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LESSONS

ON THE

Sabbath and Tithing

FOR

SENIOR CLASSES

THIRD QUARTER, 1895.

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FOR THE

INTERNATIONAL SABBATH SCHOOL ASSOCIATION OF SEVENTH-DAY ADVENTISTS.

"The entrance of Thy Words giveth light."

INTRODUCTORY NOTE.

THERE is no more important question agitating the world to-day than the question of the Sabbath. It is not a mere question of a certain twenty-four hours of the week, but in the question of the Sabbath is involved the worship of the one true God, the power and authority of Christ Jesus our Lord, and our own salvation. The subject cannot be too thoroughly studied nor too well understood. Other styles of presenting the lesson have suggested themselves, but it is thought best to follow largely the familiar topical lesson of the past. The student cannot be too earnestly urged to do faithful work in the study of the lessons. It matters not though he may be in a general way familiar with the subject of the Sabbath; he needs to be more than that. He needs to know it in all its various phases, that he may meet the assaults of error. He needs to know Him who is Lord of the Sabbath, and whose power to regenerate and save, the Sabbath commemorates. He needs to know the blessing pronounced upon those, whoever they may be (for God is no respecter of persons), who take hold of God's covenant and keep the Sabbath from polluting it. Therefore, become familiar with all the lesson texts as early in the week as possible. Talk them over with others, pray over them, meditate upon them, consider what the Lord says, and "the Lord give thee understanding in all things."

INTERNATIONAL
SABBATH SCHOOL QUARTERLY.

Lessons for Senior Classes, 3d Quarter, 1895.

LESSON I.—July 6, 1895.

THE SABBATH—ITS INSTITUTION.

SCRIPTURE READING.—Gen. 1:27; 2:1-3; Ps. 115:16; Mark 2:27, 28; Gen. 1:1; John 1:1-3; Col. 1:16.

ANALYSIS.—The Sabbath: When made, how made, for whom made, by whom made.

1. When was the Sabbath made? Gen. 2:1-3. (See note 1.)
2. By how many distinct acts or steps on the part of the Creator was the Sabbath instituted? Same verses. (See note 2.)
3. What was the first step?
4. By this step alone what did the seventh day become?
5. Of what was this rest day the seventh day? (See note 3.)
6. What was the second step in the institution of the Sabbath?
7. What did these two acts make the seventh day?
8. What is the effect of God's blessing? (See note 4.)
9. What, then, would be the effect of God's blessing on the Sabbath?
10. Can man reverse God's blessing? Num. 23:20.
11. What was the third step in the institution of the Sabbath?
12. What is the meaning of the word "sanctify"? (See note 5.)
13. How does God sanctify? (See note 6.)

14. Did He bless and sanctify the particular day on which He rested? (See note 7.)

15. Why did He bless and sanctify the seventh day? Gen. 2:2–3.

16. For whom was the earth created? Ps. 115:16; Gen. 1:27, 28.

17. For whom, then, was the Sabbath made? Mark 2:27. (See note 8.)

18. By whom was the earth created? Gen. 1:1.

19. Who was the active agent or person in this creation? 1 Cor. 8:6; John 1:1–3; Col. 1:16.

20. Who, then, rested on the seventh day?

21. What day, therefore, must be the Lord's day? Mark 2:28; Rev. 1:10.

NOTES.

1. *On the Seventh Day God Ended His Work.*—The Septuagint, Syriac, and the Samaritan versions read, "On the sixth day God ended His work which He had made; and He rested on the seventh day," "and this," says Adam Clarke, "should be considered the genuine reading." God's work of creation was complete at the close of the sixth day, when He pronounced it "very good." See Ex. 20:11.

2. MARK the three distinct acts or steps by which the Creator founded the Sabbath,—His rest, blessing, and sanctification. God does not do unnecessary things. His power is manifest toward us "in all wisdom and prudence" (Eph. 1:8), and, therefore, all these three things were necessary in instituting the Sabbath. In every step is a lesson and blessing for man.

3. THE day on which God rested is the seventh day of the cycle of seven days, or of the week. See Matt. 28:1. It is solely through the appointment of the Sabbath that the week has come down to us. The *year* is marked by the apparent revolution of the heavenly bodies. The *month* is marked by the revolution of the moon. The *day* is marked by the apparent revolution of the sun around the earth, but the *week* rests wholly on what seems to man's unaided understanding to be God's arbitrary appointment

of the Sabbath. It therefore demands faith on the part of man to accept it, while absolute want of faith, as did infidel France, rejects it.

4. GOD'S blessing means something. He told Abraham, "I will bless thee, . . . and thou shalt be a blessing;" and this blessing extended to all the families of the earth. Gen. 12:2, 3. So God through Isaac blessed Jacob, and even though Isaac would order otherwise, His testimony concerning that blessing was, "Yea, and he shall be blessed." God's blessing always lifts the man who is blessed above all other men of the same class. It is just so as regards days. The seventh day was exalted above the other days of the week. It was blessed that it might be a blessing.

5. "SANCTIFY" comes from the Hebrew word *qadesh*, pronounced kawdash. It means to "separate," "set apart," or "appoint." Thus we read in Joshua 20:7 that there was "appointed" (margin, "sanctified") certain cities for cities of refuge. That is, these cities were separated from the other cities of Israel, and "appointed," or "set apart," to a certain use. In 2 Kings 10:20 we read, "Jehu said, *Proclaim* [literally, "sanctify," margin] a solemn assembly for Baal." Joel 1:14 reads, "Sanctify ye a fast, call a solemn assembly," etc. That is, "appoint," or "set apart," a fast. See also Ex. 19:12, 23. The sanctification of the seventh day, therefore, necessarily involved the separating of that day from others, the setting of it apart for a special use, and proclaiming that it should be so observed.

6. GOD sanctifies, or separates, a place or thing in the fullest sense when He puts within it His own presence or Spirit. He makes men holy by His indwelling presence. 1 Cor. 6:11, 19. He made Mount Sinai holy by coming down upon it. Ex. 19:10-12. See also Josh. 5:15; Ex. 3:5, 6. So God blessed the seventh day by placing within it, in a special sense above other days, His own presence. He who has Christ within, and understands His will, will recognize Christ's presence in the Sabbath.

7. GOD did not bless and sanctify the particular day on which He rested. It is not the dead past which is sacred to God. It was after the Creator had rested that He placed His blessing and sanctification upon the day. He therefore blessed and sanctified

the seventh day of the weekly cycle for all time to come, "because that in it He *had rested.*"

8. GOD created the earth for man. He set apart the seventh day as a memorial of that work, and, as creation pertained to the earth, and the earth was created for the entire race, so the Sabbath must have been made for the entire race. It would be incongruous and illogical to consider it otherwise.

LESSON II.—July 13, 1895.

THE DESIGN AND DAY OF THE SABBATH.

SCRIPTURE READING.—Jer. 10:10–12; Ps. 33:6, 9; Ex. 20:11; Isa. 40:28; Ex. 31:17; Ps. 111:2–4; 135:13; Eze. 20:12, 20; 1 John 3:7; 2:29; Isa. 54:17.

REVIEW QUESTIONS.—(*a*) When was the Sabbath made? (*b*) By what three steps was it instituted? (*c*) By whom was the Sabbath made? (*d*) For whom was the Sabbath made? (*e*) What is the meaning of the word "sanctify"?

1. By what characteristic is the true God distinguished? Jer. 10:10–12. (See note 1.)

2. How was God's power manifested in the creation of the earth? Ps. 33:6, 9.

3. How long was the Lord in making the heavens and the earth? Gen. 1; Ex. 20:11, first part.

4. What did He then do? Gen. 2:2; Ex. 20:11.

5. Did the Lord need to rest? Isa. 40:28.

6. How did He regard His works? Ex. 31:17. (See note 2.)

7. What is said of the works of God? Ps. 111:2.

8. What is their character? Verse 3.

9. What has God done for man's benefit? Verse 4.

10. For how long does this memorial exist? Ps. 135:13.

11. By what institution is God's work called to remembrance? Ex. 20:8, 11. (See note 3.)

12. Of whom and what, then, is the Sabbath a memorial?

13. To whom is it given for a memorial? Mark 2:27.

14. Of what does the Sabbath become a sign? Ex. 31 : 17; Eze. 20 : 12.

15. How should man regard it? Ex. 20 : 8.

16. Who alone can do holy or righteous works? 1 John 3 : 7.

17. How alone can we become righteous? 1 John 2 : 29; Isa. 54 : 17, last part; 45 : 24, 25.

18. By what means does God make us holy? John 15 : 3; 1 Peter 1 : 22.

19. What does this word do for those who believe? Eph. 2 : 10; 4 : 24.

20. How does Jesus express the same truth in His prayer? John 17 : 17.

21. Who alone, then, can keep the Sabbath holy?

22. Whose life is thus manifest? Gal. 2 : 20.

23. Of what, then, does the Sabbath become a sign to the believer? Eze. 20 : 12.

24. Of what two great works, therefore, in God's plan is the Sabbath a memorial and sign? *Ans.*—Creation and redemption, which is a re-creation.

NOTES.

1. *Creative Power.*—Jehovah is the true God, therefore He is the only God. He is the living God, therefore will always exist. In the very nature of things He therefore becomes an "everlasting King." Creative power is the great distinguishing characteristic of the true God. All things exist in Him; hence, when He speaks, things are. He takes the things that are not to bring to nothing things that are. He therefore can never be defeated, because He has in this all-creative power that which will overcome all opposition. Hence, whenever this Godhead is pointed out, or is contrasted with false gods, His creative power is the distinguishing characteristic. See Ps. 96 : 5; 115 : 1–15. See also Paul's preaching before the heathen. Acts 14 : 15; 17 : 22–25.

2. *God's Delight.*—The Scripture tells us that God rested and was refreshed. The root word means to take a long breath. That is, when the six days' work was done, God looked it all over and

was satisfied, delighted for the sake of man, even as the wise and loving parent is satisfied at the provision he makes for his children.

3. *God's Works.*—The works of the Lord are great, and all who take pleasure therein appreciate their greatness. His works are also honorable and glorious. Certainly they should be remembered. To remember that which is great, honorable, and glorious, ought to be man's greatest pleasure, as it is for his highest good. God has therefore made His wonderful works to be remembered. What is a more fitting memorial than that day on which the Creator ceased His labors and contemplated His work with delight, the day around which clustered the great facts of a completed creation.

LESSON III.—July 20, 1895.

THE SABBATH AND THE LAW.

SCRIPTURE READING.—Ex. 20:1-17; 24:12; Deut. 4:12, 13; Ex. 32:15, 16; Deut. 5:22; 1 John 3:4; Ps. 119:172; Matt. 22:37-40; Ps. 19:7-11; Rom. 7:12, 14; Matt. 5:17-19.

REVIEW QUESTIONS.—(*a*) What is the great distinguishing characteristic of the true God? (*b*) What is said of God's works? (*c*) How has He made them to be remembered? (*d*) What memorial has He given? (*e*) Of what is the Sabbath a twofold sign?

1. What is the condition of all men? Rom. 3:23.
2. What is sin? 1 John 3:4.
3. How much does sin cover? 1 John 5:17, first part.
4. How alone may we truly know sin? Rom. 3:20.
5. What law is this that reveals sin? Rom. 7:7.
6. What law is it that declares, "Thou shalt not covet"?
7. What must be the character of that law which condemns all unrighteousness? Ps. 119:172; Isa. 51:7.
8. What law is this then which is righteous?
9. In what is summed up the whole duty of man? Eccl. 12:13.
10. In view of what is man urged to keep God's commandments? Verse 14.

11. What does James call this law by which we are to be judged? James 2:8, 12.

12. What are two of its commandments? Verses 10, 11, margin.

13. To what law do these commandments belong? Ex. 20:1–17.

14. What are these commandments expressly called? Ex. 24:12.

15. How much does this law demand of us? Matt. 22:37–40.

16. What must we then conclude concerning the Decalogue? (See note 1.)

17. How was the Decalogue given? Ex. 20:1; Deut. 4:12, 13; Ex. 32:16.

18. How is its completeness shown? Deut. 5:22.

19. What testimony does inspiration bear to the character of the law? Ps. 19:7; Rom. 7:12, 14.

20. What testimony is borne to the permanency of this law? Isa. 51:6; Ps. 111:7, 8, margin; 119:152. (See note 3.)

21. What does our Saviour say of its integrity and perpetuity? Matt. 5:17–19; Luke 16:17. (See note 4.)

22. What is the fourth commandment of the Decalogue? Ex. 20:8–11. (See note 5.)

23. If all this is true of the law, what may we conclude concerning the Sabbath? (See note 6.)

24. Of what is he guilty who transgresses one command? James 2:10, 11.

NOTES.

1. It may not seem essential to the student to place real study on these familiar texts, but it is most important that he should. There are two points established by the first division of the lesson, which are, by the enemies of God's law, so often disputed. The first is that the law which condemns sin and all unrighteousness, which is itself perfect righteousness, even God's righteousness, as it is God's law, is the law of ten commandments, or the Decalogue. These texts clearly prove this. Let the student study the Scripture till he knows this truth and can tell it to others. The second point is that this law, which is the rule of the judgment, which is

the royal law, or law of the great King, is complete in itself, embraces our whole duty, and demands that we love God supremely, and our neighbor as ourselves.

2. WE have no account of any other document that God ever wrote. Moses wrote laws of various kinds in a book. When Christ was upon earth He wrote men's sins upon the sand. But the writing of that document which embodied the eternal righteousness of God, which embraced in itself all duty, God left not to man. He engraved it by His own finger on the tables of enduring rock, showing the permanency of its character.

3. NOTE the testimony of the prophet. The people who know righteousness are the people in whose heart is God's law. His law is therefore the expression of His righteousness, and this He declares shall not be abolished. Men may die and earth may perish, but God's salvation and righteousness are eternal. This scripture ought to be a comfort to those who love God's law.

4. "*Till All Be Fulfilled.*"—This certainly included the "prophets." But the prophets predicted things to come which are eternal, as, for instance, the everlasting kingdom of Christ. Dan. 7:27. Our Lord therefore would teach us that till eternity would pass "one jot [*yod*, the smallest letter in the Hebrew alphabet] or one tittle [the little points which distinguish between letters and so change the sense] shall in nowise pass from the law," till eternity shall end. The law is as eternal as its Author.

5. THE position of the fourth commandment in the Decalogue is worthy of note. If it were placed at the beginning or end, it might have been said that it did not belong to the law; but God placed it in the very center, buttressed behind and before by the precepts over which man has no question. Thus God made known that the Sabbath law was of the same eternal nature as all the other laws with which it is connected.

6. WHAT is said of the whole law is true of its every part. A *morally* perfect law could not be *morally* imperfect in its parts, for two or more wrongs can never make a right. When, therefore, it is said that the law is perfect, good, holy, just, righteous, spiritual, it declares that every command of that perfect law is of the same character. This, therefore, is true of the Sabbath.

SUGGESTIVE QUESTIONS.—In what receptacle were the tables of the law placed? What was this ark called, and why? Why is the law called testimony, and the commandments testimonies? Why is the law called the fear of the Lord? What has reverence or fear to do with the observance of the law? To what does the Sabbath commandment bear witness, or testify? What is said about rewards for keeping the law? How alone can we keep it?

LESSON IV.—July 27, 1895.

THE SABBATH FROM MOSES TO CHRIST.

SCRIPTURE READINGS.—Ex. 20:8-11; Isa. 45:18; Deut. 4:32-35; Isa. 63:7-14; Ps. 77:13-20; Deut. 5:15; 4:19; 17:3; Eze. 8:15, 16; Lev. 19:26; Ex. 32:1-6; 1 Kings 16:30, 31; 2 Kings 21:1-6; Jer. 17:21-27; Isa. 56:1-7; Neh. 13:16-22.

REVIEW QUESTIONS.—(*a*) What is the law of God? (*b*) How can this be proved? (*c*) How did God give it to men? (*d*) What difference was manifest in the giving of the Decalogue and the giving of other laws? (*e*) What is the character of this law, and how long will it continue? (*f*) What is the character of the Sabbath, and how long will it continue?

1. Of what is the Sabbath a memorial? Ex. 20 : 8–11. Isa. 45 : 18. (See note 1.)

2. To how many of mankind does creation and its memorial pertain? Mark 2 : 27.

3. What great work did God especially do for Israel? Deut. 4 : 33, 34.

4. How did this manifestation of God's power for Israel compare with other works since the creation? Deut. 4 : 32.

5. What is this work called in which God thus revealed His power? Deut. 7 : 8; 9 : 26; see also 1 Chron. 17 : 20, 21; Neh. 1 : 10; Ps. 77 : 13–20; Isa. 63 : 7–14. (See note 2.)

6. For what purpose did God thus manifest His mighty power? Deut. 4 : 35; Isa. 63 : 12.

7. Of what is the Sabbath a sign? Eze. 20 : 20.

8. Of what did it in a special sense become a sign to Israel? Deut. 5 : 15; Eze. 20 : 12.

9. What special idolatry did the Lord condemn above all others, and why? Deut. 4 : 19; 17 : 3; Eze. 8 : 15, 16. (See note 3.)

10. What day was dedicated to the worship of the sun?

11. What prohibition did the Lord make concerning these heathen days? Lev. 19 : 26.

12. Mention some of the most noted instances of this idolatry on the part of Israel. See Ex. 32 : 1–6; Num. 25 : 1–6; 1 Kings 16 : 30, 31; 18 : 22; 2 Kings 21 : 1–6.

13. What was always associated with Baal worship? *Ans.*—Sabbath breaking. See Jer. 17 : 21–23; Eze. 20 : 16.

14. What reform did a return from idolatry always demand? Eze. 20 : 18–20; Jer. 17 : 24–27.

15. What blessing does the Lord pronounce upon the man who observes the Sabbath? Isa. 56 : 2.

16. Is this confined to the Jews? Verse 3.

17. What promises are made to the eunuchs and strangers (gentiles)? Verses 4–7.

18. What reform did the Lord call for respecting the Sabbath? Isa. 58 : 1, 12, 13.

19. What was one of the sins manifest among Israel after the restoration? Neh. 13 : 16.

20. How were they reproved? Verses 17, 18.

21. Who effected reform in this respect, and how? Verses 19–22.

NOTES.

1. THE Sabbath is a memorial not simply of creation, but of God, the Creator, the only God. "I am God," He tells us, "and there is none else beside Me." This must be the case; for if God is Creator, all else are creatures. The Sabbath is a remembrancer of the great and only God, and the creation is the greatest evidence of His Godhead.

2. EVERY extraordinary manifestation of God's power to the world is the showing forth of the same power by which the worlds were created. The creation of the heavens and the earth is the greatest manifestation that earth knows, for nothing would be

greater than calling them out of nothing. The next greatest display of power was the redemption of His people from the chiefest of earthly opposing powers, in which the gods of the nations were proved to be vanity. This redemption from Egypt, this making of Israel a sanctified or separated people, was a display of God's great power such as had never been seen since the earth was created. God did this to show to Israel and the world that He alone was God, and to spread abroad His name, or character, in the earth. As the Sabbath was a memorial of God's creative power in the beginning, so it became to Israel not only a memorial of creation, but a memorial of the same power manifest in redemption and sanctification; and so it becomes to every child of God.

3. THE oldest idolatry which history records is sun worship, and it was also the most licentious. (See "Lord's Day," part 2, chapter 2.) As Sunday was dedicated to the sun, the times prohibited by the Lord, the times observed by Manasseh, must have included the festival of Sunday, the great rival of the Sabbath of the Lord.

LESSON V.—August 3, 1895.

CHRIST AND THE SABBATH.

SCRIPTURE READINGS.—Matt. 12 : 1-12; Luke 4 : 16. 31-44; John 9 : 1-38; 5 : 1-18.

REVIEW QUESTIONS.—(*a*) What is the Sabbath to those who have been redeemed by Christ? (*b*) What has been the great rival to the worship of the true God? (*c*) What day has been especially devoted to this false worship? (*d*) What noted king of Judah was preëminently given to this worship? (*e*) What reform took place upon the Sabbath during the Levitical dispensation?

1. What relation did the prophet say Christ would sustain to God's law? Isa. 42 : 21.

2. How did our Lord through the psalmist speak of His regard for the same law? Ps. 40 : 7. 8.

3. When Christ came, what testimony did He bear of the same import? John 5 : 30; 6 : 38.

4. What did He say of His relation to God's law? Matt. 5 : 17.

5. What did He say of its unchangeableness and perpetuity? Matt. 5 : 18; Luke 16 : 17.

6. What did He say of those who taught and kept the law? Matt. 5 : 19, 20.

7. What did He tell the young man to do that he might have eternal life? Matt. 19 : 17.

8. How only may we do the works of God, or keep His law? John 6 : 28, 29.

9. What did He say of His own life? John 8 : 46; 15 : 10.

10. What is the testimony of the apostle to Christ's life? 1 Peter 2 : 22.

11. What was the nature of Sabbath observance among the Jews when Christ came? (See note 1.)

12. What was it the custom of our Lord to do on the Sabbath? Luke 4 : 16, 31.

13. When His teaching was over, what did He do? Verses 33–39.

14. Till what time were the greater part of the sick kept from Him? Verse 40; Matt. 8 : 16.

15. What occurred on another occasion? Matt. 12 : 1.

16. What fault was found with this? Verse 2.

17. How did our Lord show their inconsistency and endeavor to enlighten them? Verses 3–7. (See note 2.)

18. What did He declare Himself to be? Verse 8.

19. In what way did they endeavor to condemn His manner of Sabbath keeping? Verse 10. See also Luke 13 : 14; 14 : 1–3.

20. How far did they go in this condemnation? John 9 : 16; 5 : 16.

21. By what illustration did our Lord show the merciful righteousness of His works on the Sabbath? Matt. 12 : 11 and first part of verse 12. See also Luke 13 : 15, 16; 14 : 5.

22. What relation did Christ's Sabbath work sustain to the Sabbath law? Matt. 12 : 12.

23. What duty is ours in respect to the Sabbath and its observance? 1 John 2 : 6.

24. What may we expect from those who will not follow Christ? John 15 : 18–20; 9 : 16, first part. (See note 3.)

NOTES.

1. THE Sabbath of the Lord, properly kept when the people were devoted to God, was now, in their backslidden condition, buried under the tradition of the rabbis. Certain knots could not be tied or untied; two letters could not be written so as to be read together and so form a word; no more food than the weight of a fig could be carried; fire could neither be kindled nor extinguished; an emetic could not be given, nor a broken bone set, nor a dislocated joint righted; one kind of sandals might be worn, and another kind might not be; one could not lawfully carry a loaf, yet two could. Thus were the people burdened by many foolish restrictions, while the rabbis and priests with subtle casuistry justified actual breaches in God's law of the Sabbath on their own part.

2. IN the illustrations used by our Lord, the sheep falling into the pit, and the case of David, He did not present them to justify Himself. His own deeds justified Him. He said what He did to show them by their practice, and by the Scripture, which they professed to believe, that they were inconsistent, and so help them to become willing to learn what God had so long before told them, that He would have mercy and not sacrifice. Adding to God's commandments is will worship. He desires that we shall have the spirit of the Sabbath as well as its form.

3. THE Jews had the right day of the Sabbath, but their traditions and spirit had made it a burden instead of a blessing. Jesus placed it back where God ever designed it should be, a boon of life to man. Here came the test,—the Sabbath, a blessing as kept by Jesus and enjoined in the law, or the Sabbath as interpreted by human tradition, and enforced by human law upon men's consciences. To reject the first was to reject Christ. To reject the second was to suffer persecution (see John 9 : 14, 23, 34), and finally, as in the case of Jesus, death (John 5 : 16–18). In these days the circumstances are the same with one exception,—the sabbaths are different, —but it is still tradition against the word of God.

LESSON VI.—August 10, 1895.

TEACHING OF THE APOSTLES.

SCRIPTURE READINGS.—Acts 20:20-32; 2 Tim. 3:15 to 4:5; Rom. 3:9-31; 8:1-10; James 2:8-12.

REVIEW QUESTIONS.—(*a*) By what was the true Sabbath perverted among the Jews when Christ came? (*b*) What did Christ proclaim His relation to the law to be? (*c*) How did He keep it? (*d*) How did His Sabbath keeping affect the Jews? (*e*) What parallel may be drawn between that time and this? (*f*) What was Christ's testimony to the integrity and perpetuity of the law?

1. What testimony does the apostle bear to the law? Rom. 2:17, 18, 20. (See note 1.)

2. By what will those be judged who have the opportunity of knowing God's will? Verses 12, 16.

3. What class will then be justified? Verse 13.

4. How many have been doers of the law? Rom. 3:20, 23.

5. In whom alone are we counted doers of the law, or obedient to it? Rom. 5:19.

6. Through what is His obedience counted ours? Rom. 3:22; 4:5.

7. How does the righteousness by faith compare with the righteousness in the law? Rom. 3:21. (See note 2.)

8. What then does faith in Christ do for the law? Verse 31. (See note 3.)

9. How then will the Sabbath be affected?

10. What class will be opposed to the law of God? Rom. 8:7.

11. What will those do who walk after the Spirit? Verse 4. Compare with Gal. 5:22, 23.

12. When was the new covenant confirmed? Heb. 9:15-17.

13. What is said of a covenant if it be confirmed? Gal. 3:15.

14. What bearing has this on the Sabbath question? (See note 4.)

15. To what day of the week is the term "Sabbath" always applied? Matt. 28:1; Mark 16:1, 2. (See note 5.)

16. By what term is the day we call Sunday always designated in the Scriptures? Matt. 28 : 1 ; Mark 16 : 1, 2, 9 ; Luke 23 : 54–56; 24 : 1 ; John 20 : 1, 19 ; Acts 20 : 7 ; 1 Cor. 16 : 2. (See note 6.)

17. How did the early Christians of Palestine regard this day? (See note 7.)

18. What testimony does the apostle bear as to the gentile church of the Thessalonians? 1 Thess. 2 : 14.

19. What class of sabbaths passed away at the crucifixion? Col. 2 : 16.

20. Where are these yearly sabbaths enumerated, and what distinction is made between them? Lev. 23 : 4–38.

21. What testimony does James bear to the law and therefore to the Sabbath? James 1 : 25; 2 : 8–12.

22. What day does John mention? Rev. 1 : 10.

23. What day is the Lord's day? Mark 2 : 27 ; Ex. 20 : 8–11 ; Isa. 58 : 13.

24. How did our Lord regard the law which enjoined the Sabbath? 1 John 3 : 4 ; 1 Peter 2 : 22 ; John 15 : 10.

25. What is our duty? 1 Peter 2 : 21 ; 1 John 2 : 6.

26. In what is love for God manifested? 1 John 5 : 3.

NOTES.

1. THE second chapter of Romans bears strong testimony to the worth, obligation, and perpetuity of God's law. The reason why the Jews knew God's will, and approved the most excellent things, was because they were instructed by God's law. That they did not keep the law is true, but that did not affect the law. They simply had its form, its outward observance, but this was "the form of knowledge and of the truth." They observed the seventh day. That was the truth. What they lacked was the life, which Christ alone could supply.

2. THE ten commandments are frequently called God's testimonies, because they bear witness against sin and to righteousness wherever found. For this reason the ark in which they were placed is called the ark of the testimony or witness. The law witnesses that all men are sinners and condemns them. Rom.

3 : 20, 23. But when Christ places His obedience upon the sinner in answer to simple faith, the law of God witnesses that the sinner is righteous, because the righteousness of Christ is the righteousness of the law.

3. GOD'S law is forever established whether man has faith or not. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17. "Forever, O Lord, Thy word is settled in heaven." Ps. 119 : 89. But in the natural heart of man the law is not "established." But faith, genuine faith, establishes God's law in the heart. It puts Christ within (Eph. 3 : 17), and Christ and the law are inseparable (Ps. 40 : 7, 8). See Heb. 8 : 8–10.

4. IN the teachings of Christ the principles of the new covenant were laid down; its ordinances of baptism, humility, and communion were all given; the law had been affirmed in both teaching and example to the time of the cross. The seventh-day Sabbath was taught by Christ and kept by Him according to its law till He died. Not one word did He speak, not one act did He perform, which showed any other day to be holy, nor did He predict holiness for any other day in the future. At His death the covenant was sealed. His last will and testament was then confirmed. Nothing could be taken from it, nothing could be added. The new covenant, therefore, confirms the seventh-day Sabbath and no other.

5. THE term "Sabbath" is throughout the New Testament fifty-nine times applied to one day of the week alone, namely, the day before the first day of the week. It was observed by the Jews; it was used as a preaching day by Paul to both Jews and Gentiles (Acts 13 : 42, 44); it was Paul's custom to do this (Acts 16 : 13; 17 : 3); and while in Athens, a gentile city, he worked at his trade with a Jew six days in the week and preached every Sabbath for one year and six months (Acts 18 : 1, 4, 11). Everywhere among the early Christians the seventh day of the week was known by no other name.

6. THE term "first day of the week" occurs only eight times in all the New Testament. No other term is applied to that day. Six of the texts in the lesson refer to the particular day on which

Christ rose from the dead; but the disciples did not honor that day, for they did not believe He had risen. The next mention is found in the record of Paul's farewell meeting at Troas, where a young man was raised to life. But that day was used as a day of labor. The last text simply gives instruction to each one to lay by himself on each first day a sum for the poor as God had prospered him, so that Paul might get it when he came. Paul never taught first-day observance. See Acts 20 : 20, 27, 32.

7. THE early Christians of Palestine observed the seventh-day Sabbath. (See "Lord's Day," part 3, chapter 4). The practice of the apostle Paul we have already learned. There was never a charge brought against him for transgressing the Sabbath. See Acts 28 : 17, 21. The fact is admitted by authorities generally that the Christians in Judea were observers of the seventh-day Sabbath.

LESSON VII.—August 17, 1895.

THE APOSTASY AND THE SABBATH.

SCRIPTURE READINGS.—Daniel 7; Acts 20 : 26–32; 2 Tim. 4 : 1–5; 2 Peter 2 : 1–3; 2 Thess. 2 : 1–8; Gal. 4 : 8–11; Rev. 13 : 1–10.

REVIEW QUESTIONS.—(*a*) What is the distinguishing characteristic of the one true God? (*b*) What is His memorial and sign? (*c*) What was Christ's attitude toward the law and Sabbath? (*d*) What is the universal testimony of the apostles in regard to the law?

1. What was the standard of faith in the apostolic church? 2 Tim. 3 : 16, 17; John 17 : 8, 17; 2 Tim. 4 : 1.

2. What was this word to them that received it? John 6 : 63; 1 Thess. 2 : 13.

3. Whom did it place within? Col. 1 : 25–28; Eph. 3 : 17; Gal. 2 : 20.

4. What therefore did each believer become? 1 Cor. 6 : 19.

5. What did the entire church become when composed of such believers? 1 Cor. 3 : 16; 2 Cor. 6 : 16; Eph. 2 : 19–22.

6. What is that power in the heart called? Col. 2 : 2 ; 1 Tim. 3 : 16, first clause. See also Col. 1 : 26, 27 ; Eph. 3 : 3, 4, and elsewhere.

7. What is its work? Eph. 3 : 9, 17 ; Titus 2 : 14 ; 1 Thess. 4 : 3 ; Rom. 8 : 4 ; 2 Cor. 3 : 3.

8. What therefore would be the proper name and character of that power which would take the place of Christ in the heart? 1 John 2 : 18 ; 4 : 3 ; 2 Thess. 2 : 7.

9. Why was not this mystery of iniquity immediately manifested? 2 Thess. 2 : 6, 7. (See note 1.)

10. What charge did Paul give to elders and preachers? Acts 20 : 26 ; 2 Tim. 4 : 1, 2.

11. What did he say would soon come upon the church? Acts 20 : 29, 30; 2 Tim. 4 : 3, 4. See also 2 Peter 2 : 1, 2.

12. What was the prominent worship and prominent day in the pagan world in apostolic days? *Ans.*—Sun worship and Sunday. See "The Lord's Day."

13. From what were the Galatian Christians converted? Gal. 4 : 8.

14. In their backslidden condition what did they desire to do? Verse 9.

15. What evidence did they give of this? Verse 10.

16. As they were formerly heathen and observed heathen times and days, to what times and days did the apostle refer?

17. How alone can the Christian oppose this? Acts 20 : 32; 2 Cor. 10 : 3–5.

18. To what extent would this apostasy be manifest? 2 Thess. 2 : 3, 4.

19. By what is this apostasy symbolized? Rev. 17 : 1–6.

20. In what way was this apostasy to oppose God, and exalt itself above Him? Dan. 7 : 25. (See note 2.)

21. What change in God's law would a change in His appointed times produce?

22. In what commandment alone of the ten is there a difference between the papal code of morals and the Decalogue? (See note 3.)

23. What are the teachings of God's law in this respect? Ex. 20 : 8–11.

24. What is the teaching of the Papacy? (See note 4.)

25. What express claim does the Papacy make? (See note 4, and *Bible Students' Library* No. 134, "The Lord' Day.")

26. For how long were the saints, times, and laws to be given into the hands of the Papacy?

27. What may we conclude would then take place? See Acts 17 : 30.

NOTES.

1. THE Revised Version renders 2 Thess. 2 : 6, 7 as follows: "And now ye know that which restraineth, to the end that he [the man of sin] may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way." "For the secret of lawlessness is already working, till only the one restraining for the present be out of the way." Diaglott. Others are similar. The old English word "let" means hinder; the Greek word means withhold, or restrain. Now there is but one power in the universe that can keep antichrist out of the church, and that is the power which keeps him out of each individual heart, and that is Jesus Christ. But Christ will not dwell therein unless we desire it. If we bid Him go, He will leave, and then we are left to the working of the mystery of iniquity.

2. IN Revelation 17 the apostate church is represented as committing fornication. She was formerly espoused to Christ. 2 Cor. 11 : 2. She was bound to Christ by the law of God. To turn from Him and His law and to turn to others is to commit spiritual fornication, and become lawless. Paul refers to the same when he calls that apostasy "the man of sin." "Sin is the transgression of the law" (1 John 3 : 4), and the man of sin would be the sinner above all others. This man of sin is also the mystery of iniquity, or lawlessness, pointing again to opposition to God's law. Daniel describes the work of this power more particularly. It would speak great words against God. It would wear out the saints of God, and "think to change the times and the law" (Revised Version), or, as Wintle and Spurrell render, "the appointed times and the law," and the saints and the law shall be given into its hands for 1,260 years. These specifications the apostasy has ful-

filled. It has blasphemed God. It has put to death His saints. Its spiritual domination lasted 1,260 years, from A. D. 538 to 1798. It has changed the first appointed time, the beginning of the day, from sunset, God's time, to midnight, and it has changed the day of the Sabbath from the seventh to the first day of the week, and in thus doing has changed God's law. It has changed God's law in that very part which reveals Him for what He is, the Creator and Redeemer.

3. THE ten commandments as given in Roman Catholic catechisms are the same in substance as those given in Ex. 20 : 1–17, with the exception of the Sabbath commandment. The numbering is different, but in all other respects nine of them are essentially the same. The catechism calls the first two commandments one, and divides the tenth to make the full number, thus making the fourth commandment the third.

4. THE teaching of the Papacy is as follows:—

"*Question*—Say the third commandment.

"*Answer*—Remember that thou keep holy the Sabbath day.

"*Q.*—What is commanded by the third commandment?

"*A.*—To spend the Sunday in prayer and other religious duties." —*Butler's Catechism.*

"*Q.*—How prove you that the church hath power to command feasts and holy days?

"*A.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine.*

LESSON VIII.—August 24, 1895.

THE SEAL OF GOD.

SCRIPTURE READINGS.—2 Cor. 1 : 20–22; 5 : 5; Eph. 4 : 30; Rev. 7 : 1–4; 14 : 1–5; Isa. 8 : 11–18; Eze. 9; Rev. 14 : 6–14; 15 : 2–4.

REVIEW QUESTIONS.—(*a*) What does the reception of the gospel do for unconverted men? (*b*) What power was soon to be manifest in the church? (*c*) What is that power called, and what

would be its work? (*d*) How long was it to continue? (*e*) In what great system has it been fulfilled?

1. What are the characteristics of a seal? (See note 1.)

2. In government with what is it always connected? Isa. 8 : 16. See note 1.)

3. What must the seal of a law show? (See note 1.)

4. In the Scriptures with what is the word "seal" used synonymously? Rom. 4 : 11.

5. In what part of God's law is His seal found? Ex. 31 : 17; Eze. 20 : 20.

6. In what way does the Sabbath commandment meet the characteristics of a seal?

7. What work is described in Isa. 8 : 16?

8. At what time in the world's history does it apply? Isa. 8 : 17. (See note 2.)

9. Where is this work again predicted? Rev. 7 : 1–4.

10. At what time does this prophecy apply? (See note 3.)

11. By what term is the seal represented in Ezekiel 9?

12. What work in opposition to God's sealing work is going on at the same time? Rev. 13 : 11–17.

13. What warning does God give against this work? Rev. 14 : 9–11.

14. Who receive the mark of the beast? Rev. 13 : 8.

15. For what purpose is a seal used? *Ans.*—To affirm, to authenticate, to stamp as genuine.

16. Who are sealed with God's seal? Eze. 9 : 4; Isa. 8 : 16; Rev. 7 : 4.

17. By what power is the law of God placed upon the heart? Eze. 36 : 27; 2 Cor. 3 : 3.

18. What will the Spirit within us do? Eph. 2 : 10; 4 : 24; Col. 3 : 10.

19. When that law is written in the heart, what will be the stamp of its genuineness? Rev. 7 : 2.

20. Whose name will we bear? Rev. 14 : 1.

21. What does the bearing of God's name indicate? *Ans.*—That they are of His character, for His name is indicative of His character. See Ex. 33 : 18, 19; 34 : 5–7.

22. What is necessary that we may thus be made like God, or stamped with His character? James 4 : 7, first part; Isa. 64 : 8. (See note 4.)

23. For what should we seek? Luke 11 : 9-13; Gal. 3 : 14.

24. How should we be careful to live? Eph. 4 : 30.

NOTES.

1. A SEAL used in connection with a legal document is a device by which a document is so stamped as to show it to be authentic or genuine. By reference to Esther 8 : 8; 1 Kings 21 : 8, it will be seen that a law must be sealed to be authentic. In the matter of a law the seal must show the name of the ruler who gave the law, the position he occupies, the authority he exercises, the extent of his dominion—in brief, the name, the authority, the territory. If any of these are lacking, the law would not be valid or the document authoritative. The seal of God must be connected with His law, the only document He ever wrote, and must contain these three characteristics. When placed upon God's servants, it is His mark, or seal, stamps them as His, and His alone.

2. THE work of sealing predicted in Isa. 8 : 16 is a work that pertains to the Christian dispensation (verse 14), and undoubtedly refers to Christ. See references from verses 15, 17, 18 to the New Testament, where this scripture is applied to Christ and His work and His disciples. Verses 19–22 refer to the last great deception of Spiritualism and the blackness of darkness which will come upon the wicked. The plans, schemes, confederacies, and associations of man to put off the evil day, so manifest at the present time, are referred to in verses 9–12. The sure refuge is pointed out in verse 13, the Lord of hosts in the heart. Compare with 1 Peter 3 : 15. And finally verse 17 shows that the sealing work is carried on when Christ's disciples are waiting for His coming in glory. 1 Thess. 1 : 10; Isa. 25 : 9. Then those who bear His seal will say, "Yea, in the way of Thy judgments, O Lord, have we waited for Thee; to Thy name and to Thy memorial [the Sabbath] is the desire of our soul." Isa. 26 : 8, Revised Version. Then will the testimony, the witness, the attestation of God's law, be restored.

3. THE prophecy of Rev. 7 : 1–4 also refers to the last days. It is a work which takes place under the sixth seal before God's judgments are manifest. It comes in between verses 13 and 14 of Revelation 6. They are those who are redeemed from the earth when the Lord comes. Rev. 14 : 1–5. They are called Israel in the primary meaning of the term, those who have prevailing faith with God. See Gen. 32 : 24–28. All the redeemed host of God will be called Israel. They will enter the glorious city of the redeemed through one of its twelve gates, which are named after one of the twelve tribes. Rev. 21 : 12. They have upon them the name of Jerusalem, their mother. Rev. 3 : 12. This company, the redeemed as a whole, are not among the numbered tribes of earth, but all are numbered in the records on high, children of God. They are those who have had sincere repentance, and who weep over sin (Eze. 9 : 4), who are Christ's disciples indeed (Isa. 8 : 16; John 8 : 31, 32). They are the true Israel of God by faith. Rom. 2 : 28, 29; Eph. 2 : 12, 13, 19, 20.

4. IT is the meek and humble that God will teach and guide; it is the submissive He will mould and purify and refine through trial by His word. The dross will be burned away till the pure metal reflects His image. The stubborn clay will be beaten and moulded and softened, if possible, till God can stamp it with His own seal. The stamping, the sealing, is the finishing part of the work. The soul is tried, and is not found wanting. The law is written in the heart, and the seal of that law, the fourth commandment, which reveals to us the fullness of Christ's power and character as the only living and true God, which reveals to us in that character that "name above every name," is the last work of the Spirit of God prior to the coming of Christ. That seal will be placed upon no one who loves sin. It will be impressed upon everyone who hates sin and loves Christ, or chooses Christ above all things else.

SUGGESTIVE QUESTIONS.—The Spirit of God—what is its work in the heart of the believer? What is its attitude toward God's law? Does the Spirit lead us contrary to the law? What is that spirit which would lead us contrary to God's law? Is Rev. 7 : 1–3 now being fulfilled? What is the character of those sealed? Rev. 14 : 1–5. Over whom do they obtain victory, and through whom? Rev. 15 : 2–4.

LESSON IX.—August 31, 1895.

THE SABBATH IN THE LAST REFORMATION.

SCRIPTURE READINGS.—Isa. 28:9-22; chapters 56, 58, 59; Eze. 22:23-31.

REVIEW QUESTIONS.—(*a*) What is a seal? (*b*) What are its characteristics? (*c*) What is the seal of God's law? (*d*) What is the name of the Giver of the law? (*e*) What is His authority? (*f*) What is the extent of His kingdom? (*g*) By whom are we sealed?

1. What solemn message of reform has God given us for the last days? Rev. 14:6, 7. (See note 1.)

2. To how many is it to go?

3. What is the burden of the message? Verse 7.

4. To what does the fear of the Lord lead? Ps. 111:10; Eccl. 12:13; Job 28:28. (See note 2.)

5. Whose worship is enjoined? Rev. 14:7.

6. What is the proof of true worship? Matt. 4:10; Luke 6:46.

7. If we truly worship and serve the Creator, how will we regard His memorial?

8. In view of what are we told to give glory to God?

9. What is the rule of the judgment? James 2:8–12; Rom. 2:12.

10. What are the characteristics of the people developed by this message? Rev. 14:12.

11. If the class here mentioned keep the commandments of God, how many are they transgressing? How do they regard the fourth? If they keep "the faith of Jesus," how would they regard His example concerning the Sabbath?

12. What does Jeremiah bid the people do at this time, and what do many say? Jer. 6:16.

13. What does the Lord say because of their reply? Verses 18, 19; Isa. 30:8–11. (See note 3.)

14. What does He say of those who will keep the Sabbath? Isa. 56:2.

15. At what time does this scripture apply? Verse 1. (See note 4.)

16. What classes are especially named? Verses 3–7.

17. In what way does the Lord again reprove His people? Isa. 58: 1.

18. What does He say to those who will heed the reproof? Verse 12. (See note 5.)

19. What special promise does He make regarding the Sabbath? Verse 14.

20. What reproof does the Lord give to the false teachers of the last days? Eze. 13 : 3, 4.

21. What had they not done? Verse 5. (Compare with Isa. 8 : 16; 58 : 12.)

22. What were they doing instead of preaching God's word? Eze. 13 : 6–10; 22 : 28, 30.

23. In what did their special sins consist? Eze. 22 : 26.

24. What judgments does the Lord pronounce against them? Verse 31; 13 : 11–14. (Compare with Job 38 : 22, 23; Rev. 16 : 17–21.)

25. How does the Lord meet this flood of wickedness? Isa. 59 : 19, 20; Rev. 14 : 6–11.

26. What class of people does it develop? Rev. 12 : 17; 14 : 12.

27. In these times of God's judgments, what confidence does this class express? Isa. 26 : 8, Revised Version.

28. To what glorious consummation may we look with hope? Heb. 4 : 9, margin; Isa. 66 : 22, 23.

NOTES.

1. THAT the message of the angel of Rev. 14 : 6, 7 (symbolizing God's messengers) is applicable to the last days alone is evident, (1) from the message given, "The hour of God's judgment is come." Paul preached the gospel in view of a judgment to come. Acts 17 : 31: 24 : 25. But in this text it declares that it is come. The investigative judgment, beginning in 1844, had then begun. (2) The second and third messages follow or go with the first, and the coming of the Lord immediately follows. The message there-

fore pertains to the last days. It is a part of the great threefold message by which God would save the last generation.

2. FEAR, or reverence, of God is exercised only by a meek and humble heart, which realizes its own nothingness and God's completeness. Such a heart will count God's wisdom greatest and His ways the best. It will therefore render to Him the glory due, or, what is the same thing, submit willingly to keep His commandments. God will do the rest.

3. THE scripture referred to in Jeremiah 6 doubtless has reference to Israel then, and because of that it was spoken to them; but it also has reference to the times in which we live, and therefore it is written for these days. We have at the present time the "peace and safety cry" of verses 14, 15 (see 1 Thess. 5 : 1–3); we have the message of the Lord calling His people back to the old ways and His watchmen to listen to the sound of the trumpet of coming danger (see Joel 2 : 1; Rev. 14 : 6, 7); we have the refusals to walk in His way or to listen to the sound of the trumpet; we have the gathering out of the remnant church (Jer. 6 : 9), which will keep the law of God (Rev. 12 : 17); and finally God's judgments upon the people because they have rejected His law (Rev. 14 : 9–11).

4. CHRIST'S salvation which is near to come, and His righteousness which is to be revealed, cannot relate to the salvation which He has ever been constantly bestowing upon believing sinners. It is to His everlasting salvation (Isa. 45 : 17), with which He will save His people at His coming, for which the earth is now groaning, and which will be given at the second coming of Christ. See Isa. 25 : 9; Luke 21 : 28; Rom. 8 : 23; Heb. 9 : 28. That righteousness will also be revealed in its fullness when Christ comes. Ps. 50: 3–6. At the time predicted in the prophecy, which is this time, the Sabbath of the Lord will be a matter of agitation, of testing, of blessing.

5. ISAIAH 58 and 59 are both parts of one prophecy; there should be no chapter heading between them. They are both a part of the same message, the first part containing reproof, instruction, and warning; the second part, denunciation upon the wicked, and promises for those who heed the message. The time to which it applies is just before the Lord comes with vengeance to recompense

His enemies and to save His people. See Isa. 59 : 17–20. Out of His people to whom this message is sent will come those who will build up the "waste places" of God's downtrodden law, "raise up" the highway of God's holiness, repair "the breach" made by the man of sin, etc. To do this they will turn away their feet from the Sabbath. This work is now being carried forward. The standard of God's truth is erected against the enemy. Rev. 12 : 17; Isa. 59 : 19; Rev. 14 : 6–12.

LESSON X.—September 7, 1895.

THE PROPER OBSERVANCE OF THE SABBATH.

SCRIPTURE READINGS.—Ex. 20 : 8–11 ; 16 : 4, 16–30 ; 23 : 12; Isa. 56 : 1–8; 58: 12–14.

(*a*) For how long did God command the Sabbath? (*b*) What noted characters kept it? (*c*) What power sought to change it? (*d*) In what scripture is predicted a reform on the Sabbath? (*e*) Where will it be kept eternally?

1. What is the glory of the character of God? Ex. 33 : 18, 19; Ps. 7 : 9, last clause ; 1 John 4 : 8.

2. What is the character of His works? Ps. 111 : 3 ; 145 : 17.

3. What does He require of man? Lev. 19 : 2 ; 1 Peter 1 : 15, 16. (See note 1.)

4. For what purpose does the Lord require all these things? Deut. 8 : 16, last clause ; Rom. 8 : 28.

5. For whose good was the Sabbath made? Mark 2 : 27.

6. How was man required to keep it? Ex. 20 : 8.

7. Who only can make a day holy?

8. When and how did God make the Sabbath holy? (See note 2.)

9. Who only can keep it holy? John 6 : 28, 29 ; 1 John 2 : 29; 3 : 7 ; Gal. 2 : 20.

10. In how many days should our own work be done? Ex. 20 : 9.

11. How should we regard the Sabbath? Verse 10.

12. May we not labor on the Sabbath if the exigencies of the season or the press of work seem to demand it? Ex. 34 : 21 ; 23: 12.

13. Are all works forbidden? Isa. 58 : 13.

14. How should we prepare for the temporal needs of the Sabbath? Ex. 16 : 23. (See note 3.)

15. What should be our rule in these respects? 1 Cor. 10 : 31.

16. What is our duty with reference to the Sabbath? Isa. 58 : 13, first two clauses. (See note 4.)

17. How should we regard the Sabbath? Same verse, third clause.

18. In thus regarding the Sabbath in whom do we find delight? Verse 14.

19. What example have we in the observance of the day? Matt. 12 : 1–13 ; Luke 4 : 31–39 ; 13 : 10–17 ; 14 : 1–5. (See note 5.)

20. How complete is our knowledge as to how the Sabbath should be observed? 1 Cor. 8 : 2.

21. What then should we do that we may observe it aright? James 1 : 5. (See note 6.)

22. What should the Sabbath be to us as compared with other days? (See note 7.)

23. What has the Lord promised to those who will heed His word? Isa. 56 : 2.

NOTES.

1. God requires of us to be holy, righteous, perfect, keepers of His holy, righteous, perfect law. While we cannot of ourselves meet His requirements, there is that power in the very requirements themselves which will enable us to become and do all that God commands if we will but yield to do it. The Revised Version of 1 Peter 1 : 16 reads, "Ye shall be holy; for I am holy." God is able to make us all that He requires us to be. This He does by putting into us His own presence. 1 Cor. 1 : 17–19 ; Rom. 8 : 9.

2. God made the Sabbath holy in the beginning in the same way He makes us holy, in the same way He made Mount Sinai holy, by putting His own presence within the day in a special sense.

3. THE Lord does not lay down hard and fast rules in His word concerning all the details of life. He lays down clear and positive commands concerning our duty. He lays down broad and far-reaching principles, and oftentimes specific examples to illustrate the principle. He has done this as regards Sabbath observance. It was made for man, not to be a day of absolute physical rest, not to be a burden, but a day of spiritual delight, of communion with God, of labor for Him. Preparation for our needs the day before will give us the sacred hours for spiritual growth and meditation upon God and His works. It is as important now as it was in the days of ancient Israel that we should bake and seethe (boil) for the Sabbath on the day previous. This is illustrative of other duties. This does not mean, however, that cooking is not sometimes justified. God will have mercy and not sacrifice. The feeble often need warm food. The sick sometimes demand special food and care. The little ones need milk. Let the controlling question of each one be as regards himself, not his neighbor, "What will glorify God?"

4. BY "thy pleasure" is meant the pleasure of the worldly minded. Such are to take their feet from the Sabbath,—turn from dishonoring it. The Christian, however, delights in it, as he delights in all God's law. Ps. 1:2; 119:47. He has found delight in an indwelling Saviour, and the regenerated heart finds added delight in the Sabbath, in which that same Saviour dwells.

5. IN the example of our Lord we find a true interpretation, an object lesson of the law of the Sabbath. He did not seek His own pleasure or his own profit, but that of others. He attended the public assemblies and listened to or read the word of God. He sought God for the strength He needed. He justified His disciples whom the Jews condemned for supplying their needs by rubbing out the wheat in their hands. He ministered to the sick and afflicted; He spoke words of comfort and instruction to the longing soul. Such should be our mission.

6. As we do not know how the Sabbath should be observed as we ought to know, how important it is that we seek Him in whom are hid all the treasures of wisdom and knowledge, that He may make us wise to know! And when should we do this? All

through the week we should remember the Sabbath, in order that we may keep it holy when it comes, and plan our work, our business, our associations, accordingly. We should seek Him especially at the beginning of the Sabbath. If we are alone in honoring God's day, let us draw apart with the Master for a season. If we have companions, associates, seek God with them. If our family is all united, let us gather around the family altar and repeat some passage from the word of life, or read from its sacred page, repeating the fourth commandment in unison, and then seek God for His Sabbath blessing. Give the children a part. Let the irritated feelings, worn nerves, be soothed by the Spirit of the Master, and let each minister blessings to the others. In thus seeking God we will know how to put a difference between the clean and unclean, between the holy and profane. Eze. 22 : 26.

7. THE Sabbath day should bring us double blessing. The priests, who represented the whole people, ate the bread of God's presence on the Sabbath day. They therefore partook more largely of His presence. They received a portion which they did not upon other days. This is what the Sabbath should be to us. We should have the blessing of God's presence in the heart on all days; we should have the added blessing of the Sabbath on that day. Thus would we be lifted to a higher spiritual plane each week; and as God never bestows one spiritual grace that He does not wish us to retain, and which He will enable us to keep, so the next Sabbath would lift us to a still higher plane of spiritual life. Thus would every Sabbath be a stepping-stone to lift us nearer God.

LESSONS ON TITHING

LESSON XI.—September 14, 1895.

TITHING.

1. To whom do we belong? 1 Cor. 3:23; 6:19, 20. (See note 1.)

2. How dependent are we upon the Lord? Acts 17:25, 28; 1 Cor. 4:7.

3. How much of our time belongs to the Lord? *Ans.*—All, because we belong to the Lord.

4. How are we instructed to use our time? Ex. 20:9, 10. (See note 2.)

5. When we do not devote to the Lord the time He has commanded, of what are we guilty? (See note 3.)

6. When we observe the Sabbath, whom do we honor? Isa. 58:13, 14.

7. How much of our means belongs to the Lord? *Ans.*—All, because we ourselves belong to the Lord.

8. Who gives us power to get wealth? Deut. 8:18.

9. To whom does the earth, and all that it contains, belong? Ps. 24:1; 50:10–12; Hag. 2:8.

10. What is our relation to the property which is in our possession. *Ans.*—Stewards. Luke 19:12–23.

11. What should we do with our property? Prov. 3:9, 10.

12. How can we honor the Lord with our substance? *Ans.*—By doing with it as the Lord has commanded.

13. What does the Lord say about providing for our own? 1 Tim. 5:8.

14. What is our duty to the poor? Ps. 41:1–3; James 2:15, 16; 1 John 3:17.

15. What is the measure of the love which we owe our neighbor? Matt. 22:39.

16. Which is the first and great commandment? Verses 36–38.

17. Then to whom is our first and highest duty? Why?

18. What proportion of our income has the Lord reserved as sacred to Him? Lev. 27 : 30.

19. Did the patriarchs pay tithes? Gen. 14 : 18–20; 28 : 32.

20. In what dispensation did Abraham and Jacob live? *Ans.*—Patriarchal. (See note 4.)

NOTES.

1. We are the Lord's by creation, for He gave us existence. He created us. Gen. 1 : 26, 27; 2 : 7. Having forfeited our lives by sin, Christ dies for us to redeem us from death. 1 Cor. 15 : 22. Therefore, we are the Lord's both by creation and redemption.

2. Six days of the week are to be used as days of ordinary labor, in the calling or employment to which God's providence has called us. By faithfulness in the duties of life, and doing all things heartily as unto the Lord and not unto men, we serve the Lord Christ. Col. 3 : 23, 24. Having permission to use the six days for secular labor, we call it secular or common time. The seventh day having been set apart as a holy day, we are commanded to keep it holy.

3. To use the Sabbath for ourselves, and not devote it to the Lord as holy time, is robbing Him. It belongs to the Lord, for He claims it as His. He calls it "My holy day." Isa. 58 : 13. Therefore, when we disregard God's claim, and disobey His command concerning the seventh day, we rob Him of holy time.

4. The tithing system is based on the same principle as the Sabbath, viz., the right of property. The Sabbath and the tithe both belong to the Lord. He claims them as His. This claim dates back to the patriarchal age, and was recognized by Abraham and Jacob. The Lord has never relinquished His claim upon either; therefore they are both obligatory in all dispensations, from the fall to the restoration. The difference between the two obligations is this,—the Sabbath was instituted as a memorial adapted to the race both before and after the fall, while the tithing system has grown out of man's sinful condition, and the need of a systematic

plan to provide means for carrying on the work of the gospel in saving men from sin. The tithing system is therefore coeval with the preaching of the gospel.

LESSON XII.—September 21, 1895.

TITHING—Continued.

1. To whom did Abraham pay tithes? Gen. 14 : 18–20; Heb 7 : 1, 2.

2. Who was Melchizedek? *Ans.*—"Priest of the Most High God." Verses 1, 2.

3. What is said of his genealogy? Verse 3. (See note 1.)

4. What is said of his greatness? Verse 4.

5. Of whom did the Levites receive tithes? Verse 5.

6. Who received tithes of Abraham? Verse 6.

7. By whom was Abraham blessed? Verses 1, 6.

8. Who, then, was the greater, Melchizedek or Abraham? Verses 4, 6, 7.

9. Whom did Melchizedek represent? Verse 3.

10. After what order was Christ a priest? Heb. 5 : 6; 6 : 20; 7 : 17, 21.

11. Then does Christ receive tithes? Heb. 7 : 8.

12. What did the Saviour teach concerning tithing? Matt. 23 : 23. (See note 2.)

13. Then, as followers of the teachings of Christ, what ought we to do? *Ans.*—Pay tithes. (See note 3.)

14. How were the Levites supported in their work? 1 Cor. 9 : 13. (See note 4.)

15. What has the Lord likewise ordained concerning the support of those who preach the gospel? Verse 14. (See note 5.)

16. Who commissions and sends out those who preach the gospel? Matt. 28 : 18–20; John 20 : 21.

17. Then whose servants are they? who employs them?

18. And in accordance with what has been shown in the above, what provision has the Lord made for the support of His laborers? (See note 6.)

NOTES.

1. THAT is, there is no record of his genealogy. He had no successor or predecessor in the priesthood; and Christ is a priest after the order of Melchizedek, because He did not belong to a priestly line, with a predecessor and successor in the same line.

2. THE force of this scripture will be seen and realized more fully when we remember that Christ's teaching during His public ministry was designed especially for what is generally called the Christian dispensation. This is conclusively shown by the language used in the great commission. Christ gives explicit instruction to the apostles to teach "all things whatsoever I have commanded you." See Matt. 28: 19, 20.

3. *Ought.*—"Was or were under obligations to pay; owed. To be bound in duty or moral obligations."—*Webster.* While it is proper to instruct the people from the word of God in the duty of paying tithes, each individual should be left free to decide for himself how much he will pay. No one should try to be conscience for another in the matter.

4. To live on the things of the temple was to live on the things brought into the Lord's storehouse. This consisted principally of the tithe. See Mal. 3 : 10; Num. 18 : 20–24; 2 Chron. 31 : 4–12.

5. "EVEN so" means in like manner. As the priests and Levites were supported by the tithes brought into the storehouse by those who recognized and responded to God's claim upon them, "even so" God's ministers now are supported by the tithes brought into the Lord's treasury by those who believe and obey the gospel.

6. THE Lord has made ample provision for the support of those who labor in His vineyard. He has reserved the tithe for this purpose; it is the Lord's. He uses His own means to recompense His own laborers.

LESSON XIII.—September 28, 1895.

TITHING—Concluded.

1. To whom do the Sabbath and the tithe belong? Ex. 20 : 8–10; Isa. 58 : 13; Lev. 27 : 30.

2. Has He a just claim? If so, what is it? (See note 1.)

3. If they rightfully belong to the Lord, what course should we pursue in relation to them?

4. What has He commanded in regard to the Sabbath? Ex. 20 : 8–11; Isa. 58 : 13.

5. Then how should we regard the Sabbath? Ex. 20 : 8–10; Isa. 58 : 13.

6. What has He commanded in regard to the tithe? Lev. 27 : 30–33; Num. 18 : 20, 21, 25–27; 2 Chron. 31 : 2–10; Mal. 3 : 10.

7. What should we do with the Lord's tithe? Mal. 3: 10.

8. If we do not do this, of what sin are we guilty? Mal. 3 : 8. (See note 2.)

9. To what dispensation does the prophecy of Malachi 3 pertain? Mal. 3: 1–5, 16–18. (See note 3.)

10. In what time does it especially apply? Mal. 3: 2, 3, 5. (See note 3.)

11. What complaint does the Lord make against His people? Verse 7, first clause.

12. Relate the conversation between the Lord and His people recorded in verses 7, 8.

13. Why are God's people cursed? Verse 9; Hag. 1: 5–11. (See note 4.)

14. What does He ask us to do? Mal. 3: 10.

15. What precious promise does this imply? (See note 5.)

16. What promise does the Lord give us? Verses 11, 12. See also 2 Chron. 31 : 5–10; Prov. 3 : 9, 10; Acts 20 : 35.

NOTES.

1. As the Lord created us, and has given us life and breath and all things (Acts 17 : 24–28), we belong to Him, and all we have

belongs to Him. The One who freely gives us everything certainly has a right to reserve to Himself a portion of our time and a portion of our means as a test of our love and worship. Such a claim is manifestly just.

2. As the tithe is the Lord's, and rightfully belongs to Him, we have no right to use it for ourselves, or appropriate it in any way; if we do, we are guilty of robbing God. Our duty is simply to place it in the treasury of the Lord, that it may be used to pay His servants.

3. MALACHI 3 so clearly applies to the Christian dispensation that no argument is necessary to prove it. A careful reading of the chapter, in connection with chapter 4, is sufficient to convince the candid seeker after truth that it belongs to the present dispensation, and especially to the last days.

4. WHEN we seek our own ease and comfort, and do not respond to God's claims upon us, and yet know what they are, God's curse will surely fall upon us.

5. THIS language necessarily implies the precious promise that if we bring all the tithes into the storehouse, and thus prove Him, as He asks us to do, He will pour us out a blessing that there will not be room enough to receive it. Those who prove or test the Lord always find him true to His promise. We are not to conclude, however, that the Lord will necessarily shower temporal blessings upon us because we are faithful in paying tithes. He will give us just such blessings as He sees will be for our best good and for His glory.

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