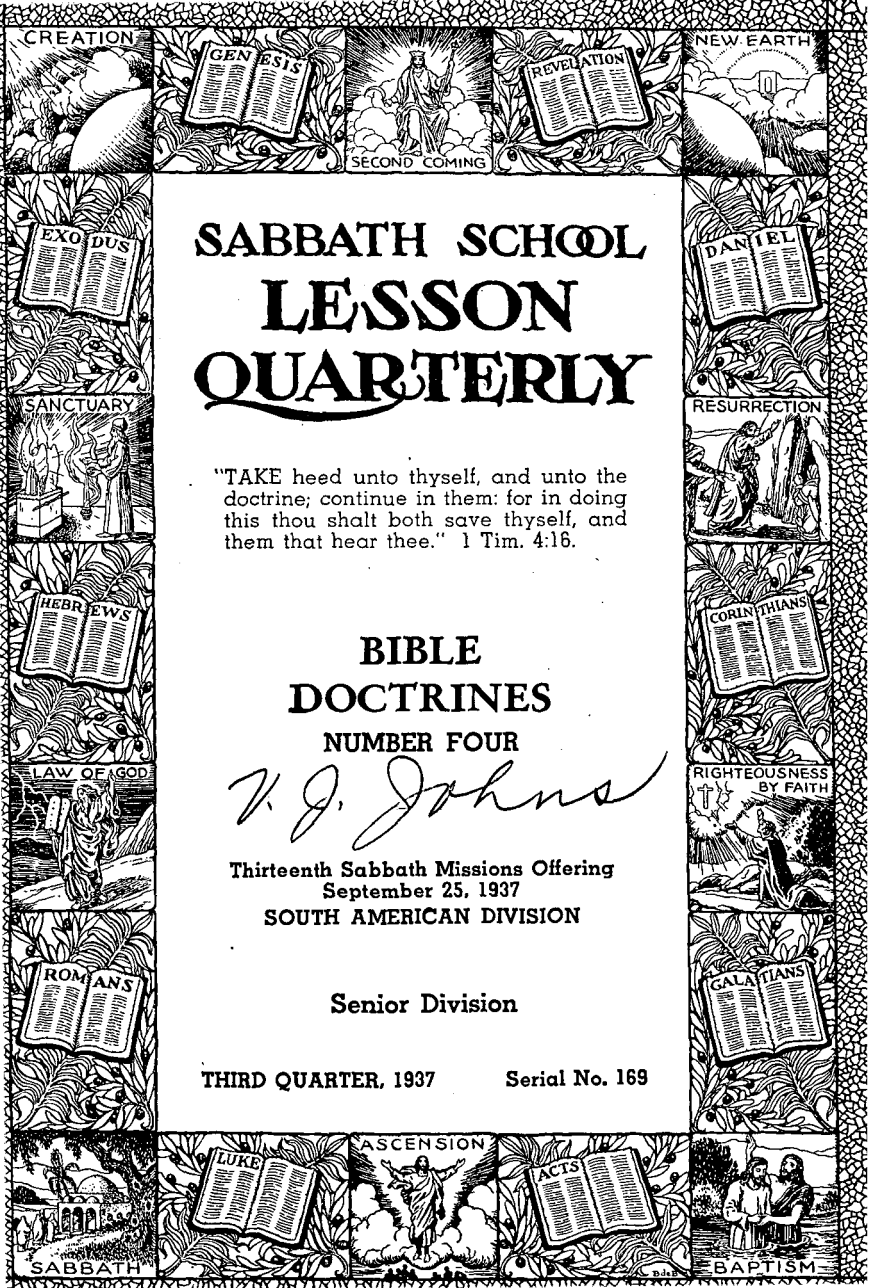

SABBATH SCHOOL LESSON QUARTERLY

"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

BIBLE DOCTRINES

NUMBER FOUR

V. J. Johns

Thirteenth Sabbath Missions Offering
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THIRD QUARTER, 1937 **Serial No. 169**

SABBATH SCHOOL LESSON QUARTERLY

BIBLE DOCTRINES

Lesson 1 for July 3, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Perpetuity of the Law

MEMORY VERSE: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isa. 33:22.

STUDY HELPS: "The Great Controversy," pp. 434, 435; "Patriarchs and Prophets," pp. 68, 69.

THE AUTHOR AND ORIGIN OF THE LAW

1. By what scriptural evidence do we know that Jesus was associated with the Father in the work of creation? Col. 1:16, 17; John 1:1-3.

2. By what title is God known? Isa. 33:22, second clause; James 4:12.

3. Who, then, in heavenly glory upon Mount Sinai proclaimed the Ten Commandments? 1 Cor. 10:1-4; Neh. 9:6-15; Heb. 12:24-26.

NOTE.—"Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—*"Patriarchs and Prophets,"* p. 366.

THE MORAL LAW UNCHANGEABLE

4. What attributes of God are reflected in His law?

God is holy. 1 Peter 1:16
God is righteous. John 17:25
God is just. Zeph. 3:5; Zech. 9:9
God is good. Ps. 135:3
God is perfect. Matt. 5:48
God is unchangeable. Heb. 13:8

The law is holy. Rom. 7:12
The law is righteous. Ps. 119:172
The law is just. Rom. 7:12
The law is good. Rom. 7:12
The law is perfect. Ps. 19:7,8
The law is unchangeable. Ps. 111:7-9; Luke 16:17

5. What statement of Christ's shows that the law is firmly rooted in eternity? Matt. 5:17-19.

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NOTE.—The following gives clarity to the meaning of these words of the Lord:

"Think not, that I have come to subvert the law, or the prophets; I have not come to subvert, but to establish. For indeed, I say to you, Till heaven and earth pass away, one iota or one tip of a letter shall by no means pass from the law, till all be accomplished."—*Wilson's Greek Text and Interlineary Translation.*

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed, such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the Ten Commandments; and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched."—*Albert Barnes.*

THE LAW IN THE OLD TESTAMENT

6. What evidence have we that the law was in existence before Sinai? Rom. 5:13, 14; 2 Peter 2:4.

NOTE.—The existence of the law and its binding claims upon man previous to Sinai are clearly shown from the following:

(1) Death reigned. Rom. 5:13, 14. Death owes its reign to sin (verse 21), and "the strength of sin is the law" (1 Cor. 15:56).

(2) Sin was imputed. Gen. 4:10, 11; 13:13.

(3) The commandments were kept. Gen. 39:9; 26:5. The law and truth of God were transmitted from Adam, through the patriarchs, to Abraham. Adam lived 930 years, giving to the world a personal testimony of the standard of righteousness revealed in Eden. Enoch, a contemporary of Adam for 300 years, "walked with God" until his translation. Heb. 11:5. Enoch lived on earth until Methuselah was 300 years old; Methuselah lived until Shem was 98; and Shem lived until Abraham was 150. Through the span of two millenniums, from Adam to Abraham, the transmission of truth was readily made, so that Abraham, "the father of the faithful," knew and kept the commandments. Gen. 26:5.

7. Why was the law given upon Sinai? Rom. 3:20; 5:20; 7:12.

NOTE.—"When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do."—*"The Desire of Ages,"* p. 308.

THE LAW IN THE NEW TESTAMENT

8. How is the Ten Commandment law referred to and described in the New Testament?

ANSWER: (1) "The law of God." Rom. 8:7. (2) "The commandments of God." 1 Cor. 7:19; Rev. 12:17; 14:12. (3) "His commandments." 1 John 3:22, 24; 5:2, 3; 2 John 6. (4) "Holy," "just," and "good." Rom. 7:12; 2 Peter 2:21. (5) "Spiritual." Rom. 7:14. (6) "The law of righteousness." Rom. 9:31. (7) "The law of liberty." James 1:25; 2:12. (8) "The royal law." James 2:8.

9. What was Jesus' attitude toward His Father's commandments? John 15:10.

10. Who is our great example? 1 Peter 2:21, 22.

11. What close relationship between the "commandments of God" and the "faith of Jesus" is maintained in the life of God's remnant people? Rev. 14:12.

LESSON OUTLINE

I. The Author and Origin of the Law.
   1. Christ was associated with God in creation. Col. 1:16, 17; John 1:1-3.
   2. The Lord is the lawgiver. Isa. 33:22.
   3. Christ stood in God's stead at Sinai. Neh. 9:6-15; Heb. 12:24-26.

II. The Moral Law Unchangeable.
   1. God's attributes are reflected in His law.
   2. God's law is eternal. Matt. 5:17-19.

III. The Law in the Old Testament.
   1. The law was before Sinai. Rom. 5:13, 14; 2 Peter 2:4.
   2. God gave the law that sin might be revealed. Rom. 3:20; 5:20.

IV. The Law in the New Testament.
   1. Christ kept His Father's commandments. John 15:10.
   2. He is our example. 1 Peter 2:21, 22.
   3. The remnant people keep God's law. Rev. 14:12.

Lesson 2 for July 10, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Law and the Gospel

MEMORY VERSE: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

STUDY HELPS: "Patriarchs and Prophets," pp. 372, 373; "The Great Controversy," pp. 263, 264.

THE PERFECT LAW OF LIBERTY

1. How does the apostle James describe the law? James 1:23-25.

NOTE.—This "perfect law of liberty" is the divine and flawless mirror which reflects the righteousness of God. Clear as crystal it shines with heavenly splendor, for it is of heavenly origin.

2. When the eyes of man are anointed with heavenly eyesalve, what does he behold in the law of God? Ps. 119:18.

3. When does a man walk at liberty? Verse 45.

4. In what do the righteous delight and meditate? Ps. 1:2.

THE DEATH OF CHRIST MET THE CLAIM OF THE BROKEN LAW

5. What is the Bible definition of sin? What is the penalty? 1 John 3:4; Rom. 6:23.

6. How was the penalty of the broken law met by the sinless Christ? 1 Peter 2:24.

NOTE.—"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*"Patriarchs and Prophets,"* p. 63.

7. How did the death of Christ prove that the law of God cannot be changed? Rom. 8:3, 4.

NOTE.—"If the law could be changed, man might have been saved without the sacrifice of Christ; but the fact that it was necessary for Christ to give His life for the fallen race, proves that the law of God will not release the sinner from its claims upon him. It is demonstrated that the wages of sin is death. When Christ died, the destruction of Satan was made certain. But if the law was abolished at the cross, as many claim, then the agony and death of God's dear Son were endured only to give to Satan just what he asked; then the prince of evil triumphed, his charges against the divine government were sustained. The very fact that Christ bore the penalty of man's transgression, is a mighty argument to all created intelligences, that the law is changeless; that God is righteous, merciful, and self-denying; and that infinite justice and mercy unite in the administration of His government."—*"Patriarchs and Prophets,"* p. 70.

CHRIST'S LIFE IN US WITNESSED BY THE LAW

8. When we accept Jesus as our Saviour from sin, what does He do for us? Rom. 8:1; 6:14.

NOTE.—"The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. . . . In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart; as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. 'The law of the Lord is perfect, converting the soul.' "—*"The Desire of Ages,"* p. 308.

9. What, then, is the relation between faith and the law? Rom. 3:31.

NOTE.—There is no need for the law to pass away, in order to establish the gospel. "Indeed neither of them supersedes the other, but they agree perfectly well together. . . . There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law."—*"Sermons of John Wesley,"* vol. 1, p. 223.

"No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears."—*"Christ's Object Lessons,"* p. 128.

10. What must we do to be saved? 1 John 1:8, 9; Prov. 28:13.

11. By what means can we be cleansed from our sins? Zech. 13:1; Rev. 1:5.

12. Whose righteousness becomes our righteousness? 1 Cor. 1:30.

THE LAW THE RULE OF LIFE

13. What transformation takes place in us when the Holy Spirit comes into our hearts? Gal. 2:20.

14. What does the Holy Spirit write in the human heart? Heb. 8:10.

15. What is the evidence of a regenerated life? Rom. 8:4; 13:8-10.

NOTE.—"God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven."—*"Christ's Object Lessons,"* p. 315.

16. What are the two great commandments in the law? How much of the law and the prophets are comprehended in them? Matt. 22:37-40.

17. How, then, is love to God and man fulfilled in the life of the Christian? James 2:8-12.

LESSON OUTLINE

I. The Perfect Law of Liberty.
   1. God's law is a "perfect law of liberty." James 1:23-25.
   2. The regenerate man loves the keeping of God's law. Ps. 119:18; 1:2.

II. Christ's Death Met the Claims of the Broken Law.
   1. Sin is the transgression of God's law. 1 John 3:4.
   2. Christ paid the penalty of sin for us. 1 Peter 2:24.

III. Christ's Life, Witnessed by the Law, Imputed.
   1. Acceptance of Christ frees from sin and its condemnation. Rom. 8:1; 6:14.
   2. Sin is washed away by the blood of Christ. Zech. 13:1; Rev. 1:5.
   3. Christ's righteousness becomes ours. 1 Cor. 1:30.

IV. The Law the Rule of Life.
   1. The indwelling Spirit transforms the soul. Gal. 2:20.
   2. Love to God and love to man are the foundation of God's law. Matt. 22:37-40.
   3. In the keeping of God's law our Christian experience is manifested. James 2:8-12.

THIRTEENTH SABBATH OFFERING
September 25, 1937—South American Division

Lesson 3 for July 17, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Two Laws

MEMORY VERSE: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

STUDY HELPS: "Patriarchs and Prophets," p. 365; "The Great Controversy," p. 585.

THE CEREMONIAL LAW FORESHADOWED THE CROSS

1. When was grace first given to man? 2 Tim. 1:9.

2. What fundamental principle of righteousness, proclaimed in Old Testament times, was the basic message of the gospel? Hab. 2:4, last part; Rom. 1:17; Heb. 10:38.

3. What does the apostle Paul say concerning this righteousness by faith in the lives of patriarchs and prophets? Heb. 11:4, 7, 8, 26.

NOTE.—Abraham was called the "father of the faithful." Through Christ we become the children of Abraham and "heirs according to the promise." The promise to Abraham and his seed came not through the works of the law, but through the righteousness which is by faith. Rom. 4:13. To Abraham and to the faithful of all ages, righteousness was imputed through Christ. Rom. 4:22-24.

4. How did David describe the blessedness of the man unto whom God imputes righteousness without works? Rom. 4:6-8.

5. How did men in the days before the cross manifest their faith in Christ as the Lamb of God? Heb. 9:21-23.

NOTE.—The entire sacrificial system was designated to teach that in Jesus alone is there salvation from sin. Every sacrifice of an innocent creature, every offering in the tabernacle service, pointed to the "Lamb slain from the foundation of the world."

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death."—*"Patriarchs and Prophets,"* p. 68.

6. What names are used for the laws of sacrifice and offerings?

ANSWER.—"The handwriting of ordinances" (Col. 2:14); "the law of commandments contained in ordinances" (Eph. 2:15); "the law of the burnt offering, of the meat offering, and of the sin offering . . . which the Lord commanded Moses in Mount Sinai" (Lev. 7:37, 38).

7. By whom were these laws written? Where were they placed? Ex. 24:4-7; Deut. 31:24-26.

8. How long were they to continue? Heb. 10:1; Col. 2:14-17.

NOTE.—This shadowy law came to an end at the cross of Calvary. Type met antitype; shadow met substance.

THE MORAL LAW STILL IN FORCE

9. What clear-cut distinction is made in the Bible between the moral and the ceremonial laws?

THE MORAL LAW	THE CEREMONIAL LAW
Is called the "royal law." James 2:8.	Is called "the law . . . contained in ordinances." Eph. 2:15.
Was written by God on tables of stone. Ex. 24:12.	Was "the handwriting of ordinances." Col. 2:14.
Was "written with the finger of God." Ex. 31:18.	Was written by Moses in a book. 2 Chron. 35:12.
Was placed in the ark. Ex. 40:20; 1 Kings 8:9; Heb. 9:4.	Was placed in the side of the ark. Deut. 31:24-26.
Is "perfect." Ps. 19:7.	"Made nothing perfect." Heb. 7:19.
Was not destroyed by Christ. Matt. 5:17.	Was abolished by Christ. Eph. 2:15.
Was to be magnified by Christ. Isa. 42:21.	Was taken out of the way by Christ. Col. 2:14.

NOTE.—"The word 'torah' is there (in the Old Testament) used for the laws revealed through Moses, but these were of a threefold character.

"a. The civil law was strictly applicable only to the chosen people, and was adapted to their peculiar circumstances both in the wilderness and in Canaan, but it has ever since formed the pattern for the legislation of all civilized countries.

"b. The ceremonial law was also only for Israel and proselytes from heathendom, and it was preparatory and temporary (Gal. 4:3, 9; Col. 2:16, 17, 20, 21; Heb. 7:18, 19; 9:10; 10:1); yet it not only typified the gospel dispensation, but illustrated the perpetual principles of acceptable worship.

"c. The moral law was given to Israel in trust for all mankind. It contains the elementary rules of moral and religious duty, and embodies the eternal principles of right and wrong. It has never been abrogated, but is as unchangeable as its Author, being based on our essential relationships to Him and our fellow men, and it is of perpetual and universal obligation. Matt. 5:17-20." —*Moody Bible Institute Monthly, October-November,* 1933.

10. How many tables of God's law are there? Which commandments does each table contain? Ex. 31:18.

NOTE.—"In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name."—*"Early Writings,"* pp. 32, 33.

"The first table containing the first, second, third, and fourth commandments, and comprehending the whole system of theology, the true notions we should form of the divine nature, the reverence we owe, and the religious service

we should render to Him. The second, containing the six last commandments, and comprehending a complete system of ethics, or moral duties which man owes to his fellows; and on the due performance of which the order, peace, and happiness of society depends. By this division, the first table contains our duty to God; the second, our duty to our neighbor. This division, which is natural enough, refers us to the grand principle, love to God and love to man, through which both tables are observed."—*Dr. Adam Clarke.*

11. What was the attitude of Jesus toward the Ten Commandments? Matt. 5:17.

NOTE.—"Our Lord . . . summarized the contents of both tables in Matthew 22:34-40, while He referred to the law as a whole in Luke 10:25-28. The words of Jesus in Matthew 6:24 and 10:37, cover the first commandment, those in John 4:23, 24 the second, those in Matthew 23:16-22 the third, and those in Mark 2:27, 28 the fourth (to which we may add His example as recorded in Luke 4:18).

"He also enforced the fifth commandment alike by example and precept, as we see from Mark 7:9-13, R. V.; Luke 2:51; John 19:25-27. He summarized the essence of the remaining commandments in Matthew 7:12; Luke 10:29-37; dealing in detail with the sixth in Matthew 5:21-26, 43-48; 15:19; Luke 17:1-4; with the seventh in Matthew 5:8, 27-32; 15:19; 19:3-9; with the spirit of the eighth in Acts 20:35; with that of the ninth in Matthew 12:36, 37; and with the tenth in Mark 7:21, 22, and Luke 12:15."—*Moody Bible Institute Monthly, October-November,* 1933.

12. What is the whole duty of man? Eccl. 12:13.

13. What is said of the unity of the law? James 2:10.

NOTE.—"Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth. That, however, is to misunderstand God's purpose of perfection for man, and the consequent perfection of His law. The Ten Words of Sinai were not ten separate commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so interrelated that if he offends in one point he breaks the unity of the law."—*"The Ten Commandments," G. Campbell Morgan,* p. 11.

14. By what striking statement do we know that the great original of the law of God is in the temple in heaven? Rev. 11:19.

LESSON OUTLINE

I. The Ceremonial Law Foreshadowed the Cross.
   1. Grace was manifest before man's creation. 2 Tim. 1:9.
   2. Righteousness by faith has been essential in all generations. Rom. 1:17; Heb. 11:4, 7, 8, 26.
   3. The sacrifices of the sanctuary pointed forth to Christ's sacrifice. Heb. 9:21-23.
   4. The ceremonial law ended at Calvary. Heb. 10:1.

II. The Moral Law Still in Force.
   1. The moral and ceremonial laws clearly distinguished. Note.
   2. The moral law of Ten Commandments holds two great principles. Matt. 22:37-40.
   3. Christ lived and taught loyalty to God's law. Matt. 5:17; John 15:10.
   4. Keeping the whole law makes a whole man. Eccl. 12:13; James 2:10.

Lesson 4 for July 24, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Two Covenants

MEMORY VERSE: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

STUDY HELP: "Patriarchs and Prophets," pp. 371, 372, 318, 320.

INTRODUCTORY NOTE

"No one should allow himself to be confused by the terms 'first covenant' and 'second covenant.' While the covenant made at Sinai is called the first covenant, it is by no means the first covenant that God ever made with man. Long before this He made a covenant with Abraham; He also made a covenant with Noah, and with Adam. Neither must it be supposed that the first, or old, covenant existed for a time as the only covenant with mankind, and that this must serve its purpose and pass away before any one could share in the promised blessings of the second, or new, covenant. Had this been the case, then during that time there would have been no pardon for anyone. What is called the new, or second, covenant virtually existed before the covenant made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17), and it is only through Christ that there is any value to the new, or second, covenant. There is no blessing that can be gained by virtue of the new covenant that was not promised to Abraham. And we, with whom the new covenant is made, can share the inheritance which it promises only by being children of Abraham, and sharing in his blessing. Gal. 3:7, 9. And since no one can have anything except as a child of Abraham, it follows that there is nothing in what is called the new, or second, covenant that was not in the covenant made with Abraham. The second covenant existed in every essential feature, except its ratification, long before the first, even from the days of Adam. It is called second because its ratification occurred after the covenant made and ratified at Sinai."—*"Bible Readings,"* p. 402.

THE NEW COVENANT OF GRACE

1. What is the standard by which the deeds of men are weighed in the judgment? James 2:12; Eccl. 12:13, 14.

2. What relationship does the Christian sustain to the law? In what sense is he "free from the law"? Ps. 1:2; Rom. 8:4; 6:14.

NOTE.—"Upon all these commandments the New Testament throws a flood of light, and so far from abrogating them, it emphasizes, reiterates, and invests them with new force. There is a sense in which Christians are not 'free from the law.' It is only when grace enables men to keep the law that they are free from it; just as moral man who lives according to the laws of the country is free from arrest. God has not set aside law, but He has found a way by which man can fulfill law, and so be free from it."—*"The Ten Commandments," G. Campbell Morgan,* p. 23.

3. What was prophesied concerning the relation of Jesus to the law? Ps. 40:7, 8.

4. How only may the Christian keep the law? Ps. 119:2, 11; 2 Cor. 3:3.

5. What is this writing of the law in the heart of man called? Heb. 8:8-11.

6. With whom is the new covenant established? Verse 8.

NOTE.—It is with the house of Israel that the covenants are made. Rom. 9:4. Gentiles are strangers from the covenant of promise. Eph. 2:11-13. Through Christ, even the Gentiles may enter through the door of faith into the fellowship with the saints of God. Verses 14-20. Built upon the foundation of the prophets and apostles, they share in the name and in the riches of Israel. Let us remember that now, even as in the ages of the past, the only true Israelite is a God-ruled man, one who through faith in Christ lives the victorious life.

7. What has God promised to do under the new covenant? Heb. 8:10.

NOTE.—When man was created "in the image of God" the law was written in his heart (Rom. 2:15); and while it is now partly erased by sin, it is the work of the Holy Spirit to rewrite it in human hearts and lives, which is the "new covenant" promised (Jer. 17:1-9; Zech. 7:12; Ezek. 36:26, 27; Heb. 8:8, 10).

8. What is the first recorded promise under the new covenant? Gen. 3:15.

NOTE.—"As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

"This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law."—*"Patriarchs and Prophets,"* p. 370.

9. Why is it called the new covenant? Heb. 9:15; 13:13, 20, 21.

NOTE.—"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*"Patriarchs and Prophets,"* pp. 370, 371.

THE OLD COVENANT OF WORKS

10. What is the old covenant? Why was it made? Ex. 19:5-8; Eph. 2:8, 9.

NOTE.—"Another compact—called in Scripture the 'old' covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new,' covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new

covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the 'two immutable things, in which it was impossible for God to lie.' Heb. 6:18.

"But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?—In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in His power to help them. . . .

"But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. . . .

"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them;' but 'cursed be he that confirmeth not all the words of this law to do them.' The 'new covenant' was established upon 'better promises,'—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. 'This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, *I will put My law* in their inward parts, *and write it in their hearts*. . . . I will *forgive* their iniquity, and I will remember their sin no more.' "—*"Patriarchs and Prophets,"* pp. 371, 372.

11. For how many today does the danger of seeking salvation by works exist? Gal. 2:16.

NOTE.—From the days of Cain and his bloodless offering of self-righteousness down through the ages, men have had to distinguish between "righteousness by works" and "righteousness by faith." Man cannot lift himself from the pit of sin into which he has fallen. Nor can he live from day to day a life of victory in his own strength. Power from above, the lifting power of divine love, is our only hope. Many sincere Christians seeking by the power of their own will to gain the victory over pride, love of the world, envy, malice, impurity, cry out in despair, "O wretched man that I am!" It is only when they cast their helpless, hopeless souls upon Christ that they learn the blessed secret of a new-covenant experience.

12. What are the essential differences between the old covenant and the new covenant?

NEW COVENANT	OLD COVENANT
An everlasting covenant. Gen. 17:15-19; 26:4.	Quickly broken. Ex. 32:8.
A better covenant. Heb. 8:6.	Faulty. Heb. 8:7.
Established upon the promises of God. Gal. 3:29.	Established upon human promises. Ex. 24:3, 7.
Ratified with the blood of Christ. Heb. 9:14, 15.	Ratified with the blood of animals. Verses 5-8.
Has a mediator. Heb. 8:6.	Had no mediator.
Under this the law written in the heart. Jer. 31:33.	Under this the law written on tables of stone. Deut. 10:3, 4.

13. What place does the Ten Commandment law have in the new covenant? Heb. 8:10.

NOTE.—Under the new covenant the law is written in the heart of man by the Spirit of God. The enabling power to obey is with Christ, not with men. The law is then magnified in the life of the believer. The righteousness of the law is fulfilled in his life. He lives under the ministration of the Spirit.

14. How did the church at Galatia fall under the bondage of an old covenant experience? Gal. 3:1-4.

NOTE.—The decided difference between Paul's teaching and that of the "Judaizers" of Galatia is forcefully stated by J. Gresham Machen in his book, "Christianity and Liberalism."

"Paul as well as the Judaizers believed that the keeping of the law of God, in its deepest import, is inseparably connected with faith. The difference concerned only the logical—not even, perhaps, the temporal—order of three steps. Paul said that a man (1) first believes on Christ, (2) then is justified before God, (3) then immediately proceeds to keep God's law. The Judaizers said that a man (1) believes on Christ, (2) keeps the law the best he can, and then (3) is justified. . . . It was the difference between a religion of merit and a religion of grace."

15. Upon what "better promises" is the new covenant established? Jer. 31:33, 34.

16. What experience in the life of the apostle Paul illustrates the difference between an old covenant and a new covenant experience? Rom. 7:19-24 versus Rom. 8:1-4.

NOTE.—"There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, . . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption."—*"Steps to Christ,"* pp. 64, 65.

17. Under the new covenant relationship, who lives in the heart of the Christian? Gal. 2:20.

NOTE.—"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*"Steps to Christ,"* p. 67.

LESSON OUTLINE

I. The New Covenant of Grace.
   1. All will be judged of God by His holy law. Eccl. 12:13, 14.
   2. Both Christ and His true followers love God's law. Ps. 1:2; 40:7, 8.
   3. The new covenant is the promise of writing God's law in the heart. Heb. 8:8-11.
   4. First recorded promise under the new covenant. Gen. 3:15.

II. The Old Covenant of Works.
   1. The old covenant was based on human promises. Ex. 19:5-8; Eph. 2:8, 9.
   2. It reveals man's inherent weakness, his need of a Saviour. Eph. 2:8, 9; Gal. 2:16.
   3. The difference between the old and the new covenant.

III. The Moral Law and the New Covenant.
   1. The new covenant is based on better promises. Jer. 31:33, 34.
   2. Paul's life witnessed to the difference in experience under the two covenants. Rom. 7:19-24; 8:1-4.
   3. Christ lives in every new covenant heart. Gal. 2:20.

Lesson 5 for July 31, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sabbath

MEMORY VERSE: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

STUDY HELPS: "The Desire of Ages," pp. 281-289; "The Great Controversy," p. 605.

ORIGIN AND PURPOSE

1. To commemorate the finished work of creation, what memorial of His power did God establish? Gen. 2:1-3.

NOTE.—There were three distinct steps in the making of the Sabbath: (1) God rested on the Sabbath; thus it became His rest day. (2) God blessed the Sabbath; thus it became His blessed rest day. (3) God sanctified the Sabbath; thus the Sabbath became His blessed and holy rest day.

2. For whom was the Sabbath made? Mark 2:27, 28.

NOTE.—"Having made all things perfect, God rested on the seventh day. It was not because He was weary, but because the work of creation which He had planned was finished. The word 'Sabbath' means rest, and God knew that man would need rest from daily toil, and more time to worship God and learn of Him, than he would have on the other days. It is an even more beautiful gift of God to us than the many beautiful things He gave us in what we call

nature. This command to sanctify it, or keep it holy, was for all people who should ever live in God's world, and He has never countermanded the order, never has taken it back."—*Junior Quarterly of American Baptist Publication Society.*

A DAY OF SPIRITUAL REST

3. How does the book of Hebrews speak of God's rest day? Heb. 4:3, 4.

4. Who was with God the Father in creation and with Him entered into this rest? John 1:1-3, 14; Col. 1:16.

5. How did Jesus again "rest" from the work of redemption? Luke 23:50-56.

NOTE.—"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day. In the beginning the Father and the Son had rested upon the Sabbath after their work of creation. When 'the heavens and the earth were finished, and all the host of them,' the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. . . . Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For 'His work is perfect;' and 'whatsoever God doeth, it shall be forever.' Deut. 32:4; Eccl. 3:14. When there shall be a 'restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another,' the nations of the saved shall bow in joyful worship to God and the Lamb."—*"The Desire of Ages,"* pp. 769, 770.

6. How do we enter into the spiritual "rest" of redemption? Heb. 4:9, 10; Matt. 11:28-30.

NOTE.—"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ, and will exemplify the perfection of His character. Every day their light will shine forth to others in good works."—*"Testimonies,"* vol. 6, pp. 353, 354.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His

presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter? There 'are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.' "—*"The Desire of Ages,"* pp. 331, 332.

THE FOURTH COMMANDMENT

7. Where is the Sabbath placed in the moral code? Ex. 20:8-11.

8. How does the fourth commandment give evidence that the Sabbath is an Edenic institution? Verse 11.

NOTE.—"The fourth commandment is not only an integral part of the moral law, but it points back to God's original appointment of the Sabbath twenty-five hundred years earlier. Gen. 2:3.

"1. It is the only one of the ten which begins with the word 'remember,' and in its recapitulation in Deuteronomy 5:12 it says: 'As the Lord thy God hath commanded thee.' It was therefore no new enactment, but the repetition of an old one. That which was instituted in Eden was confirmed in Sinai. . . . That it was antecedent to the Decalogue is also proved by the references to the Sabbath in Exodus 16:22-30, a threefold weekly miracle being worked to preserve the sanctity of the day. . . .

"2. That the Sabbath was not merely a Jewish institution is clear from the very form of the commandment, and from our Lord's declaration that 'the Sabbath was made for man.' Mark 2:27. The express inclusion of 'the stranger' in its obligations and privileges, in Exodus 20:10; 23:12; Deuteronomy 5:14; Isaiah 56:2-7, and the remarkable prediction in Isaiah 66:23, are additional proofs of its universal scope. The primitive nonastronomical division of time into weeks, and the almost universal estimation of seven as a sacred number, seem to be inexplicable otherwise."—*Moody Bible Institute Monthly,* November, 1933.

9. What reasons may be given to prove that the Sabbath is not "Jewish"? Mark 2:27.

A TEST OF LOYALTY

10. What test shows that before the law was spoken on Sinai the Sabbath was already included in God's law? Ex. 16:4, 5, 22, 23, 25-30.

NOTE.—When Jehovah poured out His blessing upon Israel, giving to them a signal manifestation of His divine love, He gave to them the same test of obedience that has ever been given to man. "That I may prove them, whether they will walk in My law, or no." The Sabbath was the test of loyalty. For forty years the divine miracle of the manna kept before them the sanctity of God's holy day of rest.

11. *What was the result to the Jewish nation of trampling underfoot* the Sabbath and other commandments? Jer. 17:20-27.

NOTE.—"From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath; as this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. This breach of the Sabbath was that which let in upon them all the waters of God's wrath."—*Dr. Adam Clarke.*

12. How were the "sons of the stranger" included in the promises for faithfulness in Sabbathkeeping? Isa. 56:6, 7.

NOTE.—This promise is prophetic, and applies to the gathering of spiritual Israel at that time when God's "salvation is near to come" and His "righteousness to be revealed." The giving of the law, the covenants, and the promises were made to ancient Israel because they were the only people in the world who worshiped the Creator. Through them God purposed that the earth should be lightened with the glory of His truth. Through spiritual Israel today this divine purpose is being fulfilled. Not only the "outcasts of Israel" but many other "sons of the stranger" are being gathered from "every nation, and kindred, and tongue, and people." The divine blessing is upon them in their observance of the Sabbath.

LESSON OUTLINE

I. Origin and Purpose of the Sabbath.
   1. The Sabbath was given at creation. Gen. 2:1-3.
   2. It was given for all mankind. Mark 2:27, 28.

II. A Day of Spiritual Rest.
   1. God and Christ both entered into the first Sabbath rest. Heb. 4:3, 4; Col. 1:16, 17.
   2. We must enter into the spiritual rest. Matt. 11:28-30; Heb. 4:9, 10.

III. The Fourth Commandment.
   1. The Sabbath is in the center of God's law. Ex. 20:8-11.
   2. It was made for man. Mark 2:27, 28.

IV. A Test of Loyalty.
   1. The Sabbath command was known before Sinai. Ex. 16:4, 5, 22, 23, 25-30.
   2. Loyalty to God's Sabbath brings blessing even to the sons of the stranger. Isa. 56:1-8.

Lesson 6 for August 7, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sabbath in the New Testament

MEMORY VERSE: "The Son of man is Lord even of the Sabbath day." Matt. 12:8.

STUDY HELP: "The Christian Sabbath," pp. 51-67.

CHRIST AND THE SABBATH

1. What close relationship is revealed in the word between Jesus and the Sabbath? Mark 2:27, 28.

NOTE.—The following facts are established concerning this relationship: (1) The Sabbath was established by Jesus. Gen. 2:1-3; Col. 1:16; (2) The Sabbath was kept by Jesus. John 1:1-3; Heb. 4:4; Luke 4:16.

2. As the day which Jesus blessed, sanctified, commanded, and kept, what is the Sabbath? Rev. 1:10; Matt. 12:8.

3. How did Jesus free the Sabbath from Jewish traditions, making it stand forth as a blessing to man?

ANSWER.—The following experiences in the life of Christ show His attitude concerning Sabbath observance and Jewish tradition; (1) In the experience of the disciples who were hungry. Matt. 12:1-9; (2) In the healing of the impotent man. John 5:1-20; 7:21-24. (3) In the restoring of sight to the blind man. John 9. (4) In the healing of the man with the withered hand. Matt. 12:10-13. (5) In the healing of the woman with an infirmity. Luke 13:11-17.

"The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity. 'The Sabbath was made for man, and not man for the Sabbath,' Jesus said. The institutions that God has established are for the benefit of mankind. . . . The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing."—*"The Desire of Ages,"* pp. 287, 288.

4. Looking forward into the future, what admonition did Jesus give His disciples with reference to their keeping of the Sabbath? Matt. 24:20.

NOTE.—Our Lord caused the Sabbath to be a subject of prayer on the part of His people for the period of nearly forty years after His crucifixion. We have in this verse a distinct recognition of the Sabbath after the crucifixion, also a precept from the Lord of the Sabbath.

APOSTLES AND DISCIPLES AND THE SABBATH

5. How does the Spirit of God bear witness that the seventh day is the Sabbath which was kept "according to the commandment" by the disciples of Jesus? Luke 23:54 to 24:1.

6. What Bible texts prove that no alteration in the Sabbath command could be made after the death of Christ? Gal. 3:15; Heb. 9:16, 17.

NOTE.—A testator, before his death, may alter, change, or destroy his testament. His death seals, or makes certain, the provisions of the will. The least alteration, after his death, even to the change of a comma, would be a grave offense in the eyes of the law. The death of Jesus sealed the New Testament, or covenant. The basis of this covenant is God's law of Ten Commandments. God Himself gave Israel a copy of this law. Only the "man of sin" would think to change the divine law.

7. What was the custom of the apostle Paul in regard to Sabbath observance? Acts 17:2.

NOTE.—Christ's teaching and example led His disciples to keep the Sabbath "according to the commandment." 1 John 2:6. The custom of Sabbathkeeping was followed by Paul, His apostle. In lifting up Christ before the world, Paul necessarily exalted the teaching and example of Christ—His commandment keeping, His baptism, His Sabbathkeeping.

8. Upon which day of the week did Paul preach to the Gentiles of Antioch? Acts 13:42, 44.

9. While at Corinth how many Sabbaths did Paul preach to the Jews and the Greeks? Acts 18:4, 11.

NOTE.—The Scriptures never speak of a Gentile Sabbath, nor of a Jewish Sabbath, but only of "the Sabbath of the Lord thy God." The Sabbath, in its blessing to man, makes no distinction as to race. Paul's custom in Sabbath-keeping led him to include the Gentile as well as the Jew in his Sabbath audience.

10. How many times is the word "Sabbath" used in the New Testament?

ANSWER.—Fifty-nine. And in every instance, save one (Col. 2:16), the seventh-day Sabbath is meant. The books of the New Testament were all written many years after the resurrection of Jesus. "The Sabbath," "the Sabbath day according to the commandment," thus do the writers of the New Testament books, under the direction of the Holy Spirit, refer to the seventh-day Sabbath.

11. In Colossians 2:16, 17, what is meant by the sabbath days "which are a shadow of things to come"?

ANSWER.—The ceremonial sabbaths of Leviticus 23 were classed with the "meats" and "drinks," "the new moon," "the sacrifice and offerings," of the ceremonial system. They were part of "the handwriting of ordinances" (Col. 2:14), "the law of commandments . . . in ordinances" (Eph. 2:15) which pointed forward to the cross, and expired by limitation at the cross.

The seventh-day Sabbath, which is included in the moral law, was instituted at creation before sin cast its dark shadow over the world. In the very nature of its origin, it could not be a shadow of anything.

With this explanation concur most Bible commentators. *"The Sabbath.* Omit 'The,' which is not in the Greek. 'Sabbaths' (not 'the sabbaths') of the Day of Atonement and Feast of Tabernacles have come to an end with the Jewish services to which they belonged. Lev. 23:32, 37-39. The weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus 23:38 expressly distinguishes 'the Sabbath of the Lord' from the other sabbaths."—*"Commentary on the Whole Bible," Jamieson, Fausset, and Brown.*

12. In the earth made new, when the shadow of sin is forever gone, which day will be kept by the redeemed? Isa. 66:22, 23.

13. What blessing is promised to those who faithfully honor the commandments of God? Rev. 22:14; 14:12.

LESSON OUTLINE

I. Christ and the Sabbath.
   1. There is a close relationship between Christ and the Sabbath. Col. 1:16; Heb. 4:4; Luke 4:16.
   2. Christ exemplified true Sabbathkeeping. John 5:1-20.
   3. Christ enjoined prayer for the keeping of the Sabbath. Matt. 24:20.

II. Apostles and the Sabbath.
   1. To alter the law of the Sabbath after the crucifixion would nullify God's law. Gal. 3:15; Heb. 9:16, 17.
   2. Paul and the early church kept the Sabbath. Acts 17:2; 18:4, 11.
   3. There are fifty-nine references to the Sabbath in the New Testament.
   4. The Bible Sabbath will continue through eternity. Isa. 66:22, 23.

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The First Day of the Week in the New Testament

MEMORY VERSE: *"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."* Luke 23:56.

STUDY HELP: "From Sabbath to Sunday," pp. 19-31.

AT THE RESURRECTION

1. How many times is the expression "the first day of the week" found in the New Testament? Answer.—Eight.

2. How does the Gospel of Matthew contrast the first day of the week with the Sabbath? Matt. 28:1.

3. How does Mark make it clear that the "Sabbath was past" when the first day of the week began? Mark 16:1, 2.

4. Upon which day of the week was Jesus crucified? Luke 23:54.

5. Upon which day of the week was Jesus raised from the tomb? Mark 16:9.

NOTE.—"Very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Then they said among themselves "Who shall roll us away the stone?" Thus does Mark describe the coming to the sepulcher upon the first day of the week. They found that the stone was already rolled away.

6. What witness did the disciples give that the day upon which Jesus was resurrected was "the third day" since He was crucified? Luke 24:20, 21.

7. What conclusive proof is given by the Gospel of Luke that "the first day of the week" was not the "Sabbath day according to the commandment"? Luke 23:54 to 24:1.

8. How does the Gospel of John record the events connected with the resurrection day? What is the day called? John 20:1, 19.

9. For what purpose were the disciples met on this "first day"? Verse 19.

NOTE.—Not in honor of the resurrection, but "for fear of the Jews" were the disciples gathered together on the resurrection day. The disciples "mourned and wept," and would not believe the report of Mary Magdalene that Jesus was alive. Mark 16:9-11. Nor would other of the disciples believe the report of the two unto whom Jesus appeared. Verses 12, 13. As the eleven sat at meat, Jesus appeared unto them and "upbraided them with their unbelief and hardness of heart." Verse 14.

10. What is the God-given memorial of the resurrection of Jesus? Rom. 6:3-6.

NOTE.—The Lord has given in baptism a fitting and sacred memorial to the resurrection. The essential in the resurrection is not the day, but the giving

of life. The burial of "the old man" of sin in the watery grave and the resurrection to newness of life are symbolized in baptism.

PAUL AND THE FIRST DAY

11. What mention is made of the "first day of the week" in connection with Paul's farewell sermon at Troas? How long did Paul tarry with them? Acts 20:7, 11.

NOTE.—Having spent seven days at Troas, Paul prepared to leave early on the morning of the first day of the week for Assos. This was Paul's farewell meeting. In Bible times the day began at sundown and closed at sundown. The dark portion of "the first day of the week" would be Saturday night. It was then that Paul preached his farewell sermon to the believers at Troas. On Sunday morning he walked eighteen miles to Assos.

The "breaking of bread" was similar to the daily "breaking of bread," spoken of in Acts 2:46. If the "breaking of bread" makes a day holy, then every day must be holy. If the celebration of the Lord's Supper makes sacred the day, then Thursday night must be holy time. Mark 14:22-26.

12. In the one remaining text which mentions "the first day of the week," what instruction was given by Paul? 1 Cor. 16:2.

NOTE.—What instruction is intended by these words?

"Only one answer can be returned: They ordain precisely the *reverse* of a public collection. Each one should lay by himself on each first day of the week, according as God had prospered him, that when Paul should arrive, they might have their bounty ready. . . .

"Dr. Bloomfield thus comments on the original: '*Par eauto,* "by him." French, *chez lui,* "at home." '

"The Douay Bible reads: 'Let every one of you put apart with himself.' Mr. Sawyer translates it: 'Let each one of you lay aside by himself.' Theodore Beza's Latin version gives it: '*Apud se,* i. e., "at home." ' The Syriac reads: 'Let every one of you lay aside and preserve at home.' . . .

"The idea of a public collection is not found in this scripture."—"*History of the Sabbath,*" pp. 199-201.

13. Summarizing the "first day" references, what does the Bible teach in regard to Sunday sacredness?

ANSWER.—Nothing. Six of the first-day references are used in the Gospels to prove that Jesus rose as He said He would on the third day after the crucifixion. One of the references records a farewell meeting of the apostle Paul. The last reference orders the laying by "in store" of offerings for the poor.

Yet this same New Testament in fifty-eight references teaches concerning the seventh-day Sabbath that it is (a) "the Sabbath day according to the commandment;" (b) that Jesus kept it; (c) that the disciples kept it after the crucifixion; (d) that Paul kept it; (e) that the disciples were to pray that they might keep it; (f) that as a part of the law, not one jot or tittle of the Sabbath command would pass away.

LESSON OUTLINE

I. The First Day at the Resurrection.
   1. The Sabbath and first day are clearly separated in references to resurrection. Matt. 28:1; Mark 16:1, 2.

2. Christ was crucified on Friday, the day of preparation. Luke 23:54.
3. Christ rose on Sunday, the first day. Mark 16:9; Luke 23:54 to 24:1.
4. The only Bible memorial of the resurrection is baptism. Rom. 6:3-6.

II. Paul and the First Day.
1. Paul met the elders at Troas on Saturday night—the dark part of the first day. Acts 20:7, 11.
2. Private laying in store—not giving in church—taught in 1 Corinthians 16:2.
3. Fifty-eight references in the New Testament uphold the Sabbath law.

Lesson 8 for August 21, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

From Sabbath to Sunday

MEMORY VERSE: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

STUDY HELP: "From Sabbath to Sunday," pp. 32-45.

EARLY APOSTASY IN THE CHRISTIAN CHURCH

1. In Paul's farewell sermon to the Ephesians, of what apostasy did he warn the church? Acts 20:29, 30.

2. What would be the final development of this "falling away" from the purity of the faith? 2 Thess. 2:3-10.

NOTE.—"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as opposing and exalting himself above God."—*"The Great Controversy,"* pp. 49, 50.

3. How is this same counterfeit Christian power described in other prophecies of the Bible? Dan. 7:20, 21, 25; 1 John 4:3; Rev. 13:1-8.

NOTE.—"The tyrannical power thus described by Daniel and Paul and afterwards by John is by both ancients and moderns generally denominated

Antichrist; and the name is proper enough as it may signify both the enemy of Christ and the vicar of Christ; and no one is more the enemy of Christ than he who arrogates His name and power."—*"Dissertations on the Prophecies," Thomas Newton.*

THE PAPACY AND THE SABBATH

4. How did the papacy attempt to change the law of God? Dan. 7:25.

NOTE.—"To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. . . . To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

"The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, and in its stead to exalt the festival observed by the heathen as 'the venerable day of the sun.' "—*"The Great Controversy,"* p. 52.

5. In ancient times, what was the greatest abomination of all the corruptions of paganism? Ezek. 8:15, 16.

6. How was Sunday introduced into pagan Rome?

ANSWER.—"Now, since Mithras was the Sun, the Unconquered, and the Sun was 'the Royal Star,' the religion looked for a king whom it could serve as the representative of Mithras upon the earth. . . . The Roman emperor seemed to be clearly indicated as the true king. In sharp contrast to Christianity, Mithraism recognized Caesar as the bearer of the divine grace, and its votaries filled the legions and civil service. . . . It had so much acceptance that it was able to impose on the Christian world its own Sun-day in place of the Sabbath, its Sun's birthday, 25th December, as the birthday of Jesus."—*"Christianity in the Light of Modern Knowledge," Gilbert Murray.*

7. What was the first step in making Sunday a church-established and state-enforced day of worship?

ANSWER.—Summarizing the acts of this Roman emperor, Philip Schaff says: "The Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of Sabbatum (Sabbath) or *Dies Domini* (Lord's Day), but under its old astrological and heathen title, *Dies Solis* (Sunday), familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ."—*"History of the Christian Church,"* edition of 1884, Vol. III, chap. 7, p. 380.

8. What church councils definitely attempted to abolish the seventh-day Sabbath in favor of the pagan Sunday?

ANSWER.—(a) The Council of Laodicea, 364 A. D.

"Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman Empire, the party that had contended for the observance of the seventh day dwindled into insignificance." At the same time the keeping of the first day "came to be more and more generally established ever after this time, throughout both the Greek

and the Latin Churches."—"*Sabbath Laws and Duties,*" *Cox,* pp. 280, 281.

The second main step in the establishment of Sunday as the Sabbath was the attempt made by the Council of Laodicea to abolish the keeping of the seventh day. The seventh day was kept by the Christians for several hundred years after Christ's resurrection. The historian Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it."—"*Dissertation on the Lord's Day,*" p. 33.

(b) The Council of Orleans, 538 A. D.

The third principal step in the establishment of the keeping of Sunday was by the Council of Orleans. Dr. Summerbell, in his "History of the Church," page 152, says: "In 321 Constantine made a law that Sunday should be kept in all cities and towns; but the country people were allowed to work; and not till 538 (A. D.) was country labor prohibited by the Council of Orleans, which called it the 'new Sabbath.' "

9. How does the papacy openly boast of the change of the Sabbath as a mark of her authority to alter even divine law?

ANSWER.—"*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) [most Catholic authorities give the date as 363 or 364] transferred the solemnity from Saturday to Sunday."—"*The Convert's Catechism of Catholic Doctrine,*" *Peter Geiermann.* This book received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.

"A Doctrinal Catechism," by Rev. Stephen Keenan, page 174, says:

"*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."

TRUTH AND TRADITION

10. How does the Bible describe the turning away from the truth of God to the fables of men? 2 Tim. 4:3, 4.

11. What is the attitude of God toward any plant which is not planted by His divine hand? Matt. 15:13.

12. Why is it unsafe to follow the traditions of men in place of a "Thus saith the Lord"? Verses 3, 9.

13. What blessing does God promise to the obedient? Rev. 22:14.

14. What will be the distinguishing characteristic of God's remnant people? Rev. 14:12.

LESSON OUTLINE

I. Early Apostasy in the Christian Church.

1. Paul warned of imminent apostasy. Acts 20:29, 30; 2 Thess. 2:3-10.
2. The same apostate power is described by others. Dan. 7:20, 21, 25; Rev. 13:1-8.

II. The Papacy and the Sabbath.
   1. The papal power attempted the change of God's law. Dan 7:25.
   2. Historical authorities quoted. Notes.

III. Truth or Tradition.
   1. We are warned against false teachers and teachings. 2 Tim. 4:3, 4.
   2. It is unsafe to follow man's traditions. Matt. 15:3, 9.
   3. Obedience commended of God and a characteristic of the remnant. Rev. 22:14; 14:12.

Lesson 9 for August 28, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sabbath in Prophecy

MEMORY VERSE: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

STUDY HELP: "From Sabbath to Sunday," pp. 88-100.

OLD TESTAMENT PROPHECIES

1. What memorial did God establish as a sign of sanctification in His people? Ezek. 20:12.

NOTE.—" 'The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God,' because He is the Creator, and we His creatures. 'The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures.' . . . Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God."—*"The Great Controversy,"* pp. 437, 438.

2. What blessing is promised to that man who keeps the Sabbath? Isa. 56:1, 2.

3. How will the sons of strangers who are brought to the Lord, show their regard for the Sabbath? Isa. 56:6, 7.

4. What promise is made to the one who turns his foot from the Sabbath? Isa. 58:13, 14.

NOTE.—"In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue.

Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in."—*"Prophet and Kings,"* p. 678.

5. How does the prophet Malachi compare the work of reform which takes place before the "great and dreadful day of the Lord," with the work of reform in the days of Elijah? Mal. 3:1, 2; 4:5, 6.

6. In the days of Elijah, what abominable worship had been established in Israel by King Ahab? 1 Kings 16:31-33.

NOTE.—Baal was the sun-god of the Syrophoenicians. With this idolatrous worship was associated gross licentiousness and abominable wickedness. There were two outstanding corruptions of the truth which marked every heathen religion. Sun worship and the belief that the dead are not dead, but alive in spirit form, are the two chief errors of apostate religions. (See Ps. 106:28.)

7. What challenge to obedience was given by the prophet of Israel? How did he repair the altar of the Lord? How did God answer his prayer of faith? 1 Kings 18:21, 30-32, 36-39.

8. Why had calamity come in the days of Ahab? What is the cause of calamity in the last days? 1 Kings 18:18; Isa. 24:5, 6.

A REFORMATORY MESSAGE

9. What great message of reform, pictured by the prophet John, will go to every nation, kindred, tongue, and people in the last days? Rev. 14:6-11.

10. How far-reaching in its proclamation will be this last message? Matt. 24:14.

NOTE.—The word of God again and again pictures the gathering of the redeemed from all the earth. (See Isa. 42:4; 49:12; Ps. 68:31; Isa. 60:3; 43:5, 6; 11:11, 12; 51:7; Heb. 8:10.)

11. What new covenant promise is fulfilled in the lives of the redeemed? Isa. 51:7; Heb. 8:10.

REPAIRERS OF THE BREACH

12. What great reformatory work is pictured by the prophet Isaiah? Isa. 58:1, 2, 12.

NOTE.—"This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

"Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

"From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the 'man of sin' succeeded in trampling underfoot God's holy

day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

"These truths, as presented in Revelation 14, in connection with the 'everlasting gospel,' will distinguish the church of Christ at the time of His appearing. For as the result of the threefold message it is announced, 'Here are they that keep the commandments of God, and the faith of Jesus.' And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth."—*"The Great Controversy,"* pp. 517-519, new edition.

13. What will these commandment keepers call the Sabbath of the fourth commandment? Isa. 58:13.

14. Where will God's tried and tested people find their power? Ex. 31:12-18.

NOTE.—"God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word, 'It is written.' . . . The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage."—*"Testimonies,"* vol. 9, p. 16.

15. What is to be the one all-absorbing task of the remnant church? Mark 16:15.

NOTE.—"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them."—*"Testimonies,"* vol. 9, p. 19.

LESSON OUTLINE

I. Old Testament Prophecies.
   1. God made the Sabbath a sign of sanctification. Ezek. 20:12.
   2. Blessing is the portion of those who keep His day holy. Isa. 56:1, 2, 6, 7; 58:13, 14.

II. A Reformatory Message.
   1. The three angels' messages a call to reform. Rev. 14:6-11.
   2. Preached among all people it calls to loyalty to God's law. Matt. 24:14; Isa. 51:7; Heb. 8:10.

III. Repairers of the Breach.
   1. A work of reform pictured. Isa. 58:1, 2, 12.
   2. In obedience to God lies their power. Ex. 31:12-18.
   3. Their objective, making God and His law known to all men. Mark 16:15.

Lesson 10 for September 4, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Proper Observance of the Sabbath

MEMORY VERSE: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

STUDY HELPS: "Education," pp. 250-252; "Testimonies," vol. 6, pp. 358, 359; "The Desire of Ages," p. 283.

THE CALL TO OBEDIENCE

1. What is the outstanding cause of the widespread iniquity in the world today? Isa. 24:5, 6.

NOTE.—"The widespread iniquity prevalent today may in a great degree be attributed to a failure to study and obey the Scriptures; for when the word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh, and of the flesh reap corruption."—*"Prophets and Kings,"* p. 624.

2. What great call comes to the children of men in these last days? Rev. 14:6, 7.

NOTE.—"In the last days of this earth's history, the voice that spoke from Sinai is still declaring, 'Thou shalt have no other gods before Me.' Man has set his will against the will of God, but he cannot silence the word of command. The human mind cannot evade its obligation to a higher power. Theories and speculations may abound; men may try to set science in opposition to revelation, and thus do away with God's law; but stronger and still stronger comes the command, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' "—*"Prophets and Kings,"* pp. 624, 625.

3. How only may true obedience to the commandments of God be manifested in the life? When is the new covenant promise fulfilled in the life? Heb. 8:10.

NOTE.—"Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, 'A new heart also will I give you, and a new spirit will I put within you.' "—*"The Desire of Ages,"* p. 407.

4. In turning to God and serving Him with all the heart, mind, and strength, what will be the attitude of the true Christian toward the Sabbath? Ezek. 20:12.

5. Why are we admonished in the fourth commandment to keep the Sabbath holy? Ex. 20:8-11.

NOTE.—"God knows man's needs. Man is made in the image of God. He is the highest of all creation. God, the Creator, rested from His labors, and He made a Sabbath rest for man. Through Jesus, His Son, He left us this gem

of remembrance; 'The Sabbath was made for man.' Like the sun, the Sabbath is a universal blessing. It is meant for all races and for all people. Time is the gift of God. . . . If time is His, then surely He can claim His own. . . . We are instructed to keep the Sabbath holy, because God rested on the seventh day of creation. Ex. 20:11. So, the day is holy to the Lord. It is to commemorate God's rest. It is a memorial to the Lord.

"Jesus taught men how to keep the Sabbath. He made no attempt to destroy but He did glorify it."—*"God's Answer," by 370 prominent Protestant ministers (J. Clyde Mahaffery).*

A DAY OF WORSHIP

6. In the keeping holy of the Sabbath, whose "ways" and "words" and "pleasure" are to be avoided? Unto whom is the Sabbath holy? Isa. 58:13.

NOTE.—"The Sabbath is a pearl among all the days, and it is set for the saving of life. It is a day when the spent spirit may catch its breath, and when man may look into the face of God and be refreshed."—*"God's Answer," William H. Mason.*

7. Since the Sabbath is a memorial of creative power, what blessed privilege follows its observance?

NOTE.—"Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above."—*"Education,"* p. 251.

KEEPING THE SABBATH

8. What is the day before the Sabbath called in the Bible? Luke 23:54.

NOTE.—"At the very beginning of the fourth commandment the Lord said, 'Remember'. . . . All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. . . . In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. . . . Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary."—*"Testimonies,"* vol. 6, pp. 353, 354.

9. What practical instruction has been given for the "preparation day"? Ex. 16:23, last part.

NOTE.—"No duty pertaining to the six working days will be left for the Sabbath."—*Id.*, p. 354.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. . . . The Sabbath is not to be given to the

repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment."—*Id.*, p. 355.

"Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight."—*Id.*, pp. 355, 356.

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. . . . And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat."—*Id.*, p. 357.

10. What counsel is given in regard to the beginning and the close of the Sabbath? Lev. 23:32, last part.

NOTE.—"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*Id.*, p. 356.

11. If we follow in the footsteps of Jesus, where shall we be found on the Sabbath? Luke 4:16; Heb. 10:25; Matt. 18:20.

NOTE.—"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home." —*Id.*, p. 357.

"We must carry to every religious gathering a quickened spiritual consciousness that God and His angels are there, co-operating with all true worshipers. As you enter the place of worship, ask the Lord to remove all evil from your heart. . . . Pray for the speaker or the leader of the meeting."—*Id.*, pp. 362, 363.

12. In the observance of the Sabbath, what practical instruction has the Lord given to His people? Matt. 12:12, last part; Isa. 58:13, 14.

NOTE.—"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. . . . In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home."—*"Education,"* pp. 251, 252.

"Much of this time parents should spend with their children. In many families the younger children are left to themselves, to find entertainment as best they can. Left alone, the children soon become restless, and begin to play, or engage in some kind of mischief. . . .

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. . . . The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator."—*"Testimonies,"* vol. 6, p. 358.

"Parents can make the Sabbath, as it should be, the most joyful day of the week."—*Id.*, p. 359.

13. What promise is made to those who honor God by taking away their foot from His holy day? Isa. 58:14.

LESSON OUTLINE

I. The Call to Obedience.
   1. Neglect of God's law and word lead to prevailing iniquity. Isa. 24:5, 6.
   2. If Christ is born in us, we will love God's law. Heb. 8:10.
   3. The Christian is sanctified by true Sabbathkeeping.

II. A Day of Worship.
   1. Avoiding our own ways on the Sabbath. Isa. 58:13, 14.
   2. A blessing in Sabbath observance.

III. Keeping the Sabbath.
   1. A day for preparation. Luke 23:54.
   2. Guarding the edges of the Sabbath. Lev. 23:32.
   3. Sabbath privileges. Luke 4:16; Heb. 10:25.
   4. The Sabbath a day for spiritual and intellectual growth. Isa. 58:13, 14; Matt. 12:12.

Lesson 11 for September 11, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sabbath as the Seal

MEMORY VERSE: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

STUDY HELPS: "Testimonies," vol. 8, p. 117; "The Great Controversy," pp. 452, 640.

THE SABBATH A SIGN

1. What does God call the Sabbath? Ex. 31:16, 17.

NOTE.—The oracles of God were entrusted to the Jews. (Rom. 3:2.) Through Israel Jehovah purposed that the earth should be lightened with the glory of His truth. Israel, before her apostasy, worshiped the true God—the God who made heaven and earth. The nations of the world bowed themselves to gods of wood and stone, and degraded themselves in the abomination of false worship. God made the Sabbath as a sign between Him and the only people on earth who worshiped the Creator.

2. Of what is the Sabbath a sign? Ezek. 20:12.

NOTE.—The Sabbath is not only a sign of creative power, but also of redemptive grace. Infinite power is necessary for the work of redemption—the re-creation of sinful beings into righteous beings. As a sign of God's sanctifying power, the Sabbath links creation with redemption. Only a God with creative power could transform depraved humanity into His own likeness, sanctifying them as a revelation of His character. Not only creation but sanctification as well is accomplished through Christ, the "light" and the "life" of the world. 1 Cor. 1:30; Eph. 2:10. The Author of creation and the Source of redemption is the Lord of the Sabbath—which is the sign both of creation and redemption.

3. How does the observance of the Sabbath distinguish those who worship the Creator from those who reject the scriptural record of the creative week? Ex. 20:11.

NOTE.—"He that observes the Sabbath aright holds the history of that which it celebrates to be authentic. He therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance."—*James G. Murphy, on the book of Exodus.*

4. How only may men keep the Sabbath holy? Phil. 2:5, 12, 13.

NOTE.—"It [the Sabbath] was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8), the Lord said also to them, 'Ye shall be holy men unto Me' (Ex. 22:31). Only thus could the Sabbath distinguish Israel as the worshipers of God."—*Mrs. E. G. White, Present Truth,* vol. 7, No. 94.

5. What prophetic picture shows that a special sealing work is to take place just before the great time of trouble? Rev. 7:1-8.

6. What are the distinguishing characteristics of those who are sealed?

ANSWER.—(1) They have the Father's name, which stands for His character. Rev. 14:1.

(2) There is no "guile" (duplicity) in them. Verse 5.

(3) They are without fault. Verse 5.

(4) They have developed "patience." Verse 12.

(5) They keep the commandments of God and the faith of Jesus. Verse 12.

THE SEAL OF GOD

7. What is the evidence that the Sabbath is the seal of God?

ANSWER.—(1) The seal is found in the law of God. Isa. 8:16.

(2) The Sabbath is expressly declared to be the sign of sanctification. Ezek. 20:12, 20.

(3) The fourth commandment of the Decalogue has three valid requirements for a seal—the name of the Lawgiver, Jehovah; His authority, the Creator; the extent of His authority, the heavens and the earth.

It is deeply significant that the Sabbath is not only (1) the sign of the creative and redemptive power of God, but also (2) a sign of sanctification in man. It is thus a token of God's love to man and of man's loyalty to God. The Sabbath is the outward mark of an inward work of grace.

8. In the final conflict, what will be the supreme test of loyalty to God? Rev. 14:12.

NOTE.—"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted."—*"The Great Controversy,"* p. 605.

THE SEALING WORK

9. What is said of the number of those who are sealed? From what tribes are they gathered? Rev. 7:4-8.

NOTE.—"What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, 'I, even I only, am left; and they seek my life,' the word of the Lord surprised him, 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.'

"Then let no man attempt to number Israel today, but let everyone have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world."—*"Prophets and Kings,"* p. 189.

10. What is said of the perfection of the 144,000? Rev. 14:5.

NOTE.—"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me.' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ."—*"The Great Controversy,"* pp. 622, 623.

11. What is the active agent in the transformation of life and the sealing of God's people? Eph. 1:13; 4:30.

NOTE.—"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, 'I delight to do Thy will, O my God.' "—*"The Desire of Ages,"* p. 176.

12. What will be the attitude of the people of God toward worldliness and sin in the last days?

NOTE.—"The true people of God, who have the spirit of the work of the Lord, and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people."—*"Testimonies,"* vol. 3, p. 266.

LESSON OUTLINE

I. The Sabbath a Sign.
   1. The Sabbath is a sign of sanctification. Ex. 31:16, 17; Ezek. 20:12.
   2. Observance of God's Sabbath and belief in creative work inseparable. Ex. 20:11.
   3. A holy life and true Sabbath observance are inseparable. Phil. 2:5, 12, 13.

II. God's Seal.
1. The Sabbath is the seal of God. Isa. 8:16; Ezek. 20:12, 20; Ex. 20:11.
2. The test of loyalty at the end will be God's law. Rev. 14:12.

III. The Sealing Work.
1. 144,000 will be sealed at the end. Rev. 7:4-8.
2. The sealed will be faultless before God. Rev. 14:5.
3. The Holy Spirit the agent in the sealing. Eph. 1:13; 4:30.
4. Iniquity abhorrent to the sealed of God. Ezek. 9:4.

Lesson 12 for September 18, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Mark of Apostasy

MEMORY VERSE: "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:2, 3.

STUDY HELP: "From Sabbath to Sunday," pp. 32-45.

THE SABBATH AND ITS COUNTERFEIT

1. What great threefold message is proclaimed in all the world before the second coming of Christ? What fearful warning is found in the message of the third angel? Rev. 14:6-11.

2. What is symbolized in Bible prophecy by a beast? What proves that the beast of Revelation 13 is the religio-political power known as the papacy? Dan. 7:23-25; Rev. 13:5-7.

NOTE.—The papacy is both a great ecclesiastical and a political system. Its seat and authority were given it by pagan Rome. Rev. 13:2. For more than twelve centuries it dominated the nations and men of earth. Verse 5. In its daring assumption of titles belonging only to God, and of the power to forgive sin, it was guilty of blasphemy. Verse 6. It waged relentless warfare of extermination against those who maintained purity of faith. Verse 7. It received a "deadly wound" at the close of the 1260-year period. Verse 3.

A note on Revelation 13 in the Douay, or Catholic, Version says that the sixth head of this seven-headed beast, presented in John's day, was "the empire of Rome," and "the seventh and chiefest was to come, viz., the great Antichrist."

3. What sign of loyalty to the Creator have we learned will distinguish the people of God? Ezek. 20:12.

NOTE.—Before the second coming of Christ the Bible pictures a company of people, gathered out from every tribe of earth, who are sealed with the seal of the living God. Rev. 7:1-3. The terms "seal," "sign," and "mark" are often used synonymously in the Scriptures. Rom. 4:11; Ezek. 9:4. A "seal" is that which gives authenticity and authority to a legal document. The seal

of God is an inseparable part of the law of God (Isa. 8:16), and is found only in the Sabbath commandment.

4. In the counterfeit worship of the Antichrist, what institution is there which is a rival of the Sabbath of the Lord?

ANSWER.—The fourth commandment of the Decalogue reveals the name, authority, and dominion of the Author of the law. How may we know that He is a God of infinite power and glory? He is the Creator of worlds without end. What is the memorial of His creation work? The Sabbath. In order to destroy this memorial of creation, and thus destroy the authority of the Creator, Satan instituted the abomination of sun worship. The sun-day is a survival from the ancient worship of the sun. The papal apostasy took this "wild solar holiday" of ancient times, and adopted it as her very own. Boastfully an editor declares, "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*The Catholic Mirror*, Sept. 23, 1893.

5. What does God's law clearly command? Ex. 20:8-11.

THE MARK OF PAPAL AUTHORITY

6. What prophecy foretells a daring attempt to change God's law? Dan. 7:25.

7. In what words does papal Rome claim authority to change God's law?

ANSWER.—"The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws."

"The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—*Extracts from Ferraris' Ecclesiastical Dictionary (R. C.), article on the Pope.*

8. Of what does the papacy boast as a mark of her authority?

ANSWER: Of changing the Sabbath to Sunday.

NOTE.—"*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," Rev. Stephen Keenan,* p. 174.

"And if the church had authority and inspiration from God, to make Sunday, being a work-day before, an everlasting holy day: and the Saturday, that before was a holy day, now a common work-day: why may not the same church prescribe and appoint the other feasts of Easter, Whitsuntide, Christmas, and the rest? For the same warrant she has for the one that she hath for the other."—"*Latin Vulgate New Testament," by the Jesuites, N. Y.,* 1834, p. 413, on Apocalypse, 1:10.

9. What decree will go forth in the last days enforcing the mark of the beast? Rev. 13:16, 17.

NOTE.—"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree

that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts.

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from Heaven is, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.' "—*"The Great Controversy,"* pp. 604, 605.

10. What power inspires the war against the remnant church? Rev. 12:7.

THE RECEIVING OF THE MARK

11. Which of the angels' messages warns against receiving the mark of the beast? Rev. 14:9, 10.

NOTE.—"But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

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

12. With what power will God's last great warning message be proclaimed? Rev. 18:1.

NOTE.—"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last

great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message."—*"Early Writings,"* p. 277.

13. How does the prophet of Patmos picture those who gain the victory over the beast? Rev. 15:1, 2.

14. What class of people enter the city of God? Rev. 22:14.

LESSON OUTLINE

I. The Sabbath and Its Counterfeit.
   1. The warning against the worship of the beast. Rev. 14:6-11; Dan. 7:23-25.
   2. The Sabbath the sign of loyalty. Ezek. 20:12.
   3. Sunday, the rival of the Sabbath a sign of Antichrist.

II. Mark of Papal Authority.
   1. Daniel foretells the papacy's attempt to change God's law. Dan. 7:25.
   2. The criminal acknowledges the crime. Note.
   3. The beast will by extreme penalties seek to enforce its will. Rev. 13:16, 17.

III. The Receiving of the Mark.
   1. Under the third angel men receive the mark. Rev. 14:9, 10.
   2. God's message to be proclaimed with power and glory. Rev. 18:1.
   3. Only the loyal and obedient will enter God's city. Rev. 22:14.

Lesson 13 for September 25, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Great Threefold Message

MEMORY VERSE: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

STUDY HELP: "Beacon Lights of Prophecy," Spicer, pp. 327-345.

THE LAST WARNING MESSAGE

1. What blessing is pronounced upon those who read or hear the prophecies of the book of Revelation and who observe its teaching? Rev. 1:1-3.

2. What is the evidence to show that the messages of Revelation 14:6-12 are proclaimed just prior to the second coming of Christ? Rev. 14:14-16.

3. How do we know that these messages are "the everlasting gospel"? Verse 6.

NOTE.—The gospel "is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." The redeeming love which made possible the salvation of men from the depths of sin, was made manifest in Eden at the time of the transgression. The glad tidings of salvation through the sacrifice of Christ have been proclaimed even from days of old. To Abraham was the gospel preached. Gal. 3:8. Righteousness by faith was its keynote, salvation its end. Truly it is an "everlasting gospel." In the proclamation of the gospel, there have ever been special messages for special times of crisis. Elijah's message, for example, was a call to the worship of the true God. John the Baptist, in preparing the way for the first coming of Christ, sounded the call to repentance. In the last days again comes the call to purity of faith and doctrine, and righteousness of life. It is to prepare a people for the second coming of Christ.

THE FIRST ANGEL'S MESSAGE

4. What is comprehended in the first angel's message? Rev. 14:7.

NOTE.—(1) The divine pronouncement, "the hour of His judgment is come," came at the exact time foretold in the prophecy of the 2300 days. The cleansing of the heavenly sanctuary, as foreshadowed in the earthly type, is the great work of investigative judgment. The importance of the law of God in connection with the ministration in the sanctuary and the investigative judgment cannot be overemphasized. In the holy of holies and within the ark is the great original of the Ten Words that were proclaimed at Sinai. Rev. 11:19. Sin is the transgression of the law. Thus the atonement for sin and the entire sanctuary service centers about the law of God. Moreover the Ten Commandments are the divine standard by which every man is judged.

(2) The divine call to "worship Him that made" is a message of peculiar power and extreme need in these last days. Few there be who believe in the God who "spake, and it was done;" who "commanded, and it stood fast." The gods of evolution are worshiped in the high places of the earth. Even among some who claim to be fundamentalists, the creation record of Genesis, chapter one, is rejected for an evolutionary hypothesis which robs God of His creative and redemptive power. We are rapidly nearing the time when the only believers in the authenticity of Genesis 1 are those who exalt the memorial of that creative work to its rightful place. The message of Revelation 14:7 is a clarion call to the worship of the God who "made heaven, and earth" by accepting His own chosen memorial, His sign of creative power, the Sabbath.

THE SECOND ANGEL'S MESSAGE

5. What is the meaning of the proclamation, "Babylon is fallen, is fallen," of Revelation 14:8?

ANSWER.—The very name "Babylon" suggests a daring attempt to set the works of men against the counsel of God. Gen. 10:9, 10; 11:4, 9. The king-

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dom of Babylon was more than an empire of surpassing glory—it was the center of false worship. The religion of Babylon, its forms and ceremonies, was Satan's attempt to counterfeit the truth and worship of God. Paganism has its temples, its sacrifices, its priests, its holy days. Paganism deifies the creature in the place of the Creator. The foundation of its philosophy has ever been sun worship.

One of the most daring attempts ever made by the enemy to blot out the truth of God from the knowledge of men was the establishment of the papacy. This masterpiece of deception is paganism with a veneer of Christian forms and names. A counterfeit sacrifice, the idolatrous sacrifice of the Mass; a counterfeit mediator, the priest as confessor; a counterfeit of the Lord's Supper, transubstantiation; a counterfeit baptism, sprinkling; a counterfeit Sabbath, the sun's day;—and so the list might be extended. Such is great spiritual Babylon.

Protestantism is today permeated with modernism, and modernism is paganism. The Ten Commandments have been rejected either wholly or in part by the majority of religious teachers. Following Rome in the observance of Sunday, men are led to declare that the Ten Commandments were nailed to the cross, thus repudiating the Reformation platform of loyalty to the law of God. There are hundreds of conflicting creeds. Even among ministers of the same denomination there is no unity of belief. Confusion is written large upon the churches of today.

6. What is the call to every loyal child of God? Rev. 18:4.

NOTE.—The call of God indicates that He still has honest, loyal souls in Babylon.

7. How does the Lord clearly distinguish the true church of the last days from the churches of Babylon? Rev. 14:12.

NOTE.—The "commandments of God, and the faith of Jesus." Without the faith of Jesus men could not keep the commandments of God. Jude 3. Saving faith is ever manifested in loyal obedience to God. It is not difficult to find the true church: here are they, *here* in these last days, which keep God's commandments.

THE THIRD ANGEL'S MESSAGE

8. What is the burden of the third angel's message? Rev. 14:9.

NOTE.—"But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby

accept the sign of allegiance to Rome—'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'" —*"The Great Controversy,"* p. 449.

9. What terrible punishment is visited upon those who continue in apostasy in the face of repeated warnings? Verses 10, 11.

10. Upon what class of people are the seven last plagues poured out? Rev. 16:2.

11. How extensive must be the proclamation of the threefold message? How marvelously has God wrought in fulfilling this prophecy? Rev. 14:6.

NOTE.—No other expression so fittingly describes the rapidity with which the message is being carried to the ends of the earth as this: "I saw another angel *fly* in the midst of heaven, . . . saying with a *loud* voice." The giving of the message of the third angel is the greatest missionary movement the world has ever known. The statistics of yesterday are out of date today. Three hundred languages and dialects! Four hundred! Five hundred! Five hundred seventy-seven! What hath God wrought!

THE SONGS OF VICTORY

12. What company is pictured as standing triumphant before the throne of God? Rev. 15:2.

13. What song of victory do they sing? Verses 3, 4.

LESSON OUTLINE

I. The Last Warning Message.
   1. God blesses those who hear and obey. Rev. 1:1-3.
   2. The greatest gospel messages of warning immediately precede Christ's second appearing. Rev. 14:14-16, 6.

II. The First Angel's Message.
   1. It announces the hour of God's judgment. Rev. 14:7.

III. The Second Angel's Message.
   1. The fall of Babylon is a departure from God by His professed followers. Rev. 14:8.
   2. God calls upon His loyal, obedient children to leave Babylon. Rev. 18:4.
   3. His faithful ones are obedient. Rev. 14:12.

IV. The Third Angel's Message.
   1. A warning against the beast and his image. Rev. 14:9, 10, 11.
   2. Plagues fall on those who worship the beast. Rev. 16:2.
   3. Proclaimed to every tribe and nation. Rev. 14:6.

V. The Song of Victory. Rev. 15:2-4.

THIRTEENTH SABBATH OFFERING

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