G. B. Thompson.

# Sabbath School Lesson Quarterly

[Entered as second-class matter, October 13, 1904, at the Post-office in Mountain View, Cal., under the Act of Congress of March 3 1879]

No. 67 Mountain View, Cal., January, 1912 5 Cts.

# TOPICAL STUDIES
ON THE
# MESSAGE

## Senior Division, First Quarter, 1912

January to March

Published by
Pacific Press Publishing Association
Mountain View, California

The

# Sabbath School Worker

## A Twenty-Page Monthly Journal

Containing valuable instruction on the various phases of the Sabbath-school work, practical suggestions on organization, teaching, class and general exercises, with helps on current Sabbath-school lessons for the Senior, Intermediate, Primary, and Kindergarten departments. The outline for the S. S. Teachers' Reading Course is given each month. Also many other valuable suggestions for Sabbath-school officers, teachers, parents, and pupils. An invaluable aid to all engaged in Sabbath-school work.

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Takoma Park Station Washington, D. C.

# Topical Studies on the Message

## *First Quarter, 1912*

### Introductory Note

FOR six months the lessons for all divisions of the Sabbath-school will be topical studies, covering many of the doctrinal features of present truth. This is the first time we have ever had uniform study in all divisions on these topics, and these lessons should be a great blessing to our people everywhere. The distinctive features of the message should always be interesting to those who love it, and to thousands who have embraced it in more recent years they will be of special interest.

It has been suggested that during the period covered by these lessons there be a general revival of missionary work in all our churches and Sabbath-schools, and that these lessons be used as a basis for Bible studies with our neighbors and friends. We believe the suggestion is a good one, and hope that it will be put into practical operation.

## *LESSON I — Creation*

JANUARY 6, 1912

LESSON HELPS: "Patriarchs and Prophets," chapter 2; "Early Writings," old edition, part 3, pages 17-19; new edition, pages 145-147; the *Sabbath School Worker*.

### Questions

1. By whom were all things made? John 1:1-3, 10; Eph. 3:9. For what purpose? Rev. 4:11. Note 1.

2. By what power were all things brought into existence? Ps. 33:6-9. Compare Jer. 51:15.

3. By what power are all things upheld? Heb. 1:1-3; Col. 1:14-17. Note 2.

4. What is one of the distinguishing features of the true God? Jer. 10:10-12.

5. When did God create the heaven and the earth?

What description is given of the earth in the beginning? Gen. 1:1, 2.

6. What period of time did the creation of the heavens and the earth cover? Ex. 20:11. Note 3.

7. What was God's first command? What was the result? What did the Creator see concerning the light? What did He do? Gen. 1:3, 4.

8. What did God call the light? What did He call the darkness? What constitutes a day? Verse 5.

9. What was God's second command? How were the waters divided? What did God call the firmament? What day was this? Verses 6-8.

10. What did God do on the third day? What was the dry land called? What were the waters called? What command was given to the earth? With what result? Verses 9-13.

11. What was done on the fourth day? What are these lights for? Verses 14-19.

12. What command did God give on the fifth day? What was thus created? What did God see concerning His work? What blessing was pronounced upon these creatures? Verses 20-23.

13. What further command was given? Verses 24, 25.

14. What did God next purpose to do? What dominion was to be given man? Verse 26.

15. In whose image was man created? What blessing was pronounced? Verses 27, 28. Compare Gen. 2:7. Note 4.

16. What was the food of man? Gen. 1:29.

17. What was given to the beasts, fowls, and creeping things for food? Verse 30.

18. What did God see in reference to what He had made? What day was this? Verse 31.

19. The heavens and the earth being finished, what did the Lord do on the seventh day? What blessing was pronounced? What command was given? Gen. 2:1-3.

**Notes**

1. "Creation is the work of God: 'Without Him was not anything made that was made.' He only can create. The architect can rear a cathedral, the sculptor can cut forms of symmetry and grace from marble, the painter can depict life on his canvas, the machinist can construct engines that shall serve the nations; but not one of them can create. They work with materials already in existence. They bring existing things into new combinations: this is all. God alone can create."—*Dr. Thomas.*

2. "The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us."—"*Education,*" *by Mrs. E. G. White, page 132.*

3. "The assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible."

"Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. . . . But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries, have no adequate conception of the size of men, animals, and trees before the flood, or of the great changes which then took place. Relics found in the earth do give evidence of conditions differing in many respects from the present; but the time when these conditions existed can be learned only from the Inspired Record. In the history of the flood, inspiration has explained that which geology alone could never fathom."—"*Christian Education,*" *Mrs. E. G. White, pages 190-192.*

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

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."—"*Patriarchs and Prophets,*" *page 45.*

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## *LESSON II — The Earth Lost; Its Restoration*

JANUARY 13, 1912

LESSON HELPS: "Patriarchs and Prophets," chapters 3 and 4; "Early Writings," old edition, part 3, pages 19-24; new edition, pages 147-153; the *Sabbath School Worker.*

### Questions

1. What dominion was given to man in the beginning? Ps. 8:4-8; Gen. 1:26-28.

2. What home was prepared and given to him by the Lord? Gen. 2:8-15. Note 1.

3. What prohibition was placed upon man? What was the penalty for transgression? Verses 16, 17. Note 2.

4. What enemy came to man in Eden? What conversation took place between the woman and the serpent? Gen. 3:1-5. Note 3.

5. What did the woman do? What was the result? Verses 6, 7. Note 4.

6. Because of man's transgression, what did the Lord do? Verses 22-24. Note 5.

7. What promise of a Redeemer was given to fallen man? Verse 15. Note 6.

8. How complete was to be man's redemption through Christ? Matt. 1:21; Luke 19:10. Note 7.

9. To whom will the lost dominion come? Micah 4:8.

10. What will the redeemed, through Christ, inherit? Matt. 5:5; Ps. 37:9-11.

11. What promise was once made to Abraham? Gen. 13:14-17; 17:5-8.

12. What did this promise include? Rom. 4:13.

13. Who are the heirs of this promise? Gal. 3:16, 27-29.

14. How will the earth be renewed? 2 Peter 3:10-13.

15. What description is given of the earth in its renewed state? Isa. 35; 65:17-25.

16. What city will be the capital of the saints' inheritance? Rev. 21:1-4.

17. What is said of its size? Verse 16.

18. How are the wall and the gates described? Verses 18-21.

19. Who will enter this city? Rev. 22:14.

**Notes**

1. " 'And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.' Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair;

yet the Creator gave them still another token of His love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life."—"*Patriarchs and Prophets,*" *pages 46, 47.*

2. "In the midst of the garden, near the tree of life, stood the tree of knowledge of good and evil. This tree was especially designed of God to be the pledge of their obedience, faith, and love to Him. Of this tree the Lord commanded our first parents not to eat, neither to touch it, lest they die. He told them that they might freely eat of all the trees in the garden except one; but if they ate of that tree they should surely die.

"When Adam and Eve were placed in the beautiful garden, they had everything for their happiness which they could desire. But He chose, in His all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to have His favor, and He was to converse with them, and they with Him. Yet He did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels."—"*Spirit of Prophecy,*" *volume 1, page 27.*

3. "While Satan claimed to have received great good by eating of the forbidden tree, he did not let it appear that by transgression he had become an outcast from heaven. Here was falsehood, so concealed under a covering of apparent truth that Eve, infatuated, flattered, beguiled, did not discern the deception. She coveted what God had forbidden; she distrusted His wisdom. She cast away faith, the key of knowledge."—"*Education,*" *by Mrs. E. G. White, page 24.*

4. "Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding. By the mingling of evil with good, his mind had become confused, his mental and spiritual powers benumbed. No longer could he appreciate the good that God had so freely bestowed." —*Id., page 25.*

5. "In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels, flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit; hence there is not an immortal sinner."—"*Patriarchs and Prophets,*" *page 60.*

6. "Then joy, inexpressible joy, filled heaven. And the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that He would consent to leave the bosom of His Father, and choose a life of suffering and anguish, and die an ignominious death to give His life for others.

"Said the angel, Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. But, said my accompanying angel, that would avail nothing. The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of His Son would pay the debt, and save lost man from hopeless sorrow and misery."—"*Spirit of Prophecy,*" *volume 1, pages 47, 48.*

7. All that the first Adam lost by transgression, Christ, the second Adam, purchased back through obedience. Man lost his purity and holiness and his beautiful home given by the Creator; through Christ man has forgiveness of sin, the righteousness of faith, and a right again to the tree of life.

## *LESSON III — The Coming of the Lord*

### JANUARY 20, 1912

LESSON HELPS: "Great Controversy," chapters 17, 40, and 41; the *Sabbath School Worker.*

**Questions**

1. Having announced His return to His Father, with what cheering promise did Jesus comfort the hearts of His disciples? John 14:1-3.

2. With what promise did Paul comfort those who mourned for their loved ones who had fallen asleep? 1 Thess. 4:13, 15, 18.

3. For what great event did Enoch look? Jude 14. Note 1.

4. What blessed hope comforted Job in his affliction? Job 19:23-27.

5. What description does the psalmist give of the second coming of Christ? Ps. 50:3-5.

6. To what event did Isaiah refer to encourage the weak and fearful? Isa. 35:3, 4.

7. What glorious hope cheered the heart of Paul when in the dungeon near the close of his life? 2 Tim. 4:6-8. Note 2.

8. In what manner will Christ return the second time? Acts 1:9-11. Compare Rev. 1:7. Note 3.

9. By whom will He be attended? What glory will be seen? Matt. 16:27; Luke 9:26.

10. How will the glory which surrounds the Saviour when He returns affect the wicked? Rev. 6:15-17; 2 Thess. 1:7-9; 2:8. Note 4.

11. What does the coming of Jesus mean to the righteous dead? 1 Cor. 15:22, 23, 51-54.

12. What does it mean to the righteous who are living when He comes? 1 Thess. 4:16, 17.

13. What desire expressed in the prayer of Jesus will thus be fulfilled? John 17:24.

14. How will the earth itself be affected by the coming of the Lord? Isa. 13:13; 24:1, 18-20. Note 5.

15. What description of the utter desolation of the earth is given by another prophet? Jer. 4:23-27.

16. What will be the hope of God's people at this time? Ps. 46:1, 2; 91:1, 2, 8, 9; Isa. 25:9.

**Notes**

1. "Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time — that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, and denying the only Lord God and our Lord Jesus Christ, and trampling upon His blood, and despising His atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire."—"*Spirit of Prophecy,*" *volume 1, pages 61, 62.*

2. "The Captain of our salvation has prepared His servant for the last great conflict. Ransomed by the sacrifice of Christ, washed from sin in His blood, and clothed in His righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to His trust. His mind grasps the Saviour's promise, 'I will raise him up at the last day.' His

thoughts and hopes are centered in the second advent of his Lord. And as the sword of the executioner descends, and the shadows of death gather about the martyr's soul, his latest thought springs forward, as will his earliest thought in the great awakening, to meet the Life-giver who shall welcome him to the joy of the blest."—*"Sketches from the Life of Paul," by Mrs. E. G. White, page 333.*

3. "Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant."—*"Great Controversy," pages 640, 641.*

4. No pen can picture or heart fully conceive of the glory and power which will attend the return of Jesus to receive to Himself the fruition of the travail of His soul. The glory which attended one angel who descended to raise the sleeping Saviour, struck the strong Roman guard to the ground. But when Jesus returns as King of kings, He will be attended by all the armies in heaven. He will come in all the glory of the Father, in all His own glory, and in the glory of all the holy angels. Those in whom sin reigns, who are of choice identified with sin, will be slain by the brightness of His appearing.

5. "The captives brought up from the graves at the time of the resurrection of Jesus were His trophies as a conquering Prince. Thus He attested His victory over death and the grave; thus He gave a pledge and an earnest of the resurrection of all the righteous dead. Those who were called from their graves went into the city, and appeared unto many in their resurrected forms, and testified that Jesus had indeed risen from the dead, and that they had risen with Him. The voice that cried, 'It is finished,' was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus shall it be when God's voice shall be heard shaking the heavens and earth. That voice will penetrate the graves and unbar the tombs. A mighty earthquake will then cause the world to reel to and fro like a drunkard. Then Christ, the King of Glory, shall appear, attended by all the heavenly angels. The trumpet shall sound, and the Life-giver shall call forth the righteous dead to immortal life."—*"Spirit of Prophecy," volume 3, page 223.*

## *LESSON IV — Signs of Christ's Coming*

### JANUARY 27, 1912

LESSON HELPS: "The Coming King," chapter "Darkening of the Sun;" "His Glorious Appearing," pages 52-61; the *Sabbath School Worker.*

**Questions**

1. To whom will the Lord bring salvation when He appears the second time? Heb. 9:27, 28. Note 1.

2. What will some of God's people be doing when Jesus appears? What will they say? Isa. 25:8, 9.

3. What blessing is promised to those who have waited for Him? Isa. 64:4; 49:23.

4. What has God ever done in the past when great events were impending? Isa. 42:9; Amos 3:7.

5. When the flood was near, what did the Lord do? Heb. 11:7; Gen. 6:13, 14, 22.

6. When Sodom and Gomorrah were to be destroyed because of their sins, what warning was given? Gen. 19:1-3, 12, 13.

7. At the first advent of Christ, what message was sent to God's professed people? John 1:19-23, 29; Matt. 3:1-3.

8. What consequences followed its rejection? Luke 7:30.

9. When the second coming of the Lord is near, what warning will be given? Joel 2:1; 2 Peter 3:3, 4. Note 2.

10. What question did the disciples ask Jesus upon a certain occasion? Matt. 24:1-3.

11. In answer to this question, what signs of the end did the Saviour give? Luke 21:25, 26.

12. In what definite way does Mark locate the time when the signs in the heavens shall appear? Mark 13:24-26. Note 3.

13. How have some of the prophets referred to the signs in the sun, moon, and stars? Isa. 13:9, 10; Amos 8:9.

14. What does Matthew say of these signs that were to appear in the heavens? Matt. 24:29. Note 4.

15. What was next to be seen? Verse 30. Note 5.

16. What will then take place? Verse 31.

17. By what parable does the Lord impress the nearness of the end? Verses 32-34.

18. How sure are His words? What does no man know? Verses 35, 36.

19. What words of the prophet are of special force at this time? Amos 4:12.

**Notes**

1. No one can look for an event which they do not expect, or believe to be near.

2. The fact that people are doubting the promise of the Lord's coming is clear evidence that some are proclaiming the event, and directing the attention of the people to the promise of His return, and warning them to get ready for this glorious event. Some will scoff, but others will receive the message with joy.

3. Matthew says the signs in the heavens would appear "*immediately* after the tribulation." Mark says, "after that tribulation." The "tribulation" here mentioned is no doubt that long period of "time and times and the dividing of times," or "forty and two months"—1260 days, or years—in which the papal power was to make war on the saints and blaspheme God. See Dan. 7:25 and Rev. 13:5. This period ended in 1798. By means of the Reformation the persecution ended before the period itself expired. Immediately following the close of the persecution the sun was to be darkened.

*THE SUN*

4. "The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as THE DARK DAY."—*From "History of the Town of Hampton, New Hampshire," by Joseph Dorr, Salem, Massachusetts, printed by the Salem Press and Printing Company, 1893, volume 1, page 217. (Boston Public Library.)*

"There appears to have been absence of clouds for the most part, though light rain occurred. Though known as the 'Black Friday of New England,' the area covered by darkness also extended west of that section."—*"Encyclopedia Americana," the Americana Company, New York, 1903, article "Dark Day."*

*THE MOON*

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Article by R. M. Devens, "Our First Century," 1776-1876; "Great and Memorable Events," pages 89-96. (Boston Public Library.)*

*THE STARS*

"Compared with the splendors of this celestial exhibition, the most brilliant rockets and fireworks of art bore less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and little need have been borrowed from the morbid sensibility, to imagine that the opening of the sixth seal was indeed at hand when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime."—*New York "Commercial Advertiser," quoted in the "Eastern Argus" (Portland, Maine) of November 18, 1833.*

"We pronounce the raining fire which we saw on Wednesday morning last an awful *type* — a sure forerunner — a merciful

sign of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened.*

"That time is just at hand described not only in the *New Testament* but in the *Old;* and a more correct picture of a *fig-tree casting its leaves when blown by a mighty wind,* it was not possible to behold.

"Many things *now* occurring upon the earth tend to convince us that we are in the *'latter days.'* This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell." —*The "Old Countryman," New York, printed in the "New York Star" and quoted in the Portland "Evening Advertiser," November 26, 1833. (Portland Public Library.)*

5. "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God."—*"Early Writings," by Mrs. E. G. White, old edition, part 1, page 33; new edition, page 41.*

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## *LESSON V — Signs of Christ's Coming (Concluded)*

### FEBRUARY 3, 1912

LESSON HELPS; "The Coming King," chapters "The Falling Stars" and "The Days of Noah;" "His Glorious Appearing," pages 63-75; the *Sabbath School Worker.*

**Questions**

1. Where besides in the heavens did the Saviour say would appear signs of His second coming? Luke 21:25, 26. Note 1.

2. What did the prophet Daniel say would appear as a sign of the end? Dan. 12:4. Note 2.

3. What was to be preached in all the world? What will then come? Matt. 24:14. Note 3.

4. What picture is given of the moral condition of the world in the last days? Matt. 24:37-39; Luke 17:26-30. Compare Gen. 6:5, 11; 2 Peter 2:5-7.

5. What will be the condition of the professed church of God in the last days? 2 Tim. 3:1-5.

6. What will some of the Lord's servants say and do? Matt. 24:48, 49.

7. What will be the sad result to them of their unbelief? Verses 50, 51.

8. What peace and safety cry will be heard in the last days? Isa. 2:3, 4; Jer. 6:14. Note 4.

9. Of what will this cry be a sure indication? 1 Thess. 5:3.

10. Concerning what will God's people not be in doubt? Verses 4, 5.

11. What warlike preparations will be seen in the last days? Joel 3:9-14. Note 5.

12. What sign of the end will be seen in the financial world? James 5:1-3.

13. What is withheld from the laborer? Who hears their cry? Verse 4.

14. What exhortation is given to Christians at this time? Verses 7, 8.

15. Who stands before the door? Verse 9.

16. What admonition is given us for this time? Luke 12:35-40.

**Notes**

1. All will be without excuse if the day of God comes and finds them unprepared. Note the scope covered by the signs:

(*a*) In the sun,
(*b*) In the moon,
(*c*) In the stars,
(*d*) Among the nations,
(*e*) In the sea,
(*f*) In the hearts of men.

2. No doubt the primary meaning of this text is that in the last days people will search the prophecies, and as a result knowledge of the Scriptures will increase. But it doubtless has a broader meaning, as knowledge in all lines follows where the word of God is studied.

"To appreciate them [the wonders of this age], let us briefly contrast the conditions of to-day with those of a hundred years ago. This is no easy task, for the comparison not only involves the experiences of two generations, but it is like the juxtaposition of a star with the noonday sun, whose superior brilliancy obliterates the lesser light. . . . As we make the backward run of one hundred years, we have passed by many mile-stones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thrasher have passed away, and so also have all india-rubber goods. We no longer see any photographs, photoengravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 per hour, or 1,600 per minute, shrinks at the beginning of the century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in unlimited variety. There are no gas-engines, no passenger-elevators, no asphalt pavement, no steam fire-engine, no triple-expansion steam-engine, no Giffard injector, no celluloid articles, no barbed wire fences, no time-locks for safes, no self-binding harvesters, no oil- or gas-wells, no ice machines nor cold storage. We lose air-engines, stem-winding watches, cash-registers, and cash-carriers, the great suspension bridges and tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedoes, magazine guns, and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water-gas, soda-water fountains, air-brakes, coal-tar dyes and medicines, nitroglycerin, dynamite and guncotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean

cables, enameled ironware, Welsbach gas-burners, electric storage-batteries, the cigarette machine, hydraulic dredges, the roller-mills, middlings purifiers and patent-process flour, tin-can machines, car couplings, compressed-air drills, sleeping-cars, the dynamite gun, the McKay shoe machine, the circular knitting-machine, the Jacquard loom, wood pulp for paper, fire alarms, the use of anesthetics in surgery, oleomargarin, street sweepers, Artesian wells, friction matches, steam hammers, electroplating, nail machines, false teeth, artificial limbs and eyes, the spectroscope, the kinetoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and — enough! the reader exclaims, and indeed it is not pleasant to contemplate the loss." - *From introduction to "Progress of Invention in the Nineteenth Century."*

3. One of the surest evidences that the flood was coming was seen in the message sent of God through His servant Noah announcing this tremendous calamity. So in the last days, just before the Lord is to send His Son from heaven to reap the harvest of the earth, the surest, most unimpeachable witness that the coming of the Son of man is at the door, will be a definite message announcing the coming of Christ, based on the fulfilment of prophecy. Just such a message is now proclaimed in the world. A beginning has been made in almost all nations. Beyond a doubt the end is near.

4. The prophet Isaiah tells us what the people will be saying in the last days. While great preparations for war are seen on every hand, the people will be planning disarmament and arbitration, and teaching that war will be a thing of the past. This false cry is to be so marked that it will constitute a sign of the end. 1 Thess. 5:1-3.

5. A few years ago Bishop Newman said: "We are now passing through the most unsettled condition of the whole world since the crucifixion of Christ. . . . And whatever cause it is that touches the first match to the fuse, no human power can foretell in what countries that fuse may lead to an *international explosion.*"

Canon Scott Holland, an English clergyman, somewhat recently said: "The outlook in Europe never presented so wholly an unchristian spectacle since the days of Constantine. Even in medieval days, peace, and not war, was regarded as the normal condition of men. Now nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron rule; huge camps and seas, crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in the pagan scramble?"

## *LESSON VI — The Binding of Satan; the Millennium*

FEBRUARY 10, 1912

LESSON HELPS: "Great Controversy," chapters 29, 41; the *Sabbath School Worker.*

GENERAL NOTE.— The word *millennium* is from two Latin words, *mille,* thousand, and *annus,* year, and means a thousand years. Any period of a thousand years is a millennium. This special period is mentioned in the Bible in Revelation 20, and the statement is made that Satan is bound during that time. This lesson is devoted largely to a study of this scripture.

### Questions

1. What terrible contest does the prophet tell us once took place in heaven? Who fought? What was the outcome? Rev. 12:7-9. Compare Luke 10:17, 18.

2. Who were cast out with Satan, the leader? In what condition are they? To what are they reserved? Jude 6; 2 Peter 2:4.

3. What has been Satan's work since his fall? Job 1:6, 7; 2:2; 1 Peter 5:8.

4. By what name is he called? 2 Cor. 4:3, 4; John 14:30; 12:31. Note 1.

5. What did the revelator see come down from heaven? What did he have in his hand? What did he do? How long was Satan bound? Rev. 20:1, 2. Note 2.

6. Where did the prophet see Satan confined? For how long is his work of deception interrupted? At the end of the one thousand years what takes place? Verse 3. Note 3.

7. What great event occurs at the coming of Christ? 1 Thess. 4:16; John 5:28, 29.

8. Who only are raised at the second coming of Christ? Rev. 20:6.

9. What change do the "blessed and holy" experience? 1 Cor. 15:51-54.

10. Where are they next seen? Rev. 20:4. In what work are they engaged? 1 Cor. 6:2, 3. Note 4.

11. How are the wicked affected by the coming of Jesus? 2 Thess. 2:7-9.

12. To what condition is the earth brought? Jer. 4:23-27.

13. What takes place at the close of the one thousand years? Rev. 20:5, 6. Note 5.

14. What descends from heaven at the end of the one thousand years? Rev. 21:2.

15. How does the resurrection of the wicked affect Satan? Rev. 20:7.

16. What does he do? What is said of the number of his subjects? Verse 8.

17. Where do they go? How is the struggle terminated? Verses 9, 10.

18. For whom was this lake of fire originally prepared? Matt. 25:41.

19. How will this fire which consumes Satan, fallen angels, and sinners, affect the earth? 2 Peter 3:10-13.

**Notes**

1. When Satan sinned, he with all his sympathizers was cast out of heaven to this earth. When man sinned, he lost his life, and the dominion given him passed into the hands of Satan, who became the ruler of this world. During all the centuries till Jesus hung upon the cross, Satan kept his real purpose covered, so that even the unfallen angels did not understand. But when Jesus died on the cross, Satan was again cast down, and the second Adam became the rightful representative of this world.

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken."—"*Desire of Ages,*" *page 761.*

2. The word here translated "bottomless pit" is in the Revised Version, Rotherham's translation, Interlinear, etc., properly translated "abyss," meaning a place of darkness and desolation. A like expression is found in the Septuagint (Greek version) of Gen. 1:2, where our English version says "deep." "Darkness was upon the face of the *deep,*" is the description of the earth in its chaotic condition. It denotes the same here.

3. No more fitting term than "abyss," or "bottomless pit," could be found to describe the earth in its desolate condition. Here will be Satan's home for a thousand years. All about him he will see only failure and ruin.

"Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen."—"*Early Writings,*" *by Mrs. E. G. White, old edition, part 3, page 150; new edition, page 290.*

4. This judgment will not be to determine who are the righteous, for this has previously been determined, but it will consist in apportioning the measure of punishment due to the lost. There will be degrees in the reward of the lost (Mark 6:11), for all will be rewarded according as their works have been. This work will bring to light the hidden things, and the justice and mercy of God will be fully seen in all His dealings with the children of men.

5. The millennial period is located by events so great that there can be no mistaking the time. It is marked at both its beginning and its close by a resurrection,—the righteous dead at the commencement, the wicked dead at the close. The millennium therefore begins at the second coming of the Lord. During the thousand years the earth is entirely depopulated, and in a chaotic

condition. How absurd to claim that during this period there will be a second probation!

But other scriptures state the same thing in other words. The scriptures show absolutely that when Christ comes, the living righteous are translated, and the righteous dead raised in the first resurrection, and that the wicked are slain by the glory of His coming: so that Satan can not further deceive them. The time when they are beyond his power is plainly stated to be a thousand years. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations," which is plainly to say that "the rest of the dead," the wicked, do live again when the thousand years are finished, just as verse 5 declares.

The "Millennial Dawn" advocates seek to parry the force of this scripture by claiming that the words, "But the rest of the dead lived not again until the thousand years were finished," are spurious. But there is no authority for discrediting the genuineness of the text. The English edition of the Revised Version makes no reference to this text as being "not found" in ancient Greek manuscripts. The American Revised Version, which is admitted by the ripest scholars in the land to be the best translation of the Holy Scriptures extant, does not give the slightest hint that a part of the text is omitted in the "most reliable Greek manuscripts." Rotherham's translation, another excellent work, though noting elsewhere "doubtful" renderings, says nothing about the text's being spurious. The Interlinear translation also puts this text on the same basis as other portions of the Holy Scriptures. It is found in Young's translation also, without any hint of its being some "marginal comment." Sawyer's translation contains it, also the Twentieth Century New Testament. In the translation from the Greek text of Von Tischendorf it is found unquestioned. The Emphatic Diaglott, based on Griesbach's text, gives this verse, and in a foot-note says: "These words ["the rest of the dead lived not again until the thousand years were finished"] were probably omitted by oversight in Vatican manuscript [No. 1160], as they are found in A, B, C, though not in the Syriac." By "A" is meant *Codex Alexandrinus;* by "B," *Codex Vaticanus*, No. 2066, of the seventh or eighth century; by "C," *Codex Ephraemi Rescriptus.* Neither Dr. Adam Clarke nor Bliss, in their comments on this scripture, offer any objection to its genuineness. Finally, the best Greek text, that of Westcott and Hort, contains the passage, and neither have the Revised Versions or any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Author-

ized Version was made," the rule was that "the alteration be expressed in the margin." (See Preface to Revised New Testament, division 2, paragraph 4.) But there is not even an indication of doubt over Rev. 20:5.

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## *LESSON VII — The Law of God*

### FEBRUARY 17, 1912

LESSON HELPS: "Patriarchs and Prophets," chapter 27; the *Sabbath School Worker.*

GENERAL NOTE.— The decalogue, spoken by the voice of God, is a marvel in its comprehensiveness. In principle it comprehends every wrong to be avoided, every duty to be performed, every sin to be shunned. It is an epitome of all moral truth, forbidding all that is injurious, and enjoining all that is for the good of man. It is a heaven-born code, the principles of which are universal and eternal, and binding upon all creatures of God's everlasting kingdom.

**Questions**

1. Who spoke the ten commandments? Ex. 20: 1, 2; Deut. 5:22. Note 1.

2. Upon what were they written? By whom? Ex. 31:18; 32:15, 16; Deut. 9:10.

3. Where was the law placed by Moses? Deut. 10:1-5.

4. From what place was the law spoken to the people? Neh. 9:12-14.

5. How was the mount sanctified for the solemn event? Ex. 19:10-13.

6. What sublime description is given of this awe-inspiring occasion? Verses 14-19; Deut. 4:11-13. Compare Heb. 12:19-21. Note 2.

7. How were the people affected by the majestic scene? Deut. 5:23-26. Note 3.

8. What was the first commandment spoken? Ex. 20:3.

9. What is the second commandment? What does it forbid? How is the character of God defined? Verses 4-6. Note 4.

10. Repeat the third commandment. Verse 7. Note 5.

11. Quote the fourth commandment. Which day is the Sabbath? Why? What is the Sabbath called? Who are commanded to observe it? Verses 8-11. Note 6.

12. What is the fifth commandment? What promise does it contain? Verse 12. Compare Eph. 6:1-3. Note 7.

13. What is the sixth precept? Ex. 20:13. Compare Matt. 5:21-26.

14. Repeat the seventh commandment. Ex. 20:14.

15. What prohibition is contained in the eighth precept? Verse 15.

16. Repeat the ninth commandment. Verse 16. Note 8.

17. What is the tenth precept of the law? Verse 17. Note 9.

18. What is the reward promised for obedience to the statutes of the Lord? Ps. 19:8-11.

**Notes**

1. "There is a winsome picture of God in the preface to these commandments. It is often omitted in copies in church buildings and elsewhere. That is always unfortunate. A warm personal positive precedes these negatives. 'I am' comes before 'thou shalt not.' Let a man get a good glimpse of God, and he is eager for suggestions on how not to lose that sight. The voice out of the mount said, 'I am the Lord thy God that brought thee

out;' and that wonderful midnight, that Red Sea victory, the sweetened waters, and the new daily food, gave fine coloring and glow to the words as they fell upon these people's eager ears."—*S. D. Gordan, in "Sunday School Times," July 14, 1907.*

2. One of the interesting coincidences in the Bible is seen in this scripture. In Ex. 19:19 we are told that "Moses spake," but we are not informed what he said. Centuries later, however, the Holy Spirit tells us that though Moses had been forty days in the presence of God, he was so impressed by the omnipotent power and indescribable glory manifested, when to quailing humanity the Lord spoke the principles of His own perfection, that he said, "I exceedingly fear and quake."

3. "So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, 'I exceedingly fear and quake.'

"And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: 'The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words.' "—*"Patriarchs and Prophets," pages 304, 305.*

4. "It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin."—*Id., page 306.*

5. "By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him."—*Id., pages 306, 307.*

6. "The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given,

Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force."—*Id., page 307.*

7. "The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—*Id., page 308.*

8. "An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood."—*Id., page 309.*

9. "The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another, will not be guilty of an act or wrong toward his fellow creatures."—*Id., page 309.*

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## *LESSON VIII — The Law of God: Its Character and Perpetuity*

### FEBRUARY 24, 1912

LESSON HELPS: "Patriarchs and Prophets," chapter 29; "Great Controversy," chapter 25; "Desire of Ages," chapter 31; the *Sabbath School Worker.*

GENERAL NOTE.—"Long should pause the erring hand of man before it dares to clip away with the chisel of human reasoning one single word graven in the enduring tables by the hand of the infinite God."—"*Abiding Sabbath,*" *George Elliott, page 129.*

**Questions**

1. What does Nehemiah say concerning the character of the law of God? Neh. 9:13.

2. What similar testimony does the psalmist bear? Ps. 19:7, 8; 119:142, 172.

3. What is the testimony of the apostle Paul? Rom. 7:12, 14. Note 1.

4. How is sin defined? 1 John 3:4; Rom. 3:20.

5. How only can transgression be known? Rom. 4:15; 5:13. Note 2.

6. To what is the law compared by the apostle James? What is the law called? James 1:22-25.

7. What other title does James apply to this law? To what extent must we transgress in order to become guilty? James 2:8-11.

8. How does the natural man stand related to the law? Rom. 8:5-7.

9. How only can he become righteous? Rom. 3:22-26.

10. Give an example of righteousness by faith. Rom. 4:1-5.

11. What is the new covenant promise concerning the law? Heb. 8:10-12.

12. For what purpose did the Father send His Son into the world? Rom. 8:3, 4.

13. What is said concerning the immutability of the precepts of Jehovah? Ps. 111:7, 8.

14. Where did Moses place the law spoken from Mount Sinai? Deut. 10:3-5; 1 Kings 8:9.

15. What did the revelator behold in heaven? Rev. 11:19. Note 3.

16. What did the prophet say Jesus would do? Isa. 42:21. Compare Matt. 5:21, 22, 27, 28.

17. What did Jesus say concerning the unchanging character of the law? Matt. 5:17, 18.

18. What did He say concerning those who teach man to disregard its authority? What of those who teach obedience? Verse 19.

19. How is the law summarized by the Lord? Matt. 22:35-40.

20. What blessing is pronounced upon the obedient? Rev. 22:14.

## Notes

1. The law of God is but an expression of the thought of God. The following comparisons are of interest, showing that the decalogue is but a reflection of the character of its Author:

| CHRIST | THE LAW |
|---|---|
| Christ is "truth." John 14:6. | The law is "truth." Ps. 119:142. |
| Christ is "holy." Acts 4:27. | The law is "holy." Rom. 7:12. |
| Christ is "perfect." Heb. 5:9. | The law is "perfect." Ps. 19:7. |
| Christ is "righteousness." 1 Cor. 1:30. | The law is "righteousness." Ps. 119:172. |
| Christ is "light." John 8:12. | The law is "light." Prov. 6:23. |
| Christ "abideth ever." John 8:35. | The law "stands fast forever." Ps. 111:7, 8. |
| Christ in the heart. Eph. 3:17. | The law in the heart. Heb. 8:10. |
| Freedom in Christ. John 8:36. | Liberty in obeying the law. Ps. 119:45. |
| Rejecting Christ brings wrath. John 3:36. | Breaking the law brings wrath. Neh. 13:18. |
| To be judged by Christ's word. John 12:48. | To be judged by the law. James 2:12. |

2. As sin can only be imputed when there is law, and as sin was imputed from the beginning, even in the Garden of Eden, it follows therefore that all the law existed in principle from the beginning. These principles have existed from eternity, and angels and unfallen beings are subject to them.

3. "I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first

apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies, and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary.'' —*''Early Writings,'' Mrs. E. G. White, old edition, part 3, pages 115, 116; new edition, pages 252, 253.*

''It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy-seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week.''—*Id., old edition, part 3, pages 117, 118; new edition, page 255.*

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## *LESSON IX — The Sabbath; Its Institution*

### March 2, 1912

Lesson Helps: ''Patriarchs and Prophets,'' pages 47, 48; the *Sabbath School Worker.*

**Questions**

1. For whom did Jesus say the Sabbath was made? How does Jesus stand related to this institution? Mark 2:27, 28.

2. When was the Sabbath made? What specific acts of the Creator were necessary to make the Sabbath? What day was blessed and sanctified? Gen. 2:1-3.

3. Through whom were all things created? John 1:1-3; Heb. 1:1-3.

4. Who is therefore the maker of the Sabbath? Neh. 9:12-14. Note 1.

5. What reason is assigned in the decalogue why the seventh day should be observed? Ex. 20:8-11. Note 2.

6. What shows that the Sabbath was known and observed prior to its being spoken from Sinai? Gen. 8:10-12; 29:27, 28. Note 3.

7. When the Lord had delivered His people from Egypt, what reason did He give why they should observe the Sabbath? Deut. 5:13-15. Note 4.

8. In what miraculous way did the Lord designate which day is the Sabbath? Ex. 16:4, 5, 22-30.

9. Of what is the Sabbath a sign? Eze. 20:12, 19, 20.

10. For how long will the Sabbath remain a sign between God and Israel? Ex. 31:14-17.

11. Under the theocracy of Israel in the wilderness, what was the penalty for presumptuously disregarding the Sabbath? Num. 15:32-36.

12. What occurred to Jerusalem because God's people desecrated the Sabbath? Jer. 17:24-27.

13. What promise was made to those who observed the Sabbath? Isa. 58:13, 14.

### Notes

1. "Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things

hold together, is the head of the church, and that by His power we are reconciled to God."—"*Desire of Ages,*" *page 288.*

2. The Sabbath is founded on the facts of creation. The Creator worked six days, rested on the seventh, then blessed and hallowed the seventh day. These facts are unchangeable; therefore the Sabbath is unchangeable.

3. The division of time into months and years is indicated by nature. But not so with the week. This division is made only by the Sabbath. The fact that there were recognized periods of seven days, or a week, shows that the Sabbath was known and kept.

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation for man's physical and spiritual well-being."—"*Bliss's Sacred Chronology,*" *page 6;* "*Hale's Chronology,*" *volume 1, page 19.*

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings."—"*Brief Dissertation on the First Three Chapters of Genesis,*" *by Dr. Coleman, page 26.*

4. There is no difference, or contradiction, between the reason here assigned for observing the Sabbath, and the reason assigned in the fourth commandment of the decalogue. Creation is an act of God. The deliverance of Israel from Egypt was a manifestation of the same power as is seen in the creation of the world. So is conversion. 2 Cor. 5:17. The Sabbath is a memorial of God's power; and wherever there is seen a special manifestation of His power, we are called upon to observe the Sabbath as a remembrance of the creative power of God, and thus worship and reverence the true God.

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## *LESSON X — The Sabbath in the New Testament*

### March 9, 1912

#### Questions

1. Who is our example? 1 Peter 2:21; 1 John 2:6.

2. What example has Jesus left us concerning the Sabbath? Luke 4:16; Mark 1:21.

3. How did He recognize Sabbath observance as late as A. D. 70? Matt. 24:15-20.

4. How are the days of the week designated by an ancient prophet? Eze. 46:1. Note 1.

5. How does Matthew speak of the Sabbath and the first day of the week? Matt. 28:1.

6. Which day does Mark say is the Sabbath? Mark 16:1, 2.

7. To whom did Jesus appear on the first day of the week? Verse 9; Luke 24:33-43. See also John 20:19. Note 2.

8. What did Joseph of Arimathæa do on the day of the crucifixion? What is this day called? Luke 23:50-54.

9. What did the women who came from Galilee do? According to what did they rest? Verses 55, 56. Compare Ex. 20:8-11.

10. What did they do on the first day of the week? Luke 24:1. Note 3.

11. What was Paul's example in reference to the Sabbath? Acts 13:14, 42-44; 16:13; 17:1, 2; 18:1-4, 11.

12. What did he once do at Troas? Acts 20:7.

13. What miracle was performed? What time of day was it? What did Paul do in the morning? Verses 9-11. Note 4.

14. What other mention is made of the first day of the week in the New Testament? 1 Cor. 16:1, 2. Note 5.

15. What blessing is pronounced upon those who keep the Sabbath? Isa. 56:1, 2.

16. What is said of the Sabbath in the new earth? Isa. 66:22, 23.

## Notes

1. In this text the Sabbath is mentioned, and six other days of the week, which are called "working days." One of these must be the first day of the week. The first day of the week is therefore named by an inspired writer, not the Sabbath, or a rest day, but a "working" day.

2. That the apostles did not meet on this occasion to commemorate the resurrection is evident from the fact that they did not believe that Jesus was risen from the dead. They were simply having an evening meal at their own home. See Acts 1:12, 13.

3. Three days are here mentioned: (a) the preparation day; (b) the Sabbath; (c) the first day of the week. No clearer statement could be made that the first day of the week is *not* the Sabbath.

4. No sacred title is here applied to the first day of the week. It was an evening meeting, held on what is now called Saturday night. After restoring Eutychus to life, Paul continued the meeting till break of day, and early, on what we would now call Sunday, left on foot for Assos to meet his companions who had gone on by boat.

5. The following comment on this text is of interest, and shows that this scripture has no reference whatever to a public collection in the church:

"The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his lexicon, translates the Greek term, 'with one's self, *i. e.*, at home.' Two Latin versions, the Vulgate and that of Castellio, render it, '*apud se*,' with one's self; at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his own house; at home. The German of Luther, '*bei sich selbt*,' by himself; at home. The Dutch, '*by hemselven*,' same as the German. The Italian of Diodati, '*appresso di se*,' in his own presence; at home. The Spanish of Felippe Scio, '*en su casa*,' in his own house. The Portuguese of Ferreira, '*para isso*,' with himself. The Swedish, '*nær sig self*,' near himself."—"*Vindication of the True Sabbath*," *third edition, pages 51, 52.*

## *LESSON XI — The Sabbath; Its Change and Restoration*

MARCH 16, 1912

LESSON HELPS: "Great Controversy," chapters 3, 35, 36; the *Sabbath School Worker.*

**Questions**

1. What does the Lord say of the unchanging nature of His law and word? Ps. 89:34; 111:7, 8. Compare Luke 16:17; Heb. 1:10-12.

2. What did Jesus say regarding His obedience to His Father's commandments? John 15:10.

3. Which day is the Sabbath "according to the commandment"? Ex. 20:8-11.

4. How long is the Sabbath to remain? Ex. 31:12-17; Isa. 66:22, 23.

5. What was seen by the prophet Daniel coming up among the ten horns of the fourth beast? Describe this symbol. Dan. 7:7, 8. Note 1.

6. Concerning what did the prophet especially ask an explanation? Verses 19, 20.

7. How was the symbol interpreted through the prophet? Verse 25. Note 2.

8. In what way has this antichristian power thought to change the law of God? Note 3.

9. What admissions have been made by the papal church in this matter? Note 4.

10. What was the first law enacted for the observance of Sunday? Note 5.

11. How many did the prophet say would worship this beast power? Rev. 13:4, 8.

12. How may we know that we are servants of the Lord? Rom. 6:16; 1 John 2:3.

13. What work of restoration is foretold by the prophet Jeremiah? Jer. 6:16. Compare chapter 18:15.

14. What characteristics belong to the remnant church? Rev. 12:17; 14:12.

15. What blessing is promised to those who turn away their feet from the Sabbath? Isa. 58:12-14; 56:1, 2.

16. What decision should all make without delay? 1 Kings 18:21; Joshua 24:15.

### Notes

1. The three kingdoms which were plucked up by this power were the Heruli, under Odoacer, the Vandals, and the Ostrogoths. See *"Elliott's Horæ Apocalypticæ, third edition, volume 3, page 141, note 1.*

Surely no better symbol of the papacy could have been chosen than this. Eyes, keen, intelligent, and cunning, like the eyes of a man, a mouth pouring forth blasphemy. This foreshadows with remarkable accuracy the shrewd, deceptive working of the man of sin.

2. The exceedingly wicked and arrogant character of this power is set forth in the words, "He shall speak great words against the Most High."

"Hear Felinus: 'The pope sustains Christ's lieutenantship, not only over things in heaven, over things in earth, and over things in hell, but also *over the angels, both the good and bad.*' Hear Antoninus, the archbishop of Florence: 'The pope's power is greater than all other created power, in some sense reaching unto things in heaven, things in earth, and things in hell; so that of that power the words may be verified which are written by the prophet David, "*Thou hast put all things under His feet.*"' Hear the voice of the Lateran councils: 'All power is given to thee [the pope] in heaven and in earth!' Hear the decretals from popes themselves: 'It is *idolatry* to disobey his command.' 'We, who, according to the plenitude of our power, have right to dispense above law or right.' 'We declare, say, define, pronounce

it to be necessary to salvation for every human creature to be subject to the Roman pontiff.' And, finally, hear Cardinal Bellarmine himself: 'If the pope should err by enjoining vices or forbidding virtues, the church should be *bound to believe the vices to be good and the virtues to be evil*, unless it would sin against conscience.' Great God! how are here Thy titles, Thy prerogatives, wrested from Thee by this arch-apostasy! How is here Thy dominion universal usurped! Thy homage stolen! Thy moral government challenged!''—''*Romanism and Anglo-Catholicism,*'' *J. Sortain, A.B., London, 1841, pages 84-87.*

The persecuting character of this power is foreshadowed in the words, ''and shall wear out the saints of the Most High.'' ''Under these bloody maxims [already cited at considerable length] those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses, under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterward, the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction, by fire and sword, of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecutions of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and perjuries connected with the revocation of the edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition.''—''*The First Two Visions of Daniel,*'' *T. R. Birks, London, 1845, pages 248, 249.*

3. The commandments of God as found in ''Bellarmine's *Dottrina Christiana Breve;* or Short Christian Doctrine,'' pages 23, 24, which was printed at Rome in 1836, ''*con licenza de superiori,*'' and is here translated from the original Italian, will be of interest:

''Repeat the ten commandments.

''1. I am the Lord thy God, thou shalt have none other god before Me.

''2. Thou shalt not take the name of God in vain.

''3. Remember to keep holy the festivals.

''4. Honor thy father and thy mother.

''5. Do not kill.

''6. Do not commit adultery.

''7. Do not steal.

"8. Do not bear false witness.

"9. Do not covet thy neighbor's wife.

"10. Do not covet thy neighbor's goods."

"It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible: for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible; the catechism intended for universal consumption cantained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved, that the pastors of the church have struck out one of God's ten WORDS; which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."—*Alexander Campbell in "Campbell and Purcell Debate," page 214.*

4. "The following instruction on the third [fourth] commandment is taken from 'A New Catechism of Christian Doctrine and Practise,' by the Rt. Rev. James Bellord, D.D., Titular Bishop of Milevis; the authorized American edition with the imprint 'Ave Maria, Notre Dame, Ind.,' 1907:

" 'What day was the Sabbath?

" 'The seventh day; our Saturday.

" 'Do you keep the Sabbath?

" 'No: we keep the Lord's day.

" 'Which is that?

" 'The first day: Sunday.

" 'Who changed it?

" 'The Catholic Church.' "

"Is not every Christian obliged to sanctify Sunday, to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*"The Faith of Our Fathers," by Cardinal Gibbons, Baltimore, John Murphy & Co., 1893, page 111.*

5. The first recorded law for Sunday observance was enacted by the emperor Constantine, A.D. 321. The law reads as follows: "Let all the judges and townpeople and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

## *LESSON XII — Proper Observance of the Sabbath*

MARCH 23, 1912

**Questions**

1. Which day of the week did the Lord bless? Why did He bless a day? Gen. 2:2, 3; 12:1, 2. Note 1.

2. Repeat the Sabbath commandment. Ex. 20:8-11.

3. Why are we to remember the Sabbath? When should it be remembered? Note 2.

4. When does the Sabbath begin and end? Lev. 23:32; Mark 1:32. How much of the day is holy? Note 3.

5. What is the day before the Sabbath called? Luke 23:50-54; Mark 15:42.

6. What preparation should be made for the Sabbath? Ex. 16:23, 24. Note 4.

7. What miracle was wrought to teach proper reverence for the Sabbath? Verses 25-30.

8. What else is included in proper Sabbath observance besides refraining from work? Isa. 58:12, 13. Is it possible to refrain from doing physical labor and yet violate the sanctity of the Sabbath? Note 5.

9. How was the Sabbath observed by the holy women when the Saviour was in the tomb? Luke 23:55, 56.

10. What is the character of the law of God? Rom. 7:12, 14. Then is the fourth, or Sabbath, commandment spiritual?

11. Can a person, then, who is not spiritually minded, properly observe the Sabbath? Eze. 36:26, 27; Rev. 1:10.

12. What charge did the Pharisees bring against the disciples of Christ? Matt. 12:1, 2.

13. In what way did Jesus teach true Sabbath observance? Verses 3-13. Note 6.

14. How does the Lord regard Sabbath-breaking? Eze. 22:25, 26. Compare Isa. 56:2-7.

15. What blessing is pronounced for obedience? Prov. 13:13.

**Notes**

1. The Lord blessed Abraham that he might be a blessing. For a like reason He blessed the Sabbath day, that it might be a blessing to man. The blessing of God placed on the Sabbath is just as real as the blessing which He gives to man. But in order for us to enjoy this blessing, it is necessary that we observe, as He has directed, the day He blessed.

2. We are to remember the Sabbath day to keep it holy. Throughout the week we are so to plan our secular affairs that, when the Sabbath comes to us, we will be ready to receive it, and not desecrate its sanctity because of our forgetfulness. In this sense the fourth commandment, like the other nine, is connected with all the transactions of life during the entire seven days of the week.

3. The divine Sabbath law commands that man's work shall be done in the "six working days" (Eze. 46:1). The first hour of the Sabbath is as holy as any other hour; and when the Sabbath day begins, our work should end and the Lord's work should be done. Many are so burdened with the "cares of this life" that they frequently violate the sanctity of the Sabbath at its beginning and at its close in order to do their own work. Those who do this grieve the Spirit, and fail of receiving the full blessing of Sabbath-keeping.

There is no more fitting way to begin the Sabbath than, as its sacred hour draws near, to assemble the family, and, after singing and reading God's blessed word, engage in a season of prayer, invoking pardon for sin, and asking for a Sabbath blessing. Then as its closing moments draw nigh, offer a prayer of thanksgiving, and ask for strength for the coming week.

4. "When the Sabbath commences we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any

manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation."—"*Testimonies for the Church,*" *volume 2, pages 702, 703.*

5. We are not to do our *own* ways, or our *own* pleasure, or speak our *own* words on the Sabbath. To think and plan regarding secular business on the Sabbath, or permit our mind to dwell on things pertaining to worldly pleasure, is a violation of the Sabbath. The fourth commandment, like the other precepts, covers the thoughts and intents of the heart; and when the Sabbath begins there should be a cessation, not simply of secular labor, but of *secular thoughts* as well.

6. By tradition the Sabbath had been made a yoke of bondage. The Author of the Sabbath swept away their traditions, and taught the people true Sabbath-keeping. The following from Edersheim gives a few of the many traditions with which the Pharisees had surrounded the Sabbath till its true object was lost:

"Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a 'burden.' A woman must not wear such head-gear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose-ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a 'burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on week days, because this was undignified. A woman may walk about her own court, but not in the street, with false hair."

"A plaster might be worn, provided its object was to prevent the wound getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one's courtyard. Similarly, a person might go about with wadding in his ear, but not with false teeth nor with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced."

"If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing. Distinctions like the following are made: A radish may be dipped into salt, but not left in it too long, since this would be to make pickle. A new dress might be put on, irrespective of the danger that in so doing it might be torn. Mud on the dress might be crushed in the hand and shaken off, but the dress might not be rubbed (for fear of affecting the material). If a person took a bath, opinions are divided, whether the whole body should be dried at once, or limb after limb. If water had fallen on the dress, some allowed the dress to be shaken but not wrung; others, to be wrung but not shaken."—*Edersheim: "The Life and Times of Jesus," pages 781-783.*

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## *LESSON XIII — Review*

### March 30, 1912

#### Questions

1. Who created all things? How were they created? What was done each day? What memorial was made at the close of creation's week?

2. Describe man's original home in Eden. What dominion was given him? How was it lost? What remedy was provided? What is restored to man through the second Adam? What is stated concerning the home of the redeemed? Describe the capital city.

3. With what cheering promise did Jesus comfort His disciples when He was going away? For what

have His people in all ages looked? Describe the second coming of the Lord. Who will come with Him? With what glory will He come? Name some of the principal events which cluster around the coming of the Lord.

4. What has God always done in the past before judgments have been sent? Give some illustrations. Cite texts showing that the Lord will warn the world of the second advent. What signs of His coming were to be seen in the heavens? When were these fulfilled?

5. What sign of the end was to be seen —

(*a*) In the field of science?

(*b*) In the work of the gospel?

(*c*) In the social condition of the world?

(*d*) Among professed Christians?

(*e*) Among the nations?

(*f*) In the realm of finance?

What exhortation is given for this time?

6. Relate the story of Satan's fall. Who were cast out of heaven with him? Where and what has been his work ever since? How is his work to be circumscribed? For how long? How is his binding accomplished? How is he to be loosed? What then takes place? What will this work of destruction do for the earth? To whom will the earth then be given?

7. By whom was the law spoken? By whom was it written? Upon what was it written? Describe the giving of the law. Repeat the ten commandments.

8. What terms are used in the Bible defining the character of the law of God? By what is sin shown? What contrast is there between the natural man and

the law? Give some texts showing the unchanging character of the decalogue. How did Jesus summarize the law in answer to the question of the lawyer?

9. When, where, for whom, and by whom was the Sabbath made? Upon what unchangeable facts does the sabbatic institution rest? Between whom is the Sabbath a sign? For how long? State some results of disregarding the Sabbath. Repeat a promise given to those who observe it.

10. Which day did Jesus observe when on the earth? Give Scripture proof that He kept the seventh day. What example should we follow? How do Matthew, Mark, Luke, and John show that the first day of the week is not the Sabbath? What day did Paul keep? Give instances. What scripture shows that the Sabbath will be kept in the new earth?

11. What was the attitude of Jesus to the law? Cite texts. What law-changing power did a prophet see in vision? Describe the symbol of the papacy which was seen coming up. What work did the prophet ascribe to this power? What work has it done? What are some of the admissions made? What work of restoration is to take place before the Lord comes?

12. What is the first word of the fourth commandment? When should we begin to remember the Sabbath? What name is given to the day before the Sabbath? What does this indicate? In what other way than working may we transgress the Sabbath? By what words did the Saviour teach true Sabbath-keeping? Repeat a promise to those who obey God.

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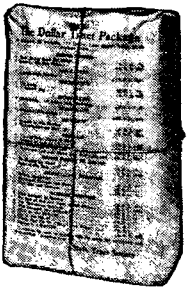

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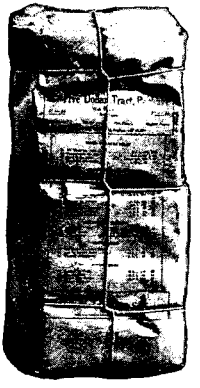

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