of time. Rev. 1:3-7; 12:17; 14:12-14.

3. The seven churches: Seven is a perfect number, and occurs, therefore, often in the Bible; for example, seven seals, seven trumpets, seven angels, seven plagues, seven lamps, etc., etc. Hence, we may conclude that the seven churches represent the true Christians from the days of Christ till the end. Rev. 1:3-7.

4. The angels to the seven churches represent the ministering servants in the various ages of the churches. Heb. 1:13, 14.

5. (a) Ephesus means "desirable," and represents the Christians in the first century, which are blamed for losing the first love, and are therefore advised to repent. Rev. 2:1-7.

6. (b) Smyrna signifies "myrrh," and represents the true Christian church from about 100 A. D. until 313. These Christians were poor, yet rich; they rejected the false Jews and suffered persecution ten days (years) from about 303 to 313. Rev. 2:8-11.

7. (c) Pergamos means "height," "elevation," and represents the faithful Christians between 313 and 538 A. D. She dwelt where Satan's seat was; but those opposing papacy

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(Antipas) suffered martyrdom. She is rebuked because some held the doctrine of Balaam (paganism). Rev. 2:12-17.

8. (d) Thyatira signifies "sweet savor of labor," and represents the faithful between 538 and 1798 A. D. She is reproved for permitting Jezebel (Catholic clergy) to teach among them. Faithful service is approved. Rev. 2:18-28.

9. (e) Sardis signifies "prince or song of joy," and brings us down to about A. D. 1830. Sardis Christians are reproved for having a name to live, but are dead. Rev. 3:1-6.

10. (f) Philadelphia, "brotherly love," represents the true believers living at the time of the great Advent movement of 1830 to 1844. They are warned to hold fast till Jesus comes. Rev. 3:7-13.

11. (g) Laodicea means "judging of the people," and denotes the Christians living during the investigative judgment till Jesus comes. Laodicea is reproved for making a high profession while it is lukewarm and destitute of real spiritual life. Rev. 3:14-22.

12. Every church is advised to give heed to what the Spirit says through the Word to Christians in all ages. Rev. 2:7, 11, 17, etc.

QUESTIONS

1. What is said of those who read and heed what is written in the book of Revelation?
2. For whose benefit is Revelation given?
3. What does the number 7 denote?
4. Whom do the angels to the churches represent?
5. What is the character of Ephesus, and what period does it cover?
6. What can be said of Smyrna's poverty and persecution? When did these Christians live?
7. Between which dates did the Pergamos Christians live? Whom did she oppose?
8. When did the Thyatiran Christians live, and whom did she permit to teach in her churches?

9. At what time did the Sardis church live, and for what is she reprov'd?

10. When did the Philadelphian Christians live, and what were they advis'd to do?

11. At what time will we find the Laodicean Christians, and what serious charge is laid at their door?

12. To what is every one of these churches, or of all Christians in all ages, advis'd to give heed?

Note.—Thoughts on Revelation, chapters II and III, by Uriah Smith, should be read in connection with the preceding lesson.

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LESSON CXVI

THE SEVEN SEALS

Note.—The seven churches represent the true Christians during the Christian dispensation: the first five seals represent, by various symbols, Christianity as it apostatized and became a persecuting power. The last two seals relate to the signs of the end and coming of Jesus.

1. The first seal: a white horse, rider and crown, and conquest. Whiteness is a symbol of purity, freedom from sin. Isa. 1:18. This seal represents the conquests of true Christianity during the first century. Rev. 6:1, 2.

2. The second seal: a red horse, rider and sword. Peace departs, and they kill one another. Red denotes sin, corruption, signs of apostasy between 100 and 323 A. D. Rev. 6:3, 4; Isa. 1:18.

3. The third seal: a black horse and a rider. Black, still greater corruption, greater apostasy is revealed in the changing of the Sabbath, introducing celibacy, image worship and bringing about a union of church and state between the years 323 and 528. Rev. 6:5, 6.

4. The fourth seal: a pale horse, color of death. The rider's name was death and hell, the grave, follow. This seal represents the great persecution carried on by the papacy after 538 till the time of the Reformation, about 1517. Rev. 6:7, 8; 12:6, 14; 13:5; Dan. 7:25.

5. The fifth seal: souls under the altar crying for ven-

geance, the same as Abel's blood. Rev. 6:9-11; Gen. 4:10. The white robes denote the vindication, at the time of the Reformation, of the despised martyrs.

6. The sixth seal: First, the great earthquake, fulfilled in the great earthquake of Lisbon in 1755, when 60,000 souls perished; second, darkening of the sun and moon, fulfilled on May 19, 1780; third, falling of the stars, fulfilled on Nov. 13, 1833. Rev. 6:12, 13. See lesson CIII, paragraphs 4-6.

Christ comes after these signs under the sixth seal. Rev. 6:14-17. We are now living after the last sign from heaven and before the second advent.

7. The seventh seal: Silence in heaven for half an hour, which equals about seven days. Rev. 8:1. This silence in heaven takes place at the second advent, for then all the angels leave heaven, and come with Christ to gather the saints. Matt. 25:31; 24:31.

Note.—The sealing of the 144,000 of Revelation 7 comes in between the sixth and seventh seal. See the following lesson.

QUESTIONS

1. What did the seven churches denote?
2. Of what are the seals symbols, and what period of time do they cover? See note.
3. Of what was the white horse a symbol?
4. Explain the meaning of "white."
5. Tell what the red represented and what period it covered.
6. Explain the third seal, and what period it covered.
7. What corruptions were coming into the church?
8. Describe the fourth seal, and tell what it symbolized, and what period it covered.
9. How is the downward tendency of the apostate church represented by these four seals?
10. What is meant by the souls under the altar crying for vengeance?
11. Explain what is meant by the white robe.

12. How many signs are mentioned under the sixth seal? Name them and tell when they were fulfilled.
13. What follows the last sign from heaven?
14. What takes place under the seventh seal?
15. When does the sealing message come in? See note.
16. Where are we living?

LESSON CXVII

THE SEALING OF THE 144,000

I. The Time of the Sealing

1. The sealing message of Rev. 7:1-4 is after the last sign under the sixth seal or after the falling of the stars in 1833, and before the seventh seal is opened, when Jesus comes with all the holy angels. Rev. 6:13; 8:1. This sealing is therefore now to be given to the world.

II. The Seal of God

2. At conversion men are sealed in the heart by the Holy Spirit. Eph. 1:13, 14; II Cor. 1:22. But the seal of God spoken of in Rev. 7:1-4, is placed upon the forehead after they, through conversion, have become servants of God. Rev. 7:3.

Note. -This seal of God in the forehead is called the Father's name in Rev. 14:1, which also proves that the seal of Rev. 7:1-4 can not be the Spirit of God. Again, the sealing by the Holy Spirit takes place whenever and wherever sinners are converted, whereas the sealing of Rev. 7:1-4, is limited to a certain number at a certain time; therefore, the seal of God in the last mentioned text cannot be the seal of the Holy Spirit.

3. A seal is generally used in connection with legal documents, proclamations and laws to show by what authority they are given. I Kings 21:8; Esther 8:8.

4. Such a seal must contain the individual's name, the official title and the extent of jurisdiction. Esther 3:12.

5. God's seal must therefore, embrace his name, "Lord,"

"God," official title, Creator, and the extent of his jurisdiction, which is heaven and earth.

6. That part of God's law which contains his name, official title and extent of his jurisdiction must therefore be the seal of his law.

7. The Sabbath command is the only part of the decalogue which contains these three things: first, name, "the Lord thy God"; second, the title, Creator of all things; and, third, extent of jurisdiction, heaven and earth. Ex. 20:10, 11. Therefore, the Sabbath must be the seal of God's law.

8. The Sabbath is a sign between God and his people. Ex. 31:13, 17; Eze. 20:12, 20.

9. But a sign is also a seal. Rom. 4:11. Therefore, since the Sabbath is a sign, it is also a seal. In Eze. 9:4-6 it is called a mark.

III. Who Are Sealed

10. Those who are sealed are such as are converted, because they are servants of God. Rev. 7:3.

11. They are real Christians, believers in Christ; for they follow the Lamb. Rev. 14:1-4.

12. None but such as are cleansed from all defilement and are without guile are sealed. Rev. 14:5; Eze. 9:4.

13. There will be 144,000, or 12,000 reckoned to each tribe of the spiritual Israel, who are sealed at this special time. Rev. 7:1-8.

14. While there will finally be many more than the 144,000 who are saved of all nations, yet they will all be counted as belonging to the twelve tribes when they enter the city of God, because there is only one gate for each tribe to the city, New Jerusalem. Rev. 7:9, 10; 21:12; see Lesson LXXXIX, paragraphs 1-3, 7.

15. While all the nations are preparing for war (Joel 3:9-13; Rev. 16:13-16), the angels of God are holding the four winds (warring elements) in check till the sealing work is done. Rev. 7:1-3; compare Jer. 49:36, 37.

16. The sealing message of Rev. 7:1-4 and 14:1-5 is the Sabbath reform preached to the world after the falling of the

stars in 1833, and before Jesus comes, and all who are truly converted and accept this truth will finally receive the approval of God.

QUESTIONS

1. When is the sealing message due to the world?
2. Is the seal of Rev. 7:1-4 the same as the sealing of the Holy Spirit? If not, why not?
3. What is a seal? When and where is it used?
4. What must such a seal contain to be valid?
5. What must God's seal embrace, and where will it be found?
6. Explain how the Sabbath command contains God's seal.
7. What is the Sabbath? Paragraph 8.
8. Prove that sign and seal may mean the same thing. *Rom 4:11*
9. Who only are sealed? Paragraphs 10, 12.
10. Prove that the 144,000 are Christian believers.
11. How many will be sealed?
12. Will there be more than 144,000 saved?
13. With whom will they be classed as they enter the city of God?
14. What is meant by holding the winds?
15. What is therefore the sealing message of Rev. 7:1-4?
16. What is the Lord waiting for? Rev. 7:3.

LESSON CXVIII

THE SEVEN TRUMPETS

Note 1.—Theodosius at his death divided the Roman empire between his two sons. Honorius was made ruler of Western Rome and Arcadius of Eastern Rome, A. D. 395.

1. Sounding of trumpets denotes wars. Jer. 4:5, 19; Zeph. 1:16. The trumpets of Revelation 8 and 9 represent the wars which were waged by various tribes and peoples against western and eastern Rome, and which caused the fall of the Roman empire.

2. First trumpet, Rev. 8:7, symbolizes the wars waged by the Goths under the leadership of Alaric, who ravaged Greece and Italy between the years 395 and 419. Rome was taken and pillaged 410 A. D. See *Great Nations of To-day*, pp. 21-27.

3. The second trumpet, a burning mountain cast into the sea (Rev. 8:8, 9) denotes the war carried on against western Rome (428-476) by the Vandals under Genseric, mostly at sea, when they burned the Roman fleet. The coasts of Italy were also ravaged. The Vandal kingdom was founded in northern Africa. *Ibid.*, pp. 28-35.

4. The third trumpet, a burning star (Rev. 8:10, 11), was fulfilled by the Huns, under the leadership of Attila, called the "scourge of God," who ravaged the countries around the Alps, where most of the rivers of Europe have their source. Like a meteor, Attila's expedition lasted only a short time (441-453,) and then perished.

Note 2.—There was an alliance between Attila and the Vandals dating from 441 A. D. Gibbon, ch. 35, par. 6. Attila's war against Western Rome was between 451 and 453 A. D. See *Great Nations of To-day*, pp. 35-46.

5. The fourth trumpet (Rev. 8:12) was fulfilled between 476 and 652 by the Heruli and other tribes, under the leadership of Odoacer, who captured Rome and put an end to the rule of the Caesars (the sun) in 476. The Heruli were conquered by the Ostrogoths in 493. In 541 the consulate (the moon) was abolished, and in 552 the senate (the stars) ceased to exist. *Ibid.*, pp. 47-56.

Note 3. - These four trumpets caused the fall of Western Rome, and its division into ten kingdoms; viz., the Alemanni, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards and Heruli. See lesson CIX, paragraph 3 (e) and note.

6. Between the fourth and fifth trumpets comes an angel crying woe three times, because of the three succeeding trumpets. Rev. 8:13.

7. The fifth trumpet, the first woe, was fulfilled by Mohammed (the star) and his followers and warriors (the grasshoppers), in the wars carried on for the spread of their religion after 622 A. D. On July 27, 1299, Othman, the founder of the Ottoman empire, made his first assault upon the Greek empire, eastern Rome, and this war was carried on for 150 years (days), or until 1449, when the Greek empire lost its independence. Rev. 9:1-12. *Ibid.*, pp. 60-71.

8. The sixth trumpet, the second woe, represents the destructive wars carried on for one year, one month, one day, and one hour; equals 391 days, or years, and 15 days, beginning in 1449, and ending on August 11, 1840, when Turkey, the Ottoman empire, lost its independence. Ever since then Turkey has been sustained by various powers of Europe, but constantly wasting away. Rev. 9:13, 21; compare Rev. 16:12; Dan., 11:45, *Ibid.*, pp. 72-84. See note 3 in Appendix 4.

Note 4.—Eastern Rome fell under the wars of the fifth and sixth trumpets.

9. The angel of Rev. 10:1 comes in at the close of the sixth trumpet, or 1840, and the three angels of Rev. 14:6-9 follow in quick succession.

10. The seventh trumpet, the third woe, follows quickly, beginning with the judgment in 1844, and is fast fulfilling in the universal preparations for war now going on, and will finally end when all the kingdoms are destroyed and the saints come in possession of the everlasting kingdom. The seven trumpets bring us to the end of this world. Rev. 11:14-18; 16:12-16; 19:11-21.

QUESTIONS

1. What does sounding of trumpets denote?
2. By whom was the first trumpet fulfilled?

3. When, how and by whom was the second trumpet fulfilled?
4. Relate how and when the Huns fulfilled the third trumpet.
5. When and by whom were the predictions of the fourth trumpet fulfilled?
6. Who are meant by the "sun," "moon," and "stars"?
7. What was seen after the fourth trumpet?
8. Tell the result of these wars upon western Rome. See note 2.
9. Explain how the first woe, the fifth trumpet, was fulfilled.
10. How has the second woe, the sixth trumpet, been fulfilled? When did it end?
11. In what did the wars under the fifth and sixth trumpets result? Note 3.
12. What angels came in after the sixth trumpet?
13. When did the third woe, or the seventh trumpet, begin to sound?
14. Of what are the present-day war preparations a fulfillment and a sign?
15. With what will the wars of the seventh trumpet end?
16. Whose kingdom succeeds the destruction of all earthly kingdoms, and how long will it continue?

LESSON CXIX

REVIEW QUESTIONS ON LESSONS CXV TO CXVIII

1. For whose benefit is Revelation given? Lesson CXV, paragraphs 1, 2.
2. What can be said about the number 7, which occurs so often in the Bible?
3. Who are included in the seven churches? *Ibid.*, paragraph 3.
4. Whom do the angels to the seven churches represent?
5. When did the Ephesian Christians live, and of what were they guilty?
6. How many years of persecution did the church of Smyrna suffer, and when?
7. When did the church of Pergamos live, and of what was she guilty?
8. What church permitted Jezebel to teach, and when did she live?
9. At what time does the Sardis church come in?
10. Which church represents the Christians during the advent movement till 1844?
11. For what was the last church reprov'd?
12. What is indicated by the seven seals? Lesson CXVI, note.
13. What is denoted by the white horse? The red horse? The black horse?
14. What is indicated by the various colors of the horses?
15. Explain the fourth and fifth seals.
16. Show how the three signs under the sixth seal were fulfilled? What is still unfulfilled? Where are we living?
17. When will the seventh seal come in?
18. What takes place after the last sign under the sixth seal and before the seventh?
19. What is a seal? Lesson CXVII, paragraph 2.
20. When are men sealed by the Spirit of God?

21. When are men sealed by the seal of God?
22. What is God's seal, and where found?
23. When will the sealing message of Revelation 7 take place?
24. Prove that those who are sealed in Rev. 7:1-4 are Christians. Lesson CXVII, paragraphs 11, 12.
25. Are any but the 144,000 saved?
26. Of what are the trumpets symbols? Lesson CXVIII, paragraph 1.
27. Explain how the first four trumpets were fulfilled. *Ibid.*, paragraphs 2-5.
28. What was the result of these wars? *Ibid.*, note 2.
29. Explain how the fifth trumpet was fulfilled and when it ended.
30. How long did the sixth trumpet last, and where did it end?
31. What followed the sixth trumpet? *Ibid.*, paragraph 9.
32. State the result of the wars carried on by these two woe trumpets. *Ibid.*, note 3.
33. Explain how the seventh trumpet is now and will hereafter be fulfilled.

LESSON CXX

THE WOMAN AND DRAGON OF REVELATION XII

1. The Bible speaks of (a) the atmosphere as heaven (Gen. 1:6-8, 20; Jer. 4:25); (b) the space occupied by the stars as heaven (Gen. 1:14-17; Rev. 6:13); and (c) the paradise where God is, as the third heaven (II Cor. 12:2-4; Rev. 2:7; 22:1-3).

2. The vision of Revelation 12 was seen in the region of the sun, moon and stars, and contains several symbols, which are explained by the scriptures as follows:

Eph 5:23-25 (a) The woman symbolizes the church of God. Rev. 12: Rev. 14:3, 4-6; II Cor. 11:2.

(b) The sun represents the light of the gospel since the cross. Mal. 4:2; John 8:12; II Tim. 1:10.

(c) The moon represents the old or shadowy dispensation before the cross. Col. 2:14-17; Heb. 8:1-5; 10:1.

(d) The twelve stars, the twelve apostles. Matt. 10:1; compare Gen. 37:9, 10.

(e) The child was Christ. Rev. 12:5; Eph. 1:20, 21; Ps. 2:7-9.

(f) The dragon was primarily Satan (Rev. 12:9), yet, in a secondary sense, he represents the earthly government through which he worked. Dan. 7:17, 23; Great Controversy, page 438.

Note.—While the dragon is primarily Satan (Rev. 12:9), yet he is in a secondary sense a symbol of pagan Rome; for as soon as Christ was born, we find King Herod laying plans to kill Jesus. Later Christ was condemned to be crucified by Pilate. Both these men were subordinate rulers in Judea under pagan Rome; therefore Satan, or the dragon, who instigated these rulers against Christ, is also a symbol of pagan Rome.

3. The dragon symbolized the Roman power that ruled the world at the birth of Christ; for it was through that power that Satan sought to destroy Jesus. Matt. 2:1, 2, 16-18.

4. The warfare which Satan waged against Michael (Christ) in heaven fitly illustrates the warfare which he wages, through his wicked servants, against the children of God in this world. Rev. 12:7-10.

5. In order to escape persecution, the woman (church) fled into the wilderness for 1,260 days (years), where God cared for her. Rev. 12:6, 14.

6. Satan renewed his persecutions of the woman through the papacy and persecuted the Christians who had sought refuge in the valleys of the Alps. Rev. 12:13-15.

7. The woman was helped by the Reformation, which brought a check to the persecution. Rev. 12:16; Dan. 11:34; Matt. 24:21, 22.

8. Satan makes a desperate effort to persecute the remnant church because they keep the commandments of God and have the testimony of Jesus, or the spirit of prophecy. Rev. 12:12, 17; 13:15-17.

QUESTIONS

1. Of how many heavens does the Bible speak? Name them.
2. In which heaven was the vision of Revelation 12 seen?
3. Of what was the woman a symbol?
4. What is meant by the sun, the moon and the twelve stars?
5. Who was the child that was caught up to God?
6. Who was the dragon?
7. Of which earthly government was he a symbol?
8. Of what is Satan's warfare against Christ in heaven a fit illustration?
9. Where did the women flee to escape persecution, and how long did she remain there?
10. Explain how Satan renews his persecutions.
11. How was the woman helped?
12. What is the character of the remnant church?
12. Explain Satan's last effort to destroy the remnant church of God.

LESSON CXXI

THE BEAST OF REV. 13:1-10, 18

1. A beast in symbolic prophecy represents an earthly government. Rev. 13:1; Dan. 7:17, 23.

2. That the seven-headed and ten-horned beast of Rev. 13:1-10 symbolizes the same government as that represented by the dragon is seen from the fact that:

(a) Both had seven heads. Rev. 12:3; 13:1.

(b) Both had ten horns, denoting the ten kingdoms into which Rome was divided. Rev. 12:3; 13:1; 17:12.

(c) Both persecuted God's people 1,260 days (42 months equals 1,260 days). Rev. 12:6; 13:5.

(d) Both occupied the same seat; for the dragon gave the beast his seat and great authority. Rev. 13:2.

3. The wounding of the head and the going into captivity of the beast denote that the papacy lost support of earthly governments at the end of 1,260 days, in 1798. Rev. 13:3, 10. See lesson CIX, note 2.

4. The dragon symbolizes Rome under its pagan religion, and the beast under papacy; for it is a fact that Rome was pagan at first, and that paganism gave way to papacy.

5. The fact that all were required to worship the beast proves that it represents a religious power requiring homage and obedience in religious matters, and that is fulfilled to the very letter by papal Rome. Rev. 13:4, 8; II Thess. 2:2-8.

6. All countries on whatever continent found, controlled by any of the ten kingdoms of Europe, must belong to the beast of Rev. 13:1-10.

7. The number of the beast is 666 (Rev. 13:18), and this number is found in the title once worn by the pope upon his pontifical crown, "Vicar of the Son of God." The numerical letters of the Latin title are as follows:

V-I-C-A-R-I-U(V)-S-F-I-L-I-I D-E-I

5 1 100 0 0 1 5 0 0 1 50 1 1 500 0 1 equals 666

See comments on Rev. 13:18 in Thoughts on Daniel and Revelation, by U. Smith.

8. At the time when he saw the head wounded or papacy go into captivity, he saw another beast coming on the stage of action. Rev. 13:10-17.

9. This first beast (power or kingdom) will be destroyed at the second advent. Rev. 19:19-21.

QUESTIONS

1. What do symbolic beasts represent?
2. Of what were the dragon and the beast symbols?
3. How many heads had each?
4. How many horns had each, and what did they denote?
5. Explain what is said about the period of persecution?
6. How did one succeed the other in authority?
7. What is meant by the wounding of the head and going into captivity, and how fulfilled?
8. What did the dragon symbolize?
9. Of what was the beast a symbol? Paragraph 5.
10. How many countries in the world are symbolized by the beast? Paragraph 6.
11. What is the number of the beast?
12. Explain how this has been fulfilled?
13. What was seen coming up at the time the beast went into captivity?
14. What will become of the beast of Rev. 13:1-10 or the power of which it is a symbol?

LESSON CXXII

THE TWO-HORNED BEAST OF REVELATION 13

1. The ten-horned beast of Rev. 13:1-10 symbolized the Roman kingdom in its divided state under papacy, including the kingdoms of Europe and their dependencies. See lesson CXXI, paragraph 6.

2. The two-horned beast of Rev. 13:11-17 symbolizes a separate power; for—

(a) It is a beast by itself, hence a separate government or power. Rev. 13:11.

(b) It causes all within its own territory to worship the first beast. Rev. 13:12.

(c) The first beast sees and watches the movements of the two-horned beast. Rev. 13:14.

(d) The two-horned beast (the false prophet) will be destroyed at the second advent, together with the ten-horned beast. Rev. 19:20.

3. That the two-horned beast symbolized the United States is evident from the following:

(a) The time when the United States was observed coming into power was when the first beast was wounded and went into captivity in 1798. Rev. 13:10, 11. See lesson CXXI, paragraph 3.

(b) The manner of its rise was like a growing plant coming "up out of the earth," and this well represents the United States, which has become a mighty government, largely through purchase of territory, in contrast to the other beasts, which came up out of the sea, through wars of conquest. Rev. 13:1, 11.

(c) The territory must be that occupied by the United States, for the kingdoms of Europe and their dependencies are symbolized by the ten-horned beast. Rev. 13:11.

(d) The government of the two-horned beast must be a republic; for, first, it had not crowns upon its horns, like the ten-horned beast, hence, no crowned ruler; second, the law-making power was in the hands of the people, them that dwell on the earth. Rev. 13:1, 11, 14.

(e) The two lamb-like horns evidently denote the lamb-like character of the leading principles of civil and religious liberty, as manifested through republicanism and Protestantism. Rev. 13:11.

(f) It was to make an image to the beast, and this is being done by uniting church and state, as in Rome, by religious legislation. Rev. 13:14, 15.

(g) It was to compel all to receive a mark, and this is being attempted by compelling all to keep Sunday, instead of the Sabbath, which is regarded as a mark of Christianity. Rev. 13:16, 17. See lesson CXI, paragraphs 5 and 6.

(h) It was to speak as a dragon, and this is being fulfilled through persecution for conscience sake. Rev. 13:11.

(i) It was to do wonders, and this is manifested already to a certain degree through modern spiritualism, which had its rise in the United States; and hence this beast is called the false prophet. Rev. 13:13, 14; 19:20.

4. This government represented by the two-horned beast will exist until Jesus comes, for it is destroyed by the second advent. Rev. 19:19, 20.

5. God, in mercy, sends an angel to warn the people against worshipping the beast or the image, and against receiving the mark of the beast. Rev. 13:12, 15-17; 14:9-14.

QUESTIONS

1. What did the beast of Rev. 13:1-10 symbolize, and how much did it include?
2. What does the two-horned beast denote?
3. What proves it to be a separate government?
4. Which beast or power does it cause all to worship?
5. Which beast or power watches these movements?
6. Which two beasts are destroyed together, and what does it prove?
7. What present government fulfilled the specifications:
 - (a) Time of coming up?
 - (b) Manner of rising?
 - (c) Territory?

- (d) The government?
- (e) Lamb-like character?
- (f) Making of the image?
- (g) Mark of the beast?
- (h) Speaking as a dragon?
- (i) Doing wonders?

8. To which point of time does this prophecy carry us? Paragraph 4.

9. What message is sent to warn the people of this deceiving power?

LESSON CXXIII

THE UNION OF CHURCH AND STATE IN ROME DEVELOPED THE
PAPACY OR THE BEAST OF REV. 13:1-10, 18.

1. After the last pagan persecution, which lasted about ten years, the emperors Constantine and Licinius issued jointly in 313 a decree, granting "liberty and full freedom to the Christians to observe their own mode of worship," and also "that each may have the privilege to select and to worship whatsoever divinity he pleases." This was full religious liberty. The same decree directed that all church property taken from Christians should be restored to them. Eusebius' Ecclesiastical History, book X, chapter 5.

2. But the Catholic church disputed the right of heretics to the title of Christians, and hence they had no right to receive property or money taken from them under the persecutions, whereupon Constantine finally legalized the Roman Catholic church by decreeing that it was "the legitimate and most holy Catholic religion," and therefore the "most holy Catholic church." *Ibid.*, book X, chapter 6.

3. This ended religious liberty for Christians; for, now the state had decided which was the true religion and the legitimate church, and all other Christians were regarded and treated as heretics.

4. According to Sozomen's Ecclesiastical History, book I,

chapter 8, paragraph 2, Constantine "enjoined the observance" of "the Lord's day," "the first day of the week," "likewise the day before the seventh (Friday)" and that "God should be served with prayers and supplication." This was truly religious legislation.

Note.--The following is a copy of Constantine's famous Sunday law issued in 321 A. D. : "On the venerable day of the sun, let the magistrates and the people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost." See *Encyclopedia of Universal Knowledge*, article "Sabbath"; also *Chambers' Encyclopedia*, article "Sabbath."

5. At the Council of Laodicea, A. D. 365, the Catholic church adopted a canon forbidding Christians, under a curse, to keep Sabbath, but requiring all to rest on Sunday. *Index Canonum*, page 259. See lesson CXI, paragraph 6.

6. Later we find Catholic Christians petitioning the emperor for stricter Sunday laws, which, in due time, were granted, and "in this way the church received help from the state for the furtherance of her ends." Neander's *Church History* Vol. II, section 3, part 2, division 3, paragraphs 4, 5, pages 299-301.

7. Constantine decreed that the clergy of the Catholic church should be exempt from all public offices, that public money should be granted to the churches, and that power was granted to correct the erring ones. Eusebius' *Ecclesiastical History*, book X, chapters 6, 7.

8. Summary: In harmony with the above, we find the following successive steps led to the development and establishment of papacy—the union of church and state in Rome, as symbolized by the ten-horned beast of Rev. 13:1-10, 18.

(a) The state, through its emperors, acknowledged and supported the Roman Catholic religion as the true religion of the empire.

(b) Sunday laws were enacted and enforced, and the keeping of Sunday was regarded as a mark of Christianity.

(c) The keeping of the Sabbath, the seventh day of the week, was regarded as a mark of heresy, and those who kept it were persecuted for it.

(d) By the aid of the civil power, papacy enforced other religious dogmas in the same manner.

QUESTIONS

1. Which emperor granted religious liberty after the last pagan persecution?
2. State the liberty granted.
3. What about returning church property?
4. Who disputed the title to Christians outside the Catholic church?
5. What was involved in this dispute? Paragraph 2.
6. By whom was this dispute finally settled?
7. What did the Roman Catholic church become thereby?
8. How did this affect religious liberty?
9. Of what days did Constantine afterward enjoin the observance?
10. When was Constantine's famous Sunday law passed?
11. What did it prohibit, and what did it permit?
12. What law was passed about 365 at the Council of Laodicea?
13. What did Christians later petition for, and why?
14. Were their petitions granted?
15. What favors were granted the clergy and church?
16. How were persons of other persuasions to be treated?
17. State the four successive steps, which, in harmony with the above, led to the development of the papacy.

LESSON CXXIV

UNION OF CHURCH AND STATE IN THE UNITED STATES DEVELOPS THE
IMAGE OF THE BEAST. REV. 13:11-17.

1. Religious liberty is granted to the citizens of the United States by the first amendment to the constitution, as follows: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

2. But during the last forty years various organizations have been formed for the purpose of securing such an amendment to the constitution "as will indicate that this is a Christian nation, and place all Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land." But up to date they have failed to accomplish their object.

3. On Feb. 29, 1892, the Supreme Court of the United States rendered a decision, in which the following expressions occur: "This is a religious people," "this is a religious nation," and "this is a Christian nation." Appendix to Union of Church and State, pages 7, 11, 12.

4. By this decision, the Christian religion, to the exclusion of all other religions, is the true religion of the United States. Just like Rome, when Constantine decided the Catholic church was the only legitimate church.

5. When the managers of the World's Fair in Chicago in 1892 asked Congress for financial aid to that enterprise, many clergymen, both Protestant and Catholic, petitioned Congress not to grant this aid unless the managers would agree to close the gates on Sunday.

Note 1.—Congress had many years before been petitioned for a Sunday law, but up to this time they have failed to prevail upon Congress to pass such a law.

6. On July 10, 1892, the following amendment was offered to the appropriation bill: "And that provision has been made by the proper authorities for the closing of the exposition on the Sabbath day." The reason offered for this proposed amendment was the fourth, or Sabbath, commandment, which was read by the secretary. Congressional Record, July 10, 1892, page 6614.

7. Then followed a long discussion on the Sabbath question, in which it was proved that the seventh day, and not the first, was the Sabbath according to the commandment.

8. On July 12, the provision was changed to read as follows: "And that provision has been made by the proper authority for the closing of the exposition on the first day of the week, commonly called Sunday," and finally passed. Congressional Record, July 12, 1892, page 6701.

9. From the above it is evident that Congress, with God's Sabbath law before them, set aside the Lord's Sabbath, and substituted the first day of the week in its place as the day on which the exposition should close.

10. But since Congress required, on certain conditions, the observance of the first day of the week, a religious institution, it thereby ignored the principle of the first amendment to the constitution, which prohibits religious legislation.

11. While the various state constitutions grant religious liberty and prohibit religious legislation, yet nearly every state has a Sunday law, most of which has exemption clauses favoring those who observe the seventh day, or Saturday, as the Sabbath.

12. From the above it is evident that the United States has followed Rome in the various steps of religious legislation, and thus the image to the beast is in process of formation.

Note 2.—Read chapter XXXVIII in Bible Text-Book for further information on union of church and state in the United States.

QUESTIONS

1. What does the first amendment to the constitution vouchsafe to its subjects?

2. What has been done to bring about a change in the constitution?

3. What has the United States Supreme Court decided concerning the religion of this nation?

4. What is really implied in this decision?

5. On which special occasion was Congress petitioned for legislation in favor of Sunday law?

6. Was this the first petition to Congress for a Sunday law? See note 1.

7. What was the first legislation proposed in Congress, and what reason was given? Paragraph 6.

8. What discussion followed?

9. What was the result of this discussion? Paragraph 7.

10. Explain how Congress set aside the Sabbath of the Lord, and substituted Sunday for it.

11. What amendment to the constitution did Congress ignore by this Sunday legislation?

12. What do the various state constitutions grant? What do they prohibit?

13. What may be said about the state Sunday laws in general?

14. What is being developed in the United States by this religious legislation?

LESSON CXXV

THE MARK OF THE BEAST

1. The observance of the Sabbath instituted by God was a sign of loyalty to him and his worship. Eze. 20:12, 20.

2. The observance of the day dedicated by Aaron to the golden calf was a sign of obedience to Aaron, as well as a sign of worshiping that Idol. Ex. 32:1-6.

3. The keeping of the feast dedicated by Jeroboam to the golden calves he set up at Bethel and Dan was a sign or mark of loyalty to him and also a sign of worshiping those idols. I Kings 12:28-33.

4. The observance of the days dedicated to Baal was a mark of idolatry in Israel. Hosea 2:13.

5. When the Galatian Christians returned to the observance of the days dedicated to idols it was a sign of apostasy, as well as a mark of idolatry. Gal. 4:8-10.

6. From the above it is evident that the religious observ-

ance of days is a sign or mark of loyalty to the power instituting such days.

7. And just as the observance of the Sabbath is a sign of loyalty to God, so the observance of Sunday instead of the Sabbath will be a mark of loyalty to the power forbidding Sabbath rest and requiring Sunday rest, instead thereof. Rom. 6:16.

8. Now it is generally admitted that there is no divine authority for the observance of Sunday as a Sabbath, therefore it can not be a sign of divine worship to observe that day as a Sabbath.

9. The Roman Catholic church changed the Sabbath from the seventh to the first day of the week, and by the aid of the civil power compelled its observance. See lesson CXI, paragraphs 5, 6; lesson CXXIII, paragraphs 4-6.

10. Furthermore, the Catholic church regards the observance of the first day of the week, or Sunday, which she has instituted as a mark of her authority and "power to institute festivals of precept." The following will prove this:

Q. "What warrant have you for keeping the Sunday, preferably to the ancient Sabbath, which was the Saturday?"

Ans.—"We have for it the authority of the Catholic church and apostolic tradition."

Q. "Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

Ans.—"The Scripture commands us to hear the church (Matt. 28:17; Luke 10:16), and to hold fast to the traditions of the apostles (II Thess. 2:15; but the Scripture does not in particular mention this change of the Sabbath." Catholic Christian Instructed, page 202.

Q. "How prove you that the church has power to command feasts and holy days?"

Ans.—"By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

Q. "How prove you that?"

Ans.—"Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them

under sin, and, by not keeping the rest by her commanded, they again deny, in fact, the same power." Douay Catechism, page 58. See also Doctrinal Catechism, page 174.

11. From the above quotations it is evident that the Catholic church regards the observance of Sunday as a mark of obedience to her authority.

12. But since the beast of Rev. 13:1-10 is a symbol of Rome under the papacy, and since Sunday rest is an institution of papacy; therefore the Sunday-Sabbath must be the mark of the beast which represented papacy.

13. Now when the time comes that the United States will forbid Sabbath keeping and enforce the observance of Sunday (the mark of the beast), then will the likeness (image) to the beast be perfected. Then will those who knowingly keep this man-made Sabbath, instead of the Lord's Sabbath, be worshipping the beast or his image, and receive the mark of the beast. Rev. 13:14-17.

See note 4 in Appendix 4.

QUESTIONS

1. What is a sign of loyalty to God?
2. What was a sign of worshiping the golden calf?
3. What was the mark of Baal worship?
4. State the sign of apostasy with the Galatians.
5. Of what is the religious observance of a day a sign?
6. Of what must Sunday observance, then, be a mark?
7. What is generally admitted in regard to the authority for Sunday observance?
8. Who claims to have changed the Sabbath?
9. What evidence does the Catholic church produce to prove that she changed the Sabbath? Paragraph 10.
10. State what the Catholic church offers as a mark of her power and authority. Paragraph 10.
11. Name the beast which is a symbol of the papacy.
12. What is really, then, the mark of the beast?
13. When will the United States finally have perfected the image to the beast?
14. When will any one really receive the mark of the beast?

LESSON CXXVI

REVIEW QUESTIONS ON LESSONS CXX TO CXXV

1. Of what was a woman of Revelation 12 a symbol? See lesson CXX, paragraph 2 (a).

2. What is indicated by the sun, moon and twelve stars?

3. Who was the dragon, and of what was he a symbol?

4. Relate what is said about the persecution of the woman.

5. Of what was the beast of Rev. 13:1-10 a symbol?

6. Prove that the dragon and the seven-headed beast symbolize the same government. Lesson CXXI, paragraphs 2 (a) to (d), 4, 5.

7. Explain the meaning of the wounded head.

8. How has papacy branded itself with the number 666?

9. When and how did papacy receive a deadly wound?

10. At what time was the two-horned beast seen coming up? Rev. 13:10, 11.

11. Give two reasons showing that the two-horned beast symbolizes a separate government. Lesson CXXII, paragraph 2 (a) to (c).

12. Show how the United States fulfilled the specifications of the two-horned beast, as to time and manner of rise, territory and government.

13. Show what is said about making an image and enforcing the mark of the beast.

14. What steps led to the union of church and state in Rome? Lesson CXXIII, paragraphs 2-4, 8 (a) to (d).

15. How did Sunday become a Sabbath, and how was it enforced?

16. What liberty is vouchsafed to the citizens of the United States? Lesson CXXIV, paragraph 1.

17. What efforts have been made to change the constitution?

18. What statement has the Supreme Court made regarding the religion of this nation?

19. Relate how Congress has legislated in regard to the Sabbath and Sunday. *Ibid.*, paragraphs 6-8.

20. What has Congress ignored in so doing? *Ibid.*, paragraph 10.

21. In whose footsteps has our government been following in this religious legislation?

22. Of what is the religious observance of a day a sign or mark? Lesson CXXV, paragraphs 1-7.

23. Is there any divine authority for Sunday observance?

24. Who instituted the Sunday Sabbath?

25. Of what does papacy regard Sunday observance a sign? *Ibid.*, paragraph 10.

26. What was a symbol of papacy? *Ans.*—The Beast of Rev. 13:1-10.

27. Of what, then, is the Sunday institution a sign or mark? *Ans.*—It is a mark of the beast. *Ibid.*, paragraph 12.

28. When the time comes that the United States shall, by law, enforce Sunday observance, what prophecy will thereby be fulfilled? *Ibid.*, paragraph 13; Rev. 13:14-17.

LESSON CXXVII

THE FIRST ANGEL'S MESSAGE—THE ANGELS OF REV. 10:1-11; 14:6, 7

1. The book of Daniel was closed and sealed till the time of the end, which began at the end of the 1,260 days, or years, that ended in 1798. Dan. 11:33-35; 12:4, 9.

2. In Revelation 10 we find an angel with an open book coming in at the close of the second woe, the sixth trumpet, which ended in 1840. See lesson CXVIII, paragraph 8; Rev. 10:8; 11:14.

3. This open book can be no other than the book of Daniel, which was closed to the time of the end, when it was to be opened and unsealed. Dan. 12:4, 9.

4. The opening of the book must mean that the prophecies of Daniel will be studied, understood and preached to all on sea and land. Rev. 10:1, 2.

5. That there should be time no longer must mean that the prophetic periods spoken of in Dan. 8:14; 12:11-13, were soon to end. Rev. 10:5, 6.

6. The longest of these prophetic periods ended in 1844. See lesson CXIII.

7. The eating of the book and its sweetness must mean the careful study of this prophetic book and the joy that they felt in expecting the Lord to come at the end of the 2,300 years, or in 1844. Rev. 10:8-10; Ps. 119:103.

8. The bitter feeling experienced after eating it must denote the bitter experience those felt when Christ did not come, as they expected, on Oct. 22, 1844. Rev. 10:11.

9. But the church was to continue to prophesy or teach after the end of the prophetic periods. Rev. 10:11.

10. While the angel of Revelation 10 says time, prophetic time, shall be no longer, another angel follows, proclaiming the hour of God's judgment is at hand. Rev. 14:6, 7.

Note 1.—It should be observed that the angel of Rev. 14:6, 7, follows the angel of Revelation 10, for there is no angel mentioned between these two. Again, the angel of Revelation 10 teaches that prophetic time would end in 1844, while the angel of Rev. 14:6, 7 says that the hour of his judgment is come. See lesson CXXVIII.

11. The angel of Rev. 14:6, 7, represents a world-wide gospel message, including the judgment message and worship of the true God. Rev. 14:6, 7.

Note 2.—The following will show how extensively the first angel's message was preached:

"In 1829, 1830, 1833, and 1834, no less than six prophetic journals were established at London, Dublin and Edinburg, conducted by able pens and cultured minds. Between the years 1828 and 1834 some forty or fifty different volumes on prophecy were issued in great Britain. Besides these, over thirty well-known and godly men put forth fully sixty works in defense of the pre-millennial advent. The agitation of the grand question was intense. Irving wrote a dozen books on prophecy, and discoursed with rare eloquence to audiences estimated at 6,000 and even 12,000 persons, in the open air, in the towns of England and Scotland. Wolfe fearlessly uttered the advent cry throughout the wide east, and McNeile thundered the message from his pulpit in great London. Within fifteen years after the first conference at Albury, 300 ministers of the Church of England alone were proclaiming the speedy end, and the historian Macaulay asserted that the believers in the ancient faith, looking for the immediate appearing and kingdom, equaled in number the entire population of the Jews in Great Britain." *Reign of Christ on Earth*, pages 347, 348.

"In 1831, Joseph Wolfe, D. D. was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chalceans, Yesiedes, Syrians, Sabeans, to pashes, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc."

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa and America on both sides of the Rocky Mountains." "The commanders of our vessels and sailors tell us that they touch no port where this proclamation has not preceded them, and frequent inquiries respecting it are made of them." *Rise and Progress of Seventh-day Adventists*, pages 18, 42; see also *Great Second Advent Movement*, by J. N. Loughborough, ch. V.

QUESTIONS

1. Which book was sealed till the time of the end, and when did that time begin?
2. At which time do we find an open book?
3. Which book must it be that is spoken of in Rev. 10:1, 2?
4. What does it mean when it says the book was open?
5. What kind of time should be no longer?
6. When did the longest prophetic period of Daniel end?
7. What is indicated by eating the book?
8. What is meant by the sweet taste and the bitter feeling experienced in eating the book?
9. What must the church continue to do after the end of the prophetic period?
10. Which angel followed the one in Revelation 10?
11. What did the angel of Rev. 14:6, 7, proclaim?
12. What is included in this message, and how extensively has it been proclaimed? Read note 2.

LESSON CXXVIII

THE INVESTIGATIVE JUDGMENT

1. The Scriptures teach that there will be a judgment in heaven just before the second advent. Dan. 7:9, 10; Rev. 11:18; 22:11, 12.

2. The reason for this judgment is this: Sins are forgiven, on condition that all are confessed and forsaken, and that the person is faithful till the end, and hence an investigation becomes necessary to ascertain how many have complied with these conditions, hence the investigative judgment. 1 John 1:9; Prov. 28:13; Matt. 24:13; Rev. 22:11, 12.

3. There are several books used in connection with this judgment:

(a) The book of life, containing the names of those who have turned to God. Dan. 7:9, 10; Ex. 32:32; Phil. 4:3; Rev. 3:5.

(b) Books of remembrance, in which are written the words and actions of all. Mal. 3:16; Rev. 20:12.

4. The judgment is carried on in the second apartment, wherein is the ark containing the law of God. Dan. 7:9, 10; Rev. 11:18, 19.

5. All are to be judged by the law in the ark. Rom. 2:12, 16; James 2:8-12; Rev. 11:18, 19.

6. Guardian angels who have recorded the words and actions of God's people are present and serve as witnesses. Dan. 10:9, 10; Heb. 1:13, 14; Matt. 18:10; Acts 5:19; Eccl. 5:6; Mal. 3:16.

7. All are judged according to their works and deeds, as recorded in the books. Mal. 3:16; Rev. 20:12, 13; Matt. 12:36, 37.

8. Those who have complied with all the conditions of salvation will have their names confessed before the Father, and their sins blotted out. Matt. 10:32; Acts 3:19; Heb. 9:23-26.

9. The names of all the faithful will remain in the book of life, and they will never die. Rev. 3:5; 20:15.

10. Those who have failed to comply with the conditions

of salvation or those who have apostatized will have their names blotted out of the book of life and they will have to suffer for all their sins at last. Ex. 32:32, 33; Eze. 18:24; 33:12; Matt. 18:23-25.

11. The investigative judgment and the consequent blotting out or atoning for sins in the heavenly sanctuary is the same in character as the work of atonement in the typical sanctuary. Lev. 16:13-19; Heb. 9:23-29; Dan. 8:14.

12. The atonement work, or the cleansing of the heavenly sanctuary and the investigative judgment, began at the end of the 2,300 prophetic days, or in 1844, and is still in progress, but will soon close. Dan. 8:14; 7:9, 10; Rev. 22:11; see lesson LXXXII.

13. At the close of Christ's ministration in the heavenly sanctuary, he will receive the kingdom, of which the New Jerusalem (the bride, the Lamb's wife) is the capital, and this reception of the city is called a marriage. Dan. 7:13, 14; Matt. 25:1-10; Rev. 21:2, 9, 10.

14. The people fasted and prayed on the day of atonement, during the old dispensation; so should people now seek God before the final decree is passed. Lev. 23:27-29; Zeph. 2:1-3; Rev. 22:11.

QUESTIONS

1. What work will take place in heaven just before Jesus comes?
2. What is the reason for such a judgment?
3. Describe the books used in this judgment.
4. In which apartment of the heavenly sanctuary is this judgment held?
5. By what are they judged?
6. Who are the witnesses? Who is the judge? Dan. 7:9, 10.
7. According to what are they judged?
8. Whose names only will be confessed before the Father?
9. Whose names remain in the book of life?

10. Whose names are blotted out, and for what must they all suffer?

11. To what does this investigative judgment and blotting out of sins correspond in the service of the earthly sanctuary?

12. When did the investigative judgment begin, and when will it end?

13. What will Christ receive at the close of his ministry in the heavenly sanctuary?

14. What ought people to do during the time of the investigative judgment?

15. What decree ends it, all? Zeph. 2:1-3; Rev. 22:11.

LESSON CXXIX

THE SECOND MESSAGE AND THE MIDNIGHT CRY

1. The doctrine of Christ's advent was also based upon the fulfillments of Christ's predictions in Matt. 24:3, 29, 34, 42-51, as well as upon Dan. 8:14; Rev. 10:1-7; 14:6, 7.

2. Those who preached the first angel's message in the United States began to reckon the 2,300 days, or years, from the beginning of 457 B. C., and consequently the 2,300 days would end in the spring of 1844, which, according to Jewish time, ended on March 21, 1844.

3. But when Jesus did not come on March 21, 1844, as expected, they studied the subject more carefully, and discovered that the command to restore and rebuild Jerusalem in 457-B. C. did not go into effect till about six months after this year had expired, and hence the 2,300 days would not end till in the fall of 1844, Dan. 8:14; 9:25; Ezra 7:6-11, etc.

4. The day of atonement, the tenth day of the seventh month, fell in 1844 on October 22, at which time it was believed the 2,300 days would end. Dan. 8:14; Lev. 23:27.

5. Upon this day, Oct. 22, 1844, they expected Christ to come to judge, and by fire to cleanse the earth, which they supposed was the sanctuary. Dan. 8:14; II Peter 3:10.

6. But the sanctuary to be cleansed was not on earth, but in heaven. Dan. 8:14; Heb. 8:1, 2; 9:12, 24-26.

7. After the throne of God had been placed in the second apartment of the heavenly sanctuary (Dan. 7:9, 10), then the Son of Man came with the clouds, not to the earth, but to the Ancient of Days, or the Father, at which time the work of the investigative judgment began. Dan. 7:9, 10, 13, 14; Great Controversy, pages 479, 480. See lesson LXXXI, paragraph 5, notes 1, 2.

8. The advent movement of 1843 and 1844 is illustrated by ten virgins, who went out to meet the Bridegroom; five of these were wise and took oil in their lamps, but the others took no oil. Matt. 25:1-4.

9. The virgins represent the professed children of God (II Cor. 11:2; Rev. 14:4); the lamps, the Word of God (Ps. 119:105; II Peter 1:19); the oil, the Holy Spirit (I John 2:20, 27; Acts 10:38).

10. The tarrying of the Bridegroom illustrates the disappointments in the spring of 1844, when Jesus did not come as they expected, hence they said he tarried according to Matt. 25:5; Hab. 2:1-3.

11. During the tarrying time the virgins slumbered till about midnight, midway between March 21 and Oct. 22, 1844, when they discovered their mistake, and saw that the 2,300 days would end on Oct. 22, 1844. Matt. 25:5, 6.

12. Following this discovery, the midnight cry was proclaimed by them with a divine power in the United States that led to the conversion of many thousands, who, by faith, went in with the Bridegroom to the marriage.

13. The greater part of Christendom rejected the advent message of 1844, and hence God left or rejected them, and this caused the moral or spiritual fall of Babylon. Rev. 14:8; Great Controversy, pages 377-382, 389.

14. This gave rise to the second angel's message of Rev. 14:8, which united with the midnight cry, and resulted in calling out over 50,000 believers in about three months. *Ibid.*, pages 376, 393-402.

15. The joy and sorrow which Adventists experienced at that time are well illustrated by the experience John had in

eating the book. Rev. 10:8-10. The disciples of Christ in his day had a similar experience. See Matt. 21:1-11; Luke 24:17-21.

16. But another, the third message, was to follow and be proclaimed to all the world ere Jesus comes. Rev. 10:11; 14:9-14.

Note For historic notes on this lesson read Bible Text-Book, pages 131-137.

QUESTIONS

1. Upon what was the doctrine of Christ's second coming based?
2. When did they first expect the 2,300 days would end?
3. Who did they expect would then come?
4. What did they discover upon a careful review of their computations of time?
5. When did the tenth day of the seventh month come in 1844?
6. What did they expect would occur on that day?
7. But was the earth the sanctuary to be cleansed?
8. To what place was God's throne moved before the judgment began?
9. Who came to the Father after that?
10. By what was the advent movement of 1843 and 1844 illustrated?
11. Whom did the virgins represent? The lamps? The oil?
12. What did the tarrying of the Bridegroom illustrate?
13. What did the virgins do during the tarrying time?
14. What followed when it was discovered that the 2,300 days ended on Oct. 22, 1844?
15. How did Christians regard that advent message?
16. What was the result of rejecting the message?
17. What message then followed, and what was the result?
18. Tell of the experience of the Adventists at that time?
19. What message was yet to follow?

LESSON CXXX

THE THIRD MESSAGE, REV. 14:9-12.

1. The third angel follows the first two angels, and proclaims the most solemn message ever given to this earth. Rev. 14:9-12.

2. The message includes the following:

(a) It warns against the worship of the beast and his image, and against receiving the mark of the beast. Rev. 14:9-11.

(b) It teaches obedience to the commandments of God. Rev. 14:12.

(c) It teaches the faith of Jesus—the gospel of Christ. Same verse.

(d) It teaches patience. Same verse.

(e) It is the last message to be given to the world before Christ comes. Rev. 14:9-14.

3. The beast of Rev. 13:1-10, 18, is a symbol of the papacy united to the state by whose aid she enforces her dogmas. See lesson CXXI.

4. The image of the beast is the two-horned beast of Rev. 13:11-17, which is a symbol of the United States as it will be, when church and state will finally be united and religious dogmas are enforced by law. See lesson CXXII.

5. The mark of the beast is the Sunday Sabbath, which the Catholic church has instituted in place of the Lord's Sabbath, the sign of God's authority. Rev. 14:9-11; Eze. 20:12, 20. See lesson CXXV.

6. Those who refuse to heed the warning against the beast and image worship and receiving the mark will drink of the unmingled wrath of God, which is the seven last plagues. Rev. 14:9-11; 15:1, 8; 16:1, 2, etc.

7. Those who, in the face of bitter persecution, refuse to worship the beast and his image, and refuse to receive the mark (keep Sunday-Sabbath) will be saved at last. Rev. 20:4.

8. That generation which lives at the time this message is given to the world will live till the plagues fall and till Jesus comes. Rev. 14:9-14; 15:1, 8; 16:1, 2, 16.

9. The sealing message of Rev. 7:1-4 and the third angel's message of Rev. 14:9-12 are contemporary.

10. Those who keep the Lord's Sabbath will thereby receive the seal of God; and those who keep Sunday, knowing that it is a papal institution, will at last receive the mark of the beast.

QUESTIONS

1. What may be said of the third angel's message?
2. What does it warn against?
3. What does it say about the commandments of God?
4. When is this message to be given?
5. Of what is the beast a symbol?
6. Explain the image-beast.
7. What is the mark of the beast?
8. What will the fate be of those who refuse to heed this message?
9. What becomes of those who heed this message?
10. How long will the generation live who hear this solemn warning?
11. Which two messages are contemporaneous?
12. Who will finally receive the seal of God, and who will receive the mark of the beast?

LESSON CXXXI

THE HARLOT WOMAN AND HER DAUGHTERS

1. In Rev. 17:1-5 we find a woman sitting upon a scarlet-colored beast with seven heads and ten horns.

2. A fallen woman is a symbol of a fallen or apostate people or church. Eze. 23:1-4.

3. The seven-headed and ten-horned beast upon which she sat symbolizes Rome. Rev. 17:3; 13:1.

4. The seven heads, also called "seven mountains" and "kings," may denote the seven forms of government which ruled in Rome; viz., kings, councils, dictators, decemvirs, triumvirs, Cæsars and popes. See Thoughts on Revelation 17:9, 10, by U. Smith.

5. The ten horns represent the ten kingdoms into which Rome was divided between 351 and 476 A. D. Rev. 17:12. See lesson CIX, paragraph 3 (e) and note 1. See note 4 in Appendix 4 on "the seven heads," "ten horns" and the "one hour."

6. The woman sitting upon waters and upon the beast denotes that the church, which she symbolized, was supported by the Roman power, a union of church and state, and that church was the Roman Catholic church. Rev. 17:1-3, 15.

Note 1.—Just as a woman who leaves her true husband and marries another, becomes thereby a corrupt woman, so a true church which leaves Christ and seeks the aid of civil government becomes an apostate church, a harlot woman.

7. The name of that impure symbolic woman was Babylon, which means confusion and apostasy. Rev. 17:5; Gen. 11:7-9; Isa. 21:9.

8. All other state churches established since the Reformation are her unchaste daughters. Rev. 17:5.

Note 2.—"An important question, however," says Mr. Jones, "still remains for inquiry. 'Is Anti-Christ confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as the 'mother of harlots,' the truth is, that, by whatever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow all other national churches to be her unchaste daughters; and for this plain

reason, among others, because, in their very constitution and tendency, they are hostile to the nature of the kingdom of Christ." Encyclopedia of Religious Knowledge, article Anti-Christ.

9. The wine of her fornication, by which she and others were drunk, denotes the false or human doctrines taught and enforced. Rev. 17:2; 18:2, 3; Isa. 29:9-13.

Note 3.—"The wine of her fornication" denotes the doctrine of the Roman Catholic church concerning union of church and state; for when a wife leaves her husband to live with another man, she thereby becomes guilty of fornication, so when the Roman Catholic church became a state church, she thereby became guilty of spiritual adultery by leaving her husband, Christ (Jer. 31:32); and uniting herself to the wicked secular power, Rome. This doctrine of union of church and state, "wine of her fornication," has become nearly universal; for "all nations" have drunk this wine, by accepting and teaching the union of church and state. Rev. 17:2; 18:3.

10. That she was drunk with the blood of saints indicates that she had persecuted the saints. Rev. 17:6; 18:24.

11. This woman (church) was a very worldly and very wicked church. Rev. 17:1-5; 18:2-5.

12. This apostate Babylonian church and her daughters will live until the destruction of all the wicked at the second advent. Rev. 18:8, 21; 19:1-3.

13. The rejection of the third angel's message causes a moral fall, which results in her (Babylon's) filling up with all kinds of wicked persons. Rev. 18:1-3.

14. A special angel is sent from heaven, that lightens the earth with his glory and proclaims this fall of Babylon with a loud voice. Rev. 18:1-3.

15. A voice from heaven is finally heard, warning all of God's children who may be in Babylon to come out. Rev. 18:4.

16. This is the last call of mercy to man. Rev. 18:4-8, 21.

QUESTIONS

1. Describe the woman of Rev. 17:1-5.
2. Of what is a corrupt woman a symbol?
3. Explain what is denoted by the beast upon which she sat.
4. What are the seven heads said to represent?

5. Explain the meaning of the ten horns.
6. Of which church was this woman a symbol?
7. What is indicated by sitting upon the beast and upon many waters? See note 1.
8. Give her name, and explain the meaning of it.
9. Who are her unchaste daughters?
10. What is meant by the wine of her fornication?
11. With what was she drunk, and what does it indicate?
12. Describe her character more fully. Paragraph 11.
13. What will become of her and her daughters?
14. What causes her fall, and what was the result?
15. Which special message is sent at this time? Rev. 18:1-5.
16. Who is warned to leave her, and why?
17. What may be said of this call?

LESSON CXXXII

REVIEW QUESTIONS ON LESSONS CXXVII TO CXXXI

1. Which book was closed and sealed till the time of the end? Lesson CXXVII, paragraph 1.
2. What do we find in Revelation to indicate that this sealed book was opened? *Ibid.*, paragraphs 2-4.
3. What is meant by "that there should be time no longer"? Rev. 10:6; lesson CXXVII, paragraphs 5, 6.
4. Explain the meaning of the sweet and bitter feeling experienced in eating the book. *Ibid.*, paragraphs 7, 8.
5. When does the angel of Rev. 14:6, 7, come in, and what is its message? *Ibid.*, paragraphs 10, 11.
6. What reason can be given for an investigative judgment before the second advent? Lesson CXXVIII, paragraphs 1, 2.
7. Describe the books used in the judgment.
8. In which apartment will the judgment be held? *Ibid.*, paragraph 4.
9. When did it begin, and when will it close? *Ibid.*, paragraph 12.
10. Who are the witnesses?
11. By which law are they judged?
12. Who will be acquitted and who will be condemned?
13. Whose sins are blotted out and whose names are blotted out?
14. What relation does the investigative judgment sustain to the cleansing of the sanctuary?
15. Explain the cause of the first disappointment in 1844. Lesson CXXIX, paragraphs 1-3.
16. When did the 2,300 days really end?
17. Explain the parable of the virgin. Matt. 25:1-5; *Ibid.*, paragraphs 8-11.
18. What was the result of rejecting the first angel's message? *Ibid.*, paragraph 13.
19. Explain the midnight cry and the second message and the result. *Ibid.*, paragraphs 11-15.

20. When does the third message come in?
21. Tell what is included in it. Lesson CXXX, paragraph 2 (a) to (e).
22. What is the beast, the image and the mark? *Ibid.*, paragraphs 3-5.
23. How will those be punished who refuse to heed this message?
24. What becomes of those who heed it?
25. What message is contemporary with the third angel's message? *Ibid.*, paragraph 9.
26. When will any one receive the mark of the beast? *Ibid.*, paragraph 10.
27. Of what is the woman of Rev. 17:1-5 a symbol? Lesson CXXXI, paragraphs 1-3, 6.
28. What is indicated by the seven heads and the ten horns? *Ibid.*, paragraphs 4, 5.
29. What is her name, and who are her daughters? *Ibid.*, paragraphs 7, 8, and note 2.
30. Explain the meaning of the wine of her fornication.
31. What is the result of her rejecting the last message to the world? Rev. 18:1-3.
32. What is the final call to the faithful ones in Babylon?
33. What will become of this Babylonian woman and her daughters at last? *Ibid.*, paragraph 12.

THE CHURCH

LESSON CXXXIII

OLD TESTAMENT CHURCH

1. The congregation of Israel constituted the church of God organized in the wilderness of Sinai. Acts 7:38; Ps. 22:22, 25; Heb. 2:12.

2. Israel became God's people or church through the covenant made at Sinai. Ex. 19:5-8; Eze. 16:8; Jer. 31:31, 32.

3. They promised to obey the law, which he spoke with his own voice. Ex. 19:5, 8; Deut. 4:12, 13.

4. They also promised to keep his covenant whereby sins are taken away. Ex. 19:5, 8; Rom. 11:27.

5. The covenant, with its conditions and promises, was written in a book and then ratified. Ex. 24:3-8.

Note.—This covenant was made when most of Israel were unconverted; hence they soon made a golden calf and thus broke the covenant. Ex. 32:1-8. Later, however, God promised to make a new covenant. Jer. 31:31-34.

6. This first church covenant embraced the typical sanctuary with all its sacrifices, rites and ceremonies. Heb. 9:1-7; 8:1-5.

7. Priests were ordained to serve in the sanctuary and teach the people. Deut. 33:8-10; Num. 18:21.

8. God also ordained in his church prophets, through whom he revealed his will to his people. Num. 12:6; Amos 3:7.

9. The Lord required his people to pay tithe for the support of the ministry. Lev. 27:30, 32; Num. 18:21.

10. Israel were to keep the Sabbath and to observe yearly festivals as seasons for worship. Ex. 31:13-17; 23:13-17.

11. Israel were forbidden to wear jewelry or other outward ornamentation. Ex. 33:5, 6; Isa. 3:16-26. Wearing of various

kinds of rings and other jewelry was a sign of idolatry. Gen. 35:1-4; Hos. 2:13.

12. The members of the church of Israel were enjoined not to eat meat of unclean animals or blood, nor to use any "poisonful herb." Lev. 11:1-23; 17:14; Deut. 29:18, margin.

13. Gentiles might become members of the church of Israel by taking hold of the covenant and worshipping the true God. Isa. 56:3-7; Num. 15:29.

QUESTIONS

1. Who constituted the church in the wilderness?
2. How did Israel become the church of God?
3. What law did they promise to obey?
4. What is embraced in the covenant which they promised to keep?
5. How was this covenant preserved and ratified?
6. What did this first church covenant embrace?
7. Who had charge of the spiritual instruction and sanctuary service?
8. Through whom did God directly speak to his church?
9. How was money to be raised for the support of the ministers?
10. What can be said about Sabbaths and feasts?
11. Relate God's instructions about ornamentation.
12. What did God enjoin upon Israel regarding diet?
13. On what condition might Gentiles become members of the church of Israel?

LESSON CXXXIV

THE NEW TESTAMENT CHURCH

1. Because Israel broke the first church covenant, the Lord promised to make a new covenant (reorganize the church). Jer. 31:31-34.

2. Christ laid down the principles upon which the new organization was based. Dan. 9:27; Matt. 7:24, 25.

3. Repentance and regeneration are necessary conditions to membership in Christ's church. Jer. 31:34; Matt. 18:3; John 3:3-5.

4. The law must be obeyed in order to be accepted as a member of this church. Jer. 31:33; Matt. 5:17-19; 19:16, 17.

5. The Sabbath of the Lord must be observed. Mark 2:27; Matt. 12:12; 24:15-20; Acts 15:19-21.

6. No one can become a member of this church unless he accepts Christ as his Savior; for Christ is the rock upon which the church is built. Acts 4:12; Matt. 16:16-18; 1 Peter 2:4-8; Col. 1:17, 18.

7. Baptism is a necessary condition to membership in the church of Christ. Mark 16:16; Gal. 3:27.

8. The members of Christ's church must also observe the Lord's supper and the ordinance of humility. 1 Cor. 11:23-26; John 13:12-17.

9. God has ordained various persons to attend to the various wants of the church. 1 Cor. 12:28; Eph. 4:11-13.

10. God has ordained that there should be prophets in the gospel church. 1 Cor. 12:28; Acts 2:17, 18; 13:1; 15:32.

11. Tithing is enjoined for the support of the gospel ministry. Matt. 23:23; 1 Cor. 9:13, 14; compare Num. 18:21.

12. The wearing of jewelry and outward ornamentation is forbidden in Christ's church. 1 Tim. 2:9, 10; 1 Peter 3:3, 4. The wearing of jewelry is a sign of apostasy. Rev. 17:4.

13. That which God has created to be used as food should not be forbidden, but other things are forbidden. Gen. 1:29; 1 Tim. 4:1-6; Acts 15:20.

Note.—The new covenant was made with the disciples when Christ instituted the Lord's supper, Matt. 26:26, 28. This was then the formal

organization of the church. On the day of Pentecost the believers were added to the church already organized by Christ. Acts 2:41.

QUESTIONS

1. Why did a new church covenant become necessary?
2. Who taught the principles to govern the new church?
3. What is necessary to membership?
4. Which law must these church members obey?
5. Which Sabbath must be kept?
6. In whom must they believe, and why?
7. Why is baptism necessary?
8. Which other ordinances are enjoined upon its members?
9. Who are appointed to have charge of the gospel church?
10. What about prophets in the Christian church?
11. How is money to be raised for the support of the gospel ministry?
12. What are the instructions concerning the wearing of jewelry, etc?
13. What regulations are given concerning diet?

LESSON CXXXV

THE CHURCH THE LIGHT OF THE WORLD

1. Christ was the organizer and leader of the church of Israel in the wilderness. Acts 7:38, 39; Ex. 19:5-8; I Cor. 10:1-4.
2. It was God's design that Israel should be a kingdom of priests to teach the surrounding nations the worship of the true God. Ex. 19:6; Ps. 96:1-5, 10.
3. All nations were to be invited to worship the true God in his temple. I Kings 8:41-43; Isa. 56:6, 7.
4. These Gentile nations were required to observe the same rites, same laws and Sabbaths as Israel. Num. 15:15, 16, 27-29; Isa. 56:1-7.
5. Christ is the head of the New Testament church, which

he organized while here on earth. Col. 1:18; Matt. 16:18; Acts 2:41.

6. It is God's design that the members of his true church should live together in such love and union that the world would, by this example, be led to believe in Christ. John 15:12, 13; 17:11, 18-21.

7. The church of Christ should be a royal priesthood, ambassadors for Christ. I Peter 2:9; II Cor. 5:17-20.

8. To the Christian church is committed the preaching of the gospel to all nations in every age till the end of time. Matt. 28:19, 20; Mark 16:15, 16; Matt. 24:14.

9. God's wonderful mercy and love to save this fallen world is to be revealed through the church. Eph. 3:9-11; I Peter 2:9.

10. Christ loves his church, has a special care for it. Eph. 1:22, 23; 5:25-27.

11. When the church has finally finished its work, Christ will at last present it before the Father without spot or blemish. Eph. 5:27; Rev. 14:1-5.

QUESTIONS

1. Who was the organizer and leader of the church in the Old Testament?

2. Why were they to be a kingdom of priests?

3. How were heathen nations to learn about the worship of the true God?

4. What were the Gentiles who wished to serve God required to do? Two references.

5. Who is the organizer and head of the New Testament church?

6. How were they to be an example? One text.

7. What is the meaning of a "royal priest" and an "ambassador"?

8. What was especially committed to the church? One reference.

9. Through whom will God reveal his love and mercy to fallen man? One text.

10. How has Christ manifested his love for the church?

11. What will Christ finally do with his church? One reference.

LESSON CXXXVI

GOVERNMENT OF THE CHRISTIAN CHURCH

1. Under the theocracy of Israel the religion and civil laws were administered under the direction of God. Ex. 19:5-8; Ps. 103:19.

2. But under the new covenant church the civil government of man was left with the civil authority. Matt. 22:15-22; Rom. 13:1-6.

3. In all spiritual matters man was to look to Christ, who is the head of the church. Col. 1:18; Eph. 1:20-23.

4. It is the duty of the church to promulgate the gospel of the kingdom. Mark 16:15; Matt. 24:14.

5. The gospel is of itself the power of God unto salvation without the aid of the civil arm. Rom. 1:16; I Cor. 1:18.

6. God's ministers may only persuade, but never try to force, men to become Christians. II Cor. 5:11; Acts 18:4.

7. Christ has promised to be with his church to the end and to guide them with his spirit. Matt. 28:19, 20; John 14:16, 17, 26; 16:13.

8. It is the duty of the church to discipline and to excommunicate its unruly members, but may do nothing more. Matt. 18:15-17; Titus 3:10, 11; I Cor. 5:1, 12, 13.

9. The church should not call upon the civil authorities to settle her own affairs. I Cor. 6:1-8.

10. Christians may remonstrate with civil authorities when illegally treated by them. Acts 16:35-39; 22:24-28.

QUESTIONS

1. Under whose direction were the civil and religious affairs of the theocracy of Israel administered?

2. Who attends to the civil government under the new covenant church?

3. Who is the head of the gospel church?

4. What is it the duty of the church to promulgate?

5. What is the power of salvation?

6. What only may gospel ministers do?

7. How long has Christ promised to be with his church?

8. How may the church discipline its members?
9. May the church call upon the civil authority to settle its own troubles?
10. When may Christians remonstrate with civil authorities?

LESSON CXXXVII

REVIEW QUESTIONS ON LESSONS CXXXIII TO CXXXVI

1. How did Israel become the church of God? Lesson CXXXIII, paragraph 2.
2. What did they promise to obey and keep? *Ibid.*, paragraphs 3, 4.
3. What may be said about priests and their support?
4. Relate what is said about prophets.
5. What days were they to observe for worship?
6. Explain the instructions in regard to jewelry and other ornaments.
7. What were they forbidden to eat, etc.?
8. On what conditions might Gentiles become members of this church?
9. Who laid down the principles upon which the new church was to be founded? Lesson CXXXIV, paragraph 2.
10. State three things with which all must comply to become members of Christ's church. *Ibid.*, paragraphs 3-5.
11. Who is the rock upon which the church is built?
12. Which ordinances must the church observe? *Ibid.*, paragraphs 7 and 8.
13. Who are ordained to look after the spiritual wants of the church, and how are they supported?
14. Explain what is said about prophets.
15. What instructions are given concerning diet and wearing of jewelry, etc.?
16. What were Israel to teach surrounding nations? Lesson CXXXV paragraph 2.
17. What were the Gentile nations taught to believe and do?

18. Explain the meaning of "royal priesthood." *Ibid.*, paragraph 7.
19. Through whom is God's mercy, love, etc., to be revealed to the world?
20. What will Christ finally do with his church? *Ibid.*, paragraph 11.
21. What is the duty of the church to civil government? Lesson CXXXVI, paragraphs 1, 2.
22. Does the gospel need the aid of the civil power? If not, why not?
23. What only may the Christian minister do? *Ibid.*, paragraph 6.
24. How may the church discipline its members?
25. May the church call upon civil authorities to settle its affairs?

4 texts man unconscious in death

Rev. Man

NATURE OF MAN

LESSON CXXXVIII

MAN NOT IMMORTAL

Divine

1. God only hath immortality, and therefore man cannot be immortal. I Tim. 6:16; 1:17.

2. Man is mortal (Job. 4:17; I Cor. 15:54), and therefore he is taught to seek for immortality. Rom. 2:7.

3. Man was made of the dust of the ground (Gen. 2:7), and created in the image of God. Gen. 1:26, 27.

4. But because man was created in the image of God does not make man immortal, any more than that man would be all wise and infinite because God is so.

BREATH OF LIFE

5. After man was made from the dust of the ground, God breathed in his nostrils the breath of life and man became a living soul. Gen. 2:7; Job 33:4.

6. The original word for "breath" is "n'shah mah," which occurs twenty-four times in the Hebrew of the Old Testament, and once in Chaldee (Dan. 5:23), but there is nothing to indicate that this "n'shah mah" is immortal or deathless.

7. Beasts are also said to have "n'shah mah," or "breath of life." Gen. 7:22.

SOUL

8. The original word for "soul" in the Old Testament is "neh phesh," and occurs 754 times in the Hebrew Scriptures. The Greek word for "soul" is "psuchee," and occurs 104 times in the New Testament. But in no text is the soul of man affirmed to be deathless or immortal.

9. Beasts are also said to have living souls. Gen. 1:30, see margin; Rev. 16:3.

10. The soul of man is not of itself immortal; for the Bible

says that "the soul that sinneth it shall die." Eze. 18:4, 20; Matt. 10:28.

SPIRIT

11. In the Old Testament "spirit" comes from the Hebrew word "*ruach*," and occurs 377 times. The Greek word for "spirit" in the New Testament is "*pneuma*," and is found 385 times. But there is no text saying that the spirit of man is immortal, or that it can never die.

12. Beasts are also said to have the spirit of life. Gen. 7:15, 22, see margin; Eccl. 3:19-21. "Breath" in this last text is "spirit" in Hebrew.

SUMMARY

13. The words in the original of the Old and New Testaments for "breath," "soul" and "spirit" occur, in all, about 1,644 times. But it is an indisputable fact that there is no such expression as "never dying soul" or "immortal spirit" or any equivalent expression indicating that either the soul or spirit of man will never or can never die. Hence, so far, no proof for the immortality of the soul or spirit.

QUESTIONS

1. Who only hath immortality? Give one text. *1 Tim 2:5*
2. Give one text proving man is mortal. *Job 4:17*
3. Describe creation of man.
4. In whose image was man created?
5. Does that prove man immortal? If not, why not?
6. What made man a living soul?
7. Name text proving animals also have the breath of life? *Gen 7:22*
8. How many times do the original words for "soul" occur in the Bible? *858*
9. Have beasts living souls?
10. Prove that the soul is not immortal. One reference. *Eze 18:4, 20*
11. Who, besides man, is said to have the spirit of life?
12. How often do we find the words in the original from which "breath," "soul" and "spirit" come, occur in the Bible? *1,644*
13. What is never affirmed of "breath," "soul" or "spirit" of man in the Bible?

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BIBLE DOCTRINES

LESSON CXXXIX

MAN IN DEATH

1. The spirit of life given man at creation leaves him at death. Gen. 2:7; Eccl. 12:7; 3:19-21.

Job. 27:13

2. The spirit of life, which was also given beasts, leaves them at death, the same as it does man. Gen 7:22; Eccl. 3:19-21; Ps. 104:25-29.

3. That the spirit or breath of life, given man at creation, is not of itself a conscious entity, is evident from the fact that it never has revealed to man anything about a conscious existence before it entered him at creation or at birth.

4. There is, furthermore, no evidence that this same spirit is any more conscious after it has left man at death, than it was before it entered him.

5. The place to which the spirit goes at death for God's safe-keeping must be the place from which it comes at the resurrection, and that is the four winds of heaven. Eccl. 12:7; Eze. 37:9-14. Col. 3:1-4; John 11:23-25

6. Whatever there is about man that is conscious during life ceases at death, for the dead know not anything. Eccl. 9:5, 10; Ps. 6:5.

7. At death man ceases thinking, loving, hating and worshipping God. Ps. 146:4; Eccl. 9:5, 6; Isa. 38:18.

8. The dead are as unconscious as those who never saw life. Job 3:11-17; 10:18, 19.

9. The dead know nothing about those who live after them. Job 14:10, 21; Isa. 63:16.

10. It is a fact that soul, spirit and body are totally unconscious in sound sleep; so are they also in death, for death is compared to a sleep. John 11:11-14; Dan. 12:2; 1 Thess. 4:14-16.

OBJECTIONS ANSWERED

12. (a) The promise that the thief would be with Christ in paradise (Luke 23:42, 43) is no proof of man's consciousness in death; for Christ did not ascend to his Father, who dwells in paradise (II Cor. 12:2-4; Rev. 2:7; 22:1-6) till after his resurrection. John 20:17, 18.

(b) The parable of the rich man and Lazarus does not teach that man is conscious after death; for nothing is said about soul or spirit, but of persons having eyes, tongues, fingers, etc. Luke 16:19-31. The object of this parable is to teach what will become of the righteous poor and the wicked rich, at the time of punishment after the judgment. Luke 16:23; 13:28.

(c) Departing and being with Christ (Phil. 1:23) will be fulfilled when Paul receives his reward at the second advent of Christ. II Tim 4:6-8.

(d) That which Paul speaks of in II Cor. 5:1-8 will be fulfilled when this mortal shall put on immortality at the time of the first resurrection. I Cor. 15:42-44, 54.

QUESTIONS

1. What leaves man at death? What also leaves the beasts at death?
2. Is the spirit or breath of life of itself conscious before it enters man at creation or at birth?
3. Is there any evidence that it is conscious after it leaves man at death?
4. Whence comes the spirit at the resurrection? Then where does it go at death?
5. How much do the dead know?
6. What becomes of man's thoughts at death?
7. How unconscious are the dead?
8. How much do the dead know about those who live after them?
9. How much consciousness has a person during sound sleep?
10. With what is death compared?
11. What proof can you give that the thief did not go to paradise on the day Christ was crucified?
12. Does the parable of the rich man and Lazarus prove the conscious state of the dead? If not, why not?
13. When did Paul expect to be with Christ?
14. When will our earthly or mortal body receive a glorious body?
15. When will the saints be present with the Lord?

Ps. 14: 1-7

LESSON CXL

SPIRITUALISM

M.C. Spiritualism

1. God has forbidden the consultation of familiar spirits. Deut. 18:10-12; II Kings 21:6.

2. He has also positively forbidden "necromancy," which is a "pretended communication with the dead" (Webster). Deut. 18:11, 12.

3. The reason God has forbidden communication with the dead is:

(a) That the dead are unconscious, and therefore it is not possible to communicate with them. Ps. 146:4; Eccl. 9:5, 6, 10.

(b) The dead can give no information concerning those who live after them, for they know nothing about them. Job 14:21; Isa. 63:16.

(c) Hence the pretended spirits of the dead can be none other than the lying spirit of devils, who deceive men and make them believe they are the spirits of the dead. John 8:44; Rev. 16:14; II Chron. 18:18-21.

4. Those who pretended to hold communion with the departed spirits, in the Old Testament, are called "witches," "wizards," "necromancers" or consulters with familiar spirits. Deut. 18:10, 11; Lev. 19:31; 20:6, 27.

5. The witch of Endor, at the request of King Saul, pretended to call the prophet Samuel, who had been dead several years. I Sam. 28:7-19.

6. This spirit, which came at the call of that witch, was not the spirit of God; for God would not answer Saul in any way. I Sam. 28:6.

7. Nor was it the spirit of Samuel, who was dead and unconscious of everything transpiring on earth. Eccl. 9:5; Isa. 63:16. Therefore, it must have been the spirit of Satan pretending to be Samuel.

8. The modern name for those who pretend to call up the spirits of the dead is spiritualists, or spirit mediums.

9. The Bible teaches that seducing spirits will work wonders and deceive in the last days. I Tim. 4:1, 2; Rev. 13:13,

14; 16:13, 14. This is being fulfilled in these last days through the workings of spiritualism.

QUESTIONS

1. What has God said about consulting familiar spirits?
 2. Explain necromancy, and what God has said about it. ✓
 3. Why has God forbidden the pretended communication with the dead?
 4. Why are the dead unable to give any information?
 5. Whence emanates the spirit which pretends to come from the dead?
 6. What were those called, during the old dispensation, who consulted familiar spirits?
 7. Explain why the spirit which the witch of Endor called up could not be the spirit of Samuel.
 8. What spirit was it, then, and why?
 9. Who in our day pretend to call up the dead?
 10. What spirit answers this call?
 11. How may we know that it is the spirit of Satan? ✓
 12. Give the texts which prove that seducing spirits will work wonders and deceive in the last days.
 13. Who are now fulfilling these prophecies?
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3 books on LESSON CXLI
PUNISHMENT OF THE WICKED

1. Punishment follows the judgment. God has appointed a day in which he will judge all men. Acts 17:31; John 12:48.

2. The saints receive their reward after the judgment. Rev. 11:18; 22:12.

3. Satan and all the wicked are reserved unto the judgment to be punished. II Peter 2:4, 9; Jude 6.

4. They do not suffer before the day of judgment, for they do not know that they are lost before that great day. Matt. 8:28, 29; 7:21, 23.

UNQUENCHABLE FIRE

5. The wicked are to be burned with unquenchable fire. Matt. 3:12; Mark 9:43-48.

6. "Unquenchable fire" means a fire that cannot be put out or quenched as long as there is anything to burn. Jer. 17:27; compare II Chron. 36:19, 21.

FOREVER AND ETERNAL

7. The devil is said to be tormented "forever," and the smoke of their torment ascendeth up "forever and ever." Rev. 20:10; 14:11.

8. The terms "eternal," "forever" and "forever and ever" are sometimes limited to this life, whether long or short. Ex. 21:6; Jonah 2:6; Phile. 15; Ps. 21:1, 4.

9. The actual duration of the eternal fire which turned the cities of Sodom and Gomorrah into ashes "was but as a moment," compared to unending time. Jude 7; II Peter 2:6; Lam. 4:6.

Note 1.—The words "forever," "eternal," "everlasting," etc., mean unlimited duration, when used in connection with things which will never cease to be; but these same words denote limited duration when used in connection with things which will not always continue to exist.

HELL OR LAKE OF FIRE

10. The dust shall be changed to brimstone, and the water to pitch, after which fire will come down from heaven and ignite it all, and then this earth will become an unquenchable

lake of fire; and this is the hell into which Satan and all the wicked are cast and burned up, root and branch. Isa. 34:8, 9; Rev. 20:9-15; Mark 9:43-48; Mal. 4:1.

Note 2.—The wicked cannot extinguish this lake of fire, for it is unquenchable, and therefore they will be utterly consumed by it.

11. The life of the wicked, soul and body, will be annihilated, hence their pain will cease, and they will be as though they had not been. Eze. 18:4, 20; Matt. 10:28; Obad. 15, 16; Rev. 21:4.

12. When everything is consumed that can be burned, then the fire will go out of itself; a new heaven and earth will take the place of the old, and on it righteousness will ever dwell. II Peter 3:10, 13; Rev. 20:15; 21:1-4; Mal. 4:1, 3.

13. The wicked will suffer more or less, or longer or shorter, according to their deeds. Jude 14, 15; Luke 12:47, 48; Rev. 20:12.

14. The wicked will always remain dead; therefore their punishment, which ends in complete destruction, will be everlasting. Matt. 25:46.

QUESTIONS

1. Will there be a judgment? Give one text. *a. to 17:31.*
2. Are saints rewarded before or after the judgment?
3. Unto what are all the wicked reserved?
4. Are the wicked punished before the judgment?
5. What is the meaning of unquenchable fire? Paragraphs 5, 6.
6. Define the meaning of "forever," "eternal," etc. Paragraphs 7, 8 and note 1.
7. How long did the fire last which destroyed Sodom and Gomorrha? Paragraph 9.
8. Explain how this earth will become a lake of fire or hell fire.
9. Why is the fire unquenchable?
10. What will become of the wicked, soul and body, at last?
11. What will become of the fire at last?
12. Will all suffer alike? If not, why not?
13. How long will the wicked remain dead?

LESSON CXLII

REVIEW QUESTIONS ON LESSONS CXXXVIII TO CLXI

1. Who only is immortal? What is man? Lesson CXXXVIII, paragraphs 1, 2.

2. Is the breath of life immortal? *Ibid.*, paragraphs 5, 6.

3. Is there any text affirming that the soul is immortal?

4. Give text proving that the soul can die.

5. Is there any text proving that the spirit of man is immortal?

6. How many times, in all, do the original words for "breath," "soul" and "spirit" occur in the Bible, and are they ever said to be immortal?

7. Was the breath or spirit of life conscious before entering man, and is there any evidence that it is conscious after death?

8. Name two texts proving that the dead are unconscious.

9. How unconscious are the dead? Lesson CXXXIX, paragraphs 8-10.

10. Why has God forbidden to consult familiar spirits, or to attempt to call up the spirits of the dead? Lesson CXL, paragraphs 1-3 (a), (b).

11. What were they who held communion with familiar spirits or spirits of the dead called in the Old Testament? *Ibid.*, paragraph 5.

12. Give an example of calling up the dead. *Ibid.*, paragraphs 5-7.

13. Explain modern spiritualism. Give two texts.

14. When will the wicked be punished? Lesson CXLI, paragraphs 1-4.

15. Explain the meaning of "unquenchable fire."

16. Define the meaning of "eternal," "forever" and "everlasting." *Ibid.*, paragraphs 7-9, note.

17. Explain how this earth will become a "lake of fire" or "hell fire." *Ibid.*, paragraph 10.

18. What will become of the wicked at last? *Ibid.*, paragraphs 10, 11, 13.

19. What becomes of this lake of fire, and what comes in the place of it?

20. Then, what will become of Satan and all the wicked at last? Eze. 28:12-15, 18, 19; Ps. 37:9, 10.

END OF CONTROVERSY

LESSON CXLIII

THE LAST GREAT WAR, THE BATTLE OF ARMAGEDDON

1. The following scriptures speak of a war in which all nations will take part at the end of time: Rev 16:12-21; Joel 3:9-14; Eze. 38:1-22; Jer. 25:15-33.

2. There is reason to believe that battles may be fought:

(a) In the valley of Jehoshaphat, near Jerusalem. Joel 3:12.

(b) At Armageddon, Mt. Megiddo, north of Samaria. Rev. 16:12-16.

(c) In the land of Israel, Palestine. Eze. 38:8, 16.

3. This war will take place:

(a) In the latter days. Eze. 38:8, 16.

(b) At the last great harvest. Joel 3:13; Rev. 14:14-16.

(c) In the day of the Lord's wrath, at the time of the plagues. Jer. 25:15, 27-29; Rev. 15:1; 16:12-17.

4. The following nations will take part in this final war:

(a) The dragon (pagan nations), the beast (European Catholic nations) and the false prophet (the United States). Rev. 16:12, 14.

(b) Gog, Tubal (Tobolsk), Meshech (Moscow, cities and provinces in Europe and Siberia), Gomer (European nations descended from Gomer) and Togarmah (Armenia). Eze. 38:1-6.

(c) Persia in Asia, and Ethiopia and Lybia in Africa. Eze. 38:5.

(d) All the kings of the north, which must include the Scandinavian kingdoms. Jer. 25:26; Eze. 38:15.

(e) The kings of the east—Persia, India, China, Japan, etc. Rev. 16:12.

(f) Even all the kings of the earth. Rev. 16:14; Jer. 25:26.

5. Satan is the instigator of this war. Rev. 16:13, 14.

6. The cause of this war is the drying up of the river Euphrates; that is, the wasting away of Turkey and its expulsion from Europe. Rev. 16:12; Isa. 8:7; Dan. 11:44, 45.

Note.—When the Turks shall have been banished from Europe and shall have located in Jerusalem (Dan. 11:45), then this will be sufficient reason for the Mohammedans to proclaim a holy war and call upon the millions of their people and pagans east of the Euphrates to avenge themselves upon the Christian nations, all of which would result in a universal war.

7. There will evidently be two great armies: the Mohammedan and pagan nations to the east, against the Christian nations of the west. Rev. 16:12.

8. Preparations for this war have been and are still unconsciously going on. Joel 3:9-14; Rev. 16:12, 13.

9. This war is stayed till after the sealing of God's servants. Rev. 7:1-4.

10. These armies will finally be destroyed by fire and hail sent upon them from God. Rev. 16:15-21; Eze. 38:19-22; Jer. 25:30-33.

11. This ends the last great war among the nations of the earth.

QUESTIONS

1. Name four prophecies about the last great war.
2. In which country and at which places will this war take place?
3. When will this war take place? Give two references. *Jer 25, Eze 38:8, Joel 3*
4. Name the various nations who will finally participate in this war.
5. Who instigates this war?
6. What will probably cause this war? See note.
7. Who will in all probability constitute the two leading armies?
8. What can be said about preparations for this war? Give one text. *Joel 3:9-14*

9. How long is this war stayed, and why?
 10. What will be the final fate of these armies?
 11. What finally ends the wars among the nations of the earth?

LESSON CXLIV

THE LAST GOSPEL MESSAGE TO THE WORLD

1. We have found in Daniel, chapters, 2, 7, 8, 9, the rise and fall of the four universal kingdoms; viz, Babylon, Medo-Persia, Greece and Rome, and all these lines of prophecy reach to the end of probationary time.

2. In Revelation, chapters 5, 6, 8, verse 1, we have found that the seven seals illustrating by symbols the great apostasy of Christianity and persecutions of the saints, and, by signs in the sun, moon and stars, the approaching end.

3. The seven trumpets in chapters 8 and 9 represent events in the political world reaching to the judgment.

4. In Revelation 12 we have a symbolic history of the church reaching to the end.

5. Chapter 13 of Revelation contains symbols representing the history of Catholic Europe and Protestant America, and brings us down to the second advent of Christ.

6. The Catholic church and her union with the civil governments of Europe, and the other state churches (her daughters) are the objects of prophecy under the symbol of a woman and a beast in Revelation 17 and 18, and all these are destroyed when Jesus comes.

7. All the above and other prophecies reaching to the end of probation have been fulfilled except the very closing events of each line of prophecy, whereby all may know that the end is very near. Luke 21:25-28; Matt. 24:19-34.

8. A message based upon the fulfillment of these prophecies has been and is now being given to the world, warning all of the end of probation and advising all to get ready for the coming of Jesus. Matt. 24:44; Luke 12:40; 21:31-36.

9. The sealing message of Rev. 7:1-4 is also being proclaimed, restoring the seal, the Sabbath of God.

10. At the same time, the warning against worshipping the beast and his image and against receiving the mark of the beast is being proclaimed to the world. Rev. 14:9-12.

11. The proclamation of these messages is developing two classes of people, to wit:

(a) Believers in the second coming of Christ, and these prepare for his appearing and will be saved at last. Heb. 9:28; Matt. 24:44-47; Rev. 14:1-5.

(b) Unbelievers who reject these messages, and hence do not prepare for the coming of Jesus, but receive the mark of the beast. All these will be destroyed when Jesus comes. Matt. 24:48-51; Rev. 14:9-14.

12. When all have heard these messages and have decided whether they will receive or reject them, then probation closes forever. Rev. 22:11; Luke 13:24, 25; Jer. 8:20.

QUESTIONS

1. Which prophetic lines in Daniel reach to the end?
2. How far down the stream of time do the seven seals bring us?
3. To which event do the trumpets bring us? *Judgment*
4. What was a symbol of the true church, and when did that end?
5. What period of time is covered by the two beasts of Revelation 13? *to end Catholicism, Protestantism*
6. How far down the stream of time do the prophecies of Revelation 17 and 18 reach? *Coming of Ch.*
7. Since the above prophecies have been fulfilled, what may we know?
8. What message is based upon the fulfillment of these prophecies?
9. When is the sealing message due?
10. What other warning is due at the same time? *heav'n*
11. How many classes of people are developed by these messages?
12. What are these classes, and what becomes of them?
13. What follows when all have heard and have received or rejected these messages? *probation closes*

LESSON CXLV

John 5: 28, 29.
RESURRECTION

1. The Scriptures teach that there will be a resurrection of all that die in Adam. I Cor. 15:22; John 5:25.

2. The Old Testament teaches the resurrection of the dead. Job 19:25-27; Isa. 25:8, 9; 26:19; Eze. 37:12-14; Hosea 13:14.

3. The resurrection of the dead is a prominent doctrine in the New Testament. Luke 14:14; John 11:24; Acts 17:18.

4. Both the righteous and unrighteous will be raised from the dead. Dan. 12:2; John 5:28, 29; Acts 24:15.

5. The dead will be raised to life because Christ was raised from the dead; therefore he is the resurrection. John 11:25; Acts 4:2; I Cor. 15:12-22.

6. Some of the saints were raised to life when Christ was resurrected (Matt. 27:52, 53), and these were the captives he took with him when he ascended to heaven (Eph. 4:8), and these evidently constitute the twenty-four elders in heaven. Rev. 4:4, 10; 5:9, 10.

7. During the time of trouble, when the voice of God is heard under the seventh plague, there will be a partial resurrection of both the righteous and the wicked. Dan. 12:2, 3; Rev. 16:17, 18.

Note.—Those who were active in the condemnation and crucifixion of Christ must be among those who have a part in the partial resurrection, for they will be alive when Jesus comes. Matt. 26:64; Rev. 1:7. Those of the righteous who come up in this partial resurrection must be those who died under the third angel's message (Rev. 14:13); for they will evidently go to make up the 144,000 of those who are sealed in Rev 7: 1-4; for the sealing message and the third angel's message are contemporary, and those who refuse the mark of the beast will receive the seal of God. Early Writings, page 145; Great Controversy, page 637.

8. The first general resurrection will include all the rest of the righteous dead, and takes place at the second coming of Christ, and marks the commencement of the 1,000 years. I Thess. 4:14-17; I Cor. 15:51-55; Rev. 20:4, 5.

9. The second general resurrection includes all the wicked, and takes place at the end of the 1,000 years. John 5:28, 29; Acts 24:15; Rev. 20:5.

10. The resurrection of the dead is an unanswerable argument against the doctrine that the righteous go to heaven at death and the wicked to hell; for, if that were true, then why raise them to life, and after that take them to heaven or cast them into the lake of fire?

QUESTIONS

1. What do the Scriptures teach about the resurrection of the dead?

2. Give two texts from the Old Testament proving the resurrection. *1 Sam 31:12-14*

3. Name two texts in the New Testament proving this doctrine. *Luke 14:14*

4. Give one text proving a resurrection both of the just and unjust. *John 5:28,29*

5. By whom will the dead be raised to life?

6. What became of those who were resurrected when Christ was raised to life?

7. When will there be a partial resurrection of both classes?

8. Which of the wicked will be raised before Jesus comes? See note.

9. Which of the righteous will have a part in this partial resurrection? See note.

10. When will the first general resurrection take place, and who will have part in it?

11. When are all the wicked raised from the dead?

12. Against which doctrine is the resurrection of the dead an unanswerable argument?

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LESSON CXLVI

DAY OF WRATH—SEVEN LAST PLAGUES—THE DAY OF THE LORD

1. The day of the Lord's vengeance and recompense comes as a thief in the night. II Peter 3:10; I Thess. 5:2-4.

2. This day of wrath begins with the close of probation. Zeph. 2:2; Rev. 22:11, 12; Luke 13:24, 25.

3. The seven last plagues are poured out upon the wicked after probation has closed, but before Jesus comes. Rev. 15:1; Isa. 13:6, 9; Zeph. 1:14-18.

4. The day of God's wrath and recompense will end when the wicked are finally destroyed after the second resurrection, at the end of the 1,000 years. II Peter 3:10-13; Rev. 20:9-15. After this the Lord creates a new heaven and a new earth. Rev. 21:1-4.

THE SEVEN LAST PLAGUES

5. The wrath of God is filled up in the seven last plagues, also called the wine press of God's wrath. Rev. 14:9-12; 19:15; 15:1; Joel 3:12, 13; Jer. 25:15-17, 30.

6. Since the door of mercy is closed before the plagues begin to fall, there is no repentance during the time of the plagues. Luke 13:24, 25; Isa. 59:16-18; Jer. 8:20; Amos 8:11-13.

7. The righteous are protected during the time of the plagues. Ps. 91:1-16; 46:1-4; Isa. 4:5, 6; 26:20, 21; 33:13-16.

8. The plagues fall rapidly one after another, and will probably not last over one year. Rev. 16:1-11, 18:8; Isa. 34:8, 9.

9. The first plague consists of boils, and falls upon those who have worshiped the beast and his image, and have received the mark of the beast. Rev. 14:9-11; 16:1, 2, 11.

10. Under the second plague the sea becomes blood. Rev. 16:3.

11. The rivers are turned to blood under the third plague. Rev. 16:4-7.

12. The fourth plague consists of great heat. Rev. 16:8, 9; Joel 1:15, 19, 20.

13. Great darkness takes place under the fifth plague. Rev. 16:10, 11; Joel 3:14, 15; Amos 5:18, 20.

14. The river Euphrates is dried up. Rev. 16:12.

to the river on the land of Turkey
river not
plague
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Note.—The river Euphrates is evidently a symbol of the country through which it flows; namely, Turkey. Isa. 8:7. The drying up of the river denotes evidently the decrease and wasting away of Turkey in Europe, and removal to Jerusalem. Dan. 11:45. After which the kings of the east will come to take an active part in fighting against all the other kings which come to take part in the last great war at Armageddon. Rev. 16:12-16; see lesson CXLIII.

15. At the time of the seventh plague God utters his voice, and there is a great earthquake. Rev. 16:17, 18; Joel 3:16; Eze. 38:22. It is probably at this time that the partial resurrection takes place. Dan. 12:1-3; see lesson CXLV, paragraph 7, and note.

16. Then comes the plague of hail, by which the great armies and others are destroyed. Rev. 16:17-21; Job 38:22, 23; Isa. 28:17; Eze. 13:5; 10-15; 38:22.

17. Jesus comes immediately after the plagues. Rev. 16:15; 19:11, 19-21.

Note.—Compare lessons 146 and 147 with chart No. 3 on the Day of the Lord.

QUESTIONS

1. How will the day of the Lord's wrath come?
2. What ends when this day begins?
3. When are the seven last plagues poured out?
4. When will the day of the Lord finally end?
5. In what is the wrath of God filled up?
6. Will any repent during the plagues? If not, why not?
7. How will the righteous fare the plagues?
8. How long will the plagues probably last?
9. What is the first plague, and upon whom does it fall?
10. What is the second plague?
11. Describe the third plague, the fourth plague, the fifth plague.
12. Tell what events take place under the sixth plague.
13. When does God utter his voice, and when is the great earthquake?
14. When does the partial resurrection occur?
15. Explain the plague of hail.
16. Who especially suffers under these plagues? Rev. 14:9-11; 18:1-8.
17. When does Jesus finally come?

THE DAY OF THE LORD BEGINS WITH THE CLOSE OF PROBATION. II Peter 3:10; Zeph. 2:2; Rev. 22:11.

Chart No. 3

DAY OF THE LORD

"THE DAY OF THE LORD'S WRATH, FIERCE ANGER AND DESTRUCTION

2 Peter 3:10; Isa. 13:6, 9, 13; Zeph. 1:14-18; Joel 1:15-20; 2:1-11; 3:14-18.

Wine of God's Wrath
—Seven Last Plagues,
Rev. 14:9, 10; 15:1; 16:
1-21. Plagues last about
One Year. Rev. 18:8.

No Intercessor No
Probation. Isa. 59:16;
Luke 13:24, 15; Jer. 8:
20; Amos 8:11-13.

Battle of Armaged-
don. Rev. 16:12-15;
Joel 3:9-12.

Voice of God, Great
Earthquake, Partial
Resurrection. Rev. 16:
17-20; Dan. 12:1, 2.

Righteous Protected
During These Plagues.
Ps. 91:1-16; 46:1-3; Eze.
7:14-19; Isa. 4:5, 6; 26:
20; 33:15, 16.

Second Advent—First Resurrection. I Thess. 4:15-17; Rev. 20:4, 5.

The Thousand Years of Revelation 20
Begins With First Resurrection and Ends
With the Second Resurrection. Rev. 20:
4, 5.

The Righteous Taken to Heaven at the
Second Advent. Jno. 14:1-3; Rev. 14:1-5;
15:2-4; 19:1-3.

They Reign With Christ on Thrones
of Judgment. Rev. 20:4; I Cor. 6:2, 3;
Dan. 7:22; Ps. 149:5-9.

All the Wicked were Destroyed at the
Second Advent, Hence the Earth will be
Desolate, as at Creation, During the
Thousand Years. Zeph. 1:2, 3; II Thess.
1:7-9; 2:8; Isa. 24:16; 13:9; Jer. 4:20-27.

Satan Will Be Confined in the Bottom-
less Pit, by Being Compelled to Remain
on This Desolate Earth During the
Thousand Years; and He is Bound in
This Sense That He Cannot Get Away
and Tempt the Saved in Heaven, Nor
Can He Tempt the Wicked, Who Are
All Dead. Rev. 20:1-3.

Second Resurrection at the End of the 1000 Years. Rev. 20:5.

The New Jerusalem
Comes Down from Hea-
ven at the End of the
Thousand Years. Rev.
21:2

Satan is Loosed and
Gathers the Wicked
around the Holy City.
Then He and all the
Wicked are Judged and
Destroyed in the Lake
of Fire. Rev. 20:7-15;
Mal. 4:1-3.

With the Passing
Away of the Old Hea-
ven and the Old Earth
the Lake of Fire Goes
Out. Rev. 20:12; 21:1.

ETERNAL NEW HEAVEN AND NEW EARTH. Rev. Chs. 21, 22.
The Day of the Lord Ends with the Destruction of the Wicked. II Pet. 3:10-13.

END OF CONTROVERSY

LESSON CXLVII

THE 1,000 YEARS, OR THE MILLENNIUM

1. The event which marks the beginning of the 1,000 years is the first resurrection at the second coming of Christ. I Thess. 4:16; Rev. 20:4, 5.

2. At the coming of Jesus all the righteous are taken to the mansions prepared in heaven for them. John 14:1-3; I Thess. 4:16, 17; Rev. 14:1-4; 15:2, 3; 19:1.

3. All the wicked are destroyed by the brightness of Christ's coming. II Thess. 2:8; Isa. 13:6, 9; 24:1-6; Zeph. 1:2, 3.

4. Fire will also be one element of destruction, hence a lake of fire at the second advent. II Thess. 1:7-9; Ps. 50:3-5; Isa. 66:15, 16; Eze. 38:22; Rev. 19:19-21; 18:8, 9; 19:3.

5. Since the righteous are taken to heaven at the second advent, and all the wicked are destroyed, the earth will be desolate—no live human being upon it. Zeph. 1:2, 3; Isa. 24:3, 6; Jer. 4:20, 23, 25-28.

6. Satan will be confined to this earth in this desolate condition for the 1,000 years, and thus he will be bound in inactivity, because there is none for him to tempt. Rev. 20:1-3; Jer. 4:23, 25.

Note 1.—The word "deep" in Gen. 1:2 comes from the same Greek word (in the Septuagint) as "bottomless pit" in Rev. 20:1-3.

Note 2.—As the high priest of the earthly sanctuary placed the sins of Israel upon the head of the scapegoat, after the sanctuary was cleansed, and sent him into the wilderness, so will Christ, also our great high priest, place the sins of his people upon the head of Satan, the anti-typical scapegoat, after the cleansing of the heavenly sanctuary, and send him away into the wilderness (pit, the earth desolate) to roam for a 1,000 years. Lev. 16:20-22; Rev. 20:1-3.

7. During the 1,000 years the righteous will reign with Christ on thrones of judgment, and with him judge the evil angels and the wicked dead. Rev. 20:4; I Cor. 6:2, 3; Dan. 7:22; Ps. 149:5-9.

Note 3. The reason why the saved are associated with Christ in judging the wicked dead is to give them an opportunity to express their mind in regard to the punishment which the wicked should suffer at last. This of course will prevent any future dissatisfaction on their part in reference to the suffering of the ungodly.

8. That which marks the end of the 1,000 years is the second resurrection, or the resurrection of the wicked dead. Rev. 20:5.

9. Satan is loosed at the end of the 1,000 years by being permitted to tempt the resurrected wicked and make them believe that they can capture the city of God and thus finally establish his (Satan's) kingdom forever. Rev. 20:7-9.

10. But then God pronounces judgment upon them, and destroys them all in the lake of fire. Rev. 20:9-15. See lesson CXLI, paragraphs 10-14.

QUESTIONS

1. What event marks the commencement of the 1,000 years?

2. To which place will the righteous be taken after they are raised to life?

3. How are the wicked destroyed?

4. Explain how fire will serve as an element of destruction.

5. What will be the condition of the earth during the 1,000 years?

6. Where and how will Satan be bound during the 1,000 years?

7. Of what is this binding of Satan an anti-type? See note 2.

8. Where are the righteous during the 1,000 years, and what are they doing?

9. Why are the saints to be associated with Christ in judging the wicked? Note 3.

10. What event marks the end of the 1,000 years' reign with Christ in heaven?

11. Explain how Satan is loosed.

12. What can be his object in making war upon the saints and city of God?

13. When are the wicked finally judged and punished?

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LESSON CXLVIII

END OF THE CONTROVRSEY

1. At the time of the second resurrection we find the city, New Jerusalem, upon the earth, and the saints of God in it. Rev. 20:5-9.

2. All the wicked gather around the beloved city, and here the whole human race meet for the first and last time; all the righteous in the city, and all the wicked outside. Rev. 20:7-9.

3. The wicked will evidently recognize the saved, for they will see Abraham, Isaac, and Jacob there, and the rich man will recognize Lazarus there. Luke 13:28, 29; 16:19-23.

4. The wicked will then see Christ sit upon his throne of glory in the beautiful city, the New Jerusalem, surrounded by all the redeemed. Then they will realize what they have lost because they refused his offers of salvation, and they will see there is none to blame but themselves. Rev. 20:9, 11, 12.

5. Then every knee will bow, and every tongue, which must include Satan, who is among them, will confess that "Jesus is Lord to the glory of God." Isa. 45:23; Rom. 14:11; Phil. 2:9-11.

Note.—It will be remembered that Satan and his angels refused to acknowledge Christ as the Lord of all, hence the rebellion in heaven. But in carrying out the plan of redemption, now completed, all the wicked will see that they have no just grounds for their rebellion, and that God has dealt justly with them all, and will therefore finally confess that "Christ is Lord to the glory of God," which must imply that Jesus has taken a course which, in their own judgment, entitles him to be Lord of all, instead of the great rebel Satan. They thereby acknowledge God's justice in his dealings with them all.

6. When they have confessed that Christ is Lord of all, then sentence is pronounced upon the wicked, and they are destroyed root and branch in the lake of fire. Rev. 20:11-15; Mal. 4:1; II Peter 3:10-12.

7. The city in which the righteous are is surrounded with the lake of fire, and they will see the wicked perish in the lake of fire. Isa. 33:14, 15; 66:24; Rev. 20:9.

8. But as the wicked have acknowledged God's justice in

his dealings with them, and the righteous acquiesced in the judgment and punishment of the wicked, therefore we find in this evidence that the plan to vindicate the government of God and subdue the rebellion has now been completed, to the satisfaction of all concerned. Phil. 2:9-11.

9. God creates a new heaven and a new earth, which proves that the fires of the old must have ceased to burn. II Peter 3:10-13; Rev. 20:9-15; 21:1.

10. Thus the great controversy which began in heaven with Lucifer's rebellion in heaven, and which has been carried on in the earth since the fall of man, is now forever at an end, and God stands justified before the whole universe. Read chapter XLIII in Great Controversy.

QUESTIONS

1. When do we first find the city of God upon the earth?
2. Who are in the city, and who gather around it?
3. What can be said of this meeting?
4. Will they know each other then?
5. What will the wicked see and realize at this time?
6. How many will bow the knee and confess Christ as Lord of all?
7. What does this confession imply on the part of the ungodly and Satan? See note.
8. What follows this acknowledgment? Paragraph 6.
9. Where are the righteous, and what will they witness?
10. Explain how the plan of redemption has vindicated the character of God.
11. What becomes of the old world, and what does God create in the place thereof?
12. How does God stand before the universe at the end of this long controversy?

LESSON CXLIX

THE NEW JERUSALEM AND THE NEW EARTH

The New Jerusalem

1. Jesus is the builder and founder of this city, and in it he is preparing mansions for his faithful servants. Heb. 11:10; Isa. 54:5; Gal. 4:26, 27; John 14:1-3.

2. At the end of the thousand years, it will come down from heaven and be located where the Mount of Olives lies. Jesus and all of his saints come at the same time. Zech. 14:4; Rev. 21:2, 9, 10; 20:9.

3. The city lies foursquare, and measures 12,000 furlongs, which equals 1,500 miles around it, or 375 miles on each side. It has an area of 140,625 square miles, an area equal to England, Scotland, Wales and Ireland, or to Wisconsin and Minnesota. It has twelve foundations of various colors reflecting the color of the rainbow, and a wall of jasper with twelve gates, upon which are written the names of the twelve tribes of Israel. The streets are paved with gold, and in it is the throne of God and of the Lamb. Rev. 21:10-22; 22:1-5.

The New Earth

4. After the wicked are destroyed, God creates a new heaven and a new earth. II Peter 3:13; Isa. 65:17-19; 66:22, 23; Rev. 21:1.

5. All the faithful of God are, according to his promises, heirs to this earth. Gal. 3:29; Rom. 4:13; Ex. 20:12; Matt. 5:5.

6. On this new earth the saints will build and plant and ever enjoy their homes. Little children, as well as adults, will be there. Isa. 65:21-25; 11:6-9.

7. No sin, no sickness, no death, no curse, will ever mar this earth again. Nahum 1:9; Rev. 21:4; 22:3.

8. From one Sabbath to another will the redeemed go to Jerusalem to worship, and from one new moon to another they will go up to eat of the fruit of the tree of life. Isa. 66:23; Rev. 22:2.

9. This little world will be honored above all worlds, because the capital of God's universal kingdom, the New

Jerusalem, in which is the throne of God and of the Lamb, will be located on it. Rev. 21:1-4; 22:1-3.

10. The redeemed from this earth will, in the long hereafter, follow the Lamb, and with him visit unfallen worlds, to tell redemption's story to his praise. Rev 14:4; Eph. 2:6, 7.

11. All the universe unite in ascribing honor and glory to God for his infinite love and mercy to created intelligences. Rev. 5:11-14.

12. Just in a little while, and all the faithful will be taken to their long-expected home to enjoy an unending life of indescribable joy and peace. 1 Cor. 2:9. Lord Jesus, "come quickly," and take thy waiting people home. Rev. 22:20.

QUESTIONS

1. Who builds the city, New Jerusalem, and what is he preparing it for?

2. When will it come down from heaven, and where will it be located?

3. Describe the city. See paragraph 3.

4. When will God create the new earth?

5. Who are heirs to the new earth?

6. What will the saints do upon this new earth?

7. What will never more mar this earth?

8. How often and for what purpose will the saved come to the New Jerusalem?

9. How will this world be honored compared with other worlds?

10. Who from this earth will with Christ visit other worlds, and for what purpose?

11. In what will all the universe at last unite?

12. For what are God's faithful children now longing?

LESSON CL

REVIEW QUESTIONS ON LESSONS CXLII TO CXLIX

1. What Scriptures speak of a universal war? Lesson CXLIII, paragraph 1.
2. Where will this war take place?
3. When will it occur?
4. What nations will take part in this war?
5. Who instigates the war?
6. What will cause this war? *Ibid.*, paragraph 6 and note.
7. What preparations are being made for a great war?
8. What stays this great war? Rev. 7:1-4.
9. How will the war end?
10. Name some prophecies in Daniel reaching to the end.
11. Name three lines of prophecies in the Revelation reaching to the end of probation. Lesson CXLIV, paragraphs 2-4.
12. What still remains unfulfilled?
13. What messages have been given to the world based upon the fulfillment of these prophecies? *Ibid.*, paragraphs 8-10.
14. What is developed by these messages, and what will be the result?
15. What do the Scriptures teach about the resurrection of the dead?
16. How many general resurrections will there be, and when will they take place? Lesson CXLV, paragraphs 8, 9.
17. When will the day of the Lord's wrath begin and end? Lesson CXLVI, paragraphs 1-4.
18. When will the seven last plagues fall?
19. What takes place after the plagues?
20. When will the 1,000 years begin and end?
21. Where are the righteous and where are the wicked during the 1,000 years?
22. Explain how Satan is bound.
23. When and how will he be loosed?

24. When and where will the human race meet for the first and last time? Lesson CXLVIII, paragraphs 1-3.

25. What will all the wicked finally acknowledge? *Ibid.*, paragraphs 4, 5, and note.

26. What becomes of all the wicked at last? *Ibid.*, paragraphs 6, 9.

27. Explain how the rebellion has been put down satisfactorily to all concerned. *Ibid.*, note and paragraphs 8, 10.

28. Who built the New Jerusalem, and for whom is it prepared?

29. Where will it be located?

30. Describe it. See lesson CXLIX, paragraph 3.

31. Who will possess the new earth, and what will they do on it?

32. What will this world finally be, compared with other worlds? *Ibid.*, paragraph 9.

33. Explain how the redeemed will follow the Lamb, and for what purpose.

34. In what do all intelligent beings unite?

35. For what do all faithful Christians long and pray?

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APPENDIX I

BIBLE MARKS AND HOW TO USE THEM

The author of Bible Doctrines has for a long time made use of a simple system of marking his Bible and other books to enable him to find certain texts on the more important subjects. These marks are simple and can be easily used in the margin of the Bible or any other book without taking up much space or disfiguring it. The marks may be made with pen and ink or with a good pencil. Red, black or blue marks may be used. The following will illustrate and demonstrate how these marks may be used:

Law of God, the Ten Commandments.....	L 1
Law of Moses, or the Ceremonial Law.....	L 2
Sabbath of the Lord, the Seventh Day.....	S 1
Annual Feasts or Annual Sabbaths.....	S 2
The First Day of the Week.....	1 D
Covenant Commanded, the Decalogue.....	CC
"My Covenant," Plan of Salvation.....	MC
First National Covenant with Christ.....	1 C
New Covenant with Israel.....	2 C
Holy Spirit, Spirit of God or Christ.....	L
Spirits of Devils, or Unclean Spirits.....	P
True Prophets and True Visions.....	P
False Prophets or False Dreams, etc.....	FP
Tithe, or First Tithe.....	T

Second Tithe (Deut. 12:17-19; 14:22-27).....	2 T
Conversion, New Birth, etc.....	N B
Baptism	B
Grace	G
Kingdom of Grace.....	K 1
Kingdom of Glory.....	K 2
Saints' Inheritance.....	⊠
Second Advent.....	-I-
Signs of the Second Advent.....	+
Spirit of Man or Beast.....	└
Soul of Man or Beast.....	┐
Sleep of the Dead.....	□
Words Forever, Eternal, etc., Unlimited.....	○
Words Forever, Eternal, etc., Limited.....	○
Destruction or End of the Wicked.....	×
SunWorship or Sun Gods.....	⊕
Moon Worship or Moon Gods.....	☾
Star Gods or Star Worship.....	☆
Days or Feasts Dedicated to Idolatry.....	S 3

The following will illustrate how these Bible marks may be used:

"That I may prove them whether they will walk in <i>my law</i> , or no." Ex. 16:4.....	L 1
"Verily <i>my sabbaths</i> ye shall keep." Ex. 31:13.....	S 1
"That it was needful to circumcise them, and command them to keep the <i>law of Moses</i> ." Acts 15:5.....	L 2
"Three times thou <i>shalt keep a feast</i> unto me in the year." Ex. 23:14.....	S 2

- "In the first day of the month shall ye have a sabbath."
Lev. 23:24.....
- "Fear him which is able to *destroy* both *soul* and *body*
in hell." Matt. 10:28.....
- "When thou seest the *sun* and the *moon* and the *stars*,
even all the host of heaven, shouldest be driven to
worship them." etc. Deut. 4:19.....
- "Grieve not the *holy spirit*." Eph. 4:30.....
- "They are the *spirits of devils*." Rev. 16:14.....
- "Blessed are the meek for they shall *inherit the earth*."
Matt. 5:5.....
- "And there shall be *signs* in the *sun* and in the *moon*
and in the *stars*." Luke 25:21.....
- "Behold *he cometh with clouds* and every eye shall see
him.".....

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Care should be exercised in marking the Bible or other books to keep them as clean as possible. Other marks may be invented and used in the same manner for other subjects if desired.

APPENDIX II

PRINCIPLES OF BIBLICAL INTERPRETATION

I. GENERAL PRINCIPLES

1. The Holy Scriptures, the Bible, is given the spirit of inspiration and is therefore the only infallible religious guide. II Peter 1:21; II Tim. 3:16, 17; John 10:35.

2. Every text in the Bible relating to moral duty must be in harmony with God's constitutional law, the decalogue. Ex. 2:1-17; 24:12; Isa. 8:20.

3. Texts of Scripture relating to secular and sacred time must also be in harmony with the Sabbath Command and the Decalogue; that is one day is sacred, the others common. Ex. 20:8-11; 16:4, 5, 21; Rom. 14:5, 6.

4. Every text in the Bible relating to the plan of Salvation must be explained in harmony with the Gospel of Salvation through faith in Christ, by grace, without works. Rom. 1:16, 17; Eph. 2:5-9; Gal. 1:6-9.

5. No text of Scripture must be interpreted contrary to the plain teaching of other texts treating on the same subject. II Sam. 24:1; I Chron. 21:1; II Peter 3:15, 16.

6. Words have often more than one meaning. The words bank, head, hear, see, steal, have more than one meaning. The same is true of the words in the Bible. The word, "day," may mean only the light part of the diurnal period, or it may include the night, or it may mean an indefinite period. Gen. 1:5; John 8:56. The word "Sabbath" may mean the Seventh day, or annual rest day, or the seventh year. See Ex. 20:10; Lev. 23:24; 25:4. The word "covenant" does not always mean the same thing. Gen. 17:10, 11; Ex. 24:8; Deut. 4:12, 13. Since words often have more than one meaning, the context therefore must often determine the meaning of words.

Prof. W. R. Harper says, in his preface to "Elements of Hebrew Syntax": "It is true that the Hebrew is more depen-

dent upon the context for the precise determination of the meaning than is either of these [the Latin and the Greek] languages."

II. LITERAL AND FIGURATIVE LANGUAGE OF THE BIBLE

1. God has revealed his will to man in the Bible, and it is couched in language that can be understood; if it were not so, then his revelation would be a failure. II Tim. 3:15, 16; Luke 24:44, 45.

2. It is a recognized principle that all language used in decrees, commands, and laws is literal. Ex. 20:3-17.

3. Since history is a record of past events, therefore, historic language is generally literal. Gen. 1, 2, 6-8; Ex. 12-16.

4. God sometimes uses similitudes and parables in his revelations to man. Hos. 12:10; Matt. 13:3, 34.

5. But literal language is used in explaining the figurative, as follows:

(a) Personification, trees speaking, meaning persons speaking. Judges 9:7-18; Matt. 13:3-9, 18-23.

(b) Parables, sower and seed, meaning the teacher and the word, etc.

(c) Allegory, bondwoman and freewoman, representing those in bondage and those who are free. Gal. 4:21-23.

6. The language of some prophecies is literal, of which the following are examples:

(a) The fall and destruction of Babylon. Isa. 13:1-5, 17-22.

(b) The fall of Egypt. Eze. 29:2, 9-11, 15.

(c) The destruction of Jerusalem. Micah 3:9-12.

(d) Our Lord's prophecy recorded in Matt. 24 is literal.

7. To learn the true meaning of figures, trace the figurative word through the Bible, and when you find it explained, put that meaning on the figure under consideration, if it makes good sense, then you have reason to believe that it is the true explanation.

8. Parables and figures of speech are to be explained by the literal texts treating on the same subject. Mark 4:2-20:

9. No doctrine in the Bible is founded upon a single parable or upon an isolated text; for all important Bible truths are set forth in clear terms and plain words. Isa. 28:9-13.

III. INTERPRETATION OF SYMBOLIC LANGUAGE

1. The following will illustrate how symbols are used to teach important truths:

(a) Winds may denote wars and strife. Jer. 25:32, 33; 49:36, 37.

(b) Seas, waters, may symbolize peoples and nations. Rev. 17:15; Jer. 51:42.

(c) Rivers may represent the kingdom through whose territory they flow. Isa. 8:7.

(d) Rivers overflowing or flooding the surrounding country mean the conquests of surrounding peoples. Isa. 8:7, 8.

(e) The drying up of a river denotes the loss of territory by wars or otherwise. Rev. 16:12.

2. Beasts are often used in prophecy as symbols as follows:

(a) A beast may represent an civil or a earthly government. Dan. 7:17, 23; Jer. 50:17.

(b) Beasts may also represent ecclesiastical governments. Rev. 13:1-10.

(c) Horns may likewise represent either civil or religious powers. Dan. 7:7, 8, 23-25.

3. Symbols may sometimes represent more than one thing as follows:

(a) A tree may denote a king. Dan. 4:20-26; a tree may also represent a kingdom. Eze. 31:3.

(b) A mountain may symbolize a kingdom. Jer. 51:24, 25; a mountain may also denote obstacles or difficulties. Zech. 4:7; Matt. 21:21; Isa. 40:3, 4.

(c) A lion may represent a kingdom. Jer. 50:17; Christ is called "the lion of the tribe of Judah." Rev. 5:5.

(d) A day may denote a year. Eze. 4:6; a day with the Lord is as a 1000 years. II Peter 3:8.

4. The meaning of the symbol must be determined by the context and be interpreted by the literal, so then it will make good sense and be in harmony with other parts of the Bible.

5. Both symbolic and literal language may be found in the same prophecy, as follows:

(a) The image, stone and mountain of Dan. 2:35 are symbolic, while the "whole earth" is literal.

(b) The beasts of Dan. 7:2-8, 11, 12 are symbols, while the description of the judgment in verses 9 and 10 is literal.

(c) The horses of the first four seals in Rev. 6:1-8 are symbols; but the signs mentioned in verses 12-17 are literal.

(d) The dragon and beast of Rev. 16:12 are symbols, while the kings of verse 13 are literal.

6. When beasts are used as symbols of kingdoms they never represent those which are past, but only those kingdoms which then exist or will follow, at the time the prophecy is given, for example:

(a) The lion was a symbol of Babylon. Dan. 7:2, 4, 17, while the other beasts represent succeeding kingdoms.

(b) The dragon with seven heads and ten horns was a symbol of pagan Rome, when John saw the vision; while the beast of Rev. 13:1-10 denoted papal Rome, which succeeded pagan Rome. In fact all in the book of Revelation related to things from John's day to the end. Rev. 1:1, 3; 22:6, 10.

7. Several symbols may be taken to represent the same thing, as follows:

(a) The brass of the image of Dan. 2:32, 39; the leopard of Dan. 7:6; all symbolize the third kingdom of Greece. Dan. 8:21.

(b) The seven heads and the seven mountains denote the seven kings, or seven forms of government in Rome. Rev. 17:3, 9, 10. See note 5 in Appendix IV.

(c) The two witnesses, the two olive trees, the two candlesticks, all mean the same, to wit, the Old and New Testaments testifying, giving spiritual food and spiritual life. Rev. 11:3, 4.

IV. OTHER SYMBOLS AND OTHER OBJECT LESSONS

1. Israel, God's church in the wilderness, (Acts 7:38) became God's spiritual wife, and he became her spiritual husband through the covenant, or marriage contract which God

made with Israel at Mt. Sinai. Eze. 16:8; Jer. 31:31, 32; 3:14.

2. A virgin or a pure woman is therefore used to represent the church of God. II Cor. 11:2; Rev. 12:1.

3. All the instruction which God gave his people is called spiritual meat or drink—water of life. I Cor. 10:3, 4; John 4:10-14, 34; 6:35.

4. But when Israel turned from God and adopted the national religions of idolatry around them, then Israel thereby became a spiritual harlot. Eze. 16:8, 15, 16, 25-29; 23:1-11.

5. A harlot is therefore used in the Bible to symbolize either apostate Israel or the apostate Christian church. Isa. 1:21; Jer. 2:20; Rev. 17:1.

6. But since the first apostasy after the deluge and going into idolatry was at Babel in Babylonia, and from this center all idolatry sprang, therefore the name Babylon is given to apostate religious bodies of spiritual harlots. Rev. 17:1-5; 18:2-4; Jer. 51:44, 45.

7. Since the idolatry and all that belongs to it came from Babylon, and the doctrine of the union of church and state, also came from these apostate bodies, then all these false doctrines are called the wine of Babylon or the wine of her fornication. Rev. 14:8; 17:2-5; 18:3.

8. Past events, occurrences and experiences, are sometimes used to illustrate events or experiences to take place in the future. The following will illustrate this:

(a) The warning given the antediluvians and their destruction as well as the warning given Sodom and Gomorrah and their destruction are given to represent like experiences to take place at the time of the end. Luke 17:26-30; Matt. 24:37-39.

(b) The war or controversy between Christ and Satan in heaven (Rev. 12:7-9) is used to illustrate the controversy between Christ and his servants and Satan and his servants during the Christian dispensation. Revelation 12.

V. CONDITIONAL AND UNCONDITIONAL PROPHECIES

1. Some prophecies relating to man are conditional and will not be fulfilled unless the conditions are complied with.

Jer. 18:7-10. The following will illustrate conditional prophecies:

(a) The continuance and prosperity of Jerusalem was conditional on faithfulness to God. Jer. 18:9, 10; 17:24-27; II Chron. 36:12-21.

(b) The threatened destruction of Nineveh was on the condition of continued disobedience. Jer. 18:7, 8; Jonah 3:1-10.

2. Some prophecies relating to the judgment, second advent, end of the world, the resurrection, and events in nature, such as earthquakes, signs in the heavens, are unconditional and will therefore be fulfilled. John 12:48; Acts 1:10, 11; I Thess. 4:15-17; Rev. 6:12-17.

3. Nothing ever has or ever will prevent the fulfillment of unconditional prophecies. Isa. 55:10, 11; Matt. 1:22, 23; 24:29-34.

4. Wicked men and nations fulfill prophecies unconsciously. Zech. 11:12, 13; compare Matt. 26:15; John 19:34-37. Prophecies about war preparations, increase of crime, labor and capital, are now being unconsciously fulfilled by the unbelieving. Joel 3:9, 10; James 5:1-5; II Tim. 3:5, 13.

5. God's true servants fulfill prophecies relating to them and their work, and they are also conscious of it. Matt. 3:1-3; Luke 4:17-21; Acts 1:15-26. Those who preach the third angel's message with its kindred truths are fulfilling prophecy, and in doing so they are consciously fulfilling these prophecies.

VI. GENERAL SUGGESTIONS ON BIBLE STUDY

1. In studying a topic it is quite essential to find, as far as possible, every text in the Bible on any given subject, then study all these verses and their context very carefully, for then only can conclusions be drawn that will harmonize with all the Scriptures treating on the given subject.

2. It is also necessary to study the relation of the subject under consideration to other subjects, so that no conclusion will be drawn that will conflict with other portions of Scripture. II Tim. 2:15.

3. Every word must have its proper bearing on the subject

under consideration, otherwise erroneous conclusions may be drawn. Matt. 22:29.

4. The Scriptures contain all the knowledge necessary to salvation, therefore, it must be its own expositor. II Tim. 3:17; John 5:39.

5. Obscure passages should be explained by those which are clear and definite. Ex. 3:6; compare Matt. 22:31, 32.

6. In quoting one passage to explain another be sure that both refer to the same thing. II Sam. 24:1; compare I Chron. 21:1; see also I Thess. 4:16, 17; compare II Thess. 2:1, 2.

7. Satan, and also once the disciples, misapplied texts of Scripture, because the conditions were not alike. Matt. 4:5, 6; compare Ps. 91:11, 12; and Luke 9:52-56; compare I Kings 1:10-12.

8. The grammatical construction and the historical setting should always be taken into consideration in interpreting the Scriptures.

9. "All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them." A. Campbell.

10. It is necessary to seek to find an interpretation only of the things that are especially mentioned of the symbol or in the parable, and not try to find an interpretation for those things which are not mentioned; for example: It is emphasized that the leopard of Dan. 7:6 had four wings, four heads, and the wings and the heads mean something; but nothing is said of his two ears, two eyes, and four legs; therefore the ears, eyes and legs have not special significance in the symbolic beast. The same principle holds good in other symbols and also of parables or allegories.

11. No one should ever begin the study of the sacred Scriptures without first praying for divine wisdom and aid of the Holy Spirit to understand them; and every Bible student should also seek to appropriate to himself the truth as it is revealed to him; for only then will he be able to comprehend the blessing which comes by believing and obeying the truth; and then also will he be better qualified to teach others the word of God. James 1:5; John 16:13; Luke 24:44-49.

APPENDIX III

LAW, SABBATH AND SUNDAY

WHAT EMINENT SCHOLARS SAY ABOUT THE LAW, SABBATH AND SUNDAY

The following reliable quotations from eminent scholars— theologians and historians—throw so much light on the subjects of the law of God, the Sabbath, and Sunday that their statements are worthy of the most careful study.

1. *Adam subject to law.*

In order for freedom, virtue, and happiness, it was expedient and necessary to place him under a law; for where there is no law there can be no liberty, virtue, or happiness. The law became a test of his character, a guarantee of his continued enjoyment of the life and property which God has leased to him on the condition of his obedience to that precept." Alexander Campbell in the Christian System, p. 27.

Thus 'by one man sin entered into the world, and death by that one sin; and so death, the wages of sin, has fallen upon all the offspring of Adam,' because in him they have all sinned, or been made mortal, and consequently are born under condemnation to that death which fell upon our common progenitor because of his transgression.'" *Ibid.*, p. 29.

"1st. Every sin wounds the affection of our heavenly Father. 2nd. Insults and dishonors his law and authority in the estimation of his other subjects. 3d. Alienates our hearts from him. 4th. Oppresses our conscience with guilt and dread." *Ibid.*, pp. 27, 49.

"The law and promise promulgated to him were predicated upon his nature and addressed to his reason, and could not fail to engage all his powers. The trial was made as easy as the nature of his relations to heaven and earth could admit, and was, therefore, the best possible test of his loyalty. Alexander Campbell in the Christian Baptist, p. 470.

2. *The Decalogue—the Moral Law.*

"A written law is a positive institution; for moral law existed before written." The Christian System, by A. Campbell, p. 256.

"But we choose to define it more legally and evangelically, from the second table, or what has, in Christendom, been called '*the moral law*'—the ten commandments." . . . "The law of the ten commandments is the summary outline of all our duties to God and to our fellowmen. We, therefore, prefer to use the word *moral*, in reference to our proper theme, as indicative of our relations to God and man, merely because the term *in reference to education* is so used." . . . "By moral culture or education we, therefore, include the proper development and direction of our moral constitution, both as respects our duties to God and man. Both are not only within the legitimate precincts of moral education, but indispensable elements of it; for all that sanctions the six precepts of the moral code is contained and found in the four precepts of the religious code, and of these the first precept is the only one in its nature and relation *absolutely religious*." Alexander Campbell in Popular Lectures and Addresses, pp. 302, 303.

"It is clearly proved, that the pastors of the church have struck out one of God's ten words; which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality." A. Campbell's Debate with Bishop Percell, p. 214.

3. *Moral Law Unchangeable—Ten Commandments Everlasting.*

"Moral law is as *unchangeable* as the laws of nature. Moral means and ends are as inseparable as natural means and ends." The Christian System, by A. Campbell, p. 255.

"So reads the fourth precept of the *everlasting ten*—'*Remember that in six days God created the heavens and the earth, the sea and all that in them is and rested on the Seventh day; wherefore, remember the seventh-day to sanctify and hallow it.*'" A. Campbell in Popular Lectures, p. 284. These statements are in harmony with the following scriptures which teach the perpetuity of the law. Ps. 111:7, 8; Matt. 5:17-19; Luke 16:17; Rom. 3:31.

4. *Sabbath Instituted at Creation, a Memorial of Creation, and Kept before the Exodus.*

"Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies or plausible conjectures, but from a monumental institution, which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, which notwithstanding its demand not only on the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law: and which, when transcribed by the finger of God from the tablets of memory to the tablets of marble, begins with the very word '*remember*,' the only word which is legitimately inscribed in every land and language upon every sort of monumental record, natural, religious, moral or political. The humblest pillar that rises in honor of the dead has either '*in memory of*' inscribed in fact or by circumstances upon its front; and so reads the fourth precept of the everlasting ten—

"*Remember* that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh; wherefore, *remember* the seventh day, to sanctify and hallow it."

"The inductive philosopher, finding the civilized world from time immemorial observing the Sabbath and counting time by *sevens*, sets himself to inquire into the cause of this mysterious division of time. He first looks to nature, then to art, and finally to history, to find for it a reasonable cause. Nature has divided time into days, months and years, but she proceeds no further. Art has divided it into hours and minutes and moments, but there she stops. Modern history refers him to the ancient. "He finds in Homer, in Hesiod, in Callimachus and others, traces of the weekly observance and consecration of time. He hears Josephus say, 'There is no city, Grecian or barbarian—there is no nation—which does not rest on the Sabbath.'" He shuts all the volumes of human history; he presumes not to explain the fact upon hypothesis or by abstract reasonings. He opens the Bible, he turns his ears to the Sabbath and hears a supernal voice from the remotest age proclaiming that nature is not self-existent and eternal—that time began—that there was a *first* day and a *seventh* day—

that nature is at work, the work of an almighty, supernatural hand—that the awful stillness of eternity was first broken by an almighty *fiat* that impregnated dark inanity with all the primal elements of light and life and beauty. Here he finds a sufficient reason for the universality and solemnity of the Sabbath, and also for the sacred and mystic import of the number seven, which is found in all antiquity, in all the rudimental nations of the earth.” A. Campbell in *Popular Lectures and Addresses*. pp. 283, 284.

“The Seventh day was observed from Abraham’s time, nay, from the creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarchal usage.” A. Campbell in *Evidences of Christianity*. p. 302.

“The religious observance of weeks or Sabbaths in commemoration of creation, and prospective of an eternal rest, to arise out of the sacrificial and typical institution, was religiously observed to the giving of the law, or the erection of the Jewish institution. Thus the law of the Sabbath commences with the words, ‘Remember the Sabbath.’ The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence, even after the apostasy, which issued in the neglect of family worship, in consequence of the sons of God intermarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly we find Noah religiously counting his weeks even while incarcerated in the ark. In the wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath.” Alexander Campbell in *The Christian System*. p. 139.

5. *The Sabbath a Moral Institution.*

If, as Mr. Campbell says (see Par. 2 above), the ten commandments is God’s Moral law then of course the Sabbath command must also be a moral institution, and the following statement from him proves this to be so: “The *moral and religious institutions* of the patriarchal or family worship, which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the service of the altar, oral instruction, prayer, praise, and benediction.” (*Italics mine.*) Alexander Campbell in *The Christian System*, p. 139.

6. *Sabbath Before the Exodus in Profane History.* In the old Accadian account of the creation on the fifth tablet we find the following: "On the seventh day he appointed a holy day, and to cease from all business he commanded." Geikie's *Hours with the Bible*. Vol. 1, p. 35. The same statement is found in *Ancient Religions* by George Rawlinson, p. 57. The original is found in *Records of the Past*, Vol. IX, pp. 117, 118.

"The Sabbath-rest was a Babylonian, as well as a Hebrew institution. Its origin went back to pre-Semitic days, and the very name, Sabbath, by which it was known in Hebrew, was of Babylonian origin. In the cuneiform tablets the Sabbath is described as 'a day of rest for the soul.'" The "Higher Criticism" and the *Verdict of the Monuments*, by A. H. Sayce, p. 74.

"Though the Jews of a later date may have thought of the Sabbath in connection with their escape from Egypt, the day was observed long before Moses led the Israelites to Sinai, even before Abraham crossed the desert, for the early Babylonians also had a Sabbath."

"The seventh day is a sacred day; the king of the nations may not eat meat roasted by the fire, or food prepared by the fire. The clothes of his body he may not change, nor may he wear fine clothing or ride in his chariot. He may not hold court, nor may he call in a physician. At night the king should offer his sacrifices that his prayer may be acceptable. Such were the sabbath laws of Babylonia even before the time of Abraham." *The Bible and the Spade*, by Edgar E. Banks, Ph. D., pp. 85, 86.

Hesiod says: "The seventh day is sacred." Homer says: "Then came the seventh day that is sacred."--Again: "It was the seventh day, wherein all things were finished or perfected." *Cox's Literature of the Sabbath Question*, Vol. 1, pp. 275, 276.

Another important truth proving that the Sabbath was known by nations outside of Israel before the exodus is the fact that they called the lost day of the week "*the Sabbath*." Another very important fact bearing on the universality of the Sabbath is the fact that 108 out of the 169 languages spoken from the earliest times by the descendents of Shem Ham and Japhet call the lost day of the week by the term

"*the Sabbath.*" See "A chart of the week showing the *unchanged order of the days* and the true position of the Sabbath, as proved by the combined testimony of Ancient and Modern Languages," by Rev. William Mead Jones, D. D., London, Eng.

The above unanswerable arguments by Alexander Campbell proving that the Sabbath was instituted at Creation and was a memorial of Creation, and the incontestible facts of history proving that the Sabbath did exist and was observed by the Babylonians before Israel came out of Egypt, are in perfect harmony with Gen. 2:1-3, and Ex. 20:11, which teach positively that the Sabbath was instituted at Creation. The above arguments and historic facts furthermore disprove most conclusively all inferential arguments ever produced by anti-nomians and anti-sabbatarians to prove that the Sabbath was merely a Jewish institution, dating from the time of the exodus.

7. *The Ten Commandments Remain.* In the "Bible student" for the second quarter, a quarterly for advanced classes in the Secondary School of the Christian Church, we find the following quotations on pages 169-172:

"The Ten Commandments, in letter and in spirit, remain to us as the relic of that time. They represent to us, both in fact and in idea, the granite foundation, the immoveable mountain on which the world is built up, without which all theories of religion are but as shifting and fleeting clouds; they give us the two homely, fundamental laws, which all subsequent revelation has but confirmed and sanctified—the law of our duty toward God and the law of our duty toward our neighbor."

"*Thou Shalt Have.* It is to be remarked, both here and elsewhere throughout the decalogue, that the address is made in the *singular* and not in the *plural* number. The design of this is undoubtedly to render the language in the highest degree emphatic. Every individual to whom this law comes is to consider himself as being as directly and personally addressed as though it had been spoken to him alone. 'Thou art the man.' . . . The first commandment in its negative form refers to the unity of God. It enjoins the owning of this unity. It is, therefore, against polytheism. This precept is of universal obligation."

"To the Thousandth Generation. To them that hate God the consequences of iniquity extend to the third and fourth generation, but to them that love him his mercy extends to the thousandth generation, or forever. Those who love God are those who have no other God but the true God and who keep his commandments."

These quotations from the Christian Church "Bible Student" are in complete harmony with all who believe and teach that the seventh day is still the true Sabbath.

8. *The Ten Commandment Chart:* The "Catalogue of Sunday School Supplies" carried by the Christian Board of Publication, St. Louis, ("The publications of this house in the main represent the teachings of the Disciples of Christ in this country," says the general manager of the board, A. C. Smither) advertises on page 53 and sells a chart of the Ten Commandments as recorded in Ex. 20:3-17.

The following is a verbatim copy of this chart:

I. "Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

On the same page in said catalogue we find the following words: "In Bible Literature no more important compositions have been written *which are absolutely necessary to be ingrafted in the heart than the following: 'The Lord's Prayer, the Ten Commandments, the Beatitudes.'*" (Italics mine.)

Now this is in perfect harmony with what the Bible says about writing of God's law in the heart of those living under the new covenant. Jer. 31:33, 34; Heb. 8:10; II Cor. 3:3. And so Seventh-day Adventists believe and teach.

Now if the ten commandments are abolished and only nine reenacted in the New Testament, then why not publish, advertise and sell the revised law instead of selling an old abolished law? Why teach that the *ten* commandments should be written in the heart, if only nine are binding now?

9. *No Divine Authority for Change of the Sabbath.* It is generally conceded by all well informed theologians that there is no divine authority for the change of the Sabbath. The following quotations prove this:—"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, Vol. 2, p. 511.

"There is no express command for observing the first day of the week as a Sabbath, and yet it is almost a universal custom." Lee's Theology, p. 562. "The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by express precept." Scott's Commentary on Acts 20:7-12. It is useless and unnecessary to take more space to multiply

testimony to prove there is no divine authority for Sunday observance

10. *Sabbath Observed by Early Christians.* We have positive historic evidence that the Sabbath was observed by the Christians long after Christ. Tertullian wrote as follows concerning the Sabbath. He had left the Catholic Church and had become a Montanist. The following are his words which were written not far from 200 A. D.

“Christ did not at all rescind the Sabbath; He kept the law therefore, and both in the former case did a work which was beneficial to the life of his disciples, for he indulged them with the relief of food when they were hungry, and in the present instance cured the withered hand; in each case intimating by facts, ‘I came not to destroy the law, but to fulfill it. . . . He exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath and while imparting to the Sabbath day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action. For he furnished to this day divine safeguards,—a course which his adversary would have pursued for some other days, to avoid honoring the Creator’s Sabbath, and restoring to the Sabbath the works which were proper for it.” The Ante-Nicene Fathers. Vol. 3, pp. 363, 364.

Socrates was a barrister of Constantinople, and flourished A. D. 440. He was not a Catholic but belonged to the Novation Sect also called Cathari, or pure. He composed a faithful Ecclesiastical History from about 305 till 439. He wrote as follows about Christians observing the Sabbath or Saturday about the year 391: “For although almost all churches throughout the world celebrate the sacred mysteries [the Lord’s Supper] on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, [Saturday] but do not participate of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with food of all kinds, in the evening [Saturday evening], making their obligations, they partake of the

mysteriēs." Socrates' Ecclesiastical History, p. 298. Bohn's Library.

Edwards Berewood, professor in Gresham College, London, says:—"It is commonly believed that the Jewish Sabbath was changed into Lord's day by Christian emperors, and they know little who do not know that the *ancient Sabbath* did remain and was observed by the eastern churches *three hundred years* after our Saviour's passion." Treatise on the Sabbath, p. 77.

11. *When and How the Sabbath Was Changed.* "Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—A. Campbell, Lecture in Bethany College in 1848.

Here is Constantine's Sunday law referred to by A. Campbell: "Let all the judges and townspeople, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven." A Written Discussion upon the Sabbath, between J. H. Waggoner and Peter Vogel. P. 138.

"But," say some, "it was changed from the seventh to the first day." Where? when? 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, can 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 **DOCTOR ANTICHRIST.**" The Christian Baptist, by A. Campbell, p. 44.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day is not Sunday. It will, however, be readily said, with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earn-

estly desiring information on this subject, which I have studied for so many years, I ask, Where can the record of such a transaction be found?—Not in the New Testament,—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

"Of course I quite well know that Sunday did come into use in the early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity it comes branded with the mark of paganism and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy; and bequeathed as a sacred legacy to Protestantism and the Christian world!" From a paper read before the Baptist Pastor's Conference New York City, Nov. 5, 1893 by Rev. E. T. Hiscox, D. D. author of the Baptist Church Directory. The above is quoted in Baptist Principles of Religious Liberty Applied to Sunday Laws, New York City, pp. 12, 13.

The following proves Dr. Hiscox's statement true: "The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday." Easter Number, Catholic World, for March, 1894, p. 809.

The Catholic Church also tells how and when this change was officially made. "Why do we serve Sunday instead of Saturday? We observe Sunday instead of Saturday because the Catholic Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday." The Converts' Catechism of Catholic Doctrine, Herder, St. Louis. p. 50.

The following is a copy of this canon which changed the Sabbath into Sunday: "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day; and if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ." The 29th Canon of the Council of Laodicea, in Index Canonici, p. 259. Many authorities date this council about 364 or 365, A. D.

12. *Sabbath During the Dark Ages.* Two facts regarding

Sunday and Sabbath observance stand out boldly in Church history. The first is this: Since there was no divine authority for the religious observance of Sunday, therefore the Catholic Church found it necessary to enact canons from time to time in her church councils to enforce Sunday observance. Civil laws were enacted by civil governments for the better regard for this day. The want of a divine law made these human enactments necessary. The second fact is that we find some during the Dark Ages and since who have sacredly observed the Sabbath. But these have never asked for human laws to aid them in the observance of the Sabbath; They needed no such law since they had a divine law with its divine author to support them in honoring his holy day. All they asked for was liberty to keep the Sabbath. But this was seldom granted them; yet in face of persecution many continued to keep the Sabbath of the fourth command.

The following are but a few of the many facts which prove that some have observed the Sabbath during the days of persecution :

"Gregory, servant of the servants of God, to his most beloved sons the Roman citizens.

"It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath-day. What else can I call these but preachers of Anti-Christ, who, when he comes, will cause the Sabbath-day as well as the Lord's-day to be kept free from all work." A Critical History of the Sabbath and the Sunday in the Christian Church. p. 116. Pope Gregory I, the Great, reigned 590-604.

Pope Nicholas I, 858-867, found it necessary to condemn Sabbath-keepers by declaring "that the doctrine of Saturday idleness is the doctrine of Anti-Christ, and adds that idleness on Sunday and pretermission of legal proceedings are necessary." Law of Sunday, by Ruggold p. 270.

Since these popes found it necessary to condemn Sabbath keepers, it is therefore evident that there must have been quite a number who observed the Sabbath of the Lord; otherwise the popes would have paid no attention to them.

The following proves positively that there have been Christians during the Christian dispensation who observed the Sabbath of the Lord:

"In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later. In Skene's *Celtic Scotland*, p. 350, vol. 2, there is this statement: 'There was no want of the veneration of Sunday, though they held that Saturday was properly the sabbath, on which they abstained from work. In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.'

"There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors.

"In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week. Consult Geddes' *History of the Church of Ethiopia*, London, 1694; Gobat's *Three Years in Abyssinia*, London, 2d ed., 1847; Stanley's *History of the Eastern Church*, 1861." Schaff-Herzog *Encyclopaedia of religious Knowledge*, Vol. IV. Article Seventh-Day Baptists.

For an exhaustive treatise on the history of the Sabbath read *History of the Sabbath and the First Day of Week* by J. N. Andrews and T. R. Conradi, Review and Herald, Takoma Park, Washington, D. C.

13. *Will Worship*. Eminent first day scholars are compelled to admit there is no divine authority for observing Sunday sacred instead of the Sabbath, which they would not do if stern facts did not compel them to do so. They are also compelled to admit that Sunday sacredness (?) rests only on human authority, hence it follows that the observance of the first day of the week instead of the Lord's Sabbath becomes in fact nothing but will worship. But—"All will-worship is a dispar-

agement of the worship appointed of God, it is, consequently, a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of 'strange fire' upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which is not founded upon an explicit revelation of the will of Heaven, is will-worship." A. Campbell in *Christian Baptism*, p. 405.

"Let the BIBLE be substituted for all human creed; FACTS, for definitions; THINGS, for words; FAITH, for speculation; UNITY OF FAITH, for unity of opinion; THE POSITIVE COMMANDMENTS OF GOD, for human legislation and tradition." *The Christian System*, by A. Campbell, p. 117:

The dilemma in which First Day Advocates find themselves in trying to defend Sunday observance against the arguments presented in favor of the Seventh day Sabbath is well expressed by Rev. Clark Braden, a Disciple Minister, in *Christian Standard* for Sept. 26, 1874. "Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by any religious press. Advocates of the observance of the first day stultify themselves by taking contradictory and inconsistent positions."—Rev. Clark Braden, in *Christian Standard*, of Sept. 26, 1874. Quoted in *Facts For the Times*. p. 130.

In view of this fatal admission what becomes of the boasted unity of the "Christian Church," who "urge all Christians to be of the same mind and of the same judgment, and to speak the same thing," and whose motto is,— "Where the Scriptures speak, we speak; where the Scriptures are silent we are silent." *Year Book of Churches of Christ*, 1913, p. 5.

14. *The Sabbath Command.* There are a few important and indisputable facts about the Sabbath of the fourth command which should be considered very carefully. *First.* The author of the Sabbath law is the Lord God, the Creator of

heaven and earth, and as such he has a perfect right to make and enforce his sabbath law upon the subjects in his government.

Second. The territory specified in particular is "the earth," hence the Sabbath command must be binding upon his subjects on this earth.

Third. The Sabbath of the Lord was instituted at Creation by the Creator resting on the Seventh day, blessing and sanctifying it or appointing it for a holy use. Ex. 20:11; Gen. 2:1-3.

Fourth. Since the government of God on this earth dates from the beginning; and since the Sabbath command is based upon the facts of Creation and is a memorial of Creation (See par. 4), therefore the Sabbath law will exist as long as God's rule on this earth continues, and that will never end.

Fifth. The Sabbath law is binding upon all who live on this earth who have intelligence enough to understand the requirement of the Sabbath law,—to remember the Sabbath day to keep it holy. Ex. 20:8-11.

Sixth. It is a fact that the Old Testament teaches that the Sabbath is binding upon the stranger or Gentile as well as the Jew. Isa. 56:1-6; 66:22, 23.

Seventh. It is a fact that Christ said that "the Sabbath was made for man." (Mark 2:27, 28); that it was "lawful to do well on the Sabbath"—works of necessity and acts of mercy, but nothing more on the Sabbath (Matt. 12:12) and that his disciples should pray that their flight from Judea might not be on the Sabbath (Matt. 24:15-20), which proves that the Sabbath was not abolished at the cross.

Eighth. It is a fact that the early Christians held their religious services on the Sabbath. Acts 13:14, 42-44; 15:19-21; 16:13; 17:3; 18:1-4, 11.

Ninth. The religious observance of a day is a sign of obedience to the person or authority instituting or commanding the observance of such a day. When Israel kept the feast dedicated, by Aaron, to the Lord in honor of the golden calf, it was a sign that they obeyed Aaron as well as a sign of apostasy and idolatry. Ex. 32:1-6. When the children of Israel observed the feast—the fifteenth day of the eighth month—dedicated by Jeroboam to the worship of the golden calves

set up at Dan and Bethel, it was a sign of apostasy as well as obeying Jeroboam's religious institution. When the Galatians began to observe days and feasts dedicated to idols they had formerly worshipped, it was a sign of apostasy. Gal. 4:8-10. So when people observe Sunday for rest and worship instead of the Sabbath of the Lord, it is a sign that they obey the power, or the papacy, which set aside the Sabbath of the Lord, and consecrated Sunday to rest and worship instead thereof, although they who do so may be unconscious or ignorant thereof. See par. 11.

Tenth. The religious observance of the Sabbath is a sign of worship and obedience to the Creator who instituted the Sabbath. Ex. 37:13-17. But true Sabbath observance is a Sign *only* between God and those whom he *sanctifies*. But since sanctification includes a cleansing or saving from sin (I Cor. 6:11; I Thess. 5:23); and since this saving from sin is only through grace (Eph. 2:5, 8), those who are thus saved "by grace" are under grace. Romans 6:14, 15. Then it follows that all who are sanctified are under grace; and since the Sabbath is a sign between God and those whom he sanctifies, it follows therefore that the true Sabbath-keeping is a sign between God and those who are sanctified or under grace, and such will be able to keep the Sabbath holy and worship God on that day in spirit and in truth. Ezekiel 20:12; Ex. 20:8; Isaiah 66:23; John 4:24.

Conclusion. True Sabbath observance is therefore a sign of loyalty to the Creator, a sign of obedience and true worship; while the religious (?) observance of Sunday is a sign of obedience to the papacy who instituted Sunday instead of the Sabbath of the Lord, although first day observers may be ignorant and unconscious of that fact. The principles found in John 15:22 may apply to such: "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." "Know ye not, that to whom ye yield yourself servants to obey, his servants ye are to whom ye obey?" Romans 6:16. "Choose you this day whom ye will serve." Joshua 24:15. "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

APPENDIX IV

NOTES

ON LESSON 83

"ON TABLES OF STONE" AND "ON STONES"

Note 1.—The ten commandments are said to be written on "*tables of stone*" but never *on stones*, which the following references will prove in harmony with principles of interpretation in Appendix, II. Sec. VI, General Suggestions on Bible Study, paragraph 1.

1. They were written on "tables of stone." Ex. 24:12; 31:18; 34:1, 4. (twice); Deut. 4:13; 5:22; 9:9, 10, 11; 10:1, 3; I Kings 8:9; II Cor. 3:3; *fourteen times.*

2. "Tables of testimony." Ex. 31:18; 32:15; 34:29;—*three times.*

3. "On tables of the covenant." Deut. 9:9, 11, 15—*three times.*

4. "On tables" or "two tables." Ex. 32:15, 16 (twice), 19; 34:1 (twice) 28; Deut. 9:17; 10:2 (twice) 3, 4, 5; II Chron. 5:10 *fourteen times—total thirty-four times.*

These references prove that the ten commandments were written only on *tables or two tables of stone*, but never *on stones*. They were "*written with the finger of God*", "and the writing was the writing of God, *graven upon the tables.*" Ex. 31:18; 32:16.

Moses told Israel, when they had passed over Jordan, to build an altar of stones and cover them with plaster and thereafter to "*write upon the stones all the words of this law very plainly.*" Deut. 27:1-8. After they had crossed over Jordan, Joshua "built an altar unto the Lord" "of whole stones", "and he *wrote there upon the stones a copy of the law of Moses*, which he wrote in the presence of the children of Israel" Josh. 8:30-32. It was the law of blessings and cursings that was written upon the altar of stones. See Deut. 27:1-26.

The old or Jewish dispensation of Israel was a theocratic form of government; and under this government the wilful

violators of God's law were condemned and often put to death. See John 8:1-5; Heb. 10:28.

Under the new covenant the Church of Christ does not condemn or put to death wilful transgressors of God's law; for the law of condemnation and death "*written on stones*" (Deut. 27:2, 3; Josh. 8:32; II Cor. 3:7) was done away by Christ. John 8:2-11; II Cor. 3:7-14. But the law written on "tables of stones" remains unchanged to be written in the heart of every truly converted Christian. II Cor. 3:3; Jer. 31:31-34.

ON LESSON 112

"THE DAILY"

Note 2.—The expression the "*daily sacrifice*" in Dan. 8:11, 12, 13; 12:11 refers in each case to the same thing. The word "*sacrifice*" in King James version is printed in italics to indicate that it has been supplied by the translators. The Hebrew word for "*the daily*" is *hat-tah-meed*. *Tah-meed* occurs 104 times in the Hebrew Bible and is translated "*continually*" 53 times, *continual* 27 times, *always* 10 times, *daily* 7 times, *over* 4 times, *perpetual* twice, and *evermore* once. Since this word has several meanings, the context must be considered to learn what it means in Daniel. Various expositions have been made of this text by various scholars of greater or less note.

William Miller and his associates, who preached the Advent Message up to and during 1844, explained "the daily" to mean "paganism." In 1851 Mrs. White made the following statement in "Christian Experience and Views," page 61:

"Then I saw in relation to the "daily" (Dan. 8:12), that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but since 1844 in the confusion other views have been embraced, and, darkness and confusion have followed." See also "Early Writings," p. 64, Second edition, 1882.

For many years after this statement of Mrs. White's was published the leading ministers of the Seventh-day Adventist denomination understood that Mrs. White had been shown

that the correct view of "the daily" was paganism, hence they so explained it in their standard books, such as "Thoughts on Daniel" ch. 8:11-13; 11:31; 12:11; "The Sanctuary and its Cleansing" by Elder J. N. Andrews, Second edition pp. 33-39; "The Redeemer and the Redeemed" by Elder James White; "Prophecies of Jesus" by Elder J. G. Matteson, ch. 9; "Daniel the Prophet" by Elder S. N. Haskell, comment on Dan. 8:11-13; 11:31; 12:11; "The Sanctuary and 2300 Days" by Elder U. Smith, pp. 41, 42, Edition of 1877; and "Looking unto Jesus" by the same author, p. 160, Edition 1897. "The Signs of the Times" for Sept. 21, 1915, pp. 580, 581 explained the daily of Dan. 8:11-13 to mean paganism. In later years some S. D. A. ministers have given a different interpretation to the "daily" of Daniel, but as far as I know most of the older S. D. A. ministers, as well as many of the younger ministers, have as yet seen no good reason for giving up the old view of "the daily" and adopting the new views.

From Dan. 8:11, we learn that "the place of" his (the daily's) sanctuary was cast down, which would indicate that "the daily" must have a sanctuary, hence it be a system of worship. In verse 11 we read "an host was given him against "the daily by reason of the transgression", literally *the daily in transgression*: The following from a Hebrew scholar will make this clear:—

"Hitzig says that a Hebrew reader could not understand the words otherwise than as meaning, 'and a war-like expedition was made or conducted against the daily sacrifice with wickedness' (i. e. the impure service of idols); while others translate, 'and a host placed against the daily sacrifice on account of sin (Syr., Grot., Harenb., J. D. Michselis); or, 'a host is given against the daily sacrifice in wickedness' (Wieseler); or, 'given against that which was continual with the service of idols', i. e. so that in the place of the 'continual,' wickedness, the worship of idols is appointed (Hofman); or, 'the power of an army is given to it (the horn) against the daily sacrifice through wickedness,' i. e. by the evil higher demons (Ebrard)." Commentary on the Book of Daniel by Keil, p. 299.

This proves that the daily was a system of idolatry, sacrificing to idols and that is especially true of paganism.

In "Bible Exegesis and the Coming Judgment" by Cun-

ningham, published in Newton Falls, Mass., 1892, pp. 271, 272, 273, 335, 336, the following will be found:

"*Ha tamid*, rendered the continuance* in its broad sense signifies the whole Pagan element of the vision but in its restricted sense to this little horn in its terrible development, or the Roman Empire while in its Pagan character. As no one will question that the government of the Roman Empire was first under heathen or Pagan idolatry, so also it will not be questioned that the Roman Empire became Papal. . . . The *ha tamid* or the continuance was 'in transgression'. . . . This same work of the removing of the continuance is more explicitly explained in Dan. 11:31; 'And arms (or an army) from them shall stand, and they shall profane the sanctuary, the stronghold (or fortress), and they shall remove or turn away the continuance, and they shall give (or put in its place) the desolating abomination!' " "Furthermore, *ha tamid*, is made in verse 13 of chap. 8 to form the first component part of the vision of said chapter, and it stands closely connected and related to the transgression (*ha pasha*), therefore it can have no such meaning as the continuance (sacrifice), or the continuance worship of God as the Eng. ver. arbitrarily suggests, having no proper law for inserting sacrifice into either of the five texts in Daniel's prophecy where they have wrongly inserted it."

"The overthrow of the Pagan system of government in Rome, called the 'continuance' and the casting down of the basis of his sanctuary was the overthrow of the Pagan system of idolatrous worship and substituting in its place Christian idolatry." *Ibid.*, p. 271.

This overthrow of paganism and setting up of papacy—the desolating power—in place thereof was largely brought about by the conversion of Clovis in 496 and by his victory of the pagan Arian peoples of central Europe by the conquest Aquitain, 508. See Gibbon's Fall of Rome, chap. 38, par. 11-13. Catholic Encyclopedia, Art. Clovis.

Neander says in his "History of the Christian Religion and Church," Vol. 3, p. 9, Ed. 1856, Boston, Torey's Translation: "Important, however as was the conversion of Clovis, considered in reference to the effect which it had, by reason of his continually extending power in enlarging the

*"The daily" of Dan 8:11-13 he translates *continuance*.

boundaries of the Christian Church." Yet . . . his conversion was of such a nature as . . . to clothe his mode of thinking in a new garb, rather than to change it entirely."

"He (Clovis) had on all occasions shown himself the heartless ruffian, the greedy conqueror, the bloodthirsty tyrant; by his conversion he had led the way to the triumph of Catholicism; he had saved the Roman Church from the . . . heresy of paganism, and planted it on a rock in the very center of Europe and fixed its doctrines and traditions in the hearts of the conquerors of the west." *Historians History of the World*. Vol. 7, p. 477.

Other authors, both exegetical and historical writers, might be cited sustaining the above views, but space forbids it. Only this one remark more: the above explanation that "the daily" of Daniel represents paganism, which was succeeded by papacy agrees with the dragon of Revelation 12, which was a symbol of paganism and was followed by the beast of Rev. 13:1-10, which was a symbol of papacy. So the Seventh-day Adventist ministers taught from the beginning of their history. See their books referred to above. I have seen no reason to change my views on this subject; hence I teach in harmony with our former interpretations on this subject.

ON LESSON 118, PARAGRAPHS 7-10.

DATES OF THE FIFTH AND SIXTH TRUMPETS

Note 3.—The first four trumpets symbolized wars carried on by the barbarian peoples against western Rome, to wit; the first, the Goths under the leadership of Alaric; the second, the Vandals under Genseric; the third, the Huns under Attila, and the fourth, the Heruli and other tribes under the leadership of Odoacar. These destructive wars were carried on during the fourth and fifth centuries and ended with the fall of Rome in 476, and its subdivision into ten kingdoms of the western Rome. But these barbarian tribes are not mentioned in prophecy nor noticed especially in history till they began their destructive wars upon western Rome.

Now there seems to be quite a unanimity among many writers on Revelation to apply what is said about the fifth and sixth trumpets to the Mohammedans, Arabians, Turks or Saracens, in their warring against eastern Rome and

causing its fall. The following are a few of those who thus explain these trumpets: Elliott in his *Horae Apocalypticae*, Vol. I, pp. 416-582; Thomas Newton on the Prophecies, pp. 481-494; Scott's Commentary on Revelation, ch. 9; *The Lord Soon to Come*, by F. H. Berrick pp. 299-329; *Bible Exegesis and the Impending Judgment* by Cunningham, pp. 362-373. Those who preached the first angel's message before 1844 and the Seventh-day Adventist speakers have universally held the same views concerning the fifth and sixth trumpets.

There were no prophetic periods given in connection with the first four trumpets; but there are two periods given in connection with the fifth and sixth trumpets. Now, when prophetic periods are given in symbolic prophecy, there must be some important event to mark the beginning and ending thereof, otherwise they would be of no use whatever. Again, since the barbarian tribes, symbolized by the first four trumpets, are first noticed in prophecy and history when they in fact invaded the territory of Western Rome, so the peoples symbolized by the fifth and sixth trumpets cannot properly begin before they in fact invaded or made war upon Eastern Rome.

The fifth trumpet was to "torment" and "hurt" men "five months" or 150 prophetic days or years. Rev. 9:5, 10, (a day for a year, see Ezekiel 4:6). It follows therefore that these 150 years must begin when the Mohammedan Turks first invaded the territory belonging to Eastern Rome or the so called Greek Empire.

It was in the year 1299 that Othman, founder of the Ottoman or Turkish Empire, first "invaded Nicomedia, 1299." Ridpath's *History of the World*, Vol. 11, p. 379; Chamber's *Encyclopedia*, Art. Othman, says in 1299 Othman succeeded in obtaining possession of a part of Nicomedia. "In July 1299 he (Othman) forced the passes of Olympus and took possession of the whole territory of Nicea" except one city. —*Library of Universal Knowledge*, Art. Othman. Gibbon gives the definite date when Othman made his first invasion. He says: "It was on July 27, A. D. 1299, that Othman first invaded the territory of Nicomedia; and the singular accuracy of this date seems to disclose some foresight of the rapid and destructive growth of the monster." Ch. 64, par. 14 of the *Decline and Fall of Rome*.

John Palaeologus, ruler of Constantinople died in 1448, but his successor, Constantine Palaeologus, did not dare to assume the crown until he received the permission of the Turkish sultan, Amurath II, who "received him with honor and dismissed with gifts; but the gracious approbation of the Turkish sultan *announced his supremacy*, and the downfall of the Eastern Empire." In the spring of 1499 Constantine began his reign in Constantinople—Gibbon's *Decline and Fall of Rome*, ch. 67, par. 13. Elder L. R. Conradi, in his German comments on Rev. 9:1-11, quotes German authorities in support of these facts.

Thus fell Eastern Rome under the supremacy of the Turkish power after a continuous struggle from 1299-1449, or 150 yrs. But soon thereafter the emperor Constantine sought to make himself independent of the Turks, whereupon war followed which ended with the capture of Constantinople by the Turks in 1453. Library of Universal Knowledge, Art. Palaeologus.

The sixth trumpet was to continue one year, one month, one day, and one hour, or 391 years and fifteen days. Rev. 9:15. See Newton on the Prophecies, p. 490. In 1838, Josiah Litch, "a talented minister of the Methodist Episcopal Church" wrote as follows: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe will be found to be the case." Quoted in *Great Controversy*, Ed. 1911, pp. 334, 335.

This was fulfilled in the following manner: In the war between Turkey and Egypt in 1839-40, Turkey would have been completely overthrown had not England, Russia, Austria, and Prussia interfered in behalf of Turkey. These powers of Europe agreed to present an ultimatum to Mehemet Ali, Pasha of Egypt, in favor of Turkey.

"A correspondent of London Morning Chronicle, dated Constantinople, Aug. 12, 1840, says: 'A note delivered yesterday (Aug. 11) by the four ambassadors in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throws the least light on the subject. It sim-

ply states that provision has been made and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise.' This shows that the settlement of the national affairs of the Ottoman had then passed out of their hands, and they have held no independent sovereignty since that date." Bible Exegesis and Impending Judgment, p. 372.

The ruler of Egypt was given several days in which to decide whether he would accede to the ultimatum presented by these four European powers, but that does not change the fact that when that ultimatum was presented by these powers in behalf of Turkey to the ruler of Egypt on Aug. 11, 1840, that then and there the independence of Turkey virtually ended. There was nothing else for Mehemet Ali to do, than to submit; for there was no appeal from that ultimatum which these four powers were ready to enforce in favor of Turkey.

The following from Great Controversy by E. G. White edition 1911, pp. 334, 335 is to the point: "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction." On page 688 in Appendix to Great Controversy will be found references to various works on the fall of the Ottoman Empire. See also Great Nations of Today, pp. 72-84. Thoughts on Revelation Ch. 9.

From the above we learn that at the end of the 150 years of the fifth trumpet in 1448-9 the independence of Eastern Rome passed into the hands of the Turkish power, and at the end of the 391 years and fifteen days which ended on Aug. 11, 1840, the independence of Turkey passed into the hands of the four Christian powers of Europe.

Some historians have questioned Gibbon's statement that Othman invaded Nicomedis on July 27, 1299, claiming that the invasion took place either in 1301 or 1302. In Hammer's Empire Ottoman, Vol. I, p. 379 we read: "According to the chronological tablets of Hadji-Khalifa and the other Ottoman sources, that would be *in 1301*, following the chronology of Pachymeres, published by Passimus, *in 1302*." From the above one concludes that "the date July 27 belongs not to 1299 but to 1301 or 1302 A. D." but from which he does not

say. This leaves the prophetic dates of the fifth and sixth trumpets without a definite date for their beginning and their ending. But Gibbon says, "The *singular accuracy* of the date (July 27, 1299) seems to disclose some *foresight* of the rapid and destructive growth of the monster." Gibbon must have had some reliable authority upon which to base that statement, otherwise he could not as an honest historian have made it. Hammer does not know whether it was in the year 1301 or 1302, hence this indefiniteness makes him unreliable. This indefiniteness in Hammer and other Byzantine Historians justifies the following statement in Library of Universal Knowledge, Art. Byzantine Historians: "*The Byzantine Historians are far from faultless.*"

Since those who preached the Second Advent Message before 1844 taught the sixth trumpet was fulfilled on Aug. 11, 1844, it seems in place to close this long note on the dates of the fifth and sixth trumpets with the following quotation from Mrs. E. G. White found in the "Gen. Conf. Bulletin" for 1903, Vol. 5, No. 6, p. 88, first column: "The warning has come; nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, 1844. . . . Do you think I could give up the light God has given me? It is to be as the Rock of Ages." Compare this with the above quotations on the sixth trumpet from "Great Controversy," pp. 334, 335.

LESSON 125, PAR. 13

THE MARK OF THE BEAST

Note 4.—The highest form of worship we can render God is faithful obedience to all his requirements from the heart. The *religious* observance of a day is a sign that we obey the one, or power, who commands it or requires it. When a person therefore conscientiously keeps the Sabbath of the fourth command, it is then a sign that he obeys God who instituted it. Ex. 20:8-11; 31:13, 17. When Israel kept the feast day which Aaron dedicated in the name of the *Lord* or *Jehovah*, who brought them out of Egypt; to the worship of the golden calf, it was a sign that they obeyed Aaron as well as a sign of idolatry. Ex. 32:2-5. When Jeroboam dedicated the 15th day of the eighth month to the golden calves in the name of

the Lord, who brought them out of Egypt, it was a mark of obedience to Jeroboam as well as a mark of idolatry. 1 Kings 12:28-33; when the Children of Israel observed the days dedicated to Baal, by sacrifices it was a sign of idolatry; and when the Galatians returned to the observance of days dedicated to the idols that they had formerly worshipped, this was regarded as a mark of apostasy from Christ. Gal. 4:8-10; Acts 14:8-14. The *religious* observance of days instituted by man, even in the name of the Lord as a substitution for the observance of days dedicated by God to his own worship, is therefore a sign of disobedience to God as well as a mark of obedience to man, and hence a sign of idolatry.

Now according to the Sabbath command there are six days in which man may labor and do all his work. "*Six days may work be done.*" Ex. 31:15. There is no punishment threatened or inflicted upon such as do not work six days. The sick or feeble cannot work. Israel was required to observe annual feasts and annual Sabbaths which often fell upon some of these six working days. Often we attend a week's meeting wherein we do no labor; but this is not a violation of the command to labor six days.

But there is a penalty threatened upon those who labor on the Sabbath day, and that penalty was death under the theocracy of Israel, and it is still sin to profane the Sabbath by work, but no sin if we do not work six days.

When the Catholic Church changed the Sabbath, it forbade resting on the Sabbath or Saturday under a curse, and required rest on Sunday. See the Canon changing the Sabbath in Lesson 111, par. 6. Pope Gregory condemned those who observed the Sabbath as well as Sunday. See Appendix III, Section 12. From this it is evident that the Catholic Church is not satisfied by abstaining from work on Sunday but *that we must work on the Sabbath*. Here is where the test of loyalty to God comes in. The civil authorities may by law prohibit certain kinds of work on Sunday and still allow us to keep the Sabbath. While it works an unjust hardships to be deprived of the earnings of one day in six, yet as long as we are allowed to observe the Sabbath of the Lord, we do not violate the Sabbath command by refraining from work prohibited on Sunday by the civil law. There are other things we can

do on Sunday that may not be a violation of such unjust civil laws, and yet would not be proper to do on the Sabbath.

Now, since it is the papacy which has changed the Sabbath, the observance of Sunday *instead* of the Sabbath, that is, *work* on the Sabbath and *rest on Sunday*, this will therefore constitute the mark of allegiance to the papacy, or the mark of the beast, which is a symbol of papacy. See Rev. 13:14-17; 14:9-12.

When the time will come that we will be required to give up the Sabbath and observe the first day of the week instead thereof, then to yield and work on the Sabbath and keep Sunday will truly constitute the mark of the beast. Those who then work on the Sabbath and refrain from work on Sunday to avoid persecution and at the same time be fully convinced that the seventh day is the Sabbath—such will receive the mark in the hand, while others who may truly believe Sunday to be the true Christian Sabbath will receive the mark in the forehead.

“One does not receive the mark of the beast because he shows that he realizes the wisdom of refraining from work that gives offense, doing at the same time a work of the highest importance.” Testimonies for the Church, Vol. 9, pp. 232-238; Great Controversy, pp. 614, 615, 625, 635; Early Writings, pp. 143-145, Edition of 1882; pp. 282-284, in Edition of 1912.

ON LESSON 131, PARAGRAPHS 4, 5

THE SEVEN HEADS, THE TEN HORNS, AND THE ONE HOUR

Note 5.—Symbols in symbolic prophecy relate to the future not to the past, and symbols of kingdoms generally begin with the kingdom in existence when the prophecy is given. This is clearly taught in the symbolic visions of Daniel chapters 2, 7, and 8. The same holds true of the symbols of Revelation. *First*, John is plainly told that which is shown him is at hand and relates to the future till the end of time. Rev. 1:1,2; 22:6, 10. *Second*, the symbols of Revelation, chapters 12, 13, and 17 represented pagan and papal Rome and the United States. All are agreed that the ten horns upon the head denoted the ten kingdoms into which Rome was divided, the same as the ten horns of the fourth beast of Dan. 7. The seven heads

must therefore belong to the world power, or Rome, which the beast symbolized.

Now, it is a known historic fact that Rome had seven different forms of government and that no other prophetic power had such seven forms of government. Elliott in his "Horae Apocalypticae" in Vol. III, pp. 116, 117 says as follows: "I adopt with the most entire satisfaction, that generally received Protestant interpretation, which, following the authoritative statement of Livy and Tacitus (The latter great historian, St. John's own contemporary) enumerates Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, as the *five first* constitutional heads of the Roman City and commonwealth; then, as the sixth, the Imperial head commencing with Octavian, better known as Augustus Caesar." In a footnote Elliott quotes the following from others: Osiander in his commentator published in 1544 gives the seven heads: "1, Kings; 2, Consuls; 3, Decemvirs; 4, Dictators; 5, Triumvirs; 6, Caesars." He also quotes Fulco, 1573, as follows: "Kings, Consuls, Decemviri, Triumviri, Dictators, Caesars." See also Thomas Newton on the Prophecies, pp. 573-575. He says of the last as follows: "The beast therefore, upon which the woman rideth, is the Roman government in its last form; and this all must acknowledge, is the papal and not the imperial." Adam Clark and Scott in their comments on Revelation interpret the seven heads to be seven forms of government in Rome. Space forbids further quotations.

The Catholics, however, give a different interpretation to the seven heads as follows in a note to Rev. 13:1 in the Doway Bible: "The seven heads are seven kings, that is seven principal kingdoms or empires, which have exercised, or shall exercise tyrannical power over the people of God; of these, five are fallen, viz. the Egyptian, Assyrian, Chaldean, Persian and Grecian Monarchies; one was present, viz. the Empire of Rome; and the seventh and chiefest was to come, viz. the great Antichrist and his empire." By this interpretation they of course feel clear that the papacy is not one of the seven heads. But few Protestants accept the Catholic interpretation of the seven heads.

The ten kings of Rev. 17:12 correspond to the ten kings of Dan. 7:24, into which Rome was divided. According to

Dan. 7 three of these were subdued through the influence of papacy and were absorbed by the seven remaining kingdoms; hence they are simply called the ten kings in Rev. 17:12. Compare Dan. 2:41-44. It was through the support of these kings or kingdoms that papacy became such a religious dominating power in the world, until the time of the Reformation, when one after another threw off that ecclesiastical yoke of bondage and then persecution ceased; for it was only through the aid of these civil European powers that papacy was able to persecute Christians. Now, these are historic facts that none will dispute.—See Catholic Encyclopedia, Art. Inquisition.

The seven heads—seven forms of government of Rome—were successive: five are fallen, one is, and the other is not yet come, (Rev. 17:10) while the ten kings were contemporaneous. The Greek word for *hour* in Rev. 17:12 is *hora*, which means an *hour*, in Matt. 20:3: a *time* in John 10:2, 4; and a *season*, in Phil. 15. Now, the word *hora* in Rev. 17:12, must be interpreted in harmony with the context, so it will make good sense. Now it is a fact that these kings did support the papacy more than one hour even of prophetic time or *fifteen days*. In view of this commentators are quite unanimous in interpreting this text as follows: “The ten horns are ten kings which receive power at *one and the same time* with the beast. This is the true, as it is also the most natural, rendering.” Elliott’s *Horae Apocalypticae*, Vol. 3, p. 81. “Those kingdoms all adopted the faith which in the sixth century emanated from Rome.” “‘They shall receive power *one hour* with the beast.’ The translation should be, ‘*in the same era*’ (Greek, *mian horan*). The ten kingdoms shall be *contemporaneous*, in contradistinction to the ‘seven heads’ which were successive.” Croly’s *Apocalypse of St. John*, pp. 233, 264, 265.

“But they receive power as kings *one hour* (*mian horan*, of the *some time*, or for the *same length of time*) with the beast. . . . It is upon the seventh or last head of the beast that the horns are seen growing together, that is upon the Roman Empire in its seventh or last form of government, that they are not like the *heads*, successive but cotemporary kingdoms.” Newton on the Prophecies, pp. 574, 575. See Adam Clark’s *Com. on Rev. 17:12*.

The above proves that Protestant commentators are quite unanimous in interpreting the seven heads of the beast of Rev. 12, 13, and 17 to be seven forms of government of Rome, the fourth world power of symbolic prophecy. The same interpretation is also given to the seven heads by U. Smith and L. R. Conradi in their comments on these symbols in Revelation.

Bishop Newton in his "Dessertation on the Prophecies," p. 574, gives the following explanation of the head that "must continue a short space," Rev. 17:10, which seems to be borne out by the facts of history. "A new form of government was not erected, till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved all the former magistracies and constituted a Duke of Rome to govern the people and to pay tribute to the exarch of Ravenna. Some had never experienced this form of government before; and this I conceive to be *the other*, which in the apostle's days 'was not yet come, and when he cometh, he must continue a short space.' For Rome was reduced to a dukedom, tributary to the exarch of Ravenna, by Longinus, who was sent in the year 566 according to some accounts, or in the year 568 according to others; and the city revolted from the eastern emperor to the pope in 727; which is a *short space* in comparison with the imperial power, which preceded and lasted about 500 years; and in comparison with the papal power, which followed, and hath now continued about a thousand years."

It is a principle of Biblical interpretation that events in lines of symbolical prophecy generally begin at the time when the revelation is given, and the rest relate wholly to the future. See chapters 2, 7, and 8, in Daniel.

It is therefore contrary to sound Biblical interpretation, inconsistent as well as absurd to interpret the beast with seven heads and ten horns of Rev. 13, which is admitted by all to be a symbol of Rome and its ten horns symbols of the ten kingdoms into which Western Rome was divided.—and then interpret the seven heads, out of which the horns grew, to symbolize world powers such as Egypt, Assyria, etc., long since gone into oblivion; such interpretation of the seven heads must therefore be abandoned as unscriptural.

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