SABBATH SCHOOL LESSON

QUARTERLY

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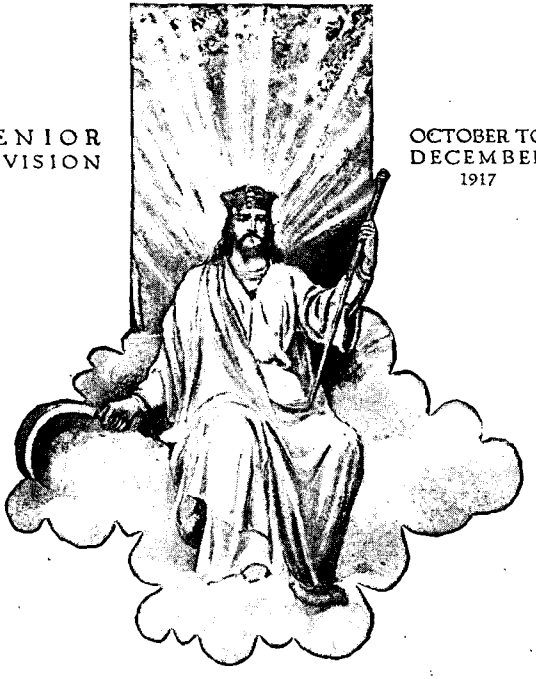

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Topical Bible Studies

SENIOR DIVISION
FOURTH QUARTER
1917

Lesson 1—The Hope of the Church—When Will It Be Realized?

OCTOBER 6, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Great Controversy," pages 299-304.
Sunday ....The "Blessed Hope" .....Ques. 1-3
Monday ...Assurance of the Lord's return .....Ques. 4-6
Tuesday ...Manner of Christ's coming .....Ques. 7-10
Wednesday.What admonition ought we to heed?...Ques. 11-13
Thursday ..Promise to those who are ready .....Ques. 14-16
Friday ....Review the lesson.

Questions

1. What assurance have we that our Lord will come again? John 14:1-3; Ps. 50:3; Heb. 9:28.

2. What hope brightens the Christian's pathway in the darkness of this world? Acts 24:15; Titus 2:13.

3. Of what value is it to the Christian to keep bright the hope of the coming of Christ? Heb. 9:28. Note 1.

4. What testimony is left us by saints of old who looked forward to this glorious event? Jude 14; Job 19:25-27; Ps. 17:15. Note 2.

5. When will this "blessed hope" be realized? 1 Thess. 4:13-18.

6. Enumerate some of the purposes to be accomplished by Christ's return to this earth? Note 3.

7. What instruction concerning the manner of Christ's coming did the angels give to the disciples at the time of His ascension? Acts 1:9-11.

8. What Scripture statements show that this coming is not secret or silent? Rev. 1:7; Ps. 50:3, 4.

9. What description is given of this glorious appearing? Matt. 16:27; 25:31.

10. When are the elect caught up to meet the Lord? Matt. 24:30, 31. Note 4.

11. What warning is given against false teaching about Christ's coming? Why should we give no heed to such doctrine? Verses 23-27. Note 5.

12. What position is it the privilege of the people of God to occupy in connection with the coming of Christ? 1 Thess. 5:4, 5.

13. In view of the fact that we do not know the exact time of our Lord's coming, what admonition ought we to heed? Mark 13:23-37. Note the words "watch," "pray," "work," "sleeping."

14. What promise is given to those who are ready and looking for Him? Heb. 9:28.

15. What will God's people say when they see their Saviour coming in glory? Isa. 25:9.

16. What will those be saying and doing who are not ready at that time? Rev. 6:15-17.

Notes

1. In some cases, in this and succeeding lessons, the same texts are cited again and again, as one text may contain answers to several questions. The student should seize upon that part of the text which answers the question most directly.

2. "One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in 'the region and shadow of death,' a precious, joy-inspiring hope is given in the promise of His appearing, who is 'the resurrection and the life,' to 'bring home again His banished.' The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation

of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. 'Behold,' he declared, 'the Lord cometh with ten thousands of His saints, to execute judgment upon all.' The patriarch Job in the night of his affliction exclaimed with unshaken trust: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.' "—"The Great Controversy," page 299.

3. Among the glorious purposes of the Lord which will be consummated at the coming of Christ are the following:

a. The raising of the sleeping saints from the dead. 1 Thess. 4: 16.

b. The bestowal of the gift of immortality upon all God's children. 1 Cor. 15: 51, 52.

c. The taking of the saints to heaven. John 14: 1-3; 1 Thess. 4: 16, 17.

d. The binding of Satan. Rev. 20: 1-4.

4. The teaching is widespread that some time before the personal, visible coming of our Lord, a special class will be caught away from among men; and that this coming will be silent, and invisible to mortal eyes. The words of Christ in Matt. 24: 30, 31 show this to be an error. It is at the visible, glorious appearing of Christ that the elect are gathered. It is at the time of the resurrection of the sleeping saints that the living saints are "caught up together with them . . . to meet the Lord," who at that time comes "with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16, 17.

5. "As one of the signs of Jerusalem's destruction, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent."—"The Desire of Ages," page 631.

Lesson 2—Signs of Christ's Coming

OCTOBER 13, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Great Controversy," pages 304-316.
Sunday ....How we may know that the Lord's coming is near .....Ques. 1-3
Monday ...Great earthquake and darkening of the sun .....Ques. 4-6
Tuesday ...Other signs .....Ques. 7-11
Wednesday.Moral and social condition of the world. Ques. 12
Thursday ..Warning given to God's people .....Ques. 13, 14
Friday ....Review the lesson.

Questions

1. What has the Lord promised to give so that the people may know when His coming is near? Luke 21: 25-27.

2. Where will the signs be seen, and what will be their nature? Matt. 24: 29.

3. What definite information concerning our Lord's return has been withheld? Verse 36. Note 1.

4. What signs were to be seen in the heavens? At what time were these signs to appear? Verse 29. Note 2.

5. What sign was to precede the darkening of the sun? Rev. 6: 12.

6. What great earthquake occurred at the right time to fulfill this prophecy? Note 3.

7. What other remarkable sign in the heavens was to be a witness to the nearness of Christ's coming? Verse 13.

8. By what event was this prediction fulfilled? Note 4.

9. What does Jesus say we should do when we see these signs fulfilling? Luke 21: 28.

10. What lesson of assurance may we draw from nature? Verses 29-31.

11. What does Jesus say concerning the generation that should see these signs? Matt. 24: 34, 35. Note 5.

12. What description is given of the moral and social

condition of the world just before His coming? Verses 37-39.

13. What warning does our Lord give His people at such a time as this? Luke 21: 34, 35.

14. What duty is enjoined? Verse 36. See also Luke 12: 35, 36.

Notes

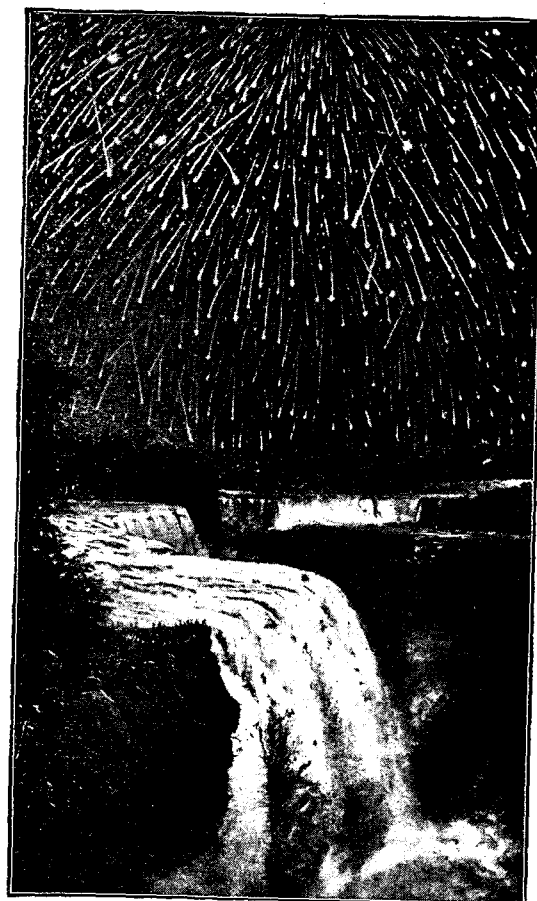
1. "The day and the hour of His coming Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing. Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery."—"The Desire of Ages," page 632.

2. "What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1,260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' "—"The Great Controversy," page 306.

"The dark day of May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. The true cause of this remarkable phenomenon is not known."—"Webster's Dictionary," edition of 1869.

"On the nineteenth of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or to transact their ordinary business, without the light of candles. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are not known. They certainly were not the result of eclipses."—Robert Sear's "Guide to Knowledge."

"The nineteenth of May, 1780, was unprecedented in New



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The Falling of the Stars, Nov. 13, 1833

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."—"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.

"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 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.

3. A few years preceding the darkening of the sun, on November 1, 1755, occurred one of the greatest of earthquakes known in history. It is commonly known as the Lisbon earthquake, because the greatest loss of life occurred in that city; but the area of its agitation was over four million square miles. About ninety thousand persons lost their lives on that fatal day. A large part of Europe and north Africa was shaken, and the agitation was felt as far north as Greenland and as far west as the West Indies.

4. "The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the thirteenth of November, 1833. The extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, 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.' "—Burritt's "Geography of the Heavens," pages 157, 158.

"No philosopher or scholar has told or recorded an event,

I suppose, like that of yesterday morning. A prophet 1,800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars."—Article in New York *Journal of Commerce*, November 14, 1833.

"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 (Maine) *Evening Advertiser*, November 26, 1833.

5. "Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand."—"The Desire of Ages," page 632.

Lesson 3—Present-Day Tokens

OCTOBER 20, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Heralds of the Morning," chapter 14.
Sunday ....God's purpose in giving signs .....Ques. 1, 2
Monday ...Sounding of the seventh angel .....Ques. 3-6
Tuesday ...Other last-day conditions .....Ques. 7-10
Read "Testimonies for the Church," volume 9, pages 11-17.
Wednesday.Conditions prevailing; scoffers .....Ques. 11-14
Thursday ..The Judgment .....Ques. 15-17
Friday ....Review the lesson.

Questions

1. For what purpose are signs of the end given? Matt. 24: 33.

2. What signs of the end are given through the prophet Joel? Joel 3: 9-14. Note 1.

3. What announcement is made in heaven at the time of the sounding of the seventh angel? Rev. 11: 15.

4. What do the four and twenty elders then say? Verse 17.

5. What is the attitude of the nations? Verse 18, first clause. Note 2.

6. How is this anger of the nations connected with the closing scenes of this world's history? Same verse, latter part. Note 3.

7. What will overtake those who sing the siren song of "peace and safety"? 1 Thess. 5: 3.

8. What other remarkable conditions are characteristic of the last days? James 5: 1-6. Note 4.

9. What admonition is given to God's people at this time of stress and strife? Verses 7-9.

10. What does the prophet Daniel predict for "the time of the end"? Dan. 12: 4. Note 5.

11. How does Christ describe the moral and social conditions that will prevail in the last days? Matt. 24: 37-39.

12. What does the apostle Paul say of the spiritual conditions in the last days? 2 Tim. 3: 1-5.

13. What class of persons will there be in the last days? 2 Peter 3: 3.

14. What will these scoffers be saying? Of what truth are they ignorant? Verses 4-7. Note 6.

15. Why is the day of Judgment so long deferred? Verse 9.

16. Though apparently long deferred, what is absolutely sure? Verse 10.

17. In view of this fact, what admonition should we earnestly heed? Verses 11, 14.

Notes

1. The vision of Joel presents unparalleled preparation for war. All available resources are taxed to get ready for the conflict. That this is a last-day prophecy, the text itself makes plain. It is "the day of the Lord;" the "harvest is ripe;" the time of the Judgment is at hand.

2. This points to a time when the nations of the world as a whole are greatly stirred. Never was this so emphatically true as at the present time.

3. We are living in the time of the sounding of the seventh angel; and we have been beholding the conditions here described, for two or three years. The evident fulfillment of this scripture is surely among the latter-day tokens.

4. That this is an age of unparalleled accumulation of wealth, no one will deny. That some of the colossal fortunes amassed in these days have been obtained by fraudulent means is also well known, and that is amply sufficient to fulfill this prophecy. But no one should hold that wealth is in itself sinful, or that all rich men are knaves. Not money, but the love of it, is "the root of all evil." The poor man may love money, and sell his honor to obtain it, as truly as the man with his millions. Another characteristic of this age is wantonness, a prodigal expenditure of money. This is seen in almost every department of life.

5. The book of Daniel was sealed up till "the time of the end." This expression refers to a brief period of time just preceding the end. Since that time, the book of Daniel has been read and understood as never before; and knowledge of the prophecies has greatly increased. The circulation of the Bible has increased in a wonderful manner. Before this time, a few millions of the Bible in about fifty different languages were the world's stock. Since that time, the British and Foreign Bible Society, the American Bible Society, to-

gether with various other agencies, have given to the world approximately five hundred million copies of the Bible and portions, in five hundred and fifty languages. The Bible is by far the most widely known and read book in existence. There has also been a marvelous increase of knowledge along other lines.

6. Many persons whose minds have been befogged by evolutionary hypotheses and geological speculations refuse to believe that this world was once destroyed by a flood, and so are prepared to discredit the message of Christ's soon coming, and the destruction of the present world by fire. Such will scoff at the advent doctrine. Willful ignorance of the word of God is dangerous ground.

Lesson 4—Events of the Day of the Lord

OCTOBER 27, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Great Controversy," pages 635-644.
Sunday ....**"The day of the Lord"** .....**Ques. 1-4**
Monday ...**Solemn announcement; terrible scourge. Ques. 5, 6**
Tuesday ...**The resurrection** .....**Ques. 7-9**
Read "The Great Controversy," pages 644, 645.
Wednesday.The millennium .....**Ques. 10-13**
Thursday ..**The earth desolate; the second resurrection** .....**Ques. 14-18**
Read "Early Writings," old edition, pages 149-153; new edition, pages 289-295.
Friday ....**Review the lesson.**

Questions

1. What will be the general character of "the day of the Lord"? Zeph. 1:14, 15. *Ans.*—It is "a day of wrath."

2. What events will occur in this period of time known as "the day of the Lord"? 2 Peter 3:10-12. Note 1.

3. What signs precede this final day of God's wrath? Rev. 6:12-17.

4. In speaking of these same signs, what event does Christ say will follow? Matt. 24:29-31. *Ans.*—The coming of Christ.

5. What most solemn announcement will be made a little while before the actual appearing of our Lord in the clouds of heaven? Rev. 22: 11, 12.

6. When, by this decree, impenitent men are left to the fruit of their own doings, what terrible scourge of God's wrath falls upon the earth? Rev. 15: 1; 16: 1. Note 2.

7. What other event will take place just before the coming of the Lord? Dan. 12: 2. Note 3.

8. When will the general resurrection of the righteous take place? 1 Cor. 15: 22, 23; 1 Thess. 4: 16.

9. How is this resurrection designated? Rev. 20: 5, 6.

10. What is said of "the rest of the dead," those who are not classed among the "blessed and holy"? Verse 5.

11. In what work will the saints be engaged during the thousand years? Verses 4, 6. Note 4.

12. At the coming of Christ, what will be done with Satan? Rev. 20: 1-3. Note 5.

13. At the same time, what terrible calamities will overtake the wicked? 2 Thess. 1: 7-9; 2: 8.

14. In what condition will the earth be during the time that Satan is bound? Isa. 24: 1-3; Jer. 4: 20-27.

15. Where will the saints be while the earth is in this desolate condition? John 14: 1-3; 1 Thess. 4: 16, 17.

16. At the close of the thousand years, what will occur? Rev. 20: 7-10.

17. How is this destruction of sinners described elsewhere? Mal. 4: 1.

18. After the earth is cleansed by fire and renewed, what will take place? What will be the final home of the saved? Rev. 21: 1-3; Ps. 37: 11, 29.

Notes

1. Note the scope of events to take place during this period called "the day of the Lord":

a. The rolling away of the heavens as a scroll.
b. The utter dismay of the wicked.
c. The destruction of the armies of the nations.
d. The fires that will burn up all the works of man.

e. This scene of desolation to continue a long period, even "from generation to generation."

f. The final fires, in which the very heavens will be ablaze, and the most substantial of earth's elements will melt with fervent heat and be dissolved.

g. Out of which fire will come forth the new earth, purified to be the home of the righteous forever.

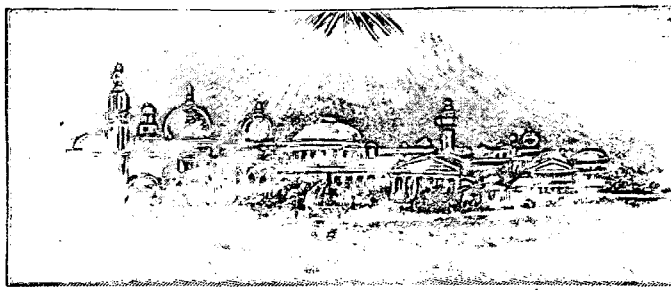
This is "the day of the Lord." To-day is man's day, the day of probation, the day of salvation. When it ends, the day of God begins.

2. "I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. . . . When our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—"Early Writings," page 36, edition of 1906.

3. "Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."—"The Great Controversy," page 637.

4. The saints sit with Christ on thrones, and reign one thousand years. But the thrones are thrones of judgment, and the saints act with Christ as associate judges. The apostle Paul explains this, in 1 Cor. 6: 2, 3, by saying that the saints shall judge the world, and the fallen angels also. That is, they will examine the records, and apportion a recompense to each according to his deeds.

5. "Bottomless pit" is not the best translation. The Revised Version reads "abyss." The word is used in the Septuagint, Gen. 1: 2, to describe the earth as it was in chaos, before God said, "Let there be light." That passage would then read, "And the earth was without form, and void; and darkness was upon the face of the abyss."



Lesson 5—The Saints' Inheritance

NOVEMBER 3, 1917

DAILY STUDY OUTLINE

Sabbath ...**Read "Early Writings," pages 9-15, old edition; pages 13-20, new edition.**
Sunday ....**God's original purpose** .....**Ques. 1, 2**
Monday ...**The result of sin** .....**Ques. 3-5**
Tuesday ...**The earth restored** .....**Ques. 6-9**
Wednesday.**God's promise to Abraham** .....**Ques. 10-12**
Thursday ..**New earth described** .....**Ques. 13-16**
Read "The Great Controversy," old edition, pages 673-678.
Friday ....**Review the lesson.**

Questions

1. What was God's original purpose in creating this earth? Isa. 45: 18.

2. In pursuance of this plan, what kind of people did God make to dwell on the earth? Gen. 1: 27, 31; Heb. 2: 6, 7.

3. To what extent has man lost his primitive state of purity and godlikeness? Rom. 3: 23. Note 1.

4. How has the earth also suffered because of man's fall? Gen. 3: 17, 18.

5. For what is all creation waiting? Rom. 8: 18-23. Compare Revised Version.

6. What has God promised concerning all things that have been marred by sin? Acts 3: 21. Note 2.

7. How will the earth be restored to its former glory? Isa. 65: 17, 18.

8. For what, then, is it the glorious privilege of God's people to look? 2 Peter 3: 13.

9. How may lost, sinful men be fitted for such immortal joys? Luke 19: 10; Matt. 1: 21; 2 Cor. 5: 17.

10. What promise did God make to Abraham? What was the extent of this promise? Gen. 13: 14-16; Rom. 4: 13.

11. Whom does God count as the seed of Abraham? Rom. 9: 7, 8; Gal. 3: 29.

12. Who only, then, will possess the inheritance of the earth made new? Matt. 5: 5; Ps. 37: 9.

13. What glorious prospects are held out to those who love the Lord? 1 Cor. 2: 9.

14. How are new-earth conditions described by the Revelator? Rev. 21: 1-4; 22: 3-5.

15. What picture does the prophet Isaiah draw of the future state? Isa. 35: 5-7.

16. What will Christ do for those who fully accept Him as their Saviour? Eph. 2: 1; Phil. 3: 21. Note 3.

Notes

1. "Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death."—"Education," page 15.

2. "By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption."—*Id.*, pages 15, 16.

3. Christ will give life to the spiritually dead; He will transform and renew the darkened mind; He will change this mortal, degenerate body, and glorify it. What a wonderful transformation!

"Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the

redeemed will 'grow up' to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood."—"The Great Controversy," page 645.

Lesson 6—Nature of the Law of God

NOVEMBER 10, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Testimonies for the Church," volume 8, pages 198-200.
Sunday ....God's unchanging character .....Ques. 1-3
Monday ...Purpose of God's law .....Ques. 4, 5
Tuesday ...God's will revealed through the Decalogue .....Ques. 6, 7
Read "Patriarchs and Prophets," pages 363-373.
Wednesday.Christ's attitude toward the law .....Ques. 8-10
Thursday ..Love the guiding principle .....Ques. 11-14
Friday ....Review the lesson.

Questions

1. How is the character of God expressed? 1 John 4:8, 16.

2. How great was God's love for sinful man? John 3:16.

3. What assurances are given concerning God's unchanging nature? Mal. 3:6; James 1:17.

4. What attributes are included in God's nature, which is love? Ex. 34:6, 7; Ps. 89:14. *Ans.*—Both justice and mercy.

5. Of what could there be no knowledge without a law defining sin? Rom. 3:20; 1 John 3:4.

6. When God's chosen people had lost, to a large extent, the knowledge of His law, how did God reveal to them anew His will? Ex. 20:3-17. *Ans.*—By giving them the Decalogue.

7. What statement shows that this law is universal in its claims? Rom. 3:19.

8. Since the law cannot justify the transgressor, of what value is it? James 1:23-25. Note 1.

9. Besides putting it into written form, how has God revealed His law in a living form? Ps. 40:7, 8; John 15:10.

10. What did Jesus say concerning His attitude toward the law? Matt. 5:17, 18. Compare Revised Version. Note 2.

11. What did Jesus say was the relation of the law to love? Matt. 22:36-40.

12. What has made it possible for fallen man to keep the law of God? Rom. 8:3, 4.

13. What has God promised to do for those who will enter into the new-covenant relationship with Him? Heb. 8:10.

14. When man sustains this relationship with God, what will be his attitude toward the law? Ps. 119:97.

Notes

1. The value of the law is that—

a. It reveals sin, as in a moral mirror.

b. It condemns sin, thus evidencing its own righteousness. Rom. 7:9-12.

c. It is an agency in conversion. Ps. 19:7.

d. It witnesses to the character of the righteousness of Christ, which has been manifested for us. Rom. 3:21.

e. It is the standard of righteousness. Isa. 51:7.

f. It will be the standard of the final Judgment. James 2:9-12; Eccl. 12:13, 14.

2. "Long should pause the erring hand of man before he dares to chip away, with the chisel of human reasoning, one single word graven on the enduring tables by the hand of the infinite God. Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act, should fortify himself by reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."—George Elliott, in "Abiding Sabbath," pages 128, 129.

"The law of God is a divine law, holy, heavenly, perfect.

. . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. No human lawgivers could have given forth such a law as that which we find in the Decalogue."—Spurgeon's Sermons, page 280, quoted in "Facts for the Times," page 105.

Lesson 7—Relation of the Law and the Gospel

NOVEMBER 17, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Great Controversy," pages 465-469.
Sunday ....."The law of liberty" .....Ques. 1-5
Monday ...Purpose of the gospel .....Ques. 6-8
Tuesday ...Righteousness .....Ques. 9-12
Wednesday.Imputed righteousness .....Ques. 13-15
Thursday ..Faith and obedience .....Ques. 16-18
Friday ....Review the lesson.

Questions

1. What purpose does the law of God serve? Rom. 3:20. Note 1.

2. How was Paul's sin revealed to him? Rom. 7:7.

3. Under what figure does James set forth the same fact? James 1:23-25.

4. Of what law is James speaking which he calls "the law of liberty," and the "royal" or "supreme" law? James 2:8-12.

5. What lessons do these scriptures teach as to the perpetuity of the Ten Commandments? Note 2.

6. What is it impossible for the law to do for the transgressor? Rom. 3:20, 23; 7:10.

7. Seeing man's hopeless condition, what did our merciful Father do? Rom. 8:3, 4. Note 3.

8. What, then, is the purpose of the gospel of Christ? What is revealed therein? Rom. 1:16, 17. Note 4.

9. What does God demand of every morally accountable being? Matt. 5:20, 48. *Ans.*—Perfect righteousness.

10. What has the sinner himself to offer to meet this requirement? Rom. 7: 18; Isa. 64: 6.

11. How is God's righteousness set forth for us? How may we obtain it? Rom. 3: 21-26. Note 5.

12. Who is cited as an example of righteousness by faith? Rom. 4: 3.

13. How does his experience show that faith need not waver before human impossibilities? Verses 20, 21.

14. Although God imputed righteousness to Abraham because of his faith, how did Abraham regard the commandments of God? Gen. 26: 5.

15. How should faith in Christ cause one to regard the law of God? Rom. 3: 31. Note 6.

16. How is a faith characterized that does not bring obedience? James 2: 20, 26.

17. How does obedience react upon faith? Verse 22.

18. What will be the experience of those who in the last days are preparing for the coming of Christ? Rev. 14: 12.

Notes

1. "God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law." —"Patriarchs and Prophets," page 49.

God's law is restrictive; but it is a guard which our heavenly Father has placed around His children in love. Outside the pale of the law is anarchy, destruction, death. Continued violation of physical law leads to physical death; continued violation of spiritual law leads to spiritual death.

"The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence

of His law, and its sacred claims upon him; and of man unswerving obedience is required."—*Id.*, page 52.

2. The law which says, "Thou shalt not covet," convicted Paul of sin. The law which forbids murder and adultery was a living, active agency when James wrote his epistle. That law is the Decalogue. Christ did not annul or change it. It is just as effective for a twentieth century sinner of the Christian era. "The law of the Lord is perfect, converting the soul."

3. The work of Christ, then, was not to set aside the claims of the law, but on the contrary, to provide a way whereby the "righteous requirement of the law might be fulfilled in us."

4. Of all known religions, the religion of Christ is the only one which furnishes power to live a righteous life. It is the only religion that is founded in love, and love is the only power that can cope successfully with sin in the life.

5. This wonderful passage sets forth the gospel in brief. The law demands a perfect righteousness. The sinner can present only filthy rags. Our blessed Redeemer comes to the rescue, and offers His perfect righteousness, wrought out in human life,—complete obedience to all the commandments of God. God accepts this in behalf of the sinner. The sinner lays hold of it by faith, and is secure. Nothing that we have done or can do is the ground of our justification, but rather the all-sufficient merit of Christ's life. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 10.

"As to the method of justification, three things are to be considered: the originating, the meritorious, and the instrumental causes. The originating cause is the grace of God, which disposed Him, when we were exposed to death as a penalty of our offense, to provide a substitute in His Son. This substitute is the meritorious cause of our justification. What Jesus Christ did in obedience to the precepts of the law, and what He suffered in satisfaction of its penalty, constitute the ground of our forgiveness and justification before God. As to the instrumental cause of our justification, the merit of Christ does not operate so as to produce pardon as a necessary and unavoidable effect, but through the instrumentality of faith."—"Binney's Theological Compendium," page 121.

6. "The law of God must be distinctly set forth. The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. . . . The law must be followed by the gospel. The awakened

sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. . . . They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundation's being dug deep by repentance toward God. The gospel has no significance, except it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to antinomianism; the two combined—charity out of a pure heart and of a good conscience and of faith unfeigned."—Bishop Simpson.

Lesson 8—The Sabbath in the Old Testament

NOVEMBER 24, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Patriarchs and Prophets," pages 47, 48.
Sunday ....Christ as Creator .....Ques. 1-3
Monday ...The Sabbath .....Ques. 4, 5
Tuesday ...The Sabbath existed before the law was given on Mount Sinai .....Ques. 6, 7
Wednesday.The definite day made plain .....Ques. 8, 9
Thursday ..How it should be observed .....Ques. 10-13
Friday ....Review the lesson.

Questions

1. What is Christ's relation to the creation of all things? Col. 1:16.

2. How long a time was devoted to creating the earth? Ex. 31:17.

3. After finishing His creative work, what did our Lord do? Gen. 2:1-3. Note 1.

4. For whose benefit was the Sabbath made? Mark 2:27.

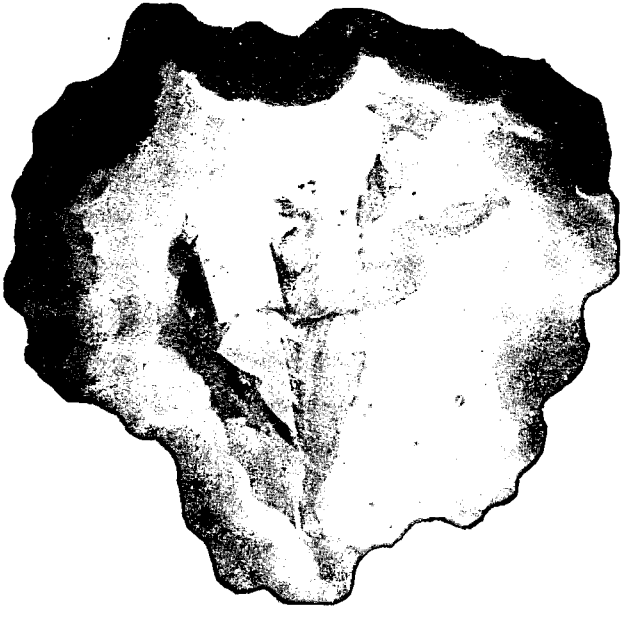
5. What additional reason was given for the observance of the Sabbath after the deliverance of Israel from Egypt? Deut. 5:15. Note 2.

6. What evidence do we have that the week was known before the law was given on Mount Sinai? Gen. 7:4; 8:10, 12; 29:27, 28.

7. Of what did Pharaoh complain when Moses began

to work for the deliverance of Israel from Egypt? Ex. 5:4, 5. Note 3.

8. How was the definite day of the Sabbath made plain to the children of Israel? Ex. 16:23-30, 35. Note 4.



Moses Receiving the Law on Sinai

9. How were they instructed to observe the sacred day? Verses 22-24.

10. What work does the fourth commandment forbid? Ex. 20:8-10. *Ans.*—"Thy work."

11. What work then is in harmony with the Sabbath law? *Ans.*—God's work. Note 5.

12. In contrast to a day of gloom and sorrow, what was the Sabbath to be? Isa. 58:13, 14.

13. What shows that the Sabbath will be kept in the new earth? Isa. 66: 22, 23.

Notes

1. It is therefore clear that our Lord Jesus Christ made the Sabbath, and therefore it is in a peculiar sense His day. It was made at the close of creation week, before sin entered, and therefore does not belong to the ceremonial system of types and shadows made necessary by sin, and abolished by Christ at His death. The Sabbath was made of the seventh day, by God's resting on that day, and then blessing and sanctifying that day. Notice, it was the *seventh day*, and not the Sabbath institution, that God blessed and sanctified.

Dr. Lange, a German commentator, says, "If we had no other passage than this of Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared."—Commentary, volume 1, page 197.

On the expression, "and sanctified it," Prof. George Bush says: "It is by this term that positive appointment of the Sabbath as a day to man is expressed. God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was then set apart by the Most High for such purpose, without limitation to age or country, the observance of it is obligatory upon the whole human race. . . . The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God."—Notes on Genesis, volume 1, pages 47-49.

2. The Lord is our Creator, our Redeemer, our Sanctifier. The Sabbath is a memorial of creation, a memorial of redemption, the sign of sanctification. The memorial of creation is given in Ex. 20: 8-11, of redemption in Deut. 5: 15, of sanctification in Ex. 31: 17; Ezek. 20: 12.

3. "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—"Patriarchs and Prophets," page 258.

4. It has been stated that the fourth commandment does not specify the day of the week, but only the seventh day

after six days of work. But the experience of the children of Israel in gathering manna made it impossible for any one to keep any other day but the seventh day of the week, without great inconvenience. Thus for forty years, God pointed out the seventh day of the week as the Sabbath, and thus fixed the meaning of the fourth commandment.

5. The priests were to offer two lambs on the Sabbath, which would involve more work on that day than on other days; but it was the Lord's work, not their own, that they would be doing. See Num. 28: 9, 10; Ezek. 46: 4.

Lesson 9—The Sabbath in the New Testament

DECEMBER 1, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Desire of Ages," chapter 31, pages 307-310.
Sunday ....Christ's relation to the Sabbath .....Ques. 1-3
Monday ...What work may be done on the Sabbath? .....Ques. 4, 5
Tuesday ...The Saviour's custom .....Ques. 6, 7
Wednesday.Observed by Christ and His disciples...Ques. 8, 9
Thursday ..The Lord's day in the Christian dispensation .....Ques. 10-14
Friday ....Review the lesson.

Questions

1. What was Christ's attitude toward the Decalogue, that law which contains the Sabbath command? Ps. 40: 8; Matt. 5: 17, 18.

2. How does He state His relation to the Sabbath of the law? Mark 2: 27, 28. Note 1.

3. Who, then, is the proper interpreter of the Sabbath law? What does He say about Sabbath observance? Matt. 12: 12.

4. What are some of the things that can be done on the Sabbath without violating the fourth command? Verses 10-13; Luke 13: 11-17.

5. In the light of Christ's teaching, what work is forbidden by the fourth commandment? *Ans.*—"Thy work."

6. What was Christ's custom on the Sabbath day? Luke 4: 16-22.

7. What shows that this custom of our Lord was fol-

lowed by His disciples long after the ascension? Acts 17:2.

8. What admonition did our Lord give to His disciples that would cause them to remember the Sabbath for at least forty years after the resurrection? Matt. 24:20.

9. After the death of Christ, what day of the week was observed by His followers? Luke 23:54-56.

10. How many times is the first day of the week, commonly called Sunday, mentioned in the New Testament? To what particular first day do six of these statements refer? Note 2.

11. Is the first day of the week ever called the Sabbath, or the Lord's day, or is any sacred title given to it in the New Testament? Does the record indicate that there was any controversy, during the apostolic age, over the day of the Sabbath? Note 3.

12. What instance do we have of the apostle Paul holding a meeting on the first day of the week? Acts 20:6, 7. Note 4.

13. What does Paul exhort Christians to do on the first day of the week? 1 Cor. 16:1, 2. Note 5.

14. Has the Lord a day, in the Christian age, which He calls His own? Rev. 1:10. Note 6.

Notes

1. "Jesus confirms the Sabbath on its spiritual basis. 'The Sabbath was made for man, and not man for the Sabbath.' . . . Thus He at once rids it of all the false restrictions of Judaism, and establishing it upon its primitive foundations, He brought forth its higher reason in the assertion of the relation to the well-being of man. 'The Sabbath was made for man;' not for Jew only, but for the whole race of mankind; not for one age alone, but for man universally, under every circumstance of time and place."—George Elliott, in "Abiding Sabbath," page 165.

2. "The first day of the week" is directly mentioned but eight times in the New Testament. See Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:1, 2. The first six of these occur in the record of the Gospels, and refer directly to the same day,—the day on which Christ rose from the dead. On this day, Christ ap-

peared several times to various disciples, that He might have witnesses to the fact that "He rose again the third day according to the Scriptures" (1 Cor. 15: 4), and also to fulfill His own prediction that He must "be killed, and be raised again the third day" (Matt. 16: 21). This was to be one of the proofs of His Messiahship.

3. The absolute silence of the New Testament on Sunday sacredness must be a great surprise to those who look for evidence to justify Sunday observance. Nowhere is any sacred title whatever given to the first day of the week. No precept is given to observe it in any way. No Sabbatic observance of it is anywhere recorded. Nor is there any record of any controversy over the question of which day was the Sabbath during apostolic times. This silence is inexplicable if any such innovation as the observance of Sunday as the Sabbath was growing up in the church during that period.

4. There is no evidence, in Acts 20, that it was the custom of the church at Troas, or of the apostle Paul, regularly to meet on the first day of the week. One isolated incident does not establish a custom. Nor does the statement necessarily convey the idea of a custom. The "Englishman's Greek New Testament" translates it as follows: "And on the first day of the week, the disciples having been assembled to break bread, Paul discoursed to them."

5. This was not a public collection at the church, as some have conceived. "Lay by him in store, as he may prosper," is the reading of the Revised Version.

The following renderings may be useful: "Let each one of you put by itself, treasuring up."—Rotherham.

"Let every one of you put apart with himself, laying up what it shall well please him."—Douay Version.

"The collection for the poor saints at Jerusalem, to be prepared for, in private, weekly, and to be ready for transmission when he comes."—"Oxford Century Bible."

6. The word of God, not uninspired history, must decide which day is the Lord's day. Christ our Lord made the Sabbath. He claims to be its Lord. Mark 2: 28. Therefore the Sabbath, the seventh day of the week, the day which the Lord observed, is the Lord's day. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. No human reasoning can ever vitiate that fact. No ambiguous statements by unknown romancers of the second century can be made to offset a plain "Thus saith the Lord."

Distinction should be made between Saturday and Sabbath; for the time of the beginning of the day, as well as the day, has been changed by apostasy. Our Sabbath takes in only three fourths of Saturday, broadly speaking.

Lesson 10—The Change of the Sabbath

DECEMBER 8, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "The Great Controversy," pages 434-450.
Sunday ....The seventh-day Sabbath .....Ques. 1-3
Monday ...A great apostasy .....Ques 4-6
Tuesday ...Daniel's prophecy .....Ques. 7, 8
Wednesday.Origin of Sunday observance .....Ques. 9-11
Thursday ..Blessing pronounced on commandment keepers .....Ques. 12, 13
Friday ....Review the lesson.

Questions

1. What day of the week is the only day recognized by the Bible as the Sabbath? *Ans.*—The seventh day. Ex. 20: 8-11; Luke 23: 54-56.

2. What day of the week is now commonly observed by the majority of Christians? *Ans.*—The first day of the week.

3. Can there be a change in the day of the Sabbath without a change in the law of the Sabbath? But what does Christ say of that law of which the Sabbath is a part? Matt. 5: 17, 18.

4. Can one read "the first day of the week" into the fourth commandment without changing many jots and tittles?

5. What prediction does the apostle Paul make concerning a great apostasy in the church? 2 Thess. 2: 3, 4. Note 1.

6. How does he elsewhere describe the origin of this apostasy in the church? Acts 20: 28-30. Note 2.

7. What does Daniel say of the work of the great ecclesiastical power which should arise? Dan. 7: 25. Note 3.

8. What power claims to have made a change in the Sabbath law? Note 4.

9. When and how did Sunday observance begin among Christians? Note 5.

10. What were the chief factors in the exaltation of Sunday over the Sabbath? Note 6.

11. How does one writer sum up the historical evidence for Sunday observance? Note 7.

12. What does Jesus say concerning the keeping of the commandments of men? Matt. 15: 9.

13. What blessing is pronounced on those who keep the Sabbath? Isa. 56: 2.

Notes

1. Another translation for "a falling away" is "the apostasy." When this apostasy is fully developed, the head, called "the man of sin," will be seen sitting "in the temple of God, setting himself forth as God." 2 Thess. 2: 3, 4, Revised Version.

2. Paul shows clearly the two chief sources of the falling away from the purity of the apostolic faith. First, from within the church "shall men arise, speaking perverse things."

3. The Revised Version of this text reads, "He shall think to change the times and the law."

4. Attention is called to a few significant facts. The Bible nowhere authorized a change in the law of God—the Ten Commandments. That a change has been made in the practice of Sabbath observance is generally admitted. The only power on earth that claims the right to change the law is the Roman Catholic Church as represented in the papal hierarchy; and that organization further claims to have made the change, thus identifying itself with the horn of Dan. 7: 25.

The following quotations from Catholic writers set the matter forth very clearly:

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

"*Answer.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church."—"Abridgment of Christian Doctrine," by the Rev. Henry Tuberville, of Douay College, France (1649), page 58.

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"A Doctrinal Catechism," by the Rev. Stephen Keenan, page 174.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—Kansas City *Catholic*, February 9, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, September 23, 1893.

"*Ques.*—Which is the Sabbath day?

"*Ans.*—Saturday is the Sabbath day.

"*Ques.*—Why do we observe Sunday instead of Saturday?

"*Ans.*—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—"The Convert's Catechism of Catholic Doctrine," by the Rev. Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, January 25, 1910.

5. According to Justin Martyr, as early as the middle of the second century, some of the Christians, especially in the west and at Rome, were observing Sunday in commemoration of Christ's resurrection. But it was a day of festivity, and had no Sabbatical character at that time, as Sir William Domville testifies: "Centuries of the Christian era passed away before Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."

6. One cause which operated powerfully to exalt Sunday and to degrade the Sabbath was the enmity that early came to prevail among Christians toward the Jews and everything Jewish. The Jews had crucified Christ. They were most bitter and relentless persecutors of the Christians. The Jews kept Saturday. Constantine voiced the general sentiment of the western church when he wrote to the bishops with reference to the celebration of Easter, "Let us have nothing in common with that most hostile people, the Jews." (Socrates, "History of the Church," book 1, chapter 9.)

Then came the celebrated edict of Constantine, the Roman emperor, enacted in A. D. 321, which commanded that the "judges and town people, and the occupation of all trades, rest on the venerable day of the sun," but gave full liberty to the country people, the farmers, to work as on other days. Mosheim states that as a consequence, the Sunday was after this "observed with greater solemnity than it had been."

Yet the first day of the week was not the day of rest by ecclesiastical authority. An act of the church was required for that. But that was soon accomplished. In A. D. 363-4, a church council met at Laodicea and passed the following law:

"Christians shall not Judaize, and be idle on Saturday [the Sabbath], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—Hefele, "History of the Church Councils," volume 2, book 6, page 316.

7. "Thus do we see upon what grounds the Lord's day stands: on custom first, and voluntary consecration of it to religious meeting; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally, confirmed and ratified by Christian princes throughout their empires. And as the day for rest from labors, and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them."—Dr. Peter Heylyn, in "History of the Sabbath," third edition, page 353.

Lesson 11—Proper Sabbath Observance, and Sabbath Reform in the Last Days

DECEMBER 15, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Testimonies for the Church," volume 6, pages 349-368.
Sunday ....Proper observance of the Sabbath .....Ques. 1-3
Monday ...The Sabbath not designed to be a burden .....Ques. 4.
Tuesday ...Instructions given to the children of Israel .....Ques. 5-7
Wednesday.Christ's example; a substitution .....Ques. 8-10
Thursday ..Daniel's prophecy; a message and refrain .....Ques. 11-14
Read "The Great Controversy," pages 451-460.
Friday ....Review the lesson.

Questions

1. What promise was made to Israel, conditioned on proper Sabbath observance? Jer. 17:24, 25.

2. What judgment was predicted to overtake them for continued violation of the Sabbath? Verse 27.

3. What command had been given Israel concerning

Sabbath observance? What had they been forbidden to do? Ex. 20: 8-11.

4. What indicates that the Sabbath was not designed to be a burdensome thing, a yoke of bondage? Isa. 58: 13.

5. While they were on their way to the promised land, what definite instruction was given to Israel concerning the Sabbath and its observance? Ex. 16: 23-30.

6. During the wilderness experience of Israel, what point of Sabbath observance was especially emphasized? *Ans.*—Which day of the week was the Sabbath. Note 1.

7. When the children of Israel returned from captivity in Babylon, what was one of the chief features of Nehemiah's reformation? Neh. 13: 15-22.

8. When our Lord was on earth, what kind of Sabbath reformation did He teach? Matt. 12: 1-8.

9. Since the time of Christ, how has man treated God's holy day? Note 2.

10. How were the people of God anciently led to desecrate God's holy day? Ezek. 22: 25-28. Note 3.

11. How does the prophet Daniel characterize the power that should think to change the times and laws of God? Dan. 7: 25.

12. What does the Revelator say of the same power? Rev. 13: 2-8.

13. To save a remnant of humanity from the influence of this last-day apostasy, what message is God now sending to the world? Rev. 14: 6-11.

14. What will be the result of this message? Rev. 14: 12; 15: 2, 3.

Notes

1. Every week of the forty years, the children of Israel witnessed a threefold miracle, which definitely pointed out which day of the week was meant by the fourth commandment: first, a double portion of manna was given the day before the Sabbath; secondly, it was entirely withheld on the Sabbath; thirdly, that which was kept overnight for Sabbath use was found to be perfectly fresh and sweet, but if kept at any other time, it "bred worms, and stank." Ex. 16: 20, 24.

2. Since the apostolic period, the professed church of Christ, like its prototype of old, has substituted the traditions of men for the commandments of God. It has degraded Jehovah's sacred day to a common working-day, and elevated in its place the "wild solar holiday of all pagan times."

3. While this passage applies to the apostasy in ancient Israel, it graphically describes the doings of that dominant ecclesiasticism which ruled Christendom for centuries; and it also pictures what will again take place when the same spirit of apostasy actuates the religious leaders of modern Christendom. This prophecy is rapidly passing into history before our eyes.

Lesson 12—The Support of the Gospel Work

DECEMBER 22, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Patriarchs and Prophets," pages 525-529.
Sunday ....The tithing system recognized by ancient Israel .....Ques. 1-3
Monday ...Abraham paid tithes; Jacob's vow .....Ques. 4-7
Tuesday ...The plan incorporated in the gospel system .....Ques. 8-12
Wednesday.Good stewards .....Ques. 13-16
Thursday ..Purpose of the tithe; blessings promised.Ques. 17-19
Friday ....Review the lesson.

Questions

1. What does Jesus say concerning the support of the gospel worker? Matt. 10: 10.

2. What plan did God give to His church anciently for the maintenance of the priesthood? Num. 18: 20-24.

3. What shows that the tithing system was recognized by God's servants long before the Levitical law was given to Israel? Gen. 14: 18-20; Heb. 7: 1-4.

4. Of what did Abraham pay tithes, and to whom? Note 1.

5. To what order of priesthood does Christ, our High Priest, belong? Heb. 7: 21.

6. What does our High Priest say about the obligation to pay tithes? Matt. 23: 23.

7. What promise did Jacob make concerning the payment of tithes? How large an income did he say he must

have before he would pay the tithes? Gen. 28:20-22. Note 2.

8. What shows that the support of God's ministers is incorporated in the gospel system? 1 Cor. 9:13, 14.

9. To whom do all things in the world belong? Ps. 50:9-12; Hag. 2:8.

10. How did Melchizedek remind Abraham of this fundamental truth? Gen. 14:19. Note 3.

11. How is man liable to regard the material goods that are in his possession? Deut. 8:10-14, 17.

12. What should he remember? Verse 18.

13. What is man's true relation to all of God's blessings? 1 Peter 4:10.

14. What is required of a steward? 1 Cor. 4:2.

15. How does God regard a steward who withholds the tenth of his income? Mal. 3:8, 9.

16. Under what terms were the children of Israel permitted to redeem the tithe? Lev. 27:31.

17. For what purpose was the tithe to be used? Num. 18:21, 24.

18. What calamity came to Israel when the people put their own interests first, and made God's work secondary? Hag. 1:2-11.

19. What rich blessings are promised to those who are faithful in giving to God His own? Mal. 3:10-12.

Notes

1. This account of Abraham's paying tithe is noteworthy. Before returning to the king of Sodom the spoil taken in battle, which, by common usage, belonged to Abraham as conqueror; before giving his confederates the share that was due to them; before regarding any worldly obligation, he gave to the Lord the tenth of all that had come into his hands. He recognized the priest of God as the lawful custodian of God's share of the spoil, and promptly, and without question, handed over to him the goods.

Time need not be used in unprofitably discussing the question of who Melchizedek was. The Bible says that he was "king of Salem," and "priest of the most high God." We may well let the matter rest there.

2. It is interesting to note that Jacob did not demand a

large income before he would pay tithes. If he received but enough for food and clothing, of that he would give one tenth to the Lord. "Shall we who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased?"—"Patriarchs and Prophets," page 188.

"Whenever a special deliverance is wrought in our behalf, or new and unexpected favors are granted us, we should acknowledge God's goodness, not only by expressing our gratitude in words, but, like Jacob, by gifts and offerings to His cause."—*Id.*, pages 187, 188.

3. God does not need our money, but we greatly need His blessing. We need that development of character which comes only through the cultivation of a liberal spirit. Melchizedek reminded Abraham of the fundamental truth which lies back of the tithing system,—that God is the possessor of heaven and earth. Paying tithes is our recognition of that truth.

Lesson 13—Christian Temperance

DECEMBER 29, 1917

DAILY STUDY OUTLINE

Sabbath ...Read "Testimonies for the Church," volume 6, pages 374, 375.
Sunday ....The Christian race; our physical health. Ques. 1-3
Monday ...Admonition given us.....Ques. 4, 5
Read "Ministry of Healing," pages 128-131.
Tuesday ...A warning .....Ques. 6-9
Wednesday.Physical exercise .....Ques. 10-13
Thursday ..Physical restoration in the new earth..Ques. 14, 15
Friday ....Review the lesson.

Questions

1. What must be the temperance platform of those who wish to win the Christian race? 1 Cor. 9:24-27. Note 1.

2. What shows that God has regard to the physical health of His creatures? 3 John 2.

3. How may man coöperate with God to conserve physical health? Ex. 15:26. Note 2.

4. How does Isaiah state the object of man's creation? Isa. 43: 7.

5. What admonition is given us to glorify God? 1 Cor. 10: 31.

6. Under the Mosaic law, what was done with the persistent drunkard and glutton? Deut. 21: 20, 21.

7. What warning is given to God's people just before the coming of Christ? Luke 21: 34, 35. Note 3.

8. Of what was the primitive bill of fare composed? Gen. 1: 29. Note 4.

9. Under what conditions was a variation from the original diet permitted? Gen. 7: 23; 9: 3. Note 5.

10. What suggestion is worth heeding concerning the time of eating? Eccl. 10: 17. Note 6.

11. What arrangement did God make for man originally which would provide him ample out-of-doors exercise? Gen. 1: 28; 2: 15.

12. What is a good cure for sleeplessness? Eccl. 5: 12.

13. What is suggested as to the result of neglecting physical exercise? Eccl. 10: 18. Note 7.

14. If we take heed to all God's words, what will be the blessed result? Prov. 4: 20-22.

15. What physical restoration is promised at the coming of Christ? Phil. 3: 20, 21. Note 8.

Notes

1. The true Christian will be temperate in all things. That does not mean a moderate use of that which is hurtful, as some have interpreted it, but total abstinence from those things which are injurious, and a moderate use of those things which are good.

2. "Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. . . . God will not work in a miraculous manner to preserve the health of persons who are, by their careless inattention to the laws of health, taking a sure course to make themselves sick."—"Christian Temperance," pages 28, 108.

3. This warning is significant. "Overeating is the sin

of this age." ("Testimonies for the Church," volume 4, page 454.)

Dr. B. W. Richardson said: "It is a fact that the large majority of people who are well to do, eat too much food of all kinds. Some eat twice as much as is necessary, and not a few eat four times as much as they really require."—"Ministry of Health," page 94.

The Bible rule is, Eat "for strength, and not for drunkenness." Eccl. 10: 17. Also, "Eat so much as is sufficient for thee." Prov. 25: 16.

4. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing."—"Ministry of Healing," page 296.

5. When there is scarcity of food, as in the days of Noah, it may be necessary to take the life of the lower animal to save the life of man; but the dangers incurred in a flesh diet are increasing rapidly.

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*Id.*, page 313.

6. The words "eat in due season" suggest that some regard should be paid to the time of eating. "A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal." ("How to Live," page 55.)

7. When a muscle is not used, it soon becomes soft and flabby, and then wastes away. Nature abhors idleness, and will not support or nourish any organ of the body that is not used. Many beautiful, well made structures, the workmanship of the hand divine, are literally decaying "by much slothfulness." Proper exercise stimulates the nerve centers, increases circulation, aids digestion, hastens elimination, quickens respiration, purifies the blood, strengthens the muscles, and imparts tone and vigor to the whole man. "Perspire or expire is the law of life."

8. "All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect

is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long lost Eden, the redeemed will 'grow up' to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood."—"The Great Controversy," pages 644, 645.

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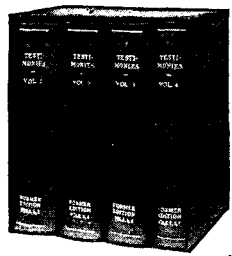

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