W. W. Prescott

SABBATH-SCHOOL

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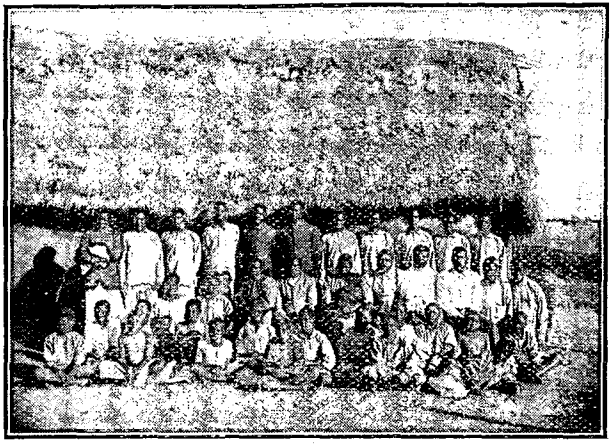

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Sabbath-School Lessons

Great Reform Movements

In the Light of the Threefold Message of Revelation 14

Senior Division

Second Quarter, 1908.

LESSON I.—The Fundamental Truth of the Gospel.

APRIL 4, 1908.

Questions.

1. What is the Gospel declared to be? Rom. 1:16.
2. What is the essential element of this power revealed in the Gospel? Verse 17.
3. Upon what former inspired statement does this exposition rest? Same verse.
4. How has God's righteousness been manifested? Rom. 3:21.
5. How is this righteousness acquired? Verse 22.
6. In what condition are all found? Verse 23.
7. What provision has been made for all? Verse 24.
8. What makes it possible for God to pass over sins? Verse 25.

9. What is God thus enabled to be and to do? Verse 26.

10. What relation does righteousness by faith sustain to the law? Verse 31.

11. For what purpose did Christ bear the penalty of sin? 2 Cor. 5:21.

12. To accomplish what special result did Christ become flesh? Rom. 8:3, 4.

13. What kind of righteousness did the apostle Paul desire to possess? Phil. 3:8, 9.

14. What will be true of those who possess this righteousness? Isa. 51:7.

15. What promise is thus fulfilled? Jer. 31:33.

16. What is the Gospel basis of justification? Rom. 3:28.

17. What is the evidence of such a justification? Rom. 2:13.

18. What, then, is the "everlasting Gospel" of Rev. 14:6? In what way only is it possible for a people to keep the commandments of God? Heb. 11:6.

Notes.

This lesson should be thoroughly mastered, as it is the basis of all the succeeding lessons of this series.

In the study of this lesson the following facts ought to stand out clearly: That the Gospel is the revelation of God's righteousness; that this righteousness comes to us as a gift (Rom. 5:15-18) entirely apart from any works of ours; that it is received by receiving or believing on Christ; that we are thus made righteous "freely" by the grace of God; that by this manifestation of His own righteousness God is able to account the ungodly as righteous, while still maintaining His own righteous character; that the faith which justifies us also establishes the law of God in the heart; that God gave His Son to become one with the human family in order that the righteous law might be fulfilled in humanity, being written in the hearts

of all believers; that the keeping of the law of God is the evidence of genuine justification; that "the everlasting Gospel" of this threefold message is the Gospel of righteousness by faith; and that the only way of keeping the commandments of God is by being made righteous by faith, as the keeping of the commandments is the fruit of salvation rather than the price of salvation.

"When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts can not at heart deny. The Bible says that 'the devils also believe, and tremble;' but this is not faith. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith, —faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love I Thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.' "—*"Steps to Christ," pages 69, 70.*

"'For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.' That is to say, faith which is not feigned or hypocritical, but true and lively. This is that faith which exerciseth and requireth good works through love. It is as much as to say, He that will be a true Christian indeed, or one of Christ's kingdom, must be a true believer. Now he believeth not truly, if works of charity [love] follow not his faith. So on both hands, as well on the right hand as on the left, he shutteth hypocrites out of Christ's kingdom. On the left hand He shutteth out the Jews, and all such as will work their own salvation, saying, 'In Christ neither circumcision;' that is to say, no works, no service, no worshipings, no kind of life in the world, but faith, without any trust in works or merits, availeth before God. On the right hand He shutteth out all slothful and idle persons, which say, If faith justify without works, then let us work nothing, but let us only believe, and do what we list. Not so, ye enemies of grace. Paul saith otherwise. And although it be true that only faith justifieth, yet he speaketh here of faith in another respect; that is to say, that after it hath justified, it is not idle, but occupied and exercised in working through love. Paul therefore in this place setteth forth the

whole life of a Christian man, namely, that inwardly it consisteth in faith toward God, and outwardly in charity [love] and good works toward our neighbor. So that a man is a perfect Christian inwardly through faith before God, who hath no need of our works, and outwardly before men, whom our faith profiteth nothing, but our charity [love] or our works."—"*Commentary on Galatians," Martin Luther, pages 475, 476.*

LESSON II.—The Flood and the Preaching of Noah.

APRIL 11, 1908.

Questions.

1. To what extent did apostasy prevail on the earth before the Flood? How deep-seated was it? Gen. 6:5.

2. What was the inevitable outcome of such a course? Verse 7.

3. How long a period of probation was granted to the world? Verse 3.

4. Through what agency was the destruction of the earth to be accomplished? Verse 17.

5. What was the character of Noah? Verse 9. Compare chapter 7:1.

6. What instruction did the Lord give to Noah? Gen. 6:13, 14.

7. What covenant of salvation did the Lord make with Noah? Verses 17, 18.

8. How great a loss of life was there in the Flood? Chapter 7:21, 22.

9. Who escaped from the general destruction? Verse 23. Compare 1 Peter 3:20.

10. What did Noah preach as salvation from impending destruction? 2 Peter 2:5.

11. What is the explanation of Noah's obedience and of his salvation from destruction? Heb. 11:7.

12. Of what did he become the heir? Same verse.

Suggestions for Additional Study.

What parallel has been drawn in the Scriptures between the destruction of the world in the time of Noah and in the last day?

What was the test of Noah's faith?

In view of what did Noah preach righteousness? Could he have been a preacher of righteousness in his day without proclaiming the impending destruction of the world?

Was the Gospel of righteousness by faith preached in Noah's time? In what setting was the message proclaimed? Could it have been proclaimed at that time apart from this special setting? What is the lesson of this for our time and our message?

Notes.

"The world was in its infancy; yet iniquity had become so deep and wide-spread that God could no longer bear with it. . . . Amid the prevailing corruption Methuselah, Noah, and many others, labored to keep alive the knowledge of the true God, and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark. . . .

"While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example

of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people. . . .

"A power attended his [Noah's] words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible. The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the hand of Him who had stayed the waters, saying, 'hitherto shalt thou come, but no further.'

"As time passed on, with no apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned, as many reason now, that nature is above the God of nature, and that her laws are so firmly established that God Himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion,—a grand deception. . . . They asserted that if there were any truth in what Noah had said, the men of renown,—the wise, the prudent, the great men,—would understand the matter."—"*Patriarchs and Prophets,*" *pages 92-97.*

In Noah's time the experience of righteousness by faith had been almost lost. Reason had taken the place of revelation, and as a result "the earth was filled with violence." The only salvation was in the message of righteousness proclaimed by Noah, —a righteousness which was manifested by the works of faith in preparing the ark. The keynote of Noah's message was the impending Flood, and the test of faith in that day was to follow the Lord's instruction in the face of the ridicule of the wisdom of this world. The result vindicated the message and proved that "the wisdom of this world is foolishness with God."

LESSON III.—The Call of Abraham and the Inheritance.—I.

APRIL 18, 1908.

Questions.

1. From what was Abraham called to separate himself? Gen. 12:1.

2. What was offered to him in place of these things? Same verse.

3. What did God promise to make of this one man? Verse 2.

4. What would God's blessing do for him? Same verse.

5. How wide-spread would be the benefits of the blessing promised to Abraham? Verse 3.

6. What inspired comment upon this promise shows that it was the preaching of the Gospel of righteousness by faith? Gal. 3:8.

7. How did Abraham respond to this instruction from the Lord? Gen. 12:4.

8. To what country did the Lord guide Abraham? Verse 6.

9. What promise was then made to him? Verse 7.

10. What reference did Abraham afterward make to this promised seed? Gen. 15:3.

11. What explanation of this promise was then made? Verse 4.

12. What comparison was used to indicate the number of Abraham's seed? Verse 5.

13. What did Abraham then do? How did the Lord regard his faith? Verse 6.

14. What was the ground of Abraham's confidence in God? Rom. 4:20, 21.

15. What is the explanation of Abraham's obedience to the call of God? Heb. 11:8.

16. How was it demonstrated that Abraham exercised a genuine faith in the promises of God? Heb. 11:17, 18.

17. How much power did his faith see in God's promises? Verse 19.

18. How did Abraham become righteous in the sight of God? Rom. 4:3.

19. How is this same fact again expressed? Rom. 4:21, 22.

20. Of what benefit may Abraham's experience prove to be to us? Verses 23-25.

Notes.

"After the dispersion from Babel, idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. . . .

"The message of God came to Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. . . .

"Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was 'the substance of things hoped for, the evidence of things not seen.' Relying upon the divine promise, without the least outward assurance of its fulfilment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead. . . .

"Of Abraham it is written that 'he was called the friend of God,' 'the father of all them that believe.' The testimony of God concerning this faithful patriarch is, 'Abraham obeyed My

voice, and kept My charge, My commandments, My statutes, and My laws.' And again, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.' It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world,—of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. It is God that speaks. He who understands the thoughts afar off, and places the right estimate upon men, says, 'I know him.' There would be, on the part of Abraham, no betraying of the truth for selfish purposes. He would keep the law, and deal justly and righteously. And he would not only fear the Lord himself, but would cultivate religion in his home. He would instruct his family in righteousness. The law of God would be the rule in his household. . . .

"'Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.' And Paul says, 'They which are of faith, the same are the children of Abraham.' But Abraham's faith was made manifest by his works. . . . There are many who fail to understand the relation of faith and works. They say, 'Only believe in Christ, and you are safe. You have nothing to do with keeping the law.' But genuine faith will be manifest in obedience. Said Christ to the unbelieving Jews, 'If ye were Abraham's children, ye would do the works of Abraham.' And concerning the father of the faithful, the Lord declares, 'Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.' Says the apostle James, 'Faith, if it hath not works, is dead, being alone.' And John, who dwells so fully upon love, tells us, 'This is the love of God, that we keep His commandments.'"—"*Patriarchs and Prophets,*" *pages 125, 126, 140, 153, and 154.*

It is plain that the call of Abraham and his experience constituted a message of righteousness by faith to the world. It was a divine call to reformation of character,—from the self-life to the life of faith revealed in implicit obedience to God. Like Noah, Abraham was a preacher of righteousness by faith. As Noah's righteousness was the kind which manifested itself in following the Lord fully, so Abraham's righteousness was testified to by his obedience. "By faith Abraham, when he was called, obeyed to go out." Heb. 11: 8, A.R.V. These same principles are vital in the threefold message to-day. A people is now being called out from the world to receive the inheritance,

and as their title to the heavenly country they must possess a righteousness by faith such as Abraham revealed in his life of obedience to the commandments of God. The Gospel preached by Noah and Abraham was the same as is being proclaimed to the world now, but in each case it is adapted to the demands of the time. In every great Gospel movement, the preachers must learn from God, through His word, how to apply the old-new Gospel to the special needs of the hour.

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LESSON IV.—The Call of Abraham and the Inheritance.—II.

APRIL 25, 1908.

Questions.

1. In what more definite form was the original promise of a country renewed to Abraham? Gen. 13:14, 15.

2. What other comparison was used to indicate the number of his seed? Verse 16.

3. What covenant did the Lord afterward make with Abraham? Gen. 17:7. How enduring was this covenant?

4. Under this covenant how long were Abraham and his seed to retain the promised land? Verse 8.

5. How much territory was included in the land promised to Abraham and his seed? Rom. 4:13.

6. What is said concerning the fulfilment of this promise during the life of Abraham? Acts 7:2-5.

7. To whom and through whom was the promise primarily made? Compare Gen. 12:7 with Gal. 3:16, 19.

8. Who are the heirs of the promised inheritance? Gal. 3:29.

9. On what basis is it determined who are the seed

of Abraham? Rom. 9:7, 8. Compare Gal. 4:28 and Acts 3:25.

10. What brought to Abraham the promise that he should be heir of the world? Rom. 4:13.

11. What enabled Abraham to spend his whole life as a stranger in a land which had been promised him as a possession? Heb. 11:9, 10.

12. Who, as children of Abraham, will share in the benefits of this promise? Gal. 3:6, 7.

13. For what reason is the promise sure to all the seed? Rom. 4:16.

14. What is inseparable from such a faith as Abraham exercised? Rom. 4:9.

15. What will the Lord do in order to fulfil His promise to Abraham and his seed? Isa. 65:17.

16. What definite assurance have we concerning such a fulfilment of the promise? Rev. 21:1.

17. What will be the character of those who inherit the land? Isa. 60:21. Compare 2 Peter 3:13.

18. When may we look for the fulfilment of the promise to the seed of Abraham? Gal. 3:16, 19.

19. For what then is the Threefold Message of Revelation 14 a preparation? What must be proclaimed as the basis of confidence for a share in the inheritance?

Suggestions for Additional Study.

Is there any connection between "the everlasting Gospel" of Rev. 14:6 and "the everlasting covenant" made with Abraham?

How will the experience of the people described in Rev. 14:12 compare with the experience of Abraham?

In what time are we living as regards the promise to Abraham? Read Acts 7:17.

What is the required condition upon which alone any can claim a share in what was promised to Abraham? Read Rom. 4:13 again.

What is the difference between the test of faith in Abraham's time and in our time?

Can any one share in the reward of righteousness by faith until the Seed comes to whom the promise was made? Read Heb. 11:39, 40.

Notes.

The Threefold Message of Revelation 14 is the final proclamation of the everlasting Gospel of righteousness by faith before the promised inheritance is bestowed. This message calls upon all to forsake all—country, home, and kindred—as Abraham did, in order to be ready to share with Abraham in the possession of the new earth. The faith of Abraham which was counted to him for righteousness, worked in him the keeping of the commandments of God, and the faith which will insure a share in the inheritance will work the same result in this time when the Seed to whom the promise was made is about to come to bestow upon those who are one with Him all that was promised to Him. The "great multitude, which no man could number" (Rev. 7:9), is the seed of Abraham, in fulfilment of Gen. 13:16 and 15:5.

LESSON V.—The Deliverance from Egypt.

MAY 2, 1908

Questions.

1. What led to the experience of bondage in Egypt? *Ans.*—"If the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been

necessary for them to suffer a life of bondage in Egypt." —*"Patriarchs and Prophets," page 364.*

2. What was the Lord's message of deliverance to His people? Ex. 6:5, 6.

3. How was the covenant with Abraham renewed with his descendants? Verses 7, 8.

4. What typical service was instituted just before the children of Israel were delivered from Egypt? Ex. 12:21.

5. What were the people directed to do with the blood of the slain lamb? Verse 7.

6. What were they to do with the flesh? Verse 8.

7. What promise was made to those who sprinkled the blood as directed? Verse 13.

8. What was the significance of this ordinance? Rom. 3:24, 25.

9. What makes it clear that Moses, the leader of Israel, understood the Gospel of Christ and the inheritance? Heb. 11:26.

10. What did Moses exercise in thus turning his back upon Egypt and its treasures? Verse 27. What sustained him?

11. What gave any real efficacy to his observance of the passover? Verse 28.

12. What caused the difference in the experience of the Israelites and the Egyptians at the Red Sea? Verse 29.

13. What did the Lord expect of the people whom He had delivered from bondage? Ex. 16:28. What commandment was the testing one? Verse 29.

14. With what statement did Jehovah introduce His law which He gave to the people at Sinai? Ex. 20:2.

15. What additional significance was then attached to the sign of God's creative power? *Ans.*—It became the sign of His power to deliver. Deut. 5:15.

16. Of what, then, is the Sabbath a sign? Eze. 20:12.

17. Of what promise was the deliverance from Egypt a fulfilment? Gen. 15:13, 14.

18. Of what experience is the deliverance from Egypt a type? Luke 1:68-75.

19. Through whom is this deliverance from the bondage of sin obtained? Gal. 1:3, 4.

Suggestions for Additional Study.

Why was it necessary that the child Jesus should go down into Egypt? Read Matt. 2:13-15.

Note the evidences that the deliverance from Egypt was by faith.

When will the song of Moses (Exodus 15) be sung again? What will it then be called? Why?

What parallel is there between the false miracles wrought by the magicians of Egypt and those mentioned in Rev. 13:13, 14.

What has been the work of prophets in connection with some of the marked experiences of the people of God? Read Hosea 12:13; Ezra 6:14; Matt. 11:7-9. What might naturally be expected in this second advent movement?

Observe some of the lessons connected with the experiences of the children of Israel? Read 1 Cor. 10:1-11 and Heb. 3:16 to 4:2.

Of what was the way out of Egypt a type? Read Isa. 11:15, 16 and 51:9-16.

Notes.

"Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, and had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the door-post with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions, would lose their first-born by the hand of the destroyer.

"By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges; and now man must cooperate with these saving agencies; he must appreciate and use the helps that God has provided, —believe and obey all the divine requirements. . . .

"The Israelites obeyed the directions that God had given. Swiftly and secretly they made their preparations for departure. Their families were gathered, the paschal lamb was slain, the flesh roasted with fire, the unleavened bread and bitter herbs prepared. The father and priest of the household sprinkled the blood upon the door-post, and joined the family within the dwelling. In haste and silence the paschal lamb was eaten. In awe the people prayed and watched, the heart of the eldest-born, from the strong man down to the little child, throbbing with indefinable dread. Fathers and mothers clasped in their arms their loved first-born, as they thought of the fearful stroke that was to fall that night. But no dwelling of Israel was visited by the death-dealing angel. The sign of blood—the sign of a Saviour's protection—was on their doors and the destroyer entered not."—"*Patriarchs and Prophets,*" *pages 278, 279.*

"The people were weary and terrified, yet if they had held

back when Moses bade them advance, God would never have opened the path for them. It was 'by faith' that 'they passed through the Red Sea as by dry land.' In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes can not penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly,' but faith courageously urges an advance, hoping all things, believing all things."—*Id. page 290.*

LESSON VI.—The Restoration from Babylon.

MAY 9, 1908.

Questions.

1. What explains the victory of Nebuchadnezzar, king of Babylon, over Jerusalem? Dan. 1:1, 2.

2. What was the real cause of the captivity? 1 Chron. 9:1. Compare 2 Chron. 36:14-17.

3. In what way is this transgression definitely described? Eze. 22:26, 29, 31.

4. What did the Lord have in mind in permitting His people to go into captivity? Jer. 24:4, 5.

5. What was foretold concerning the outcome of the captivity? Verses 6, 7.

6. What Gospel principle did the Lord declare through the prophet Habakkuk? Hab. 2:4.

7. What connection is there between this statement and the fall of Babylon? Dan. 5:18, 20, 22-24, 30, 31.

8. What connection is there between this same statement and the restoration from Babylon? Read Dan. 9; note verses 2-5, 19.

9. What definition of justification by faith shows that the experience of the captivity was designed to restore to the people righteousness by faith? *Ans.*—"What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*"Special Testimonies," No. 9, page 62.*

10. What description is given of a revival of faith among the people of God after the fall of Babylon? Jer. 50:4, 5.

11. What indicates that the return to Jerusalem was a matter of individual faith rather than a national movement? Ezra 1:3; 2:1, 64, 65.

12. What message was sent to the people during the rebuilding of the temple, teaching dependence upon God rather than upon themselves? Zech. 4:6, 7.

13. What message did the Lord send to His people calling them out of Babylon as soon as the time of the captivity was fulfilled? Jer. 51:6-10.

14. What is the last call to the people of God in this generation? Rev. 18:1-5.

15. What was the experience of those who returned from Babylon? Neh. 9:38; 10:28, 29.

16. What will be true of those who come out of Babylon in this generation? Rev. 14:12.

17. What kind of obedience only is acceptable to God? Rom. 16:25, 26.

Notes.

Formalism and righteousness by works had so taken the place of genuine religion among the people of God in Jerusalem that it became necessary to abolish all the outward form of service, abandon the temple to destruction, and send the people into captivity to humble their pride and to teach them the essential elements of righteousness by faith,—humility of spirit and a sense of dependence upon God. After the restoration from Babylon, the shekinah of glory—the outward token of the presence of God—never appeared in the temple, but the worshipers were taught to look for the bodily presence in the restored temple of Him who was to manifest the glory of God in humanity. Hag. 2:6-9; John 1:14. This temple became desolate when Jesus left it. Matt. 23:38 to 24:1. He who was the glory of the temple is "the Lord our Righteousness," through whom the glory of the Lord, lost by sin, is restored in believers, and this is the experience of righteousness by faith. Read Jer. 23:5, 6; Rom. 3:23, 24; 1 Cor. 1:30; 2 Cor. 5:21.

By studying the prophecy of Habakkuk and comparing it with the fifth chapter of Daniel it is evident that the fall of ancient Babylon was due to that pride of heart which puts one's self in the place of God, and that the message of restoration was the message of righteousness by faith. Modern Babylon has put herself in the place of God, exhibiting the same pride of heart (2 Thess. 2:3, 4), and her fall is certain. Rev. 18:21. The message of restoration from modern Babylon must be the message of righteousness by faith.

LESSON VII.—The Work of John the Baptist.—I.

MAY 16, 1908.

Questions.

1. What prophecy was given concerning a forerunner of the Messiah? Mal. 4:5.

2. How did Jesus interpret this prophecy to His disciples? Matt. 17:10-13.

3. What did John himself say of his mission? John 1:22, 23. Compare Matt. 3:3; Mark 1:3; Luke 3:1-6.

4. What were the fundamental truths of John's message according to the prophecy? Isa. 40:6-10. Note the two leading and contrasting statements, "All flesh is grass," and "Behold your God."

5. In what way did John expose the lack of genuine experience of righteousness by faith on the part of the Pharisees and Sadducees? Matt. 3:7, 8.

6. What statement by Jesus shows that his estimate of their experience was correct? Matt. 5:20.

7. What was the test of righteousness which Jesus demanded? Verse 19.

8. How did John rebuke the Pharisees and Sadducees for their confidence in the flesh? Matt. 3:9.

9. What portion of the message of the prophecy did he thus interpret and apply? Isa. 40:6.

10. What test reveals the true children of Abraham? John 8:39.

11. How is the same test expressed in other words? Gal. 3:7.

12. How did the apostle Paul testify to his lack of confidence in the flesh? Rom. 7:18.

13. What experience is a necessary condition of entrance into the kingdom of God? John 3:3, 5.

14. Why are twice-born persons the only ones who can be admitted to the kingdom of God? John 3:6 and 1 Cor. 15:50.

15. What are the evidences of the old life according to the flesh? Gal. 5:19-21.

16. What are the proofs of the new birth? Verses 22, 23.

17. How is it definitely shown that in preparing the way of the Lord, according to the prophecy, John preached the Gospel of the new birth? 1 Peter 1:23-25.

18. What connection is there between the experience of righteousness and the new birth? 1 John 2:29.

19. What then was the real theme of John's message to prepare the way of the Lord? Read Matt. 21:32.

Suggestions for Additional Study.

Why did John the Baptist say to the Pharisees that he was not Elijah? John 1:21. Where did John get his message?

What connection is there between the message of comfort concerning the return from the Babylonish captivity and the preparation of the way for the coming of the Messiah?

What made it easy for the religious teachers of that time to reject the message of John the Baptist?

What was one marked feature of the work of John the Baptist? John 10:41.

What lesson is taught in the fact that John the Baptist was a temperance reformer?

What assurance did John have that Jesus of Nazareth was the Messiah for whom he was preparing the way? Read John 1:29-34.

What definite time prophecy led to the general expectation of the Messiah in John's day?

Notes.

"John was to go forth as Jehovah's messenger, to bring men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God's requirements, and their need of His perfect righteousness. Such a messenger must be holy. He must be a temple for the indwelling Spirit of God. In order to fulfil his mission he must have a sound physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions. He must be able so to control all his powers that he could stand among men as unmoved by surrounding circumstances as the rocks and mountains of the wilderness.

"In the time of John the Baptist, greed for riches, and the love of luxury and display, had become wide-spread. Sensuous pleasures, feasting, and drinking were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John, —a lesson of temperance by an angel from the throne of heaven.", —"*Desire of Ages,*" *Chapter X.*

"Isaiah's rapt portrayals of the Messiah's glory were his [John's] study by day and by night,—the Branch from the root of Jesse; a King to reign in righteousness, judging 'with equity for the meek of the earth,' 'a covert from the tempest, . . . the shadow of a great rock in a weary land;' Israel no longer to be termed 'Forsaken,' nor her land 'Desolate,' but to be called of the Lord, 'My delight,' and her land 'Beulah!' The heart of the lonely exile was filled with the glorious vision." —*Id.*

"John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object-lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom."—*Id.*

"In the time of John the Baptist, Christ was about to appear as the Revealer of the character of God. His very presence would make manifest to men their sin. Only as they were willing to be purged from sin could they enter into fellowship with Him. Only the pure in heart could abide in His presence."—*Id.*

LESSON VIII.—The Work of John the Baptist.—II.

MAY 23, 1908.

Questions.

1. What was the mission of John the Baptist? John 1:6, 7.

2. What testimony did John himself bear concerning his work? John 3:27, 28.

3. How did John compare the Messiah with himself? Verse 30.

4. How did John meet the questioning among the people whether he might not be the Messiah? Luke 3:15, 16.

5. What definite testimony did Jesus bear concerning John and his work? Matt. 11:10, 11.

6. What definite testimony did John bear concerning Jesus and His work? John 1:29.

7. What prophecy was thus interpreted and applied? Isa. 53:6.

8. What would the Messiah be able to do for many by bearing their iniquities? Verse 11.

9. With what statement did John point out the Messiah to some of his own disciples? John 1:35, 36.

10. What was this messenger of good tidings to Zion and Jerusalem instructed to say? Isa. 40:9, margin, or A.R.V.

11. In thus applying the expression, "Behold your God," to Jesus of Nazareth, what great truth was taught? Compare John 1:1, 2, 14; 1 Tim. 3:16.

12. Why was such testimony as this necessary? *Ans.*

—His own people failed to realize who He was. Mark 6:2, 3.

13. Of what was John's message a fulfilment? Mark 1:2, 3.

14. In a time of severe trial what inquiry did John make of Jesus? Matt. 11:2, 3.

15. To what fulfilment of prophecy did Jesus appeal in His answer? Verses 4, 5.

16. What statement in the message of John the Baptist shows that his work will not be fully completed until the second advent? Compare Isa. 40:10 with Rev. 22:12.

17. Of what movement, then, is the work of John the Baptist typical, and how is his message now being proclaimed?

Suggestions for Additional Study.

The humility of John the Baptist, as he compared himself with the Messiah, made him a suitable messenger of the kingdom of righteousness.

Note the difference between John's estimate of himself and the estimate which Jesus placed upon him.

The message of John the Baptist was a very definite one, and by his application of the expression "Behold your God," he pointed out Jesus of Nazareth in the place where He then was and indicated the work which He came to do as the sacrifice for sin.

In the Threefold Message of Revelation 14 the expression "Behold your God" in its proper application points out Jesus in the heavenly sanctuary as the High

Priest accomplishing His final work of atonement. There is the same need of definiteness now as in John's time.

The voice which was once lifted up "with strength" is heard again in the Threefold Message which is proclaimed "with a loud voice," and with which "another angel" (Rev. 18:1) joins, crying "mightily with a strong voice."

Every genuine movement in the development of the Gospel can be tested by the prophecies. Amos 3:7.

The message of John the Baptist was a rebuke to open sin and to formalism, and pointed all to Jesus as the only way to freedom from sin. Righteousness through faith in Jesus Christ, and not through works, or through fleshy descent, was the meaning of his teaching.

Notes.

"As a prophet, John was 'to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.' In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming. The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God, must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practise the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming." —*"Desire of Ages," Chapter X.*

"All who become the subjects of Christ's kingdom, he [John] said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, jus-

tice, mercy and the love of God will be seen. Otherwise they are like the chaff, that is given to the fire.''—*Id.*

''John had been deeply moved as he saw Jesus bowed as a suppliant [at the time of His baptism] pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.' ''—*Id.*

LESSON IX.—The Reformation from Popery.

MAY 30, 1908.

Questions.

1. What warning was given concerning a great apostasy before the day of Christ should come? 2 Thess. 2:3.

2. Who would stand forth prominently in this great apostasy? Same verse.

3. How would the man of sin conduct himself? Verse 4.

4. To what extent would he carry his self-exaltation? Same verse.

5. What phrase expresses the nature of this great apostasy? Verse 7.

6. When contrasted to this, what phrase defines the central truth of the Gospel? 1 Tim. 3:16.

7. Who is ''that man of sin''? *Ans.*—''That Paul's 'mystery of iniquity,' as described in 2 Thess. 2:7, has its counterpart in the church of Rome [or the Papacy] no man of candid mind, who has carefully examined

the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say that if the apostolic description were inserted in the public *Hue and Cry* any constable in the realm would be warranted in seizing, wherever he found him, the Bishop of Rome as the head of that 'mystery of iniquity.' "—*"The Two Babylons," by Alexander Hislop, page 4.*

8. What is the fundamental doctrine of the Papacy? *Ans.*—"That the 'pope is the vicar of Christ' is the corner-stone of the papal church."—*J. A. Wylie, author of "The History of Protestantism."*

9. What is the teaching of the Papacy concerning the fundamental truth of the Gospel—justification by faith? *Ans.*—"These texts [previously quoted], all of which refer to saving faith, prove beyond doubt that not *trust* in Christ for *personal salvation* but the *faith of the creed, the faith in revealed truths, the faith of the Gospel,* as St. Paul calls it (Phil. 1:27), *is the faith availing for justification."—"Catholic Belief"* (a book written and published by Roman Catholics and approved by Catholic authority), *pages 370, 371.*

10. What was the real cause of the falling away? *Ans.*—"The church had fallen because the great doctrines of justification by faith in the Saviour had been taken away from her."—*D'Aubigne's "History of the Reformation"* (American Tract Society Edition), *vol. 1, page 90.*

11. What doctrine of the Scripture furnished the basis

of the Reformation? Rom. 1:17. *Ans.*—"This wonderful text ["The just shall live by faith"] had a mysterious influence on the life of Luther. It was a *creative* sentence both for the reformer and the Reformation." —*Id., page 198.*

12. What is the attitude of the Roman Catholic church toward tradition? *Ans.*—"Though these two divine streams [the Bible and tradition] are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."—*"Catholic Belief," page 45.*

13. How was the authority of the Bible exalted in the Reformation? *Ans.*—"The Bible had molded the reformer and begun the Reformation. Luther needed not the testimony of the church in order to believe. His faith had come from the Bible itself; from within, and not from without. He was so intimately convinced that the evangelical doctrine was immovably founded on the word of God, that in his eye all external authority was useless."—*D'Aubigne's "History of the Reformation," vol. 1, page 310.*

14. What vital principles were thus recognized in the Reformation from popery? Eph. 2:8, 9 and Acts 20:32.

Suggestions for Additional Study.

Protestantism, which had its birth at the Reformation, is, or ought to be, a constant protest against apostasy.

Any reform movement which is based upon the au-

thority of the word of God will necessarily emphasize the doctrine of justification by faith.

Inasmuch as the Papacy teaches the same doctrine now as in the sixteenth century, there is the same need of a message against such perversions of the truth.

The influential denominations of the present day have lost the power to protest against the great apostasy by standing upon papal ground in the acceptance of tradition and the authority of the church in place of the word of God.

What is the difference between the teaching of justification by faith in the time of Luther and in this Threefold Message?

The principles laid down by the reformers are preserved in this advent movement, but the application of these principles must be made in view of the greater light which is now shining.

Notes.

"The doctrine of 'justification through faith alone' is the oldest theological truth in the world. We can trace it, wearing the very form it still bears, in the patriarchal age. The apostle tells us that God preached this truth unto Abraham. It was preached by type and shadow to the Old Testament church; and when the altars and sacrifices of the legal economy were no more, this great truth was published far and wide throughout the world by the pen and tongues of apostles. After being lost by all, save a chosen few, it broke out with a new and glorious effulgence upon the world in the preaching of Luther. It is the grand central truth of Christianity; it is, in short, the Gospel. . . .

"Herein we may trace the essential and eternal difference between the Gospel and popery,—between the Reformation and Rome. The Reformation ascribed all the glory of man's salvation to God,—Rome ascribed it to the church. Salvation of God and salvation of man are the two opposite poles around which are ranged respectively all true and all false systems of religion. Popery placed salvation in the church, and taught men to look for it through the sacraments; the Reformation placed salvation

in Christ, and taught men that it was to be obtained through faith. 'By grace are ye saved, through faith, and that not of yourselves,—it is the gift of God.' The development of the grand primordial truth—salvation of grace—has constituted the history of the church. This truth gave being to the patriarchal religion; it formed the vital element in the Mosaic economy; it constituted the glory of primitive Christianity; and it was it that gave maturity and strength to the Reformation. With one voice Calvin, Luther, and Zwingle did homage to God as the Author of man's salvation. The motley host of wrangling theologians which met at Trent made man his own saviour by extolling the efficacy and merit of good works."—*"The Papacy," by J. A. Wylie, pages 286, 287.*

"The mystery of godliness is God humbling Himself to become man; the mystery of iniquity is man exalting himself to become God. The mystery of godliness is loyalty; the Son of God, through the Holy Spirit, rendering perfect obedience to the will and the word of the Father: the mystery of iniquity is lawlessness, *anomia*; the son of perdition, through the 'spirit that now worketh in the children of disobedience,' subverting God's law, and rule, and order in the church. In the one we see Christ emptying Himself of His glory; in the other we see antichrist filling himself with his glory."—*Dr. Gordon.*

LESSON X.—The Second Advent Movement—The Last Gospel Message.

JUNE 6, 1908.

Questions.

1. By what formal announcement does "another mighty angel" make known the purpose of God to bring the work of the Gospel to a conclusion? Rev. 10:5, 6. Compare R.V. margin, and A.R.V.

2. What time is announced for the finishing of "the mystery of God"? Verse 7.

3. What proclamation was made in heaven when the seventh angel sounded? Rev. 11:15.

4. What notable events occur under the sounding of the seventh angel? Verse 18.

5. How is the time of the Threefold Message of Revelation 14 thus established? Rev. 14:7. *Note.*—The "hour of His judgment" and "the time of the dead that they should be judged" refer to the same event under the sounding of the seventh trumpet, when the mystery of God is to be finished.

6. In view of what event is this Threefold Message proclaimed? Verse 14.

7. How is the work of the judgment definitely described in prophecy? Dan. 7:9, 10.

8. How was the work of the judgment foreshadowed in that typical service which was "a figure for the time then present"? *Ans.*—By the day of atonement. Read Lev. 16:29-34 and Lev. 23:26-30.

9. At the close of what prophetic period does this cleansing work begin? Dan. 8:14.

10. When did this prophetic period close? *Ans.*—1844. See Sabbath-school lesson for Nov. 30, 1907, for proof.

11. While the sanctuary in heaven is being cleansed, what work should be accomplished for believers on the earth? *Ans.*—"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*"Great Controversy," page 425.*

12. What is the divine method for putting away sin? Compare Dan. 4:27 with Rom. 3:23-25.

13. What, then, should be the theme of the last Gospel message which is to prepare a people to stand in the judgment hour and to meet the Lord when He comes?

Suggestions for Additional Study.

Read other prophecies which show that the High Priest is about to close His ministry in the heavenly sanctuary and to take the kingdom.

Why is it necessary that the unchanged law of God should be presented to the people on the proclamation of this last Gospel message?

In this seventh and last reform movement in the development of the Gospel the same fundamental truth of righteousness by faith which has characterized all the past movements is to be proclaimed to all the world "with a loud voice."

Only the message of the complete righteousness of Christ, received by faith, can give boldness in this time of judgment. Read 1 John 4:17.

Notes.

"Men can not with impunity reject the warnings which God in mercy sends to them. A message was sent from Heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the believing Jews of that generation, 'Your house is left unto you desolate.' Looking down to the last days, the same infinite Power declares, concerning those who 'received not the love of the truth, that they

might be saved,' 'For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' As they reject the teachings of His word, God withdraws His Spirit, and leaves them to the deceptions which they love.''—''*Great Controversy,*'' *page 431.*

''The experience of the disciples who preached 'the Gospel of the kingdom' at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, 'the time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to the time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2,300 days of Dan. 8: 14 of which the seventy weeks form a part. The preaching of each was based upon the fulfilment of a different portion of the same great prophetic period.''—*Id., page 351.*

''The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' When the investigative judgment closes, Christ will come, and His reward is with Him to give to every man as his work shall be.''—*Id., page 485.* It follows from this paragraph that the message of the judgment hour is the last Gospel message.

''The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential for this time, or to occupy the position which God designs them to fill.''—*Id., page 488.*

LESSON XI.—The Second Advent Movement—A Message against the Beast and His Image.

JUNE 13, 1908.

Questions.

1. What threefold prophetic description is given of the same power which opposes God and His truth? Dan. 7:7, 8, 23-25; 2 Thess. 2:3, 4; Rev. 13:1-8.

2. What other power unites in the same work? Rev. 13:11-15.

3. What power is symbolized by the first beast of Revelation 13? *Ans.*—"This symbol, as most Protestants have believed, represents the Papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman empire."—*"Great Controversy," page 439.*

4. What nation is represented by the two-horned beast? *Ans.*—"One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America."—*Id., page 440.*

5. What is the origin and the source of power of the image of the beast? Rev. 13:14, 15.

6. What indicates the degree of self-exaltation revealed by the man of sin? 2 Thess. 2:4.

7. What has this self-exaltation led the Papacy to think to do? Dan. 7:25. Compare R.V. and A.R.V.

8. To what extent does false worship prevail during the time of the first beast and the two-horned beast of Revelation 13? Rev. 13:4, 8, 12, 15.

9. What message calling the people to the true worship of God exposes this apostasy? Rev. 14:6, 7.

10. What terrible warning constitutes a part of this message? Verses 9, 10.

11. What will be the distinguishing characteristic of those who heed the warning and worship God in spirit and truth? Verse 12.

12. To what will this keeping of the law of God be a testimony? Rom. 3:21, 22.

13. What, then, is the fundamental and essential truth in the Gospel message against the beast and his image?

Suggestions for Additional Study.

How wide-spread is the influence of the Papacy? Rev. 13:8. How wide-spread is the influence of the two-horned beast? Verse 14. How wide-spread should be the Threefold Message against the beast and his image?

A person or an organization may show disregard of, and even contempt for, God's law by refusing to obey it, but one exalts himself above God by attempting to change His law.

Worship and service are the same (Matt. 4:10), and therefore the call to the true worship of God means a restoration of the true service of God which has been displaced by the worship and service of the beast and his image.

The Son of God is God both in His character and in the very nature of His being. Read Heb. 1:8 and John 1:1. The union of His divinity with humanity constitutes the mystery of godliness. In the mystery of iniquity, the man of sin sets himself forth as God, claiming to be the vicegerent of the Son of God. This is Satan's great counterfeit.

A changed law can not witness to the righteousness of God. Perfect righteousness demands a perfect law.

The character and government of God are at stake in the message against the beast and his image.

Notes.

"When the early church became corrupted by departing from the simplicity of the Gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the Papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. . . . It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the Papacy,—the beast. Said Paul, There shall 'come a falling away, . . . and that man of sin be revealed.' So apostasy in the church will prepare the way for the image of the beast. And the Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries."—"*Great Controversy,*" *pages 444, 445.*

"After the warning against the worship of the beast and his image, the prophecy declares, 'Here are they that keep the commandments of God, and the faith of Jesus.' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast. The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel of the little horn, the Papacy, 'He shall think to change times and the law.' And Paul styled the same power the 'man of sin,' who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the Papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made."—*Id., page 446.* The commandments of God are righteousness (Ps. 119: 172), and the experience of keeping them is the experience of righteous-

ness. Deut. 6:25. But it is by faith that the law of God is kept (Rom. 3:31), and therefore that which marks the distinction between the worshipers of the beast and the worshipers of God is the keeping of the commandments of God—righteousness by faith; and the message against the beast and his image must be the message of righteousness by faith.

LESSON XII.—The Second Advent Movement—The Everlasting Gospel.

JUNE 20, 1908.

Questions.

1. In what promise was the Gospel first preached? Gen. 3:15.

2. In what promise was the Gospel preached unto Abraham? Gal. 3:8.

3. In preaching the Gospel who is proclaimed? Rom. 1:1, 3. 1 Cor. 1:23.

4. In preaching the Gospel what is proclaimed? Rom. 1:16, 17. 2 Peter 2:5.

5. How closely are Christ and righteousness united in the Gospel? Jer. 23:5, 6; 1 Cor. 1:30; Rom. 10:4.

6. From what teaching of the Scriptures is it clear that there can be only one genuine Gospel of Christ? Gal. 1:6-8.

7. What is proclaimed as the last message to the world? Rev. 14:6.

8. What is the first step in the presentation of the everlasting Gospel as a Threefold Message? Verse 7.

9. What is the second step? Verse 8.

10. What is the third step? Verses 9, 10.

11. From what we have learned concerning the nature of the Gospel, what must be the main theme of the Threefold Message of Rev. 14: 6-12?

12. When the message of Christ and His righteousness has been presented in the setting of the Threefold Message, what will be true of the people who receive it? Verse 12.

13. Of what does the keeping of the commandments become a testimony? John 14: 21; Rom. 3: 21.

14. For what event is the message of Christ and His righteousness in the setting of Rev. 14: 6-12 to be the preparation? Rev. 14: 14.

15. What will be the keynote for the message of Christ and His righteousness as the everlasting Gospel for this generation? *Ans.*—"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—"*Testimonies,*" *vol. 6, page 406.*

Notes.

That the everlasting Gospel for this generation, as proclaimed in the Threefold Message of Rev. 14: 6-12, is to be a message of righteousness by faith has been made clear by the study of the Scriptures. The spirit of prophecy bears testimony to the same effect. This is expressly stated in the following extract which deals with the message presented at the General Conference at Minneapolis in 1888: "This message was to bring more prominently before the world the uplifted Saviour, the Sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God com-

manded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—"*Special Testimony to Battle Creek Church," published in 1896, pages 35, 36.*

Righteousness by faith is to be proclaimed to the people of this generation, not as an abstract truth but as a living experience which will be revealed in keeping all the commandments of God. The third angel's message is such a presentation of the fundamental truth of righteousness by faith as will recover truths which have been set aside, restore in their original purity those truths which have been perverted, and present the complete Gospel according to the outline given in Rev. 14: 6-12 in such a way as "to make ready a people prepared for the Lord."

LESSON XIII.—A Review.

JUNE 27, 1908.

Questions.

1. What is revealed in the Gospel? Rom. 1:16, 17.

2. What brought salvation to Noah and his family, and what did he preach in view of the impending destruction of the world? Heb. 11:7. 2 Peter 2:5.

3. When the Gospel was preached to Abraham how did he relate himself to it? Gal. 3:8; Gen. 15:6.

4. How was Abraham's faith manifested? Heb. 11:8.

5. Upon what is based the promised inheritance, the new earth? Gal. 3:18; Rom. 4:13.

6. What will be the experience of those who are permitted to share in the benefits of this promise? Gal. 3:6, 7; Rom. 4:16; Gal. 3:29.

7. What was manifested on the part of the people

of God in the deliverance from Egypt and the conquest of Canaan? Heb. 11:23-30.

8. What caused the downfall of ancient Babylon? Dan. 5:18, 20, 22-24, 30, 31.

9. Upon what opposite experience was the deliverance from Babylon based? Hab. 2:4.

10. What was the work of John the Baptist? Luke 1:17.

11. What prophecy formed the basis of his message? John 1:23; Isa. 40:6-10.

12. How is it shown in his teaching of this message that it demanded personal faith in Christ and His righteousness? Matt. 3:9; John 1:29.

13. In what movement is the message of John the Baptist again proclaimed and his work completed? Isa. 40:10; Rev. 22:12.

14. What fundamental Gospel principle was the foundation of the Reformation from popery in the sixteenth century? Read Lesson Nine.

15. What impending event gives special force to the final proclamation of the Gospel? Rev. 14:6, 7.

16. What work is carried forward while this last message is going to the world? Dan. 8:13, 14.

17. What warning constitutes a part of this Threefold Message? Rev. 14:9, 10.

18. To whose worship is the world called by the preaching of the everlasting Gospel? Verses 6, 7.

19. Since there is only one Gospel, what must be revealed in the preaching of the last Gospel message? Rom. 1:16, 17.

Notes.

In the history of the Gospel there have been seven great reform movements:

1. The Flood and the preaching of Noah.
2. The call of Abraham.
3. The deliverance from Egypt.
4. The restoration from Babylon.
5. The message of John the Baptist.
6. The reformation of the sixteenth century.
7. The great second advent movement.

Each has been a movement to present the Gospel of righteousness by faith in its purity and power.

This series of lessons ought to make it clear that this last Gospel message is in line with the preaching of the Gospel in all the great crises of history in the past, and that it must necessarily be a proclamation of righteousness by faith. In this generation the everlasting Gospel is to be presented according to the outline given in Rev. 14: 6-12, and in view of the impending destruction of the world and the setting up of the everlasting kingdom of God at the second advent of Christ. This will give a freshness and power to this great doctrine, and enable it to meet the needs of this time in restoring and placing in their proper setting all the truths which have been either perverted or set aside altogether in the great apostasy.

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