

How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent Word!

What more can He say that to you He hath said,

Who unto the Saviour for refuge have fled?

“Fear not. I am with you. Oh be not dismayed,

For I am Thy God, and will still give thee aid.

I’ll strengthen thee, help thee and cause thee to stand,

Upheld by My righteous, omnipotent hand.¹

“When through the deep waters I call thee to go,

The rivers of sorrow shall not overflow;²

For I will be with thee, thy troubles to bless,

And sanctify to thee thy deepest distress.³

“When through fiery trials thy pathway shall lie,⁴

My grace, all-sufficient, shall be thy supply.⁵

The flame shall not hurt thee;⁶ I only design

Thy dross to consume⁷ and thy gold to refine.⁸

“The soul that on Jesus doth lean for repose

I will not, I will not desert to his foes.

That soul, though all hell should endeavour to shake,

I’ll never, no, never, no, never forsake.”⁹

1. Isaiah 41:10.
2. Isaiah 43:2.
3. Psalm 18:6.
4. 1 Peter 4:12
5. Isaiah 43:2.

6. Isaiah 1:25.
7. Zechariah 13:9.
8. Hebrews 13:5.

‘Take heed that no man deceive you’ Lessons for 2nd Quarter, 2021

General Introduction

‘At Berea Paul found Jews who were willing to investigate the truths he taught. Luke’s record declares of them: “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.”

‘The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily they searched the inspired records and, as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts.

‘Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth’s history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God’s word the messages brought them, there would today be a large number loyal to the precepts of God’s law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven.

‘All will be judged according to the light that has been given. The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants. Those who are sincerely seeking for truth will make a careful investigation, in the light of God’s word, of the doctrines presented to them.’

Acts of the Apostles, pages 231-232.

Lesson 1: March 28-April 3

‘Take heed that no man deceive you’

MEMORY VERSE: ‘And many false prophets shall rise, and shall deceive many.’ Matthew 24:11.

STUDY HELP: *Testimonies, volume 2*, page 105.

LESSON SCRIPTURE: Matthew 24:4-11, 24.

LESSON AIM: To study Christ’s warnings about the dangers of deception.

Introduction

‘In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify His name, and stand as reprovers of unrighteousness. They are to be a “peculiar people,” who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through His servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with “all power and signs and lying wonders, and with all deceivableness of unrighteousness.” He will employ every device of deception to seduce the souls of men.’ *Our High Calling*, page 347.

‘And shall deceive many’

1. What warning did Christ give concerning the nearness of His coming and the end of the world? Matthew 24:4.

NOTE: ‘Prior to and at the first advent of Christ, religious teachers set forth strange ideas that were so mingled with portions of truth that they were full of deceptive power, and led souls away from God, although they still preserved the appearance of being His true worshipers. We find a similar condition of society in these last days, and those who depart from the faith mingle with their belief diversities of human opinion. The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation? No, the trouble is that men are doing today as they did in the time of Christ, and are teaching for doctrines the commandments of men. Religious teachers are in the same condition as were the Pharisees of whom He said, “Ye are both ignorant of the Scriptures and of the power of God” (see Matthew 22:29). The very men to whom these words were spoken presumed to teach and interpret the Scriptures to the people.’ *This Day With God*, page 164.

2. What was the first sign that Jesus gave of the nearness of His coming and the end of the world? Matthew 24:5.

NOTE: ‘These deceivers will come, and, while claiming to be doing a special work for God, while professing to have advanced piety, to be sanctified, to see visions, and to have dreams, they will be doing the work of the enemy, and be found breaking the commandments of God. We should be on our guard, and bring these pretenders to the test; “to the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Shall we take heed to the solemn warnings of

‘That they might know Thee’

11. What is the most important knowledge of all? John 17:3; Jeremiah 9:23-24.

NOTE: ‘The Lord does not choose or accept labourers according to the advantages they have enjoyed, or according to the superior education they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. The highest possible good is obtained through a knowledge of God. “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. This knowledge is the secret spring from which flows all power. *Counsels to Parents, Teachers & Students*, page 406.

12. What promise are we given when our lives are motivated by the love of God? 1 Corinthians 13:9-12.

NOTE: ‘Disguise it as they may, the real cause of doubt and scepticism, in most cases, is the love of sin. The teachings and restrictions of God’s Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God’s Word, and they may gain an understanding of its truths that will make them wise unto salvation. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us “taste and see that the Lord is good.” Psalm 34:8. And everyone who has passed from death unto life is able to “set to his seal that God is true.” John 3:33. He can testify, “I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ.” By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” 1 Corinthians 13:12.’ *A Call to Stand Apart*, page 47.

Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.' *Darkness Before Dawn*, page 42.

'Prove all things'

9. What awaits those who do not love the truth? 2 Thessalonians 2:11-12.

NOTE: 'All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12. With such a warning before us it behoves us to be on our guard as to what doctrines we receive.' *Darkness Before Dawn*, page 9.

10. What counsel does Paul give to those who encounter new messages? 1 Thessalonians 5:21.

NOTE: 'Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.' *Selected Messages, book 2*, page 56.

'Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favour with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth.' *Darkness Before Dawn*, page 9.

Christ, of Paul, and of John upon this point, and not be deceived by the subtle devices of the enemy, for Christ has said that the signs and wonders wrought by these deceivers will be so great that if it were possible they shall deceive the very elect.' *Signs of the Times*, July 4, 1895.

'A form of godliness'

3. What picture did Paul draw to warn Timothy about how to identify these false teachers? 2 Timothy 3:5.

NOTE: 'The picture which the apostle Paul has drawn of the professed people of God in the last days is a sad but faithful delineation of the popular churches of our time. "Having a form of godliness, but denying the power thereof," "lovers of pleasures more than lovers of God," "lovers of their own selves, covetous, boasters, proud," [2 Timothy 3:2-7] such are a few specifications from the dark catalogue which he has given. And in view of the frequent and startling revelations of crime, even among those that minister in holy things, who dare affirm that there is one sin enumerated by the apostle which is not concealed under a profession of Christianity?' *Spirit of Prophecy, volume 4*, page 239.

4. What counsel did Paul give Timothy concerning those who deny the power of God? 2 Timothy 3:5, last part. Consider Romans 1:16.

NOTE: 'A Christian, as described by the Scriptures, is a person who is separated from the world in his aims and practices and is united with Christ, a possessor of the peace which Christ alone can bestow, finding that the joy of the Lord is his strength and that his joy is full. Christians will not leave the world to perish unwarned, and make no effort for the reclaiming of the lost. Those who truly love Christ watch for every opportunity to employ the means at their command in doing good and in patterning after the works of Christ. They will not yield to temptations to make alliances with the world. They will not unite with secret orders and bind themselves by intimacies with unbelievers. But those who are not wholly on the side of Christ are to a large degree controlled by the maxims and customs of the world. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their un-Christlike characters. The children of God are to stand firmly for the right under all circumstances. They are not to be deceived by those who have the mind and spirit of the world.' *In Heavenly Places*, page 168.

'If it were possible'

5. How dangerous will be the deceptions of these false prophets? Matthew 24:24.

NOTE: 'We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. We want the truth on every point. We want it unadulterated with error and unpolluted by the maxims, customs, and opinions of the

world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave His life as a sacrifice for us, and shall we not give Him our best affections, our holiest aspirations, our fullest service?' *In Heavenly Places*, page 350.

6. What means will be used to make these deceptions more convincing? Matthew 24:24; Revelation 16:14.

NOTE: 'The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the Word of God, the Bible, before your heavenly Father, and say, Enlighten me; teach me what is truth. And when His Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures that every point is established. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error and shall fall under the masterful temptations and deceptions that Satan will bring upon the world.' *In Heavenly Places*, page 350.

'Try the spirits'

7. What warning did John give about deception? 1 John 4:1.

NOTE: "'Take heed, therefore, how ye hear" (Luke 8:18), is an admonition of Christ. We are to hear for the sake of learning the truth, that we may walk in it. And again: "Take heed what ye hear" (Mark 4:24). Examine closely, "prove all things" (1 Thessalonians 5:21), "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). This is the counsel of God; shall we heed it?' *Selected Messages, book 2*, page 79.

8. What test did John propose for discerning between true and false prophets? 1 John 4:2-3.

NOTE: 'Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, on man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.' *Selected Messages, book 1*, page 408.

"What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh" did. The law could not bring us to God, nor could it find in the flesh the righteousness which it must have, because the flesh had fallen away from God and could not reach Him again. But though the sinful flesh could not reach God, yet God in His eternal power and infinite mercy could reach sinful flesh. And so "the Word was made flesh and dwelt among us full of grace and truth." [John 1:14], even "sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Romans 8:3, 4. This is Christianity. To deny this, to deny that Jesus

essential that we study carefully the truths of God's Word; for we read that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We are in grave danger when we lightly regard any truth; for then the mind is opened to error. We must take heed how and what we hear. We need not seek to understand the arguments that men offer in support of their theories, when it may be readily discerned that these theories are not in harmony with the Scriptures. Some who think that they have scientific knowledge are by their interpretations giving wrong ideas both of science and of the Bible. Let the Bible decide every question that is essential to man's salvation.' *Daughters of God*, page 78.

'Strong delusion'

7. How are we shown that even in Paul's day people were writing forged epistles teaching false doctrine? 2 Thessalonians 2:1-2.

NOTE: 'The Catholic Church has never hesitated to manufacture history or doctrine when it could not find what it wanted already written. These documents have always been given the name of some person of good repute, and they served the purpose of the church as well as if they were genuine. . . . Indeed, we find that this very thing was done in the days of Paul, and that his own name was used to give currency to false doctrine. In 2 Thessalonians 2:1-3 we read his own words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed," etc. Here we find that the Thessalonians had received letters purporting to come from Paul, which declared that the coming of Christ was imminent. This was contrary to his first epistle, and he himself, after telling what should take place before the coming of the Lord, says: "Remember ye not, that, when I was yet with you, I told you these things?" 2 Thessalonians 2:5. Yet, notwithstanding the instruction which Paul had given them, these letters came so seemingly direct from Paul, that the Thessalonians were greatly disturbed. Paul cautions them against being deceived, and in closing this epistle, he gives them to understand how they may know that an epistle purporting to come from him is genuine. When he comes to the close, he says: "The salutation of Paul with mine own hand, which is the token in every epistle; so I write: The grace of our Lord Jesus Christ be with you all. Amen." 2 Thessalonians 3:17, 18. From this we learn that although Paul usually (probably always, with the exception of the epistle to the Galatians, see Galatians 6:11) employed an amanuensis, he always wrote the benediction and signed his name with his own hand, so that none need be deceived. Any letter bearing a signature other than his might be known to be spurious.' E. J. Waggoner: *Fathers of the Catholic Church*, pages 103-104.

8. What is to be our protection when God allows deceptions to come to His people? 2 Thessalonians 2:10. .

NOTE: 'Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine

with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.' *Counsels to Writers & Editors*, page 38.

'As he hath been taught'

3. What sound advice did Paul offer, especially to those who lead congregations? Titus 1:9.

NOTE: 'There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgement; for "in the multitude of counsellors there is safety."' *Testimonies, volume 5*, page 293.

4. In these days of YouTube and the Internet, of what particular temptation should we be aware? 2 Timothy 4:3. Note especially the last half of the verse.

NOTE: 'There are persons who are Christians only in name. It will not take a long acquaintance with these professors [those who profess to be Christians] to ascertain that they are successful agents of Satan. There are . . . persons who are corrupt at heart, who yet have a pleasing address, and who are successful in fascinating a certain class of people, and before the unwary are aware of it, the influence of these persons has changed their sentiments, and fashioned them after the objectionable characters of these corrupt persons. But those who wear the garb of Christianity, and yet who are governed by the fashions and maxims of the world, are moral corrupters. They claim to be seeking heavenly treasures, but the atmosphere with which their souls are surrounded is one that is charged with a deadly spiritual miasma, and they should be shunned by those who would remain unspotted by the world.' *Youth's Instructor*, May 3, 1894.

'Every wind of doctrine'

5. Against what danger were the gifts of the Spirit given? Ephesians 4:14. Compare 1 Corinthians 2:14 and consider John 16:13.

NOTE: 'God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God.' *Counsels to Writers & Editors*, page 40.

6. How are we warned against those who teach false doctrine in the last days? 1 Timothy 4:1. Compare 2 Peter 2:1-2.

NOTE: 'From time to time we need unitedly to examine the reasons of our faith. It is

Christ came not simply in flesh, but in the flesh, the only flesh that there is in this world, sinful flesh, to deny this is to deny Christ. For "every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God." The Catholic Church does not confess this; but on the contrary declares it to be "shocking to Christian minds" and the "revolting consequences" of denying the immaculate conception. *Catholic Belief*, pages 217, 218. Therefore this is the spirit of antichrist, "whereof ye have heard that it should come; and even now already is it in the world." But, "every spirit that confesseth that Jesus Christ is come in the flesh is of God." "Hereby know ye the spirit of truth and the spirit of error." 1 John 4:2,3,6.' A. T. Jones: *The Immaculate Conception of Mary*, pages 39-40.

'If they speak not according to this word'

9. What principle does the Bible propose for discerning between truth and error? Isaiah 8:20.

NOTE: 'The Spirit was not given, nor can it ever be bestowed, to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.' *Counsels for the Church*, page 92.

10. How are we shown that God's Word is to be our guide amid the darkness of deception? Psalm 119:105; Proverbs 6:23.

NOTE: 'We need the enlightenment of the Holy Spirit in order to discern the truths in God's word. The lovely things of the natural world are not seen until the sun, dispelling the darkness, floods them with its light. So the treasures in the word of God are not appreciated until they are revealed by the bright beams of the Sun of Righteousness. The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God and reveals them to every soul that has an implicit faith in Christ. By His power the vital truths upon which the salvation of the soul depends are impressed upon the mind, and the way of life is made so plain that none need err therein. As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the word, that we may see and appreciate its treasures.' *Christ's Object Lessons*, page 113.

'In sheep's clothing'

11. What warning did Jesus give concerning false prophets? Matthew 7:15.

NOTE: 'Wearing the insignia of Christ, they serve the Lord's worst enemy, and heed not the injunction, "Let everyone that nameth the name of Christ depart from iniquity." Christ plainly states that this class of teachers are as wolves in sheep's clothing. They talk of grace, they preach of grace, apparently they pray for grace; but they have not the grace of Christ in their hearts. In the pulpit such ministers may appear to be excellent; but they destroy the force of their words when out of the pulpit by such a course of iniquity that they prove themselves to be ministers of sin, wolves in sheep's clothing.' *Signs of the Times*, July 18, 1892.

'As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.' *Great Controversy*, page 608.

12. How did Jesus show us the way to discern between true and false prophets? Matthew 7:16-20. Consider Galatians 5:22-23.

NOTE: 'The class of religious teachers here described profess to be Christians. They have the form of godliness and appear to be labouring for the good of souls, while they are at heart avaricious, selfish, ease-loving, following the promptings of their own unconsecrated hearts. They are in conflict with Christ and His teachings, and are destitute of His meek and lowly spirit. The preacher who bears the sacred truth for these last days must be the opposite of all this and, by his life of practical godliness, plainly mark the distinction existing between the false and the true shepherd. The Good Shepherd came to seek and to save that which was lost. He has manifested in His works His love for His sheep. All the shepherds who work under the Chief Shepherd will possess His characteristics; they will be meek and lowly of heart. Childlike faith brings rest to the soul and also works by love and is ever interested for others. If the Spirit of Christ dwells in them, they will be Christlike and do the works of Christ. Many who profess to be the ministers of Christ have mistaken their master. They claim to be serving Christ and are not aware that it is Satan's banner under which they are rallying. They may be worldly-wise and eager for strife and vainglory, making a show of doing a great work; but God has no use for them. The motives which prompt to action give character to the work. Although men may not discern the deficiency, God marks it.' *Testimonies, volume 4*, pages 376-377.

**Lesson 13: June 20-26
'Sound doctrine'**

MEMORY VERSE: 'Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' Titus 1:9.

STUDY HELP: *A Call To Stand Apart*, pages 105-115.

LESSON SCRIPTURE: 2 Timothy 3.

LESSON AIM: To study the importance of sound doctrine.

Introduction

'It is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:2-4.' *Counsels for the Church*, page 325.

'They will not endure sound doctrine'

1. What warning did Paul give of how professed Christians will behave in the last days? 2 Timothy 4:3-4.

NOTE: 'The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance.' *Counsels to Writers & Editors*, page 39.

2. Where will we find the wisdom that is so needed to enable us to discern between truth and error? 2 Timothy 3:15-17.

NOTE: 'Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied

12. What does God really want to achieve in our salvation? 1 Thessalonians 5:23.

NOTE: 'Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him and to be constantly growing in grace and in the knowledge of the truth. The sanctification set forth in the Sacred Scriptures has to do with the entire being, spirit, soul, and body. Here is the true idea of entire consecration. Paul prays that the church at Thessalonica may enjoy this great blessing. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. There is in the religious world a theory of sanctification which is false in itself and dangerous in its influence. In many cases those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will worship. They lay aside reason and judgement, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in urging their tenacious claims of holiness, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God.' *Counsels for the Church*, page 50.

Lesson 2: April 4-10 'I will come again'

MEMORY VERSE: 'And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' Acts 1:10-11.

STUDY HELP: *Our Father Cares*, page 115.

LESSON SCRIPTURE: John 14:1-3.

LESSON AIM: To study Christ's promise to come again.

Introduction

'Years have passed since the Saviour gave the promise of His coming. Throughout the centuries His words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled; the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In His own time God will fulfil His word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off? No, no. A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us "faultless before the presence of His glory with exceeding joy.'" *Review & Herald*, November 13, 1913.

'The coming of the Lord draweth nigh'

1. What precious promise did Jesus give to His disciples before He went to the cross? John 14:3.

NOTE: 'Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfilment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' *Acts of the Apostles*, page 536.

2. What warning did Jesus give that His coming might appear to be delayed? Consider the following verses: Matthew 25:5, 19; Hebrews 10:36-37.

NOTE: 'It will not be long till we shall see Him in whom our hopes of eternal life are centred. And in His presence, all the trials and sufferings of this life will be as nothingness. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come,

and will not tarry.” Hebrews 10:35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:7; *Counsels for the Church*, page 358.

‘This same Jesus’

3. How was Christ’s promise repeated to the disciples at His ascension? Acts 1:9-11.

NOTE: ‘The angels who lingered upon Olivet after Christ’s ascension repeated to the disciples the promise of His return: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. And the apostle Paul, speaking by the Spirit of Inspiration, testified: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thessalonians 4:16. Says the prophet of Patmos: “Behold, He cometh with clouds; and every eye shall see Him.” Revelation 1:7. About His coming cluster the glories of that “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. Then the long-continued rule of evil shall be broken; “the kingdoms of this world” will become “the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Revelation 11:15. “The glory of the Lord shall be revealed, and all flesh shall see it together.” “The Lord God will cause righteousness and praise to spring forth before all the nations.” He shall be “for a crown of glory, and for a diadem of beauty, unto the residue of His people.” Isaiah 40:5; 61:11; Isaiah 28:5.’ *Great Controversy*, page 301.

4. What did Peter say was included in Christ’s promise? 2 Peter 3:13..

NOTE: ‘The work of redemption will be complete. In the place where sin abounded, God’s grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died; here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God” (Revelation 21:3). And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable gift, Immanuel, “God with us.”’ *God’s Amazing Grace*, page 370.

‘Every eye shall see Him’

5. How many of those living on earth will see Jesus return? Revelation 1:7.

NOTE: “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.”

Here is the opinion of one who does not accept that victory over sin is possible in this life: ‘The bad news in the book of Romans is that every thought we have is defiled. Every motion of our heart, every tendency of our mind, and every inclination of the flesh is tainted, in every one of us, until the second coming of Jesus and glorification... Sin remains in the Christian until glorification.’ Desmond Ford: *Right With God Right Now*, pages 1, 15)

NOTE: ‘Satan had claimed that it was impossible for man to obey God’s commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God’s precepts. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.’ *Christ’s Object Lessons*, page 314.

10. How may a Christian be victorious in times of temptation? Ephesians 6:11-18.

NOTE: ‘Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil; they need no cultivation; but grace must be carefully cultivated. The briars and thorns are always ready to spring up, and the work of purification must advance continually. If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life. Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them.’ *Christ’s Object Lessons*, page 50.

Salvation does not involve conduct

11. Should we believe those who, like Martin Luther, do not think that salvation has anything to do with our conduct? Think about Psalm 50:23. n.b. ‘conversation’ means conduct, behaviour.

Note the following words by Martin Luther: ‘Doctrine and life are to be distinguished, the one from the other. With us conduct is as bad as it is with the papists. We don’t oppose them on the issue of conduct. Hus and Wyclif, who also made an issue of conduct, were not aware of this. To treat of doctrine is to grab the goose by the neck!’

NOTE: ‘Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim His promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand.’ *Review & Herald*, May 10, 1892,

Salvation is justification only?

7. Is salvation only to do with justification, that is, forgiveness? Will we always be sinning throughout our lives?

Here is the view of one believes that Christians will never be enabled to stop sinning: "This word 'justify.' It never means to make righteous inside. It means, strictly, to count righteous...The whole of true religion revolves around this issue. . . . Justification is over you all the time, like the sun... Because we are born in sin, because we are born without the Holy Spirit, . . . we cannot perfectly obey a holy law. Not even after conversion. . . . So even after conversion, never for one day do I fully fulfil the law of God. That's because I still have an old nature." Dr Desmond Ford: *Right With God Right Now*, pages 19-21, pages 241-42.

NOTE: 'The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isaiah 61:10). Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).' *Selected Messages, book 1*, page 394.

8. How does the Bible teach that the truly converted Christian will live? Galatians 2:20.

NOTE: "'This is the will of God, even your sanctification" (1 Thessalonians 4:3). We have not pressed forward to the mark of the prize of our high calling. Self has found too much room. Oh, let the work be done under the special direction of the Holy Spirit. The Lord demands all the powers of the mind and being. It is His will that we should be conformed to Him in will, in temper, in spirit, in our meditations. The work of righteousness cannot be carried forward unless we exercise implicit faith. Move every day under God's mighty working power. The fruit of righteousness is quietness and assurance forever. If we had exercised more faith in God and had trusted less to our own ideas and wisdom, God would have manifested His power in a marked manner on human hearts. By a union with Him, by living faith, we are privileged to enjoy the virtue and efficacy of His mediation. Hence we are crucified with Christ, dead with Christ, risen with Christ, to walk in newness of life with Him.' *Selected Messages, book 3*, page 201.

Salvation does not offer total victory

9. Is it possible for a Christian to gain the victory over temptation and sin in this life? Consider Romans 2:14-16 in the light of the statement below:

Whether we be saved or lost, we shall sometime see the Saviour as He is, in all His glory, and shall understand His character. At His second coming, conviction will be brought to every heart. Those who have turned from Him to the trivial things of this earth, seeking selfish interests and worldly honour, will in the day of His coming acknowledge their mistake. These are the ones spoken of by the Revelator as "all kindreds of the earth," who "shall wail because of Him." Let us not be content to be numbered among the "kindreds of the earth." Remembering that our citizenship is in heaven, let us lay hold on the hope set before us in the Gospel.' *Signs of the Times*, January 28, 1903.

6. What will be the reaction of many when they see Jesus? Revelation 6:15-17.

NOTE: 'The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:3, 4. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17. The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isaiah 9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing: "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains rather than meet the face of Him whom they have despised and rejected.' *Great Controversy*, pages 641-64.

'The Lord God will wipe away tears'

7. What wonderful prospect awaits God's people when Jesus returns? Isaiah 25:8.

NOTE: 'The coming of Christ to usher in the reign of righteousness has inspired the most sublime utterances of the sacred writers. The psalmist sang of the power and majesty of Israel's King: "Let the heavens rejoice, and let the earth be glad before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Psalm 96:11-13. Said the prophet Isaiah: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it." Isaiah 25:8. When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled.'" *Maranatha*, page 21.

8. In contrast with those who rejected Christ, what will be the reaction of those faithful to Christ when He returns? Isaiah 25:9.

NOTE: 'While the wicked flee from His presence, Christ's followers will rejoice.

The patriarch Job, looking down to the time of Christ's second advent, said, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:27, *margin*. To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.' *Christ's Object Lessons*, pages 420-421.

'In flaming fire taking vengeance'

9. What will happen to the world when Jesus returns? 2 Peter 3:10. Compare 2 Thessalonians 1:7-8.

NOTE: 'Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass, a vast, seething lake of fire. It is the time of the judgement and perdition of ungodly men, "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8.' *Darkness Before Dawn*, page 59.

10. How does the Psalmist describe the coming of Jesus? Psalm 50:3.

NOTE: 'When the divine Presence was manifested upon Sinai, the glory of the Lord was like devouring fire in the sight of all Israel. But when Christ shall come in glory with His holy angels the whole earth shall be ablaze with the terrible light of His presence. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:3, 4. A fiery stream shall issue and come forth from before Him, which shall cause the elements to melt with fervent heat, the earth also, and the works that are therein shall be burned up. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thessalonians 1:7, 8.' *Patriarchs & Prophets*, page 339.

'The dead in Christ shall rise first'

11. What words of comfort did Paul give to those who mourned the loss of fellow-believers? 1 Thessalonians 4:13-18.

NOTE: 'The Thessalonians had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and to take them to Himself. They had carefully guarded the lives of their friends, lest they should die and lose the blessing which they looked forward to receiving at the coming of their Lord. But one after another

through the gates into the city." Revelation 22:14. As regards man's final salvation, this is the only election brought to view in the word of God.' *Patriarchs & Prophets*, page 207.

4. What is required for us to persevere to the end? Hebrews 12:1-2.

NOTE: 'Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and everyone who, through the grace of Christ, shall reach the standard of His requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-labourer with God. You are elected to wear the yoke of Christ, to bear His burden, to lift His cross. You are to be diligent "to make your calling and election sure." [2 Peter 1:10.] Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.' *Christian Education*, page 118.

Predestination

5. What is meant by predestination in Christian theology? Read Romans 8:28-30.

The notion of double predestination, commonly identified with Calvinism and appearing also in some of the writings of Augustine and Martin Luther is that God has determined from eternity whom He will save and whom He will damn, regardless of their faith, love, or merit or lack thereof.

NOTE: 'What is God's predestination, then? What is the design that He has fixed beforehand, that He has prepared beforehand for every man in the world? For He has foreknown all; He has called all. "Look unto Me, and be ye saved, all the ends of the earth." Isaiah 45:22. What is the destiny that He has prepared beforehand for every one? It is that we should be conformed to the image of His Son. Where? While we are in this world, conformed to the image of His Son, as His Son was in the world. . . . God's eternal purpose prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ.' A. T. Jones: *Signs of the Times*, May 2, 1895.

6. What was God's purpose in predestining mankind? Ephesians 1:3-6. n.b. There is no verse in the Bible saying that God predestined anyone to be lost.

NOTE: 'Wonderful possibilities are provided for everyone who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. "To as many as received Him, to them He gave power to become the sons of God, even to as many as believed on His name.'" *Gospel Herald*, June 11, 1902.

such (as fall away) to repentance,' of necessity involve the possibility of falling away from 'the truth as it is in Jesus.'"

'In discussing a question of this kind we need to guard against fine-spun theological theories, and to keep to simple, practical truth. The Scriptures set the truth forth very clearly, in the abundant warnings against being led away by the error of the wicked and falling from our own steadfastness.' E. J. Waggoner: *Present Truth*, October 30, 1902.

2. What does the Bible have to say about 'once saved, always saved'? Hebrews 6:4-6.

NOTE: 'There is no such thing in the Word of God as unconditional election, once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: "Which have forsaken the right way, ... following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Peter 2:15. Here is a class of whom the apostle warns, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:21. There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore there is need of a decided, daily conversion to God. All who seek to sustain the doctrine of election, once in grace, always in grace, do this against a plain, "Thus saith the Lord.'" *The Faith I Live By*, page 157.

'The perseverance of the saints'

3. What is the last of the five pillars of Calvinism? Consider 2 Peter 1:10.

'Perseverance of the Saints: The last of the five points of Calvinism teaches that *God preserves His people so they can never be lost.*

NOTE: Calvinists today try to modify this idea because of the accusation that if you are elected to salvation, you can live in wickedness because you can never be lost; many Calvinists today say that if a Christian falls away and apostatizes, he was never truly converted in the first place; he was never truly one of the saints. The logic of this view is that if a person does not persevere, he was never elected to salvation in the first place; if he does persevere, this proves that God did elect him to salvation. This is the reverse of Calvinism because it places one's election to salvation as dependent on one's own decision to persevere!

'There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life, obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. And in the Revelation He declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in

their loved ones had been taken from them, and with anguish the Thessalonians had looked for the last time upon the faces of their dead, hardly daring to hope to meet them in a future life. As Paul's epistle was opened and read, great joy and consolation was brought to the church by the words revealing the true state of the dead. Paul showed that those living when Christ should come would not go to meet their Lord in advance of those who had fallen asleep in Jesus. The voice of the Archangel and the trump of God would reach the sleeping ones, and the dead in Christ should rise first, before the touch of immortality should be given to the living. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.'" *Acts of the Apostles*, page 258.

12. How are we assured that Jesus will bring an end to grieving and mourning? Revelation 21:4; Revelation 7:16-17; Isaiah 25:8.

NOTE: 'This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying ... : for the former things are passed away.'" *SDA Bible Commentary, volume 7*, page 988.

Lesson 3: April 11-17

‘Believe it not’

MEMORY VERSE: ‘Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.’ Matthew 24:23.

STUDY HELP: *Great Controversy*, pages 299-304.

LESSON SCRIPTURE: Matthew 24:23-27.

LESSON AIM: To study the Bible’s answer to alternative opinions about the Second Coming.

Introduction

‘Satan is not permitted to counterfeit the manner of Christ’s advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. “There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.... Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17. This coming there is no possibility of counterfeiting. It will be universally known, witnessed by the whole world.’ *Darkness Before Dawn*, page 42.

‘As the lightning’

1. What warning did Christ give about those who teach that Christ will return in secret? Matthew 24:26.

NOTE: In the early 19th century a teaching arose that Christ would return in secret and ‘rapture’ His followers away from the earth while human life and activity for those left behind would continue. The one who first taught this idea was John Nelson Darby, a former Anglican and founder of the Plymouth Brethren. Darby took the idea to America where it became widely accepted through the work of Cyrus Ingerson Scofield and his Scofield Bible.

‘We learn from the Scriptures that when the Lord comes it is for the purpose of taking His people to Himself. It is the second advent. And they also tell us that He will not come from heaven until the time for the restoration of all things. “And He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began.” Acts 3:20, 21. This allows no place for a secret coming of the Lord, to take from this earth a few of His people, leaving the earth and the remainder of the inhabitants just as they were before. The first advent was not a secret affair. “This thing was not done in a corner.” Even so, and much more so will the second coming be. It will be as much more loudly heralded than the first, as its glory will exceed that of the first.’ E. J. Waggoner: *Present Truth*, June 14, 1894

Lesson 12: June 13-19

‘Show unto us the way of salvation’

MEMORY VERSE: ‘Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.’ 1 John 3:7.

STUDY HELP: *Acts of the Apostles*, pages 473-475.

LESSON SCRIPTURE: 1 John 3:1-10

LESSON AIM: To study the alternatives to salvation proposed by many today.

Introduction

‘To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God. In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretence of honouring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors.’ *Acts of the Apostles*, page 387.

Once saved, always saved

1. How is the doctrine of ‘once saved, always saved’ expressed?

‘What if the person who is saved falls into sin, stays in sin and is found in that very condition when he dies? Will he still go to heaven? Answer: yes. If he was truly saved in the first place, yes. . . . The person who is saved, who confesses that Jesus is Lord and believes in his heart that God raised Him from the dead, **will go to heaven when he dies, no matter what work (or lack of work) may accompany such faith.** In other words, **no matter what sin (or absence of obedience) may accompany such faith.**’ R.T. Kendall: *Once Saved, Always Saved*. [Emphasis added]

NOTE: “I am anxious to know what is really the teaching of Scripture concerning the falling away of the converted. It seems to me that in the Scriptures is clearly taught that a renewed man, while in this present imperfect state of existence, is not only subject to the allurements of temptation, but liable to lapse and gradually drift back, and ultimately find himself again in the depths of iniquity. A truly converted person, according to the creed of the church in whose teachings I have been indoctrinated, can never ultimately be lost. He may fall into the water, but will never remain in it till drowned; he may make hair-breadth escapes, but escapes in every case are inevitable. Such doctrine seems to me opposed to the clear teaching of Scripture, which never speaks of the faithlessness on the part of Christians as being due to a lack of genuineness in relation to their conversion. On the contrary, such express utterances as, ‘Be thou faithful and the death,’ and, ‘It is impossible to renew

English word convey the idea of One God, revealed in Three Persons.

12. What warnings are we given against trying to find likenesses to God? Isaiah 40:18-25.

NOTE: ‘Such representations as the following are made: “The Father is as the light invisible: the Son is as the light embodied; the Spirit is the light shed abroad.” “The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.” Another representation: “The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.” All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth.’ *Evangelism*, page 614.

2. How did Christ describe His coming? Matthew 24:27.

NOTE: ‘Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. The Saviour has warned His people, and has clearly foretold the manner of His second coming. “There shall arise false Christs.... Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:24-27. This coming, there is no possibility of counterfeiting. It will be universally known, witnessed by the whole world.’ *The Faith I Live By*, page 346.

‘As a thief in the night’

3. What verse is often used to support the idea that Jesus will return secretly to ‘rapture’ His followers? 1 Thessalonians 5:2.

NOTE: ‘There will be no “secret rapture,” no coming secretly and snatching the saints away while others are entirely unconscious of it. Such an idea is a fabrication of a disordered human imagination, with not the slightest foundation in Scripture. He will come like a thief in the night, it is true, in that He will come when people are not expecting Him; but “He cometh with clouds; and every eye shall see Him, and they also which pierced Him.” Revelation 1:7. He ascended to heaven in full view of the disciples, until a cloud received Him out of their sight; and as they stood gazing up at the place where they had last seen Him, two angels appeared to them, and said, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”’ E. J. Waggoner: *Present Truth*, July 19, 1900.

4. How does Peter speak of the Second Coming as being like a thief in the night? 2 Peter 3:10.

NOTE: ‘But there is a day that God hath appointed for the close of this world’s history. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, “All is well”; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, “Peace and safety,” “sudden destruction cometh upon them,” “and they shall not escape”; “for as a snare shall it come on all them that dwell on the face of the whole earth.” It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. “Be ye also ready: for in an such hour as ye think not the Son of man cometh.” People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to

every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.' *Fundamentals of Christian Education*, page 335.

'Now is the day of salvation'

5. The secret rapture theory offers the whole of mankind a second chance of salvation after the Rapture. Is this what the Bible teaches? 1 Thessalonians 5:2-3.

NOTE: 'When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.' *Great Controversy*, page 428.

6. How does the Bible teach the urgency of accepting Christ now, rather than waiting until some later time? 2 Corinthians 6:1-2. Consider Acts 24:25: Acts 26:28.

NOTE: 'This is the consideration that presents itself to the constant thought and the ever-present choice of all mankind. And therefore the living and ever-present word is, "Choose ye this day whom ye will serve." "To-day if ye will hear His voice, harden not your hearts." To-day, "while it is called To-day," "if ye will hear His voice, harden not your hearts." "Now is the accepted time; . . . now is the day of salvation."' A. T. Jones: *Review & Herald*, September 8, 1896.

'To meet the Lord in the air'

7. What will happen to the followers of Christ when He returns? 1 Thessalonians 4:17.

NOTE: Most Christians believe that when Jesus returns in glory, He will set up a kingdom on earth for 1000 years.

'The second coming of Christ marks the beginning of the millennium, because the second coming of Christ brings the resurrection of the just, of the blessed and holy; and this resurrection, the first one, marks the beginning of the thousand years, the millennium. Here, then, at the beginning of the millennium, is the resurrection of all the righteous dead; the translation of all the righteous living; and these all are caught away from the earth. They meet the Lord, not on the earth, but "in the air;" and as all the resurrected and translated ones hitherto have done, they ascend to heaven with Christ their Lord, where they reign with Him upon the thrones of judgement for a thousand years.' A. T. Jones: *Bible Echo & Signs of the Times*, June 15, 1903.

8. Where did Jesus promise to take His followers when He returns? John 14:2-3.

NOTE: 'Praise the Lord, oh, my soul! He says He has gone to prepare mansions for me: "Let not your heart be troubled: ye believe in God, believe also in Me. In My

Where did the term 'Trinity' come from?

9. Was the Trinity a pagan concept, as some claim?

The word 'Trinity' was never used in ancient paganism. The word was an attempt to combine the thought of a Divine Unity consisting of Three Persons. The word first came to be used among Christians in the second century to express the idea that there is one God, and one God alone, who has revealed Himself to mankind in Three Persons. Such an idea is not found in paganism. Many pagan religions had groups of three deities, triads, often a father, a mother and a son, but these triads of deities were three separate beings, never a trinity. Some, focussing only on the three, fail to grasp the fact that such pagan triads were never perceived as one god.

Attempts by different Christians and denominations to explain the Trinity have always been at best inadequate and sometimes misleading. The Bible presents us with the facts and asks us to believe; the Bible never attempts to explain how God can be One and at the same time Three. Like many Bible doctrines, we are to accept it by faith, not to accept only what we can explain.

NOTE: 'Our creed on this subject is: that there are three persons in one God, not three persons in one person, and that Christians are required to baptise in the name of these three, as constituting the only true God revealed in the Scriptures. The doctrine of the Trinity is a doctrine of faith, not of comprehension, nor could we solve the mysteries of this infinite, wonderful Being, if He were presented to us as existing in one person only.' James White: *Review & Herald*, March 4, 1862.

10. Is the Trinity a false doctrine invented by the Roman Catholic Church?

NOTE: The first Christian to write extensively about the Trinity was Tertullian, who became a Christian before the year 200. He came from Carthage in North Africa. The word 'trinity' itself was already in use; Theophilus of Antioch is the first known writer to use the word 'Trinity.' Theophilus was head of the Antioch church around the years 169-183 AD. Of course, others, whose writings have been lost, may have used this word before him but his is the oldest surviving work in which this word 'Trinity' appears. There is not the slightest evidence that the Roman Catholic Church originated the doctrine of the Trinity. Even the Roman Catholic Church only claims this doctrine in the sense that it was believed by the early church.

'The Godhead'

11. Should we use the term 'Godhead' rather than Trinity?

NOTE: The word 'Godhead' has the merit of being a word used in the King James Bible. It does not, however, mean Trinity. The word 'Godhead' means the quality of being God. The suffix '-head' is old-fashioned and only found in one other word today, maidenhead. The more common suffix is '-hood', found in manhood, childhood, womanhood and similar words. 'Godhead' means 'Godhood.' The suffixes '-hood' and '-head' mean precisely the same thing. In the 17th century, the term 'The Godhead' became used as a polite way of saying God. The word 'Godhead' is used three times in the King James Bible and in each case a different Greek word is translated: 'theion' (Acts 17:29), which means divinity; 'theiotes' (Romans 1:20), which means God, the Deity; and 'theotes' (Colossians 2:9), which can mean either divinity or deity. In none of these cases, does the Greek word or the

so the things of God knoweth no man, but the Spirit of God.” *Manuscript Releases, volume 20, pages 68-69.*

‘Before Abraham was, I AM’

7. What view of Christ arose in the early church and is today taught by Christadelphians?

NOTE: Adoptionism is the belief that Jesus was simply an ordinary human being whom God adopted as His son when He saw that the human Jesus led an exemplary sinless life. By adopting Jesus as His son, God made him a deity. Adoptionists do not accept that Jesus had any life before His birth in Bethlehem. The following note was written to a man who seems to have accepted Adoptionism.

‘Bro. Baker, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing that I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” These words are not addressed to any human being, except to the Son of the Infinite God. . . . The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the rock, Christ Jesus, as God revealed in humanity.’ *Manuscript Releases, volume 13, pages 18-19.*

8. How are we shown in the Bible that Jesus lived before His birth in Bethlehem? Micah 5:2; John 8:56-58; John 17:5.

NOTE: ‘Christ’s words concerning Abraham conveyed to His hearers no deep significance. The Pharisees saw in them only fresh ground for cavilling. They retorted with a sneer, as if they would prove Jesus to be a madman, “Thou art not yet fifty years old, and hast Thou seen Abraham?” With solemn dignity Jesus answered, “Verily, verily, I say unto you, Before Abraham was, I AM.” Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, “whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin.’ *Desire of Ages, page 469.*

Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:1-3). Thank God! It is these mansions that I am looking to. It is not the earthly mansions here, for they are to be shaken down by the mighty earthquake ere long; but it is those heavenly mansions that Christ has gone to prepare for the faithful. We have no home here. We are only pilgrims and strangers here, passing to a better country, even an heavenly. May God help us to win the boon of eternal life.’ *In Heavenly Places, page 354.*

‘The dead in Christ shall rise’

9. Have those who died believing in Jesus already gone to heaven? Psalm 115:17.

NOTE: ‘What say the Scriptures concerning these things? David declares that man is not conscious in death. “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:4. Solomon bears the same testimony: “The living know that they shall die: but the dead know not anything.” “Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.” “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:5, 6, 10. When, in answer to his prayer, Hezekiah’s life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: “The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day.” Isaiah 38:18, 19. Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: “In death there is no remembrance of Thee: in the grave who shall give Thee thanks?” “The dead praise not the Lord, neither any that go down into silence.” Psalm 6:5; 115:17. Peter on the Day of Pentecost declared that the patriarch David “is both dead and buried, and his sepulchre is with us unto this day.” “For David is not ascended into the heavens.” Acts 2:29, 34. The fact that David remains in the grave until the resurrection proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.’ *Great Controversy, page 545-546.*

10. When does God’s Word say that dead believers will meet Jesus? 1 Thessalonians 4:16-17.

NOTE: ‘The coming of the Lord has been in all ages the hope of His true followers. The Saviour’s parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the “appearing of the great God and our Saviour Jesus Christ” was the “blessed hope.” When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour’s advent. Then the dead in Christ should

rise, and together with the living be caught up to meet the Lord in the air. “And so,” he said, “shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:16-18.’ *Great Controversy*, page 302.

‘Where is the promise of His coming?’

11. What attitude towards the Second Coming does Peter warn against? 2 Peter 3:3-4.

NOTE: ‘We should be awake to discern the signs of the times, and to give warning to the people. There are many in the world who seek to quiet the alarm of the people, who say, “Peace, peace; when there is no peace;” but we should take an opposite course from this. There are many who say to the aroused people, “Do not disturb yourselves, go on in godlessness, go on glorifying yourselves, and living in pleasure. The day of the Lord is not at hand.” Did not Christ have an object in view when He said, “Behold, I come quickly”? Did He not see that His church would need to keep this solemn event in mind? Shall we say with the last-day scoffers, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation”? I do not mean to be with this class. I mean to arouse men with the message of Christ’s near coming.’ *Signs of the Times*, June 24, 1889,.

12. What solemn assurance did Peter give to these scoffers? 2 Peter 3:9-11.

NOTE: ‘Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one’s interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.’ *Last Day Events*, page 16.

Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgement of Thomas, “My Lord and my God.”” *Conflict & Courage*, page 328.

‘He that hath an ear, let him hear what the Spirit saith’

5. What Bible verses are used by those who refuse to accept that the Holy Spirit is a person but only a power or force? Luke 1:35; Psalm 104:30.

NOTE: ‘In the short space of a few lines [John 14:16-John 16:15] the Lord Jesus speaks twenty-four times of the Holy Spirit as a person; and speaks of Him in no other term than that which signifies in Greek, literally, “that person there.” A. T. Jones: *The Medical Missionary*, March 27, 1907.

Compiler’s note: Though the personality of the Holy Spirit has been accepted by Christians from the very earliest days, there are some who insist that this is not so. Jehovah’s Witnesses, for example, see the Holy Spirit as a force of Jehovah, and not a separate Person in the Godhead. This view is shared by others who would describe themselves as Christian, for example, Christadelphians and the followers of Mary Baker Eddy and her ‘Christian Science’. Others deny that the Holy Spirit is a separate entity at all but is simply Christ in a different form. It is frequently found that those who begin by denying the personality of the Holy Spirit move on to deny the deity of Christ.

6. How do the following verses show that the Holy Spirit is not merely a force or influence?

- John 14:26.** The Holy Spirit is a teacher and He helps us to recall things.
John 15:26. The Holy Spirit testifies, or bears witness, of Jesus.
John 16:13-14. The Holy Spirit guides into all truth, He speaks, and He shows things to come.
Acts 13:2. The Holy Spirit speaks specific messages. It was He who called Barnabas and Saul. [Paul]
Acts 16:6-7. The Holy Spirit can forbid God’s people to do things and not permit them to go to certain places.
Romans 8:26. The Holy Spirit makes intercession for us with groanings that cannot be uttered. He helps us in our infirmities.

NOTE: ‘The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, “We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man save the spirit of man, which is in him; even

John) quoted this verse as we have it. It was quoted by two Spanish bishops, Priscillian and Idacius Clarus, just over 100 years later. Several African writers quoted it in the 5th century as did Cassiodorus in Italy. It appears in all the Old Latin manuscripts (the Itala) and was later included in the Vulgate. It also appears in the old Waldensian Bibles and their translation into old French. The verse in those Greek manuscripts that omit these words is grammatically impossible, a problem which can only be resolved if these words are put back in. The King James Bible translators had, in addition to Greek manuscripts, six Waldensian Bibles and four Bibles influenced by the Waldenses, the Italian Diodati, the French Olivetan, the German Lutheran and the English Genevan. Why did this verse get left out? Some possible explanations:

- The scribe skipped a verse in copying two very similar verses. There are plenty of examples of this kind of error in existing manuscripts. Both verse 7 and 8 begin with identical words so the scribe's eye could have skipped from one verse to the next. All manuscripts copied from this erroneous manuscript would perpetuate the error.
- Some suggest that, since between 220 and 270 a heresy called Sabellianism arose in the east, this verse might have been left out deliberately because the phrase 'these Three are One' was being used by the Sabellians to support their teaching that the Father and Son are identical and it was the Father who suffered and died on the cross. But the verse was not removed in areas where the influence of this teaching was not so great.

'My Lord and my God'

3. What verses show us that Jesus Christ is God? John 1:1; Hebrews 1:8.

NOTE: 'In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life.' *Desire of Ages*, page 530.

"In Him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world.' *Selected Messages, book 1*, page 296.

4. What response did the Apostle Thomas make to the risen Christ? John 20:28.

NOTE: 'Many who, like Thomas, wait for all cause of doubt to be removed, will never realise their desire. They gradually become confirmed in unbelief. In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent.

Lesson 4: April 18-24 'The Sabbath was made for man'

MEMORY VERSE: 'Remember the Sabbath day to keep it holy.' Exodus 20:8.

STUDY HELP: *Great Controversy*, pages 434-437.

LESSON SCRIPTURE: Exodus 20:8-11.

LESSON AIM: To study what the Bible teaches about the Sabbath.

Introduction

'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: ... I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things." Revelation 4:11.' *Great Controversy*, page 436.

'The Sabbath was made for man'

1. When was the Sabbath instituted and by whom? Genesis 2:1-3.

NOTE: 'In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.' *Patriarchs & Prophets*, page 48.

2. For whom did Jesus say that the Sabbath was made? Mark 2:27.

NOTE: "'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. "All things are for your sakes." . . . The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with

thanksgiving, and into His courts with praise.” Psalm 100:2-4. And of all who keep “the Sabbath from polluting it,” the Lord declares, “Even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isaiah 56:6, 7.’ *Desire of Ages*, page 288.

‘In it thou shalt not to any work’

3. What command is associated with remembering the Sabbath to keep it holy? Exodus 20:10.

NOTE: ‘When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord’s. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath and to thinking and conversing about it.’ *Testimonies, volume 2*, page 702.

4. How did Isaiah explain the scope of this command? Isaiah 58:13.

NOTE: ‘God’s love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another. The Sabbath and the family were alike instituted in Eden, and in God’s purpose they are indissolubly linked together. On this day, more than on any other, it is possible for us to live the life of Eden. It was God’s plan for the members of the family to be associated in work and study, in worship and recreation. . . . 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. During a portion of the day, all should have an opportunity to be out of doors. How can children receive a more correct knowledge of God than in spending a portion of their time out of doors, not in play, but in company with their parents? Let their young minds be associated with God in the beautiful scenery of nature. As they view the beautiful things which He has created for the happiness of man, they will be led to regard Him as a tender, loving Father. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love Him. The Sabbath, oh, make it the sweetest, the most blessed day of the whole week!’ *The Faith I Live By* page 36.

‘An holy convocation’

5. What was one purpose for the Sabbath? Leviticus 23:3.

NOTE: ‘The command is given to call the Sabbath a delight. but the Sabbath must really be a delight before we can really call it a delight. And if the Sabbath is not to us a delight, we do not get out of it that which God designs that we should. True Sabbath-keeping will always be a delight. The ninety-second psalm is entitled, “A Psalm or Song for the Sabbath day.” It was written by inspiration specially for the Sabbath day, and a careful study of it will give us an idea of what should be our occupation on the Sabbath. First, is the idea of worship: “It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; to show forth Thy lovingkindness in the morning, and Thy faithfulness every night, upon an

Lesson 11: June 6-12 ‘Therefore let thy words be few’

MEMORY VERSE: ‘Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.’ Ecclesiastes 5:2.

STUDY HELP: *A Call To Stand Apart*, pages 45-47.

LESSON SCRIPTURE: John 17:3.

LESSON AIM: To clarify what God reveals in His word about Himself.

Introduction

‘We must admit that God knows infinitely more of the manner of His own existence than we, who are but finite, can know; and when He condescends kindly to instruct us in this great matter, does it not become us modestly to believe what He says?’ James White: *Review & Herald*, March 4, 1862.

‘These Three are One’

1. What verses are used to ‘prove’ that God is One but not Three? Deuteronomy 6:4; 1 Timothy 2:5; Ephesians 4:6; 1 Corinthians 8:6.

NOTE: ‘The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The word of God declares Him to be “the express image of His person.” “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown the personality of the Father. The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers, the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptised, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.’ *Bible Training School*, March 1, 1906.

2. What statement that God is Three in One has been attacked in recent years? 1 John 5:7.

NOTE: There has lately been some dispute about the authenticity of 1 John 5:7 and it is often omitted in recent bible versions. It is missing from many Greek manuscripts. The story is often told how Erasmus, who produced a Greek New Testament that forms the basis of the King James Bible, decided to omit this verse because it was not in the Greek manuscripts he consulted. It is said that he agreed to leave it in if he could be shown any Greek manuscript containing it. One was produced, (some say forged) and the words remained in. This is the reason given by those who want to leave these words out. Many scholars today believe that this story is fictitious. There is very ancient evidence that the words in 1 John 5:7 are authentic. Cyprian, who lived around 250 AD, (approximately 200 years before our oldest manuscripts of 1

NOTE: ‘The doctrine of the Trinity you set aside as not a scripture doctrine. Our creed on this subject is: that there are three persons in one God, not three persons in one person, and that Christians are required to baptise in the name of these three, as constituting the only true God revealed in the Scriptures. The doctrine of the Trinity is a doctrine of faith, not of comprehension, nor could we solve the mysteries of this infinite, wonderful Being, if He were presented to us as existing in one person only. We must admit that God knows infinitely more of the manner of His own existence than we, who are but finite, can know; and when He condescends kindly to instruct us in this great matter, does it not become us modestly to believe what He says? This we do; but this you refuse to do, launching out as you have done with Unitarians* and Socinians* to become wise above, and against, what God has written. Against this reckless and dangerous course we most solemnly warn you.’ James White: *Review & Herald*, March 4, 1862.

[*Unitarians deny the Trinity; they deny that Christ is God and deny the personality of the Holy Spirit. The *Socinian heresy arose in the mid-16th century; it went beyond Unitarianism to deny that Christ even existed before His conception in Mary’s womb as a human being. The Christadelphians teach this but they add that Christ was later adopted as God’s Son as a reward for His exemplary life. This belief is known as Adoptionism. Another common heresy is Arianism; this teaches that Christ is not co-eternal with the Father but at some point Christ’s life began when He was begotten by God the Father, and so He is distinct from the Father and therefore subordinate to Him.]

instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.” Verses 1-3. The Sabbath therefore is the day set apart, sanctified, of the Lord, for the worship of God. Not simply individual or family worship, but for collective congregational worship as well, for it is written, “Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation.” Leviticus 23:3. A “convocation” is an assembly or meeting. Therefore there must be on the Sabbath a holy meeting or assembly for the worship of God, for giving thanks unto Him, for singing His praises, and for showing forth His lovingkindness and His faithfulness. It is one of the duties of men on the Sabbath to go to the assembly of the saints, to go to meeting. The obligation to go to meeting is binding as well as is any other duty of the Sabbath day; and when it is within our power, we cannot neglect it and do right; in short we cannot neglect it and properly observe the Sabbath.’ A. T. Jones: *Signs of the Times*, September 8, 1887.

6. How did Paul stress the importance of this for those who live in the last days? Hebrews 10:25.

NOTE: ‘While we are exhorted not to forsake the assembling of ourselves together, these assemblies are not to be merely for our own refreshing. We are to be inspired with greater zeal to impart the consolation we have received. It is our duty to be very jealous for the glory of God and to bring no evil report, even by the sadness of the countenance or by ill-advised words, as if the requirements of God were a restriction upon our liberty. Even in this world of sorrow, disappointment, and sin, the Lord desires us to be cheerful, and strong in His strength. The whole person is privileged to bear a decided testimony in every line. In features, in temper, in words, in character, we are to witness that the service of God is good.’ *Testimonies, volume 6*, page 365.

‘When I make up My jewels’

7. What precious promise may be claimed by those who forsake not the assembling of themselves together? Malachi 3:16-17.

NOTE: ‘It is required that we meet together and bear testimony to the truth. The angel of God said: “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.” It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for Him; for He is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon His name,’ *Testimonies, volume 4*, page 107.

8. How does God regard His obedient people? Exodus 19:5.

NOTE: ‘The words to which God and the angels listen with delight are words of appreciation for the great gift that has been made to the world in the only-begotten Son of God. Every word of praise for the blessing of the light of truth is written in the heavenly records. Every word that acknowledges the merciful kindness of our heavenly Father in giving Jesus to take away our sins, and to impute to us His

righteousness, is recorded in the book of His remembrance. Testimonies of this kind “shew forth the praises of Him who hath called us out of darkness into His marvellous light.” 1 Peter 2:9. The time and season are very precious. The assembled believers are in the audience chamber of the universe of heaven. They are to witness for God and the Lord Jesus Christ who gave His life for the world. What deep and grave importance is attached to these little assemblies! Jesus Christ has paid the ransom money of His own blood for their souls, and He is in the midst of them when they meet to worship God. The Majesty of heaven identifies His interests with those of the believers, however humble may be their circumstances. And wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that results from thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be considered the most precious of all meetings. Let all remember that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, “They shall be mine, ... in that day when I make up my jewels.” Malachi 3:17.’ *Our High Calling*, page 168.

‘With gladness’

9. What should our attitude of mind when we gather on the Sabbath to worship God? Psalm 100:1-5.

NOTE: ‘Gladness, or joy, is a necessary part of the kingdom of Christ. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. A gloomy Christian is as much a contradiction of terms as a cold sun. The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy.’ E. J. Waggoner: *Bible Echo & Signs of the Times*, January 4, 1897.

10. What example may we learn from the psalmist about gathering together for Sabbath worship? Psalm 122:1.

NOTE: ‘We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord’s holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ. All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honour God by calling the Sabbath a delight, these the angels were specially blessing with light and health, and special strength was given them.’ *The Faith I Live By*, page 35.

‘Lord of the Sabbath’

11. In remembering the Sabbath day to keep it holy, who are we acknowledging as our Lord? Mark 2:28.

‘The Spirit of God’

10. Was the Holy Spirit active in Old Testament times? Genesis 1:2; Genesis 6:3; Numbers 24:2; 2 Chronicles 24:20.

NOTE: ‘Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. “I will pray the Father,” He said, “and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you.” John 14:16-18, margin. Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men’s hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.’ *Desire of Ages*, page 669.

11. How does the Bible teach that the Holy Spirit is God? Acts 5:3-4.

NOTE: ‘And the Holy Spirit is a person. This great truth is not recognised, indeed it is not believed, by more than a very few even of Christians. For everybody knows that almost invariably, with very, very few exceptions, the Holy Spirit is referred to and spoken of by Christians as “it.” But the word “it” never applies to a person. The word “it” in the very genius of our language, refers and applies only to things, never to persons; to things, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the Holy Spirit is none of these: the Holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The Holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the Holy Spirit is none of these things, nor any other thing. No, eternally no! The Holy Spirit is a Person, eternally a divine Person. And He must be always recognised and spoken of as a Person, or He is not truly recognised or spoken of at all.’ A. T. Jones: *The Medical Missionary*, March 27, 1907.

‘These Three are One’

12. In the story of Creation, what Hebrew word is used for God? Genesis 1:1.

NOTE: The Hebrew word used throughout Genesis 1 is ‘Elohim’. This word is the plural of the Hebrew word ‘Eloah’. Hebrew, unlike English, has three forms expressing number. English has only singular and plural, one or more than one; Hebrew has singular, dual and plural, one, two or more than two. ‘Elohim’ is in the plural form, signifying more than two.

‘The ordinary word translated by the English word “God” in the Old Testament is Elohim [Hebrew word]. Though plural in form, it is usually singular in meaning, and takes a singular verb after it, as in Genesis 1:1. It occurs about 2,555 times in the Old Testament, and is used in thirty-five out of the thirty-nine books.’ *Handbook for Bible Students*, page 211.

13. What testimony are we given that the Father, the Son and the Holy Spirit are one God? 1 John 5:7. Compare Matthew 28:19; 2 Corinthians 13:14.

neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him” (John 10:30; Matthew 11:27). Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.’ *Reflecting Christ*, page 39 .

7. How did the Prophet Isaiah emphasise the oneness of Christ with the Father? Isaiah 9:6.

NOTE: ‘We need not look at the shadows that Satan casts on our path. He would eclipse heaven and Jesus and the light and power of heaven to us, and we keep talking of the power of Satan. But we need not talk of that. Isaiah presents it this way: “Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). Does not that say that I and My Father are one?’ *Faith & Works*, page 75.

‘Another Comforter’

8. When Christ returned to heaven at the close of His earthly ministry, whom did He promise would take His place on earth? John 16:7.

NOTE: ‘The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”’ *Evangelism*, pages 616-617.

9. How did Jesus describe the work of the Holy Spirit? John 16:8-14. Consider Romans 8:26.

NOTE: ‘In describing to His disciples the work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.’ *Desire of Ages*, page 671.

NOTE: “Wherefore the Son of man is Lord also of the Sabbath.” These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord’s day. It belongs to Christ. For “all things were made by Him; and without Him was not anything made that was made.” John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, “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,” make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ’s power to make us holy. And it is given to all whom Christ makes holy.’ *Desire of Ages*, page 288.

12. What are we told about the Sabbath when this world of sin will be gone? Isaiah 66:22-23.

NOTE: ‘The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” Matthew 5:18. So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator’s power. And when Eden shall bloom on earth again, God’s holy rest day will be honoured by all beneath the sun. “From one Sabbath to another” the inhabitants of the glorified new earth shall ... “worship before Me, saith the Lord.”’ *The Faith I Live By*, page 37.

Lesson 5: April 25-May 1

‘A sign between Me and you’

MEMORY VERSE: ‘And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your God.’ Ezekiel 20:20.

STUDY HELP: *Great Controversy*, pages 604-605.

LESSON SCRIPTURE: Ezekiel 20:11-20.

LESSON AIM: To study common objections against the Sabbath.

Introduction

‘As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept the ministers’ conclusions. By argument, sophistry, the traditions of the Fathers, and the authority of the church, opposers endeavoured to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the word of truth alone, met and withstood the attacks of men of learning. With surprise and anger, popular ministers found their eloquent sophistry powerless against the simple, straightforward reasoning of men who had but little of the learning of the schools.’ *Spirit of Prophecy, volume 4, page 288.*

‘The Sabbath was made for man’

1. When is the Sabbath first mentioned in the Scriptures? Genesis 2:1-3.

NOTE: One of the commonest objections to the Sabbath is the claim that in these verses there is no command given to Adam and Eve, that it is not until Exodus that a command concerning the Sabbath is given and then only to Israel.

‘The term Sabbath is transferred from the Hebrew language, and signifies rest. The command, “Remember the Sabbath day, to keep it holy,” is therefore exactly equivalent to saying, “Remember the rest-day, to keep it holy.” The explanation which follows sustains this statement: “The seventh day is the Sabbath [or rest-day] of the Lord thy God.” The origin of this rest-day is given in these words: “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.” That which is enjoined in the fourth commandment is to keep holy the rest-day of the Lord. And this is defined to be the day on which He rested from the work of creation. Moreover, the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day; therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: “God blessed the seventh day, and sanctified it;” i.e., set it apart to a holy use. And in the commandment itself, the same fact is stated: “The Lord blessed the Sabbath day, and hallowed it;” i.e., appointed it to a holy use. The one statement affirms that “God blessed the seventh day, and sanctified it;” the other, that “the Lord blessed the Sabbath day, and

God. Paul was speaking of those who break the first commandment when he said, Who changed the truth of God into a lie, and worshiped and served the creature rather than the Creator. How did they change the truth of God into a lie? By breaking the first commandment, having other gods, worshiping creatures or things created, and thus denying the truth of this precept, which teaches that there is but one God.’ Roswell Fenner Cottrell: *The Bible Class*, page 27.

‘Let Us make man’

4. In the creation of man, what further insight are we given about God? Genesis 1:26-27.

NOTE: ‘After the earth was created, and the beasts upon it, the Father and Son carried out Their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to His Son, “Let Us make man in Our image.”’ *Spirit of Prophecy, volume 1, page 24.*

5. How does the Apostle John emphasise both the deity of Christ and His part in the Creation? John 1:1-4. Read verse 14 to confirm that John is writing about Christ.

NOTE: ‘The Father wrought by His Son in the creation of all heavenly beings. “By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him” (Colossians 1:16). Angels are God’s ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the “express image of His person,” “the brightness of His glory,” “upholding all things by the word of His power,” holds supremacy over them all (Hebrews 1:3). Christ was God essentially, and in the highest sense. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory.’ *That I May Know Him, page 11.*

‘I and My Father are one’

6. How did Christ emphasise His oneness with the Father? John 10:30.

NOTE: ‘As a personal being, God has revealed Himself in His Son. The outshining of the Father’s glory, “and the express image of His person” (Hebrews 1:3), Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God on our behalf ministers “one like unto the Son of man” (Revelation 1:13). Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. “I and my Father are one,” Christ declared (John 10:30). “No man knoweth the Son, but the Father;

Lesson 10: May 30-June 5

‘Thou believest that there is one God; thou doest well’

MEMORY VERSE: ‘Hear, O Israel: The LORD our God is one LORD.’ Deuteronomy 6:4.

STUDY HELP: *Evangelism*, pages 613-617.

LESSON SCRIPTURE: Isaiah 40:18-31.

LESSON AIM: To study what the Bible tells us about the nature of God.

Introduction

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.” Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.’ *Ministry of Healing*, page 429.

‘In the beginning God’

1. With what words do the Scriptures begin? Genesis 1:1.

NOTE: ‘The deepest students of science are constrained to recognise in nature the working of infinite power. But to man’s unaided reason, nature’s teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. “Through faith we understand.” “In the beginning God.” Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish “the good pleasure of His goodness.” 2 Thessalonians 1:11.’ *The Faith I Live By*, page 24 .

2. Was God there before the Creation? Psalm 90:2.

NOTE: “‘Canst thou by searching find out God?’ “In the beginning God created the heaven and the earth.” The Lord existed before He purposed to create the world. He is “from everlasting,” “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.”’ *Manuscript Releases*, volume 9 page 249.

3. How many Gods are there? Deuteronomy 6:4; James 2:19, Mark 12:29-32.

NOTE: “‘All Thy commandments are truth.’” Psalm 119:151. The law being the truth, to abolish the law would be to abolish the truth. This is what those who understandingly oppose God’s law are trying to do. To change one of the commandments would be, in the words of an Apostle, to change the truth of God into a lie. Romans 1:25. All of them are truth. Each one teaches us a great truth. The first forbids our having other gods. What truth does it teach? That there is but one true

hallowed it.” These two statements refer to the same act. Because the word Sabbath does not occur in the first statement, it has been contended that the Sabbath did not originate at creation, it being the seventh day merely which was hallowed. From the second statement, it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day, and sanctified it; and this day thus blessed and hallowed was His holy Sabbath, or rest-day. Thus the fourth commandment establishes the origin of the Sabbath at creation.’ J. N. Andrews: *History of the Sabbath*, page 20.

2. Jesus was the Creator and thus made the Sabbath. Did Jesus say that the Sabbath was given only to Israel? Mark 2:27.

NOTE: ‘There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to His people Israel as a sacred trust, but the very fact that the desert of Sinai, and not Palestine, was the place selected by Him in which to proclaim His law reveals that He intended it for all humankind. The law of Ten Commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all people. “The Sabbath,” it is plainly stated, “was made for man.” Let everyone, therefore, who is in danger of being deceived on this point give heed to the Word of God rather than the assertions of humans.’ *Christ Triumphant*, page 355.

‘He shall surely be put to death’

3. It has been asserted that because breaking the Sabbath carried the death penalty, it only applied to ancient Israel? Exodus 31:14-15.

NOTE: ‘In our day there are many who reject the creation Sabbath as a Jewish institution and urge that, if it is to be kept, the penalty of death must be inflicted for its violation; but we see that blasphemy received the same punishment as did Sabbath-breaking. Shall we therefore conclude that the third commandment also is to be set aside as applicable only to the Jews? Yet the argument drawn from the death penalty applies to the third, the fifth, and indeed to nearly all the ten precepts, equally with the fourth. Though God may not now punish the transgression of His law with temporal penalties, yet His word declares that the wages of sin is death; and in the final execution of the judgement it will be found that death is the portion of those who violate His sacred precepts.’ *Patriarchs & Prophets*, page 409.

4. What is God’s penalty for all sins? Romans 6:23.

NOTE: ‘God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner have only to look to the cross of Calvary. The death of the spotless Son of God testifies that “the wages of sin is death,” that every violation of God’s law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.’ *Darkness Before Dawn*, page 16.

‘Because He had done these things on the Sabbath day’

5. What verse is used to ‘prove’ that Christ broke the Sabbath commandment? John 5:18. Read John 5:1-16 to see what Jesus had done.

NOTE: This verse has been interpreted to mean that John was writing that Christ had actually broken the Sabbath, not that this was merely the opinion of the Jews.

‘Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God’s unfailing care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding.’ *Review & Herald*, March 5, 1901.

6. What statement did Christ Himself make concerning the commandments? John 15:10.

NOTE: ‘Christ declared, “I have kept My Father’s commandments.” In what did He, in the keeping of His Father’s commandments, differ from the scribes and Pharisees, in their professed observance of the law of God? When these men had asked Him, “Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?” Christ answered them, “Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me.” This is why they charged Christ with Sabbath-breaking, and this is why men today charge Christ with transgression of the law.’ *Review & Herald*, August 3, 1897.

‘On the first day of the week’

7. Nearly all books advocating Sunday observance claim that the change to Sunday was made by the apostles or the early church. How many times is the first day of the week mentioned in the book of Acts? Acts 20:7.

NOTE: ‘Mr. Waffle says: “The Christians, at a very early date, were accustomed to hold their religious meetings on that day. [Sunday] The custom seems to have been begun a week from the day of the resurrection (John 20:26), though a single instance of the kind would not make this certain. But there can be no doubt concerning their habit at a later date. We read in Acts, ‘Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.’ The plain implication of these words is that it was the custom of Christians to meet on that day for the Lord’s Supper.” Notice that he [Mr Waffle] says of this “custom” that “a single instance of the kind would not make this certain.” It is likewise a fact that, so far as the word of God tells, the meeting recorded in Acts 20:7 is the only religious meeting ever held on the first day of the week. This, then, being the one single instance of the kind, and as “a single instance of the kind” would not make it certain that it was the custom, therefore it is plainly proved that there is nothing that would make it certain that it was the custom for the apostles to hold meetings on the first day of the week. Well, then, it seems to us that service, having for its authority only a custom about which there is nothing certain, is most certainly an unsafe foundation upon which to rest the reason for disregarding the plain precept of Jehovah. Reader,

any tried, tempted member of Christ’s body. “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods. But exalted “to be a Prince and a Saviour, to give repentance to Israel, and remission of sins,” will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise? No; never, never.’ *Testimonies to Ministers*, page 19.

‘The judgement seat of Christ’

9. The closing ministry of the high priest in the earthly sanctuary involved a work of judgement. How does the Bible show that Christ our great High Priest, is ultimately our Judge? 2 Corinthians 5:10.

NOTE: ‘The subject of the sanctuary and the investigative judgement should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgement shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.’ *Evangelism*, page 221.

10. When we think of Christ as our Judge, what Bible words should bring us encouragement? Luke 6:35-38.

NOTE: In the high priest’s vestments ‘over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord’s direction was, “Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.” Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father on the sinner’s behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, “I am poor and needy; yet the Lord thinketh upon me.” Psalm 40:17.’ *Patriarchs & Prophets*, page 351.

‘A merciful and faithful high priest’

11. What emphasis does the Bible put on the ministry of Christ as our great High Priest? Hebrews 2:17-18.

NOTE: ‘We must daily cultivate faith, daily contemplate Him who has undertaken our case, who is a merciful and faithful high priest; “for in that He Himself hath suffered being tempted [not in a few things, but in all points like as we are], He is able to succour them that are tempted.” “For we have not an high priest which cannot be touched with the feeling of our infirmities.” Even now, in heaven, He is afflicted with our afflictions; and as a living Saviour, as an interested Advocate, He is making intercession for us.’ *Sons & Daughters of God*, page 287.

12. What words about our High Priest should encourage us in our daily spiritual life? Hebrews 4:14-16.

NOTE: ‘Jesus sees His true church on the earth, whose greatest ambition is to cooperate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of

we want something more substantial than that to stand upon when every work shall be brought into the Judgement.’ A. T. Jones: *The Abiding Sabbath*, page 159.

8. How many times are we told of Sabbath observance in the book of Acts? Acts 13:14; Acts 13:42, 44; Acts 16:13; Acts 17:2; Acts 18:4.

NOTE: ‘When the apostle Paul was called to preach the gospel to the Gentiles, he taught that the law, of which the fourth commandment is a part, is not made void by faith. Romans 3:3. He preached to both Jews and Gentiles on the Sabbath day. Acts 13:14-16, 42-44; 16:11-13; 17:2; 18:1-11. Why did he do this, and say nothing about a new Sabbath, if there had been a change?’ A. T. Jones: *Review & Herald*, August 16, 1898.

‘A shadow of things to come’

9. What verse is used to ‘prove’ that the Sabbath has been abolished? Colossians 2:16. Notice that the sentence continues into verse 17.

NOTE: ‘The next “argument” from Scripture is the following:- “In writing to the Colossians, Paul says (Colossians 2:16); ‘Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day.’ This letter to the Colossians was written by Paul thirty years after Christ’s death and resurrection. Thus we see that the customs of the disciples and apostles had been kept up, of meeting on the first day of the week.” Here again the Doctor has evidently quoted from memory; for in the text the last expression is plural instead of singular, thus, “of the sabbath days,” and not “of the Sabbath day.” How from this text he finds his conclusion that “the customs of the disciples and apostles had been kept up, of meeting on the first day of the week,” is entirely beyond our comprehension; for the text makes no mention of the first day of the week. Let us see what the text really means. We quote it together with the seventeenth verse, which the Doctor found it convenient to omit:- “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.”’ E. J. Waggoner: *Signs of the Times*, February 17, 1887.

10. What sabbaths were a shadow of things to come? Leviticus 16:29-31; Leviticus 23:24, 31-32, 39.

NOTE: ‘The Sabbath was before the Gospel, because it originated in Eden, before sin entered into the world. Hence it is impossible that it should be in any sense whatever a shadow or sign of something connected with the Gospel. It is, indeed, the substance, to which the Gospel endeavours to bring us. There were sabbaths, not weekly, however, but yearly, connected with the Jewish round of service, and designed to illustrate some feature of the Gospel. These, of course, were “a shadow of things to come.” They would never have been given if it had not been for sin and unbelief; and of them we need not now speak particularly; but the Sabbath of the fourth commandment is something far different.’ E. J. Waggoner: *Present Truth*, October 17, 1901.

‘And shall teach men so’

11. What warning did Christ give about people who break one of the commandments and teach others to do the same? Matthew 5:19.

NOTE: ‘The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In His Sermon on the Mount He said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven,” Matthew 5:17-19.’ *Great Controversy*, page 447.

12. How did Christ emphasise the enduring nature of God’s law? Matthew 5:17-18.

NOTE: ‘If the law of God could have been changed or abolished, then Christ need not have come to a fallen world to suffer the consequence of man’s transgression. Jesus came to explain the relation of the law of God to man, and to illustrate its precepts by His own example of obedience.’ *Spirit of Prophecy, volume 2*, page 218.

NOTE: ‘The question, What is the sanctuary? is clearly answered in the Scriptures. The term ‘sanctuary,’ as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the ‘true tabernacle’ in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The ‘true tabernacle’ in heaven is the sanctuary of the new covenant.’ *Great Controversy*, page 417.

‘According to the pattern’

7. What verses are used to ‘prove’ that at His ascension Christ commenced His ministry in the most holy place of the heavenly sanctuary? Hebrews 6:19; Hebrews 9:12 in the New King James version or the New International Version.

NOTE: The phrase ‘within the veil’ is frequently interpreted to mean ‘within the second veil.’ The first veil marked the entry to the first apartment, the holy place; the second veil divided the holy place from the most holy or holy of holies. See Hebrews 9:3. Christ opened the way to the heavenly sanctuary itself, not just its second apartment.

The New King James version renders Hebrews 9:12 as follows: ‘Not with the blood of goats and calves, but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption.’ The New International Version has the following: ‘He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.’ In contrast, the Authorised or King James Bible renders this verse: ‘Neither with the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.’ The Greek words in this verse are ‘ta hagia’ which literally translate as ‘the holy places.’ (See Hebrews 9:24.) The phrase ‘ta hagia’ refers to the sanctuary as a whole, rather than to one apartment or the other and this is how the New English Bible translates this verse. Many versions are hopelessly inconsistent in translating this expression which is used eight times in Hebrews. The only place in Hebrews where the Most Holy Place [‘hagia hagian’] is mentioned is in Hebrews 9:3.

8. How does the Bible answer those who claim that the heavenly sanctuary does not have two apartments?

NOTE: ‘Another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when He ascended on high? In answer to this, notice:

1. When Moses was about to make the tabernacle, he was admonished to make all things according to the pattern shown him in the mount. Hebrews 8:5; Exodus 25:40.
2. This tabernacle and its officers served “unto the example and shadow of heavenly things.” Hebrews 8:5.
3. The two holy places in the earthly sanctuary are termed “figures of the true” [holy places], and pattern of things in the Heavens. And they could not be patterns of the heavenly, and be made in “all things according to the pattern” shown to Moses, unless the heavenly had also two holy places.’ J. H. Waggoner: *The Atonement*, page 217.

His Son, much more, being reconciled, we shall be saved by His life.” Many act and talk as if Christ was dead and irrecoverably dead. Yes, He died, but He rose again and lives forevermore. Christ is not in Joseph’s new tomb. We have a risen Saviour. What does the death of Christ do for us? Reconciles us to God. It is the death of Christ that brings us to God. He died, the just for the unjust, that He might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there? It is the life of Christ. We are saved by His life. Now hold these words in your minds, “Being reconciled, we shall be saved by His life.” E. J. Waggoner: *General Conference Daily Bulletin*, March 16, 1891.

‘Sat down on the right hand of God’

3. **What verses are used to ‘prove’ that Christ’s work for man has finished? Mark 16:19; Hebrews 1:3; Hebrews 10:12. Now read Acts 7:56 and consider Matthew 26:64; Romans 8:34.**

NOTE: The interpretation fastened upon these verses is that Jesus has sat down, having finished His work for man’s salvation. He has nothing more to do. ‘He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. “Fear thou not; for I am with thee,” He declares; “be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” “Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”’ *Review & Herald*, October 8, 1903.

4. **What does the right hand signify in the Bible? Is it idleness and leisure, or activity? Exodus 15:6, 12; Deuteronomy 33:2; Psalm 16:8; Psalm 17:7; Psalm 18:35; Psalm 20:6;**

NOTE: ‘The expression in Mark 16:19, “He sat at the right hand of God,” is equivalent to the expression in Mark 14:63, “He sat at the right hand of power;” and signifies, that the Divine power and authority is communicated to Christ.’ Joshua Himes: *Advent Herald & Signs of the Times*, September 4, 1844.

‘The temple of the tabernacle of the testimony in heaven’

5. **How does the Bible respond to those who say there is no heavenly sanctuary? Revelation 7:13-15; Revelation 11:19.**

NOTE: ‘In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.’ *Maranatha*, page 192.

6. **How does the Bible respond to those who say that heaven itself is the sanctuary? Revelation 14:17; Revelation 15:5.**

Lesson 6: May 2-8 ‘The soul that sinneth, it shall die’

MEMORY VERSE: ‘For the living know that they shall die: but the dead know not anything.’ Ecclesiastes 9:5, first part.

STUDY HELP: *The Faith I Live By*, page 175.

LESSON SCRIPTURE: Ecclesiastes 9:4-10.

LESSON AIM: To study the Bible’s teaching about death.

Introduction

‘I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, but must be occupied with the present truth and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high that we may stand in this day of error and delusion.’ *Early Writings*, page 87.

‘Death by sin’

1. **When did death enter the world? Genesis 3:21. Compare Genesis 2:17.**

NOTE: Those creatures whose skins God used to clothe Adam and Eve were the first to die in this world; they died because of the sin of Adam and Eve.

‘Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts, and bring upon them misery and ruin. Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. Death entered the world because of transgression.’ *The Faith I Live By*, page 179.

2. **What brought death into the world? Romans 5:12.**

NOTE: ‘How beautiful the earth was when it came from the Creator’s hand! God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His creation occupied the place assigned it and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. There was no disease and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands wrought out by Christ and pronounced it “very good.” He looked upon a perfect world, in which there was no trace of sin, no imperfection. But

a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin.' *Christ Triumphant*, page 8.

'The dead know not anything'

3. How does Solomon speak of the state of man in death? Ecclesiastes 9:5, first part.

NOTE: The Bible 'declares in positive terms that "the dead know not anything." Ecclesiastes 9:5, 6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The word of God expressly declares that the dead have no more a portion in anything that is done under the sun.' *Signs of the Times*, November 13, 1884.

4. Does the Bible teach that the dead retain their interest in, and feelings about, what happens on the earth? Ecclesiastes 9:6; Job 14:21.

NOTE: 'According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to see them enduring all the sorrows, disappointments, and anguish of life?' *The Faith I Live By*, page 175.

'In that very day his thoughts perish'

5. How does the Psalmist describe what happens when a person dies? Psalm 146:4. Compare Ecclesiastes 9:10.

NOTE: 'What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. Solomon bears the same testimony: "The living know that they shall die: but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.' *Great Controversy*, page 545

6. Does the death of human beings differ from the death of other creatures? Ecclesiastes 3:19-20.

NOTE: 'God made man of earth, and constituted him a living man, by giving him breath. In death the order is reversed. "His breath goeth forth, he returneth to his earth." "Dust thou art, and unto dust shalt thou return." "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all return to dust again." Ecclesiastes 3:19, 20. By these plain texts of scripture, we learn that death, or the penalty threatened our first parents, reduces the whole human

Lesson 9: May 23-29 'Our great High Priest'

MEMORY VERSE: 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' Hebrews 4:16.

STUDY HELP: *Evangelism*, pages 221-225.

LESSON SCRIPTURE: Hebrews 9:24-28.

LESSON AIM: To study the objections that have been raised against the high priestly ministry of Christ.

Introduction

'Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.' *Evangelism*, page 225.

'It is finished'

1. What verse is used by those who teach that Christ's work for man's salvation was finished on the cross? John 19:30.

NOTE: "'Jesus, knowing that all things were now accomplished," cried out with a loud voice, "It is finished." The work that Thou gavest Me is accomplished. Thus He gave His dying testimony to men and angels that the work He came to earth to do was to save a perishing world by His death. When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfilment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands They entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid. His right hand and His glorious holy arm have gotten Him the victory. When He uttered the cry, "It is finished," Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed.' *Manuscript Releases, volume 12*, page 408 .

2. What verse shows both what Christ achieved on the cross and what He now lives to do? Romans 5:10.

NOTE: "'For if, when we were enemies, we were reconciled to God by the death of

temple then came forth seven angels with the seven last plagues; and while they were pouring them out, the temple was filled with the glory of the Lord, so that no one was able to enter therein till the seven plagues of the seven angels were fulfilled. This brings us to the time when the priesthood of Christ has closed; for till that time there will be someone ministering in that temple. Being thus future, they [the seven plagues] must be that unmixed wrath threatened in the third [angel's] message, which is the last judgement to be inflicted on men before the Lord appears.' Uriah Smith: *Synopsis of the Present Truth*, page 160.

10. What picture are we given of the end of the work of the sanctuary in heaven? Revelation 15:8. Compare Isaiah 6:1-4.

NOTE: "'And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.'" The temple here introduced is evidently that which is mentioned in chapter 11:19, where it says, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." In other words, we have before us the heavenly sanctuary. The testimony is, then, that when the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no being can enter into the temple, or sanctuary, till they have fulfilled their work; there will therefore be no ministration in the sanctuary during this time. Consequently, these vials are not poured out till the close of the ministration in the tabernacle above, but immediately follow that event; for Christ is then no longer a mediator; mercy, which has long stayed the hand of vengeance, pleads no more; the servants of God are all sealed. What could then be expected but that the "storm of vengeance should fall", and earth be swept with the besom of destruction?' Uriah Smith: *Daniel & The Revelation*, page 685.

'I saw no temple'

11. When God makes all things new, will there be a temple? Revelation 21:22.

NOTE: "'I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.'" Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son. "Now we see through a glass, darkly." 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance.' *Great Controversy*, page 676.

12. Why will no temple be needed when God makes all things new? 1 John 3:2-3.

NOTE: '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. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father? How much comfort it gives to behold Him here by the eye of faith, that we may by beholding be made like Him, but what will it be to behold Him as He is, without one dimming veil between?' *Our Father Cares*, pages 62-63.

family to their original element; i.e. to the dust of the earth. Man, being unconscious and unintelligent before he was created, will as a natural consequence, be in the same condition, when resolved into his original elements; and without a resurrection from the dead, he would remain in that condition to all eternity.' James M. Stephenson: *The Atonement*, page 23.

'The dead praise not the Lord'

7. Are those believers who have died in heaven praising God? Psalm 115:17.

NOTE: 'Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. In the very day when the silver cord is loosed and the golden bowl broken, man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55.' *The Faith I Live By*, page 181.

8. Do the dead respond to God at all? Psalm 6:5.

NOTE: 'Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words [Isaiah 38:18, 19.] agrees the testimony of the psalmist: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Psalm 6:5; 115:17.' *Great Controversy*, page 546.

'Them which are asleep'

9. What word is used by Jesus to describe death? John 11:11-14.

NOTE: "'Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.'" Christ represents death as a sleep to His believing children. Their life is hid with Christ in God and, until the last trump shall sound, those who die will sleep in Him.' *Desire of Ages*, page 527.

10. How does Paul speak of those Christian believers who have died? 1 Thessalonians 4:13-15.

NOTE: 'To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep my saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and

darkness. The life is hid with Christ in God, and “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” John 8:51,’ *A Call To Stand Apart*, page 44.

‘All that are in the graves . . . shall come forth’

11. Does the Bible teach that death is the end? John 5:28-29.

NOTE: ‘In consequence of Adam’s sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. “There shall be a resurrection of the dead, both of the just and unjust;” “for as in Adam all die, even so in Christ shall all be made alive.” Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. “All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29. They who have been “accounted worthy” of the resurrection of life are “blessed and holy.” “On such the second death hath no power.” Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression, “the wages of sin.” They suffer punishment varying in duration and intensity, “according to their works,” but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: “Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.” And another declares: “They shall be as though they had not been.” Psalm 37:10; Obadiah 16.’ *Great Controversy*, page 544.

12. When will the resurrection of those who have done good take place? 1 Thessalonians 4:16-17.

NOTE: ‘We are looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. We may not be living when Christ shall come in power and great glory, for all are subject to death at any time, but if we are righteous, in harmony with the law of God, we shall respond to the voice that will call the people of God from their graves, and shall come forth to receive immortality. It is only the blessed and holy who will be ready for the first resurrection; for when Christ comes, He will not change the character. The change that will take place will be that change spoken of by Paul when he says: “We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” The word of God declares that we must be found blameless, without spot or wrinkle or any such thing. Now we are to learn obedience, submission to the divine will, that God may work in us to will and to do of His good pleasure, and that we may work out our own salvation with fear and trembling. But our own efforts are of no avail to atone for sin or to renew the heart. Only the blood of Christ can atone for us; His grace alone can create in us a clean heart, and enable us to obey God’s law. In Him is our only hope.’ *Signs of the Times*, February 9, 1891.

NOTE: ‘The intercession of Christ on man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, “whither the Forerunner is for us entered.” Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne and through His mediation the sincere desire of all who come to Him in faith may be presented before God.’ *Great Controversy*, page 489.

‘The example and shadow of heavenly things’

7. What pictures are we given of the temple in heaven to show how the tabernacle resembles it? Revelation 1:12; Revelation 4:5; Revelation 8:3. Compare Exodus 25:31, 37; Leviticus 16:12.

NOTE: ‘As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there “seven lamps of fire burning before the throne.” Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the “seven lamps of fire” and the “golden altar” represented by the golden candlestick and the altar of incense in the sanctuary on earth . . . John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers on our behalf, is the great original, of which the sanctuary built by Moses was a copy.’ *Counsels for the Church*, page 247.

8. How are we shown that the temple in heaven has a second apartment containing the ark? Revelation 11:19.

NOTE: ‘Again, “the temple of God was opened” (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld “the ark of His testament,” represented by the sacred chest constructed by Moses to contain the law of God.’ *Great Controversy*, page 414.

‘In the ministration of the earthly tabernacle, which served “unto the example and shadow of heavenly things,” the holy of holies was opened only upon the great day of atonement, the typical day of judgement, set apart for the cleansing of the sanctuary. Therefore the announcement, “The temple of God was opened in heaven, and there was seen in His temple the ark of His testament,” points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as He entered upon His ministry in the most holy place, beheld the ark of the testament.’ *Review & Herald*, November 9, 1905,

‘The temple was filled with smoke’

9. How are we shown that the final work of the temple in heaven will be a work of judgement? Revelation 15:5-6. Compare Revelation 14:15-19.

NOTE: ‘John says in Revelation 15:5-8, that the temple of the tabernacle in heaven was opened. This brings to view the work of Christ in the most holy place. From that

commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people.' *Patriarchs & Prophets*, page 343.

'The temple of the tabernacle of the testimony'

3. How do we know that there is a temple in heaven? Hebrews 8:1-2; Hebrews 9:11; Revelation 15:5.

NOTE: 'As the first covenant had a sanctuary, and within that sanctuary an ark containing the law of God in ten commandments, and had also a priesthood to minister before that ark, to make atonement for the sins of men, even thus is it with the new covenant. Instead of the tabernacle erected by Moses as the pattern of the true, the new covenant has the greater and more perfect tabernacle, which the Lord pitched and not man, the temple of God in Heaven.' J. N. Andrews: *History of the Sabbath*, page 160.

4. Who officiates as High Priest in the sanctuary in heaven? Hebrews 3:1; Hebrews 9:11.

NOTE: 'Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.' *Great Controversy*, page 413.

'To appear in the presence of God for us'

5. What is Christ's work as High Priest? Hebrews 9:12; 1 Timothy 2:5.

NOTE: 'After His ascension our Saviour began His work as our high priest. Says Paul: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centred, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 6:19, 20; 9:12.' *Great Controversy*, pages 420-421.

6. On whose behalf does Christ minister as High Priest? Hebrews 9:24; Hebrews 9:12, 14-15.

Lesson 7: May 9-15

'No light in them'

MEMORY VERSE: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isaiah 8:20.

STUDY HELP: *The Faith I Live By*, page 175.

LESSON SCRIPTURE: Isaiah 8:19-20.

LESSON AIM: To study the problems that have arisen from the devil's lie.

Introduction

'A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the Word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth.' *Review & Herald*, December 18, 1888.

'Ye shall not surely die'

1. What lie did the serpent tell Eve? Genesis 3:4.

NOTE: 'The great original lie which he told to Eve in Eden, "Ye shall not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it.' *Spiritual Gifts*, volume 4B, page 102.

2. What abominable practice did this lie promote? Deuteronomy 18:11-12. Read 1 Samuel 28:3-20.

NOTE: Necromancy is the practice of claiming to communicate with the dead. 'Modern spiritualism and the forms of ancient witchcraft and idol worship, all having communion with the dead as their vital principle, are founded upon that first lie by which Satan beguiled Eve in Eden: "Ye shall not surely die: for God doth know that in the day ye eat thereof, ... ye shall be as gods." Genesis 3:4, 5. Alike based upon falsehood and perpetuating the same, they are alike from the father of lies. The Hebrews were expressly forbidden to engage in any manner in pretended communion with the dead. God closed this door effectually when He said: "The dead know not anything.... Neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. And the Lord declared to Israel: "The soul that turneth after such as have familiar spirits, and after wizards, to go a

whoring after them, I will even set My face against that soul, and will cut him off from among his people.” Leviticus 20:6.’ *Patriarchs & Prophets*, page 685.

3. Why may we be sure that the spirit that communicated with Saul was not the prophet Samuel? 1 Samuel 28:6.

NOTE: ‘It was not Samuel’s immortal soul which appeared on this occasion; because it was an old man covered with a mantle that came up; and immortal souls are not of that age or form, nor clothed in that manner. Again this old man came up out of the earth, but immortal souls are not down there; they’re up in Heaven, we are told. Moreover it is not probable that God, having prohibited necromancy, this pretended communication with the dead, and having forsaken Saul so that He would not answer him by prophets, nor in any legitimate way, should now permit this abandoned woman to summon at will the soul of His servant Samuel from the upper sphere. The whole transaction was simply a piece of ancient spiritism, Satanic deception, played off upon God-forsaken Saul.’ Uriah Smith: *The Biblical Institute*, page 180.

‘The soul that sinneth, it shall die’

4. Does the Bible teach that all human beings have immortal souls? Ezekiel 18:4, 20.

NOTE: ‘The one who promised life in disobedience was the great deceiver. And the declaration of the serpent in Eden, “Ye shall not surely die”, was the first sermon ever preached on the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from pulpits and received by the majority of mankind as readily as by our first parents. The divine sentence, “The soul that sinneth, it shall die” (Ezekiel 18:20) is made to mean, The soul that sinneth, it shall not die, but live eternally. Had man after his fall been allowed free access to the tree of life, sin would have been immortalised. But not one of the family of Adam has been permitted to partake of the life-giving fruit. Therefore there is no immortal sinner.’ *From Here to Forever*, page 329.

5. Does the story of the rich man and Lazarus teach the immortality of the soul? Luke 16:19-31.

NOTE: This parable is found in the last of five chapters in which Jesus in which exposes the seven principal sins of the Pharisees, one of which was adding to the Scriptures their own traditions, and pronounces five woes against them. He condemned their covetousness, their attitude to riches, their despising of the poor, the fact that they put the praise of men above the approval of God, their willingness to sacrifice honesty and integrity to achieve their purposes, and finally the fact that they put their own traditions above the teachings of Moses and the prophets. To expose their sins, Jesus tells a number of parables; the principal three parables all concern ‘a certain rich man’. The point of this parable, the third and last of the ‘certain rich man’ parables’, is found in verse 31. ‘And he [Abraham] said unto him [the rich man], If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’ Consider these key aspects of this story and ask yourself whether you can find support for any of them in Moses and the prophets.

Luke 16:22. The beggar, after he had died, was carried away by the angels.

Luke 16:22. The beggar was carried to Abraham’s bosom.

Lesson 8: May 16-22
‘The true tabernacle which the Lord pitched’

MEMORY VERSE: ‘Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.’ Hebrews 2:17-18.

STUDY HELP: *Counsels for the Church*, pages 347-349.

LESSON SCRIPTURE: Hebrews 4:14-16 .

LESSON AIM: To study the sanctuary in heaven.

Introduction

‘What was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. After His ascension our Saviour began His work as our high priest. Says Paul: “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” Hebrews 9:24.’ *Great Controversy*, page 420.

‘According to the pattern’

1. How did Moses get the design for the tabernacle in the wilderness? Exodus 25:1, 9; Hebrews 8:5.

NOTE: ‘The tabernacle built by Moses was made after a pattern. The Lord directed him: “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” And again the charge was given, “Look that thou make them after their pattern, which was showed thee in the mount.” Exodus 25:9, 40. And Paul says that the first tabernacle “was a figure for the time then present, in which were offered both gifts and sacrifices;” that its holy places were “patterns of things in the heavens;” that the priests who offered gifts according to the law served “unto the example and shadow of heavenly things,” and that “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” Hebrews 9:9, 23; 8:5; 9:24. The sanctuary in heaven, in which Jesus ministers on our behalf, is the great original, of which the sanctuary built by Moses was a copy.’ *Great Controversy*, pages 413-414.

2. What was the tabernacle patterned on? Hebrews 8:2, 5. Think about Hebrews 9:8-9.

NOTE: ‘God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be “figures of the true,” “patterns of things in the heavens” (Hebrews 9:24, 23), a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister on the sinner’s behalf. God presented before Moses in the mount a view of the heavenly sanctuary, and

spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1 John 4:1. And Isaiah declares, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.’ *Counsels for the Church*, page 92.

13. Whose example are we given as worthy of following? Acts 17:11.

NOTE: ‘Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth’s history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God’s word the messages brought them, there would today be a large number loyal to the precepts of God’s law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven.’ *Acts of the Apostles*, page 232.

Luke 16:23. The rich man died, was buried, and ‘he lift up his eyes in hell.’

Luke 16:23. The rich man, now dead and buried is ‘in torments.’

Luke 16:23. The rich man, dead and buried, ‘sees Abraham afar off.’

Luke 16:26. The rich man, dead and buried, is told by Abraham that there is a great gulf fixed between the two dead men, over which they may speak to each other but they may not cross.

Next, consider whether the parable is talking about immaterial souls or physical bodies: Abraham has a bosom, the rich man has a tongue and Lazarus has a finger. Final point: The Jewish historian and Pharisee, Josephus, who lived at this time, described exactly what the Pharisees believed happens when you die. His account is the same as this parable. (See *Complete Works of Josephus: Letter on Hades*.)

‘With Me in Paradise’

6. What further verse is used to ‘prove’ that believers who die go straight to heaven? Luke 23:43.

NOTE: ‘The little adverb “to-day” holds the balance of power as to the meaning of this text. If it qualifies Christ’s words, “Verily I say unto thee,” it gives one idea; if it qualifies the words, “Thou shalt be with Me in paradise,” we have another and very different idea. And how shall the question of its relationship be decided? It can be done only by the punctuation. Here another difficulty confronts us; for the Greek was originally written in a solid line of letters, without any punctuation, or even division into words. Such being the case, the punctuation, and the relation of the qualifying word “to-day”, must be determined by the context. Now it is a fact that Christ did not go to paradise that day. He died, and was placed in the tomb, and the third day rose from the dead. Mary was the first to meet Him, and sought to worship Him. But He said, “Touch Me not, for I am not yet ascended to My Father.” John 20:17. Paradise is where the Father is (see 2 Corinthians 12:2-4; Revelation 2:7; 22:1,2), and if Christ had not been to His Father when Mary met Him the third day after His crucifixion, He had not then been to paradise; therefore it is not possible that He made a promise to the thief on the day of His crucifixion, that he should be with Him that day in paradise.’ Uriah Smith: *Modern Spiritualism*, page 59

7. What further verse is used to ‘prove’ that Jesus’ soul continued living after His death on the cross? 1 Peter 3:19. Read verse 20 and then Genesis 6:3.

NOTE: Although they say that Christ was with the repentant thief up in Paradise on the day He died on the cross, they also say that Jesus went down to hell to preach to the souls of the wicked there! They interpret the phrase, ‘spirits in prison,’ to mean wicked souls in hell. This leads to a belief that people may be given another chance of salvation after death. But see Hebrews 9:27.

‘The persons meant by the word ‘spirits’ are therefore the wicked antediluvians. But what is meant by their being in prison? In Isaiah 61:1 is found a prophecy concerning the work of Christ, and it is said that He should proclaim liberty to the captives and the opening of the prison to them that are bound. This prophecy is quoted by our Lord Himself in Luke 4:18 and an application made of it to His own work. The situation of the antediluvians while Noah was preaching to them was similar to that of those to whom Christ preached. They were in darkness and error and under the condemnation of death. Therefore the antediluvians may likewise have been said to

be in prison, while Noah was preaching to them. We inquire further who it was that preached to these spirits? It was Christ. When did He preach? "In the days of Noah while the ark was preparing." Through whom did He preach? Through Noah. Dr. Adam Clarke takes the same view of this passage, that the preaching was done by the spirit of Christ in Noah. It therefore has no bearing upon this question of the intermediate state of the dead.' Uriah Smith: *The Biblical Institute*, pages 196-197.

'Seek for glory and honour and immortality'

8. What other errors are linked to the teaching that all people have immortal souls? Read the note below and see if you can see the link between a belief in the immortality of the soul and the seven other teachings mentioned.

NOTE: 'The doctrine of the natural immortality of the soul has opened the way for the artful working of Satan through modern Spiritualism; and besides the Romish errors, purgatory, prayers for the dead, invocation of saints, etc., which have sprung from this source, it has led many Protestants to deny the resurrection and the Judgement, and has given rise to the revolting heresy of eternal torment, and the dangerous delusion of Universalism.' *Spirit of Prophecy, volume 4*, page 235.

9. If people already possess immortal souls, why does Paul speak of immortality as something to be sought for? Romans 2:7.

NOTE: 'One day I listened to a conversation between my mother and a sister, in reference to a discourse which they had recently heard, to the effect that the soul had not natural immortality. Some of the minister's proof texts were repeated. Among them I remember these impressed me very forcibly: "The soul that sinneth, it shall die." Ezekiel 18:4. "The living know that they shall die: but the dead know not anything." Ecclesiastes 9:5. "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6:15, 16. "To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Romans 2:7. "Why," said my mother, after quoting the foregoing passage, "should they seek for what they already have?" *Christian Experience & Teachings*, page 40.

'Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honour and immortality," will receive "eternal life." Romans 2:7.' *Darkness Before Dawn*, page 14.

'Familiar spirits'

10. What revival of ancient necromancy has arisen with the last two centuries?

NOTE: "'Report of the 37th Anniversary of Modern Spiritualism," held in Brooklyn, N.Y., March 31, 1885, and reported in the *Banner of Light*, the 25th of the following month:- "After a song by J.T. Lillie, Mrs. Leah Fox Underhill, the eldest of the three Fox sisters (who was on our platform), was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions from the audience, and in response to these questions told in a graphic manner how the spirits came to their humble home in Hydesville, in 1818; how on the 31st March the first intelligent communication from the spirit world came through the raps; how the family had been annoyed by the manifestations, and by the notoriety that followed; how the younger sisters, Catherine and Margaret, were taken to Rochester, where she lived, by their mother, hoping that this great and apparent calamity might pass from them; how their father and mother prayed that this cup might be taken away, but the phenomena became more marked and violent; how in the morning they would find four coffins drawn with an artistic hand on the door of the dining-room of her home in Rochester, of different sizes, approximating to the ages and sizes of the family, and these were lined with a pink colour, and they were told that unless they made this great fact known, they would all speedily die, and enter the spirit-world. Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. She told how they were compelled to hire Corinthian Hall in Rochester; culminating in the selection of a committee of prominent infidels, who, after submitting the Fox children to the most severe tests, - they being disrobed in the presence of a committee of ladies, - reported in their favour. All the time she was on our platform, there was a continuous rapping by the spirits in response to what was being said by the several speakers, also in response to the singing, and all our exercises.'" Uriah Smith: *Modern Spiritualism*, pages 21-22.

11. How easy is it to take the step from believing in the immortal soul to believing in communications with the dead?

NOTE: 'The step from modern Spiritualism to Roman Catholic Spiritualism is short and easy to take. Margaret Fox, one of the "Fox sisters," through whom modern Spiritualism was first manifested in 1848, in what was later known as the "Rochester knockings," realised this fact, and before her death, took this short step and united with the Roman Catholic Church. And now, 1894, a Roman Catholic publishing house in London publishes a pamphlet entitled, "A Convert Through Spiritualism." The work is prefaced by Richard F. Clarke, a Jesuit priest. The writer purchased the pamphlet from Benziger Brothers, "Printers to the Holy Apostolic See," who advertised it on their special advertising bulletin, at the entrance to their New York office. The pamphlet narrates, in the language of the convert, her conversion to Roman Catholicism as a result of seeking unto the dead through the channel of modern Spiritualism.' A. T. Jones: *The American Sentinel*, November 22, 1894.

'There is no light in them'

12. What solemn warning are we given to test those who claim to have communications from the spirit world? Isaiah 8:19-20.

NOTE: 'The Spirit was not given, nor can it ever be bestowed, to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every