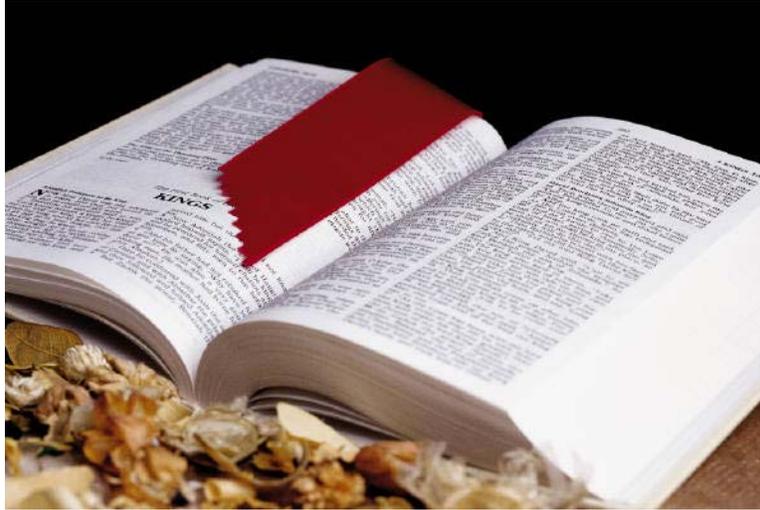


Bible Truths



A course in Bible Doctrine

General Conference Youth Department 2003 Revision

Table of Contents

Section 1	The Scriptures		
	<u>Lesson</u> 1. Belief in the Existence of God	3	
	2. How God Has Revealed Himself	4	
	3. The Written Word	5	
	4. The Reliability of the Bible		7
	5. How to Study the Bible	8	
Section 2	Creation and the Godhead		
	<u>Lesson</u> 6. God, The Creator	10	
	7. The Creation of Our Earth	11	
	8. The Creation of Man	12	
	9. The Memorial of Creation	13	
	10. The Trinity	15	
Section 3	Sin		
	<u>Lesson</u> 11. The Nature of Sin	17	
	12. The Origin of Sin	18	
Section 4	Redemption		
	<u>Lesson</u> 13. The Great Controversy	19	
	14. The Plan of Redemption	21	
	15. Life of Christ	24	
	16. How to Experience Salvation	27	
	17. The Kingdom of God	30	
Section 5	Intercession		
	<u>Lesson</u> 18. Christ's Ministry in Heaven	32	
	19. The Day of Atonement	33	
	20. The Cleansing of the Sanctuary	35	
	21. The Hour of Divine Judgment	37	
Section 6	Advent		
	<u>Lesson</u> 22. The Return of Christ	40	
	23. Signs of Christ's Return	42	
	24. The Millennium	44	

	25. The Home of the Saved	46	
Section 7	Prophecy		
	<u>Lesson</u> 26. The Setting up of Christ's Kingdom	47	
	27. Empires of Prophecy	49	
Section 8	Obedience		
	<u>Lesson</u> 28. The Law of God	51	
	29. The Sabbath in the Old Testament	53	
	30. The Sabbath in the New Testament	54	
	31. Sunday in the Scriptures	55	
	32. The Change of the Sabbath	57	
	33. Seal of God, Mark of the Beast	59	
Section 9	Church		
	<u>Lesson</u> 34. The Church of Christ	62	
	35. Baptism	63	
	36. Commemorative Ordinances	65	
	37. Tithes and Offerings	67	
	38. The Prophetic Gift	69	
	39. Tests of a True Prophet	71	
Section 10	Health		
	<u>Lesson</u> 40. The Body Temple		73
	41. Healthful Living	74	
Section 11	The State of the Dead		
	<u>Lesson</u> 42. The Nature of Man	75	
	43. Condition of Man in Death	77	
Section 12	Devotion		
	<u>Lesson</u> 44. Living the New Life	78	
	45. The New Life of Victory	80	

Section 1

The Scriptures

Lesson 1 **Belief in the Existence of God**

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

Heb. 11:6 “Whosoever would draw near to God must believe that He exists and He rewards those who seek Him.” (R.S.V.)

Prov. 1:7 The basis of wisdom.

2. The existence of God is a revealed truth. The Bible writers make no attempt to prove that God exists. Jesus Christ advanced no arguments to convince men that there is a God. The Bible teaches the existence of God.

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

- a. God is revealed in Scriptures.
- b. The existence of the material universe with its living inhabitants.
- c. The universal conviction in men of the existence of a Supreme Being.
- d. The universal desire to worship.
- e. The universal sense of right and wrong.
- f. Jesus Christ’s faith in God.
- g. The prophecies of the Scriptures.

4. The most important, and the really conclusive, evidence of the existence of God is to be found in one’s personal experience.

Some testimonies of those who knew God:

Jesus John 7: 29; 10:15; 17:25 **Jeremiah** Jer. 10:10

Job Job 19:25; 42:5 **Paul** 2 Tim. 1:12

David Ps. 34:10; 42:2

Notes:

Lesson 2 **How God Has Revealed Himself**

1. The first great truth is the fact that God has revealed Himself to men; and we believe because of this revelation.

Heb. 1:1 God has spoken to men.

“The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate...The Omniscient One is above discussion.”
(MH 429)

2. God has revealed Himself in nature.

Ps. 19:1-4 The material universe reveals God’s glory.

3. God has revealed Himself in history.

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

5. God has revealed Himself through the prophets.

Amos 3:7 “The Lord Eternal never does anything without telling His servants the prophets.” (Moffatt)

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

John 1:18 “God has been unfolded by the divine One.”(Moffatt)

“All that man needs to know or can know of God has been revealed in the life and character of His Son.” (8T 286)

We recognize that these revelations are dependent on the Bible for interpretation.

Notes:

Lesson 3 **The Written Word**

1. The Scriptures

The special revealings of divine truth have come to men by the prophets and, in a fuller way, by the appearance of the Son of God among men. (Heb. 1:1,2.) Apart from the Scriptures we would have no way of ascertaining either the messages of the prophets or the facts connected with Christ's life and teaching. We look upon the Scriptures, therefore, as the written record of God's revelations to the human race.

2. The contents of the Scriptures

The Scriptures (from the Latin *scriptura*, which, like the Greek *graphai*, means "writings") come to us in the form of 66 books. This collection of writings has come to be known as the Bible, from the Greek word *biblos*, meaning "book."

3. Their date of composition

The earliest writer of Scripture was Moses, who wrote about 1,500 years before Christ. Therefore the 39 books of the Old Testament were written over a period of one thousand years. The 27 books of the New Testament were all written before the close of the first century A.D., with the last, the book of Revelation, being written by John the apostle about A.D. 95. Thus, the writing of the books which constitute the Bible covered a period of approximately 1,600 years.

4. Their authorship

In the main it was written by some 35 authors, but these men doubtless secured information and used documents written by many other writers.

5. Their arrangement

The order of the books in the Hebrew Bible of Christ's day was not identical with their arrangement in our Bible. There were three main divisions of the Hebrew Bible, as follows:

The Law	Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
The Prophets	Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and The Twelve (the minor prophets).
The Writings	Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

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

Old Testament

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

New Testament

History	Matthew to Acts
Letters	Romans to Jude
Prophecy	Revelation

6. Their Language

The Old Testament was written in Hebrew except for a few sections which were written in Aramaic. The New Testament was written in Greek and was first translated into English by John Wycliffe in 1382-1388.

The King James, or Authorized, Version of the Bible was made in 1611.

Notes on other languages and favorite versions:

Notes:

Lesson 4 **The Reliability of the Bible**

1. The claim of Scripture

The Scriptures claim to bring us a message from God, not merely to acquaint us with the opinions of the men who wrote them. (2 Tim. 3:16,17)

2 Peter 1:21 The prophecies of the Bible did not originate with men but were prompted by the Spirit of God.

2. The attitude of Christ and the apostles to Scripture

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

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

John 6:63 Words Jesus speaks are life.

"Jesus taught the Scriptures as of unquestionable authority." (DA 253)

3. Scripture claims substantiated

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

a. The evidence of prophecy Isa. 46:9, 10 God claims the ability to foretell.

In the Bible there are prophecies which have foretold:

The destiny of nations	Jer. 29: 10-14
The course of political events	Dan. 2:36-45
Events in the natural world	Matt. 24:29
The future of cities	Isa. 13: 19-22; Eze. 26
The experiences of the church	Rev. 12; 2 Thes. 2
The leading facts concerning Christ	John 5:39; Luke 24:27, 44

b. The evidence of personal experience 1 Peter 1:23 The word of God transforms the life

4. The accuracy of the Bible

The discoveries of archaeology have proved the historical and geographical data of the Scriptures to be marvelously accurate and true to fact. Check out numerous articles on recent archaeological discoveries in magazines such as *Ministry*. (Under the General Conference web page, click Ministerial, then Ministry Magazine.)

Notes:

Lesson 5 **How to Study the Bible**

1. The importance of Bible study

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

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

“There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God’s word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times.”
(SC 90)

2. The primary requisite

It is important to recognize that the primary requisite for the study of the Bible is spiritual.

1 Cor. 2:7-10, 13, 14 The unconverted mind does not understand the wisdom of God. The spiritual man possesses spiritual discernment in all things, and is therefore misjudged by the worldly man.

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

- a. A reverent attitude Ps. 89: 6, 7; 119: 161
- b. An humble mind Isa. 57:15; Ps. 143:10
- c. Prayerful spirit Ps. 119: 18
- d. A receptive heart Jer. 15:16
- e. An obedient will Ps. 119:11; John 7:17

3. Guiding principles in Bible study

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

- a. The correct reading of the text
- b. The grammatical construction of the text
- c. The meaning of words
- d. The context
- e. The historical setting

One should recognize the unity of Scripture principle: Since the real Author of Scripture is the Holy Spirit, we may properly compare all passages on the same topic for fuller understanding.
(Luke 24: 27, 44)

4. The benefits of Bible study

Heb. 5:13, 14	Helps us discern between good and evil
John 5:39	Acquaints us with Christ
2 Tim. 3:15	Imparts the wisdom of salvation
2 Tim. 3:16, 17	Equips us for God's service, "equipped for every good work." (R.S.V.)
John 17:17	Sanctifies the life
Eph. 6:12-17	Makes us strong in the battle with sin
Ps. 119:11	Gives us victory over sin
1 Peter 2:2	Produces spiritual growth
1 Peter 1:23	Is instrumental in producing new birth
2 Peter 1:19	Gives light, reveals future

Notes:

Section 2

Creation and the Godhead

Lesson 6 **God the Creator**

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

Gen. 1:1 Our material universe was created by God.

2. Our Saviour shared in the creation of all things.

John 1:1-3 All things were made by the Word. “The Word was God.”

John 1:14 The Word was manifested to us in the person of Jesus.

Heb. 1:1, 2; Gen. 1:2; Col. 1:16, 17; John 1:10

3. The truth that God is the Creator is a vital truth because the redemption of the sinner necessitates a work of re-creation.

2 Cor. 5:17 The work of redemption is a work of re-creation.

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

John 3:3 The first act in our redemption.

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

Ex. 20:8-11 The Sabbath was instituted for the purpose of preserving the knowledge of God as the Creator.

Rev. 14:6, 7 A special last-day message calls the attention of the world to God as the Creator.

6. The Godhead, or Trinity, comprising the Father, Jesus and the Holy Spirit, all had part in the work of creation. (Heb. 1:1, 2; Gen 1:2)

Notes:

Lesson 7 **The Creation of Our Earth**

1. The period of God's creative work

Our earth and the solar system to which it belongs were brought into existence in six literal days.

Ex. 20:11 "In six days the Lord made heaven and earth, the sea, and all that in them is."
Gen 2:1, 2 The work of creation was finished in six days.

2. The manner of creation

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

Gen. 1:1 God created the heaven and the earth. The Hebrew word *bara'*, meaning "to create," is used exclusively of God in the Old Testament. Only God has power to create in the absolute sense, that is, to make something out of nothing and to give life.
Ps. 33:6, 9 The manner of God's creating, "by the word of the Lord."
Heb. 11:3 Creation is a fact to be accepted by faith; it cannot be demonstrated.

"In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose." (8T 258, 259.)

3. The magnitude of God's creation.

Col. 1:16 "By Him were all things created."

4. God's care of His creation

Ps. 147:4, 5 The stars are all numbered and named. Astronomers have photographed and catalogued millions of stars.
Col. 1:17 "In Him all things hold together." (RSV)
Heb. 1:3 "Upholding the universe by his word of power." (RSV)

Notes:

Lesson 8 **The Creation of Man**

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

- Isa. 45:18 The work of the first five days of creation had for its object the creation of man.
Gen. 1:26-28 Man was created to exercise dominion as God's representative in the world.
Gen. 1:26 Made in the image of God

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

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

- Gen. 1:29 Food
Gen. 2:8 Home
Gen. 2:15 Employment
Gen. 2:18, 21, 22 Companionship

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

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

4. Christ taught the creation story of Genesis. (Matt. 19: 4-8)

Notes:

Lesson 9 **The Memorial of Creation**

1. The institution of the Sabbath

- Gen. 2:1-3 The Sabbath was instituted at the close of creation week. The foundations upon which it was established were:
- a. God **created** the world and all that pertains to it in six days.
 - b. God **rested** on the seventh day.
 - c. God **blessed** the seventh day.
 - d. God **sanctified** the seventh day.

Ex. 20:8-11 The Sabbath lies at the foundation of true worship. Since we are creatures, we owe the Creator our love, allegiance and worship. So long as the fact remains that God is our Creator, so long will the Sabbath remain as a memorial of that fact. It is thus of universal obligation and was instituted in Eden more than two millenniums before the origin of Israel.

2. The purpose of the Sabbath

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

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

“It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him.” (PP 307)

Rev. 14:6, 7 The attention of the whole world is to be drawn to the fact that God is the Creator.

Ex. 31:13 The Sabbath also became a sign of sanctification. (Eze. 20:12) It symbolizes the fact that God is holy in character, and enables His people to be holy. Thus it assures us of God's power to recreate us, to redeem us.

3. The results of forgetting the Sabbath

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

Isa. 58 A chapter of Sabbath reform that calls for all to remember the seventh-day Sabbath.

4. The Sabbath an enduring memorial

- a. Since the Sabbath was instituted in Eden for man's good even before he sinned, its purpose is more than temporal. Its foundations rest upon eternal truths, and its purpose is based upon an eternal need, man's need of God.
- b. There is no hint anywhere in the Bible that the Sabbath was abolished.
 - Luke 4:16 Christ kept the Sabbath.
 - Matt. 24:20 Christ taught His followers to regard the sacredness of the Sabbath after His ascension.
 - Rev. 1:10 John speaks of "the Lord's day," which could be none other than the Sabbath. (Mark 2:27, 28; Ex. 20: 8-11; Isa. 58: 13, 14)
- c. The Sabbath will be observed in the new earth. (Isa 66:22, 23)

Notes:

Lesson 10 **The Trinity**

There are three persons in the Trinity. (Matt. 28:19.)

1. The Father

- a. The Godhead is eternal. (John 1:1-3; Gen. 1: 1-3; Ps. 90:1, 2.)
- b. We have evidence of the Father's personality.
 1. Voice Matt. 3:17
 2. Hearing Ps. 3:4
 3. Sight Prov. 15:3
 4. Love John 3:16; Rom 5:8
- c. We have revelation of His attributes and character.
 1. Love 1 John 4:8
 2. Truth and Justice Deut. 32:4
 3. Goodness Ex. 34:6
 4. Supremacy Heb. 1:3

“The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given to us to solve. No human mind can comprehend God.” (8T 279)

2. Jesus

- a. Jesus existed from the beginning. (John 1:1-3)
- b. He is the second person of the Godhead. (1 Tim. 3:16; Heb. 1:3, 8)
- c. Jesus is equal with the Father. (Phil. 2:5-11)
- d. By Christ “were all things created.” (Col. 1:15-17; Heb. 1:1, 2)
 “The Father wrought by His Son in the creation of all heavenly beings.” (PP 34)
- e. Jesus came to earth to reveal the character of God and to save man. (John 1:18; 14:9; Luke 19:10; Luke 5:31, 32; 1Tim. 1:15)
 “By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey.” (DA 24)
- f. We can have life through Christ. (1 John 4:14; 5:9-13; John 1:12)

3. The Holy Spirit

- a. The Holy Spirit is the third person of the Godhead. (Matt. 28:19; 2 Cor. 13:14)
- b. Note the work of the Spirit:
 1. Reproves and guides John 16: 7-13
 2. Sheds love and light into hearts Rom. 5:5
 3. Leads to God Rom. 8:14
 4. Comforter John 14:16; 15:26
 5. Intercedes for man Rom. 8:26

6. Personal representative of Jesus John 16:7
- c. The Holy Spirit works quietly. (John 3:8)
- “The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind.” (DA 172)
- d. The Godhead wants to dwell in us. (2 Cor. 13:14; John 14:16, 17, 23)

Notes:

Section 3

Sin

Lesson 11 **The Nature of Sin**

1. Sin is rebellion against God.

Since God is the Creator and King of the universe, and because of His most gracious attributes of character, every intelligent being owes Him allegiance as a faithful subject of His kingdom. The refusal of Him in one's life makes one a rebel against God. Such rebellion is known as sin.

Isa. 43:15 Our Creator is our King.

1 John 3:4 "Everyone who commits sin is guilty of lawlessness; sin is lawlessness."
(R.S.V.)

2. Sin is unrighteousness.

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

Ps. 19:7-11 The nature of God's requirements

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

Isa. 14:12-14 Notice how Lucifer's sin consisted in placing his own selfish interests first,
"I will...I will."

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

Matt. 5:27, 28 Sin has to do with inward desires and motives.

5. The dreadful nature of sin.

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

a. Isa. 64:6 A moral defilement

b. Isa. 59:2 Separates man from God. (Iniquities have separated.)

c. Rom. 6:23 Brings death

d. Rom. 5:12 Robbed all mankind of eternal life.

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

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

Notes:

Lesson 12 **The Origin of Sin**

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

1 John 3:8 The devil sinned from the beginning.

2. Satan was not always a sinful being, but was created perfect as Lucifer, the most honored of the angels. The following passages are primarily addressed to the heathen kings of Tyre and Babylon, through which God disclosed the original position and character of Satan, who in reality is the real power behind these authorities.

Eze. 28:13 A created being
Eze. 28:15 Originally lived a perfect life

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

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

Eze. 28:15, 16 An anointed cherub; a covering cherub

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

Eze. 28:17 Lucifer's sin commenced with pride.

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

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

Isa. 14:12-14 The terrible nature of Lucifer's fall.
Rev. 12:7-9 Defeated in heaven, Satan continues his warfare on earth, to which he gained access through his conquest of Adam and Eve.

Section 4

Redemption

Lesson 13 The Great Controversy

1. The Bible contains the account of a cosmic battle between good and evil. This battle is called the great controversy. To understand this controversy helps answer the question, ‘Why did Jesus come to this earth?’
2. The Origin of the Controversy

Rev. 12:7-9 The controversy began in heaven.

“He [Satan] claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did. The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him, and until Satan rebelled, there had been perfect order and harmonious action in heaven.” (SR 18)

Psalms 19:7 The issue in the great controversy is the law of God.

From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable (PP 69).

3. The Great Controversy in the Old Testament

Gen. 3:1-7 Satan introduced his rebellion here on earth (See lesson 11).

The results of the fall of man can be seen in:

- a. Gen. 4:1-8 The murder of Abel.
- b. Gen. 7-9 The great flood.
- c. Job 1 The experience of Job.
- d. Ex. 32:1-4 The apostasies of Israel, such as the worship of the golden calf.
- e. 1 Kings 18:21-40 The experience of Elijah
- f. Dan. 10:12, 13 Good and evil angels are involved in this great controversy.

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests

and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will. (Ed. 173)

4. The Great Controversy in the New Testament

Matt. 2:16	Satan through Herod tried to kill Jesus.
Matt. 4:1-11	Satan tempted Jesus to lead him into sin.
Matt. 8:28-34	Jesus cast out demons.

“The encounter with the demoniacs of Gergesa had a lesson for the disciples. It showed the depths of degradation to which Satan is seeking to drag the whole human race, and the mission of Christ to set men free from his power.” (DA 341)

Eph. 6:11, 12	Paul describes the great controversy as a daily warfare with the devil.
Rev. 12:13-16	Satan tried to destroy the God’s church throughout history, but God provided a place of safety.
Re.v 12:17	In the time of the end Satan will attempt to destroy God’s remnant church.

5. The End of the Great Controversy

Luke 23:44-47	The death of Jesus looked like a victory for Satan, but in reality it was the beginning of the end for Satan.
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“When Christ died on Calvary’s cross, he exclaimed in his expiring agony, ‘It is finished’; and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation. (ST, September 23, 1889)

Rev. 12:12	Satan knows that he has only a little time left.
Rev. 20:10	In the end God will destroy Satan and all his followers in a lake of fire.

Notes:

Lesson 14 The Plan of Redemption

1. The entrance of sin into this world through the fall of our first parents led the whole human race into sin. It weakened man to such an extent that he found it impossible to resist the power of evil. But where sin abounded, grace did much more abound. (Rom. 5:20) In eternity past, the Godhead had laid a plan of redemption for such an emergency, a back-up rescue operation. The fall of man activated the plan immediately.

Rom.5:12	Sin entered the world through Adam and caused all men to come under its control- Adeath spread to all men because all men sinned. (RSV)
Rom. 3:23	All have sinned.
Eph. 4:18	Sin darkened man= s understanding of God.

2. The desperate needs of sinful man call for salvation from outside himself. He is unable to save himself:
 - (a) From guilt (thing committed in disobedience to God=s requirements).
 - (b) From unrighteousness (a sinful condition).
 - (c) From weakness or inability to resist evil.

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

3. To make such a marvelous provision for the sinner=s needs, the Son of God came to this earth as a man to conquer the evil one. By taking our human nature (the incarnation) Christ became the Representative Head of our race, our Asecond Adam. By engaging in the conflict as a man, living a sinless life, and dying a substitutionary, atoning death He (1) demonstrated the justice of God= s requirements, (2) proved the falsity of Satan=s charges, and (3) made salvation from sin certain for all who would avail themselves of His merits by accepting Him as their Savior and Lord.

1 John 3:8	AThis is why the Son of God appeared - to undo the devil=s work. (Goodspeed translation)
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4. The plan of redemption comprises three specific stages: justification, sanctification, and glorification.
 - a. Justification

Rom 3:23, 24	Justification is the divine act by which God declares a repentant sinner righteous, or regards him as righteous. Justification is the opposite of condemnation.
Rom 5:18	The basis for this justification is not our obedience, but Christ=s obedience, His righteousness.

- Gal 2:16 Many wrongly believe that their standing before God depends on their good or bad deeds. However, we cannot earn salvation; it is a free gift of God (Eph 2:8).
- Rom 5:1, 2 Christ=s righteousness becomes ours through faith in Him (Phil. 3:9). Faith or trust is the hand with which we accept the gift of salvation.
- 1 John 5:12 Justification also brings the assurance of salvation.

Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. (SC 62.2)

b. Sanctification

- 1 Thes. 5:23 Sanctification means holiness. True repentance and justification lead to sanctification. Justification is what God does *for us*, while sanctification refers to what God, through the Holy Spirit, does *in us*.
- John 17:17 The Bible reveals to us the character of God and of Jesus Christ. Studying it opens the door for the Holy Spirit to change sinners into saints. In justification a man receives the Lord Jesus Christ, and in sanctification he learns to walk in harmony with His will (Col 2:6, 7). Justification takes but a moment; sanctification, on the other hand, takes a lifetime.

AThe righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven.@ (MYP 35)

- John 14:15 Salvation includes living a sanctified life; that means living in harmony with God=s commandments, not in order to be saved but because we are saved.

c. Glorification

- 1 Cor. 15:51-54 At the Second Advent God=s people will be changed physically. This is the meaning of glorification. The corruptible mortal body will put on immortality.

5. Christ=s salvation meets every need of the sinner. It is a full, or complete, salvation.
 (a) It provides forgiveness. (Col.1:14)

- (b) It provides righteousness. (Rom. 3:21-26)
- (c) It provides power. (Rom. 1:16)
- (d) It rescues from death and gives eternal life. (John 3:16)

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

Acts 4:12 Salvation is found only in Christ.

Notes:

Lesson 15 The Life of Christ

1. Christ is mentioned almost on every page of the New Testament, and many pages mention Him many times. In regard to the Old Testament writings Jesus said, "These are they which testify of Me." (John 5:39) Thus the purpose of Scripture is to reveal Jesus, whom to know is life eternal (John 17:3).
2. What does the Old Testament say about Jesus?

Gen. 3:15	That although God, Jesus would be born of a woman (cf. Isa 9:6).
Micah 5:2	That He would be born in Bethlehem.
Isa. 53:9, 11	That He would lead a sinless life.
Isa. 53: 5-12	That He would bear our sins and atone for them.
Ps. 22:16-18	That He would be crucified.
Ps. 16:10	That He would be resurrected

3. The Birth and Childhood of Jesus

Matt. 1:1	Jesus was to be born as a human being
Luke 1:26-35	Mary was a virgin. Her son Jesus was conceived through the Holy Spirit.
John 1:14	God became man. The blending and uniting of divinity with humanity is called "the Incarnation."
Luke 2:40, 52	As a child, Jesus grew as other human children grew.

4. Jesus the Man

We cannot explain how the infinite God and a finite human being can be united in a single person, but the Bible presents Jesus as a person with two natures – a divine and a human nature.

a. His humanity:

- (1) 1 Tim. 3:16 Jesus had flesh and blood.
- (2) John 4:6 Jesus was tired.
- (3) Matt. 4:2 Jesus was hungry.
- (4) John 19:28 Jesus was thirsty.
- (5) Luke 19:10 More than 80 times Jesus is called the "Son of Man" in the NT.

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. (1 Sam. 24:7)

b. His divinity:

- (1) John 1:1, 14 Jesus, the Word, was God.

- (2) John 8:58 Jesus claimed to be the great I AM. (Ex 3:14)
- (3) John 10:30-33 Jesus said He and the Father were one.
- (4) Matt. 12:25 Jesus knew what people were thinking.
- (5) Matt. 8:23-27 Jesus had power over nature.

Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. (RH June 15, 1905; 5BC 1128)

5. Jesus= Sinless Life

- 1 Peter 2:22 Jesus never sinned.
- 1 John 3:5 Not only did Jesus never sin, but there was no sin in Him; that is, he had no sinful desires with which every other human being is born.
- Heb. 4:15 Jesus was tempted in all points like us, but did not yield.

He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. (5BC 1128)

Throughout His earthly life Christ never used His divine power for His own benefit in His struggle with sin. He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. (DA 24)

- John 8:46 Jesus Himself claimed to be sinless (cf. John 14:30).
- John 1:29 Because of His sinlessness, Jesus could be the perfect and spotless lamb of God our savior.

6. The Ministry of Jesus

- John 14:8, 9 Jesus came to reveal the true character of God.
- Rom 8:3 Christ met, overcame, and condemned sin in the world through His sinless life and his death on the cross.
- John 13:15 Jesus showed us how to live (cf. 1 Peter 2:21).

7. The Death of Jesus

- Matt 27:33-35 Jesus died a cruel death on the cross. Crucifixion was a characteristic Roman mode of execution. However, Roman citizens were never crucified; this form of punishment was reserved for persons held in utter contempt, such as slaves, the worst criminals, and non-Romans. In submitting to this form of death Christ humbled Himself utterly. (Phil. 2:8)

1 Peter 3:18, 19 Through His death Jesus redeemed humanity. (cf. 1 Peter 3:18)

The first death is a consequence of death passing upon all men. The second death B eternal death B is the penalty for each individual=s sins. Either the sinner must die or someone has to die in his/her place. Jesus came into this world to take humanity=s place and carry out God=s plan to eliminate sin and death.

8. The Resurrection of Christ

Matt 28:1-6 The resurrection took place early on Sunday morning.

When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Savior came forth from the grave by the life that was in Himself. Now was proved the truth of His words, >I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again.= Now was fulfilled the prophecy He had spoken to the priests and rulers, >Destroy this temple, and in three days I will raise it up.= John 10:17, 18; 2:19." (DA 785)

1 Cor 15:12-19 Without the resurrection, the death of Christ would have been in vain.

Rom 10:9, 10 Faith in Christ=s resurrection is essential to salvation.

9. The Ascension of Jesus

Acts 1:9-11 Jesus was taken up into heaven in plain view of His followers.

John 14:1-3 Jesus promised to come back to take us to heaven.

Notes:

Lesson 16 **How to Experience Salvation**

1. Salvation provided for all.

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

John 1:29 Christ is “the Lamb of God, who takes away the sin of the world!”
(RSV)
John 3:16 The Father “gave” Jesus because of His love for the world.

2. Salvation given to those who accept Christ.

Mark 16:15,16 He who does not believe in Christ will be lost.
Acts 4:12 No escape if we neglect the salvation God offers us.
Acts 16:30,31 What must I do to be saved? Believe in Jesus.

3. Salvation something to be sought for.

Matt. 6:33 One’s first interest should be to seek the kingdom of God.

4. The meaning of believing in Christ.

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

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

“The faith that is unto salvation is not a mere intellectual assent to the truth.... The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God.” (DA 347)

5. Steps in experiencing salvation.

- (a) Repentance Acts 2:38 This step in coming to Christ is prompted by the Holy Spirit. The word *repentance* is from the Greek word *metanoia*, which means “a change of mind, or attitude.” To repent is to change one’s attitude, to alter one’s mind toward God. This repentance or “change of mind” which now sees God, oneself, and others in their true light is a gift from Christ, implanted in the heart through the operation of the Holy Spirit. (Acts 5:31)
- (b) Confession Prov. 28:13 Genuine confession is specific and the confessor

forsakes the sin confessed. “True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.” (SC 38)

(c) Acceptance of Jesus Christ as personal Savior and Lord Rom 10:9-13

(d) Consecration Rom. 12:1 We are urged to yield our bodies to God.
Gal. 2:20 And to be crucified with Christ.

“The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness.” (SC 43)

“God does not require us to give up anything that it is for our best interest to retain.” (SC 46)

6. What God does for the penitent who accept Jesus.

(a) Forgives our sins on the basis of Christ’s atoning death.

1 John 1:9 When we have confessed our sins, and yielded our lives wholly to God, we are to believe that God has forgiven us and accepted us as His children.

“You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this *because He has promised*. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours.” (SC 49, 50)

(b) Accounts to us the obedience/righteousness of Christ on the basis of His sinless life.

2 Cor. 5:21 God made Christ to be sin for us, who knew no sin. (CW)

“Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness.” (6BC 1073)

(c) Treats us as His children.

1 John 3:1, 2

The Father accepts us as His sons and daughters.

7. Obedience– the fruit of salvation.

- (a) Having been forgiven our sins and accepted as God’s children, we are now to live a life of obedience to God’s requirements.

John 14:15

Love is expressed in obedience.

John 15:10

Obedience is the proof of love.

- (b) Christian experience may be defined as the experience of constant fellowship with Christ.

“He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.

“More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, ‘The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.’ (Gal. 2:20)

“So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.” (SC 62, 63)

- (c) It is important for true assurance and peace of mind for the Christian to realize that he is always under the umbrella of God’s acceptance (justification) and His cleansing grace as he grows and develops spiritually in the Christian walk (sanctification). (1 John 1:7; 5:11-13)

Notes:

Lesson 17 **The Kingdom of God**

1. The extent of God's rule.

The kingdom of God is the realm in which He rules or exercises His dominion. Christ designated the dominion of God's authority as "the kingdom of God" (Mark 1:15) or "the kingdom of heaven." (Matt. 4:17)

Ps. 24:1 "The earth is the Lord's."

However, the actual exercise of God's control within His domain is limited, through the invasion of sin. This is because He grants His creatures freedom of choice.

2. The present kingdom of God in this world.

The present kingdom of God in this world is a moral or spiritual kingdom consisting of those who willingly acknowledge God as the king of their lives. By speaking of it as a spiritual kingdom we mean that it is concerned with man's inner life, where the Spirit of God desires to exercise control. The Bible speaks of it as the kingdom "(throne) of Grace." (Heb. 4:16)

Luke 17:21 "The kingdom of God begins in the heart." (DA 506)

3. How to enter the kingdom of God.

Matt. 4:17 Jesus announced the kingdom of God to be at hand. The Jews of His day were expecting a national, worldly kingdom like the kingdom of David, but Christ had not come to establish such a kingdom.

Matt. 6:33 Men are to seek the kingdom of God.

John 3:1-6 Entrance into the kingdom of God is through conversion—the new birth.

Matt. 13:44-46 Entrance into the kingdom of heaven calls for full surrender to God.

4. The future aspect of the kingdom of God.

While the kingdom of God begins in this present world in the hearts of those who accept Christ, it will have a future development when sin and sinners are forever eliminated from the universe. Thus the kingdom of heaven has two phases, one pertaining to the present, the other to the future, that is, the present kingdom of grace and the future kingdom of glory.

Matt. 6:10 Christ taught His followers to pray for the coming of His kingdom.

We enter the kingdom in this life by conversion. When the kingdom triumphs over all its foes and is established in glory, all God's children will enter it at the second advent, either through translation or resurrection. (1 Thes. 4:16-18.)

Dan. 2:44

God's kingdom will destroy all earthly kingdoms and stand forever.

Christ as our divine-human Lord will be king of the coming kingdom of glory, along with God the Father. Thus He chooses to be forever linked with the human family He has redeemed. (1 Cor. 15:28.)

Notes:

Section 5

Intercession

Lesson 18 **Christ's Ministry in Heaven**

1. Christ the only mediator between God and man.

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

Christ's work as mediator is the work of reconciling man to God. No one else could serve as a mediator between God and man, for Christ alone is both God and man. "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God." (DA 24.)

2. Christ the true high priest.

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

Heb. 8:5 The ministry of earthly priests was typical of the ministry of Christ.
Heb. 3:1; 8:1, 2 Christ is the High Priest of the heavenly sanctuary.
Heb. 7:25 Christ is able to save all who "come unto God by him."

3. The benefits of Christ's priesthood.

Heb. 7:25 It provides a complete salvation.

4. The culmination of Christ's work.

Acts 3:19-21 Christ's priestly ministry in heaven will be followed by His return to this earth and the restoration of all things.
Acts 17:31 His work as mediator will close with a work of judgment.
Rev. 19:11-16 At the close of the judgment Christ will return to this world as king.

Notes:

Lesson 19 **The Day of Atonement**

1. The Jewish day of atonement.

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

From the nature of the service held on this occasion the tenth day of the seventh month was called “a day of atonement.” (Lev. 23:27.) The nature and services on the Day of Atonement are described in Leviticus, chapters 16 and 23:26-32. Before proceeding further with this lesson, read these scriptures carefully and become thoroughly acquainted with the order of service performed by the high priest. Be able to answer the following questions:

- a. Name all the animals used in the service. Which were for the high priest? Which were for the people?
- b. What distinction was made between the two kids selected from the congregation?
- c. Explain in detail what Aaron did with the bullock and his blood.
- d. What service did the priest perform after his own atonement?
- e. What was done with the live goat?
- f. What services followed the sending away of the live goat?

2. The nature of the Day of Atonement and its significance.

- a. The Jewish day of atonement was, in its nature, a day of judgment, standing as a fitting type of the great day of final judgment at the end of the gospel era.

Acts 17:31

God has appointed a day of final judgment for the whole world.

Rom. 14:10, 12

All will be called to account in the judgment.

- b. The services performed on the typical day of atonement were for the purpose of bringing the professed people of God into perfect oneness with God by the complete separation of sin from the camp of Israel. They pointed to a day when God will bring the whole problem of sin to a finality.
- c. The cleansing of the earthly sanctuary was associated with the entry of the high priest into the place of judgment, in the second apartment of the sanctuary, where the Decalogue was kept. (Lev. 16:12-14; Heb. 9:7)

The cleansing of the heavenly sanctuary would signify the work of Christ at the judgment throne of God in heaven. (Acts 17:31; Dan. 8:14; 7:9, 10)

- d. The cleansing agency in the earthly sanctuary was the blood of an animal upon which no hand had been placed or sin confessed. We are cleansed from our sins through the merits of the sacrifice of Christ. (1 John 1:7; Heb. 9:13, 14; 1 Peter 1:18, 19)
- e. The sprinkling of the blood, typifying Christ’s life, in the most holy place over the Ten Commandments, is a fitting type of how the righteousness of Christ satisfies the claims of the moral law in the judgment.
- f. The goat or Azazel represents Satan. It was not used as a sacrifice, or for cleansing any part of the sanctuary, and could not therefore typify Christ.
- g. The confession of all the sins of the children of Israel on the head of the Azazel goat signifies his responsibility for them.
- h. The change of garments by the high priest signified the termination of his work on the Day of

Atonement.

- i. The offering of the two rams for a burnt offering signified the entire consecration of Israel to God.

Notes:

Lesson 20 **The Cleansing of the Sanctuary**

1. The divine program of events.

a. God works to a definite program.

Eccl. 3:1 A time for every purpose.

Gal. 4:4 Christ came to this world according to God's time.

b. God revealed in Bible prophecy the definite time when Christ would enter upon His work in the second apartment of the heavenly sanctuary, which marks the last phase of His work as high priest before He returns to this earth.

Dan. 8:14 "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Eze. 4:6; Num. 14:34 Inasmuch as a day in prophecy symbolizes a year, this period is a period of 2300 years.

2. The time period (2300 days) is not explained.

Dan. 8:14-27 Gabriel explains the meaning of the symbols for the ram, goat, four horns, and little persecuting horn, but stops short of explaining the time period relating to the sanctuary because Daniel becomes sick over the revelation.

3. The dating of the 2300-day/year prophecy.

a. Daniel's prayer

Dan. 9:1-19 A number of years passed, but Daniel received no further word on this prophecy. He naturally feared it implied an extension of the captivity and continued desolation of the sanctuary-temple at Jerusalem. He discovered from Jeremiah's prophecy that the 70 years of captivity were about to end, and he set himself to pray for Israel's forgiveness and return.

b. Return of Gabriel

Dan. 9:20-23 With the touch from Gabriel, Daniel is immediately in vision. He recalls the angel's interpretation in the earlier vision (ch. 8). His attention is immediately directed to the unexplained portion of the vision dealing with the time period.

c. The 70-week period

Dan. 9:24-27 Seventy weeks or 490 days/years ($70 \times 7 = 490$) are said to be "determined" or "cut off" (root meaning of Hebrew word) for certain things to be accomplished in connection with God's people Israel. The natural sense is that this shorter period was to be "cut off" from the longer 2300-day period as its first part. Thus the beginning of the 490 days/years would also be the beginning of the

2300 days/years.

d. Dating the 70 weeks

Dan. 9:25

There were three decrees which gave permission for the Hebrew exiles to return home. The decree of Cyrus in 537 B.C. had to do with rebuilding the temple, restoration of the sacred vessels and the temple worship. (Ezra 1:1-4) The decree of Darius in 519 B.C. was a renewal of Cyrus' command. Finally, the decree of Artaxerxes in 457 B.C., in addition to promoting the re-establishing of the worship in Jerusalem, made possible the setting up of a Hebrew state and local government. (Ezra 7:11-26)

Neither Cyrus nor Darius made any genuine provision for the restoration of the civil state as a complete unit, though a restoration of both the religious and civil government was promised in the prophecy of Daniel. The decree of the seventh year of Artaxerxes was the first to give the Jewish state full autonomy, subject to the overlordship of the Persian Empire. Therefore we take 457 B.C. as the required date for the commencement of the 70 weeks.

The decree of Artaxerxes went forth in the autumn of 457 B.C. (Ezra 7:8, 9) and therefore approximately half of the year had gone, for the Jewish year begins in the spring. We are to reckon the 70 weeks from "the going forth [or publication] of the commandment to restore and to build Jerusalem." (Dan. 9:25)

e. The events of the 70 weeks

1. During the first 7 weeks (49 years), terminating in the autumn of 408 B.C., Jerusalem was to be rebuilt. (Dan. 9:25)
 2. The 62 weeks, terminating in A.D. 27 (autumn), reach to the Messiah, (verse 25)
The Messiah is Christ, the Anointed One. (John 1:41, margin) Christ was anointed with the Holy Spirit. (Acts 10:38) This anointing took place at His baptism. (Mark 1:10) Christ stated that a time prophecy was fulfilled at the time of His baptism. (Mark 1:15)
 3. The remaining week would terminate in A.D. 34 (autumn).
 4. In the midst of the week, A.D. 31 (spring), Christ was crucified.
 5. The special privileges granted to the Jews ceased in A.D. 34 (verse 24, first part), and from then on the gospel went to the Gentiles.
 6. The remaining 1810 years from A.D. 34 (autumn) bring us to the autumn of 1844.
4. Thus it is clear that the cleansing of the sanctuary in heaven commenced in 1844. This means that in that year Christ entered upon the last phase of His mediatorial work for man. To the Adventists of 1844, "the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844." (GC 423)

Lesson 21 **The Hour of Divine Judgment**

1. A definite time appointed.

- Acts 17:31 A definite day has been divinely appointed for the judgment of the world.
- Rom. 14:10, 12 No one can escape the judgment day. Every person must answer individually before God.
- 2 Cor. 5:10 Even the professed followers of God must stand in the judgment.

The subject of the ultimate judgment is described in the Bible in three phases: (1) investigative, (2) review, (3) executive. The investigative phase takes place in heaven before the loyal angels and universe and involves a review of all the professed followers of God recorded in the Book of Life. In a sense this phase of judgment settles the destiny of all humankind because it not only will determine who are the genuine believers in the Book of Life but, when it is concluded, probation will close for all persons. When Jesus returns, He brings his reward with Him. (Rev. 22:12)

The review phase of judgment also takes place in heaven, permitting the redeemed to better understand the issues of the great moral controversy. The executive phase of judgment takes place on the earth at the close of the millennium. At this time the lost will be caused to understand the issues likewise and what they have rejected. At this time the ultimate rewards are given: eternal life in a renovated earth, or eternal death.

- Dan. 8:14 The interpretation that the 2300 days terminated on October 22, 1844, led the Adventists to the conclusion that the day of God's final judgment began at that time. At the appearing of Christ the decisions of the judgment will be carried into effect. An appropriate designation for this phase of the judgment would be **executive**. The determination of the sentence of judgment, which precedes the Second Advent, could be spoken of as **investigative**.

2. The three phases of judgment represented in vision.

- Dan. 7:9, 10, 13, 14 Daniel's vision of a court session in heaven judging the deeds of men. Christ receives His kingdom and His people at its close. Investigative phase.
- Rev. 20:4;
1 Cor. 6:2, 3 Redeemed engaged in the review phase in heaven during their millennial reign with Christ.
- Rev. 20:11-15;
Matt. 25:31-46 Executive phase of judgment on the earth at the close of the millennium.

3. Classes of persons.

The three phases of judgment noted above suggest that there are really three classes of persons who will come into final judgment: (1) the genuine believer in God, (2) the false,

professing believer, (3) the rejecter of God's grace. Just as the ritual of the Day of Atonement in Israel's sanctuary figuratively removed the confessed sins of only the truly penitent, so the first phase of judgment in heaven will remove and blot out the recorded sins of all who are truly in union with Jesus and are clothed in His righteousness. It is an audit therefore of the Book of Life. But not all professors of God are genuine. (Matt. 22:10.) Thus the investigative phase of judgment in heaven will (1) remove false from true. (Matt. 22:11-14; Ex. 32:33) (2) This phase of judgment gives Jesus, our high priest and advocate (1 John 2:1), the opportunity to reaffirm the salvation status of the genuine believer before the angels and loyal universe. (Rev. 3:5) Thus Christ's last priestly ministry is in behalf of His genuine followers, certifying their acceptance as their records give evidence to all of their union with Him.

4. The records of judgment.

a. God is acquainted with those who have responded to Him.

Rev. 20:12 The Book of Life.

Rev. 21:27 Only those whose names are retained in the Book of Life will enter heaven.

“The book of life contains the names of all who have ever entered the service of God.”
(GC 480)

As indicated in Zech. 13:6, PK 376, and other places, people can be saved who have no knowledge of Jesus or the written law of God. These people are “honest in heart” and respond to the Holy Spirit.

b. God is not forgetful of the good deeds and purposes of the lives of His followers.

Mal. 3:16 A book of remembrance.

c. God is acquainted with the sins which men commit.

Eccl. 12:14 Every work and every secret thing is known in the judgment.

5. Christ's place in the judgment.

Acts 17:30, 31 God will judge all men by Jesus Christ.

John 5: 22, 27 The Father has given all judgment to Christ.

6. The standard of judgment.

John 3:36 The determining factor which decides the destinies of men will be their personal attitude toward Jesus Christ.

Eccl. 12:13, 14 One's personal attitude toward Christ involves obedience to the commandments of God. (John 14:15, 21; 15:10)

7. The judgment-hour message.

Rev. 14:6, 7 A worldwide, last-day message is to proclaim the time of God's judgment.

When, after the Great Disappointment of 1844, the Adventists, on the basis of their interpretation of Dan. 8:14, arrived at the conclusion that the cleansing of the sanctuary pointed to the final work of Christ in heaven they began to proclaim the message: “The hour of his judgment is come.”

Notes:

Section 6

Advent

Lesson 22 The Return of Christ

1. The promise of the Second Coming.

John 14:1-3	Before leaving this world Christ made a definite promise that He would return.
Acts 1:9-11	The promise was repeated at the time of the ascension.
Rev. 22:20	Christ repeated His promise to the apostle John some 65 years after His ascension—"I come quickly."

The doctrine of the Second Advent occupies a position of primary importance in the Bible, especially in the New Testament, where it is estimated that there are 318 references to it in the 260 chapters. The hope of the advent of Christ in His glory was anticipated also by saints of Old Testament times, centuries before the first advent. It has been the hope of the ages.

2. The manner of Christ's return.

Matt. 24:23-26	Christ stressed the importance of our knowing how He will return. Why?
Matt. 24:27, 30, 31	Christ's coming will be of such a character that it cannot be mistaken or counterfeited.
Acts 1:9-11	He will come personally and visibly in a cloud as He went away.
Rev. 1:7	All who are living on the earth at that time will see Christ return. Christ "cometh with clouds." "Every eye shall see him."

Those who crucified Christ will be raised just previous to His coming in order to see Him appear as Christ told them at the time they condemned Him to death. (Matt. 26:64; Dan. 12:2) This is called the special resurrection.

Matt. 25:31; 24:31	All the heavenly angels will accompany Christ.
Matt. 16:27;	
Luke 9:26	The Second Advent will be an event of magnificent glory.

3. Events connected with the Second Advent.

- The righteous dead will be raised. (1 Thes. 4:16; 1 Cor. 15:22, 23)
- The righteous living will be made immortal, and caught up with those who are resurrected to meet Christ in the air. (1 Thes. 4:17; 1 Cor. 15:51-53; Matt. 24:31)
- Those who reject Him will be destroyed by the brightness of Christ's appearing. (Luke 17:26-30; 2 Thes. 1:7-10; Rev. 6:14-17; 2 Thes. 2:8)
- The earth will be devastated by the seven last plagues as well as by the impact of Christ's coming. (Rev. 16; 6:14-17; Isa. 24:4-6, 9-22.)

4. Warnings and admonitions in view of the Second Advent.

Matt. 24:44

Be ready.

Mark 13:32-37

Watch and Pray.

1 Thes. 5:1-6

Let us not sleep in spiritual things.

1 Thes. 5:23

Be sanctified, or holy, in life.

Notes:

Lesson 23 **Signs of Christ's Return**

1. The nearness of the Second Advent can be known.

Matt. 24:3	The disciples inquired, "What shall be the sign of thy coming, and of the end of the world?"
Matt. 24	Jesus answered their inquiry by outlining a series of signs leading up to the end.
Matt. 24: 32-35	By observing the signs we are to know when Christ's coming is near.
Matt. 24:36	The day and hour of Christ's appearance have not been revealed.

2. Signs in the national world.

Matt. 24:6, 7	Strife will exist among nations.
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3. Signs in the social world.

Matt. 24:12	Iniquity shall abound "because wickedness is multiplied." (R.S.V.)
2 Tim. 3:1-5	Prevailing wickedness will be widespread under a form of godliness.

4. Signs in the religious world.

2 Tim. 3:5	Men will practice the forms of religion but fail to manifest its power in their lives.
Matt. 24:11	Many false prophets shall arise.
Matt. 24: 23, 26	Reports will be made that Christ has appeared.
1 Tim. 4:1	Many will be influenced by evil spirits.
Rev. 13:3, 8	All the world will render homage to the power of papal Rome except those whose names are in the Book of Life.
Matt. 24:9, 10	The righteous will be persecuted.
Matt. 24:14	The message of Christ's kingdom will be sounded in all the world. (Rev. 14:6, 7)
2 Peter 3:3, 4	Men will scoff at the message of Christ's return.

5. Signs in the physical world.

The Scriptures foretell three great events in the history of the physical world that are to act as signposts of the Christian era, by which it may be known where man is living in the course of history.

Matt. 24:21, 22, 29	A period of great tribulation would be followed quickly by signs in the heavens.
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Note: “Those days” of tribulation mentioned in verses 22 and 29 are referred to in Revelation 12:6, 13, 14 as a period of 1260 days, or 1260 years, for a day in prophecy is used for a year. (Eze. 4:6; Num. 14:34) This period of persecution has reference to the time of papal supremacy, stretching from the establishment of the papal power in 538 to its overthrow in 1798. Although the “days” do not end until 1798, persecution had generally ceased by the middle of the eighteenth century. For the elect’s sake the days were shortened.

Mark 13:24	The darkening of the sun was to occur “in those days, after that tribulation,” i.e., between 1750 and 1798.
Rev. 6:12, 13	The Dark Day was to be preceded by a great earthquake and followed by falling stars.

Note: The divine order is as follows: (1) great earthquake, (2) dark day, (3) falling stars. History testifies to the fulfillment of the prophecy.

The Great Earthquake—Lisbon, November 1, 1755.

The Dark Day—May 19, 1780.

The Falling Stars—November 13, 1833.

6. Other signs of the last days.

Luke 21:25	“The sea and the waves roaring”—that is, distressful conditions among the nations.
Matt. 24:7	Famines and pestilences (plagues or rampant, widespread diseases).

7. The need for preparation.

Matt. 24:43	Christ exhorts us to watch and be ready.
Matt. 25:1-13	If we do not watch, we may leave our preparation for Christ’s return until too late.

Notes:

Lesson 24 **The Millennium**

1. Meaning of the word.

The word *millennium* is not used in Scripture. It means simply “1,000 years” (*mille* = a thousand; *annus* = a year), and may therefore be applied to the period of 1,000 years of Revelation 20.

2. The righteous during the millennium.

Rev. 20:4	“Judgment was given unto them... and they lived and reigned with Christ a thousand years.”
John 14:1-3	Christ will come the second time so that His people might be with Him.
1 Thes. 4:16	When Christ comes again those of His saints who are sleeping in death are resurrected to be with Him.
1 Thes. 4:17	At the same time the righteous living are translated and along with the resurrected ones are taken from the earth to be “with the Lord.”

It is therefore clear that the righteous are not to be with Christ until His second advent, and therefore the millennium must be a period which follows that event.

Rev. 20:4-6	The righteous will live and reign with Christ for a thousand years. Doubtless the place where they reign with Him is in heaven.
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3. The unrighteous during the millennium.

The question now arises as to the unbelievers during the millennium.

Rev. 20:6	The unbelieving dead are not raised when Christ comes, for “the first resurrection” brings life only to the “blessed and holy.” “They that are Christ’s” are raised at His second advent. Since the unbelieving dead are not raised at Christ’s coming, they remain in their graves together with the wicked who were slain by the glory of the Advent.
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Thus the unbelieving dead “[live] not again until the thousand years [are] finished.” (Rev. 20:5)

4. Satan during the millennium.

During the millennium Satan is bound in the bottomless pit.

Rev. 20:1-3	Whatever “the bottomless pit” represents, it is clearly the place of Satan’s punishment.
Eze. 28:17, 18	Satan will be punished on the earth.

Rev. 16:17-21 The seven last plagues will have previously desolated the surface of the earth.

Jer. 4:23-27 "The whole land shall be desolate." This terrible scene of the "Day of the Lord" on Judah reflects by extension an ultimate fulfillment of the final Day of the Lord on an impenitent world.

5. Events at the close of the millennium.

Rev. 20:5 The rest of the dead (i.e., the wicked) are raised at the close of the millennium. This will be the resurrection of damnation. (John 5:28, 29)

Rev. 20:7 Satan is now "loosed" because he can continue his work of deception. He was "bound" by being unable to act.

Rev. 20:3 Satan's liberty after the millennium will be short-lived.

Rev. 20:8 Satan works among the nations to urge them to battle. He deceives them with the belief that they can conquer the saints.

Rev. 20:9 He incites them to attack the New Jerusalem.

Note: Since at the close of the millennium the saints are in the New Jerusalem and it is on earth, it must have descended with the saints at the close of the 1,000 years. (Rev. 21:2)

Rev. 20:11-15 The executive judgment takes place, bringing an end of sin, sinners, and the effect of sin.

Rev. 21:1 A new heaven and a new earth.

Notes:

Lesson 25 **The Home of the Saved**

1. The promise of a future home.

2 Peter 3:13 There will be a new earth inhabited by a righteous people.

2. The new earth has been the hope of the saints.

1 Peter 1:3-5 The living hope of the Christian is fastened upon an inheritance that is incorruptible, undefiled, and eternal. It centers in heaven because God is its creator, but the abode of the redeemed is ultimately in a renewed earth.

3. The reality of the future life.

Isa. 65:21-25 Isaiah spoke of man's future home as a place of reality where there will be projects, home life, and development.

Rev. 21:1-5 Sin and its effects will not exist in the new earth.

Rev. 21:9-27 A description of the New Jerusalem. Take note of modern translations that provide modern interpretations of measurements.

Rev. 22:1, 2 The redeemed will have eternal life. Apparently the tree of life is used to maintain that life and to restore the race to God's original design.

Isa. 35 A picture of the better land.

4. Christ the king of the new earth.

Dan. 2:44 All earthly kingdoms will pass away.

Rev. 22:4 The redeemed are given the blessed assurance of seeing Christ.

Rev. 21:1 New heaven and new earth.

Notes:

Section 7

Prophecy

Lesson 26 The Setting up of Christ's Kingdom

1. A prophetic declaration.
 - a. God revealed future events to King Nebuchadnezzar. (Dan. 2:1-45.)
 - b. The king was shown events of the last days. (Dan. 2:28, 45 last part.)

“In one night God revealed the history of over 2,500 years, and what the human historian requires volumes to explain is given in fifteen verses.” *The Story of Daniel the Prophet*, S. N. Haskell.
 - c. God helped Daniel reveal the dream and give the interpretation. (Dan. 2:14-30.)
 - d. Note the description of the image of the dream. (Dan. 2:31-35.)
 - e. Each part of the image represented a kingdom. (Dan. 2:36-43.)

(1) Babylon	605-538 B.C.	Head of Gold
(2) Medo-Persia	538-331 B.C.	Arms and breast of silver
(3) Grecia	331-168 B.C.	Thighs and belly of brass
(4) Rome	168 B.C. - A.D. 476	Legs of iron
(5) Kingdoms of Europe		Feet of iron and clay
(6) Great stone		Christ's kingdom
2. Explanation and dates of the periods of the great image.
 - a. **Babylon**: Head of gold. 605-538 B.C. (Dan. 2:36-38)

“It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors...In their feeling of security lay the source of their danger.

“The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died fighting for his life.” *Daniel and Revelation*, Uriah Smith, pp. 42, 45, 48, 1944 ed., hardcover.
 - b. **Medo-Persia**: Breast and arms of silver. 538-331 B.C. (Dan. 2:39)
 - c. **Grecia**: Belly and thighs of brass. 331-168 B.C. (Dan. 2:39)

“When Darius died [the last king of the Medo-Persians] Alexander [the Great of Greece] saw the field cleared of his last formidable foe... He encouraged such excessive drinking among his followers that on one occasion twenty of them died as the result of their carousal. At length, having sat through one long drinking spree, he was immediately invited to another... He was seized with a violent fever, of which he died eleven days later, June 13, 323 B.C., while yet he stood only at the threshold of mature life, in the thirty-second year of his age.” *Ibid.*, 53.
 - d. **Rome**: Legs of iron. 168 B.C. - A.D. 476 (Dan. 2:40)

Describing the Roman conquests, Gibbon uses the very imagery employed in the vision of Daniel 2: “The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, silver or brass that might serve to represent the nations and their kings were successively broken by the iron monarchy of Rome.”-- *A History of*

the Decline and Fall of the Roman Empire, Edward Gibbon, Chapter 38, paragraph 1 under “General Observations,” at the close of the chapter.

e. **Ten Kingdoms of Europe:** Toes mixed with iron and clay. (Dan. 2:41-43)

As iron and clay do not mix, so the territory of the former Roman empire has not been successfully reunited since that time. Even the efforts of recent years through the European Union show how accurate God’s predictions are. “These ten kingdoms came into existence in the territory of the Roman Empire between A.D. 351 and 476. They were the result of the barbarian invasions of those times. The kingdoms were as follows: The Alemanni (Germany), the Franks (France), the Burgundians (Switzerland), the Suevi (Portugal), the Saxons (England), the Ostrogoths (part of Italy), the Heruli (part of Italy), the Visigoths (Spain), and the Lombards (Italy).” *Our Lord’s Return*, C. B. Haynes, p. 22.

Iron is not mixed with clay. (Dan. 2:43):

- (1) Attempts were made to unite the nations of Europe by marriage.
- (2) Attempts have been made in the past to unite the nations of Europe by conquest.
- (3) Most recent unification efforts have involved market, currency and politically-based European Union.

f. **The Stone:** Setting up of God’s kingdom—eternity. (Dan. 2:44, 45)

3. The fulfillment.

- a. What is the answer of history to this prophetic declaration?
- b. When will God set up His kingdom? (Dan. 2:44, 45)
- c. In view of the coming kingdom, what should we do? (2 Peter 3:13, 14)

Notes:

Lesson 27 **Empires of Prophecy**

1. Prophecy and history.

a. Note the description of the vision of Daniel recorded in chapter 7, verses 1-7.

b. In prophecy God sometimes uses symbols:

- | | |
|------------------------------------|-----------------------|
| (1) Winds: strife | Jer. 25:31; 49:36, 37 |
| (2) Waters: peoples and multitudes | Rev. 17: 15 |
| (3) Beasts: kings and kingdoms | Dan. 7:17, 23 |

c. The animals of Daniel 7 represent kingdoms.

- (1) **The lion** (first kingdom). (Dan. 7:4) “The lion with eagle’s wings represented Babylon, corresponding to the head of gold in Daniel 2... So Babylon was the glory of the kingdom. However, the wings were to be plucked, and it was to stand on its feet as a man and be given a man’s heart... Babylon went down on a night of women and wine, feasting and reveling.” (Dan. 5) *God Speaks to Modern Man*, Arthur E. Lickey.
- (2) **The bear** (second kingdom). (Dan. 7:5) “The bear symbolized Medo-Persia. It raised itself on one side. It was a dual monarchy of Medes and Persians. One power was stronger than the other. (see Dan. 8:3, 20) It was a cruel and bloodthirsty power. The three ribs well represent the triple alliance of Babylon, Libya, and Egypt, against which the bear fought. This is the silver of Dan. 2.” *Ibid.*, 312.
- (3) **The leopard** (third kingdom). (Dan. 7:6) “The leopard with four heads and four wings is Grecia. The extra wings indicated the rapidity of Alexander’s conquests. He conquered Medo-Persia in five years, and in eight years marched his soldiers over 5,100 miles (8,200 km.)... The four heads stand for the four divisions of the empire made after Alexander’s death, which followed a drunken debauch. His empire was soon divided among his four leading generals:
- | | |
|------------|---------------------------------------|
| Cassander | Macedonia and Greece in the west |
| Lysimachus | Thrace and Asia in the north |
| Ptolemy | Egypt, Lydia, Arabia, Palestine south |
| Seleucus | Syria, Bactria and all the east |
- (4) **The fourth beast** (the fourth kingdom). (Dan. 7:7, 23) “The dreadful beast represents Rome. The iron kingdom of Daniel 2 is here a beast with great iron teeth.” *Ibid.*, 313.
- (5) **The ten horns** represent the kingdoms of Europe and match with the ten toes of the image in Daniel 2. The ten horns represent ten kings or kingdoms (Dan. 7:17, 23) “So ten main kingdoms were to arise out of Rome’s empire. The main modern nations of Europe are the outgrowth of these divisions. They can never be permanently united by men.” *Ibid.*, 313.

2. The fourth beast and the little horn.

a. Note the character of the fourth kingdom. (Dan. 7:7, 19, 23)

b. The horns of the fourth beast were peculiar, and a change takes place among them. (Dan. 7:7, 8, 24)

- (1) A small horn came up after the ten horns. (Dan. 7:24)

- “The little horn was to come up after the ten horns were in evidence. So it did. The roots of the papacy were there, but it rose to power and prominence after Rome’s division.” Ibid., 314.
- (2) It came up among the ten horns. (Dan. 7:8)
“This power must come up among the ten horns, that is, in the European region. The papacy rose with its seat at Rome itself.” Ibid., 314.
- (3) This horn has power to exercise against the saints. (Dan. 7:21, 25) “The little horn represents papal Rome, or the papacy. All students of history know that Rome had two phases: pagan (heathen) and papal Rome. When pagan Rome fell under the invasion of the barbarian tribes the Bishop of Rome picked up the scepter. Christianity was nominally accepted by the barbarians in general, and the pope became the chief power in Europe... All historians, both Catholic and Protestant, know that, following the breakup of pagan Rome, the papacy, or papal Rome, became the outstanding force among the kingdoms of Europe. There is simply no other power which answers to the ten points set forth by Daniel.” Ibid., 314.

3. The eternal kingdom.

All power and dominion will at last be given to Christ. (Dan. 7:13, 14, 26, 27.)

“All who keep the commandments of God will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.” (Early Writings 51)

Notes:

Section 8

Obedience

Lesson 28 **The Law of God**

Introduction: The Bible notes that there are two basic kinds of law: physical law and moral law. All nature operates under physical laws. Plants yield seed and fruit in harmony with fixed laws. (Gen. 1:11) Sun, moon, and stars move in precise orbits according to the arrangement and design of the divine will. (Gen. 1:14-18) Landing men on the moon would not have been possible without a knowledge of and cooperation with the physical laws God designed to govern the universe. There would be immediate chaos if physical law were violated. God has placed all intelligent beings He has created not only under physical law but also under moral law. Moral law expresses the will of the Creator for these intelligent beings because He has given to each the ability to make moral choices between right and wrong. Violation of moral law brings moral chaos such as occurred in the time before the Flood and in the great sin and degradation of end-time humanity.

1. The Ten Commandments

Ex. 20:1-17	God has expressed moral law to humankind in the form of the Ten Commandments.
Rom. 7:12	God's law is just and good; it is not burdensome to man. It shows us the happiest way to live.
1 John 5:2, 3	
Eccl. 12:13	The Ten Commandments express "the whole duty of man." The first table (precepts 1-4) defines his duty to God; the second table (precepts 5-10) defines his duty to his fellow beings.

2. The Nature of the Ten Commandments

Ps. 119:96	Although the law of God is brief, it is comprehensive, covering in principle all aspects of human living.
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3. God and the Commandments

1 Pet. 1:16; Rom. 7:12; Rev. 15:3; Ps. 25:8	The Ten Commandments are a reflection of God's character. Thus the principles upon which they rest are unchangeable.
Rom. 7:14 Matt. 5:21, 22, & 27, 28	The law of God is spiritual; that is, it tests and weighs the thoughts and motives of the mind where sin originates (Mark 7:21-23) as well as our outward acts.
1 John 4:8 Matt. 22: 36-40	God's character is one of love. Thus the precepts of His law rest on the principle of love: supreme love to God and unselfish love to one's fellowman.

This means that each precept of the Ten Commandments has a positive side as well as a

negative one. For example, “Thou shalt not kill” means not only that the Christian will not murder another human being, but also that he will seek in every way possible to promote the life and well-being of his fellowman.

a. First table:

Gen. 35:1-4; 2:1-3 Since God is eternal (Ps. 90:2), it is clear that the principles of supreme love to the Creator and unselfish love to fellow beings always existed and always will exist. Those principles are expressed in the Ten Commandments.

b. Second table:

Gen. 18:19; 4:8-11 The evidence from Genesis shows that the precepts of this law were known orally from the very beginning of human existence. Many centuries would pass before it would be necessary to speak them again and write them on tables of stone.

Gen. 39:7-9; 19:1-10
Gen. 44:8; 12:11-13

4. The function of the Ten Commandments

1 John 3:4; Rom. 7:7 The Holy Spirit uses the law to convict us of sin and our lost condition. This convicting function of the law helps us to sense our need of Christ, who alone can save us from our sins.

Rom. 2:17, 18; The law also functions to continually teach us our Father’s will.
Ps. 40:8 Thus it serves as a guide to Christian living, a compass of absolutes by which we check our course through life.

5. The Inward Law

Heb. 8:8-10; God desires not only to forgive our sins but also to write His law in
Isa. 51:7 our hearts. That is, He desires to make the Ten Commandments our inward law—to train the conscience to be sensitive to His authority in all things.

Rom. 13:8-10; God makes the moral law of the Ten Commandments our inward
Gal. 5:14, 22 law by implanting love in our hearts for Him and our fellow beings. He who loves God supremely will naturally desire to obey the first four precepts. And if he loves others as himself, he will obey the last six and their comprehensive applications.

James 2:8-12 The judgment will determine whether God’s law and its principle
Matt. 25:31-46 of love have become a living reality in the lives of human beings who are subjects of the Sovereign of earth and universe.

John 15:1-8 The inward law becomes a reality to those who are in union with Jesus Christ.

1. The origin of the Sabbath.

Mark 2:27	The Sabbath was made for man, that is, mankind. It is not a national institution.
Gen. 2:1-3	It was made at the close of the creation week by three distinct acts of God—resting, blessing, and sanctifying.

2. The Sabbath from creation to Sinai.

Ex. 16:22-26	The Israelites were observers of the Sabbath before the Ten Commandments were proclaimed from Sinai. (The story of the manna.)
Ex. 20:8-11	A commandment to reverence the Sabbath was placed in the heart of the Decalogue when Israel was established as God’s nation.

Notice that the Sabbath is not introduced as something new at Sinai, but men are called upon to “remember” it as an institution with which they are already acquainted. The reason given for Sabbath observance goes back to creation. It was a memorial of the creation of the world.

3. The Sabbath and the nation of Israel.

Eze. 20:13	The breaking of the Sabbath in the wilderness journeys of Israel brought God’s displeasure.
Isa. 58:13, 14	The Sabbath was God’s holy day and was not to be used for selfish purposes.

4. Important truths taught by the Sabbath.

Ex. 20:8-11	The Sabbath is a reminder of God’s creation of the world and thus is the foundation of true worship. We worship and obey our Creator.
Ex. 31:13	It served as a constant sign of the sanctifying power of God. It reminded Israel that they were to be a holy people. The God who created man is able to re-create him, thus sanctifying or separating him from rebellion.
Ex. 20:2	The Sabbath was the sign to Israel that Jehovah was God.

Notes:

1. Christ and the Sabbath.

Luke 4:16	It was Christ's custom to observe the Sabbath.
Mark 2:28	He called Himself the Lord of the Sabbath.
Matt. 12:9-14	He healed the man with the withered hand. "Lawful to do well."
Matt. 24:20	Christ taught His followers to keep the Sabbath in mind after His death.
Luke 23:50-56	In harmony with the nature of the Sabbath as a day of rest, Christ rested in the tomb on the Sabbath day. He rested from His completed work for man's redemption as He had from His completed work at creation.

2. The disciples and the Sabbath.

Matt. 28:1	"Now after the Sabbath, toward the dawn of the first day of the week." (R.S.V.) (See also Mark 16:1) The resurrection occurred after the Sabbath ended.
Luke 23:50-56	The followers of Jesus observed the Sabbath "according to the commandment" while Christ was in the tomb.
Luke 24:1	They regarded the first day of the week as an ordinary day. It is clear that Jesus had given them no instruction about a change from the Sabbath to the first day of the week.
	Paul made no mention of any change in regard to the Sabbath in his frequent contact with the Jews and Gentiles. (Acts 13:14, 42-44; 16:13; 17:1, 2; 18:1-4, 11)
Rev. 1:10	John, about A.D. 95, shows that Christians looked upon a certain day as "the Lord's day." Note: Scripture warrants us in applying the title "Lord's Day" only to the seventh day of the week. (Mark 2:28; Isa. 58:13; Ex. 20:11)

Notes:

Lesson 31 **Sunday in the Scriptures**

1. The first day of the week in the Old Testament.

No particular importance is attached to the first day of the week in the Old Testament. In the creation week there is nothing to distinguish it above the other days of the week. (Gen. 1:3-5) It was viewed as one of the “six working days.” (Eze. 46:1)

2. The first day of the week in the New Testament.

Many people are of the opinion that Christ and His disciples changed the Sabbath from the seventh to the first day of the week. Others believe that the Sabbath was dropped as a day of worship after Christ’s death and that the first-century Christians began the observance of Sunday in its place. In this lesson we shall examine all the references to the first day of the week in the New Testament to see if there is any indication of a religious regard for that day in New Testament times.

The word **Sunday** is not found in the Bible. The Jews had a name for only one day of the week—Sabbath, all other were simply numbered. Some languages today, such as Portuguese, continue that tradition with a name for Sabbath (Sabado) and Sunday (Domingo). Monday is called “Second Market-day” (Segunda Feira), etc., with Sunday having been once considered “First Market-day.”

Matt. 28:1	The expression “In the end of the Sabbath” (K.J.V.) is rendered “After the Sabbath” in the Revised Standard Version. (See how other languages translate this phrase in various versions.) The text shows that the first day of the week follows the Sabbath and was not regarded as a rest day or day of worship by the women who believed in Jesus.
Mark 16:1, 2	Similar to Matt. 28:1.
Mark 16:9	States that Christ rose in the early morning of the first day of the week.
Luke 24:1	Luke’s account of the visit to the tomb of Jesus on the early morning of the first day.
John 20:1	John’s account. John’s Gospel was the last to be written; it was composed in the nineties of the first century.
John 20:19	John uses no religious title for the first day of the week. The gathering of the disciples mentioned in this verse was not for worship. John is doubtless using Roman time here.
Acts 20:7	This is the only place in the New Testament which mentions a religious meeting on the first day of the week. As the meeting was held on the dark part of the first day of the week, it would be held on what we now call Saturday night. Paul was traveling to Jerusalem and continued his journey next morning. It is evident from the record that this upper-room session was not a regular meeting reflecting apostolic custom, inasmuch as it extended through the night (verses

1 Cor. 16:2

7-11). The meeting was a farewell meeting.
See other translations of this verse. Note that the setting aside money for donations was a private occasion.

Notes:

Lesson 32 **The Change of the Sabbath**

1. A change of the Sabbath indicated in prophecy.

Dan. 7:25	The prophet Daniel spoke of a power that would presume to be able to change “the times and the law.” (R.S.V.)
Ex. 20:3-17	The only part of the Decalogue that deals with time is the Sabbath commandment.

2. The little-horn symbol identified.

The power that would attempt to change the times and the law of God is symbolized in Daniel’s prophecy by a “little horn.” This little-horn power can be clearly identified as the papacy. (See Lesson 26)

2 Thes. 2:3, 4	Prophecy foretold an apostasy of the church resulting in the development of a “man of sin” (doubtless the little horn of Dan. 7:8 with eyes of a man and a mouth that spoke great things.)
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3. The claims of the papacy.

a. The papacy claims the right to change or abrogate divine requirements. The following extract gives a clear statement of papal claims.

“The pope is, as it were, God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by Almighty God direction not only of the earthly but also of the heavenly kingdom.

“The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

“The pope can modify divine law, since his power is not of man but of God, and he acts as a vicegerent of God upon earth, with most ample power of binding and loosing his sheep.” *Ecclesiastical Dictionary*, Ferrarias. article “Papa,” Rome, 1890.

b. The papacy claims that by virtue of this right she has changed the Sabbath.

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.” *Plain Truth About the Protestantism of Today*, Mgr. Segur, 213, Boston: Thomas B. Noonan & Co., 1868.

Imprimatur, Joannes Josephus.

“Ques. Which is the Sabbath day?

“Ans. Saturday is the Sabbath day.

“Ques. Why do we observe Sunday instead of Saturday?

“Ans. We observe Sunday instead of Saturday because the Catholic Church in Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday.”

The Convert’s Catechism of Catholic Doctrine, Rev. Peter Geierman, C. SS. R., 50, 2nd edition, 1910.

“Ques. Have you any other way of proving that the church has power to institute festivals or precepts?

“Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

A Doctinal Catechism, Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D.D., Archbishop of New York, page 174. New York: Edward Dunigan & Brother, 1851.

c. A study of Roman Catholic catechisms reveals the fact that the Roman Catholic Church has made three drastic changes in the Ten Commandments:

- (1) The second commandment has been entirely omitted or viewed as part of the first.
- (2) The tenth commandment has been divided into two in order to make the full number of ten.
- (3) The fourth commandment, called the third, is so changed in its reading that it no longer defines which day is the Sabbath, and is then applied to Sunday.

Notes:

Lesson 33 **Seal of God - Mark of the Beast**

1. The sealing of God's servants.

Rev. 7:1-3 Before the final judgments of God fall upon the earth, the servants of God are to be sealed with "the seal of the living God."

2. The seal of the living God.

Clearly the seal of God in the vision of Revelation 7 is a symbol of ownership. Those who are sealed are God's special people. The placing of God's seal upon the forehead signifies God's recognition of those sealed as His own possession.

Rev. 7:4 The company of the sealed of the last days are called the 144,000.
Rev. 14:1 The seal of God in the forehead is equivalent to the name of God in the forehead. As God's name signifies His character, it is obvious that only those are sealed who manifest the character of God in their lives.

Ex. 31:13 An outward sign of a sanctified person is the keeping of the Sabbath, the seal in God's law. (Eze. 20:12) A person who is truly sanctified in his life will "remember the Sabbath day to keep it holy," when he understands that the Sabbath is God's holy day.

Rev. 14:6, 7 God's final message to the world calls attention to God as the creator. Since the Sabbath is the memorial of creation, this final message doubtless calls men to the observance of the true Sabbath.

Rev. 14:12 Christians of the last days keep the commandments of God.

3. The mark of the beast.

Rev. 14:9-11 At the same time that the faithful are receiving the seal of God another group are receiving the "mark of the beast."

Rev. 16:1, 2 Those who receive the mark of the beast will suffer the seven last plagues.

Rev. 13:11-17 The mark of the beast is enforced by another beast power, likened to a lamb with a dragon's voice.

In order to determine what is meant by "the mark of the beast," it is necessary to identify the power referred to as "the beast."

Rev. 13:1 The beast has ten horns.

This identifies him with the fourth beast of Daniel 7, which is declared to be "the fourth kingdom upon the earth" from Babylon's day. (Dan. 7:23) This beast (Rev. 13:1) has the same characteristics as the little horn of Daniel 7. (Read Rev. 13:1-7) The beast-power must, therefore, refer to Rome, and as its work reaches to the last days of earth's history, it is evident that it must symbolize Rome in its papal form; i.e., the papacy.

Rev. 13:6, 7 Rev. 13:5	The character specifications of the beast are met in the papacy. The special period of papal supremacy was to last for 42 months, or 1260 days (years). From the expulsion of the Ostrogoths from Rome in A.D. 538, leaving the pope free under the Emperor Justinian to act as head of all the churches, to 1798, when the pope was dethroned and the papacy controlled by the French, is a period of 1260 years.
Rev. 13:3	The papacy received a deadly wound in 1798 when Napoleon Bonaparte ordered its abolition. But the deadly wound was to be healed and all the world come again under papal influence. Despite Napoleon's orders a new pope was elected in 1800 and the papacy was revived. In the twentieth century it has renewed power and influence which are felt throughout the whole world.
Rev. 13:11, 12	Through the influence of another power the earth is to "worship the first beast." It is not within the purpose of this lesson to enter into a detailed study of the prophetic symbols. From early in their history Seventh-day Adventists have interpreted the two-horned beast of Revelation 13:11-17 as apostate Protestantism, particularly as it appears in the United States of America. The reasons for this may be found in such books as <i>The Great Controversy</i> , <i>Daniel and the Revelation</i> , and <i>Bible Readings for the Home</i> .
Rev. 13:14, 15	The two-horned beast makes an image to the first beast. An image of the beast would be a system similar to the papacy. Such a system would doubtless be a church-state organization or a religio-political power that would seek to coerce men in respect to their manner of worship.
Rev. 13:16, 17	This church-state system, the image of the beast, uses a certain mark or sign of allegiance to show its authority, and persecutes all who refuse to receive this sign. Since the sign of obedience to a dictatorial state system is called "the mark of the beast," and since the beast is the papacy, the mark must be something which constitutes a special recognition of papal religion.

4. The people of God victorious.

Rev. 14:9-11	The message of the third angel warns us against receiving the mark of the beast.
Rev. 13:8	Some refuse to worship the beast.
Rev. 15:2-4	Glorious victory will come to those who refuse to worship the beast or receive his mark.
Rev. 16:2	The plagues will fall on those who receive the mark of the beast.

Two groups are contrasted in the third angel's message (Rev. 14:9-14): (1) The worshipers of the beast and its image (verse 9) and (2) the saints, the true worshipers of God. (verse 12).

Both are professed worshipers of God. The saints are identified as "they that keep the commandments of God." But the other group—as professed Christians—would make a similar claim. Therefore, the basic distinction between the two lies in the attitude each shows towards the fourth commandment. The saints observe the Sabbath, the seal of God's law, thus recognizing God's authority as the Creator. The worshipers of the beast observe a substitute day, thus acknowledging the authority of the papacy to alter divine laws and to command the conscience.

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." (GC 605)

Notes:

Section 9

Church

Lesson 34 **The Church of Christ**

1. A divine plan.
 - a. Jesus said He would build His church on the great Truth of Peter's confession. (Matt. 16:18)
 - b. The church founded on Christ. (Eph. 2:18-22)
 "Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.'" (PK 595, 596)
 - c. Jesus showed that He recognized the authority of the church. (Matt. 18:17)
 - d. The Lord leads us to become members of the church. (Acts 2:47)

2. Instruction and discipline.
 - a. God has placed gifts of leadership in the church. (Eph. 4:11)
 - b. The leaders of the church are admonished to care for the flock. (Acts 20:28)
 - c. Members of the church should submit to the chosen leaders. (Heb. 13:17.)
 - d. God has given gifts to help the church—apostles, prophets, teachers, miracles. (1 Cor. 12:28)
 - e. God is the author of order. (1 Cor. 14:33, 40)
 - f. The church sometimes has to take extreme measures of discipline. (1 Cor. 5:13; Matt. 18:5-17)
 "No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God." (7T 262, 263)
 - g. The church members have special blessings if persecuted. (Matt. 5:11, 12)

3. Proclaiming the gospel.
 - a. What work has been committed to the church? (Mark 16:15, 16; Matt. 10:1, 7)
 - b. What special message will the remnant church bear? (Rev. 14:6-12)
 "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world....The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to the 'principalities and powers in heavenly places,' the final and full display of the love of God." (AA 9)

Notes:

Lesson 35 **Baptism**

1. Baptism a Christian ordinance.

Baptism is the sacred ordinance at the entrance to the church of God.

Matt. 28:19, 20	Baptism is inseparably connected with the gospel commission.
Mark 16:15, 16	Baptism is a positive requirement of the gospel.
Matt. 3:13-17	Jesus was baptized, not as a confession of sins, but for an example to His followers.

2. The manner of baptism.

The only method of baptism revealed in the Bible is baptism by immersion.

Matt. 3:5, 6, 13, 16	John the Baptist is the first Bible character known to baptize.
John 3:23	It requires much water to baptize.

Note: The New Testament writers always used the word baptize when referring to baptism, and this word means “to plunge,” “to dip,” “to immerse.” Two entirely different words are used for sprinkling and pouring: rantizo (“to sprinkle”) and ekcheo (“to pour”).

Acts 8:29-39	Philip baptized by immersion.
Eph. 4:5	There is only one baptism in the Christian faith.

3. What baptism signifies.

Baptism signifies a complete change of character, a death to the old nature, and the acceptance of a new life.

Rom. 6:3, 4	Baptism signifies the death and burial of the past life of sin and a resurrection to newness of life in Christ.
Rom. 6:6	The old nature must die.
Rom. 6:8-11	In baptism the believer signifies that through union with Christ he dies to sin to live a new life.

4. The prerequisites for baptism.

Acts 16:30, 31, 33	Faith in Christ as a personal Saviour.
Acts 2:38	Repentance is obtained from Christ.
Matt. 3:7, 8	Obedience to God’s requirements.
Acts 16:31; 8:35-37;	
Matt. 28:20	Definite instruction concerning the Christian life should precede baptism.

5. The gift of the Spirit.

The gift of the Holy Spirit is promised to those who enter into the full significance of this

sacred rite.

Acts 2:38	The promise to those who are baptized.
Mark 1:9-11	Christ received a special baptism of the Spirit at His baptism in the Jordan River.
Mark 1:8	John baptized only with water; Christ is to baptize with the Spirit.
Acts 10:44-48	Although the Spirit is given before baptism, baptism should not be omitted.
Acts 19:1-5	An example of rebaptism by immersion into further light.

Through the gift of the Spirit the believer is enabled to live the Christian life.

Eph. 3:16, 17	The Spirit strengthens us.
Gal. 3:27	The believer has “put on” Christ.
Rom. 8:14-16	As the children of God, believers are led by God’s Spirit.
Col. 3:1-3	The baptized Christian lives for heavenly things.

Notes:

Lesson 36 **Commemorative Ordinances**

Two important ordinances within the church are the ordinance of humility and the Lord's Supper.

1. The ordinance of humility.

John 13:1-5 Christ's example of humility and service.

This ordinance commemorates His incarnation. Compare the symbolism of His acts in instituting the ordinance (consciousness of His true identity; removal of His outer robe; girding Himself as a servant and serving) with the actual incarnation (in form of God and equal; empties Himself—"makes of no reputation;" takes the form of a servant; dies to provide moral cleansing of sin). John 13; Phil. 2:5-8)

John 13:6-11 Peter's objection. Note the importance which Jesus attached to the washing (verse 8). He used the service of washing Peter's feet to emphasize the washing from sin, which is essential for fellowship with Himself and with one another.

Titus 3:5; John 15:3 The washing of feet was a symbol of a higher cleansing.
John 13:12-17 The Savior's example of humility and service to His followers should be emulated in their attitude toward one another.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed." (DA 650.)

2. The Lord's Supper.

1 Cor. 15:2-4 Importance of a knowledge of two fundamental historic facts concerning Christ.

1 Cor. 5:7 In the old dispensation the feast of the Passover kept Christ's death in mind.

1 Cor. 11:23, 24 The Lord's Supper is to remind us of Christ's death.

1 Cor. 11:25 The wine is a symbol of the blood of Christ which ratified the new covenant. The blood represents a life sacrificed for us.

1 Cor. 11:26 Both the bread and the wine commemorate Christ's death.

1 Cor. 11:27, 29 It is a solemn thing to participate in the ordinances.

1 Cor. 11:28 There is need for self-examination.

1 Cor. 10:16 The partaking of the Lord's Supper signifies entering into the experience of the gospel.

1 Cor. 11:26 The ordinances instituted by Christ are to continue in the church

Matt. 26:26-29

until the second advent.

We may regard the Lord's Supper as a reminder of the great supper to come in God's kingdom.

Notes:

Lesson 37 **Tithes and Offerings**

1. God is the rightful owner of this world and of everything in it.

Ps. 24:1	God owns the earth and all its possessions.
Ps. 50:10-12	Every living thing is the Lord's.
Haggai 2:8	The wealth of the world is God's.

2. Seeing that man really owns nothing, but is entrusted with God's goods, his is a position of stewardship.

1 Tim. 6:7	All that we have has been entrusted to us from God.
Matt. 25:14	God has delivered to us His goods.
Deut. 8:18	God gives man power to get wealth.

3. God has given us clear instructions as to how we may discharge our responsibility as stewards faithfully.

Eph. 5:5	The covetous person has no inheritance.
Luke 12:15	Beware of covetousness.
Deut. 14:22	Israel was to tithe "increase of [their] seed."
Prov. 3:9	We are to honor God with our substance.

4. God claimed a tithe of all the income of the children of Israel for the support of His work.

Lev. 27:30-33	All the tithe "is the Lord's."
Matt. 23:23	Christ, in speaking to the Jews, commended the tithing principle as a divine obligation.

5. The tithing principle existed before the establishment of the nation of Israel and is therefore not simply a Jewish institution.

Gen. 14:17-24; Heb. 7:1, 2	Abraham paid tithes to Melchizedek.
Gen. 28:20-22	Jacob promised to be faithful in tithing. "I will give a tenth."
1 Cor. 9:11-14	The gospel ministry of the church calls for our financial support just as the Levitical priesthood called for the tithe for its support.
Num. 18:20, 21, 26-28	Israel's tithe was used to support the priests and Levites as they gave full time to the sanctuary service.

Tithing is God's plan for the systematic support of the work of the gospel.

6. God also expects freewill offerings.

Ps. 96:8	Offerings are a part of acceptable worship.
2 Cor. 9:7	The true spirit of giving is the thing that counts with God.
Deut. 16:16, 17	How to measure our gifts.
Acts 20:35	The blessedness of giving.

7. Rich blessings are promised to the faithful stewards of God's goods, but God cannot so bless the unfaithful.

Mal. 3:8-10	When God's professed people withheld what was due to Him in material things; they were robbing God and came under His displeasure.
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Matt. 6:19-21	Investment in the bank of heaven is a secure investment.
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Notes:

Lesson 38 **The Prophetic Gift**

1. God communicated His message to the people in Old Testament times by means of the gift of prophecy.

Hosea 12:10; Heb. 1:1 Amos 3:7	God spoke to men by the prophets in ancient times.
2 Peter 1:21	God promises to reveal His secrets by the prophets.
2 Chron. 20:20	The prophets were moved by the Holy Spirit.
	The prosperity of Israel was dependent upon the attitude of the people to God's prophets.

Note: Though it is true that all we have in the Bible came through the ministry of the prophets, it is also true that there were many prominent prophets who made no additions to the Bible. Elijah, Elisha, and others have left us no books. Also, some of the prophets wrote books, but the books they wrote do not form a part of the Scriptures.

2 Chron. 36:14-21 Israel was sent into captivity for refusing to heed the prophets.

2. God did not dispense with the gift of prophecy in New Testament times. After Christ returned to heaven He still used the prophets as His medium of communication.

Luke 2:25, 26, 36; Matt. 11:9	Christ was announced by three prophets at His advent.
Acts. 11:27, 28; 21:8-11; 13:1	There were prophets in the church after Christ's ascension to heaven.
Rev. 1:1	The last book of the New Testament (along with other books of the New Testament) was written by a prophet.

3. After the close of the apostolic era, the gift of prophecy practically disappeared from the professed church of Christ, for the same reason, doubtless, that it was removed from Israel in earlier times.

Eze. 7:26	God removed the gift of prophecy when the people departed from His law.
Prov. 29:18	Obedience to the law and clearness of vision go together ("no vision, the people perish").
Dan. 7:25	After the apostles' day an apostate power (the papacy) led the people away from God's law.

4. The Bible reveals that the church of the last days will be a commandment-keeping church, and will also possess the gift of prophecy.

Rev. 12:17 Two outstanding characteristics of the remnant church—the
commandments of God and the testimony of Jesus.
Rev. 19:10 “The testimony of Jesus is the spirit of prophecy.”
Joel 2:28-32 Joel’s prophecy of the gift of prophecy in the last days.

Notes:

Lesson 39 **Tests of a True Prophet**

There is need to test the claims of one professing to exercise the gift of prophecy, because Satan counterfeits the work of God.

1. False methods of communication.

- a. Deut. 18:9-12 The occult (fortune-telling, spiritualism, etc.)
Lev. 20:6, 27
Isa. 47:12-14
- b. 1 John 4:1 False prophets. We are to try the spirits. Why?
Matt. 24:24 False prophets will appear, especially in the last days.

2. Challenge to distinguish the true from the false. (1 Thes. 5:19-21)

3. Primary Bible tests of a prophet.

- a. Isa. 8:19, 20;
Matt. 4:4 Harmony with the revealed will of God (Scripture).
- b. Matt. 7:15-20 Fruits (results) of the personal life and teachings. (What are the effects on the cause of God and the lives of those who accept?)
- c. 1 John 4:1-3 Loyal to all aspects of the Bible's teaching about Christ.
- d. Deut. 18:21, 22;
Jer. 28:9 Fulfilled predictions.
Note: This test is not conclusive for the following reasons: (1) Satan, through a false prophet or a medium, may predict something that will happen. (Deut. 13:1-3; 1 Sam. 28:7, 19) (2) There may be conditional aspects to a prediction made by a true prophet which may cancel its fulfillment. (Jonah 3:4, 10) Apart from these considerations, a true prophet's prediction will come to pass. (Jer. 28:16, 17)

4. Secondary Bible tests of a prophet.

- a. Timeliness of a prophet's message. (True prophets come at a time of need with a timely message; consider Noah, John the Baptist, the major and minor prophets.)
- b. Practical (meets genuine needs; not fanciful.)
- c. High spiritual plane (Does not deal with secular matters as modern psychics do, but with sin and righteousness.)
- d. Physical phenomena (Dan. 10:8, 17, 18; Num. 24:2-4, 15, 16) Some persons under the inspiration of the Spirit have manifested various physical phenomena. Apparently the Spirit did this to arrest attention. But there is no evidence that this was the experience of every prophet.

This feature is not a conclusive test, as physical phenomena could be counterfeited by satanic agencies.

e. Evidence the prophet is not being influenced (see charge made against Jeremiah on this point. Jer. 43:2, 3)

5. Seventh-day Adventists believe that they constitute the remnant church of Revelation 12:17 because they keep the commandments of God. This claim cannot be justified, however, unless they also “have the testimony of Jesus Christ” (Rev. 12:17), which is declared to be the “spirit of prophecy” (Rev. 19:10). These scriptures clearly indicate that there will be a prophet in the remnant church.

Seventh-day Adventists believe that from the time when the Sabbath truth was discovered (1844), the Lord has restored the gift of prophecy in His church, and that this gift was manifested through Mrs. Ellen Gould White, formerly Miss Ellen Harmon. It is certain that her life and work stand every test that can be brought to bear upon them.

Notes:

Section 10

Health

Lesson 40 The Body Temple

1. Our bodies are the temples of God because of creation and redemption.

1 Cor. 6:19, 20 Our bodies are not our own, but God's.

2. Seeing that our bodies belong to God, we are under obligation to keep them jealously for His occupancy.

Rom. 12:1 The body is to be yielded to God.

3. The body temple may be defiled in the following ways:

Dan. 1:8 By what we eat and drink.

Jude 8 By impure thoughts.

Lev. 10:8-10 By strong drink.

1 Cor. 6:9, 10 Impure persons and drunkards will not enter heaven.

Judges 13:4 God forbids the use of food or drink detrimental to health.

“Abstinence from all hurtful food and drink is the fruit of true religion.” (GW 348)

4. The Christian eats, drinks, and acts so as to honor God. (1 Cor. 10:31)

5. The Lord expects us to be sanctified in body for His return.

1 Thes. 5:23 To be sanctified wholly.

2 Cor. 7:1 We are to put away all filthiness of the flesh and spirit.

1 Cor. 9:25-27 Temperance and self-control are necessary in the Christian life.

1 Cor. 9:25 Everyone who strives for mastery is temperate in all things.

Notes:

Lesson 41 **Healthful Living**

1. God is interested in the physical well-being of His people and is not the author of sickness.

3 John 2 It is the Lord's wish that His followers should be in health.

2. In harmony with God's purpose that His people should be healthy, He has made definite provision as regards the food which is best suited for man, and has warned him against that which will deprive him of health.

Gen. 1:29 Man's original diet.
Gen. 9:3 After the Flood, man was given permission to add flesh to his diet.
The permission granted in this verse indicates clearly that flesh was not in the original diet of man.
Ex. 16:35 When God provided Israel with food He did not give them a flesh diet.
Dan. 1:8-20 Daniel was blessed and honored of God for refusing the highly seasoned flesh foods of the king.

3. Though the Lord permitted man to eat flesh, He has shown clearly that it is not the best food, and has definitely forbidden the use of certain flesh foods.

Ecl. 10:17 A guiding principle in the selection of food—eat for strength, not merely to satisfy appetite.
Deut. 14:1-21 A divine evaluation of flesh foods. (Lev. 11:1-31)
Deut. 14:8 The swine especially forbidden.

4. The Lord is also particular as to what we drink. All injurious drink is strictly forbidden.

Prov. 20:1 Wine and strong drink are deceivers.
Isa. 28:7 Alcohol takes away a man's judgment.
1 Cor. 6:9, 10 No drunkard will enter heaven.
Hab. 2:15 Christians should not give injurious drinks to others.

5. Since God regards the physical bodies of His children as temples of His Spirit (1 Cor. 6:19, 20), we honor God by rejecting the common use of alcohol, tobacco, and narcotics for physical thrills, or any other substance that would weaken our physical and mental well-being.

Notes:

Section 11 The State of the Dead

Lesson 42 The Nature of Man

God created humankind as His crowning act of creation. Adam and Eve and their descendants were intended to be the centerpiece of a beautiful planet teeming with animals and plant life of all kinds.

1. Man's position

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| Gen. 1:26, 27 | Humankind especially reflect the “image of God” in their mental capacities to reason, to exercise choice, to love and to fellowship with their maker. (Col. 3:10) |
| Ps. 8:5 | As one order of intelligent beings, man was made a little lower than the angels. |
| Gen. 1:28;
Ps. 115:16 | God entrusted the earth and its resources to the care and rulership of the human family. |

2. Man's nature

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| Gen. 2:7 | God created the first person by uniting the “breath of life” (the life-principle) with a body of “dust.” The union of these two produced a “living soul,” that is, a “living person” or a “living being” (as different translators interpret the original). Observe that no independent entity such as an immortal soul or spirit was placed within the first created person. |
| 1 Tim. 6:15, 16 | Only Deity has natural or inherent immortality. Since God “only” has inherent immortality, neither Adam nor any of his descendants possess immortality naturally. |

It is the life-principle from God—sometimes described as “the breath of life” (Gen. 2:7) or the “spirit of God... in my nostrils” (Job 27:3)—that makes possible the whole human person with his mental, spiritual, and physical natures or functions. None of these aspects of the human being are naturally immortal, nor can any of them exist independently apart from the others.

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|-----------------|---|
| Eccl. 12:7; | Death is a reversal of the creation process which produced the first human life. Just as the life-principle (breath/spirit) from God united with the dust to create life, so the return of the life-principle (breath/spirit) to God results in death, the cessation of life. |
| Gen. 2:17; 3:22 | God intended for the human family to live endlessly. Such an endless life was dependent, however, upon their obedience to God's commands and their eating from the “tree of life.” In this sense they had what is called “conditional immortality”—an |

endless life so long as they met the conditions God specified.

3. Man's condition in the sin situation

Rom. 5:12; 3:23 Through the fall of Adam, humankind's representative head, the whole human family have become a sinful race. Severed from the life of God, man is subject to death.

Job 4:17 All humankind, throughout both Old and New Testaments, are viewed as "mortal"—subject to death.

4. Man's only hope of life is in Christ

Rom. 2:7 Since man does not have natural immortality, it must be sought for.
2 Tim 1:10 God has made the gift of immortality possible to be obtained through the gospel of Jesus Christ.

John 3:16; Whoever will accept Jesus Christ as his personal Savior and Lord
Rev. 22:17 is promised eternal life.

1 John 5: 11-13 Every believer in union with Christ has the assurance of eternal life now in this present time.

John 6:40 Even though a believer may die, Jesus promises to resurrect him "at the last day."

1 Cor. 15:20-23 Christ's own resurrection is the believer's assurance that Christ will awaken him to life in the resurrection at the Lord's return.

1 Cor. 15:51-55; The redeemed (whether asleep in the graves or alive) will receive
Phil. 3:20, 21 the gift of immortality at the second coming of Christ and will be given glorified bodies like His. They will never die again.

Note: The common belief of "eternal torment"—and endless hell—is a man-made teaching built on the foundational idea that man possesses by nature an "immortal soul." If a lost person has an immortal soul, it follows that God could not destroy him, but could only punish him endlessly. Such a belief is both contrary to Scripture and dishonoring to God. Since the lost sinner is mortal by nature, and since he has not accepted God's provisions to receive eternal life, in the execution of the judgment he will perish. This will be the "second death." (Rev. 20:14, 15; 21:8) Except that generation who will be alive at Christ's return, all members of humankind die what may be termed "the first death." But all—both righteous and unrighteous—will be resurrected from the "first death." (John 5:28, 29) On the other hand, the "second death" is the ultimate end of the impenitent. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

Notes:

Lesson 43 **Condition of Man in Death**

1. In the Bible death is compared to sleep

John 11:11-14	Christ referred to death as a sleep.
Dan. 12:2	The dead sleep in the dust of the earth.

2. The sleep of the dead, both of the righteous and of the wicked, is in absolute unconsciousness.

Eccl. 9:5	The dead know nothing.
Ps. 115:17	The departed are not in heaven praising God.
Job 7:9, 10	The dead do not return to their homes.
Ps. 146:3, 4	The thoughts of the departed are no more.
Ps. 6:5	God is not known by the dead.

3. All who are sleeping the sleep of death will be awakened to life at the appointed time of resurrection.

Job 14:14	The dead must wait their appointed time until their change comes.
Job 17:13	The place of waiting is in the grave.
John 5:28, 29	All will be made alive, irrespective of character.
1 Thes. 4:16	This resurrection at the second advent is the resurrection of the just.
1 Cor. 15:42-44	Paul describes the change that will take place at the second resurrection.
1 Cor. 15:53, 54	At the resurrection of the just the righteous are immortalized.
Rev. 20:6	The second death will have no power on those who are raised in the first resurrection.
Rev. 20:9	There will be a resurrection of the wicked.
Rev. 20:4, 5	The unrighteous will be raised at the close of the millennium.

Notes:

Section 12

Devotion

Lesson 44 **Living the New Life**

1. The fellowship of the new birth.

- a. What is Christian experience? (1 John 1:3; Isa. 57:15)
- b. How closely does Christ identify Himself with us? (John 17:23)
- c. How does He dwell in us? (Eph. 3:17; John 14:17)
- d. What comes to the person who cultivates this fellowship? (1 John 1:4; John 15:11)
- e. What promise is made to the Christian? (Matt. 28:20; John 14:16, 17)

“That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God.” (SC 57)

2. Growing in fellowship.

- a. How is Christian experience to be regarded? (Mark 4:26-28; Eph. 4:15)
- b. To what extent are we to love our neighbor? (Matt. 22:39)

3. The Word and growth.

- a. How is the Word to be esteemed? (Job 23:12; 1 Peter 2:2)
- b. How does the Word affect the life? (Ps. 119:9; 19:7)
- c. What gives stability to character? (Ps. 37:31; Job 1:8)

“The works of holiness, which appeared wearisome, are now his delight. The word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal.” (2T 294, 295)

4. Prayer and growth.

- a. What is the place of prayer in Christian experience? (Luke 18:1; 21:36)
- b. What is prayer and what does it do for us? (Jer. 29:12, 13, 14 (first part); John 14:13, 14; 1 John 5:14; James 1:5, 6)

“Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.” (SC 93)

- c. How are the fruits of Christian character developed? (John 15:5)

5. Service and growth.

- a. To what are Christians called? (Isa. 61:1, 2; 2 Cor. 5:20)
- b. What impels us to service? (2 Cor. 5:14)

c. In whose power do we serve? (Phil 4:13)

d. What promise is made to those in service? (Ps. 126:6; Prov. 11:30; Dan. 12:3)

“Every one who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what Heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God’s service. He longs to show his love for Christ and for his purchased possession. He covets toil, hardship, sacrifice.” (GW 294)

Notes:

Lesson 45 **The New Life of Victory**

1. The Spirit-filled life.

What is a Spirit-filled, sanctified life? (Rom. 8:5, 9) “The sanctification set forth in the Scriptures embraces the entire being—spirit, soul, and body... Christians are bidden to present their bodies ‘a living sacrifice, holy, acceptable unto God.’ In order to do this, all their powers must be preserved in the best possible condition.” (GC 473)

2. The struggles of a new life.

a. What must the Christian put on to combat the struggles of this life? (Eph. 6:11)

b. What are some of the reasons for trials? (1 Peter 4:12, 13)

“The trials of life are God’s workmen to remove the impurities and roughness from our character.” (MB 10)

“Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success.” (AA 524)

c. How should we deal with temptation? (James 4:7, 8)

d. What power comes because of an indwelling Christ? (1 Cor. 15:57; 1 John 5:4, 5)

e. What provision has God made in case of betrayal into sin? (1 John 2:1, 2; Ps. 37:24; Col. 2:6)

f. What was Paul’s principle of conduct? (Acts 24:16)

g. What principle will give us a life of power? (Matt. 7:12)

“The whole circle of our obligation to one another is covered by that word of Christ’s, ‘Whatsoever ye would that men should do to you, do ye even so to them.’ Matt. 7:12.” (Ed 136)

3. Victory through the practice of prayer.

a. What is the importance of prayer in Christian experience? (1 Thes. 5:17; Luke 11:1.)

“Prayer is heaven’s ordained means of success in the conflict with sin and the development of Christian character.” (AA 564)

“Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience.” (GW 254, 255)

b. When should we pray? (Ps. 55:17; 5:3; Luke 18:1.)

c. Are there limitations on where we can pray? (1 Tim. 2:8; Matt. 6:6.)

d. About what may we pray? (Phil.4:6.)

“Keep your wants, your joys, your sorrows, your cares, and your fears before God... Take to

Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds.... Nothing that in any way concerns our peace is too small for Him to notice.... The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.” (SC 100)

- e. Is there power in a prayer group? (Matt. 18:19, 20; Heb. 10:25)
- f. What are conditions that may affect God’s answers to prayer?
 - (1) Belief—James 1:6-8; Heb. 11:6.
 - (2) Humility and repentance—Ps. 34:18; Prov. 16:5.
 - (3) Hatred for sin—Ps. 66:18; James 4:3.
 - (4) A forgiving spirit—Matt. 6:14, 15; Mark 11:25.
 - (5) Asking in Jesus’ name—John 14:13, 14; 15:16.
 - (6) Obedience—1 John 3:22; Prov. 28:9.
 - (7) Confession of faults—James 5:16; Matt. 5:23,24.
 - (8) Kindness to others—Eph. 4:32; Rom. 12:10.
 - (9) Honesty with God—Mal. 3:7, 8; Ps. 66:13, 14; Eccl. 5:4, 5.
 - (10) Persistence in prayer—Eph. 6:18; 1 Thes. 5:17; Luke 18:4, 5.
 - (11) According to His will—1 John 5:14.
- g. Who helps us to pray effectively? Rom. 8:26—“The Spirit itself maketh intercession for us.”
- h. With what assurance may we approach the throne of grace? (Heb. 4:15, 16.)
- i. What is God’s promise to the petitioner? (2 Chron. 7:14; Heb. 4:15, 16)

“He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.” (AA 564)

Notes: