

Bible Readings for the Home

ONE HUNDRED AND EIGHTY BIBLICAL STUDIES
THE RESULT OF MANY YEAR'S STUDY
BY A LARGE NUMBER OF BIBLE STUDENTS

CAREFULLY INDEXED
BOTH TOPICALLY AND SCRIPTURALLY

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The painting on the cover was especially commissioned for this new larger-print edition of **BIBLE READINGS**. How very important it is that your family and mine personally study the lessons of God's Holy Word, the Bible. For such a study can bring us eternal life, as we grasp its eternal principles and make them our own through faith in Jesus Christ our Lord and Saviour. Learning God's Scriptures, and accepting them into our lives, we are prepared for the higher school of heaven above.

And what will be the glories of that eternal land of peace and happiness, as pictured for us in the Word of God; a land where we shall walk beside quiet waters and ever discover new lessons from the things of nature about us. Not only for ourselves, but for our loved ones-this is what we want: that we, with them, might inherit that better land; that we might walk its grassy slopes, gaze upon its myriad wonders, and know that the pain and sorrow of earth is forever past.

That this may be the experience of each reader of this humble book, so filled with the Word of God, is the prayer of the publisher.

BIBLE READINGS FOR THE HOME

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BIBLE READINGS FOR THE HOME—The book that has helped millions of people in their study of the Word of God for nearly a hundred years. It has been written for individuals and families who earnestly desire to study more deeply into the Bible and its timeless messages.

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Bible Readings for the Home Circle

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Charts and Tables

On this page is to be found a complete list of all the charts and tables found in this excellent study and resource book, Bible Readings for the Home:

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Section 1

The Bible

Chapter 1

The Sacred Scriptures

In the days of Jesus, what was the name for the Bible?

"Jesus saith unto them, Did ye never read in *the scriptures*, The stone which the builders rejected, the same is become the head of the corner?" Matthew 21:42.

What other Biblical name is given to this important book?

"And He answered and said unto them, My mother and My brethren are these which hear *the word of God*, and do it." Luke 8:21.

NOTE.-It is interesting to note that the word Bible does not occur in the Bible itself. It is derived from the Latin biblia, which came from the Greek biblia, meaning "little books." The Greek word biblia in turn is derived from byblus, meaning "papyrus," the name of the material upon which ancient books were written. The Greeks call this writing material byblus because they obtained it from the Phoenician port of Byblos.

The Bible has sixty-six books and was written by thirty-five or forty men over a period of some fifteen hundred years. The books are called the "Word of God," or the "Scriptures." Scriptures means "writings."

How were the Scriptures given to mankind?

"All scripture is given by *inspiration of God*." 2 Timothy 3:16.

By whom were the prophets of old guided as they thus spake for God?

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved *by the Holy Ghost*." 2 Peter 1:21.

What specific example of this is mentioned by Peter?

"Men and brethren, this scripture must needs have been fulfilled, *which the Holy Ghost by the mouth of David spake before concerning Judas*, which was guide to them that took Jesus." Acts 1:16.

Who was it, then, who spoke through these men?

"*God*, who at sundry times and divers manners spake in past unto the fathers by the prophets." Hebrews 1:1.

For what purpose were the Holy Scriptures written?

"For whatsoever things were written aforetime were written *for our learning*, that

we through patience and comfort of the scriptures might have hope." Romans 15:4.

What are the four ways in which Scripture can help us?

"All scripture is given by inspiration of God, and is profitable *for doctrine, for reproof, for correction, for instruction in righteousness.* " 2 Timothy 3:16.

What was God's plan in thus giving the Bible to us?

"That the man of God may be *perfect, thoroughly furnished unto all good works.*" 2 Timothy 3:17.

How does God intend that His Word shall help us in this dark world of sin and death?

"Thy word is a *lamp* unto my feet, and a *light* unto my path." Psalm 119: 105.

What were the three divisions of Scripture in the days of Christ?

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses*, and in *the prophets*, and in *the psalms*, concerning Me." Luke 24:44.

NOTE.-"The law of Moses" was a common Jewish term for the first five books of the Old Testament. In "the prophets" they included Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets; also Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. "The psalms" included all the remaining books.

Upon what evidence did Jesus base the fact of His Messiahship?

"And beginning at *Moses* and all the *prophets*, He expounded unto them *in all the scriptures* the things concerning Himself." Verse 27.

NOTE.-Jesus referred particularly to the Old Testament prophecies as proof of His Messiahship. When Christ spoke of the Scriptures, He meant the Old Testament, for the New Testament had not yet been written.

What is one of the names of God in the Bible?

"He is the Rock, His work is perfect: for all His ways are judgment: *a God of truth* and without iniquity, just and right is He." Deuteronomy 32:4.

What, therefore, must be the character of His Holy Word?

"Sanctify them through thy truth: thy word is truth." John 17:17.

To what extent has God magnified His Word?

"Thou has magnified Thy word *above all Thy name.*" Psalm 138:2.

NOTE.-A man's name stands for his character. It is the same with God. When God places His word above His name, His character becomes the foundation of His word and the pledge that His word will be fulfilled. (Hebrews 6:13-14).

What value did Job place upon the words of God?

"Neither have I gone back from the command of his lips; *I have esteemed the words of his mouth more than my necessary food.*" Job 23:12.

How firm was the prophet Isaiah's faith in God's Word?

"The grass withereth, the flower fadeth: but *the word of our God shall stand for ever.* " Isaiah 40:8.

Chapter 2

Searching the Scriptures

What did Christ say to the people of His day concerning the Scriptures?

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

NOTE.-When this was spoken, not a word of the New Testament had been written. It was to the Old Testament that the Jews looked as their guide to eternal life; and although they would not accept Christ, He said that these very books which they esteemed so highly, testified of Him. If the Old Testament points to Christ, it is worthy of our careful study.

Do the Scriptures furnish positive evidence that the gospel was known in the patriarchal age?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Galatians 3:8.

NOTE.-It was through gospel faith that Abraham rejoiced to see the day of Christ. John 8:56. So with all the faithful who lived in the patriarchal age. All these had a practical knowledge of the gospel, as appears from their godly lives and sacrificial offerings.

Does Holy Writ contain unmistakable evidence that the Hebrews were taught the gospel under the former dispensation?

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it," Hebrews 4:2.

NOTE.-The persons here referred to by "them" are the Israelites when on their journey from Egypt to the promised land, as will be seen by the Scripture connection. Paul says the gospel was preached unto us, *as well as unto them*, putting "them" ahead, and letting "us" have the gospel afterward.

Why did Moses give up the riches of Egypt?

"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Hebrews 11: 26.

NOTE.-People in that age, even as now, were influenced by the riches of Christ to give up the world.

Whence came the spiritual meat and drink of the Israelites while in the wilderness?

"And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:2,4.

What was the chief corner-stone of the faith of both apostles and prophets?

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20.

What part of the Scriptures did Philip hear a certain eunuch reading?

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" Acts 8:30.

When asked if he understood what he was reading, what reply did the eunuch make?

"And he said, *How can " except some man should guide me? And he desired Philip that he would come up and sit with him."* Acts 8:31.

What did Philip then do?

"Then Philip opened his mouth, and began *at the same scripture, and preached unto him Jesus.*" Acts 8:35.

What are the Scriptures able to do?

"Hast thou not known the Holy Scriptures, which are *able to make thee wise unto salvation* through faith which is in Christ Jesus." 2 Tim. 3:15.

What was said of the Bereans because they searched the Scriptures daily?

"*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." Acts 17:11.

By what is man to live?

"Man shall not live by bread alone, but by *every word that proceedeth out of the mouth of God.*" Matt. 4:4.

How greatly has God magnified His word?

"I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth; *for Thou hast magnified Thy word above all Thy name.*" Ps. 138:2.

Chapter 3

Power in the Word

What was the way in which God brought the heavens into existence?

"*By the word of the Lord* were the heavens made; and all the host of them by the *breath of his mouth...* For *He spake*, and it was done; *He commanded*, and it stood fast." Psalm 33:6-9.

What is it that Christ uses to uphold all things?

"Upholding all things *by the word of His power.*" Hebrews 1:3.

Of what great truth are some willingly ignorant?

"For this they willingly are ignorant of, that *by the word of God* he heavens were of *old*, and the earth standing out of the water and in the water: *whereby the world that then was, being overflowed with water, perished.*" 2 Peter 3:5,6.

By what are the present heavens and earth reserved for a similar fate?

"But the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

What other passage of Scripture also reveals that creative power is exercised

through the word of God?

"Let them praise the name of the Lord: *for He commanded, and they were created.*" Psalm 148:5.

What change is wrought out in the life of one who is in Christ?

"Therefore if any man be in Christ, *he is a new creature* [literally, "*a new creature*"] : old things are passed away; behold, *all things are become new.*" 2 Corinthians 5:17.

Jesus described this same experience in what other passage?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." John 3:3.

By what agency is this new creation or new birth accomplished?

"Being born again, not of corruptible seed, but of incorruptible, *by the word of God, which liveth and abideth for ever.*" 1 Peter 1:23.

What is the first creative commandment that is mentioned in the Bible?

"And God said, *Let there be light: and there was light.*" Genesis 1:3.

Did God also command another light to shine out of darkness?

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give *the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Corinthians 4:6.

What was it about Christ's teaching that astonished people?

"And they were astonished at His doctrine: *for His word was with power.*" Luke 4:32.

What important fact testified to the power of Christ's word?

"And they were all amazed, and spake among themselves, saying, What a word is this! *for with authority and power He commandeth the unclean spirits, and they come out.*" Luke 4:36.

In ancient times, how did God bring healing to His people?

"*He sent His word, and healed them, and delivered them from their destructions.*" Psalm 107:20.

In what way did the Roman centurion reveal his strong faith in Christ?

"The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but *speak the word only, and my servant shall be healed.*" Matthew 8:8.

What did Christ say is the seed of the kingdom of God?

"The seed is *the word of God.*" Luke 8:11.

Where does God want Christ's word to dwell?

"Let the word of Christ *dwell in you richly in all wisdom.*" Colossians 3:16.

Could those who believed not on Jesus Christ receive this important seed?

"Ye have not His word abiding in you: for whom He hath sent, Him ye believe not." John 5:38.

How does the Word of God work in the life of the believer?

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, *which effectually worketh also in you that believe.*" 1 Thessalonians 2:13.

What new nature is imparted to us through the promises of God?

"Whereby are given unto us exceeding great and precious promises: *that by these ye might be partakers of the divine nature*, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

What is it that can cleanse the lives of believers in Christ?

"Now are ye clean *through the word which I have spoken unto you.*" John 15:3.

How can a young man cleanse his ways?

"Wherewithal shall a young man cleanse his way? *by taking heed thereto according to Thy word.*" Psalm 119:9.

What is the result of accepting the Word of God into the heart and life?

"Thy word have I hid in mine heart, *that I might not sin against thee.*" Psalm 119:11. (See also Psalm 17:4.)

Chapter 4

The Life-giving Word

How powerful is the Word of God when brought into contact with one's life?

"For the word of God is *quick* [literally, "*living*"], and *powerful*, and *sharper than any two-edged sword*, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is *a discerner of the thoughts and intents of the heart.*" Hebrews 4:12.

What was Peter constrained to say about Christ's words?

"Then Simon Peter answered Him, Lord, to whom shall we go? *Thou hast the words of eternal life.*" John 6:68.

What did Jesus declare regarding His Father's commandment?

"And I know that His commandment is *life everlasting.*" John 12:50.

What great truth did God wish to teach us, when He gave the daily manna to feed the children of Israel?

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; *that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*" Deuteronomy 8:3.

What happens when we feed upon the true, heavenly manna?

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jeremiah 15:16.

What reference did Jesus make to this same life-giving manna?

"But He answered and said, "It is written, Man shall not live by *bread alone*, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

How did God's will for Christ's life become His food?

"Jesus saith unto them, *My meat is to do the will of Him that sent Me, and to finish His work.*" John 4:34.

What name is given to Jesus, since He was the Revealer of God's thought to mankind?

"In the beginning was *the Word*, and the Word was with God and the Word was God." John 1:1. "And He was clothed with a vesture dipped in blood: and His name is called *The Word of God.*" Revelation 19:13.

What did this Word become?

"And the Word was made *flesh*, and dwelt among us." John 1.14.

What was in this Word that we so much need?

"In Him was *life*; and the life was the light of men." John 1:34.

What is Jesus therefore also called?

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of *the Word of life.*" 1 John 1:1.

What did Jesus declare Himself to be?

"And Jesus said unto them, *I am the bread of life*: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." 1 John 6:35.

What did He say would be given to those that partook of this God-given bread?

"As the living Father hath sent Me, and I live by the Father: *so He that eateth Me, even he shall live by Me.* This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: *he that eateth of this bread shall live for ever.* " John 6:57,58.

What did Jesus really mean when He said that we should eat His flesh?

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are *spirit*, and they are *life.*" John 6:63.

NOTE.-Thus we clearly understand that to eat the flesh of the Son of God is to live by His words. As one has said, "He who by faith receives the word is receiving the very life and character of God."-Christ's Object Lessons, p. 38.

What is it that God will let us taste right now?

"And have *tasted the good word of God*, and the powers of the world to come."
Hebrews 6:5. (See Jeremiah 15:16.)

Tasting it, what do we learn?

"*O taste* and see that *the Lord is good*: blessed is the man that trusteth in Him."
Psalm 34:8.

Does God want us to ask for this Bread daily?

"Give us this day our daily bread." Matthew 6: 11.

NOTE.-When "the Word became flesh, and dwelt among us," the thought of God was revealed in human flesh. When holy men of God "spake as they were moved by the Holy Ghost," the thought of God was revealed in human language. The union of the Divine and the human in the manifestation of God's thought in the flesh is the mystery of godliness and is the same mystery in the union of the Divine thought and human language. The two revelations of God, in human flesh and in human speech, are both called the Word of God, and both are the Word of life. He who fails to find Christ thus in the Scriptures will not be able to feed upon the Word as the life-giving Word.

Chapter 5

Christ in All the Bible

Of whom does Christ Himself tell us that the Scriptures speak about?

"Search the scriptures; for in them ye think ye have eternal life: and *they are they which testify of Me*." John 5:39.

NOTE.-"Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning."-Dean Alford.

About whom did Moses and the Old Testament prophets write?

"Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, *Jesus of Nazareth*, the son of Joseph." John 1:45.

NOTE.-In her translation of the Old Testament Scriptures, Helen Spurrell expressed the following wish for all who should read her translation: "May very many exclaim, as the translator has often done when studying numerous passages in the original, I have found the Messiah!"

Who revealed beforehand the death and resurrection of Christ?

"*O fools*, and slow of heart to believe all that *the prophets* have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:25,26.

Does all of Scripture tell us about Jesus?

"And beginning at Moses and all the prophets, *He expounded unto them in all the scriptures the things concerning Himself*." Luke 24:27.

Where in the Bible is the first promise of the Redeemer?

"And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:14,15.

In what words was this great truth explained to Abraham?

"*In thy seed* shall all the nations of the earth be blessed." Genesis 22:18. (See also Genesis 26:4; 28:14.)

To whom did this promised seed refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ*." Galatians 3:16.

Whom did God promise would especially guide Israel to the Promised Land?

"Behold, I send *an Angel* before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Exodus 23:20.

Who was the Rock that went with them?

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [literally, "went with"] them: and *that Rock was Christ*." 1 Corinthians 10:4.

Where was the promised Saviour to be born?

"But thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, *yet out of thee shall He come forth* unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

In what Old Testament prophecy are the life, suffering, and death of Christ foretold?

In the fifty-third chapter of Isaiah.

Which passage of Scripture foretold the price of Christ's betrayal?

"So they weighed for My price *thirty pieces of silver*." Zechariah 11:12. (See Matthew 26:15.)

Christ's dying words were written a thousand years before His death. Where are they found?

"My God, My God, why has Thou forsaken Me?" Psalm 22:1. (See Matthew 27:46.) "Into Thy hands I commit My spirit." Psalm 31:5. (See Luke 23:46.)

In what passage do the Psalms also foretell Christ's resurrection?

"For *Thou wilt not leave My soul in hell*; neither wilt Thou suffer Thine Holy One to see *corruption*." Psalm 16:10. (See Acts 2:25-31.)

What words does Daniel use to describe Christ's receiving of His kingdom?

"I saw in the night visions, and behold, One like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And *there was given Him dominion, and glory, and a kingdom*, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:13-14. (See also Luke 1:32-33; 19:11-12; Revelation 11:15.)

How does the book of Psalms describe Christ's Second Advent?

"Let the floods clap their hands: let the hills be joyful together before the Lord; *for He cometh to judge the earth*: with righteousness shall He judge the world, and the people with equity." Psalm 98:8-9. "*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.

Section 2

Sin: Its Origin and End

Chapter 6

Creation and the Creator

Who is the Creator of the heavens and the earth?

"In the beginning *God* created the heaven and the earth." Genesis 1:1.

What were the means that God used to bring the heavens and the earth into existence?

"*By the word of the Lord were the heavens made*; and all the host of them by the breath of His mouth. For He *spake*, and it was done; He *commanded*, and it stood fast." Psalm 33:6-9.

Through whom did God create all things?

"For *by Him* [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him, and for Him*." Colossians 1: 16. "All things were *made by Him* [literally, "*through Him*"]; and without Him was not any thing made that was made." John 1:3. (See also Hebrews 1:1,2.)

What was God's purpose in creating the earth?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited*." Isaiah 45:18.

How does the Bible describe the creation of man?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man be- came a living soul." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man." Genesis 2:7,21-22.

In whose image was man created?

"So God created man *in His own image*, in the image of God created He him; male and female created He them." Genesis 1:27.

What authority did God originally give to him?

"*Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.*" the fowl of the air, and over the cattle, and *over all the earth.*" Verse 26. "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast *crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands*; Thou hast put all things under his feet." Psalm 8:4-6.

God gave man an ideal home. What was it?

"And the Lord God planted *a garden* eastward in Eden; and there He put the man whom He had formed." "And the Lord God took the man, and put him into *the garden of Eden* to dress it and to keep it." Genesis 2:8,15.

What was the food that God gave to perpetuate immortality?

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life* also in the midst of the garden, and the tree of knowledge of good and evil." Verse 9.

What simple plan was used by God to test the loyalty and obedience of Adam and Eve?

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but *of the tree of the knowledge of good and evil, thou shalt not eat of it*: for in the day that thou eatest thereof thou shalt surely die." Verses 16-17.

What is the power that upholds all the universe?

"Upholding all things *by the word of His power.*" Hebrews 1:3.

As we gaze upon the heavens, what do they declare unto us?

"The heavens *declare the glory of God...* Day unto day uttereth speech." Psalm 19:1-2.

What is it that the visible Creation reveals to us?

"For the *invisible things of Him* from the creation of the world are clearly seen, being understood by the things that are made, even *His eternal power and Godhead*; so that they are without excuse." Romans 1:20.

An obedient Christian is whose workmanship?

"For we are *His workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we Should walk in them." Ephesians 2:10.

Looking beyond the present sin-cursed earth, to what promise may we fix our gaze?

"For behold, *I create new heavens and a new earth*: and the former shall not be remembered, nor come into mind." Isaiah 65:17. (See Revelation 21:1.)

There is an important difference between the true God and all false gods. What is it?

"Thus shall ye say unto them, *The gods that have not made the heavens and the*

earth, even they shall perish from the earth. and from under these heavens." Jeremiah 10:11.

To whom alone are we to give our worship?

"O come, let us worship and bow down: let us kneel before *the Lord our Maker*." Psalm 95:6.

What is the great truth that makes all men on earth brothers?

"*Have we not all one Father? hath not one God created us?* why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Malachi 2:10.

Chapter 7

Sin

How is sin defined by the apostle?

"Whosoever committeth sin transgresseth also the law; *for sin is the transgression of the law*." 1 John 3:4.

Name the root of sin.

"Then when *lust* [unlawful desire] hath conceived, it bringeth forth sin." James 1:15.

NOTE.-"It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scriptures than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the out-working of a principle at war with the great law of love which is the foundation of the divine government."-Great Controversy, 492-493.

What is the fruit of sin?

"And sin, when it is finished, *bringeth forth death*." James 1:15.

Can man free himself from the dominion of sin?

"Can the Ethiopian change his skin, or the leopard his spots? *then may ye also do good, that are accustomed to do evil*." Jer. 13:23.

How, then, can it be said that man is morally a free agent?

"And *ye will not come* to Me, that ye might have life." John 5:40.

When the divine offer of help is rejected, why does not God immediately inflict upon man the threatened penalty?

"Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that *the goodness of God leadeth thee to repentance*?" Romans 2:4.

What motive actuates God to pursue this course?

"For *I have no pleasure in the death of him that dieth*, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32.

NOTE.-That is, God bears with the sinner, to give him an opportunity to repent, because when he has passed his earthly career, there is no longer opportunity for repentance.

Is the guilt of Adam's transgression imputed to his descendants?

"The soul that sinneth, it shall die. *The son shall not bear the iniquity of the father*, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18:20.

Then what is transmitted to them?

"Among whom also we all had our conversation in times past in the *lusts of our flesh, fulfilling the desires of the flesh and of the mind*; and were by nature the children of wrath, even as others." Eph. 2:3.

What has Christ suffered for sinners?

"But He was *wounded* for our transgressions, He was *bruised* for our iniquities; the chastisement of our peace was upon Him; and with His *stripes* we are healed." Isa. 53:5.

Why did Christ suffer in the flesh?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death*, that is, the Devil." Heb. 2:14.

Could Christ have paid the penalty for sin in any other way?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; *for in the day that thou eatest thereof thou shalt surely die*." Gen. 2:17. "My covenant will I not break, nor *alter the thing that is gone out of My lips*." Ps. 89:34.

NOTE.-"The wages of sin is death." Rom. 6:23. If man was ever to be reconciled to God, after having incurred the death penalty, it was necessary for Christ to taste death for every one under the sentence of death, in order to satisfy justice, and give man a hope of redemption. There was no other way in which God could be just, and yet justify, or make just, the sinner, except by having Christ, the sinless one, die for those under the sentence of death (1 Peter 3:18), and then to declare the righteousness of Christ in behalf of the sorrowing, penitent, believing sinner.-Rom. 3:25, 26.

Is there a promise that all sins will be pardoned?

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death; I do not say that he shall pray for it*." 1 John 5:16.

NOTE.-This sin is referred to by the Saviour, who terms it the "sin against the Holy Ghost." That was explained by Him to be blasphemy against the Holy Spirit. This can be done, as in the case of the Pharisees, by attributing the work of the Spirit to the agency of Satan. It may also be done by willfully sinning against the admonitions of the Spirit until it has been grieved away for the last time. To be left without the promptings of the Spirit, is to be left without hope of heaven.

What precedes forgiveness of sin?

"He that covereth his sins shall not prosper; but whoso *confesseth and forsaketh* them shall have mercy." Prov. 28:13.

What follows?

"Then Peter said unto them, *Repent, and be baptized* everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Will the reign of sin ever come to an end?

"And *every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

When will its effects be removed?

"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.*" 2 Peter 3:10.

Why must the earth be purified?

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.*" Gen. 3:17.

How thoroughly will the effects of sin be removed?

"And God shall *wipe away all tears* from their eyes; and there shall be *no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*" Rev. 21:4.

Chapter 8

Creation and Redemption

What grand truth is revealed in the first verse in the Bible?

"In the beginning *God created the heaven and the earth.*" Genesis 1:1.

What Bible contrast is repeatedly drawn between the true God and false gods?

"Thus shall ye say unto them, *The gods that have not made the heavens and the earth*, even they shall perish from the earth, and from under these heavens. The portion of Jacob is not like them, for *he is the former of all things*; and Israel is the rod of his inheritance: The Lord of hosts is His name." Jeremiah 10:11-16. (See Jeremiah 14:22; Acts 17:22-29; Revelation 14:6-10.)

Through whom did God work in the creation of all things?

"In the beginning was *the Word*, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him*; and without Him was not any thing made that was made." John 1:1-3.

Through whom is our redemption provided?

"But God commendeth His love toward us, in that, while we were yet sinners,

Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Romans 5:8-9.

What passage of Scripture speaks of the Creator as Redeemer?

"But now thus saith *the Lord that created thee, O Jacob*, and He that formed thee, O Israel, Fear not: for *I have redeemed thee*, I have called thee by thy name; thou art Mine." Isaiah 43:1.

Which prayer of David reveals that God's redemptive work of man is a creative work?

"*Create in me a clean heart*, O God; and renew a right spirit within me." Psalm 51:10.

Where are we told that Christ, the active agent in creation, is also the head of the church?

"*For by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him*, and for Him: and He is before all things, and *by Him all things consist*. And *He is the head of the body, the church*: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence." Colossians 1:16-18.

What scripture clearly shows that it is God's creative power which transforms the believer?

"For we are His workmanship, *created in Christ Jesus unto good works*, which God hath before ordained that we should walk in them." Ephesians 2:10.

Who is it that keeps the stars in their places in the heavens?

"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, *that bringeth out their host by number*: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:25-26.

What can the same Creator do for you and me?

"Now unto Him that is able to *keep you from falling*, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24-25.

How much of this power is available to help us in our need?

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being en. lightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, *according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places*." Ephesians 1:17-20.

Who sustains the universe and keeps it each moment?

"And He [Christ] is before all things, and in Him all things *hold together*. "

Colossians 1:17, R.V., margin.

Of what great truth is the Seventh-day Sabbath a memorial and a sign?

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, *by whom are all things, and we by him.*" 1 Corinthians 8:6.

The Sabbath is a memorial of Creation. Is it also a sign of God's power to redeem us?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11. "It is a *sign* between Me and the children of Israel for ever: *for in six days the Lord made heaven and earth*, and on the seventh day He rested, and was refreshed." Exodus 31: 17. "Moreover also I gave them My sabbaths, to be a sign between Me and them, *that they might know that I am the Lord that sanctify them.*" Ezekiel 20:12.

Why is God worthy to receive our worship, praise and honor?

"Thou are worthy, O Lord, to receive glory and honor and power: *for Thou hast created all things*, and for Thy pleasure they are and were created." Revelation 4:11.

NOTE: The comparatively modern view of Creation known as evolution, which rests upon human research rather than upon Divine Revelation, substitutes an impersonal force for a personal Creator, overthrows the very foundation of the gospel. Redemption is simple the new Creation and the Creator is the Redeemer. The Head of the original creation was wrought through Christ by the power of the Word; the new creation, or Redemption is wrought in exactly the same way. The evolution theory of creation inevitably involves an evolution theory of the gospel, and sets aside the truth concerning sin, the atoning sacrifice of Christ, and the necessity of becoming new creatures through faith in the saving power of Christ.

Chapter 9

Attributes of God

What attributes did Christ ascribe to His Father while addressing Him just before His trial in Gethsemane?

"And now I am no more in the world, but these are in the world, and I come to thee. *Holy Father*, keep through thine own name those whom thou hast given me, that they may be one, as we are." "O *righteous Father*, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." John 17:11,25.

Does Christ possess these attributes?

"Because thou wilt not leave my soul in hell, neither wilt thou suffer *thine Holy One* to see corruption." Acts 2:27. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my *righteous servant* justify many; for he shall bear their iniquities." Isaiah 53:11.

What is said about the goodness of God?

"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exodus 34:6.

What was the nature of Christ's work while among men?

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: *who went about doing good*, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

What is said of the mercy of God?

"The LORD is merciful and gracious, slow to anger, and *plenteous in mercy*." Psalms 103:8.

Is He compassionate?

"But thou, O Lord, art a God *full of compassion*, and gracious, longsuffering, and plenteous in mercy and truth." Psalms 86:15.

How did Moses represent God's faithfulness in keeping covenant with his people?

"Know therefore that the LORD thy God, he is God, *the faithful God*, which keepeth covenant and mercy with them that love him and keep his commandments *to a thousand generations*." Deuteronomy 7:9.

Is Christ also the embodiment of truth?

"Jesus saith unto him, *I am the way, the truth, and the life*: no man cometh unto the Father, but by me." John 14:6.

How is the wisdom of God represented?

"Behold, God is mighty, and despiseth not any: he is *mighty in strength and wisdom*." Job 36:5.

What is said of the wisdom of Christ?

"And the child grew, and waxed strong in spirit, *filled with wisdom*; and the grace of God was upon him." Luke 2:40.

In what strong language is the perfect justice of God proclaimed?

"He is the Rock, *his work is perfect*; for all his ways are judgment: a God of truth and *without iniquity, just and right is he*." Deuteronomy 32:4.

How long will these attributes exist?

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." Psalms 102:25-27.

Can man ever really find out God?

"O the depth of the riches both of the wisdom and knowledge of God: *how unsearchable are his judgments, and his ways past finding out!*" Romans 11:33.

Chapter 10

The Love of God

In what does the Lord delight?

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he *delighteth in mercy*." Micah 7:18.

How is His mercy continually manifested?

"It is of the LORD'S mercies *that we are not consumed*, because his compassions fail not. *They are new every morning*: great is thy faithfulness." Lamentations 3:22,23.

Is His mercy limited to any special class?

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." Acts 17:25. "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise *on the evil and on the good*, and sendeth rain on the just and on the unjust." Matthew 5:45.

How has mankind repaid Him for His love in creating them and giving them all things to enjoy?

"For *all have sinned*, and come short of the glory of God." Romans 3:23. See. Isaiah 1:4-6.

While all men were in this condition, how did God still further show His love to them?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "But God commendeth his love toward us, in that, while we were yet sinners, *Christ died for us*." Romans 5:8.

Is there any difference between the love of the Father and that of the son?

"I and my Father are one." John 10:30. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 14:11.

Into what relationship to God does His love bring us, if we accept it?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*; therefore the world knoweth us not, because it knew him not." 1 John 3:1.

What is given us to show that we are sons?

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the *Spirit of adoption*, whereby we cry, Abba, Father. *The Spirit itself beareth witness with our spirit*, that we are the children of God." Romans 8:14-16.

What does the Holy Spirit beget in the hearts of those who receive it?

"And hope maketh not ashamed; because *the love of God is shed abroad in our*

hearts by the Holy Ghost which is given unto us." Romans 5:5.

If the love of God is shed abroad in our hearts, what effect will it have?

"Beloved, if God so loved us, we *ought also to love one another*." 1 John 4:11.

How much must we love one another?

"This is my commandment, That ye love one another, as I have loved you." John 15:12. "Hereby perceive we the love of God, because he laid down his life for us: and we *ought to lay down our lives for the brethren*." 1 John 3:16.

What exhortation is based upon Christ's love for us?

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Ephesians 5:2.

If we have the love of God, will we love only those who love us?

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:43,44. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matthew 5:46.

Did God love us because of any good that we had done?

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:5,6. "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:4-6.

What alone should prompt all our acts?

"For *the love of Christ* constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Corinthians 5:14.

In what other way is God's love manifested to His people?

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Hebrews 12:6

What may we confidently expect, from the fact that God so loved us as to give Christ to die for us?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans 8:32.

What is God's love for His children able to do when enemies rise up against them?

"Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee." Deuteronomy 23:5.

If we appreciate this loving kindness, what will we do?

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." Psalms 36:7.

How enduring is God's love to us?

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah 31:3

Can anything turn aside the love of God for those who trust Him?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38,39.

Unto whom will the saints of God ascribe universal praise both here and in eternity?

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Revelation 1:5.

Chapter 11

The Divinity of Christ

Is Christ set forth as a divine being in Holy Writ?

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews 1:8,9.

Did Christ exist before He was manifested in the flesh?

"And now, O Father, glorify thou me with thine own self with the glory *which I had with thee before the world was.*" John 17:5.

By what agency was His incarnation effected?

"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." Luke 1:35.

Did His incarnation annul His divinity?

"And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

How does Christ Himself speak of His relation to the Father?

"I and My Father are one." John 10:30.

How does He show what He means by being "one with the Father?"

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11.

NOTE: One in purpose, spirit, work etc.; and the same is true of those who have truly learned of Christ.

How was He manifested on the earth as a Saviour?

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is *born* this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. "And the *Word was made flesh, and dwelt among us* (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

Why was He thus made known?

"Wherefore in all things it behooved 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.*" Hebrews 2:17.

How was He recognized by the Father while here?

"And lo a voice from heaven, saying, *This is my beloved Son*, in whom I am well pleased." Matthew 3:17.

How was the divinity of the Son of God shown?

1. In His creative power. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:" Colossians 1:13-16 "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." John 1:1-3.

2. By His power to perform miracles. "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11:43,44.

3. By His right to lay down His life and take it up again. "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17.

4. By His being recognized as God. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Hebrews 1:7,8. "For 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.

5. By what He endured for a race of rebels. "Yet it pleased the LORD to bruise him;

he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isaiah 53:10-12.

How does Paul speak of Christ's relation to the Father?

"For in him dwelleth all *the fulness of the Godhead bodily*." Colossians 2:9.

What is our privilege in view of what this precious Saviour has done?

"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." Hebrews 4:15,16.

Chapter 12

Prophecies Relating to Christ

In what words did Moses speak of Christ?

"The Lord thy God will raise up unto thee *a Prophet from the midst of thee, of thy brethren, like unto me, unto Him ye shall hearken*." Deut. 18:15.

How may we know that the Prophet here spoken of is Christ?

"For Moses truly said unto the fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me*," "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of *these days*." Acts 3:22, 24.

Was this prophecy fulfilled?

"Now all this was done [the birth of Jesus of the Virgin Mary], that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1:22, 23.

Where was He to be born?

"*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel*." Micah 5:2.

Was this prediction fulfilled?

"Jesus was born in Bethlehem of Judea in the days of Herod the king." Matt. 2:1.

How was His advent to be heralded?

"*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,*

make straight in the desert a highway for our God." Isa. 40:3.

By whom was this fulfilled?

"And this is the record of *John*, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" "He said, *I am the voice of one crying in the wilderness*, Make straight the way of the Lord, as said the prophet Esaias." John 1:19,23.

Under what striking emblem was He prophesied of by Balaam?

"There shall come a *Star out of Jacob* and a Scepter shall rise out of Israel." Num. 24:17.

Is He designated under the same emblem in the New Testament?

"I am the root and the offspring of David, and *the bright and morning star*." Rev. 22:16. See also 2 Peter 1:19. Rev. 2:28.

NOTE.-It is also a remarkable fact that a star indicated to the wise men who came from the East to Bethlehem, the place where He was to be born. Matt. 2:1, 2, 9.

What was predicted of the little children in connection with the birth of Christ?

"A voice was heard in Ramah, lamentation, and bitter weeping; *Rachel weeping for her children* refused to be comforted for her children, *because they were not*." Jer. 31:15.

How were these words of the prophet verified?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children that were in Bethlehem, and in all the coasts thereof*, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, *Rachel weeping for her children, and would not be comforted, because they are not*." Matt. 2:16-18.

How was He to be received by His own people?

"He is *despised* and *rejected* of men; a Man of sorrows, and acquainted with grief, and we hid as it were our faces from Him; He was *despised*, and we *esteemed Him not*." Isa. 53:3.

Did this prophecy prove true?

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own *received Him not*." John 1:10-11.

What was predicted of His preaching?

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to *preach good tidings unto the meek*; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa 61:1.

In what way was this prediction verified?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was

delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised... And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:16-21.

What was said He would do when on trial?

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so *He openeth not His mouth.*" Isa. 53:7.

When accused by His enemies before Pilate, how did Christ receive their words?

"Then said Pilate unto Him, Hearest thou not how many things they witness against thee? And *He answered him to never a word*; insomuch that the governor marveled greatly." Matt. 27:13,14.

How did the prophecy state that Christ's murderers would dispose of His garments?

"They part My garments among them, and cast lots upon My vesture." Ps. 22:18.

Was this literally accomplished?

"And they crucified Him, and *parted His garments, casting lots*: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots." Matt. 27:35.

How was it said they would treat Him while on the cross?

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69:21.

What was offered Him, when in His dying agony?

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27:34.

Where was the grave of Christ to be made?

"And He made His grave with the wicked, and *with the rich* in His death." Isa. 53:9.

What was actually done with His body, after it was taken down from the cross?

"A rich man of Arimathea, named Joseph,... went to Pilate, and begged the body of Jesus... He wrapped it in a clean linen cloth, *and* laid it in His own new tomb, which he had hewn out of the rock." Matt. 27:57-60.

Chapter 13

Christ the Way of Life

In what condition are all men naturally?

"But the Scripture hath concluded all under sin." Gal. 3:22. "For all have sinned, and come short of the glory of God." Rom.3:23.

What is the wages of sin?

"The wages of sin is death." Rom. 6:23.

What is the gift of God?

"The gift of God is eternal life." Rom. 6:23.

In whom is now this gift?

"This is the record, that God hath given to us eternal *life*, and *this life is in His Son*." 1 John 5:11.

How many may have this life?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely." Rev. 22: 17. "*He that hath the Son hath life*; and he that hath not the Son of God hath not life." 1 John 5:12.

How must one have Christ?

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

How do we really have Christ in us unto eternal life?

"*He that believeth on Me* hath everlasting life." John 6:47.

What follows the reception of Christ?

"I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh I live by the faith of the Son of God." Gal.2:20.

How are all regarded before they are quickened with Christ?

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were *dead in sins*, hath quickened us together with Christ." Eph. 2:4-5.

What is this spiritual transition from death to life called?

"Being *born again*, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

When our first parents transgressed, what was done to prevent them from living forever in sin?

"And now, lest he put forth his hand, and take also of *the tree of life, and eat, and live forever*." "So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Gen. 3:22, 24.

By whom did the Lord say that Satan, the originator of sin, should be destroyed?

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

For what purpose did Christ die?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil." Heb. 2:14.

How early was it determined that Christ should die?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the *Lamb slain from the foundation of the world*." Rev. 13:8.

Through whom was Abraham to receive the promise of God?

"The Lord appeared unto Abram, and said, *Unto thy seed* will give this land." Gen. 12:7.

How far was the promise to Abraham to extend?

"And in thy seed *shall all the kindreds of the earth be blessed*." Acts 3:25.

To whom does the "seed" of the Old Testament refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

How did the Lord regard Abraham's faith?

"Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

Since man had sinned, if righteousness could come by the law, then what must we conclude?

"If righteousness come by the law, then Christ is dead in vain." Gal. 2:21.

Why have all been reckoned under sin?

"But the Scripture hath concluded all under sin, *that the promise by faith of Christ Jesus might be given to them that believe*." Gal. 3:22.

What does Christ become to the true believer?

"Jesus saith unto him, I am the way, *the truth, and the life*; no man cometh unto the Father, but by Me." John 14:6.

How then do all become children of God?

"For ye are all the children of God *by faith in Christ Jesus*." Gal. 3:26.

If children of God, what is our prospect?

"If children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17.

"In His humanity Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren," was not "in all points tempted like as we are," did not

overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherited—a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground, and to demonstrate that in the same way everyone who is "born of the Spirit" may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame. Rev. 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3:3-7."

Chapter 14

SALVATION

For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."-1 Tim. 1:15.

Can we obtain salvation through any other source?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."-Acts 4:12.

From what does Christ save His people?

"Thou shalt call His name Jesus; for He shall save His people from their sins
"-Matt. 1:21.

In the case of the woman who washed the Saviour's feet in the house of Simon the Pharisee, what was said to her because of her act?

"And He said to the woman, Thy faith hath saved thee; go in peace."-Luke 7:50.

NOTE.-It cannot be supposed that this woman had nothing more to do to secure eternal salvation. The word here used to express the forgiveness of sins she then received, simply means to preserve safe and unharmed, to make whole, to cure, heal, etc., as in Matt. 8:25; 9: 21, 22. At that time she had been healed of her sinful condition, and in that sense only was saved. The next hour, if she again gave way to temptation, would place her on the list of sinners who would need to seek the Saviour for the forgiveness of sin. She was saved from her past sins, provided she continued faithful to the end.

Who only will finally be saved?

"But he that shall endure unto the end, the same shall be saved."-Matt. 24:13.

If one has had the assurance of sins forgiven, but has afterward turned from his righteousness, what will be the result?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned.* in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."-Eze. 18:24.

In the parable, when one who owed his lord ten thousand talents was unable to pay, at his own request what did his master do for him?

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.' Matt. 18:27.

After receiving forgiveness for his enormous debt, what did the servant do to another who owed him but a hundred pence, and asked for mercy?

"And his fellow-servant fell down at his feet, and be-sought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt."-Matt. 18:29, 30.

What was then done with this unmerciful servant?

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."-Matt. 18:32-34.

What application of the parable did the Saviour make?

"So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."-Matt. 18:35.

NOTE.-It will be seen that though the servant in the parable had been forgiven the great debt he had incurred, and was conditionally saved from its consequences, yet because he did not do right toward others, that debt was again rolled on him, and he suffered or was held in bondage for it, just the same as though it had not been forgiven. But what gives this parable force, is the application our Saviour makes of it, as referred to in the last text quoted. From that it is positive that one's eternal salvation is not secured until he has endured to the end.

What is the end, object, or design of faith?

"Receiving the end of your faith, even the salvation of your souls ' -1 Peter 1:9.

Does one receive this salvation when he first believes?

"And that, knowing the time, now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11.

NOTE.-That is, they had not yet received salvation, though having believed, but were coming nearer to it.

How is one kept, or preserved, until that salvation is given? and when is it to be revealed?

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. "-1 Peter 1:5.

Who will receive that salvation?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."-Heb. 9:28.

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"But the Scripture hath concluded all under sin." Gal. 3:22. "For all have sinned, and come short of the glory of God." Rom.3:23.

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If children of God, what is our prospect?

"If children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17.

Section 3

The Pathway to Christ

Chapter 15

Hope

To what is the Christian's hope likened?

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an *anchor of the soul, both sure and steadfast*, and which entereth into that within the veil." Heb. 6:18, 19.

What is the Christian's hope called?

"Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

At what time did Paul expect to realize this hope?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day*, and not to me only, but unto all them also that love *His appearing*." Tim. 4:8.

What is said of the hope of the wicked?

"So are the paths of all that forget God; and the hypocrite's hope *shall perish*: whose hope shall be cut off, and whose trust shall be as a spider's web." Job 8:13, 14.

What will be accomplished by him who hath the Christian's hope?

"And every man that hath this hope in Him, purifieth himself, even as He is pure." 1 John 3:3.

How is he accounted whose hope is in God?

"*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer.17:7.

In what may the child of God abound?

"Now the God of hope fill you with all joy and peace in *believing*, that ye may *abound in hope*, through the power of the Holy Ghost." Rom. 15:13.

In what may he rejoice?

"By whom also we have access by faith into this grace wherein we stand, and rejoice *in hope* of the glory of God." Rom.5:2.

When the love of God fills the heart, what is the result?

"And hope *maketh not ashamed*, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

In the time of trouble, who will be the hope of the righteous?

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake: *but the Lord will be the hope of His people*, and the strength of the children of Israel." Joel 3:16.

What inspiring words are spoken to such as hope in God?

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31:24.

What has the resurrection of Jesus Christ wrought for us?

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto *a lively hope* by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

How long should the Christian's hope endure?

"And we desire that everyone of you do show the same diligence to the full assurance of hope *unto the end*." Heb. 6:11.

What end is referred to?

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ*." 1 Peter 1:13.

Chapter 16

Repentance

To whom is repentance to be preached?

"And that repentance and remission of sins should be preached in His name among all nations." Luke 24:47.

Who are called to repentance?

"I came not to call the righteous, but sinners to repentance." Luke 5:32.

How is one to know he is a sinner? "By the law is the knowledge of sin." Rom 3:20.

Is this a universal rule?

"We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9.

To what is the transgressor of the law subject?

"Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6.

What is it that awakens the soul to a knowledge of its condition before the law?

"When He [the Comforter] is come, He will reprove the world of sin." John 16:8.

What will be the inquiry of those who are thus convicted?

"Men and brethren, what shall we do?" Acts 2:37.

What reply should be returned to this inquiry?

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Acts 2:38. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

How will the convicted sinner be constrained to act?

"I will declare mine iniquity; I will be sorry for my sin." Ps. 38:18.

What will godly sorrow work?

"For godly sorrow worketh repentance to salvation." 2 Cor. 7:10.

NOTE.-Repentance is the effect of godly sorrow, not the cause.

What will any other kind of sorrow do?

"The sorrow of the world worketh death." 2 Cor. 7:10.

NOTE.-The sorrow of the world is the result of carnal considerations, and the sinner regrets more that the sin is exposed, than that the evil was committed.

What does true repentance involve?

"Cast away from you *all your transgressions*, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?" Eze. 18:31.

After repentance, how should one live?

"What shall we say then? Shall we continue in sin, that grace may abound? *God forbid. How shall we that are dead to sin, live any longer therein?*" Rom. 6:1, 2.

Whose servant is he that committeth sin?

"He that committeth sin is of the Devil." 1 John 3:8.

How does God regard the truly penitent?

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

What promise is made to those who confess their sins?

"If we confess our sins, He is faithful and just to *forgive us our sins, and to cleanse us from all unrighteousness.*" 1 John 1:9.

NOTE. Every known sin must be confessed to Christ, in order to secure the blessing of a full salvation.

By what are we cleansed from sin?

"*The blood of Jesus Christ His Son* cleanseth us from all sin." 1 John 1:7.

Toward whom are we to repent?

"Repentance toward God." Acts 20:21.

Toward whom must we exercise faith?

"And faith toward our Lord Jesus Christ." Acts 20:21.

NOTE.-Repentance should be exercised "toward God," because men have sinned against God by transgressing His holy law (1 John 3:4; 7:7-12). Faith should be exercised "toward our Lord Jesus Christ," because it is to that divine and ever-blessed Being that the sinner should look for salvation (Acts 4:12). It is when the sinner, with the eye of faith, views Jesus, through infinite love, and at an infinite sacrifice, opening

up for him the way of salvation, that his heart is touched with the thought of how criminal a thing sin is, and that (if he yields to the strivings and entreaties of the Holy Spirit, exercising faith in the crucified) he is enabled to repent of his sins, and to apply to himself the merits of "the Lamb of God that taketh away the sin of the world" (John 1:29). Man needs grace and power superhuman and divine to repent unto salvation. And how is this grace and this power secured? By faith in Him who says, "Without Me ye can do nothing" (John 10:5). Saving faith must therefore be exercised in true repentance. Indeed, it is through saving faith that genuine repentance is effected. Consequently when the Holy Spirit, by means of the conjunction "and," adds "faith toward our Lord Jesus Christ" to "repentance toward God, we are not to understand that men must wait until they have repented before exercising saving faith in Christ, never to be converted, and to be lost at last. If we keep faith ahead and in lively exercise, we shall know by blessed experience what are genuine repentance and genuine conversion, and shall "bring forth fruits meet for repentance (Matt. 3:8); but if we shut ourselves up to our own efforts and to our own works, faith, repentance, and conversion will be lacking, and instead of bringing forth fruits meet for repentance, we shall bring forth fruits from a heart that has not received the touch and mold of converting grace-fruits that will bear the marks of rebellion against God, and against His righteous ways. While it is true that those who do not repent of their sins cannot, scripturally, expect to be saved by faith in Christ, it is also true that it is by the same faith by which men repent that they claim and receive pardon, deliverance from sin, justification, the spirit of adoption, and cherish the hope of final salvation.

How will one show that he has truly repented?

"Bring forth therefore fruits meet for repentance [margin, *answerable to amendment of life*]." Matt. 3:8.

Chapter 17

Confession

Is there a promise for those who confess their sins?

"If we confess our sins, *He is faithful and just to forgive us our sins*, and to cleanse us from all unrighteousness." 1 John 1:9.

To whom besides the Lord should one confess his sins?

"Confess your faults *one to another*, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James 5:16.

NOTE. All sins should be confessed to God, because the very smallest is a grievance to Him; but only those sins should be confessed to a fellow-man that have directly injured him. A sin that is against God only, should be confessed only to Him, and man has no claim to a confession in such cases.

If one tries to cover up a sin, and will not properly confess it, what effect will such a course have on the delinquent?

"He that covereth his sins *shall not prosper*; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

NOTE.-He may outwardly appear to prosper, but spiritually he will not.

Is it possible to hide a sin from God?

"Be sure your sin will find you out." Num. 32:23. "Thou hast set our iniquities before thee, our secret sins in the light of Thy countenance." Ps. 90:8.

How did David feel before he confessed his sins?

"When I kept silence, my bones waxed old through my roaring all the day long, For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." Ps. 32:3, 4.

What came to him after confession?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and *Thou forgavest the iniquity of my sin.*" Ps. 32:5.

Who is the advocate of the sinner?

"If any man sin, we have an advocate with the Father, *Jesus Christ the righteous.*" 1 John 2:1.

NOTE.-It follows that if one is an advocate for another, the advocate must know all the case of the one for whom he is to plead. If any omission is made in stating the case in all its details, how can the advocate plead for such?

How fully did Israel confess to Samuel when they wished him to intercede before God in their behalf?

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for *we have added unto all our sins this evil, to ask us a king.*" 1 Sam. 12:19.

NOTE.-Probably Samuel knew before that they had committed that particular wrong; but he wanted them to feel it before he could really intercede in their behalf. Even so the Lord wishes all now to specify their wrongs, that He may know they have a genuine sorrow for each one committed.

What are we to expect when we confess our sins?

"*Have mercy upon me, O God,* according to thy loving- kindness: according unto the multitude of thy tender mercies *blot out my transgressions.*" Ps. 51:1.

Will there be a time when every one will confess to God?

"For it is written, As I live, saith the Lord, every knee shall bow to Me, and *every tongue shall confess to God.* So then everyone of us shall give account of himself to God." Rom. 14:11, 12.

NOTE.-The confessions here spoken of are those which will be made in the judgment. If any one has refused to acknowledge his sins before, affirming that he could not see them, he will then see them just as the record has them marked. He will confess his sins when it is too late to obtain forgiveness for them. It is far better to acknowledge our faults now, and with the help of God put them away, while there is hope of salvation.

Chapter 18

Conversion

What is necessary to salvation?

"And said, Verily I say unto you, *Except ye be converted,* and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

What is the general sense of the word "conversion?"

"A turning or change from one state to another." Webster.

NOTE.-Water is converted, or changed, into ice; forests and rough places are converted, or changed, into fruitful fields and pleasant habitations; and man, perverted by sin, must be converted, or changed from a state of sin to one of holiness, to be saved at last in the kingdom of God.

What two steps are necessary to make this change?

"And have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks *repentance toward God, and faith toward our Lord Jesus Christ.*" Acts 20:20-21.

Of what is it necessary to repent?

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19.

What is sin?

"Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

What law does one transgress when he sins?

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." "For He that said [margin, *that law which said*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, *thou art become a transgressor of the law.*" James 2:9-11.

What part does the law act in repentance?

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for *by the law is the knowledge of sin.*" Rom. 3:20.

When Paul was converted, what first brought conviction to him?

"I had not known sin, but by the law; for *I had not known lust, except the law had said*, Thou shalt not covet." Rom. 7:7.

What more than conviction is necessary to true repentance?

"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10.

What does repentance involve?

"*Repent, and turn yourselves from all your transgressions*; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." Eze. 18:30, 31.

What does repentance further require?

"Seek ye the Lord while He may be found, *call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts*; and let him return unto the Lord, and He will have mercy upon him." Isa. 55:6, 7.

How will genuine repentance be shown?

"Bring forth therefore fruits meet for repentance [margin, *answerable to amendment of life*]." Matt. 3:8.

What besides repentance is required in conversion?

"Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Who is Christ, that one should believe in Him?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

What has Christ done for us that we should be saved through Him?

"Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

In order for one to be cleansed from sin, what is required of Him?

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

What should be one's relation to sin after repentance?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2.

How does one become dead to sin?

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

What is done with the "old man" after he dies?

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

When truly converted, what does everyone receive?

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

NOTE. Therefore every real conversion is a miracle of divine grace.

Can anyone be a Christian without having the Spirit of Christ?

"Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

What precious relation is sustained when one has the Holy Spirit?

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Can it be known when this relation exists?

"*The Spirit itself beareth witness with our spirit*, that we are the children of God." Rom. 8:16.

When one thus stands complete in Christ, what is he?

"Therefore if any man be in Christ, *he is a new creature; old things are passed away*; behold, all things are become new." 2 Cor. 5:17.

Of what character are the "old things" which are to be put off?

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." Col. 3:8, 9.

What will the new man acquire?

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3:12-14.

Where will the affections then be found?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. 3:1, 2.

Having done all this, what will be the final result?

"For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*" Col. 3:3, 4.

Chapter 19

The New Birth

What is the natural condition of the human family?

"For all have sinned, and come short of the glory of God." Rom. 3:23. See Eph. 2:1-3.

Who alone will be permitted to see God?

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Can man by his own exertions change his condition?

"Can the Ethiopian change his skin, or the leopard his spots? *then may ye also do good, that are accustomed to do evil.*" Jer. 13:23.

How, then, can one be brought to God?

"For Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God.*" 1 Peter 3:18.

What progress can one make in coming to God without the help of Christ?

"I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: *for without Me ye can do nothing.*" John 15:5.

When one is "in Christ," what has he become?

"Therefore if any man be in Christ, *he is a new creature*: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

What must take place before one can become a "new creature?"

"For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9.

Unto what had Paul died?

"How shall we, *that are dead to sin*, live any longer therein?" Rom. 6:2.

By what did sin slay Paul?

"For sin, taking occasion *by the commandment*, *deceived me*, and *by it slew me*." Rom. 7:11.

Then what gives sin its strength to kill?

"The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56.

By what forcible words did the Saviour show the importance of the new birth, or conversion?

"Jesus answered and said unto him, Verily, verily, I say unto thee, *Except a man be born again*, he cannot see the kingdom of God." John 3:3.

By what means is the second birth effected?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, *which liveth and abideth forever*." "*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*." 1 Peter 1:23, 22.

Can we fully understand this process?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is everyone that is born of the Spirit*." John 3:8.

Can one be born of the Spirit, and still do the works of the flesh?

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6 (Rom. 8:5).

NOTE.-That is, if one has been born of the flesh only, he is fleshly, or carnal, in his habits. The two words, carnal and fleshly, are derived from the same original word, and are used interchangeably in the New Testament (Rom. 8:5-9). If, on the other hand, he has been born of the Spirit, he is spiritual.

Do these two conditions harmonize?

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and *these are contrary the one to the other*: so that ye cannot do the things that ye would." Gal. 5:17.

What are the works of the flesh?

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

What are the works of the Spirit?

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

When a man has been "born again," what will he do?

"If ye know that He is righteous, ye know that *everyone that doeth righteousness is born of Him.*" 1 John 2:29.

What is righteousness?

"My tongue shall speak of Thy word: for all Thy commandments are righteousness." Ps. 119:172.

How, then, will he that is born of God regard sin?

"Whereof ye are now ashamed? for the end of those things is death." (Rom. 6:21). "Abhor that which is evil; cleave to that which is good." (Rom. 12:9). "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:1, 2). He that is born of God and that retains the wonderful change which has been wrought in him, will conform to all such scriptures, earnestly striving to advance in the way of holiness.

How did Paul obtain deliverance from the law of sin at conversion?

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

NOTE.-The "law of sin and death" is man's unrenewed nature, the carnal mind, ever impelling him to sin and transgression. The "law of the Spirit of life in Christ Jesus," which frees us from this law of sin, is the new nature given us by Christ, which leads us to turn away from sin, and to overcome it. The great moral law of God stands as the test of character in both conditions. In the one case it condemns him; in the other it does not.

When thus made free from the law of sin and death, in what condition is an individual?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

To what kind of life does the new birth raise one?

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

If really born of God, what will one manifest?

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God." 1 John 4:7.

What victory is gained by those who are born again?

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Chapter 20

Baptism

What commission did Christ give to His disciples?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Before one is baptized, what is it necessary for him to do?

"Then Peter said unto them, Repent, and be baptized everyone of you." Acts 2:38.

Toward whom must men repent?

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Why should one repent toward God?

"For all have sinned, and come short of the glory of God." Rom. 3:23.

What effect does the law have upon sinners in conversion?

"For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9.

Why is it necessary for one to die in the sense here represented?

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

If one thus dies, how is he to live again?

"Now if we be dead with Christ, we believe that we shall also live with Him." Rom. 6:8.

If one is dead with Christ, what should be done with him?

"Therefore *we are buried with Him by baptism into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Rom. 6:4.

NOTE.-"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."-Conybeare and Howson's Life of Paul, on Rom. 6:4, page 587, people's edition.

How is one to be buried in baptism?

"For if we have been planted together *in the likeness of His death*, we shall be also in the likeness of His resurrection." Rom. 6:5.

For what purpose is one baptized?

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12.

NOTE.-The principal object of the ordinance of baptism, then, is to show the faith of the recipient in the operation of God in raising Christ from the dead. After repenting of his transgressions of God's law, one must believe that although Christ died for sin, He was again made alive, to plead in the sinner's behalf. Then the ordinance of baptism is received to show to others

that the candidate really believes in what is claimed to be necessary-the burial and resurrection of Christ. The ordinance also shows one's faith in the resurrection of all the dead, based on the resurrection of Christ.

When baptized into Christ, what does one put on?

"For as many of you as have been baptized into Christ *have put on Christ*." Gal. 3:27.

NOTE.-That is, they have acknowledged Him in a public way. One may have espoused Christ before his baptism; but the act of baptism is the public ceremony which witnesses to all that the candidate has put on Christ. After that he will be regarded in a different light than before. He will have all the privileges of the Lord's house, by virtue of his public action, because his act has shown his faith, and his union with Christ.

What question did the eunuch ask after Philip had preached unto him Jesus?

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; *what doth hinder me to be baptized?*" Acts 8:36.

What reply did Philip make?

"And Philip said, *If thou believest with all thine heart, thou mayest.*" Acts 8:37.

In administering the ordinance, where did Philip take the candidate?

"And they went *down both into the water*, both Philip and the eunuch; and he baptized him." Acts 8:38.

NOTE.-"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."-Conybeare and Howson's Life of Paul, pages 401-402, people's edition.

The name appended to the foregoing note are those of eminent clergymen of the Church of England. Such an admission from this source, should carry some weight in favor of immersion, though we do not consider the "discontinuance of this original form of baptism," necessary even "in our northern climates."

How many modes of baptism are recognized in the Bible?

"One Lord, one faith, *one baptism*." Eph. 4:5.

How many were added to the church on the day of Pentecost?

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41.

How many disciples were together on that occasion to engage in the work?

"And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about a hundred and twenty)." Acts 1:15.

NOTE. -Should the query arise, how so many as three thousand could be immersed in one day, it may be met by the fact that so large a number were present to administer the ordinance. Had only one half, of those present (sixty) engaged in the work of baptizing, each would have been obliged to immerse but fifty persons to make up the number, which would have occupied only about an hour's time.

Should one wait long after conversion before being baptized?

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

What is necessary before baptism?

"*He that believeth* and is baptized *shall be saved*,. but he that believeth not shall be damned." Mark 16:16.

NOTE.-Then one must be able to believe before he can be a subject for baptism. This would exclude infants.

After the release of Paul and Silas from jail, how many of the jailer's family submitted to baptism?

"And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." Acts 16:33.

To how many of them had Paul and Silas preached?

"And they spake unto him the word of the Lord, and to all that were in his house." Acts 16:32.

How many of them believed the truth that was preached?

"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16:34.

NOTE.-There were, then, none in the jailer's household too young to have the gospel preached to them, and to believe the message of truth prior to their baptism.

After baptism, what should one do?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

NOTE.-There can be only one way to determine whether or not one has done wrong, and that is by some revealed rule of duty. Had Satan and the angels violated no law, there could have been no wrath manifested toward them, from the fact that they would have remained in harmony with God's revealed will. Sin is the same in all ages. What is wrong now, was wrong then and visa versa. It would be as wrong in the eternal ages to come, to go contrary to the revealed word of God, as it is now.

By what does one gain a knowledge of sin?

"*I had not known sin, but by the law*: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

What brought death into the world?

"Wherefore, as *by one man sin entered into the world, and death by sin*; and so death passed upon all men, for that all have sinned." Rom. 5:12.

NOTE.-If it is the law that works wrath, and that was visited upon man from the first because of the course of Adam, it certainly follows that the law was present to enforce the penalty.

Did death reign all the time between Adam and Moses?

"For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless *death reigned from Adam to Moses*." Rom. 5:13, 14.

NOTE.-That is to say, until the law was spoken on Sinai, sin was in the world. Then to enforce his point, the apostle says: "Sin is not imputed when there is no law." But was sin imputed back there? He has said in the previous verse that death came in consequence of sin. Then sin was set to the account of those

people, which proves the existence of the law at that time.

Chapter 21

Reconciled to God

What does Paul say of the carnal mind?

"The carnal mind *is enmity against God...*" Rom. 8:7.

Why is the carnal mind enmity?

"*For it is not subject to the law of God*, neither indeed can be." Rom. 8:7.

Can one please God while he is carnally minded?

"So then they that are in the flesh cannot please God." Rom. 8:8.

What will those receive who remain in that state?

"For to be carnally minded is death." Rom. 8:6.

NOTE.-Since the "wages of sin is death" (Rom. 6:23), and sin is the transgression of the law" (1 John 3:4), it follows that to be carnally minded is death, it is also sin, or a violation of God's law.

In what way may this condition be changed?

"We pray you in Christ's stead, *be ye reconciled to God.*" 2 Cor. 5:20.

How was this reconciliation brought about in the case of the wicked Ninevites, when Jonah prophesied their destruction?

The king of Nineveh said, "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, *let them turn everyone from his evil way*, and from the violence that is in their hand." "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:8, 10.

Are repentance and confession still essential to reconciliation?

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts. 3:19. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Is this work effected independently of the sinner's action?

"For God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him should not perish*, but have everlasting life." John 3:16. "For if when we were enemies, *we were reconciled to God by the death of His Son*, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

How is the carnal mind destroyed?

"Knowing this, that *our old man is crucified with Him*, that the body of sin might be destroyed, that henceforth we I should not serve sin." Rom. 6:6.

When the work on the part of the sinner has been thoroughly done, how complete will be the change in him?

"Therefore if any man be in Christ, *he is a new creature: old things are passed away; behold, all things are become new.*" 2 Cor. 5:17.

How may we know whether or not one has experienced this change?

"Wherefore by their fruits ye shall know them." Matt. 7:20.

If one has a spiritual mind, what fruit will he bear?

"The fruit of the Spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Gal. 5:22, 23.

What is the first result of justification?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5:1.

How complete is the justification of that person who becomes reconciled to God?

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin.*" 1 John 1:7.

When thus reconciled to God, how will the individual stand?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Chapter 22

God's Willingness to Forgive

In what way has God dealt with penitent sinners?

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Ps. 103:10.

Why has He dealt thus with men?

"For as the heaven is high above the earth, *so great is His mercy toward them that fear Him.*" Ps. 103: 11.

What is God ready to do for all who call upon Him?

"For thou, Lord, art good, and *ready to forgive*; and plenteous in mercy unto all them that call upon thee." Ps. 86:5.

When Abraham asked God to spare Sodom if He should find ten righteous persons therein, what did the Lord say?

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, *I will not destroy it for ten's sake.*" Gen. 18:32.

What prayer did Moses offer in behalf of Israel?

"*Pardon, I beseech Thee, the iniquity of this people* according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now." Num.

14:19.

What reply did the Lord immediately make?

"And the Lord said, I have pardoned according to Thy word." Num. 14:20.

When David confessed his great sin, what did God do for him?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; *and Thou forgavest the iniquity of my sin.*" Ps. 32:5.

Does the lord forgive sins when they are confessed to Him?

"If we confess our sins, *He is faithful and just to forgive us our sins*, and to cleanse us from all unrighteousness." 1 John 1:9.

How full is the Lord's forgiveness, when one fulfills the conditions?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, *for He will abundantly pardon.*" Isa. 55:7.

In what special manner has God shown His willingness to forgive the sinner?

"But God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us." Rom. 5:8.

What does this wonderful manifestation on the part of God, vouchsafe to us?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely give us all things?*" Rom. 8:32.

Why has such full provision been made?

"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." 2 Peter 3:9.

When the prodigal son, in the parable, repented and turned toward home, what did his father do?

"And he arose, and came to his father. But when he was yet a great way off, *his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*" Luke 15:20.

Upon the son's asking to be made only a hired servant, what order was issued in behalf of the penitent one?

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:22-24.

Is God willing to do for His children as earthly parents are for theirs?

"If ye then, being evil, know how to give good gifts unto your children: *how much more shall your heavenly Father* give the Holy Spirit to them that ask Him?" Luke 11:13.

How many receive forgiveness from God?

"Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:8.

Does the Lord forget the cries of those who call upon Him?

"Can a woman forget her sucking child?...Yea, they may forget, yet *will I not forget thee.*" Isa. 49:15.

Chapter 23

Evidences of Acceptance with God

Who are accepted of God?

"In every nation *he that feareth Him, and worketh righteousness*, is accepted with Him." Acts 10:35. "*If thou doest well*, shalt thou not be accepted?" Gen. 4:7.

Since by nature man cannot "work righteousness," the carnal mind being "enmity against God" (Rom. 8:7), what transformation is necessary?

"*Being born again*, not of corruptible seed, but of incorruptible, *by the word of God.*" 1 Peter 1:23. "*If any man be in Christ, he is a new creature.*" 2 Cor. 5:17.

By what agency is the new birth produced?

"That which is born of the flesh is flesh; and *that which is born of the Spirit* is spirit." John 3:6. "*It is the Spirit* that quickeneth." John 6:63. "*If any man have not the Spirit of Christ, he is not of His.*" Rom. 8:9.

How precious is forgiveness to the burdened soul at conversion! Is this rich boon conferred as a thing that is due, or as a pure act of grace or unmerited favor?

"In whom we have redemption through His blood, the *forgiveness of sins*, according to the riches of His grace." Eph. 1:7. "*Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.*" Luke 15:18, 19.

NOTE.-This is true of justification (Rom. 4:1-5) and of every blessing that comes to us through faith. Even faith as a mental action does not merit anything: all the merit is in Christ, whom we receive by faith.

What relation exists between God and believers?

"I will be their God, and they shall be My people." "And will be a *Father unto you, and ye shall be My sons and daughters*, saith the Lord Almighty." 2 Cor. 6:16, 18, 10, to.

Can such relation exist and one not be conscious of it?

"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." John 14:17. "*The Spirit itself beareth witness* with our spirit, that we are the children of God." Rom. 8:16. "*Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.*" 1 John 4:13.

What does the knowledge of our acceptance with God bring?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5:1.

Of what nature is the peace of the believer?

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27.

Will those who have this peace be free from tribulation?

"In the world *ye shall have tribulation*: but be of good cheer; I have overcome the world." John 16:33.

What will be one of the delights of the converted man?

"*For I delight in the law of God* after the inward man." Rom. 7:22. "His delight is in the law of the Lord." Ps. 1:2.

How may true believers be identified?

"*By their fruits ye shall know them*. 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." Matt. 7:20, 21.

What is the fruit of the Spirit?

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Can one bear this fruit of himself?

"As the branch cannot bear fruit of itself, except it abide in the vine; *no more can ye, except ye abide in Me*." John 15:4.

What was the experience of the two disciples who talked with Jesus on the way to Emmaus?

"And they said one to another, *Did not our heart burn within us*, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

What blessed experience may all have?

"*If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me*." Rev. 3:20. "*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*." Phil. 4:7.

Chapter 24

Justification by Faith

According to God's standard of judgment, how many can be justified?

"And enter not into judgment with thy servant: for in thy sight shall *no man living be justified*." Ps. 143:2.

NOTE. Justify.-"To prove or show to be just, or conformable to law, right, justice, propriety, or duty; to defend or maintain; to vindicate as right; to warrant." "To pronounce free from guilt or blame; to absolve; to clear."-Webster.

How may one become justified?

"By his knowledge *shall My righteous servant justify many; for he shall bear their iniquities.*" Isa. 53:11.

By whom and by what are men justified?

"For all have sinned, and *come short of the glory of God*, being justified freely by *His grace* through the redemption that is in Christ Jesus." Rom. 3:23, 24.

Why cannot men be justified by the deeds of the law?

"For by the law is the knowledge of sin." Rom. 3:20.

NOTE.-Not only is fellowship with our brethren here implied, but, as intimated in previous verses, with God and with Christ.

"There is evidently an allusion to 1 John 1:3, and their fellowship with God the Father and His Son Jesus Christ is expressed, so here it lies in the background, but need not be supplied. De Wette's remark is most true; Christian communion is then only real, when it is communion with God."-Dean Alford.

Can the unrighteous be saved?

"Know ye not that the unrighteous *shall not inherit the kingdom of God?*" 1 Cor. 6:9.

Through whose righteousness is remission of sins obtained?

"Being justified freely by His grace through the redemption that is in *Christ Jesus*, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25.

For what was Christ made sin?

"For He hath made Him to be sin for us, who knew no sin; *that we might be made the righteousness of God in Him.*" 2 Cor. 5:21.

Then what may we call the Saviour?

"And this is His name whereby He shall be called, *The Lord Our Righteousness.*" Jer. 23:6.

On what condition may we obtain this righteousness and justification?

"To declare, I say, at this time His righteousness: that He might be just, and the *justifier of him which believeth in Jesus.*" Rom. 3:26.

Who may obtain this imputed righteousness?

"Even the *righteousness of God* which is by faith of Jesus Christ *unto all and upon all them that believe:* for there is no difference." Rom. 3:22.

Sin is the transgression of God's law (1 John 3:4), and by this law is the knowledge of sin. (Rom. 3:20). Can one, while persisting in sin, expect justification?

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is therefore Christ the minister of sin? God forbid.*" Gal. 2:17.

In order to have one's sins forgiven, and his unrighteousness cleansed away, what is necessary?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Can one be purified without obedience?

"And put no difference between us and them, purifying their hearts by faith." Acts 15:9. "Seeing ye have purified your souls in *obeying the truth*,... see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

Does the fact that we are justified, or made righteous, by faith, release us from obligation to keep God's law?

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

What is faith?

"Now faith is the substance of things hoped for, *the evidence of things not seen.*" Heb. 11:1.

When one does this, and is in perfect accord with all of God's commandments, what may he then have?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5:1.

In what way may we hold our justification and fellowship with God?

"But if *we walk in the light, as He is in the light*, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

How great will be the peace of mind enjoyed by those who have this experience?

"And the peace of God, *which passeth all understanding*, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

What will be a prominent characteristic of those who wait for the return of their Lord from heaven?

"For yet a little while, and He that shall come will come, and will not tarry. *Now the just shall live by faith*: but if any man draw back, My soul shall have no pleasure in him." Heb. 10:37, 38.

What will accompany the faith of Jesus?

"Here is the patience of the saints: here are *they that keep the commandments of God*, and the faith of Jesus." Rev 14:12.

Chapter 25

Results of Disobedience

What has man's redemption from sin cost?

"For God so loved the world, that *He gave His only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. (See also Heb.

5:7-9.)

How great was this love?

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, *while we were yet sinners, Christ died for us.*" Rom. 5:7, 8 (Jer. 31:3).

In return, what does God require of us?

"And he answering said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*" Luke 10:27. (Deut. 6:5).

What is the love of God?

"For this is the love of God, *that we keep His commandments.*" 1 John 5:3.

Does the Lord compel obedience?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will, let him take the water of life freely.*" Rev. 22:17 (Joshua 24:15).

Why does He ask obedience?

"O that thou hadst hearkened to My commandments! then had *thy peace been as a river and thy righteousness as the waves of the sea.*" Isa. 48:18. (Isa. 1:19, 20) (John 15:10).

What did God forbid those to do who assisted in removing the sanctuary from place to place?

"And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but *they shall not touch any holy thing, lest they die.*" Num. 4:15.

When David designed to remove the ark of the covenant from Gibeah to Jerusalem, how did he propose to do it?

"And *they set the ark of God upon a new cart*, and brought it out of the house of Abinadab that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart." 2 Sam. 6:3.

NOTE.-This was the first wrong step in the matter. God had specified that the ark should always be borne on the shoulders of men. Num. 7:9; 1 Chron. 15:15. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."-Eccl. 8:11.

What was one of these men next emboldened to do?

"And when they came to Nachon's threshing floor, *Uzzah put forth his hand to the ark of God and took hold of it*; for the oxen shook it." 2 Sam 6:6.

How did the Lord regard this act?

"And the anger of the Lord was kindled against Uzzah; and *God smote him there for his error*; and there he died by the ark of God." 2 Sam. 6:7.

What did Samuel say Saul had done in disobeying a plain command given him?

"And Samuel said unto Saul, I will not return with thee: for *thou hast rejected the word of the Lord*, and the Lord hath rejected thee from being king over Israel." 1 Sam. 15:26.

When the angels had put Lot and his family out of the doomed city of Sodom, what admonition did they give them?

"Escape for thy life; *look not behind thee*, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Gen. 19:17.

When Lot's wife looked back, what became of her?

"But his wife looked back from behind him, and *she became a pillar of salt*." Gen. 19:26.

In referring to this, what warning does our Saviour give to all?

"Remember Lot's wife." Luke 17:32.

When evidently citing these cases, what solemn question does the apostle ask?

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, *how shall we escape, if we neglect so great salvation?*" Heb. 2:2, 3.

What does He say in another place of those who persist in willful sins?

"For if we sin willfully after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins*." Heb. 10:26.

How does the Saviour regard the worship of those who allow a tradition to take the place of one of God's commandments?

"But *in vain they do worship Me*, teaching for doctrines the commandments of men." Matt. 15:9.

Chapter 26

Consecration

By what act were Aaron and his sons set apart for the priesthood?

"And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office." Ex. 30:30.

What are God's people now called?

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter 2:9.

What were they before being a "chosen" people?

"*Which in time past were not a people*, but are now the people of God." 1 Peter 2:10.

Out of what were they called?

"That ye should show forth the praises of Him who hath *called you out of darkness*

into His marvelous light." 1 Peter 2:9.

For whom are the godly consecrated?

"But know that the Lord has set apart him that is godly for Himself." Ps. 4:3.

By what act does one publicly take on the Lord Jesus?

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

When one comes to Christ, what should he desire to do?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. *Take My yoke upon you, and learn of Me*; for I am meek and lowly in heart." Matt. 11:28, 29.

If one would come to Christ to be a learner or disciple of Him, what must he be willing to give up?

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Luke 14:26.

How emphatic does the Saviour, then, make the conditions of one's discipleship?

"So likewise, *whosoever he be of you that forsaketh not all that he hath*, he cannot be My disciple." Luke 14:33.

What does he say the acceptance of Christ will cause in some cases?

"I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. *And a man's foes shall be they of his own household.*" Matt. 10:35, 36.

Why does all the world unite to hate the true Christian?

"If ye were of the world, the world would love his own: *but because ye are not of the world*, but I have chosen you out of the world, *therefore the world hateth you.*" John 15:19.

How closely does Christ unite His followers to Himself?

"*I am the vine, ye are the branches.* He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:5.

If one does not bear the same fruit as Christ, what may be a safe conclusion?

"If any man have not the Spirit of Christ, *he is none of His.*" Rom. 8:9.

But if one has the Spirit of Christ, what fruit will he bear?

"But the fruit of the Spirit is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.*" Gal. 5:22, 23.

If one is really a consecrated learner of Christ, what mind will he have?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

What was the mind of Christ?

"But made Himself of no reputation, and took upon Him the form of a servant,...

and being found in fashion as a man, *He humbled Himself, and became obedient unto death.*" Phil. 2:7, 8.

If one abides in Christ, how should he walk?

"He that saith he abideth in Him, *ought himself also so to walk, even as He walked.*" 1 John 2:6.

For what purpose have the promises of God been bestowed on the world?

"Whereby are given unto us exceeding great and precious promises; *that by these ye might be partakers of the divine nature*, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Then what does one's body become?

"What? know ye not that your body *is the temple of the Holy Ghost* which is in you, which ye have of God?" 1 Cor. 6:19.

In that case, to whom does one belong, and what is he to do?

"*And ye are not your own*, for ye are bought with a price; *therefore glorify God in your body, and in your spirit, which are God's.*" 1 Cor. 6:19, 20.

When thus given to God, what position will one occupy?

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? *Then said I, Here am I; send me.*" Isa. 6:8.

How does David express this willing frame of mind in the servant of God?

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; *so our eyes wait upon the Lord our God*, until that He have mercy upon us." Ps. 123:2.

Chapter 27

Bible Election

How earnestly should we seek for salvation?

"Wherefore... brethren, *give diligence to make your calling and election sure.*" 2 Peter 1:10.

How important is it that we persevere to the end?

"Behold, I come quickly: *hold that fast which thou hast, that no man take thy crown.*" Revelation 3:11.

On what condition is the crown of life promised to us?

"*Be thou faithful unto death*, and I will give thee a crown of life." Revelation. 2:10.

How long ago did God and Christ determine that they would seek to save us?

"According as He hath chosen us *in Him [Christ] before the foundation of the world.*" Ephesians 1:4.

Who are those that will thus be saved?

"That we should be *holy* and *without blemish* before Him in love." Verse 4, R.V.

To what has God foreordained those who attain to this character?

"Having foreordained us *unto adoption as sons* through Jesus Christ unto Himself." Verse 5, R.V.

According to what does God call us?

"And we know that all things work together for good to them that love God, to them who are the called *according to His purpose*." Romans 8:28.

In fulfillment of whose plan have we been predestined?

"Being predestinated *according to the purpose of Him who worketh all things after the counsel of His own will*." Ephesians 1:11.

Upon what condition is salvation offered to us?

"*Believe on the Lord Jesus Christ*, and thou shalt be saved." Acts 16:31.

For how long must we maintain our faith in and connection with God-in order to achieve this final salvation?

"*He that shall endure unto the end*, the same shall be saved." Matthew 24:13. (See James 1:12; Revelation 2:10.)

Can our names be written right now in heaven?

"But rejoice *that your names are written in heaven*." Luke 10:20. R.V.

Whose names only will be retained in those books?

"*He that overcometh*,... I will not blot out his name out of the book of life." Revelations 3:5.

What scripture is sometimes cited as evidence that God is arbitrary in His dealings with men?

"Therefore hath He mercy on whom He *will* have mercy, and whom He *will* He hardeneth." Romans 9:18.

But what other scripture explains those toward whom God "wills" to be merciful, or otherwise?

"With the *merciful* Thou wilt shew Thyself *merciful*; with an *upright* man Thou wilt shew Thyself *upright*; with the *pure* Thou wilt shew Thyself *pure*; and with the *froward* Thou wilt shew Thyself *froward*." Psalm 18:25, 26. (See also Isaiah 55:7.)

How many people does God desire to be saved?

"*Who will have all men to be saved*, and to come unto the knowledge of the truth." 1 Timothy 2:4.

What is our part in the work of salvation?

"*Choose* you this day whom ye will serve." Joshua 24:15. "If any man *willeth to do His will*, he shall know of the teaching." John 7:17, R.V. "*Believe on the Lord Jesus Christ*, and thou shalt be saved." Acts 16:31. "*Whosoever will*, let him take the water of life freely." Revelation 22:17.

Chapter 28

Bible Sanctification

Has God made known His will concerning the condition of His people?

"For this is the will of God, even your sanctification." 1 Thess. 4:3.

Can man accomplish this work for himself?

"I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for *without Me ye can do nothing*." John 15:5.

Through what medium is this change wrought?

"And for their sakes I sanctify Myself, that they also might be sanctified *through the truth*." John 17:19.

In order to enjoy sanctification, what attitude must one assume toward the truth?

"God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2:13.

But is a simple acknowledgment of God's requirements enough to secure this desirable boon?

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience* and sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

What change is necessary to make us branches of the Vine?

"Therefore if any man be in Christ, he is a *new creature*: old things are passed away; behold, *all things are become new*." 2 Cor. 5:17.

Then how much of the individual is affected by sanctification?

"And 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 Thess. 5:23.

Before we can enjoy this great honor, what must we have?

"The fear of the Lord is the instruction of wisdom; and *before honor is humility*." Prov. 15: 33.

When united to Christ, what is our duty?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Set your affection on things above, not on things on the earth*." Col. 3:1, 2.

Besides humility, what other grace is necessary?

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." Eph. 4:1, 2.

In all things, what should be our mind?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

Then what response can be sincerely made?

"Not My will, but thine, be done." Luke 22:42.

When in this attitude, what will God do for the petitioner?

"God heareth not sinners: but if any man be a worshiper of God, *and doeth His will, him He heareth.*" John 9:31.

In what words does the apostle express the same sentiment?

"And whatsoever we ask, we receive of Him, *because we keep His commandments*, and do those things that are pleasing in His sight." 1 John 3:22.

What will the lord do for those who love Him sufficiently to keep His words?

"If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, *and make our abode with him.*" John 14:23.

In what condition are those in whom Christ dwells?

"And if Christ be in you, *the body is dead* because of sin; but *the Spirit is life* because of righteousness." Rom. 8: 10. "All thy commandments are righteousness." Ps. 119:172. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut.6:25.

How is this state of things brought about?

"And be *not conformed to this world*: but be ye transformed by the *renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

Then what will we be able to do?

"And whatsoever ye do *in word or deed*, do all in the name of the Lord Jesus." Col. 3:17.

To what extent must our deeds be done with reference to God's glory?

"Whether therefore ye *eat, or drink, or whatsoever ye do*, do all to the glory of God." 1 Cor. 10:31.

Why should we be so careful of our bodies?

"I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies a living sacrifice, holy, acceptable* unto God, which is your reasonable service." Rom. 12:1.

How much must we give up to become a true disciple of Christ?

"So likewise, whosoever he be of you that *forsaketh not all that he hath*, he cannot be My disciple." Luke 14:33.

After forsaking all of self, what must we accept, in order to learn of Christ?

"Take *My yoke* upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29.

How large a place in our affections should the love of Christ occupy?

"He that loveth *father or mother* more than Me is not worthy of Me: and he that loveth *son or daughter* more than Me is not worthy of Me." Matt. 10:37.

If we thus follow Christ, what will be the result?

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20.

But will this persecution separate us from Christ or His love?

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

Chapter 29

Importance of Sound Doctrine

Does it make any difference what a man believes, if he is only sincere? "God hath from the beginning chosen you to salvation through sanctification of the Spirit *and belief of the truth.*" 2 Thess. 2:13 (Joshua 24:14).

How may we determine the truthfulness of any doctrine? "*Prove all things,*" hold fast that which is good." 1 Thess. 5:21 (Isa. 8:20).

Upon what foundation should every religious tenet rest? "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. 2:20 (1 Cor. 3:11).

What is mentioned first in the list of those things for which all Scripture is profitable? "All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16.

What advice is given to Timothy while preparing for the gospel ministry? "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them." 1 Tim. 4:13, 16.

What remarkable charge is given him relative to his public work? "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.*" 2 Tim. 4:1, 2.

Why is this duty so imperative? "*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 Tim. 4:3, 4.

How was Titus instructed to teach? And in what was he to be a pattern? "But speak thou the things which become sound doctrine." "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." Titus 2:1, 7.

What is the power of sound doctrine? "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.

What danger attends false teaching? "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:18.

Who are the disciples of Jesus? And what gracious work is wrought for them? "*If ye continue in My word*, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Through what are they to be sanctified? "Sanctify them through Thy truth: Thy word is truth." John 17:17.

Will God accept the homage of such as deliberately teach contrary to His will? "*But in vain they do worship Me*, teaching for doctrines the commandments of men." Matt. 15:9.

Can we close our ears to the truth, and remain innocent? "He that turneth away his ear from hearing the law, *even his prayer shall be abomination*." Prov. 28: 9.

What encouraging promise did our Saviour leave for those who should do the will of God? "If any man will do His will, *he shall know of the doctrine*, whether it be of God, or whether I speak of myself." John 7:17 (Ps. 25:9) (John 8:12).

What will be the fate of the spiritually blind teacher, and of those whom he presumes to teach? "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, *both shall fall into the ditch*." Matt. 15:14.

To whom will the gates of the heavenly city be opened? "Open ye the gates, that the righteous nation *which keepeth the truth may enter in*." Isa. 26:2 (Rev. 22:14).

Chapter 30

Present Truth

By what are men sanctified? "Sanctify them *through thy truth*: thy word is truth." John 17:17.

Would God have all men come to the knowledge of the truth? "Who will have all men to be saved, and *to come unto the knowledge of the truth*." 1 Tim. 2:4.

After receiving a knowledge of the truth, what must one do to be sanctified? "God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2:13.

And what is necessary besides believing it? "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*." 1 Peter 1:2.

What effect does obedience to the truth have? "Seeing ye *have purified your souls in obeying* the truth through the Spirit." 1 Peter 1:22.

How must worship be rendered to God, that it may be acceptable? "God is a Spirit: and they that worship Him must worship Him *in spirit and in truth*." John 4:24.

How should the truth ever be cherished? "Buy the truth, and sell it not." Prov. 23:23.

Is there in the Bible what may be called "present truth?" "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be *established in the present truth.*" 2 Peter 1:12.

What was the special message to be proclaimed in Noah's day? "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. *Make thee an ark of gopher wood.*" Gen. 6:13, 14.

Did Noah build the ark? and why? "*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*" Heb. 11:7.

How many were saved in the ark? "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:20.

What special message was given to Jonah for the people of Nineveh? "So Jonah arose, and went unto Nineveh, according to the word of the Lord... And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah 3:3, 4.

What saved the people from the predicted overthrow? "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said He would do unto them; and He did it not." Jonah 3:5, 10.

What was the special mission of John the Baptist? "There was a man sent from God, whose name was John. The same came for a witness, *to bear witness of the Light*, that all men through Him might believe." John 1:6, 7.

What answer did he return to those who asked him about his mission? "He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

John's baptism was something new and startling to his generation. What did those do for themselves who rejected his doctrine? "But the Pharisees and lawyers *rejected the counsel of God against themselves*, being not baptized of him." Luke 7:30.

And what did those do who were baptized of John? "And all the people that heard him, and the publicans, *justified God*, being baptized with the baptism of John." Luke 7:29.

Did the reputed people of God receive Christ when He came? "He came unto His own, and His own received Him not." John 1:11.

What reason did they give for not doing so? "*We know that God spake unto Moses: as for this fellow, we know not from whence He is.*" John 9:29.

What did the people say when Christ referred to how their fathers slew the

prophets? "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:30.

What was the result of the Jews' not accepting Christ? "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but *now they are hid from thine eyes.*" Luke 19:41, 42.

Is there to be a special message and work for the last generation? "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. *Who then is a faithful and wise servant*, whom his lord hath made ruler over his house- hold, to give them meat in due season?" Matt. 24:44, 45.

What is pronounced upon those who are found doing such work? "Blessed is that servant, whom his lord when He cometh shall find so doing." Matt. 24:46.

What will be the burden of that proclamation? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

How earnestly is this work to be prosecuted? "And the lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*; that my house may be filled." Luke 14:23.

Section 4

Life and Teachings of Jesus

Chapter 31

The Obedience of Faith

What command did the God of heaven give to Abraham? "Now the Lord had said unto Abram, *Get thee out of thy country*, and from thy kindred, and from thy father's house, *unto a land that I will shew thee.* " Genesis 12:1.

Did Abraham obey this command? "*So Abram departed*, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Verse 4.

Of what was Abraham's obedience the result, or fruit? "By *faith* Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Hebrews 11:8, R.V.

What later command did the Lord give to Abraham? "And he said, *Take now thy son, thine only son Isaac*, whom thou lovest, and get thee into the land of Moriah; *and offer him there for a burnt offering* upon one of the mountains which I will tell thee of ."

Genesis 22:2.

Upon what ground were the previous promises made to Abraham later renewed? “And said, By myself have I sworn, saith the Lord, for *because thou hast done this thing, and hast not withheld thy son, thine only son*: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed My voice.*” Verses 16-18.

What was it that enabled Abraham to obey the great test? “By *faith* Abraham when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.” Hebrews 11: 17.

Of what were the works of Abraham an evidence? “Was not Abraham our father *justified* by works, when he had offered Isaac his son upon the altar?” James 2:21.

By his actions, or works, what was shown to be perfect? “Seest thou how faith wrought with his works, and *by works was faith made perfect?*” Verse 22.

What is genuine faith? “In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but *faith which worketh by love.*” Galatians 5:6.

What is the purpose of the grace of Christ? “Through whom we received grace and apostleship, *unto obedience of faith* among all nations, for His name's sake.” Romans 1:5, R.V.

What was the effect of the Apostles' preaching upon the hearers? “And the word of God increased; and *the number of the disciples multiplied* in Jerusalem greatly; *and a great company of the priests were obedient to the faith.*” Acts 6:7.

How highly does God regard obedience in the lives of men? “And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice, and to hearken than the fat of rams.*” 1 Samuel 15:22.

What example of obedience to the will of the Father has Christ given to us? “And being found in fashion as a man, He humbled Himself, and *became obedient unto death*, even the death of the cross.” Philippians 2:8.

At what great cost did even He learn the lesson of obedience? “Though He were a Son, yet *learned He obedience by the things which He suffered.*” Hebrews 5:8.

To whom did Christ become the author of salvation? “And being made perfect, He became the Author of eternal salvation *unto all them that obey Him.*” Verse 9.

How complete should this obedience be? “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and *bringing into captivity every thought to the obedience of Christ.*” 2 Corinthians 10:5.

What important fact did Jesus mention about the Pharisees? “And He said unto them, Full well ye *reject the commandment of God, that ye may keep your own tradition.*” Mark 7:9.

What will be the future of those who refuse to obey the gospel of Christ?” And

to you who are troubled rest with us, when 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 of our Lord Jesus Christ.*" 2 Thessalonians 1:7, 8.

What is the result of faithfully obeying the truth by the enabling grace of Christ? "Seeing ye have *purified your souls in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

"If ye be willing and obedient, *ye shall eat the good of the land.*" Isaiah 1:19.

Chapter 32

Regeneration

What was the mission of Christ to the earth? "For the Son of man is come to seek and to *save that which was lost.*" Luke 19:10.

From what does Christ redeem us? "Christ hath redeemed us from the curse of the law, *being made a curse for us.*" Gal. 3:13.

Who shall see God? "Blessed are *the pure in heart:* for they shall see God." Matt. 5:8.

What relation must those who see God, sustain to Him in this life? "*Beloved, now are we the sons of God,* and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

How does one become a child of God? "For ye are all the children of God *by faith in Christ Jesus.*" Gal. 3:26.

What is said of him who has faith in Christ? "Whosoever believeth that Jesus is the Christ is *born of God.*" 1 John 5:1.

But what does living faith in Christ include? "For as the body without the Spirit is dead, so *faith without works is dead also.*" James 2: 26.

When is faith effectual? "And whatsoever we ask, we receive of Him, *because we keep His commandments, and do those things that are pleasing in His sight.*" 1 John 3:22.

Is it necessary to do the things that we know are pleasing to God in order to maintain living faith? "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then have we confidence toward God.*" 1 John 3:20, 21.

But still, will keeping the law justify anyone? If not, why not? "Therefore by the deeds of the law there shall no flesh be justified in His sight; *for by the law is the knowledge of sin.*" Rom. 3:20.

How are we justified? "Therefore being *justified by faith,* we have peace with God through our Lord Jesus Christ." Rom. 5:1.

In what condition were we before being justified? "For I was alive without the law once: but when the commandment came, *sin revived, and I died.*" Rom. 7:9.

How does God take away condemnation? "Even when we were dead in sins, *hath quickened us together with Christ.*" Eph. 2:5.

What does the apostle, in another place call this quickening? "According to His mercy He saved us, *by the washing of regeneration, and renewing of the Holy Ghost.*" Titus 3:5.

What is one evidence of regeneration? "We know that *we have passed from death unto life*, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

Before man's fall, to what did he especially have access? "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life* also in the midst of the garden." Gen. 2:9.

After Adam transgressed, what was done to him? "*So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.*" Gen. 3:24.

What was cursed because of the fall? "*Cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3:17.

In the sin of our first parents, to whom did they yield their inheritance? "While they promise them liberty, they themselves are the servants of corruption: *for of whom a man is overcome, of the same is he brought in bondage.*" 2 Peter 2:19.

After the fall of man, did the earth pass into the hands of Satan? "And the Devil, taking Him [Jesus] up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time, And the Devil said unto Him, All this power will I give thee, and the glory of them: *for that is delivered unto me; and to whomsoever I will, I give it.*" Luke 4:5, 6.

Will the possession purchased by the blood of Christ, be restored again to man? "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the *earnest [pledge] of our inheritance until the redemption of the purchased possession*, unto the praise of His glory." Eph. 1:13, 14,

But in redeeming the possession, the earth, as well as man, must be cleansed from the curse. How will this be done? and what will be the result? "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, *look for new heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:12, 13.

When will the regeneration of the earth take place? "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, *in the regeneration when the Son of man shall sit in the throne of His glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.

What will be the condition of the earth when redeemed? "For the *earth shall be filled with the knowledge of the glory of the Lord*, as the waters cover the sea." Hab. 2:14; (Num.14:21).

Will the earth ever be cursed again, when once redeemed? "*And there shall be*

no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Rev. 22:3.

Will man regain the right to the tree of life which was forfeited through sin?
"Blessed are they that do His commandments, *that they may have right to the tree of life,* and may enter in through the gates into the city." Rev. 22:14.

Chapter 33

Birth and Early Life of Christ

Where, in the Bible, is given the first promise of the Saviour from sin? "And the lord said unto the serpent,... I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:14, 15.

Through whose descendant was the promised restoration to come through?
"To thee [Abraham] will I give it, and to *thy seed* for ever." Genesis 13:15.

Who was this promised seed? "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is *Christ*." Galatians 3:16.

What town was predicted to be the birthplace of the Christ? "And,.. he [Herod] demanded of them where Christ should be born. And they said unto him, *In Bethlehem of Judea*." Matthew 2:4-6. (See Micah 5:2.)

Of whom was Christ to be born? "Behold, *a virgin* shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

What name was Joseph told to give the promised Son when He was born?
"And she shall bring forth a son, and *thou shalt call His name Jesus*: for He shall save His people from their sins." Matthew 1:21,

At His birth, what message did the angel bring to the shepherds abiding in the field? "And the angel said unto them, Fear not: for, behold, *I bring you good tidings of great joy*, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

What was the song of praise that the host of angels sang that night? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, *Glory to God in the highest, and on earth peace, good will toward men*." Verse 13, 14.

What important prophecy of Isaiah was fulfilled when Christ was born? "*For unto us a child is born, unto us a son is given*: and the government shall be upon His shoulder." Isaiah 9:6.

What descriptive names did Isaiah give to Him? "And His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Verses 6, 7.

What did the godly Simeon say when he saw Jesus? "And when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace,

according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:27-32.

Upon seeing Jesus, what were the words of the aged prophetess Anna? "And she coming in that instant *gave thanks likewise unto the Lord*, and spake of Him to all them that looked for redemption in Jerusalem." Verse 38.

What did the Wise Men from the East do when they had found Jesus? "When they were come into the house, they saw the young child with Mary His mother, and *fell down, and worshipped Him*: and when they had opened their treasures, they *presented unto Him gifts; gold, and frankincense, and myrrh*." Matthew 2:11.

Why did Joseph flee to Egypt with Jesus and His mother? "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him." Verse 13.

How does John the revelator describe this satanic urge to destroy Christ?" And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Revelation 12:4.

By what means did Herod seek to kill Jesus? "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children that were in Bethlehem*, and in all the coasts thereof, from two years old and under." Matthew 2:16.

After Herod's death, to what town did Joseph and his family move? "*And He came and dwelt in a city called Nazareth*: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Verse 23.

How does the Bible describe the early life of Jesus?" And the child *grew, and waxed strong in spirit, filled with wisdom*: and *the grace of God was upon Him*." "And He went down with them, and came to Nazareth, and *was subject unto them*." Luke 2:40, 51.

At the Feast in Jerusalem, how did Joseph and Mary lose Jesus when He was twelve years old? "But *they, supposing Him to have been in the company*, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking Him." Verses 44-45.

What was Jesus doing when they later found Him?" And it came to pass, that after three days they found Him in the temple, *sitting in the midst of the doctors, both hearing them, and asking them questions*." Verse 46.

What impact did His questions and answers have upon the spiritual leaders of Israel? "And all that heard Him *were astonished at His understanding and answers*." Verse 47.

How does Scripture summarize Christ's childhood and youth? "And Jesus increased in wisdom and stature, and in favour with God and man." Verse 52.

Chapter 34

A Sinless Life

What testimony is borne concerning Christ's life on earth? “Who *did no sin*, neither was guile found in His mouth.” 1 Peter 2:22.

What is true of all other members of the human family? “*For all have sinned*, and come short of the glory of God.” Romans 3:23.

With what question did Christ challenge His enemies? “Which of you convinceth Me of sin?” John 8:46.

To what extent was Christ tempted? “[He] was in all points tempted like as we are, yet without sin.” Hebrews 4:15.

In His humanity, of what nature did Christ partake? “Forasmuch then as the children are partakers of flesh and blood, *He also Himself likewise took part of the same*; that through death He might destroy him that had the power of death, that is, the devil.” Hebrews 2:14.

How fully did Christ share our common humanity? “Wherefore in all things it behooved 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.” Verse 17.

Where did God, in Christ, condemn sin, and gain the victory for us over temptation and sin? “For 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, and for sin, *condemned sin in the flesh*.” Romans 8:3.

By whose power did Christ live the perfect life? “I can of Mine own self do nothing.” John 5:30. “The words that I speak unto you I speak not of Myself: but *the Father that dwelleth in Me, He doth the works*.” John 14:10.

What unselfish purpose did Jesus ever have before Him? “For I came down from heaven, *not to do Mine own will, but the will of Him that sent Me*.” John 6:38.

Chapter 35

Our Pattern, Helper, and Friend

How alone should the Christian walk? “He that saith he abideth in Him ought himself also so to walk, even *as He walked*.” 1 John 2:6. (See Colossians 2:6.)

What mind should be in us? “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:5.

While yet but a child, what example of obedience to parents did He present to us? “And He went down with them, and came to Nazareth, and *was subject unto them*.” Luke 2:51.

How are His childhood and youth described? “And Jesus *increased in wisdom*

and stature, and in favor with God and man." Verse 52.

What example did He give us in regard to baptism? "Then cometh Jesus from Galilee to Jordan unto John, *to be baptized of him*. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for *thus it becometh us to fulfill all righteousness*. Then He suffered him." Matthew 3:13-15.

How important was prayer in His life? "He went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. "He took Peter and John and James, and went up into a mountain to pray." Luke 9:28.

To what kind of work did Jesus dedicate His life? "Who went about *doing good*." Acts 10:38.

What was it that caused Jesus to leave the riches of heaven and come down and live here on earth?" For ye know the grace of our Lord Jesus Christ, that, though He was rich, *yet for your sakes He became poor, that ye through His poverty might be rich*." 2 Corinthians 8:9.

When misunderstood, reviled, and mistreated, what did He do? "Who, when He was reviled, *reviled not again*,. when He suffered, *He threatened not*; but committed Himself to Him that judgeth righteously." 1 Peter 2:23.

How did He pray for those who crucified Him? "Then said Jesus, *Father, forgive them; for they know not what they do*." Luke 23:34. (See Acts 3:17.)

What did the Bible predict His life would be like? "*Thou hast loved righteousness, and hated iniquity*; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews 1:9.

How powerfully can Jesus bring us salvation? "I that speak in righteousness, *mighty to save*." Isa. 63:1.

What was Christ's purpose in coming to this world? "For the Son of man is come *to seek and to save that which was lost*." Luke 19:10.

Through what was Christ made a complete and perfect Saviour? "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect *through sufferings*." Hebrews 2:10.

As a result of His suffering and temptation, what is Christ able to do? "For in that He himself hath suffered being tempted, *He is able to succour them that are tempted*." Verse 18.

How complete a Saviour is He? "Wherefore *he is able to save them to the uttermost that come unto God by Him*, seeing He ever liveth to make intercession for them." Hebrews 7:25.

From what is He able to keep us? "Now unto Him that is able *to keep you from falling*, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

What does Jesus, our Pattern, Helper, and Friend, call those who accept Him? "Henceforth I call you not servants;... I have called you *friends*." John 15:15.

What kind of friend is He? "There is a *Friend that sticketh closer than a brother*." Proverbs 18:24.

What is the evidence of a genuine friend? "A *friend loveth at all times*, and a brother is born for adversity." Proverbs 17:17.

Chapter 36

Sufferings of Christ

Why did Christ come into the world? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*; of whom I am chief." 1 Tim. 1:15.

What prompted God to give His Son to die for man? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16 (1 John 4:9, 10) (Rom.5:8).

What did the prophet say Christ would be called to endure? "He was oppressed, and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." Isa. 53:7, 8.

Must not Christ have known beforehand of these things? "Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death." Luke 18:31-33.

How did the Saviour feel when the sins of the world were upon Him? "And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, *My soul is exceeding sorrowful, even unto death*: tarry ye here, and watch with Me." Matt. 26:37, 38.

In His distress, for what did He pray? "And He went a little farther, and fell on His face, and prayed, saying, O My Father, *if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt*." Matt. 26:39.

How great was the agony of His soul? "And being in an agony He prayed more earnestly: and *His sweat was as it were great drops of blood falling down to the ground*." Luke 22:44.

After this remarkable prayer, what happened to cause Him more grief? "And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Luke 22:47, 48.

To what place was He taken? "Then took they Him, and led Him, and brought

Him into the high priest's house. And Peter followed afar off." Luke 22:54.

While at the high priest's house, what act of Peter's caused the Saviour additional suffering? "Another confidently affirmed, saying, Of a truth this fellow also was with Him; for He is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. *And the Lord turned; and looked upon Peter.*" Luke 22:59-61.

What reproachful things were done to Christ while He was at the high priest's house? "And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee?" Luke 22:63, 64.

Where was Christ next taken? "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council." Luke 22:66.

What was their object in taking Him there, since it was not in their power judicially to sentence Him? "Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, *What need we any further witness?* for we ourselves have heard of His own mouth." Luke 22:70, 71.

Having procured the pretext they sought, what did they next do? "And the whole multitude of them arose, and *led Him unto Pilate.*" Luke 23:1.

When Pilate desired to let Christ go, how did they remonstrate? "And they were *the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*" Luke 23:5.

When Pilate heard that Christ had been in Galilee, what did he do? "And as soon as he knew that He belonged unto Herod's jurisdiction, *he sent Him to Herod, who himself also was at Jerusalem at that time.*" Luke 23:7.

Did the chief priests and scribes follow Christ before Herod? "And the chief priests and scribes *stood and vehemently accused Him.*" Luke 23:10.

What indignity did Herod put upon the Saviour? "And Herod with his men of war *set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.*" Luke 23:11.

When Christ was again brought before Pilate, what did Pilate propose to do? "I have found no cause of death in Him: *I will therefore chastise Him, and let Him go.*" Luke 23:22.

At this proposition, how did Christ's accusers act? "And *they were instant [earnest] with loud voices, requiring that He might be crucified.* And the voices of them and of the chief priests prevailed." Luke 23:23.

Besides yielding to the clamors of the Jews, what cruelty did Pilate inflict upon Christ? "Then Pilate therefore took Jesus, and scourged Him." John 19:1.

What shameful treatment did He receive from the soldiers? "And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying Hail, King of the Jews! *And they spit upon Him, and took the reed, and smote Him on the head.*" Matt. 27:29, 30.

After bringing Him to the place of crucifixion, what did they offer Him to stupefy Him? "They gave Him vinegar to drink mingled with gall; and when He had tasted thereof, He would not drink." Matt. 23:34.

What prayer did He utter as they were nailing Him to the cross? "Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34.

With what words did they taunt Him while on the cross? "Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He can not save. *If He be the King of the Israel, let Him now come down from the cross, and we will believe Him.*" Matt. 27:41, 42.

As He cried out in agony on the cross, what was again offered Him?" And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." Matt. 27:48.

What closed this terrible scene? "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." John 19:30.

What wonderful demonstration attested nature's sympathy with the dying Son of God? "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst." Luke 23:44, 45.

Was it necessary for Christ thus to suffer? "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

What follows from the fact that God gave us His only Son? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

Section 5

The Holy Spirit

Chapter 37

The Work of the Holy Spirit

What is the first work the Bible ascribes to the Spirit of God?" And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God *moved upon the face of the waters.*" Gen. 1:2.

By what power did Christ work miracles? "But if I cast out devils *by the Spirit of God*, then the kingdom of God is come unto you." Matt. 12:28.

To what is His resurrection ascribed? "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh,

but *quickened by the Spirit.*" 1 Peter 3:18.

How is conviction produced in the mind of the sinner? "And when He [the Spirit] is come, *He will reprove the world of sin, and of righteousness, and of judgment.*" John 16:8 (Gen. 6:3).

What office does the Spirit perform for the Christian? "And I will pray the Father, and He shall give you *another Comforter*, that He may abide with you for ever." John 14:16.

What other work does the Spirit perform? "God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth." 2 Thess. 2:13.

What is the word of God said to be? "And take the helmet of salvation, and *the sword of the Spirit*, which is the word of God." Eph. 6:17.

In what manner did the Spirit make known the word? "For the prophecy came not in old time by the will of man: *but holy men of God spake as they were moved by the Holy Ghost.*" 2 Peter 1:21.

In what manner did the Lord speak to these holy men? "After these things the word of the Lord *came unto Abram in a vision, saying*, Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1 (Num. 12:6) (Isa. 1:1) (Eze. 1:1).

Was this gift of the Spirit to be confined mostly to the time of the Old Testament? "And it *shall come to pass afterward*, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

How did Peter by inspiration render this term *afterward*? "And it shall come to pass *in the last days*, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.

What does Paul call the Spirit? "In whom also after that ye believed, ye were sealed with that *holy Spirit of promise.*" Eph. 1:13.

Why was it thus designated? "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:33 (Acts 1:4, 5).

Why did Jesus say it was necessary for Him to go unto the Father? "For if I go not away, *the Comforter will not come unto you*; but if I depart, I will send Him unto you." John 16:7.

Were the gifts of the Spirit referred to in this promise? "Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4:8.

What are these gifts? "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11.

Were all these gifts by the same Spirit? "Now there are diversities of gifts, but the same Spirit." 1 Cor. 12:4 (Eph. 4:4).

What commission did Christ give to His disciples? "And He said unto them, Go

ye into all the world, and preach the gospel to every creature." Mark 16:15.

Why did they not proceed immediately to that work? "And, behold, I send the promise of My Father upon you: *but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*" Luke 24:49 (Acts 1:8).

How long did Jesus promise to be with those who preach the gospel? "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even unto the end of the world.*" Matt. 28:20.

Chapter 38

Spiritual Gifts

How did God communicate with man in the Eden? "And the Lord God *called unto Adam, and said unto him, Where art thou?*" Gen. 3:9.

Since the fall, how has God made known His will? "God, who at sundry times and in divers manners spake in time past unto the fathers *by the prophets.*" Heb. 1:1.

What was the object of speaking "by the prophets? "Surely the Lord God will do nothing but *He revealeth His secret* unto His servants the prophets." Amos 3:7.

By what influence did the prophets reveal God's will? "For the prophecy came not in old time by the will of man: but holy men of God spake as *they were moved by the Holy Ghost.*" 2 Peter 1:21 (2 Sam. 23:2).

Then what may the gift of prophecy be called? A gift of the Holy Spirit, or a spiritual gift.

What was said regarding the words of God's prophets?" If there be a prophet among you, *I the Lord will make myself known unto him in a vision,* and will speak unto him in a dream." Num. 12:6.

How were the Lord's words preserved to the people? "Daniel had a dream and visions of his head upon his bed: *then he wrote the dream,* and told the sum of the matters." Dan. 7:1 (Jer. 51:60, 61).

What had these writings to do with the people's understanding future events? "I Daniel *understood by books* the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Dan.9:2.

How did God's ministers use the words of the prophets in exhorting the people to obedience? "*Should ye not hear the words which the Lord hath cried by the former prophets,* when Jerusalem was inhabited and in prosperity?" Zech. 7:7 (2 Chron. 20:20).

How were. people to know whether or not the words of prophets were from the Lord? "When a prophet speaketh in the name of the Lord, *if the thing follow not, nor come to pass,* that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18:22.

What was considered a still better test on this point? "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the

wonder come to pass, whereof he spake unto thee, saying *Let us go after other gods*, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.

What was predicted concerning the spirit of prophecy in the last days? "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh: and *your sons and your daughters shall prophesy*, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

When did this prediction commence to be fulfilled? "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:16, 17.

To whom was this promise to extend? "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For *the promise is unto you, and to your children, and to all that are afar off*, even as many as the Lord our God shall call." Acts 2:38, 39.

What relation should the Christian church sustain toward these spiritual gifts? "Now concerning spiritual gifts, brethren, *I would not have you ignorant*." 1 Cor. 12:1.

What is the object of these gifts? "But the manifestation of the Spirit is given to every man to *profit withal*." 1 Cor. 12:7.

What are some of these gifts? "For to one is given by the Spirit the word of wisdom;... to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Cor. 12:8-10.

Which one of these does the apostle say is especially desirable? "Follow after charity, and desire spiritual gifts, *but rather that ye may prophesy*." 1 Cor. 14:1.

Whom was this gift designed to benefit? "Prophesying serveth not for them that believe not, but for *them which believe*." 1 Cor. 14:22.

What effect is the exercise of these gifts to have upon the church? "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for *the edifying of the body of Christ*; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

Where did God place these gifts?" And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

Who came down from Judea to Ceasarea while Paul was there? "And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus." Acts 21:10.

What did he do as soon as he saw the apostle? “And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” Acts 21:11.

At a later period, what did Paul say these trials had wrought? “But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.” Phil. 1:12.

How long was it designed that these gifts should last? “For we know in part, and we prophesy in part. But *when that which is perfect is come*, then that which is in part shall be done away.” 1 Cor.13:9, 10.

What admonition does Paul give respecting the gift of Prophecy? “Despise not prophesyings.” 1 Thess. 5:20.

What is the "testimony of Jesus? “The testimony of Jesus is the spirit of prophecy.” Rev. 19:10.

Why is it necessary for the church now to have confirmed in it the testimony of Christ? “Even as the testimony of Christ was confirmed in you: *so that ye come behind in no gift*, waiting for the coming of our Lord Jesus Christ.” 1 Cor. 1:6, 7.

What will characterize the last, or "remnant," church?” And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which *keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. 12:17.

Chapter 39

The Outpouring of the Spirit

Just prior to His ascension to heaven, what did Jesus tell His disciples to await? “And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, *until ye be endued with power from on high.*” Luke 24:49.

With what did He say they would soon be baptized? “Ye shall be baptized *with the Holy Ghost* not many days hence.” Acts 1:5.

For what important work was this baptism to prepare them? “But ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto Me* both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8.

Following the outpouring of the Spirit, what preaching results followed? “Now when they heard this, *they were pricked in their heart*, and said,... Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost... Then they that gladly received his word were baptized: *and the same day there were added unto them about three thousand souls.*” Acts 2:37-41. “And by the hands of the apostles were many signs and wonders wrought among the people;...*and believers were the more added to the Lord*, multitudes both of men and women.” Acts 5:12-14. “And the word of God increased; and *the number of the disciples multiplied in Jerusalem greatly*; and a

great company of the priests were obedient to the faith." Acts 6:7.

How did persecution affect the preaching of the gospel? "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles... Therefore *they that were scattered abroad went every where preaching the word.*" Acts 8:1-4.

What Old Testament prophecy was fulfilled at the time of the outpouring of the Spirit? "But Peter, standing up with the eleven, lifted up his voice, and said,... These are not drunken, as ye suppose... But *this is that which was spoken by the prophet Joel;* And It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy ." Acts 2:14-18. (See Joel 2:28-29.)

What expressions in Joel's prophecy indicate a double fulfillment of this outpouring? "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the *former rain* moderately, and He will cause to come down for you the rain, the *former rain*, and the *latter rain* in the first month." Joel 2:23. (See also Hosea 6:3.)

In the time of the latter rain, for what are we told to pray? "*Ask ye of the Lord rain in the time of the latter rain;* so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Zechariah 10:1.

How is the closing gospel work under the outpouring of the Spirit described by John the revelator? "After these things I saw another angel come down from heaven, having great power; and *the earth was lightened with His glory.*" Revelation 18:1.

What is the message of this angel? "And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen,* and is become the habitation of devils, and the hold of every unclean and hateful bird." Verse 2.

What did Peter on the day of Pentecost tell his hearers to do? "And with many other words did he testify and exhort, saying, *Save yourselves from this untoward generation.*" Acts 2:40.

What similar call and appeal will be made under the final outpouring of the Holy Spirit? "And I heard another voice from heaven, saying, *Come out of her My people,* that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:4-5.

Section 6

Bible Prophecies

Chapter 40

The Sure Word of Prophecy

By what means is all Scripture given?

"All Scripture is given *by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

For what purpose? "That the man of God may be perfect, *thoroughly furnished unto all good works*." 2 Tim. 3:17.

To whom do the things revealed belong? "The secret things belong unto the Lord our God: but *those things which are revealed belong unto us and to our children forever*." Deut. 29:29.

What is the last book of the Bible called? "*The Revelation of Jesus Christ*, which God gave unto Him." Rev. 1:1.

What is said of those who read or study this book? "*Blessed is he that readeth*, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3.

How were the Old Testament prophecies given? "For the prophecy came not in old time by the will of man: but *holy men of God spake as they were moved by the Holy Ghost*." 2 Peter 1:21.

What is said of the interpretation of these prophecies? "Knowing this first, that *no prophecy of the Scripture is of any private interpretation* [impulse]." 2 Peter 1:20.

In giving their prophetic utterances, what did the prophets seek? "Receiving the end of your faith, even *the salvation of your souls*. *Of which salvation the prophets have inquired and searched diligently*, who prophesied of the grace that should come unto you." 1 Peter 1:9, 10.

By whose spirit were they actuated? "Searching what, or what manner of time *the Spirit of Christ which was in them did signify*, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

How did Peter confirm his former preaching on the coming of Christ? "*For we have not followed cunningly devised fables*, when we made known unto you the power and coming of our Lord Jesus Christ, *but were eye-witnesses of His majesty*." 2 Peter 1:16.

When did the apostle see the majesty (kingship) of Christ, and hear the probative words of God? "And this voice which came from heaven we heard, *when we were with Him in the holy mount*." 2 Peter 1:18.

What other and more certain evidence did he have of the power and coming of Christ? "*We have also a more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

To what prophecy did Christ refer His disciples when predicting the destruction of Jerusalem? "When ye therefore shall see the abomination of desolation, spoken of by *Daniel the prophet*, stand in the holy place (*whoso readeth, let him*

understand)." Matt. 24:15.

When were all the prophecies in the book of Daniel to be understood? "But thou, O Daniel, shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Chapter 41

Prophetic History of the World

Among the captives taken at Jerusalem and carried to Babylon, who were the most prominent? "Now among these were of the children of Judah, *Daniel*, Hananiah, Mishael, and Azariah." Dan. 1:6.

Who was Nebuchadnezzar? "In the third year of the reign of Jehoiakim king of Judah, came *Nebuchadnezzar king of Babylon* unto Jerusalem, and besieged it." Dan. 1:1.

What caused sleep to depart from Nebuchadnezzar? "And in the second year of the reign of Nebuchadnezzar, *Nebuchadnezzar dreamed dreams*, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

When he applied to his magicians for an interpretation of his dream, what did they say? "The Chaldeans answered before the king, and said. There is not a man upon the earth that can shew the king's matter... And it is a rare thing that the king requireth, and *there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh*." Dan. 2:10, 11.

In his anger, what decree did the king make? "For this cause the king was angry and very furious, and *commanded to destroy all the wise men of Babylon*." Dan. 2:12.

To avoid suffering the consequences of the decree, what did Daniel do? "Then Daniel *went in, and desired of the king that he would give him time*, and that he would shew the king the interpretation." Dan. 2:16.

After he and his three companions had prayed to God about the matter, how was the interpretation made known? "Then was the secret revealed unto Daniel *in a night vision*." Dan. 2:19.

Afterward, when Daniel was brought in before the king, what question was asked him? "Art thou able to make known unto me the dream *which I have seen, and the interpretation thereof*?" Dan. 2:26.

What humble and impressive answer did Daniel return? "*There is a God in heaven that revealeth secrets*, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28.

What had the king seen in his dream? "Thou, O king, sawest, and behold *a great image*. This great image, whose brightness was excellent, stood before thee; *and the form thereof was terrible*." Dan. 2:31.

Of what were the different parts of the image composed? "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. 2:32, 33.

What did the king see happen to the image? "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2:34.

What then took place? "Then was the iron, the clay, the brass, the silver, and gold, broken to pieces together, and became like the chaff of the summer threshing floors;... and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

Having told the dream, how did Daniel proceed to explain the head of gold? "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. *Thou are this head of go/d.*" Dan. 2:37, 38.

What was to be the nature of the next kingdom after Babylon? "After thee shall arise another kingdom *inferior* to thee." Dan. 2:39, first part.

Who was the last Babylonian king? "In that night was *Belshazzar the king of the Chaldeans slain*. And Darius the Median took the kingdom, bring about threescore and two years old." Dan. 5:30, 31; see verses 1,2.

To whom was Belshazzar's kingdom given? "Thy kingdom is divided, *and given to the Medes and Persians.*" Dan. 5:28.

By what symbol is the Medo-Persian empire elsewhere represented? "The ram which thou sawest having two horns are the kings of Media and Persia." Dan. 8:20.

What beast was seen to come against him? "An *he-goat* came from the west on the face of the whole earth... And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." Dan. 8:5-6.

What was the result of this contest? "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns... *Therefore the he-goat waxed very great.*" Dan.8:7-8.

What did the goat represent? "And the rough goat *is the king of Grecia.*" Dan. 8:21.

By what is Grecia represented in the image? "And another *third kingdom of brass*, which shall bear rule over all the earth." Dan.2:39.

What is said of the fourth kingdom? "And the fourth kingdom *shall be strong as iron*: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, *shall it break in pieces and bruise.*" Dan. 2:40.

Where is such a power brought to view? "And it came to pass in those days, that there went out a decree from *Caesar Augustus, that all the world should be taxed.*" Luke 2:1.

What was indicated by the mixture of clay and iron in the feet and toes? "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, *the kingdom shall be divided.*" Dan 2:41.

What is to take place in the days of these kings? "And in the days of these kings

shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

Can there be any doubt regarding the fulfillment of this prophecy? "The great God hath made known to the king what shall come to pass hereafter: and *the dream is certain, and the interpretation there of sure.*" Dan. 2:45.

Chapter 42

The Kingdoms of Grace and Glory

Give the promise which our Saviour made to the "little flock. "Fear not, little flock; for it is your Father's good pleasure to *give you the kingdom.*" Luke 12:32.

To what throne are we exhorted to come to find mercy? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

To what other kingdom do the Scriptures call our attention? "When the Son of man shall come in His glory, and all the holy angels with Him, *then shall He sit upon the throne of His glory.*" Matt. 25:31.

By what are men saved from sin?" *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.*" Eph. 2:8 (Rom. 6:23).

In the parable of the wheat and tares, what does the good seed represent? "The field is the world; *the good seed are the children of the kingdom; but the tares are the children of the wicked one,*" Matt. 13:38.

Who sows the tares? "The enemy that sowed them is the Devil." Matt. 13:39.

To whom did God entrust His kingdom?" And God said, Let us make man in our image, after our likeness: *and let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

When Christ sent out His disciples, what did He tell them to preach? "And He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2.

In carrying out their commission, what did they preach?" And they departed, and went through the towns, *preaching the gospel, and healing everywhere.*" Luke 9:6.

After the loss of the first kingdom, what promise did God make to Israel, if they would obey Him? "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And *ye shall be unto Me a kingdom of priests, and a holy nation.*" Ex. 19:5-6.

After the children of Israel were settled in Canaan, what did they request of Samuel the prophet? "Behold, thou art old, and thy sons walk not in thy ways: *now make us a king to judge us like all the nations.*" 1 Sam. 8:5.

Upon taking the matter to God, what instruction did Samuel receive? "And the Lord said unto Samuel, Hearken unto the voice of the people *in all that they say unto thee:*

for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:7.

Notwithstanding the perverseness of Israel, what did the lord promise to David their king? "Thy seed will I establish forever, and *build up thy throne to all generations.*" Ps. 89:4.

Through whom was the throne of David to be perpetuated? "For 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. *Of the increase of His government and peace there shall be no end, upon the throne of David.*" Isa. 9:6-7.

Who is this seed of David, the heir to his throne? "Thou shalt .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 God shall give unto Him the throne of His father David.*" Luke 1:31, 32.

While the kingdom was still held by the Jewish kings, what prediction was made concerning the kingdom? "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; *Remove the diadem, and take off the crown.*" Eze. 21:25, 26.

After the crown was taken from the Jewish king, and that kingdom had become tributary to the Babylonians, what more was predicted concerning it? "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:27.

Christ did not take that throne when on earth. Did He assume it when ascending to heaven, or did He occupy the Father's throne, with Him? "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

What is He doing at the Father's right hand? "The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool." "The Lord hath sworn, and will not repent, *Thou art a priest forever after the order of Melchizedek.*" Ps. 110:1, 4; Heb. 10:12, 13.

When His priestly work is finished, what will Christ do?" Then cometh the end, when He shall have *delivered up the kingdom to God, even the Father.*" 1 Cor. 15:24.

When He comes to earth, on whose throne will He sit? "When the Son of man shall come in His glory, and all the holy angels with Him, *then shall He sit upon the throne of His glory.*" Matt. 25:31 (Rev. 11:15).

Then what will He say to the redeemed? "Come, ye blessed of My Father, inherit the kingdom *prepared for you from the foundation of the world.*" Matt. 25:34.

How will the saints appear after reaching that kingdom? "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

Chapter 43

Four Great Monarchies

Daniel's second vision was given at what time? "*In the first year of Belshazzar king of Babylon* Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7:1.

What did the prophet first see? "Daniel spake and said, I saw in my vision by night, and, behold, *the four winds of heaven strove upon the great sea.*" Dan. 7:2.

What was the result of this strife? "And four great beasts came up from the sea, diverse one from another." Dan. 7:3.

What did the beasts represent? "These great beasts, which are four, *are four kings, which shall arise out of the earth.*" Dan. 7:17.

In symbolic language, what is represented by winds? [Whirlwind, commotion, war, strife, scattering, confusion, etc.] Jer. 25:31-33; 49:36, 37.

What is symbolized by the term waters? "*And he saith unto me, The waters which thou sawest,... are peoples, and multitudes, and nations, and tongues.*" Rev. 17:15.

What was the first beast like? "*The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*" Dan. 7:4.

By what was the second kingdom symbolized? "And behold another beast, *a second, like to a bear*, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, *Arise, devour much flesh.*" Dan. 7:5.

By what was the third universal empire symbolized? "After this I beheld, and lo *another, like a leopard*, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

How is the fourth kingdom represented? "After this I saw in the night visions, and behold a *fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth*: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Daniel 7:7.

What was denoted by the ten horns? "And the ten horns out of this kingdom *are ten kings that shall arise*: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:24.

Chapter 44

A Remarkable Symbol

At what time was Rome divided into ten parts?

Between the years 351 and 483 A.D.

After the ten horns had arisen, what was seen coming up among them? "I considered the horns, and, behold, there *came up among them another little horn*, before

whom there were three of the first horns plucked up by the roots." Dan. 7:8.

After speaking of the subjugation of the three powers by the "little horn," what comparison does he draw between the subduing power and the others? "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and *shall be diverse from the first*, and he shall subdue three kings." Dan. 7:24.

How was this power to use its authority? "And he shall *speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws*: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

NOTE. - The pope calls himself "the vicar of Christ." Leo X blasphemously styled himself "The lion of the tribe of Judah." Leo XII allowed himself to be called "The Lord our God." Pope Martin V called himself "The *most holy and most happy*, who is the *arbiter of heaven and the lord of the earth*, the successor of St. Peter, the anointed of the Lord, the *master of the universe, the father of kings, the light of the world*."

How has the papacy worn out the saints?

By its relentless persecutions of Christians, having put to death more than fifty million during the period of its supremacy.

NOTE. - No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her *slain*." *Scott's Church History*.

What change has the papacy sought to make in the law of God? It has expunged the greater part of the second commandment, in order to establish the adoration of images, dividing the tenth to complete the number ten. It has also abolished the fourth commandment (as far as its power extends) by substituting the first day of the week for the seventh. See Catholic Catechisms; also "Plain Talk about the Protestantism of Today," page 213; "The Catholic Christian Instructed," chapt. 23; "A Sure Way to Find out the True Religion," pages 95, 96.

How long was the papacy to have power over the saints, times, and laws? "And they shall be given into his hand *until a time and times and the dividing of time*." Dan. 7:25, latter part.

Where is this expression of time found in the New Testament? "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a *time, and times, and half a time*, from the face of the serpent." Rev. 12:14.

How is this same period again represented? "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*." Rev. 12:6. (These days, being in symbolic prophecy, are themselves symbolic.)

What is the rule for reckoning symbolic days? "*This shall be a sign to the house of Israel...* And when thou has accomplished them, lie again on thy right side, and thou

shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.* " Ezek. 4:3-6 (Num. 14:34).

NOTE. - "So Eze. 4:6, 'I have appointed thee each day for a year: where the prophet was symbolically to bear the iniquity of Israel as many days as they had sinned years. In this usage we find authority for interpreting *days* in prophecy as denoting *'years.'*" *George Bush, Prof: of Hebrew and Oriental Literature in New York City University, Notes on Num. 14:34.*

What event marked the close of this period? In February, 1798, Berthier entered Rome at the head of the French army, and taking Pope Pius VI prisoner, established a republic in Rome. The pope died in exile the following year. For over two years there was no pope. See Chambers's Cyclopedia, art. Pius.

What was to take place before the dominion should be entirely taken away? "*But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*" Dan. 7:26.

Where in this chapter is this judgment first spoken of? "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand stood before Him: *the judgment was set, and the books were opened.*" Dan. 7:10.

How soon after this did the pope lose his temporal dominion? In September, 1870, when Rome, no longer supported by the French, who had been defeated by the Germans, surrendered to Victor Emmanuel. Possession of the pope's dominion was formally taken Oct. 2, 1870. -See Chambers's Cyclopedia, art. Italy.

By what means is the beast to be destroyed? "I beheld then, because of the voice of the great words which the horn spake, I beheld even till the *beast was slain, and his body destroyed, and given to the burning flame.*" Dan. 7:11.

What is the "burning flame" that is to destroy the papacy? "And then shall that Wicked be revealed, whom *the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.*" 2 Thess. 2:8.

THE 1260 DAY PROPHECY

A.D. 538 through A.D. 1798

THE PROPHECY OF DANIEL

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another...

"And behold a fourth beast, dreadful and terrible, and it had great iron teeth... and it had ten horns.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things...

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things... Then I would know the truth of the fourth beast... And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that

spake very great things, whose look was more stout than his fellows. "I beheld, and the same horn made war with the saints, and prevailed against them...

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." *Daniel 7:2, 3, 7-8, 16, 19-21, 25.*

THE PROPHECY OF REVELATION

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea... And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast... And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." *Revelation 13:5.*

The Bible predicted that the terrible little horn power of Daniel 7 and 8 was to rule the world for 1260 years. It has been well-known for centuries that this little horn of Daniel 7 and the first beast of Revelation 13 symbolize the papacy. Also called the "man of sin" (2 Thessalonians 2:3-4), and the "antichrist" (1 John 4:3), the papacy was definitely prophesied to have this ruling power for 1260 years. When did this predicted time span begin and when did it end? Read on.

THE AMAZING 1260 DAY PROPHECY

Here is the amazing prophecy of the 1260 days; also called the "time, times, and dividing of time," and the "forty-two months."

A day stands for a year in Bible prophecy (Numbers 14:34, Ezekiel 4:6). A "time" in prophecy is the same as a year (Daniel 11: 13, margin and Revised Version). This time-span prophecy is first mentioned in Daniel 7:25, where we are told that it is the length of time that the terrible "little horn" power was to bear rule and destroy God's people. During that time it would also try to change God's Law: *"And he [the little horn] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand for a time and times and a dividing of time."* Daniel 7:25.

This, in Hebrew, equals "a time, 2 times and half a time." Using the ancient reckoning of 360 days to a year, $360 + 180 + 720 = 1260$. And since a day is equivalent to a year in Bible prophecy, this little horn power would rule for 1260 years. In Revelation 12:6 we are told that the persecution would continue for "a thousand two hundred and threescore days:" which is 1260 prophetic days, or years. (Also note Revelation 11:3).

The God of heaven gave this important prophecy in yet a third way: The little horn of Daniel 7 and 8 is the same as the first beast of Revelation 13: *"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."* Revelation 13:5. (Compare Revelation 11:2.) Forty-two months equals 1260 days. And Revelation also calls this time prophecy the "time, and times, and half a time" (Revelation 12:14), just as Daniel does.

When did the little horn, symbolizing the papacy, have this rule? The decree of the emperor, Justinian, in A.D. 533, recognized the pope as the "head of all the holy churches" (Code of Justinian, Book 1, title 1, section 4). The overwhelming defeat of the Ostrogoths

in the siege of Rome, just five years later (A.D. 538) was a death blow to the third of the three horns that were uprooted (see Daniel 7:8). With the year 538, then, begins the 1260 years of this prophecy of papal domination, which would extend to 1798. In that year as the Reign of Terror continued in the French Revolution and the Roman Catholic religion was set aside in France, the French army, under Berthier, entered Rome and took the pope prisoner. The date: February 10, 1798. The imprisoned pope died in exile the following year in Valence, France. A great cry was heard, "Catholicism is dead." The papacy had received the "deadly wound" of Revelation 13:3. But we are told that the wound is to be healed, and that the time is coming when all the world will "wonder after the beast." (Revelation 13:3).

Chapter 45

The Prophetic Symbols of Daniel 8

Where was Daniel at the time that this vision was given to him? "I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." Daniel 8:2.

In this vision, what did Daniel see first? "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns." Verse 3.

What was next shown to him? "As I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great." Verses 5-8.

When the notable horn was broken, what came up next? "When he was strong, the great horn was broken; and for it came up four notable ones toward the four winds." Verse 8.

What important horn came out of one of these horns? "Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Verses 9-10.

What command was then given to an angel that stood nearby? "I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Verse 16.

What were the first words that the angel then spoke to the prophet? "Understand, a son of man: for at the time of the end shall be the vision." Verse 17.

Did the angel then explain about the ram and the he-goat? "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Verses 20-21.

What is represented by the four horns that come up in place of the broken

one? “Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” Verse 22.

What is the meaning of the "little horn" in verse 9? "In the latter time of their [successors of Alexander] kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Verse 23.

What was this little horn to do to God's sanctuary? "Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down." Daniel 8:11.

What was finally to happen to this persecuting power? “The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Daniel 7:26.

At what time, according to this important prophecy, was the sanctuary to be cleansed? “He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

How did this view of desolation and persecution by the little horn power affect the prophet? “I Daniel *fainted*, and *was sick* certain days; afterward I rose up, and did the king's business.” Daniel 8:27.

Chapter 46

A Great Prophetic Period

At what time according to the prophecy of Daniel, was the sanctuary to be cleansed? “And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed.” Dan. 8:14.

Where was Daniel when the vision of this chapter was given? “And I saw the vision; and it came to pass, when I saw, that *I was at Shushan in the palace, which is in the province of Elam*; and I saw in a vision, and *I was by the river Ulai*.” Dan 8:2.

What first appeared to the prophet? “Then I lifted up mine eyes, and saw, and, behold, there stood before the river *a ram which had two horns*.” Dan. 8:3.

What next appeared upon the scene? “And as I was considering, behold a he goat came from the west... *And he came to the ram that had two horns,... and smote the ram, and brake his two horns*.” Dan. 8:5-7.

What happened after the prophet heard the time announced for the cleansing of the sanctuary? “And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, *there stood before me as the appearance of a man*.” Dan. 8:15.

What command did Daniel hear given to this angel? “And I heard a man's voice between the banks of Ulai, which called, and said, *Gabriel, make this man to understand the vision*.” Dan. 8:16.

What were the first words that the angel then uttered before the prophet? “I was afraid, and fell upon my face: but he said unto, me, *Understand, a son of man; for at the time of the end shall be the vision*.” Dan, 8:17.

How did the angel then proceed to fulfill his mission to Daniel? "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Dan.8:20, 21.

What part of the vision did the angel say was to be shut up, and why? "And *the vision of the evening and the morning* which was told is true: wherefore shut thou up the vision; for it shall be for many days." Dan. 8:26.

What did Daniel say about the vision? "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Dan. 8:27.

Although Daniel said nothing of his astonishment at what he had seen, so that the king's courtiers did not perceive it, what did he do? "In the first year of Darius,... I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:1, 2.

In view of this, what did the prophet do?" And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Dan. 9:3.

What, in Daniel's prayer, showed that he was still anxious about the sanctuary question? "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and *cause Thy face to shine upon Thy sanctuary that is desolate*, for the Lord's sake." Dan. 9:17.

How did the Lord regard his petition? "Yea, while I was speaking in prayer, even the man *Gabriel, whom I had seen in the vision at the beginning*, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21.

What did Gabriel tell Daniel? "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9:23.

What application did Gabriel proceed to make of the vision? "*Seventy weeks are determined upon thy people* and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.

NOTES. - Seventy weeks are equal to 490 days. These were to be "cut off" from the vision Daniel was considering, that is, from the 2300 days. The days in this prophecy, uniformly with those of other prophecies, represent years. If, then, the 490 years are "cut off" from the 2300 years, it follows that the 490 years begin at the same time as the 2300.

When did the angel say that the seventy weeks (490 years) were to commence? "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three- score and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

NOTE. - Sixty-nine of the seventy weeks were to reach "unto the Messiah the Prince." Messiah is Christ, "the Anointed." Messiah is the Hebrew word, and Christ is the Greek word, meaning anointed. See margin of John 1:41.

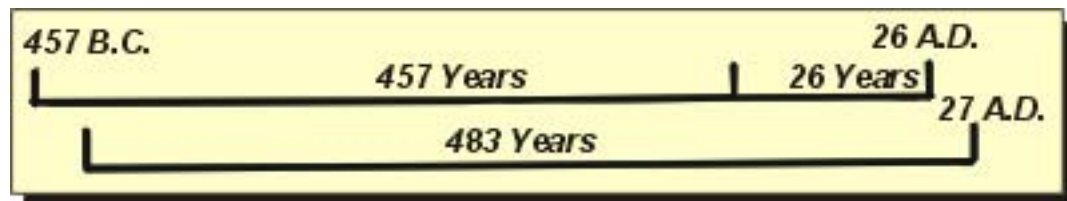
How was Jesus anointed? “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38.

At what time did Jesus receive the special anointing of the Holy Spirit? “Jesus also being baptized, and praying, the heaven was opened, and the *Holy Ghost descended in a bodily shape like a dove upon Him*, and a voice came from heaven, which said, Thou art My beloved Son.” Luke 3:21, 22.

What did Jesus say shortly after this? “The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor.” Luke 4:18 (Mark 1:15).

NOTE. - It is evident that the sixty-nine weeks (483 years) were to reach to the baptism of Christ, as that was the time of His anointing by the Holy Spirit. John the Baptist began his work in the fifteenth year of the reign of Tiberius (Luke 3:1-3). Tiberius began to reign conjointly with his father in the year 12 A.D., two years before his father's death ("Prideaux's Connection," vol. 1, page 246). The fifteenth year of his reign would therefore be 27 A.D., the time when Jesus was anointed, at His baptism.

When was a decree made to restore and build Jerusalem? “This Ezra went up from Babylon... And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, *in the seventh year of Artaxerxes the king*. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7:6-8.



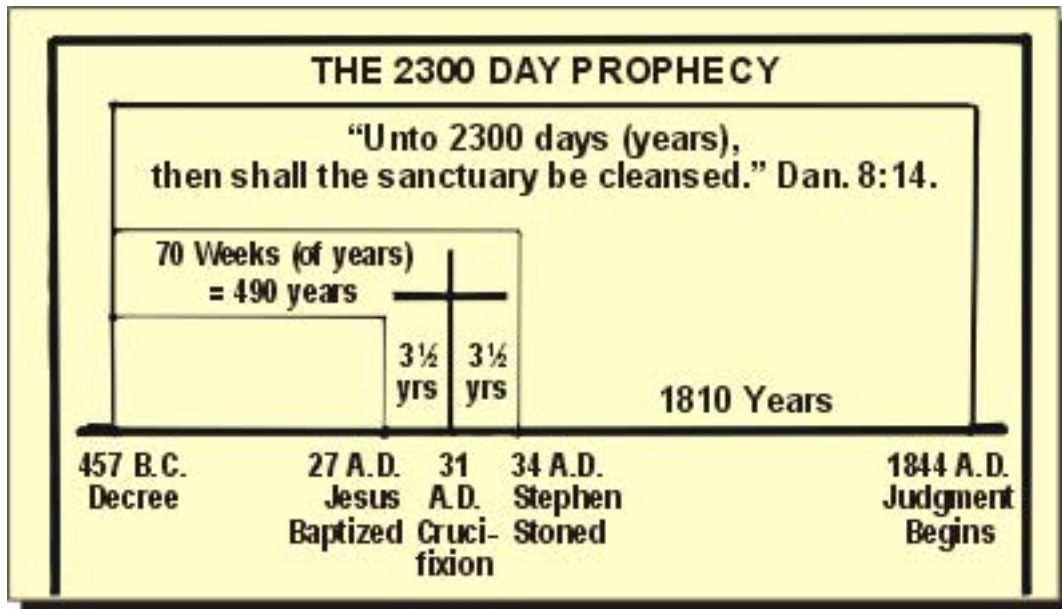
At the close of 483 years, in 27 A.D., one week, or seven years of the 490 yet remained. What was to be done in the midst of that week? “And He shall confirm the covenant with many for one week: and in the *midst of the week He shall cause the sacrifice and the oblation to cease*.” Dan. 9:27.

NOTE. - As the sixty-nine weeks ended in the fall of 27 A.D., the middle of the seventieth week, or the three and a half years, would end in the spring of 31 A.D., when Christ was crucified, and by His death caused to cease, or brought to an end, the sacrifices and oblations of the earthly sanctuary. Three and a half years more (the last part of the seventieth week) would end in the autumn of 34 A.D. This brings us to the end of the 490 years which were "cut off" from the 2300. There still remain 1810 years, which, if added to 34 A.D., which takes us to 1844 A.D.

And what did the angel say would then take place?” And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*” Dan. 8:14.

NOTE. - In other words, the great closing work of Christ for the world, the atonement, or the investigative judgment, will at that time commence. The typical day of atonement for Israel occupied but one day in a year. This may occupy but a correspondingly short time. Already that work has been going on for many years, and must soon close. Who is ready to meet its decisions?

THE 2300 DAY PROPHECY



DANIEL'S AMAZING PROPHECIES

The Master Prophecy of the Bible is given in Daniel 8. This chapter closely connects with Daniel 7 and 9 and should be studied together with them.

DANIEL 7 (written 553-552 B.C.) reveals world history from Daniel's time down to the Second Advent of Christ. In vision, Daniel sees 4 world empires symbolized as beasts, followed by a little horn power (Dan 7:1-8, 15-21, 23-25). The Investigative Judgment then convenes in heaven (Dan 7:9-10, 13, 22, 26) and after that history ends with the Second Advent of Christ (Dan 7:14, 27-28).

The animals in Daniel 7 parallel the parts of the metal image of Daniel 2. The lion in chapter 7 is Babylon (605-538 B.C.). The bear is Medo-Persia (538-334 B.C.). The leopard beast is Grecia (334-301 B.C., at which time it becomes divided into four kingdoms which continue on until around 168 B.C.). The terrible beast is Pagan Rome (168 B.C. to the 5th Century A.D., when it becomes broken into ten kingdoms). The little horn is Papal Rome, which gained full power by 538 A.D., after uprooting three kingdoms (the Heruli, Vandals and Ostrogoths).

DANIEL 8 is composed of two major parts. The first is an EVENT prophecy that closely parallels the prophecy of Daniel 7. This prophecy is about two beasts and a little horn that follows them (Dan 8:1-12, 20-25). The first beast, a ram, is Medo-Persia (538-334 B.C.), and the he-goat which struck it down was Grecia (334-168 B.C.). The "notable horn" was Alexander the Great who, before his death in 323, carved out the largest empire in history up to that time - in only ten years. When he was broken off in the prime of life, the empire divided into four sections. The little horn is Pagan Rome which, historians tell us, was taken over by Papal Rome. Much of Daniel 7 and 8 (7:8, 19-26 and 8:9-12, 23-25) is given to a concern over this power which would speak blasphemies (7:8, 20; 8:11), and seek to kill God's people (7:21, 25; 8:10, 24-25), cast down the truth (8:12, 25), tear God's Sanctuary down from heaven (8:11), and even try to change the Law of God (7:25). Revelation 13 (read verses 6-7, for example) deals with this same little horn power - the Papacy.

But there is a second part to Daniel 8: This is a TIME prophecy (Dan. 8: 13-14, 26). The prophecy itself is given in Daniel 8: 14. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Careful reading of this chapter reveals that while the angel Gabriel was told to explain the vision of Daniel 8 to the prophet (8:16), yet only the event prophecy was explained (8:17-25), while the time prophecy was only referred to (8:26). Daniel nearly fainted under the burden (8:27), and the prayer of Daniel 9 is the result.

DANIEL 9 begins with the prophet's prayer for guidance and help for his people (Dan 9:1-19). Gabriel, the one whom he had seen in his earlier vision of Daniel 8 (9:21), is then sent in answer to his prayer (9:20), and in order to complete the explanation (9:22-23).

The SEVENTY WEEK PROPHECY is then given (Dan 9:24-27). Seventy weeks are "determined" ("cut off" in Hebrew-cut off from the larger 2300 day [year] prophecy) for the Jews. Therefore, the first part of the 2300 Day prophecy of Daniel 8:14 is time allocated to the Jews to conclude their probation as God's specially favored nation.

In Bible prophecy, a day equals a year (Num 14:34; Ezek 4:6). The decree of Artaxerxes, given in his seventh year as king-in 457 B.C. (Dan 9:25; Ezra 6:14; 7:6-8), restoring the Jewish government, begins this vast time prophecy of 2300 years. The first 70 weeks (Dan 9:24-27) of this prophecy, cut off or allotted to the Jews, equals 490 years. The walls of Jerusalem were rebuilt in 1 week or 49 years (408 B.C.). Another 62 weeks brings us to the anointing of Christ for His mission in 27 A.D. 483 years are now past; only 1 week remains of the 70. In the midst of this week (Dan 9:26-27), 31 A.D., Messiah is cut off or crucified. A second half-week of 3 1/2 years brings us to 34 A.D., when at the stoning of Stephen the gospel is taken to the Gentiles.

In 34 A.D. the 70 weeks, or 490 years, is completed. 1810 years remains to be fulfilled in this longest of Bible time prophecies - the 2300 year prophecy of Daniel 8:14. At its termination in 1844 A.D. began the "cleansing of the sanctuary" predicted in this important passage, Daniel 8:14.

Jesus is our High Priest in the heavenly Sanctuary (that the earthly was patterned after). In 1844 began His final work within it, prior to His Second Advent to the earth for His people.

Chapter 47

The Atonement in the Old Testament

Why was Abel's sacrifice more acceptable to God than Cain's? "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4.

To what did his sacrifice point forward? "Ye were not redeemed with corruptible things,... but with the precious blood of *Christ, as of a lamb without blemish and without spot*: Who verily was foreordained before the foundation of the world." 1 Peter 1:18-20.

By his sacrifice, what did Abel obtain? "He obtained witness that he was righteous." Heb. 11:4.

With what sacrifice did God command Abraham to worship Him? "And He

said unto him, Take Me a heifer of three years old, and a she goat of three years old, and a ram of three years old... And he took unto him all these, and divided them in the midst, and laid each piece one against another." Gen. 15:1, 10.

How did Jacob manifest his faith in the promised Redeemer? "And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac." Gen. 46:1.

What did the Lord command Moses to have made? "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; ..and *let them make Me a sanctuary*: that I may dwell among them." Ex. 25:1, 8 (Acts 7:44) (Heb. 8:5). "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them." "And thou shalt make curtains goats' hair to be a covering upon the tabernacle: even curtains shalt thou make." "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Ex. 26:1, 7, 14.

How many apartments had the sanctuary?" And the veil shall divide unto you between the *holy place and the most holy*." Ex. 26:33.

What was in the first apartment? "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary." Heb 9:2.

What other article was in the first apartment? "And he put the golden altar in the tent of the congregation before the veil." Ex. 40:26 (Ex. 30:1-6).

What was contained in the second apartment, or the most holy place? "And after the second veil, the tabernacle which is called the Holiest of all; which had *the golden censer, and the ark of the covenant* overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9:3-4 (Ex. 40:20, 21).

By what name was the cover of the ark known? "And thou shalt put the *mercy seat above upon the ark*; and in the ark thou shalt put the testimony that I shall give thee." Ex.25:21.

Where was God, by the symbol of His presence, to meet with Israel's high priest? "And there I will meet with thee, and I will commune with thee *from above the mercy seat, from between the two cherubim* which are upon the ark of the testimony." Ex. 25:22.

What was in the ark, under the mercy seat? "And *He wrote on the tables, according to the first writing, the ten commandments*... And I turned myself and came down from the mount, and put the tables in the ark which I had made." Deut. 10:4, 5.

When this building was completed, for what purpose was it used, and who daily officiated in the first apartment? "Now when these things were thus ordained, *the priests went always into the first tabernacle, accomplishing the service of God*." Heb. 9:6.

Who only was allowed in the second apartment? How often? And for what purpose? "But into the second went *the high priest alone once every year, not without blood*, which he offered for himself, and for the errors of the people." Heb. 9:7.

How does one commit sin? "Whosoever committeth sin *transgresseth also the law*: for sin is the transgression of the law." 1 John 3:4.

And what is the wages of sin? "The wages of sin is *death*." Rom. 6:23.

When one of the common people thus sinned, what must he then do, to save his life? "And if anyone of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord,... then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he *shall lay his hand upon the head of the sin offering, and slay the sin-offering* in the place of the burnt offering." Lev. 4:27-29.

What was done with the blood? "And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall *pour out all the blood thereof at the bottom of the altar*." Lev. 4:30.

How was the body of the sin offering to be disposed of? "This is the law of the sin-offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy. The priest that offereth it for sin *shall eat it; in the holy place shall it be eaten*." Lev. 6:25, 26. See verse 16.

After the accumulation of the sins of the year in this way, what took place on the tenth day of the seventh month? "And this shall be a statue forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls;... For on that day *shall the priest make an atonement for you, to cleanse you*, that ye may be clean from all your sins before the Lord." Lev. 16:29, 30.

NOTE. - It seems by this that the atonement was not completed till the end of the ceremonial year. *Atonement* signifies "expiation; satisfaction or reparation made by giving an equivalent for an injury." Webster.

After making an offering for himself, what did the high priest next do? "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall *cast lots upon the two goats*; one lot for the lord, and the other lot for the scapegoat." Lev.16:7, 8.

What was done with the goat upon which the Lord's lot fell? "Then shall he *kill the goat of the sin offering, that is for the people*, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, *and sprinkle it upon the mercy seat*, and before the mercy seat." Lev.16:15.

Was it necessary to make this atonement? "And he shall make an atonement for the holy place, *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins*; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16.

After the high priest came out of the sanctuary with the sins still on him, having atoned for them in the most holy place, what did he next do?" And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron *shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat*, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:20, 21.

Then who bore the sins of the people, after the high priest had put them off, and the camp was cleansed from them? “And the *goat shall bear upon him all their iniquities* unto a land not inhabited: and he shall let go the goat in the wilderness.” Lev. 16:22.

THE EARTHLY TABERNACLE

The sanctuary in the wilderness was constructed under the direction of Moses, in accordance with the pattern shown him in the mount (Ex. 25:7-8, 40; Heb 8:5).

Enclosing this wilderness tabernacle was a Court (sometimes called the Outer Court) which was made of white curtains attached to poles (Ex. 27:9-18), and was about 75 feet wide by 150 feet long (based on an 18-inch cubit). Within the Court was the Altar of Burnt Offering, the laver and the Tabernacle. This altar was also called the Brazen Altar since there was a second altar, the Golden Altar, inside the Tabernacle. This outside Altar (Ex. 27: 1-9) was hollow inside and overlaid with brass, and was 5 feet high and 7 1/2 feet square. Upon this altar were placed the animals that were offered as burnt sacrifice. Just beyond, stood the brass laver (Ex. 30:18-21), where the priests washed before entering the Tabernacle.

The earthly sanctuary (Ex. 26:1-37) was a tent with wooden walls, 4 layers as a roof covering, and gold and beautiful curtaining inside. About 15 by 45 feet in size, this Tabernacle was portable, so it could be taken apart and moved from place to place in the journeys of Israel through the wilderness. Divided by an inner veil into two rooms or apartments, it was the holiest place on earth. The priest entered the First Apartment every day with blood, and went past the seven-branched Golden Candlestick, with its seven lamps of fire (Ex. 25:31-40); past the Table of Shewbread, containing the dedicated bread that stood before the Presence of the lord (Ex. 25:23-30); and on to the Altar of Incense, or Golden Altar (Ex. 30:1-10), from whence the smoke of a specially prepared incense wafted up, over the top of the dividing veil (which did not reach to the ceiling) and into the Holy of Holies beyond. Upon the Golden Altar and dividing veil, the priest sprinkled some of the sacrificial blood (Lev. 4-5). A partial description of this may be found in Hebrews 9:1-7. All of the furniture within the First and Second Apartments was of solid gold, or covered with gold.

The Second Apartment, or Most Holy Place (Ex. 26:33) contained the Ark of the Covenant (Ex. 26:17-22). Between two Cherubim was the glory of the Shekinah the Presence of God (Ex. 26: 22; 40:34). Beneath it was the Mercy Seat, a solid gold slab that covered the top of the Ark, wherein lay the foundation of God's government: the Moral law of Ten Commandments (Ex. 20:3-17) which was written by the finger of God on stone (Ex. 24:12) and then placed in the Ark (Ex. 40:20). All of mankind is to be governed by those holy precepts, even down to the end of time (Rev. 12:17; 14:12) and beyond (Rev. 22:14; Isa. 66:22). Only once a year, on the Day of Atonement, did the high priest enter the Second Apartment to cleanse the Sanctuary and the people of sin (Lev. 16:30, 33-34 and all of the chapter; Dan. 8:14).

Chapter 48

The Atonement in the New Testament

At the death of Christ, what miracle signified that the priestly work of the earthly sanctuary was finished? “Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, *the veil of the temple was rent in twain from the top to the bottom.*” Matt. 27:50, 51.

Where has the work of the sanctuary been conducted since the ascension of Christ? “Now of the things which we have spoken this is the sum: We have such a High Priest, *who is set on the right hand of the throne of the Majesty in the heavens.*” Heb. 8:1.

Who is this high priest? “But *Christ being come a high priest of good things to come*, by a greater and more perfect tabernacle, not made with hands.” Heb. 9:11.

Who erected this heavenly tabernacle, of which Christ is the minister? “A minister of the sanctuary, and of the true tabernacle, *which the Lord pitched, and not man.*” Heb. 8:2.

Could Christ be a priest while He was on earth, and before the old priesthood ceased? “For if He were on earth, *He should not be a priest*, seeing that there are priests that offer gifts according to the law.” Heb 8:4.

What did the service of the earthly priests signify? “There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.” Heb. 8:4, 5.

What was the earthly sanctuary designed to be? “The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: *which was a figure for the time then present.*” Heb. 9:8, 9.

Are there different apartments of the heavenly sanctuary in which Christ ministers? “For Christ is not entered into *the holy places* made with hands, *which are the figures of the true.*” Heb. 9:24.

Does the heavenly sanctuary contain an ark of the testament (covenant)? “And the temple of God was opened in heaven, and *there was seen in His temple the ark of His testament.*” Rev. 11:19.

NOTE. - The priestly work in the earthly sanctuary foreshadowed the work in the heavenly sanctuary. In the earthly, the atonement was performed on the last day of the ceremonial year. All who did not then have their sins atoned for, were put to death, and the camp was cleansed from sin. The atonement day of judgment for Israel, as at that time sin and sinners were separated from the camp, and the people whose sins had been atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God. This work was kept up year after year. In the heavenly, the sacrifice is offered but once, and but one atonement can be made, which must take place at the time assigned of God for it to occur. And when the great atonement has been made, God's people will be forever free from sin, and sinners will have been forever banished from the universe. This will be, as in the type, a day of judgment, with this difference: that was a temporal and shadowy judgment, this will be the final and eternal judgment.

The earthly sanctuary was cleansed by a high priest Is it necessary for the heavenly sanctuary also to come to a time of cleansing, or purifying? “It was therefore necessary that the patterns of things in the heavens should be purified with these; *but the heavenly things themselves with better sacrifices than these.*” Heb. 9:23.

From what will it be cleansed, or purified? "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared *to put away sin* by the sacrifice of Himself." Heb. 9:25, 26. For the counterpart of this, in the type, see Lev.16:30.

When the earthly high priest came out to the people after making the atonement, how did he transfer the sins of the people from himself? "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*" Lev. 16:21.

How will it be when Christ has finished the atonement for his people? "So Christ was *once offered to bear the sins of many*; and unto them that look for Him *shall He appear the second time* without sin unto salvation." Heb. 9:28.

NOTE. - That is, to those who stand waiting and watching for His appearance as did the people of Israel for their high priest to appear to them, Christ will appear to His people; and at that time He will have laid upon the head of the great scapegoat (Satan) the sins of His people, which have been atoned for. Then Satan will bear these sins (as did the typical scapegoat) to an uninhabited region, the desolated earth while the saints will be enjoying the glories of heaven during the one thousand years. When will the sins of the righteous be blotted out? "Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord.*" Acts 3:19.

What immediately follows the blotting out of sins? "And *He shall send Jesus Christ*, which before was preached unto you, whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21.

While Christ as high priest is still before the Father, what is given Him? "One like the Son of man came... to the Ancient of days, and they brought Him near before Him. And there was given Him *dominion, and glory, and a kingdom*, that all people, nations, and languages, should serve Him." Dan. 7:13, 14.

And when He comes to earth; what is His purpose? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first; 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." 1 Thess. 4:16, 17.

But before any are thus raised at Christ's coming, what decision must be rendered in their cases? "But they which *shall be accounted worthy* to obtain that world, and *the resurrection from the dead.*" Luke 20:35.

NOTE.-We see that the typical sanctuary service is fully met in the work of Christ. And as the atonement day of the old dispensation was really a day of judgment, so the atonement work of Christ will include an investigation of the cases of His people. All who shall be "accounted worthy" to have a place in His kingdom will be called to dwell with Him when He comes again to earth to gather His people.

Is there a specified time for the cleansing of the heavenly sanctuary? "And he said unto me, Unto two thousand and three hundred days; *then shall the sanctuary be cleansed.*" Dan. 8:14.

How may one know that this does not refer to the earthly sanctuary? "He said unto me, Understand, a son of man: *for at the time of the end* shall be the vision." Dan. 8:17.

Chapter 49

The Judgment

How many must meet the test of the judgment? "I said in mine heart, God shall judge the *righteous and the wicked*." Eccl. 3:17.

Will any besides the human family be judged? "And the *angels which kept not their first estate*, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

With which class will the judgment begin? - With the righteous. "For the time is come that *judgment must begin at the house of God*: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

Out of what will they be judged? "A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; *the judgment was set, and the books were opened*." Dan. 7:10.

Will there be a resurrection of all the dead? "For the hour is coming in the which *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 (Acts 24:15).

What first occurs when the voice of Christ is heard? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: *and the dead in Christ shall rise first*." 1 Thess. 4:16.

In what condition are the saints when raised from the dead?" For the trumpet shall sound, *and the dead shall be raised incorruptible*, and we shall be changed." 1 Cor. 15:52.

Are the righteous and the wicked raised together? "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished*. This is the first resurrection." Rev. 20:4, 5.

Why have these been separated from the others before the voice of Christ is heard? "But *they which shall be accounted worthy to obtain that world, and the resurrection from the dead*, neither marry, nor are given in marriage." Luke 20:35.

What takes place with the living righteous at the second advent? "Behold, I show you a mystery; *We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump*." 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

Why are these separated from among the living wicked, and thus changed? "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

How far will this investigation of cases extend? "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl.

12:24 (Matt. 12:36, 37).

When and where are the open and the secret things recorded? "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." Mal. 3:16 (Rev. 20:12).

By whom is this record made? "Suffer not thy mouth to cause thy flesh to sin; *neither say thou before the angel*, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:6 (Matt. 18:10).

Who opens the judgment, and presides over it? "I beheld till the thrones were cast down, *and the Ancient of days did sit...* A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; *the judgment was set, and the books were opened.*" Dan. 7:9, 10.

Who ministers to the Lord, and assists in the judgment? "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." Dan. 7:10. "And I beheld, and *I heard the voice of many angels round about the throne* and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

Who else is brought before the Father at this time? "I saw in the night visions, and, behold, *one like the Son of man* came with the clouds of heaven, and *came to the Ancient of days*, and they brought Him near before Him." Dan. 7:13.

What is Christ's special work there before the Father and His angels? "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before My Father, and before His angels.*" Rev. 3:5.

NOTE. - We have learned that during this judgment scene the dead are still in their graves. The record of each one's life, however, is in the books in heaven, and by the record their characters are well known. These records were made by the angels, who are there to present them as the names of those who have professed to be Christ's followers are called from the book of life (Rev. 20:12). Christ is also there to appear in behalf of those who have chosen Him as their advocate. (1 John 2:1). He presents His blood, as He appeals for their sins to be blotted from the books of remembrance (Mal. 3:16). Those sins of which they had repented were *forgiven* when they confessed them (Acts 3:19-21); but they could not be *blotted out* until by a final examination of their life record it should be known that they had repented of *all* their sins, and were finally overcomers. If this is the case, then their names are confessed in the judgment. But if it is seen that though running well for a time (Gal. 5:7), they did not overcome, then instead of confessing their names before the Father and His angels, and blotting out their sins, Christ will blot out their names from the book of life (Rev. 3:5). As the place of judgment is in heaven, where the throne of God is, and as Christ is present in person, it conclusively follows that the work of judgment is also in heaven. All are judged by the record of their lives, and thus answer for the deeds done in the body. It is easy to see that such a work will not only decide forever the cases of the dead, but will also close the probation of all who are living, after which Christ will come to take to Himself those who are found to be loyal to Him.

Where will Christ receive His kingdom? "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. 7:14 (Luke 19:12, 15) (Rev. 11:15).

When He comes to earth, what title will He bear? "And He hath on His vesture and on His thigh a name written King of Kings, and Lord of Lords." Rev. 19:16.

What will be His mission to the earth? "For the Son of man shall come in the

glory of His Father with His angels; and then He shall reward *every man according to his works.*" Matt. 16:27 (Rev. 22:12),

Where will the Saviour take His people? "In My 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 14:2, 3.

During the one thousand years that intervene between the two resurrections, what will the saints do? "And I saw thrones, and *they sat upon them, and judgment was given unto them:* and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned* [in the sense of judging] with Christ a thousand years." Rev. 20:4.

Who will thus be judged by the saints? "Do ye not know that the *saints shall judge the world [the wicked]?* and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3 (Dan. 7:21, 22).

NOTE. - As the names of the wicked were not found in the book of life at the time of the investigative judgment, before the second coming of Christ, it was known that they were not "worthy" of eternal life; but the degree of punishment that they should receive is left for Christ and His saints to decide during the one thousand years before the second resurrection. The wicked angels, also, are to be judged at this time, in the same manner.

When will the saints judge the world? "*Therefore judge nothing before the time, until the Lord come.*" 1 Cor. 4:5.

How will the decision of the saints be executed? "And out of His [Christ's] mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God." Rev. 19:15.

Why is the execution of the judgment thus given to Christ? "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5:26, 27.

How will the opening of the investigative judgment be made known to the world? "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to Him; for the hour of His judgment is come.*" Rev. 14:6, 7.

NOTE. - It is seen that there are two phases of the judgment brought to view in the Scriptures, the investigative and the executive. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are "accounted worthy" to be changed in the "twinkling of an eye," at the sounding of the last trump. It is necessary, therefore, for the investigative judgment to take place before the second advent, as there will be no opportunity for such a work to be done between the coming of Christ and the raising of the righteous dead, who are to be clothed with immortality in the act of rising from the grave. The executive judgment of the wicked occurs after the extent of punishment which they are to receive has been decided by the saints who were raised to sit on thrones of judgment (Rev. 20:4, 5) during the thousand years (1 Cor. 6:1-3). The investigative judgment is that which is announced to the world by the angel's message of Rev. 14:6, 7.

Chapter 50

The First Angel's Message

Has God appointed the day of judgment? "Because He hath appointed a day, in the which He will judge the world in righteousness." Acts 17:31.

To whom has this event been made known? "Surely the Lord God will do nothing but *He revealeth His secret unto His servants the prophets.*" Amos 3:7.

Where is the announcement of the judgment made? "Saying with a loud voice, Fear God, and give glory to Him; *for the hour of His judgment is come.*" Rev. 14:7.

What does the angel preach who makes this announcement? "And I saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

By what is this angel accompanied before his work is accomplished? "And there *followed another angel*, saying, Babylon is fallen... And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:8-10.

What will be the effect of the united work of these three messages? "And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, *Thrust in Thy sickle, and reap: for the time is come for thee to reap,. for the harvest of the earth is ripe.*" Rev. 14:15. (See Matt. 13:39.)

What takes place in connection with the harvest? "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, haying on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

What was the appearance of an angel seen by John, as recorded in chapter ten? "And I saw another mighty angel come down from *heaven, clothed with a cloud*; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

What did he hold in his hand? "And he had in his hand *a little book open.*" Rev. 10:2.

And what did the angel do?" And he set his right foot upon the sea, and his left foot on the earth, and *cried with a loud voice*, as when a lion roareth." Rev. 10:2, 3.

What was the burden of this message? "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be time no longer.*" Rev. 10:5, 6.

The book in the hand of the angel, from which he proclaimed this time message, was said to be "open." When was the only sealed book of the Bible, that contained definite time, to be opened? "But thou, O Daniel, shut up the words, and seal

the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

What does the prophet Daniel say about the judgment? "I beheld till the thrones were cast down. I and the Ancient of days did sit,... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: *the judgment was set, and the books were opened.*" Dan.7:9, 10.

What did Daniel see the little horn (Roman Church) do after the judgment opened? "I beheld then because of the voice of the *great words which the horn spake.*" Dan. 7:11.

When did the angel say this judgment work, called the cleansing of the sanctuary would commence? "And he said unto me, *Unto two thousand three hundred days*; then shall the sanctuary be cleansed." Dan. 8:14.

What did John do with the little book given him by the angel? And what effect did it have upon him? "And I took the little book out of the angel's hand, *and ate it up*; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Rev. 10:10.

What was symbolized by his eating the book? "Moreover he said unto me, Son of man, eat that thou findest; *eat this roll, and go speak unto the house of Israel.*" Eze. 3:1.

Were not the disciples disappointed in their expectations concerning Christ's work at His first advent? "When they therefore were come together, they asked of Him, saying, *Lord, will thou at this time restore again the kingdom to Israel?*" Acts 1:6. See also Luke 24:19-21.

NOTE. - The disappointment of the disciples of Christ did not prove His mission false. As He rode into Jerusalem amid the shouts of "Hosanna!" from the delighted disciples, who supposed He would then take the throne of David and commence His reign, the Pharisees asked Him to rebuke the disciples. But Christ answered: "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40). And why? Because the prophecies relating to His earthly work had predicted this entry into Jerusalem (Zech. 9:9), and it must be fulfilled, even should the stones be caused to fulfill it. Then the Lord in this event suffered His disciples to be disappointed; and yet they were fulfilling prophecy. When Israel left Egypt, under the impression that they would in a few days, at farthest, enter the promised land, they, too, were disappointed. But that did not disprove the divine call of Moses, nor show that the departure from Egypt was not ordered by God. In every great movement which God has inaugurated among His people, He has suffered disappointment to come, in order to test the faith of those engaged in it. It was so in the cases of Elijah, Jonah, and others. And so it was in 1844. God suffered His people to misapprehend the intent of the prophecy, and thus their faith was tested. The disappointment was due, not to an error in locating the beginning or the end of the 2300 days, but in the *nature of the event to occur* at the end of those days. They supposed the cleansing of the sanctuary meant the purifying of the earth by fire, at the coming of Christ.

What did the lord say should afterward be done? "And He said unto me, *Thou must prophesy again* before many peoples, and nations, and tongues, and kings." Rev. 10:11.

What message was immediately to follow the proclamation of the judgment? "And there followed another angel, saying, *Babylon is fallen, is fallen.*" Rev. 14:8. For explanation of this message, see the next chapter (51).

Chapter 51

The Second Angel's Message

What announcement is made by the second angel of Rev. 14?" And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

To whom is the term *Babylon* elsewhere applied? "And the woman was arrayed in purple and scarlet color... And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Rev. 17:4, 5.

NOTES. - A woman, in prophecy, denotes a church. Eze. 23:2-4; Jer. 3:1, 14, 20; Rom. 7:4; Rev. 14:4, 5.

What does the apostle call the church that has become corrupted by worldly alliances? "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James 4:4.

NOTE. - Babylon is also said to commit fornication.

And what is that called which was to reveal the "man of sin," or the papacy? "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, the son of perdition." 2 Thess. 2:3.

NOTE. - If a "falling away" in this case means apostasy, the "fall" of Babylon must be a moral fall, caused by a departure from the simplicity of the gospel.

What work was this "mother of harlots" seen to engage in? "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

What was in the hand of this woman? "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Rev. 17:4.

What effect had this wine (false doctrine) upon those to whom it was given?" And the inhabitants of the earth *have been made drunk* with the wine of her fornication." Rev. 17:2.

This woman is said to be the "mother" of harlots. Are there any churches which have sprung from the mother church of Rome, directly or indirectly, and which resemble her in doctrine or otherwise? "If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ." Catholic Christian Instructed, page 18. Mr. Hopkins, in a treatise on the millennium, says: "There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of Antichrist in them, and are far from being wholly reformed from corruption and wickedness. "There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead a system of clerical interpretations of the Bible." Literal Christian.

What confessions have been made by leading men, which show that they

consider the churches to be in a fallen condition? “A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline, either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours... One thoughtful, intelligent layman, a member of the church which is a leader in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.' " G. F. Pentecost, in *Christian Statesman* of Jan. 8, 1876. Robert Atkins, also, in a sermon preached in London, said: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraved on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are rich, and increased in goods, and have need of nothing.' "

What does Paul say of the condition of the church in the last days? “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim 3:1-5.

How does the prophet elsewhere describe the condition of Babylon? “Babylon the great is fallen, is fallen, and is become the *habitation of devils, and the hold of every foul spirit*, and a cage of every unclean and hateful bird." Rev. 18:2.

Where will many of God's people be found when this cry is at its height? “And I heard another voice from heaven, saying, *Come out of her, My people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

In this can to "come out" of Babylon, what message does the Lord send to guide His people into the truth for these days? “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

NOTE. - It is worthy of notice that the first of these angels has simply an announcement to make of the judgment at hand; the second tells the condition of the religious world, and exposes its unfitness to meet its record in the judgment previously announced; while the third provides a remedy whereby the people may be made ready to meet the judgment and the coming King. Thus subject is treated in the next chapter (52).

Chapter 52

The Third Angel's Message

Against whose worship are the dwellers of earth warned by the third angel? “And the third angel followed them, saying with a loud voice, If any man *worship the beast and his image, and receive his mark* in his forehead, or in his hand, the same shall drink of

the wine of the wrath of God." Rev. 14:9.

What beast had been seen coming up out of the sea? "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, *having seven heads and ten horns*, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13:1.

What power was given to this beast? "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Rev. 13:7

What was the result of his overcoming the saints? "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

What did the "mother of harlots" do to the saints?" And I saw the *woman drunken with the blood of the saints*, and with the blood of the martyrs of Jesus." Rev. 17:6.

And what did she succeed in accomplishing by her course? "The inhabitants of the earth have been *made drunk with the wine of her fornication*." Rev. 17:2.

NOTE. - The beast of Rev. 13, and the woman of Rev. 17, are identical. They are symbols of the Roman Church. She put to death millions of saints, and finally so nearly overcame the whole world that even "the kings of the earth" were subdued, and made to pay her homage and worship. See 'Four Great Monarchies' and A Remarkable Symbol.

What other beast was seen to arise after the one last described?" And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

NOTE. - This symbol represents the United States of America. For confirmation of this, see reading on "The Last Nation Noticed in Prophecy."

What is the two-horned beast to do? "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." Rev. 13:14.

What will the two horned beast require all under its jurisdiction to receive?" And he causeth all, both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in their foreheads." Rev. 13:16.

What will be the result? "And that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:17.

How much power is to be given to the image of the beast?" And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as *many as would not worship the image of the beast should be killed*." Rev. 13:15.

NOTE.- The image of the beast is to have the same power as the beast itself has had to kill those who will not obey its dogmas.

After uttering His warning by the third angel against all this, what does God offer instead, as that which will manifest the patience of the saints? "Here is the patience of the saints; here are they that keep the *commandments of God, and the faith of Jesus*." Rev. 14:12,

What does the Bible set forth as the "commandments of God?" "And the Lord

spake unto you out of the midst of the fire;... and He declared unto you His covenant, *which He commanded you to perform, even ten commandments*; and He wrote them upon two tables of stone." Deut. 4:12, 13.

Were these ten commandments the complete law of God? "*These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more.* And He wrote them in two tables of stone." Deut. 5:22.

Why should the law of God be obeyed? "*Whosoever committeth sin transgresseth also the law*; for sin is the transgression of the law." 1 John 3:4.

How much of the law should one keep to be called a commandment keeper? "For whosoever shall keep the whole law, and *yet offend in one point*, he is guilty of all." James 2:10.

How does the apostle illustrate his meaning in this statement? "For He that said, Do not commit adultery, said also, Do not kill. Now *if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*" James 2:11.

NOTE. - If keeping the commandments of God and the faith of Jesus will be proof against worshiping the beast and his image, and receiving his mark, then it is plain that those who do worship the beast *do not keep the commandments*. It is also established by this that the great religious controversy of the last generation is to be over the commandments of God.

Why will the remnant church be persecuted? "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*" Rev. 12:17.

Chapter 53

The Last Nation Noticed in Prophecy

What symbol is introduced in Rev. 12:3? "And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

At what time in the world's history did this symbol apply? "And there appeared a great wonder in heaven; *a woman clothed with the sun*, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12:1.

What did the dragon design to do to the child about to be born to the church? "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12:4.

What became of the child? "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was *caught up unto God, and to His throne.*" Rev. 12:5.

NOTE. - Christ the Lord is the only one to whom the prophecy can apply (Heb. 12:2).

Who sought to slay Christ as soon as He was born? "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and

under, according to the time which he had diligently inquired of the wise men." Matt. 2:16.

What symbol was next seen by the prophet? "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13:1.

From what did this government receive its seat and power? "And the dragon gave him his power, and his seat, and great authority." Rev. 13:2.

NOTE.-It is an undisputed point in history that, when Constantine removed the seat of his empire from Rome to Constantinople, in 330 A.D., the city of Rome was given up to the bishop of Rome, who, in 538, became the head of all the churches, and the corrector of heretics, by the work of Justinian, the ruling emperor of the Romans. Thus Rome became the seat of the papacy, and the authority of the pope was derived from the decree of the dragon power. See "Croly on the Apocalypse." pages 114-115.

What was to happen to this beast? "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Rev. 13:3.

How was this wounding to be brought about? "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. 13:10.

Had the papacy led others into captivity? "And it was given unto him *to make war with the saints and to overcome them*; and power was given him over all kindreds, and tongues, and nations." Rev. 13:7.

NOTE. - Many millions have been martyred by the Roman Church, because they dared to differ with her in religious opinions. See "Fox's Book of Martyrs;" "The Wars of the Huguenots;" "Buck's Theological Dictionary," art. Persecutions; histories of the Reformation, etc.

When was the papal head wounded by being taken into captivity? In 1798, the French army under Berthier then abolished the papacy in Rome, proclaimed a republic there, and carried Pope Pius VI a captive from place to place till he died at Valence, France, August 28, 1799. See reading "A Remarkable Symbol." page 29.

At that time what additional symbol was seen by the prophet? "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

Has the United States "come up" sufficiently to warrant the application of the prophecy to this country? The "Centennial History of the United States" says: "The extent of the conceded domain of the United States, in 1776, was not more than half a million square miles. Now (1875) it is more than three million, three hundred thousand square miles. Its population then was three million; in 1875-forty million. Today it is over two hundred fifty million.

What do the "two horns like a lamb" represent? A horn represents a kingdom, or a component part of a kingdom, as in Dan. 7:7, 8, 24, 25. Lamb-like horns would indicate youthfulness, innocence, and gentleness. The "two" horns may represent the two leading principles of the government, civil and religious liberty.

Notwithstanding the lamb-like pretensions of this power, what is it ultimately to do? "And he spake as a dragon." Rev. 13:11.

What will he say? "Saying unto them that dwell on the earth, *that they should*

make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

NOTE. - The beast "which had the wound by a sword and did live," is the papacy. That was a church clothed with the civil power. In other words, it enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death.

When the image to the beast has been formed in the United States, what will follow? "And he had power to *give life unto the image of the beast*, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

How are the people to be led to form the image to the beast?" And *deceiveth them that dwell on the earth by the means of those miracles* which he had power to do in the sight of the beast." Rev. 13:14.

How much power will be exercised in the matter? "And *he exerciseth all the power of the first beast before him*, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

NOTE. - The "first beast before him" (the papal power) exercised the power of putting to death all who differed with them in religious faith.

What will the two-horned beast power try to enforce on the people? "And he causeth all, both small and great, rich and poor, free and bond, to *receive a mark* in their right hand, or in their foreheads." Rev. 13:16.

How far is this to be carried? "And that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:17.

NOTE. - That is, all who do not receive the mark are to be denied the right of citizenship. For the characteristics of the beast itself see the following chapter (54).

Chapter 54

The First Symbol of Revelation Thirteen

Describe the first beast of Revelation 13. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. 13:2.

NOTE. - The leopard beast of Daniel 7 represented Grecia (verse 6); the bear, Media and Persia (verse 5); and the lion, Babylon (verse 4). The characteristics of all these beasts are found in the beast of Revelation 13, which would seem to show that it would extend its territory over all the countries occupied by these kingdoms. The Roman government absorbed all these countries, and ruled over them. Other comparisons show that the first beast of Revelation 13 is the papacy, which controlled the governments of these countries by virtue of its ecclesiastical power.

From what was the papacy developed? "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, the son of perdition." 2 Thess. 2:3.

In what was shown the first tangible evidence of "falling away" from the truth of God? The adoption of heathen rites and customs. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity... For this purpose, they gave the name of *mysteries* to the institutions of the

gospel, and decorated particularly the *holy sacrament* with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted." Maclaine's Mosheim, cent. 2, part 2, chap. 4, paragraphs 2, 5.

How early was this tendency manifested? "This imitation began in the eastern provinces; but, after the time of Adrian [emperor from 117-138 A.D.] , who first introduced the mysteries among the Latin's, it was followed by the Christians who dwelt in the western parts of the empire." Ibid., para. 5.

What has been the great characteristic of the papacy? A union of church and state, or a religious power dominating the civil power to further its own ends.

When was the union of church and state formed, from which the papacy grew? In the reign of Constantine, 312-337 A.D.

What was the condition and work of most of the bishops at that time? "Worldly minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns." Neander's History of the Christian Religion and Church, translated by Prof. Torrey, vol. 2, page 16.

What did the bishops determine to do? "This theocratical theory was already the prevailing one in the time of Constantine; and... the bishops voluntarily made themselves dependent on him by their disputes, *and by their determination to make use of the power of the state for the furtherance of their alms.*" Ibid., page 132.

NOTE. - The "theocratical theory" was that of a government administered by the direct power of God.

What was the outgrowth of that theory among the Roman bishops? "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, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that *he as God sitteth in the temple of God, showing himself that he is God.*" 2 Thess. 2:3, 4.

When and by whom was the Council of Nice convened? The Emperor Constantine, 325 A.D.

Under what authority were its decrees published? "The decrees... were published under the imperial authority, and thus obtained a political importance." Torrey's Neander, vol. 2, page 133.

What was one of the principal objects in calling that council? "The question relating to observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy." Boyle's Historical View of the Council of Nice, page 22, ed. of 1839.

What was the particular question to be settled concerning Easter? "It appears that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on the fourteenth day of the moon, whether falling on Sunday or not. All the other churches observed that solemnity on Sunday only, viz., those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain." Ibid.

How was the matter finally decided? "Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox." Ibid., page 23.

In his letter to the churches, urging the observance of this decree, what singular reason did Constantine assign for its observance? "Let us then have nothing in common with the most hostile rabble of the Jews." Ibid., page 52.

What did Sylvester, bishop of Rome under Constantine's reign, do by his "apostolic" authority, and with the approval of Constantine? "That he indeed changed the names of all the days of the week into festal days; as Polydorus mentions in book 6, chapt. 5. Metaphrastes, however, relates that he retained the names of the days familiar to the Hebrews; but that *the name of the first day alone was changed, which he called the Lord's day.*" Historia Ecclesiastica per M. Ludovicum Lucium, cent. 4, cap. 10, pages 739, 740, ed. Basilea, 1624. Library of Andover Theological Seminary.

What was decreed by the Council of Laodicea in 364 A.D.? That the churches should keep the Sunday, and that if they persisted in resting on the Sabbath, "let them be accursed." See Andrew's History of the Sabbath, page 362.

What petition was made to the emperor by a church convention, in 401 A.D.? "That the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week." Neander, vol. 2, page 300.

What was the object of these state laws? "That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance." Ibid., pages 297, 301.

How was their "devotion" disturbed? "Church teachers... were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church." Ibid., page 300.

When the church had received help from the state to this extent, what more did she demand? That the civil power should be exerted to compel men to serve God as the church should dictate.

What did Augustine, the father of this theory, teach concerning it? "Who doubts but what it is better to be led to God by instruction, than by fear of punishment or affliction? But because the former, who will be guided only by instruction, are better, the others are still not to be neglected... But many, like bad servants, must often be reclaimed to their master by the rod of temporal suffering, ere they can attain to this highest stage of religious development." Ibid., pages 214, 215.

What is Neander's conclusion regarding this? "It was by Augustine, then, that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the inquisition." Ibid., page 217.

NOTE. - It was thus that the union of church and state was formed, out of which was developed "the beast" (papacy) which made "war with the saints" and overcame them.

Chapter 55

The Seven Seals

What was shown upon the opening of the first seal? “And I saw when the Lamb opened one of the seals,... *a white horse*: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” Rev. 6:1, 2.

NOTE. - As the number seven in the Scriptures denotes completion or perfection, it is safe to say that the seven seals embrace the whole of a certain class of events reaching down to the close of probationary time. The seven trumpets are symbols of wars; but the seals denote events of a religious nature. The symbol of a rider on a white horse, going forth conquering and to conquer, is a fitting emblem of the triumphs of the gospel in the first century of this dispensation.

What went out upon the opening of the second seal?” And when he had opened the second seal,... *there went out another horse that was red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” Rev. 6:3, 4.

NOTE. - If the whiteness of the first horse denoted the purity of the gospel which its rider propagated, then the change of color in the second horse would show that corruption had begun to creep in when this symbol applies. It is true that such a state of things did succeed that apostolic church. Worldliness came in. The church sought alliance with the secular power, and trouble and commotion were the result. This symbol extends to the time of Constantine, when a complete union of church and state was effected.

What was the color of the symbol under the third seal? “And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a *black horse*; and he that sat on him had a pair of balances in his hand.” Rev. 6:5.

NOTE. - The “black horse” fitly represents the spiritual darkness that reigned in the church from the time of Constantine till the establishment of the papacy in A.D. 538. Of the vain notions and gross errors that were imbibed by the church during that period, Mosheim says: “Those vain fictions, which an attachment to the Platonic philosophy and to popular opinions had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished in various ways. Hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen.” *Ecclesiastical History*, cent. 4, part 2, chap. 3, par. 1.

What change was seen in the symbol of the fourth seal?” And when he had opened the fourth seal,... *behold a pale horse*: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Rev. 6:7, 8.

NOTE. - This is an unnatural color. The original denotes the *pale or yellowish color* seen in blighted plants. The symbol evidently refers to the work of persecution and death by the Roman Church upon the people everywhere. “And power was given unto them.” This extended from A.D. 538 to the time when the Reformers commenced their work of exposing the true character of the papacy.

On the opening of the fifth seal, what was seen under the altar? “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” Rev. 6:9.

NOTE. - That is, when the Reformers exposed the work of the papacy, it was then called to mind how many martyrs had been slain for their faith.

What were these martyrs represented as doing? “And *they cried with a loud*

voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10.

What was done for these martyrs because they thus cried? "*And white robes were given unto everyone of them; and it was said unto them, That they Should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.*" Rev. 6:11.

NOTE. - These had been slain during the hundreds of years covered by the preceding seal. Their persecutors had, most of them, at least, died. And if they had at death passed to their punishment, as is by some supposed, why should the martyred ones still importune for their punishment? In this, as in other parts of the Bible, the figure of personification is used, and things that are not represented as though they did exist. See Rom. 4:17. These martyrs had gone down under the darkness and superstition of the preceding seal, covered with ignominy and shame, as heretics. Now in the light of the Reformation they are seen to have been righteous, and hence they are said to have "white robes." "The fine linen [white robes] is the righteousness of saints." Rev. 19:8. Righteousness is ascribed to them, and when they have rested a little longer where they are, under the altar, till all others who are to fall for their faith have followed them, then together they will be raised to immortal glory.

What was first seen on the opening of the sixth seal? "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Rev. 6:12.

NOTE. - This unquestionably refers to the great earthquake of Nov. 1, 1755, which covered 4,000,000 square miles. Lisbon, Portugal, which had before contained 150,000 inhabitants, was almost entirely destroyed. It is said that 90,000 persons perished on that occasion. (See Encyclopedia Britannica.) As one writer has described it: The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped." "The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day."

What was to follow the great earthquake? "And the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12.

NOTE. - This refers to the dark day and night of May 19, 1780, when the darkness and gloom were such as to give the general opinion that the day of judgment was at hand. See Pres. Dwight, in Connecticut Historical Collection, and other authors quoted in reading, "Our Lord's Great Prophecy." page 35.

What was the next event under this seal? "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

NOTE. - This was fulfilled in the wonderful meteoric shower of Nov. 13, 1833. Describing the scene in the vicinity of Niagara Falls, one writer says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract.*" *Our First Century*, page 330. Henry Dana Ward, writing for the *Journal of Commerce*, in regard to the falling stars of Nov. 13, 1833, said (issue of Nov. 15, 1833): "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy (Rev. 6:13). The falling stars did not come as if from several trees shaken, but as from *one*; those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as the *ripe* fruit falls. Far from it; but they flew, they were *cast*, like the unripe fruit which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies

swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree."

What was to follow the sign of falling stars? "And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places." Rev. 6:14.

NOTE. - We are now standing between the two the last of the of the signs in the heavens, and the removal of the heavens and the solid earth out of their places. The signs that mark the approach of the Saviour and the dissolution of earthly things are all in the past, and the world awaits the sound of the last trump as the closing scene in the thrilling drama. Then the wicked of every class will fly to the caverns and fissures of the rocks, in a fruitless attempt to hide their guilt from Him who sits on the throne.

After the sealing work brought to view in Rev. 7, which takes place under the sixth seal, how is the seventh seal introduced? "And when He had opened the seventh seal, *there was silence in heaven* about the space of half an hour." Rev. 8:1.

NOTE. - The sixth seal introduced the events connected with the second coming of Christ. The seventh must refer to that event, and its accompanying effect. When Christ comes, all the holy angels will accompany Him. Matt. 25:31. If all these celestial harpers leave the heavenly courts, it follows that silence will reign in heaven during their absence. A half-hour of prophetic time would be about seven days. See chapter 44 in this book entitled "A Remarkable Symbol."

Chapter 56

The Seven Last Plagues

What is said of those who worship the beast and his image and receive his mark? "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the *wine of the wrath of God, which is poured out without mixture* into the cup of his indignation." Rev. 14:9, 10.

What is the wrath of God?" And I saw another sign in heaven, great and marvelous, seven angels having *the seven last plagues; for in them is filled up the wrath of God.*" "And one of the four beasts gave unto the seven angels *seven golden vials full of the wrath of God*, who liveth forever and ever." Rev. 15:1, 7.

Will there be any service in the heavenly temple while these plagues are being poured out? "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." Rev. 15:8.

NOTE. - This shows that during the pouring out of these plagues, there will be no intercession for sinners in the temple above; hence the time of salvation will then be passed. This is the reason why it is said by the third angel that those who receive the mark of the beast will have visited on them the wrath of God "without mixture;" that is, without any mixture of mercy. It also presents the fact that the message of the third angel is to be the last special one before the close of probation.

Will probation have been closed for a period when Christ comes? "*He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly.*" Rev. 22:11, 12.

NOTE. - If all, both good and bad, remain as they are from a certain time to the coming of Christ, still future (a short time called "quickly"), it follows that before He comes, there will be a space of time in which no one's condition can be changed for the better, no matter how earnestly he may desire it. As it was in

the days before the flood, so it will be in this case. God did not suffer the door of the ark to remain open till the day of the flood actually came; for then thousands would have flocked into it, to be saved, who had derided Noah's message. Noah was shut into the ark some days before the flood came, even while the sky was clear. The act of shutting him and his companions in, shut all others out, and they could not afterward change their situation. So it will be in the future: probation will close even before the plagues of God begin to fall.

What will be the first plague, and on whom will it fall? "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2.

How many will worship the beast? "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:8.

NOTE. - Then the plague will be nearly universal.

What will constitute the second plague? "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3.

What will be the third plague?" And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Rev. 16:4.

Why will the Lord give them blood to drink? "*For they have shed the blood of saints and prophets*, and thou hast given them blood to drink; for they are worthy." Rev. 16:6.

NOTE. - That is, those who have opposed the commandments of God, and in trying to drive the saints to worship the beast and his image and receive his mark, have caused their death, either actually or intentionally, will be given blood to drink.

What will the fourth plague bring? "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat." Rev. 16:8, 9.

What will be the effect of the fifth? "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." Rev. 16:10.

What promise applies at this time to those who have loved the truth? "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there *shall no evil befall thee, neither shall any plague come nigh thy dwelling.*" Ps. 91:7-10.

What takes place under the sixth plague? "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16:12.

When the seventh angel pours out his vial, what is heard? "And the seventh angel poured out his vial into the air; and *there came a great voice out of the temple of heaven*, from the throne, saying, It is done." Rev. 16:17.

Whose is this voice? "*The Lord shall roar from on high, and utter His voice from His holy habitation*; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." Jer. 25:30.

What then takes place?" And there were voices, and thunders, and lightnings; and

there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 16:18 (Haggai 2:21) (Heb. 12:26).

What accompanies the earthquake?" And there fell upon men a *great hail out of heaven*, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21.

What will the people of God do in this time? "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; *but the Lord will be the hope of His people, and the strength of the children of Israel.*" Joel 3:16.

To prepare the people for this terrible time, what will the Lord send beforehand? The third angel's message.

At the expiration of this message, what will take place? The close of probation, and the seven last plagues.

What will then come upon those who have rejected that message? "Behold, the days come, saith the Lord God, that *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11-12.

When the people shall thus cry for the bread of life, what will the Lord say to them? "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: *I also will laugh at your calamity; I will mock when your fear cometh.*" Prov. 1:24-26.

How does the Saviour represent the condition of such? "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25.

Is not the third angel's message, then, an important one for this generation?

Section 7

Coming Events

Chapter 57

Our Lord's Great Prophecy

What special promise did the Saviour make concerning His second coming? "In My 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 14:2, 3.

What was to take place before the lord should return? *"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."* Joel 2:31.

Upon hearing Christ say that the time would come when the temple at Jerusalem should be entirely destroyed, what did the disciples ask Him? "Tell us, when shall these things be? and what *shall be the sign* of Thy coming, and of the end of the world?" Matt. 24:3.

Did He intimate that the end was then close at hand? "And Jesus answered and said unto them. *Take heed that no man deceive you.* For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; *for all these things must come to pass, but the end is not yet.*" Matt. 24:4-6.

After telling them there would be wars, famines, pestilences, and earthquakes in many places, what did He say these would be? "All these are *the beginning of sorrows.*" Matt. 24:8.

To what extent is the gospel to be preached before the end? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come.*" Matt. 24:14.

What has been already admitted concerning the progress of the gospel? "Within a year, Central Africa, the last remaining strong- hold of barbarism, has been opened up, and missionaries are now preaching the truth in the territory of one of its fiercest and most powerful kings. If the doctrine of the pre-millennialists be correct, that the gospel is to be preached, not to convert the world, 'but for a witness unto all nations,' and that when it is so preached we are to expect the end, then it may well be that the end is nearer than most of us think." Christian Union, Nov. 13, 1878.

After giving a general summary of matters, how did the Lord particularize the events of the future? "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Matt. 24:15.

How is this same thought expressed elsewhere? "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20.

What did our Lord say was to follow this destruction of the city? "*For then shall be great tribulation,* such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

How long was the papal power to hold sway over the saints? "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: *and they shall be given into his hand until a time and times and the dividing of time.*" Dan. 7:25.

What is the meaning of the expression, "time and times and the dividing of time?" "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a *thousand two hundred and threescore days.*" Rev. 12:6.

NOTE. - The period here given is again expressed in verse 14, by "time, times, and half [dividing of]

a time." Twelve hundred and sixty days, then, is here meant by the expression "time, times, and half a time." But these days themselves are symbolic, and must refer to some literal period of time.

What does a symbolic day indicate? "This shall be a sign [symbol] to the house of Israel... And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*" Eze. 4:3-6.

NOTE. - These symbolic days would therefore indicate an equal number of literal years. The papacy received its power to correct heretics in 538 A.D., by the confirmation of Justinian, the Roman emperor. The time to which the papal power over the saints would extend (1260 years), ended in 1798.

What did the Lord say would be done in view of the rigor of that persecution? "And except those days should be shortened, there should no flesh be saved: *but for the elect's sake those days shall be shortened.*" Matt. 24:22.

Did the Lord say He would return immediately after the tribulation ceased? "*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.* For 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." Matt. 24:23, 24.

What did He say would immediately follow? "Immediately... after *the tribulation of those days shall the sun be darkened*, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29.

How is this expressed by Mark? "But *in those days, after that tribulation*, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

NOTE. - That is, in the days of the papal power, but after the tribulation ceases, shall these events take place. The persecution was the strongest under the direction of the Jesuits. This order was founded by Ignatius Loyola, and established by Pope Paul, Sept. 27, 1540. It finally became so distasteful to the popes, on account of its continually growing power, that by a papal bull the order was dissolved, July 21, 1773. From this time on there is no record of any open persecution of the saints. Then, according to the last text quoted, somewhere between 1773, when the persecution ended, and 1798, the time to which the prophetic days extended, we must look for the first of these signs given by our Lord the darkening of the sun.

Was there such a phenomenon? If so, when did it occur?

On May 19, 1780.

NOTES. - "The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." *President Dwight, in Connecticut Historical Collections.* "The greatest darkness was at least equal to what is commonly called candle-lighting in the evening. The *appearance was indeed un- common, and the cause unknown.*" *The Connecticut Journal, New Haven, May 25, 1780.* "The *Dark Day*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together... The true cause of this remarkable phenomenon *is not known.*" *Webster's Unabridged Dictionary, in Explanatory and Pronouncing Vocabulary, art. Dark Day.* The inquiry may be raised, Why was the darkening of the sun confined to so limited a district as a portion of the Western Hemisphere, if it was to be a sign of the Lord's coming? To which we reply: God has given to the inhabitants of the Old World many signs of Christ's second coming; and why should not others be favored in this respect? Shall we criticize Him who is too wise to err? The inhabitants of the Old World can say: On our territory mighty kingdoms arose and fell, according to the sure word of prophecy. Here the pope lost his temporal power at a time marked by prophecy a sure indication of the end near; and here great nations are taking the lead in preparing for the last great battle. It is for God to distribute the signs according to His wisdom and good pleasure, and it is for us to

accept them with submission and gratitude, whether we witness them ourselves, or whether others witness them and report them to us. The Jews never saw the star that led to the spot where the Saviour was born, nor did most of them witness many of the Saviour's mighty miracles. Were they therefore justified in not believing on Him?

When did the moon refuse to shine? "The night succeeding that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service." Stone's History of Beverly (Mass.).

NOTE. - The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Dr. Adams, that "the moon had full'd the day before."

When did the stars fall, as predicted in the prophecy? November 13, 1833.

NOTES. - "But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface... The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' " *Burritt's Geography of the Heavens, page 163, ed. 1854.* "No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted; thousands swiftly followed in the track of thousands, *as if created for the occasion.*" *Christian Advocate and Journal, Dec. 13, 1833.*

When the trees put forth their leaves, what does it indicate?

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, *ye know that summer is nigh.*" Matt. 24:32.

What just as surely indicates the Lord's speedy coming? "So likewise ye, *when ye shall see all these things,* know that it is near, even at the doors." Matt. 24:33.

How near is the Lord's coming when these signs have been fulfilled? "Verily I say unto you, *This generation shall not pass, till all these things be fulfilled.* Heaven and earth shall pass away, but My words shall not pass away." Matt 24:34, 35.

NOTE. - As though he said, This generation of which I speak; the one that actually sees the last sign, has seen *all* of them in the sense that we have seen the progress of science. We have not actually lived during its entire development, but we look back and say we have seen it. So in this case. The same original word here used and translated "this," also occurs in Luke 17:34: "I tell you in *that* night [the night of which I speak] there shall be two in one bed."

Can we know the day and hour of His coming? "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

What will be the moral condition of the world when the Lord comes? "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; *so shall also the coming of the Son of man be.*" Matt. 24:37-39.

If we have knowledge of the Lord's coming, what is our duty? "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

What will be the doom of those who say in their hearts that the Lord is not soon coming?" But and if that evil servant shall say in his heart, My lord delayeth his

coming,... the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [margin, *cut him off*], and appoint him his portion with the hypocrites; there shall be weeping, and gnashing of teeth." Matt. 24:48-51.

Chapter 58

Increase of Knowledge

According to the words of the angel to Daniel, when might the world look for an increase of knowledge? "But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Under the Roman power, how long were the saints to be persecuted? "And some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end*," *because it is yet for a time appointed*." Dan. 11:35.

NOTE. - The time of the end, it appears from this text, was even then an appointed time, in the mind of God. This is not strange, when we learn that the judgment and the end itself are both said to be appointed times, in the Scriptures. (Acts 17:31; Dan. 8:19.)

How long, according to the prophecy, was the little horn, which represents the Roman power, to persecute the saints? "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand *until a time and times and the dividing of time*." Dan. 7:25.

In the line of scientific inventions, have there been any remarkable developments since 1798? "More has been done in the course of our lifetime than in all the previous existence of the race." *London Spectator*. "The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century, that it would be affectation of humility not to recognize and speak of them." *Union Hand-Book, 1870*. "The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions." *Chicago Republican, March 14, 1872*.

When were some of the principal inventions brought out? The steamboat in 1807; steam printing-press in 1811; railroad cars in 1825; reaper and mower in 1833; telegraph in 1837; sewing-machine in 1846; telephone in 1876; air travel; radio and other communication marvels. It will be noted that none of these inventions were before 1798.

NOTE. - The question may arise as to why the mind of man has been so suddenly endowed with the inventive faculty, in so much greater degree than in past ages. There must be a design in it. Before the final end, the world is to hear the message of the Lord's coming. Had no more rapid means of conveyance and communication been found than existed a century ago, it would have been impossible to communicate such a message to one generation. But such a work must be done for the last generation. Suppose that the message of the Lord's coming should begin to sound in the generation preceding the one which was to see the culminating events, and when it has gone partly over the world, that generation dies, and another comes on the stage. Everyone can see that the same territory must be gone over again before the Lord's coming, in order to have the last generation warned of the event. Then the last generation everywhere must hear the message, and this calls for rapid transit, and lightning couriers to bear the tidings to various parts of the earth.

What has the Saviour said should precede the end?" And this gospel of the kingdom shall be preached in all the world, *for a witness unto all nations*,. and then shall the end come." Matt. 24:14.

NOTE. - Luther, the Wesleys, and others could not, in their day, proclaim the Lord's coming to be near, as the full development of these signs had not taken place. But now, the gospel has gone to nearly every tribe in the world; the sun and moon have been darkened, and the stars have fallen, as predicted by our Saviour. He then adds, "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33). That event is now the next in order.

Chapter 59

Signs of the Times

For what did Christ censure the Jewish people? "O ye hypocrites, ye can discern the face of the sky; *but can ye not discern the signs of the times?*" Matt. 16:3.

What sign had Isaiah given by which Christ might be known as the Messiah? "Therefore the Lord Himself shall give you a sign: Be- hold, a virgin shall conceive and bear a son, and shall call His name Immanuel." Isa. 7:14.

Was this fulfilled? "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel." Matt. 1:22, 23.

Where had the prophet said Christ should be born? "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5:2.

Where was Christ born? "Jesus was born in Bethlehem of Judea." Matt. 2:1.

What had been predicted of His ride into Jerusalem? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9.

Was this fulfilled? "*All this was done that it might be fulfilled which was spoken by the prophets*, saying Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:4, 5.

Did the believers of these and other evidences of His Messiahship, expect a sign of His second coming? "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and *what shall be the sign of Thy coming*, and of the end of the world?" Matt. 24:3.

How does Luke record our Saviour's answer to this query? "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

What is said of these signs by an Old Testament prophet? "*And I will show wonders in the heavens and in the earth*, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:30, 31.

Have the sun and the moon been darkened in fulfillment of these predictions? They have, as stated in the following:

NOTE. - "But especially I mention that *wonderful darkness* on the 19th of May [1780]. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shown as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was drawing on. A great part of the following night, also, was singularly dark. The *moon, though in the full, gave no light*, as in our text." *From a manuscript sermon by Rev. Elam Potter, delivered May 28, 1780.* "The 19th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." *Pres. Dwight, in Conn. Historical Collections.*

Has there been a display of falling stars that would meet the specifications predicted? The celebrated astronomer and meteorologist, Prof. Olmstead, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov.13, 1833, probably saw the greatest display of celestial fire works that has ever been since the creation of the world, or at least within the annals covered by the pages of history... The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface... This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids." *"Our Lord's Great Prophecy."* page 35.

What may be said with reference to the late unusual ocean tempests? Burnet, in his "Sacred Theory of the Earth," remarks: "Let us then proceed in our explication of this sign, the roaring sea and waves, applying it to the end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest; for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world, as this will do. What proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze or affright us."

What other sign is to indicate the time of the end? "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" Dan. 12:4.

NOTES. - The increase of knowledge referred to in this text evidently means, primarily, religious knowledge; but it covers scientific knowledge also. Since 1799 there have been five great Bible and tract societies organized; namely, the London Religious Tract Society, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, and the International Tract Society. From these have gone forth to the world more than 200 million Bibles, and countless pages of tracts, disseminating knowledge upon the truths of salvation. Besides these, millions of religious papers are being circulated in the various countries of the earth daily. This has all been accomplished since the nineteenth century.

What is predicted of the moral condition of the world in the last days? "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,... lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:15.

How will the message of the Lord's coming be generally treated? "Knowing this first, that there *shall come in the last days, scoffers*, walking after their own lusts, and saying, *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." 2 Peter 3:3, 4.

What will God's faithful servants be doing at this time? "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt 24:45.

What are all admonished to do when these signs have appeared? "Therefore *be ye also ready*; for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

What will be done to those evil ones who say in their hearts that the Lord delays His coming? "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt.24:50, 51.

Chapter 60

The World's Conversion

What did Jesus say would be the condition of the world just prior to His coming? "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. (See also verses 27-30, and Matthew 24:37-39.) In the days of Noah, "God saw that *the wickedness of man was great in the earth*, and that *every imagination of the thoughts of his heart was only evil continually*." "And *the earth was filled with violence*." Genesis 6:5, 11.

According to the parable of the wheat and tares, how long do the good and bad remain together? "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil." "*Let both grow together until the harvest*: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." Matthew 13:38, 39, 30. "The harvest is *the end of the world*." Verse 39.

Did Christ tell us that worldwide preaching of the gospel would result in world conversion? "And this gospel of the kingdom shall be preached in all the world *for a witness unto all nations*; and then shall the end come." Matthew 24:14.

How did Paul describe the last days? "In the last days *perilous* times shall come." 2 Timothy 3:1. "*Evil men and seducers shall wax worse and worse*, deceiving and being deceived." Verse 13.

How does Scripture describe the state of international affairs? "Proclaim ye this among the nations; *prepare war, stir up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong*." Joel 3:9, 10.

What statement by Jeremiah about conditions in his day equally applies to our own time? "They have healed also the hurt of the daughter of My people slightly, saying, *Peace, peace; when there is no peace*." Jeremiah 6:14.

Will talking about world peace create a false security? “*There shall come in the last days scoffers, walking after their own lusts, and saying, 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.” 2 Peter 3:3, 4. “For yourselves know perfectly that the day of the Lord so cometh *as a thief in the night*. For *when they shall say, Peace and safety*; then sudden destruction cometh upon them... But ye, brethren, are not in darkness, that that day should overtake you as a thief.” 1 Thessalonians 5:2-4.

What warning to Isaiah to the faithful in his day should also be the Christian's reaction to last-day conditions? “Neither fear ye their fear, nor be afraid.” Isaiah 8:12. (See 1 Peter 3:14.) “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28.

Chapter 61

Christ's Second Coming

What wonderful promise did Jesus make concerning His Second Advent? “Let not your heart be troubled: ye believe in God, believe also in Me. In My 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.

What will follow the signs of Christ's coming? “And then shall they see *the Son of man coming in a cloud with power and great glory*.” Luke 21:27.

At His ascension, how was Christ's return promised? “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.

With what words does Paul express the blessed hope of Christ's Second Advent for His people? “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2:13.

What does Peter say about this awaited event? “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.” 2 Peter 1:16.

When He returns, will most of the inhabitants of earth be prepared to meet Him? “Then shall appear the sign of the Son of Man in heaven: and *then shall all the tribes of the earth mourn*, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” Matthew 24:30. “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*.” Revelation 1:7.

Why will many not be prepared for this important event? “But and if that evil servant shall say in his heart, *My Lord delayeth His coming*,” and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut

him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24:48-51.

What will the world be doing when Christ returns in the clouds of heaven for His own? "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood *they were eating and drinking, marrying and giving in marriage*, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Verses 37-39. "Likewise also as it was in the days of Lot; *they did eat, they drank, they bought, they sold, they planted, they builded*," but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Who is it that blinds men to the message about salvation through Jesus Christ? "In whom *the god of this world* [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4.

How important is it that we now prepare our lives to meet Christ when He returns? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear, we shall be like Him*; for we shall see Him as He is." 1 John 3:2.

Will the return of Christ be a time of reward? "For the Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works*." Matthew 16:27. "And, behold, I come quickly; *and My reward is with Me*, to give every man according as his work shall be." Rev. 22:12.

Who will receive the promised salvation when Christ returns? "So Christ was once offered to bear the sins of many; and *unto them that look for Him* shall He appear the second time without sin unto salvation." Heb. 9:28.

What strong motivation should His return have on our lives right now? "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And *every man that hath this hope in him purifieth himself, even as He is pure*." 1 John 3:2, 3.

To whom are these crowns of life promised? "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but *unto all them also that love His appearing*." 2 Tim. 4:6-8.

What will the waiting ones say when Jesus comes the second time? "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Has the exact time of Christ's coming been revealed? "But of that day and hour *knoweth no man*, no, not the angels of heaven, but My Father only." Matt. 24:36.

In view of this fact, how does Christ tell us to prepare for that glorious event? "Watch therefore: for ye know not what hour your Lord doth come." Verse 42.

What warning has Christ given that we might not be taken by surprise when

He returns? “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:34-36.

What special attribute should the waiting ones develop? “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, 8.

What has been the attitude of too many Christians toward the Second Advent of Christ? The belief of the Christian Church in the second coming of Christ appears in Christian literature from the origin of the so called Apostles' Creed down through to very recent times.

Chapter 62

Manner of Christ's Coming

What promise is made to those who look for the appearing of Christ? “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9:28.

How many will receive a reward when He comes? “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward *every man according to his works*.” Matt. 16:27.

Did the disciples think that death would be the second coming of Christ? “Peter seeing him [John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, If I will that he tarry till I come, what is that to thee?” John 21:21-23.

If death is not the coming of Christ, how will He come? “And when He had spoken these things, while they beheld, He was taken up; and a *cloud received Him out of their sight*. 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 1:9-11 (Rev. 14:14).

How many will behold Him when He comes? “Behold, He cometh with clouds; and *every eye shall see Him, and they also which pierced Him*.” Rev. 1:7.

What wonderful demonstration will accompany the Lord's coming? “The Lord Himself shall descend from heaven *with a shout, with the voice of the archangel, and with the trump of God*.” 1 Thess. 4:16.

What will then take place? “We shall not all sleep, but 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." 1 Cor. 15:51, 52. (1 Thess. 4:16-17).

Have not the martyrs of old gone to their reward? "And these all, having obtained a good report through faith, *received not the promise*, God having provided some better thing for us, that *they without us should not be made perfect.*" Heb. 11:39, 40.

When were the disciples to be recompensed? "For thou shalt be recompensed *at the resurrection of the just.*" Luke 14:14.

How is this to be brought about? "If I go and prepare a place for you, *I will come again, and receive you unto Myself.*" John 14:3.

What was Enoch's belief about this event? "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousand of His saints, to execute judgment upon all.*" Jude 14-15.

What was Job's hope when in the depths of affliction? "For I know that my Redeemer liveth, and that *He shall stand at the latter day upon the earth*, And though after my skin worms destroy this body, yet in my flesh shall I see God; *whom I shall see for myself*, and mine eyes shall behold, and not another." Job 19:25-27.

How did David express himself on this point? "For *He cometh, for He cometh to judge the earth*; He shall judge the world with righteousness, and the people with His truth." Ps. 96:13.

Did Daniel teach this same sentiment? "And at that time *shall Michael stand up, the great prince* which standeth for the children of thy people;... and at that time *thy people shall be delivered* everyone that shall be found written in the book." Dan. 12:1.

In what splendor will the Saviour come? "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when *He shall come in His own glory, and in His Father's, and of the holy angels.*" Luke 9:26.

When Christ, at the transfiguration, represented His future glory, how did He appear? "And was transfigured before them; and *His face did shine as the sun, and His raiment was white as the light.*" Matt 17:2.

What is the appearance of an angel? "His *body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire*, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6.

What is the appearance of the glory of God Himself?" And from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. *As the appearance of the bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of the Lord.*" Eze. 1:27, 28.

For what was Paul waiting when in his Roman dungeon? "Henceforth there is laid up for me a crown of righteousness, which the Lord, *the righteous judge, shall give me at that day*; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

How will the Saviour be seen of those who are finally permitted to behold Him? "But we know that, when He shall appear, we shall be like Him; for *we shall see Him*

as He is." 1 John 3:2.

What description does the beloved John give of His appearance? "His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters... And His countenance was as the sun shineth in his strength." Rev. 1:14-16.

When He shall have gathered together His elect (Matt. 24:31), if we are among them, what shall we hear from the Saviour? "Then shall the King say unto them on His right hand, *Come, ye blessed of My Father*, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Chapter 63

Resurrection of the Just

Name the principal result of man's fall. "Wherefore as by one man sin entered into the world, and *death by sin; and so death passed upon all men*, for that all have sinned." Rom. 5:12.

In what condition is man while in the grave? "Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom*, in the grave, whither thou goest." Ecc. 9:10.

What has been promised in order that man may be redeemed from this condition? "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.*" Hosea 13:14.

Through whom will come this redemption from the grave? "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, *even so In Christ shall all be made alive.*" 1 Cor. 15:21, 22. (John 5: 26-29).

What would be the result to the dead had not Christ procured their release from the grave?" For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then *they also which are fallen asleep in Christ are perished.*" 1 Cor. 15:16-18.

Where are the dead when they hear the voice of Christ calling them to life? "Marvel not at this; for the hour is coming, in the which *all that are in the graves shall hear His voice, and shall come forth.*" John 5:28, 29.

How many distinct classes will have a resurrection? "There shall be a resurrection of the dead, both of the *just and unjust.*" Acts. 24:15.

How long do the others wait after the first resurrection? "*And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again* until the thousand years were finished. This is the *first resurrection.*" Rev. 20:4, 5.

When are the righteous recompensed?" For thou shalt be recompensed at the resurrection of the just." Luke 14:14.

In what condition did David expect to rise? "As for me, I will behold Thy face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17:15.

What great contrast will be seen between the present body, and the one to be

put on at the resurrection? "So also is the resurrection of the dead. It is *sown in corruption, it is raised in incorruption*; it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power; it is sown in a natural body, it is raised a spiritual body." 1 Cor. 15:42-44.

After whose body will the resurrected ones be fashioned? "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto His glorious body*." Phil. 3:20, 21.

What will the righteous do upon rising from the grave? "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19 (1 Cor. 15:55).

How long will they be permitted to live? "*Neither can they die any more*; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

What will become of those who are unworthy of a part in the first resurrection? "But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, *shall have their part in the lake which burneth with fire and brimstone; which is the second death*." Rev. 21:8.

What will then take place? "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

How will the righteous ever afterward appear? "Then shall the righteous *shine forth as the sun* in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

Chapter 64

The Millennium

How did the Saviour say it would be in the days of the Son of man (or when the Son of man would be revealed)? "And as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. Read also verses 27-30, and Matt. 24:37-39.

How was it in the days of Noah? "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

How did Paul characterize the last days? "This know, also, that in the last days *perilous times shall come*." 2 Tim. 3:1.

What will make those times perilous? "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof*." 2 Tim. 3:2-5.

But will not this state of things grow better before the Lord comes? "But *evil men and seducers shall wax worse and worse*, deceiving, and being deceived." 2 Tim.

3:13.

Will it be easy for those living at this time to serve the Lord? "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

According to the parable of the wheat and the tares, how long are the good and the bad to remain together? "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;" "the enemy that sowed them is the Devil." "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:38, 39, 30.

When does the harvest come? "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

When shall the "man of sin" (2 Thess. 2:3), also called "that Wicked," cease his iniquity? "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

How long is the "little horn" (Dan. 7:25) to make war with the saints? "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

How many classes of people will there be on the earth when the Lord comes? For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4.

What will those who are in darkness say when they hear about the Lord's coming? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creations." 2 Peter 3:3, 4.

What will be popularly taught in the last days? "But in the last days... many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob;... and He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:1-3.

What does the Lord say will be the actual condition of the world just before the end? "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

But are not the heathen to be given to the Lord for an inheritance? "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

What will the Lord do with them? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9.

When does the Lord thus rule the wicked nations in wrath? "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and *He treadeth the wine press of the fierceness and wrath of Almighty God*. And He hath on His vesture and on His thigh a name written, King of Kings and lord of lords." Rev. 19:15, 16.

Then instead of looking for the conversion of the world, what should be the hope of the church? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. See also 2 Tim. 4:6-8; 1 Thess. 4:14-18; 1 Peter 5:4.

Chapter 65

Events Connected with the Millennium

What great event will take place at the coming of Christ? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17.

Where will the saints then be taken? "*In My 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." John 14:2, 3.

In what condition will the earth be after the coming of Christ? "I beheld the earth, and lo, it was without form, and void; and the heavens and they had no light." "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23, 26 (Isa. 24:1-3).

Will any man be living on the earth at that time? "I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jer. 4:25 (Zeph. 1:3).

What is to become of those who are not caught up to heaven with the Lord? "The Lord hath a controversy with the nations; He will plead with all flesh; *He will give them that are wicked to the sword*, saith the Lord." Jer. 25:31 (2 Thess. 1:7, 8).

How long will these resurrected saints reign with Christ in heaven? "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived and reigned with Christ a thousand years*." Rev. 20:4.

When were these made to live? "Blessed and holy is he that hath part in *the first resurrection*: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

How long will the wicked remain in their graves? "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

What will be Satan's condition during the thousand years? "And He laid hold

on the dragon, that old serpent, which is the Devil, and Satan, and *bound him a thousand years.*" Rev. 20:2.

Where will he be kept? "And *cast him into the bottomless pit*, and shut him up, and set a seal upon him." Rev 20:3.

Where is the bottomless pit? "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Rev. 9:2.

What is Satan's occupation up to the time of his binding? "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

In what sense are we to understand the binding of Satan? The saints are taken to heaven at the coming of Christ, and the wicked fall dead at His presence, to remain thus during the thousand years. Satan's occupation is gone; there is nothing left for him to do but to wander over the desolate earth, and view the terrible work of which he is the author. There is now no one for him to tempt, and he is therefore bound in his operations.

What will release Satan from this condition? "But the rest of the dead lived not again *until the thousand years were finished.*" "*And when the thousand years are expired*, Satan shall be loosed out of his prison." Rev. 20:5, 7.

For how long a period will he be loosed? "That he should deceive the nations no more, till the thousand years should be fulfilled: and after that *he must be loosed a little season.*" Rev. 20:3.

In what work will he immediately engage? "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle*, the number of whom is as the sand of the sea." Rev. 20:8.

What will be the result of their effort to take the city? "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and *fire came down from God out of heaven, and devoured them.*" Rev. 20:9.

What statement will thus be fulfilled? "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: *when the wicked are cut off, thou shalt see it.*" Ps. 37:34.

How many will escape this second death? "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6.

What will be the effect of the fire? "For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

What, besides the wicked, will feel the effect of this fire? "But the *heavens* [atmosphere heavens] *and the earth, which are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

What will be the result?" And the elements shall melt with fervent heat, the earth also; and the works that are therein *shall be burned up.*" 2 Peter 3:10.

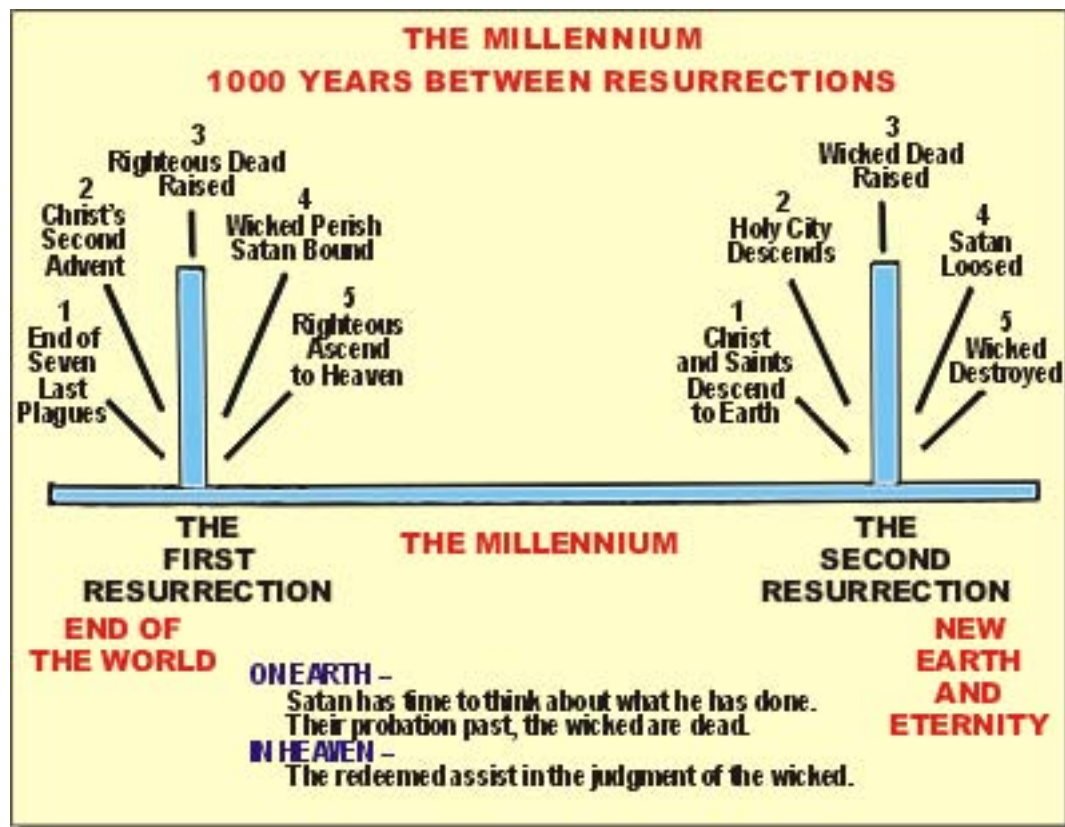
Then what will come? “Never the less we, according to His promise, look for *new heavens and a new earth*, wherein dwelleth righteousness.” 2 Peter 3:13.

Who will inherit the new earth? “For evil doers shall be cut off; but *those that wait upon the Lord*, they shall inherit the earth.” Ps. 37:9.

What will be their condition there? “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Ps. 37:11.

How will every intelligent creature in the universe then show his appreciation of the gift of eternal life? “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne*, and unto the Lamb forever and ever.” Rev. 5:13.

THE BIBLICAL MILLENNIUM



We live in the last days of history. The end of life as men now know it is nearly ended. Soon Jesus will return. We only have one period of probation and that is during our present life. The Millennium will not be a thousand years of glory and peace here on earth. And it will not be an age of technological progress or a "second chance" for the wicked. All mankind will not be converted before it, during it, or after it. And neither Christ nor His redeemed ones will be on the earth during that thousand years. Here is the truth about the Millennium and the events that mark its beginning and end: 1. Jesus is going to return for His people: He promised us that He would (John 14:1-3), and so we can know that He will. 2. There are four identifying marks of His Second Advent that cannot be counterfeited by false Christs: (a) He will come so that all alive on the earth at that time can see Him return (Rev. 1:7; Acts 1:9; Matt. 24:30, 23.27). (b) He will come so all can hear Him as He returns (Matt. 24:31; 1 Thess. 4:16). (c) He will come in immense glory, that of His own and the millions of angels that will come with Him (Luke 9:26; Matt. 28:2-4; Matt. 25:31; Rev. 6:14-17). (d) He

will come unexpectedly (Matt. 24:44; 24:36).3. His Second Coming will mark the beginning of the Millennium. Six events will take place: (a) He will raise the righteous dead (1 Thess. 4:16). (b) He will catch up the righteous living together with the resurrected righteous dead-to meet Him in the clouds (1 Thess. 4:17).(c) He will change their vile bodies to be like unto His glorious body (Phil. 3:20-21) and translate them (1 Cor. 15:51-55; Isa. 25:9).(d) Having gathered all the righteous (1 Thess. 4:17-18; Matt. 25:34-40; 24:30, 31), He will take His redeemed ones to heaven (John 14:1-3; 17:24; 1 Thess. 4:16-18).(e) He will destroy the living wicked with the brightness of His coming (Luke 17:26-30; 2 Thess. 2:8). (f) He will bind Satan to this earth (Rev. 20:2, 3).4. During the Millennium, the earth will be desolate (Rev. 20:3; Jer 4:23-26; Isa. 24:1, 3), the wicked are dead (2 Thess. 2:8), there is no man left (Isa. 24:20-22; Jer 4:25, 26; 25:31-33), Satan is bound on a desolate earth (Rev. 20:1-3), and the righteous are in heaven (Rev. 20:4, 6; Dan. 7:22) engaged in a work of judgment (Rev. 20:4; 1 Cor. 6:1-3; Acts 24:25; Jude 6).5. At the close of the Millennium, the Holy City descends from heaven (Rev. 20:9; 21:1-5; Zech. 14:4,9); the wicked are raised, the "second resurrection" (Rev. 20:5, first part), and Satan is thus loosed to deceive them again (Rev. 20:7-8); Satan and the wicked surround the City to take it (Rev. 20:8, 9); all of the wicked are destroyed (Rev. 20:9), and this earth is made new (Rev. 20:1-5; 2 Pet. 3:10-14).

Chapter 66

Length of the Day of the Lord

What is the character of the "day of the Lord?" "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. *That day is a day of wrath, a day of trouble and distress.*" Zeph. 1:14, 15.

Under which of the seven seals does this time of wrath begin? "And I beheld when *He had opened the sixth seal.*" "for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:12, 17.

What signs were to appear in the heavens under this seal? "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13.

What great events were these signs to precede? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; *and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*" Matt. 24:29, 30.

Under which of the seven seals will the Lord come to earth? "And when *He had opened the seventh seal,* there was silence in heaven about the space of half an hour." Rev. 8:1.

How is the wrath of the day of the Lord to be manifested? "And I saw another sign in heaven, great and marvelous, seven angels having the *seven last plagues; for in them is filled up the wrath of God.*" Rev. 15:1.

Are the most of these plagues to be poured out before the Lord comes? "And the *sixth angel poured out his vial upon the great river Euphrates... Behold, I come as a thief:* Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:12-15.

What great event will take place at His coming? “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first.*” 1 Thess. 4:16.

How long after the righteous will the wicked be raised to life? “And they lived and reigned with Christ a thousand years. But the *rest of the dead lived not again until the thousand years were finished.* This is the first resurrection.” Rev. 20:4, 5.

When the wicked come up again on the earth, what will they be incited to do?” And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle: the number of whom is as the sand of the sea.*” Rev. 20:7, 8.

What will then take place? “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: *and fire came down from God out of heaven, and devoured them.*” Rev. 20:9.

What is this lake of fire called?” The lake which burneth with fire and brimstone, which is the second death.” Rev. 21:8.

To what are the present heavens and earth reserved? “But the heavens and the earth, which are now, by the same word are kept in store, reserved *unto fire against the day of judgment and perdition of ungodly men.*” 2 Peter 3:7.

But will the day of the Lord reach to, and include, the burning of the earth? “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.” 2 Peter 3:10.

Chapter 67

Elijah the Prophet

Before the day of the lord, who was to be sent to the world? “Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord.” Mal. 4:5.

In whom was this prophecy partially fulfilled? “For all the Prophets and the law prophesied *until John.* And if ye will receive it, *this is Elias, which was for to come.*” Matt. 11:13, 14.

What objection was raised by the scribes to Christ's mission? “And His disciples asked Him, saying, Why then say the scribes that Elias must first come?” Matt. 17:10.

What answer was made to this? “And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist.” Matt. 17:11-13.

What was John's Testimony of himself?” And they asked him, What then? *Art thou Elias?* And he saith, *I am not.* Art thou that Prophet? And he answered, No.” John

1:21.

How is this apparent discrepancy explained? “And *he shall go before Him in the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:17.

When was this spirit and power to be manifested? “Before ‘the great and dreadful’ day of the Lord.” Mal. 4:5.

What else was to take place before that “terrible” day? “The sun shall be turned into darkness, and the moon into blood, *before the great and the terrible day of the Lord come.*” Joel 2:31.

Was that day still future in Peter's time? “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.” 2 Peter 3:10.

What did the spirit of Elijah lead him to do? “And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.” 1 Kings 18:21.

After boldly declaring the truth, what was Elijah compelled to do? “Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, *he arose, and went for his life, and came to Beersheba.*” 1 Kings 19:2, 3.

What charge was brought against Elijah? “And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*” 1 Kings 18: 17.

How did Elijah feel? “And said, It is enough; now, *a Lord, take away my life*; for I am not better than my fathers.” 1 Kings 19:4.

What did the Lord do for Elijah? “Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and *Elijah went up by a whirlwind into heaven.*” 2 Kings 2:11.

What will the last message before the Lord comes demand of the faithful? “And the third angel followed them, saying in a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation... *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*” Rev. 14:9-12.

How will the remnant church be generally regarded for thus keeping God's commandments? “And the dragon was wroth with the woman, and went to *make war with the remnant of her seed, which keep the commandments of God*, and have the testimony of Jesus Christ.” Rev. 12:17.

How far may we expect this persecution to be carried against those who will not yield to the power of the beast?” And he had power to give life unto the image of the beast, that the image of the beast should both speak, and *cause that as many as would not worship the image of the beast should be killed.*” Rev. 13:15.

If faithful, what will be done for these persecuted ones? “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over

his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God.*" Rev. 15:2.

How will the Lord gather His faithful ones in the last great struggle? "And *He shall send His angels with a great sound of a trumpet, and they shall gather together His elect* from the four winds, from one end of heaven to the other." Matt. 24:31.

Section 8

The Law of God

Chapter 68

Righteousness and Life

What assurance is given to every believer in Christ? "For God so loved the world, that He gave His only be- gotten Son, that whosoever believeth in Him should not perish, but have *everlasting life.*" John 3:16.

What wonderful truth is revealed in the gospel message? "For therein is *the righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:17.

What was brought to light through the gospel? "Who hath abolished death, and hath brought *life and immortality* to light through the gospel." 2 Tim. 1:10.

How closely are righteousness and life connected? "In the way of *righteousness is life*; and in the pathway thereof there is no death." Proverbs 12:28.

Finding righteousness, what else do we find? "He that followeth after righteousness and mercy findeth *life*, righteousness, and honour." Proverbs 21:21.

Who alone can give us the grace that leads to eternal life? "That as sin hath reigned unto death, even so might grace reign *through righteousness* unto eternal life by Jesus Christ our Lord." Romans 5:21.

What do the Psalms declare God's commandments to be? "All Thy commandments are *righteousness.*" Psalms 119:172.

What does Jesus say that those commandments are? "And I know that His commandment is *life everlasting.*" John 12:50.

What does the prophet Jeremiah declare Christ to be? "And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

What did Christ tell us was essential to eternal life? "I am the way, the truth, and the *life.*" John 14:6.

How do we receive righteousness? "And He said unto him, Why callest thou Me good? there is none good but One, that is, God: but *if thou wilt enter into life, keep the*

commandments." Matthew 19:17.

How do we receive eternal life? "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of *the gift of righteousness* shall reign in life by one, Jesus Christ." Romans 5:17.

How do we obtain eternal life?

"For the wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord." Romans 6:23. "Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts. "Jesus has said, 'I, if I be lifted up from the earth, will draw all men unto Me.' Christ must be revealed to the sinner as the Saviour dying for the sins of the world, and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul.

"It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation demanded, that we might not perish, but have everlasting life?" *Happiness Digest*, p. 30.

Chapter 69

Nature of God's Law

How may lawgivers are there? "There is one Lawgiver, who is able to save and to destroy." James 4:12.

What is said of the stability of His character? "For I am the Lord, I change not." Mal. 3:6.

What is the character of His works? "The works of His hands are *verity and judgment*; all His commandments are sure. *They stand fast forever and ever, and are done in truth and uprightness.*" Ps. 111:7, 8.

What is the character of His law? "For we know that *the law is spiritual*; but I am carnal, sold under sin." Rom. 7:14.

What is revealed in that law as necessary for the carnal man to know before he can be converted? "*And knowest His will*, and approvest the things that are more

excellent, *being instructed out of the law.*" Rom. 2:18.

Then, if there is a change in one's life, from the carnal to the spiritual, does the law act any part in that work? "*The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*" Ps. 19:7.

What did our Saviour say to the young man who wanted salvation?" And He said unto him, *Why callest thou Me good? there is none good but One, that is God: but if thou wilt enter into life, keep the commandments.*" Matt. 19:17.

Was it the intention of Christ to abolish or change any part of God's law?" 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.*" Matt. 5:18.

What did the Saviour say He came to do to the law? "Think not that I am come to destroy the law or the prophets: *I am not come to destroy, but to fulfill.*" Matt. 5:17.

When used in prophecy, what does the word *fulfill* mean? To bring to pass. "That it might be *fulfilled which was spoken* by Esaias the prophet." (Matt. 4:14). "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

But what does the word mean associated with an obligation? - To perform, or act in accordance with. "Bear ye one another's burdens, and so fulfill *the law of Christ.*" Gal. 6:2 (Matt. 3:15) (James 2:8, 9).

What did Christ say He came into the world to do? "Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldst not... *Then said I, Lo, I come* (in the volume of the book it is written of Me) *to do Thy will, O God.*" Heb. 10:5-7.

Who did the Saviour say should be saved in the kingdom of heaven? "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.*" Matt. 7:21.

What did He say of those who should break one of God's commandments? "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.*" Matt. 5:19.

What did He say of those whose righteousness (right-doing) did not exceed that of the scribes and Pharisees? "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.*" Matt. 5:20.

On what particular point did Christ reprove the Pharisees? "But He answered and said unto them, *Why do ye also transgress the commandment of God by your tradition?*" Matt. 15:3.

How had they done this? "For God commanded, saying, Honor thy father and mother;... but ye say, Whosoever shall say to his father or his mother, It is a gift,... and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:4-6.

What kind of worship did He say theirs was? "*But in vain they do worship Me, teaching for doctrines the commandments of men.*" Matt. 15:9.

By what rule will men's actions be weighed in the judgment? "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law *shall be judged by the law*,... in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom 2:12-16.

How many of those who are condemned will be proved guilty by the law at that time? "Now we know that what things soever the law saith, It saith to them who are under the law; *that every mouth may be stopped, and all the world may become guilty before God.*" Rom. 3:19.

By whom will the saved be blessed in the bestowal of the eternal reward? "Then shall the King say unto them on His right hand, *Come, ye blessed of My Father*, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

What blessing will God give to those who have kept His commandments? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Chapter 70

The Perpetuity of the Law

Where must all men appear? "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

What will be the standard in the judgment? "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12 (Rom. 3:19).

In what condition are all men? "For all have sinned, and come short of the glory of God." Rom. 3:23.

How many are included in the "all" who have sinned? "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9.

By what are all men thus proved guilty? "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

What effect does faith in Christ have upon the law? "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

In what did the apostle Paul delight? "For I delight in the law of God after the inward man." Rom. 7:22.

How does the carnal mind stand related to the law of God? "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

How long did the Saviour say all the law would be in force? "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 [Greek, *all things*] be fulfilled." Matt. 5:18.

When asked which was the great commandment in the law, what answer did Christ make? “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.*” Matt. 22:37-39.

What did He say hung on these two requirements? “On these two commandments hang all the law and the prophets.” Matt. 22:40.

NOTE. - As long as these two great commandments continue, all the law must exist, as well; for it is suspended on, and inherent in, these two great principles of love. As long as these last, that must continue. If one loves God with all his heart, he will not worship idols nor images, neither will he profane the name of God. He will remember the day which God has set apart as a day of worship. So, if one loves his neighbor as himself, he will not kill him, steal from him, lie about him, or covet his possessions, etc. It is plain that if one had in his heart the two principles of love set forth by the Saviour, he must keep the law of God in all its parts.

What does the apostle say about the practice of Christ in keeping the law? “And ye know that He was manifested to take away our sins; and in Him is no sin.” 1 John 3:5.

What does Christ say of Himself in this respect? “*I have kept My Father's commandments, and abide in His love.*” John 15:10.

If one would abide in Christ, what ought he to do? “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6.

How does James say one may be blessed in his deeds? “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” James 1:25.

What is said of those who profess to know the Lord, and yet do not keep His commandments? “He that saith, I know Him, and keepeth not His commandments, *is a liar, and the truth is not in him.*” 1 John 2:4.

What is the test whereby one may know he has passed from death unto life? “We know that we have passed from death unto life, because we love the brethren.” 1 John 3:14.

How may one be sure he loves the brethren? “*By this we know that we love the children of God, when we love God, and keep His commandments.*” 1 John 5:2.

And what is the love of God?” For this is the love of God, that we keep His commandments.” 1 John 5:3.

What will characterize the "remnant" church?” And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12:17.

Chapter 71

The Law Given at Sinai

How does Nehemiah describe the giving of the law at Sinai? “Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of

Moses." Nehemiah 9:13, 14.

What was the primary advantage possessed by the Hebrews? "What advantage then hath the Jew?... *chiefly, because that unto them were committed the oracles of God.*" Romans 3:1, 2.

Before the law was given at Sinai, how did Moses render judgment to the people? "When they have a matter, they come unto me and I judge between one and another, and *I do make them know the statutes of God, and His laws.*" Exodus 18:16.

In the wilderness, before reaching Sinai, how did Moses explain the absence of the manna on the seventh day? "He said unto them, This is that which the Lord hath said, *Tomorrow is the rest of the holy Sabbath unto the Lord...* Six days ye shall gather it; but on the seventh day, *which is the Sabbath*, in it there shall be none." Exodus 16:23-26.

When some of the people went out to gather manna on the seventh day, what did the Lord say to Moses? "And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Verse 28.

What additional evidence do we have that the moral law of Ten Commandments existed before it was proclaimed at Mount Sinai? "By one's disobedience many were made sinners." Romans 5:19. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

How were the Ten Commandments first presented to the people at Sinai? "God spake all these words, saying,... Thou shalt have no other gods before Me." Exodus 20:1-3.

How was it then written down as a permanent record? "He gave unto Moses, when he had made an end of communing with him upon mount Sinai two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

NOTE. - The law of God, as well as the knowledge of creation, the plan of redemption, and the experiences of the early patriarchs, had been handed down from father to son until this time, but not in written form. He wrote the Ten Commandments upon two tables of stone with His own finger.

How did Moses show that the children of Israel had broken their part of the covenant between them and God? "It came to pass, as soon as he came nigh unto the camp, that he saw the [golden] calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Exodus 32:19.

With what exactness did the Lord write the law the second time? "He wrote on the tables, *according to the first writing*, the ten commandments, *which the Lord spake unto you in the mount* out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Deuteronomy 10:4.

Where did Moses place these two tables of stone? "I... *put the tables in the ark* which I had made; and there they be, as the Lord commanded me." Verse 5.

What other law was also given at this time? "When Moses had made an end of writing the words of *this law in a book*, until they were finished." Deut. 31:24.

NOTE. - Besides the Ten Commandment law, the Lord gave to Moses instruction concerning the sanctuary service, which was ceremonial, and certain civil laws regulating the subjects of the nation. These laws were written by Moses *in a book*, and are called the law of Moses, whereas the other law was written on tables of stone with the finger of God.

Why did the Lord call His people out of the land of Egypt? "He brought forth His people with joy, and His chosen with gladness:... that they might observe His statutes, and keep His laws." Psalm 105:43-45.

How were they to teach the law to their children? "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit test in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:7.

What promise to Israel hinged on their keeping the instructions that He had given them? "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6.

Was this promise made to the Jews alone? "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall *all families of the earth be blessed.*" Genesis 12:1-3. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:19.

What reveals that the Ten Commandment law, given at Sinai, is the law for the Christian? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

What is the wages of sin? "The wages of sin is *death.*" Romans 6:23. "In the day that thou eatest thereof *thou shalt surely die.*" Genesis 2: 17. "The soul that sinneth, *it shall die.*" Ezekiel 18:4.

How did death enter this world? "Wherefore, as by one man sin entered into the world, and *death by sin,*' and so death passed upon all men, for that all have sinned." Rom. 5:12.

God is merciful, but will His mercy clear the guilty? "The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and *by no means clearing the guilty.*" Numbers 14:18. (See Exodus 34:5-7.)

What is the result of willfully sinning against God? "If we sin willfully after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins,* but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law *died without mercy* under two or three witnesses. *Of how much sorer punishment,* suppose ye, *shall he be thought worthy, who hath trodden under foot the Son of God,* and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:26-29.

To whom is the execution of judgment given? "*Vengeance is Mine; I will repay,* saith the Lord." Romans 12:19. "The Father hath... *given to the Son...* authority to execute judgement also." John 5:26, 27. (See Jude 14-15.)

What presumptuous way of life do many pursue? "Because sentence against an evil work is not executed speedily, *therefore the heart of the sons of men is fully set in them to do evil.*" Ecclesiastes 8:11.

What message has God sent to men by His appointed messengers? "Say ye to the righteous, that it *shall be well with him:* for they shall eat the fruit of their doings. *Woe unto the wicked! it shall be ill with him.* "for the reward of his hands shall be given him." Isaiah 3:10, 11. "*We are ambassadors for Christ,* as though God did beseech you by us." 2 Corinthians 5:20. (See 2 Timothy 2:24-26.)

How can man escape the penalty of sin? "The wages of sin is death; but *the gift of God is eternal life through Jesus Christ our Lord.*" Romans 6:23.

Chapter 72

Moral Obligation in the Patriarchal Age

How long has sin reigned? "He that committeth sin is of the Devil; for the Devil sinneth from the beginning." 1 John 3:8.

What others sinned with Satan? "God spared not *the angels that sinned,* but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

Can there be sin where there is no law? "Because the law worketh wrath; for where no law is, *there is no transgression.*" Rom. 4:15.

How was the first death brought about? "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and *slew him.*" Gen. 4:8.

What was the difference between the characters of the two men? "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*" 1 John 3:12.

Did the Lord impute sin to Cain for taking the life of his brother? "If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door...* And he [God] said,"... the voice of thy brother's blood crieth unto me from the ground... *now art thou cursed from the earth.*" Gen. 4:7-11.

In what condition was mankind before the flood? "The earth also was corrupt before God; and the earth was filled with violence." Gen. 6:11.

What did God purpose to do with the people of that day?" And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.

What was Noah called? "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness." 2 Peter 2:5.

Why did the Lord destroy Sodom? "The men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13. "We will destroy this place, because the cry of

them is waxen great before the face of the Lord." Gen. 19:13.

By what standard were their deeds weighed? "And delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2:7, 8.

What did Joseph say when he was tempted on a certain point? "How then, can I do this great wickedness, and sin against God?" Gen. 39:9.

What did God tell Abraham concerning the Amorites? "But in the fourth generation they shall come hither again; for *the iniquity of the Amorites is not yet full.*" Gen. 15:16.

Of what sin were they specially guilty? "And he did very abominably *in following idols, according to all things as did the Amorites*, whom the Lord cast out before the children of Israel." 1 Kings 21:26.

Why did the Lord abhor the nations that occupied Canaan before Israel? "Ye shall therefore keep all My statutes, and all My judgments and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you; for *they committed all these things, and therefore I abhorred them.*" Lev. 20:22, 23.

Why did God make His promise to the seed of Abraham? "Because that Abraham *obeyed My voice, and kept My charge, My commandments, My statutes and My laws.*" Gen. 26:5.

What will the children of Abraham do? "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

Who are the children of Abraham? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Chapter 73

The Two Laws

By what are all men to be judged at last? "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

With what other law were the people of God for a time concerned, which is not to judge them? "Blotting out the *handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and power, He made a show of them openly, triumphing over them in it. 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 days; which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

What terms are employed, for the sake of convenience, to designate these two laws? "The first is called "the moral law," summarily contained in the Decalogue; the second is known as the "ceremonial or typical law" of the Jewish dispensation.

What is the relation of the moral law to sin? "Whosoever committeth sin transgresseth also the law; for *sin is the transgression of the law*." 1 John 3:4.

How early in the history of our world was this law applicable? "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression." 1 Tim. 2:13, 14.

Since this law was binding on man previous to his fall, what did it cover? His relations to God and to His fellow creatures: "Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-39.

When and for what reason were laws of a ceremonial or typical nature introduced? They were introduced after man had sinned, and were instituted because God in mercy provided a plan of redemption or a remedial system. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:3, 4. "*By faith Abel offered* unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:4.

How was the moral law communicated to the people at Sinai? "And the Lord spake unto you out of the midst of the fire... And He declared His covenant, which He commanded you to perform, even *ten commandments*." Deut. 4:12, 13.

How was the ceremonial law communicated to them? "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, *Speak unto the children of Israel, and say unto them*, if any man of you bring an offering,..." Lev. 1:1, 2. "This is the law of the burnt offering... meat offering,... sin offering,... trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Lev. 7:37, 38.

On what, and by whom, was the moral law written? "The Lord spake unto you,... and He declared unto you... ten commandments; and He wrote them upon two tables of stone." Deut. 4:12, 13.

In what, and by whom, was the ceremonial law written? "And commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." (Neh. 9:14). "And they spake unto Ezra the scribe to bring the Book of the law of Moses, which the Lord had commanded to Israel." Neh. 8:1.

Were the ten commandments a distinct and complete law by themselves? "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me" (Deut. 5:22). "And the

Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12.

Was the ceremonial law composed of rules or ordinances? "The law of commandments, contained in ordinances." Eph. 2:15.

What is the nature of the moral law? "The law of the Lord is perfect, converting the soul." Ps. 19:7.

Was perfection to be secured by the ceremonial law? "Which was a figure for the time then present in which were offered both gifts and sacrifices, that *could not make him that did the service perfect*, as pertaining to the conscience." Heb. 9:9.

How did the prophet Isaiah say that Christ would treat the moral law when He should appear on earth as the great teacher? "The Lord is pleased for His righteousness' sake; He will magnify the Law, and make it honorable." Isa. 42:21.

How did Christ fulfill this prophecy? By opening before the people the deep spiritual nature of the law, living in perfect obedience to both letter and the spirit of all its requirements, and giving His life to save men from the penalty of its transgression. See Matt. 5:17-48; John 15:10; 1 Peter 2:22; Rom. 4:25.

How long was the ceremonial law to continue? "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation*." Heb. 9:10.

When was this time of reformation? "But *Christ being come a high priest of good things to come*, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once [once for all] into the holy place [places], having obtained eternal redemption for us." Heb. 9:11, 12.

How did Christ's death affect the ceremonial law? "*Blotting out the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross*." Col. 2:14. "Having abolished in His flesh the enmity, even the *law of commandments* contained in ordinances." Eph. 2:15.

What was the object of the ceremonial law? "For the law *having a shadow of good things to come*, and not the very image of the things, can never with those sacrifices, which they offered year by year, continually, make the comers thereunto perfect." Heb. 10:1.

What does Paul say of the holiness and spirituality of the moral law? "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is *spiritual*; but I am carnal, sold under sin." Rom. 7:12, 14.

How does faith in Christ affect our relation to the moral law? "Do we then make void the law through faith? God forbid; *yea, we establish the law*." Rom. 3:31.

How does dependence on the ceremonial law affect our relation to Christ? "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5:2.

How long does Christ say that the moral law is to endure? "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." Matt. 5:18.

To which code of laws does the Sabbath commandment belong? "And on the *seventh day* God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

Chapter 74

The End of the Law

To the believer what does Christ become? "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4.

In what sense is the word *end* (Greek, *telos*) sometimes used in the Scriptures? Object, intention, or design? "Ye have heard of the patience of Job, and have seen the end of the Lord." James 5:11.

What was the object of the law? "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

What further is the end, or object, of the law? "Now the end of the commandment is charity out of a pure heart." 1 Tim. 1:5.

What is charity, or love? "Love worketh no ill to his neighbor; therefore *love is the fulfilling of the law.*" Rom. 13:10 (1 John 5:3).

Why did God send His Son to the world? "For 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, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us.*" Rom. 8:3, 4.

Then what is one enabled to do through Christ? "That the requirement of the law might be fulfilled in us." Rom. 8:4 (see margin of Revised Version).

Chapter 75

Not Justified by the Law

What positive statement does the apostle make concerning the law? "Therefore by the deeds of the law *there shall no flesh be justified in His sight.*" Rom. 3:20.

What does the law do? "I had not known sin, but by the law; for I had not known lust, *except the law had said, Thou shalt not covet.*" Rom. 7:7 (Rom. 3:20, last clause).

Will the law do this work for others besides the Jews? "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

What is the nature of God's law? "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

It is manifest that a law, the office of which is to point out sin, can never justify one from the transgressions of that law. How, then, can man be justified? "Being justified freely by *His grace through the redemption that is in Christ Jesus.*" Rom. 3:24.

But does the fact that we are subjects of God's grace, give us license to sin? "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?*" Rom. 6:15, 16.

How must those walk who would be free from condemnation? "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Chapter 76

The Two Covenants

When God was about to speak the law to Israel, of what did He tell Moses to remind them? "Tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself ." Ex. 19: 3, 4.

What covenant did He propose to make with them? "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:5, 6.

What is a covenant? "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing; a contract." Webster.

When Moses told the people what the Lord had proposed, what did they say? "And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

In the Covenant which the Lord proposed to make with Israel, what did He say that they were to do? "Now therefore, if ye will obey My voice indeed, and keep My covenant." Ex. 19:5, first part.

What was His covenant which they were to keep as their part of the mutual agreement or covenant between Him and them? "And he declared unto you His covenant, which He commanded you to perform, even *ten commandments*; and He wrote them upon two tables of stone." Deut. 4:12, 13.

What relation did the ten commandments bear to the covenant made between God and the children of Israel? As seen by the last text quoted, the ten commandments were the "covenant" to which the Lord referred, when in proposing a covenant with Israel, He said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:" Ex. 19:5.

NOTE. - The ten commandments were termed God's covenant before the covenant was made with Israel. They were *not an agreement made*, but something which God commanded them to perform, and He promised them something, provided they would keep them. Thus the ten commandments, God's covenant,

became the basis of the covenant made between Him and Israel. The ten commandments, in all their details, are "all these words," *concerning which* the covenant was made. See Ex. 24:8.

After God had spoken His law (the "covenant which He commanded," Ex. 20:3-17), did He continue speaking to the people?" And He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

What was the nature of the instruction afterward given to Moses (Ex. 20:22, 23)? It was a practical application or explanation of the ten commandments, so that the people might be able better to understand what was involved in the keeping of them. The reference to the altar, how it should be built, and how approached, in Ex. 20:24-26, simply shows the care that God would have taken in His worship. In Ex. 23:14-19 we have other commandments also concerning worship.

As reported in Ex. 24:3, Moses told the people all the words of the Lord, and they promised to be obedient. What did Moses then do, that there might be no misunderstanding? "And Moses *wrote all the words of the Lord*, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel... And he took the book of the covenant, and *read in the audience of the people*." Ex. 24:4, 7.

When the people had again heard the words of the Lord, and again promised obedience (verse 7), what was done to ratify the covenant which had thus been made?" And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. "And *sprinkled both the book and all the people*, Saying, This is the blood of the testament which God hath enjoined unto you." Heb. 9:19, 20.

NOTE. - We have here the complete account of the making of the first covenant. It consisted of a promise of obedience to the ten commandments, on the part of the children of Israel, and the statement by the Lord of what He would do for them provided they obeyed His voice.

Is the covenant made at Sinai the only covenant which God made with Israel? "Behold, the days come, saith the Lord, that *I will make a new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith the Lord." Jer. 31:31, 32.

What comparison does God make between the two covenants? "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a *better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:6, 7.

In what respect was the first covenant faulty? It must have been faulty in the very particulars wherein the second was better, namely, in the promises, as seen by the last part of verse 6: "He [Christ] is the mediator of a better covenant, which was established upon better promises."

What are the promises of the new covenant? "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put My laws into their mind, and write them in their hearts*; and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying,

Know the Lord: for all shall know Me, from the least to the greatest." Heb. 8:10-11. "For I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34, last part.

Are these promises stated in the order of their fulfillment? It is evident that in Jer. 31:33, 34, where the promises of the new covenant are more fully stated than in Heb. 8:10, 11, those promises are not stated in the regular order of their fulfillment; because forgiveness of sins is mentioned last, whereas it must necessarily precede the writing of the law in the heart; remembering sin no more, or blotting out of sin; and translating the people to the heavenly Jerusalem, where all shall see and know the Lord. See Isa. 54:11-13; Rev. 21:2-4.

In the first covenant, to what was Israel's promise really equivalent? In the first covenant the people promised to keep all the commandments of God, so as to be worthy of a place in His kingdom. This was a virtual promise to make themselves righteous; for God did not promise to help them. But says Christ, "Without Me ye can do nothing." John 15:5. And the prophet says, "All our righteousnesses are as filthy rags." Isa. 64:6. The only perfect righteousness is God's righteousness, and that can be obtained only through faith in Christ. See Rom. 3:20-26. The only righteousness that will insure us an entrance into the kingdom of God, is "the righteousness which is of God by faith." Phil. 3:9. Of those who shall inherit the kingdom of God, the Lord says, "Their righteousness is of Me" (Isa. 54:17); and the prophet says of Christ, when He has taken His place as king over all the true Israel, "This is His name whereby He shall be called, the Lord our Righteousness." Jer. 23:6. Yet what must be done in order to have eternal life? "If thou wilt enter into life, keep the commandments." Matt. 19:17, last part; see also Rev. 22:14.

Then how could ancient Israel have any chance for eternal life? "How much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that *by means of death, for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance." Heb. 9:14, 15.

NOTE. - The fact that Christ, as mediator of the second covenant, died for the remission of the transgressions that were under the first covenant, shows that there was no forgiveness *by virtue* of that first covenant.

How alone can the good works required by the law be manifested in the lives of men? See John 15:4, 5; Phil. 2:13; Eph. 2:10; Heb. 13:20, 21; 1 Cor. 15:10; Gal. 2:20.

In order to have God make us "perfect in every good work to do His will," what must be our position? "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." James 4:7. "Neither yield ye your members as instruments of unrighteousness unto sin: but *yield yourselves unto God*, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13.

What is said of the law in the second, or new covenant? "I [the Lord] will put My law in their inward parts, and write it in their hearts." Jer. 31:33.

Since no such promise was made in the old covenant (see Ex. 19: 5-8; 24:3-7), were not the promises of the new covenant much "better" than those of the old? When and how was the second covenant ratified? By the death of Christ: "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause

the sacrifice and the oblation to cease." Dan. 9:27. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

Then how could the Israelites, or any people before the first advent, derive any benefit from it? By faith in the promised Redeemer. See. Heb. 6:13, 16-20; Rom. 4:17.

How and in whom was the covenant with Abraham confirmed? In Christ. See Heb. 6:13, 16-20; Gal. 3:17.

Is there anything in the second covenant that was not in the Abrahamic covenant? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29, 6-9.

NOTE. - None should allow themselves to be confused by the terms *first covenant and second covenant*. While the covenant made at Sinai is called "the first covenant," it is by no means the first covenant that God ever made with man. Long before He made a covenant with Abraham, and He also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17), and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant, that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises, only by being children of Abraham. To be Christ's is the same as to be children of Abraham (Gal. 3:29); all who are of faith are the children of Abraham, and share in his blessing (Gal. 3:7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement, were after the ratification of the covenant made at Sinai. More than this, it was the second covenant made *with the Jewish people*. The one from Sinai was the first made with that nation.

Then why was the covenant made at Sinai?

The Lord was just giving His law. The promise of the Israelites to keep it perfectly, and their failure, brought them face to face with the consequences of violating the law of God. The consciousness of guilt, and a sense of its consequences, would be much more forcibly impressed upon their minds than if they had not made the promise which they did. And being thus brought face to face with their sin, and realizing its full enormity, they would be driven to the only source of help, ample provision for which had been made in the covenant with their father Abraham. Thus it might be said that the first covenant was made in order to bring the second covenant (all the terms of which were the Abrahamic covenant) into bolder relief, and to secure its acceptance by the people.

When it was demonstrated that the first covenant, the Sinai covenant, contained no provisions for pardon of sins, some will at once say, "But they did have pardon under that covenant." The trouble arises from a confusion of terms. It is not denial that under the old covenant, i.e., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant

with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was not necessity for provisions to be made in the Sinai covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it; the covenant at Sinai was made for the purpose of making the people see the necessity of accepting the gospel. Hebrews 9:1 is a text that hinders many from seeing that all God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings. "for it is not possible that the blood of bulls and goats should take away sins." Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9:15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

Moreover, those "ordinances of divine service" formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the mediator of the new covenant.

In brief, then, God's plan in the salvation of sinners, whether now or in the days of Moses, is: The law went home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ.

Chapter 77

Magnified by Christ

State the Lord's purpose concerning the law. "The Lord is well pleased for His righteousness' sake; *He will magnify the law and make it honorable.*" Isa. 42:21.

Why was it necessary to magnify the law? "It is time for thee, Lord, to work; *for they have made void thy law.*" Ps. 119:126.

How was the law "made void" when Christ was on the earth?" And He said unto them, *Full well ye reject the commandment of God, that ye may keep your own tradition.*" Mark 7:9 (Matt. 15:1-9).

What was Christ's attitude toward the law?" Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfill.*" Matt. 5:17.

How did He then proceed to magnify the law before His hearers? "Ye have

heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; *but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.*" Matt. 5:21, 22. (See also 1 John 3:15.)

What did He say of the seventh commandment? "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, *That whoever looketh on a woman to lust after her had committed adultery with her already in his heart.*" Matt. 5:27, 28.

Did Christ Himself keep the commandments? "*I have kept My Father's commandments, and abide in His love.*" John 15:10.

How long did He say the law would last?" 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.*" Matt. 5:18.

Why did Christ come to earth? "For 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, 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.*" Rom. 8:3, 4.

In order to accomplish this, what was it necessary for Christ to do?" For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

But if the law could have been abolished, would not that have released men from condemnation? "Because the law worketh wrath; *for where no law is, there is no transgression.*" Rom. 4:15.

NOTE. - It is plain that if the law of God demanded the death of Christ, and had power to slay Him (Gal. 3:13), the law must still live, even after cursing the Son of God in our behalf. Then by yielding His life to the demands of the law, He magnified it in His death as well as in His life.

Chapter 78

What was Abolished by Christ?

Did our Saviour abolish anything on the cross? "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

What did He Himself say about the law? "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

How long did He say the law would endure? "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." Matt. 5:18 (Luke 16:17).

NOTE. - It is evident, from these texts, that the abolished law was not the law of ten commandments.

What did Paul say of the law of God? "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

How did he regard it? "For I delight in the law of God after the inward man." Rom. 7:22.

What does one show by keeping the commandments? "*For this is the love of*

God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

NOTE. - A law that is holy, just, and good, and not grievous, cannot be an "enmity," as was that which Christ abolished.

Does sin still exist? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Could there be sin now, if Christ abolished the law? "For until the law sin was in the world; *but sin is not imputed when there is no law.*" Rom. 5:13.

What was made possible by abolishing the law of commandments contained in ordinances? "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:12-14.

What was the chief thing that separated the Jews and the Gentiles? "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, *Thou wentest in to men uncircumcised, and didst eat with them.*" Acts 11:2, 3.

Was circumcision done away in Christ? "*For in Christ Jesus neither circumcision availeth any- thing, nor uncircumcision, but a new creature.*" Gal. 6:15.

After circumcision and the ordinances connected with it lost their force, what still remained of the utmost importance? "Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God.*" 1 Cor. 7:19.

NOTE. - There are several distinct objects to which the term law is applied. (1) The ten commandments are by themselves called a law, and are often referred to by that term in the Holy Scriptures. (Ex. 24:12). (2) The ceremonial law of the Jews was given through Moses, and was abolished at the cross (Deut. 31:26). (3) The five historical books of Moses, which in the classification of the Scriptures were called "the law," in contrast with the prophetic and poetical books; as in the expression, "which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke 24:44). None need be confused concerning these laws when considering Paul's statements as to what was done away, and what remains (Rom. 3:31; Col. 2:14). It was not the five historical books of Moses which were nailed to the cross. Conventionally, the term "the law" may still be applied to those books to distinguish them from other portions of the Scriptures. But the types, shadows, and ceremonies of the Jewish system, only, were done away; while the moral law still remains.

Chapter 79

Law and Gospel

Of what did Paul say he was not ashamed? "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

What good tidings did the angels announce to the shepherds? "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David *a Saviour, which is Christ the Lord.*" Luke 2:10, 11.

What did Simeon say after seeing the Saviour? "And Simeon blessed them, and said unto Mary His mother, Behold, *this child is set for the fall and rising again of many in*

Israel." Luke 2:34.

To whom did Anna the prophetess speak of the Saviour? "And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:38.

In his pre-announcement of Christ's birth and name, what did the angel say Christ should do?" And she shall bring forth a son, and thou shalt call His name Jesus [Saviour]; for *He shall save His people from their sins.*" Matt. 1:21.

On what condition was He to save them? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Christ saves believers from their sins under the Christian dispensation; but does His blood atone for sins committed in the old dispensation? "And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

NOTE. - The blood of Christ availed for believers the same in the old dispensation as it does in the new. The first promise made to man, that the seed of the woman should bruise the serpent's head, was as verily the gospel of Jesus Christ as was the song the angels sung over the plains of Bethlehem, to the shepherds, as they watched their flocks by night, "Glory to God in the highest, peace on earth, good will to men."

How did Abel show his faith in the coming Saviour? "By faith Abel offered unto God a more excellent Sacrifice than Cain." Heb. 11:4.

What did the ceremonial law of the Jews contain? "For the law having a shadow of good things to come." Heb. 10:1.

What were these "good things to come" which this law foreshadowed? "But *Christ being come a High Priest of good things to come*, by a greater and more perfect tabernacle." Heb. 9:11.

Did those of the patriarchal age have a knowledge of sin? "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done." Gen. 20:9 (Gen. 4:7) (Gen. 13:13).

By what means must they have gained that knowledge? "By the law is the knowledge of sin." "I had not known sin, but by the law." Rom. 3:20; 7:7.

Was there a priesthood in the days of Abraham, to minister for the sins of the people? "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him." Heb. 7:1.

And was the gospel preached to Abraham?" And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8.

NOTE. - We have learned from the foregoing scriptures that from the earliest age men were convinced of sin, and that their knowledge of their sinful condition could be learned in no other way than by a moral rule, even God's law. They also had a ministering priesthood, to point them to Christ, which was the good news, or gospel, that gave them hope in a coming Messiah actually to take away their sins. When Christ

came, He died for the transgressions which had been committed in the old dispensation, just the same as He did for those which would be committed under the new.

But when Christ came, did He expect to put away the law of God in order to save men? “*Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.*” Matt. 5:17.

NOTE. - He came to fulfill the law; that is, to carry out its design. The law was ordained to life. (Rom. 7:10.) Had man never broken the law, he would not have been a sinner, and would therefore, from the first, have lived eternally. Now Christ fulfills it, or carries its design into effect, that is, gives life to the believer in Him. Had man never transgressed the law, he would not have needed Christ; if the law could have been done away, after man had broken it, he would not then have needed Christ; for it is the law, and that only, which condemns him to death. Take away the instrument of death, and man would live. Christ could not abate a jot of that law; for His mission was to make an atonement before the law, in behalf of the sinner.

How much of the law did Christ say should remain in force?” 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.” Matt. 5:18.

Then if we have faith in Christ and the gospel, how does that affect the law? “Do we then make void the law through faith? God forbid: yea, we *establish the law.*” Rom. 3:31.

How many lawgivers are there?” There is one Lawgiver, who is able to save and to destroy.” James 4:12.

What part does Christ act in behalf of the sinner? “If any man sin, *we have an advocate with the Father*, Jesus Christ the righteous.” 1 John 2:1.

In the closing message to the world, how are the law and the gospel associated?

“Here are they that keep the *commandments of God and the faith of Jesus.*” Rev. 14:12.

NOTE. - There is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his powers to keep them; but this will not atone for his sins, and redeem him from his present condition in consequence of past transgression... The hope of eternal salvation hangs upon Christ. Adam hung his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews hung theirs there. We can do no more, the hope of the next life depends upon Christ. Faith in His blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God.

Chapter 80

The Gospel in the Old Testament

In what condition did the sin of Adam place the human family? “Wherefore, as by one man sin entered into the world, and death by sin: and so *death passed upon all men*, for that all have sinned.” Rom. 5:12.

How does the offer of salvation come to all? “Therefore as by the offense of one judgment came upon all men to condemnation: even *so by the righteousness of one* the free gift came upon all men unto justification of life.” Rom. 5:18.

Is there any other way to obtain salvation? "*Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*" Acts 4:12.

Through what are men saved? "For by *grace are ye saved through faith*; and that not of yourselves: it is the gift of God." Eph. 2:8.

By what were the patriarchs to receive the promises of God? "Therefore *it is of faith, that it might be by grace*; to the end the promise might be sure to all the seed." Rom. 4:16.

What did the prophets teach concerning justification through faith? "*The just shall live by his faith.*" Hab. 2:4.

Through whom did the prophets teach should come the remission of sins? "*To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.*" Acts 10:43.

Did Abraham possess this faith? "Abraham *believed God*, and it was counted unto him for righteousness." Rom. 4:3. "Your father *Abraham rejoiced to see My day*: and he saw it, and was glad." John 8:56.

How did Abraham have a view of Christ's day? "And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham.*" Gal. 3:8.

Whose children are all that believe? "Know ye therefore that they which are of faith, *the same are the children of Abraham.*" Gal. 3:7.

What did faith in Christ enable Moses to do? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; *esteeming the reproach of Christ greater riches than the treasures in Egypt.*" Heb. 11:24-26.

From what source did the children of Israel draw spiritual life?" And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: *and that Rock was Christ.*" 1 Cor. 10:2-4.

Where must the gospel hope have been learned, before the New Testament was written? "For *had ye believed Moses, ye would have believed Me; for he wrote of Me.* But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

Who inspired the Old Testament writers in their declarations? "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ which was in them did signify.*" 1 Peter 1:10, 11.

From what did Christ preach the gospel to His disciples when on the way to Emmaus? "And *beginning at Moses and all the prophets*, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Who is both author and finisher of the plan of salvation? "Looking unto Jesus, the author and finisher of our faith." Heb. 12:2.

Chapter 81

Importance of Obedience

How does God regard obedience to His word? "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice*, and to hearken than the fat of rams." 1 Samuel 15:22.

To what are rebellion and stubbornness likened? "For rebellion is as *the sin of witchcraft*, and stubbornness is as *iniquity and idolatry*." 1 Samuel 1:23.

What excuse did Saul make for his disobedience? "I have transgressed the commandment of the Lord, and thy words; *because I feared the people*, and obeyed their voice." 1 Samuel 15:24.

How strictly does God require His commandments to be kept? "*Ye shall not add* unto the word which I command you, *neither shall ye diminish* aught from it, that ye may keep the commandments of the Lord your God which I command you." Deuteronomy 4:2.

Who was sent from Judah to Bethel with a message from God? "And, behold, *there came a man of God* out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense." 1 Kings 13:1.

What did king Jeroboam invite the man to do? "And the king said unto the man of God, *Come home with me, and refresh thyself*, and I will give thee a reward." 1 Kings 13:7.

What reply did he return to the king? "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; *for so was it charged me by the word of the Lord*." 1 Kings 13:8, 9.

Who also dwelt at Bethel? "Now there dwelt *an old prophet* in Bethel." 1 Kings 13:11.

What did this old prophet say to the man of God? "Then he said unto him, Come home with me, and eat bread." 1 Kings 13:15.

After hearing his refusal, and the reason for it, what did he say to the man of God? "He said unto him, *I am a prophet also as thou art; and an angel spake unto me by the word of the Lord*, saying, Bring him back with thee into thine house, that he may eat bread and drink water, But he lied unto him." 1 Kings 13:18.

What effect did this persuasive statement have upon him? "So he went back with him, and did eat bread in his house, and drank water." 1 Kings 13:19.

What was the result of his yielding to the lying importunities of the prophet? "Thus saith the Lord, Forasmuch as thou has disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the w which the Lord did say to thee, Eat no bread, and drink no water; *thy carcass shall not come unto the sepulcher of thy fathers*." 1 Kings 13:21, 22.

Where was the priest to obtain the fire with which he offered incense in the

sanctuary?" And he shall take a censer full of burning coals of fire *from off the altar before the Lord.*" Lev. 16:12.

What two priests ventured to disobey this instruction? "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and *offered strange fire* before the Lord, which He commanded them not." Lev. 10:1.

And what came of their disobedience? "And there *went out fire from the Lord, and devoured them*, and they died before the Lord." Lev. 10:2.

For what purpose were these Old Testament examples written? "Now all these things happened unto them for ensamples: and they are written *for our admonition, upon whom the ends of the world are come.*" 1 Cor. 10:11.

In view of these examples, what ought all to do? "But *be ye doers of the word*, and not hearers only, deceiving your own selves." James 1:22.

Who only will enter the kingdom of heaven?" 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." Matt. 7:21.

To whom does Christ liken the man who obeys the word of God? "I will liken him unto a *wise man, which built his house upon a rock*; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:24, 25.

To whom does He liken him who hears, but does not obey? "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a *foolish man, which built his house upon the sand*, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Matt. 7:26, 27.

NOTE. - How important it is that one should obey even what may seem to him a small or unimportant command of God! Be sure that God does not say one thing and mean another. A large part of the world transgress, each week, the fourth commandment. But how can such meet their record in the judgment when the precept reads so plainly, "The seventh day is the Sabbath of the lord?"

Chapter 82

Penalty for Transgression

In the old dispensation, how was an idolater punished? "And thou shalt stone him with stones, that he die; be- cause he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Deut. 13:6-10.

What was done to a blasphemer? "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger, as he that is born in the land." Lev. 24:16.

How was a perverse son punished? "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother,... all the men of his city shall stone him with stones, that he die." Deut. 21:18-21.

What punishment was inflicted upon an adulterer? "The adulterer and the adulteress shall surely be put to death." Lev. 20:10.

Has the death penalty for sin really been abolished? "For the wages of sin is death." Rom. 6:23.

Why is not the old penalty executed in this dispensation by gospel ministers? "Now then, *we are ambassadors for Christ*, as though God did beseech you by us." 2 Cor. 5:20.

To whom does vengeance belong? "Vengeance is Mine. I will repay, saith the Lord." Rom. 12:19.

To whom has the execution of the death penalty for sin been committed? "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5:26, 27.

And when will He execute it? "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousand of His saints, to execute judgment upon all.*" Jude 14-15.

Section 9

The Bible Sabbath

Chapter 83

Institution of the Sabbath

In his mention of the "little horn," what does the prophet say that power should think to do? "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7:25.

What does Paul say the "man of sin" should do? "Except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and *exalteth himself above all that is called God*, or that is worshiped." 2 Thess. 2:3, 4.

NOTE. - There is only one way by which any power could exalt itself above God. Although it might enact numberless ceremonies, the observance of which would be demanded as strictly as God requires His commandments to be obeyed, yet as long as the people felt obliged to obey God also, no power could be said to be elevated above God. It would only be equal with Him. In order, then, for this power to exalt itself above God, it must of necessity seek to change God's law, or some portion of it, and require obedience to his own law instead of God's.

What power has attempted to change the law of God? The papacy; as proved by history and the admissions of the Catholic writers themselves, such as the following:

Question - "Have you any other way of proving that the church has power to institute festivals of precept?"

Answer - "Had she not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is not scriptural authority." *Doctrinal Catechism* (Catholic), page 174. See also chapter 90, "Change of the Sabbath," elsewhere in this book.

What does the Sabbath commandment require? "*Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.*" Ex. 20:8-10.

Why did the Lord set apart the seventh day for man to keep? "For in six days the Lord made heaven and earth, the sea, and all that in them is, *and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*" Ex. 20:11.

Did God bless the seventh day while He was resting upon it, or when His rest on that day was past? "And God blessed the seventh day, and sanctified it; *because that in it He had rested from all His work which God created and made.*" Gen. 2:3.

What three distinct acts were necessary to establish the Sabbath of the commandment? God *rested* on it; he *blessed* it; he *sanctified* it. "*Sanctify*: to make sacred or holy; to set apart to a holy or religious use." *Webster*.

For whom was it thus made? "And He said unto them, *The Sabbath was made for man*, and not man for the Sabbath." Mark 2:27.

NOTE. - It was not made for the Jews alone. The Jews derive their name from Judah, one of the twelve sons of Jacob, from whom they are descended. The Sabbath was made more than two thousand years before there was a Jew.

How does the Bible use the term *sanctify* in other texts? "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, *Set bounds about the mount, and sanctify it.*" Ex. 19:23. See also Joel 1:14, where it says: "Sanctify [i.e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord." In all the places in the sacred text it means to appoint, or proclaim, as in Joshua 20:7; 2 Kings 10:20, 21; Zeph. 1:7, margins. So when the Sabbath was sanctified, as the last act by which it was made for man, an appointment, or proclamation, of the Sabbath was given.

When Israel murmured in the wilderness, and God designed to give them manna for food, how did He say He would prove them? "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may *prove them, whether they will walk in My law, or no.*" Ex. 16:4.

On which day did the people gather a double portion of the manna? "And it came to pass, that *on the sixth day they gathered twice as much bread*, two omers for one man; and all the rulers of the congregation came and told Moses." Ex. 16:22.

When the rulers told Moses of this act, what reply did he make? "And he said unto them, *This is that which the LORD hath said, Tomorrow is the rest of the holy Sabbath unto the LORD.*" Ex. 16:23.

When had God said this? In the beginning, when God sanctified the Sabbath, thus proclaiming its sacredness.

What did some of the people do on the seventh day?" And it came to pass, that there *went out some of the people on the seventh day for to gather, and they found none.*" Ex. 16:27.

How did God reprove their disobedience?" And the LORD said unto Moses, *How long refuse ye to keep My commandments and My laws?"* Ex. 16:28.

Was breaking the Sabbath a refusal to walk in the law of God? "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16:29.

How did the Lord prove the people (verse 4) whether they would keep His law, or not? By the Sabbath commandment; and so the Sabbath was a part of God's law even before it was spoken from Sinai. It is this sacred institution, which God preserved by the miracle of the falling manna, that the papal power has thought to subvert.

Why did God give the Sabbath? "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.*" Eze. 20:20.

NOTE.-As the Sabbath was given that man might keep in memory the creative power of God, it can be readily seen that a power endeavoring to exalt itself above God would first try to cover up or remove that which called man's special attention to his Creator. This could be done in no way so effectually as by setting aside God's memorial, the seventh day Sabbath. To this work of the papacy Daniel had reference when he said, he shall "think to change times and laws." Dan. 7:25.

Chapter 90

Change of the Sabbath

According to the prophet, what was to be Christ's attitude toward His Father's law?" The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honorable.*" Isa. 42:21.

How much of the law did He uphold? "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." Matt. 5:18.

How were those to be regarded who should break one of these commandments?" Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be least in the kingdom of heaven.*" Matt. 5:19.

How much of the law did Christ say is suspended on the two great commandments of love? "On these two commandments hang ALL the law and the prophets." Matt. 22:40.

NOTE. - The entire code of ten commandments is clearly binding on Christians. From the above texts we learn that Christ had no thought of changing any of them. One of these commands the observance of the *seventh day* as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But we see from His own words that He has not attempted such a work.

What is said of the power represented by the "little horn?" "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7:25.

What power claims authority to change God's law? The Roman Church.

What part of the law has this power *thought* to change? The fourth commandment.

NOTE. - "They [the Catholics] allege the Sabbath changed into Sunday, the Lord's Day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the Church, since it dispensed with one of the ten commandments." *Augsburg Confession*, art. 28. "It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day." N. Summerbell, in *History of the Christians*, page 418.

Who first enjoined Sunday keeping by law?

Constantine the Great.

NOTE. - "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (venerable day of the sun), with an exception in favor of those engaged in agricultural labor." *Encyclopedia Britannica*, art. *Sunday*, ninth edition, 1887. "Constantine the Great made a law for the whole empire (321 A.D.) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work." *Encyclopedia Americana*, art. *Sabbath*.

What did Constantine's law require? "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven." Translated from the original edict in Latin, now in Harvard College.

NOTE. - It will be noticed that in this edict no sacred title is given to the day to be observed; it is called simply the "venerable day of the sun," and was enforced only as such. Constantine, like his ancestors, was a worshiper of the sun. The first day of the week had for ages been dedicated to that worship, and from that fact retains the name *Sunday*. See *Webster*. But on acknowledging Christ, Constantine refused to surrender the venerable day of the sun, and brought it into Christianity with him, and thus it was handed down to the Christian church.

When and by what authority was Sunday first enjoined upon Christians as the Lord's day?

Prynne says: "The seventh-day Sabbath was... solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it... The Council of Laodicea [364 A.D.]... first settled the observation of the Lord's day." *Dissertation on the Lord's Day Sabbath*, page 162, 1633.

What did this council decree about the Sabbath? "Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day... Wherefore if they shall be found to Judaize, let them be accursed from Christ." *Ibid*, pages 33, 34. The foregoing are Protestant testimonies.

But do Catholics themselves acknowledge their meddling with the Sabbath Commandment? They do.

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

"Answer. - By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church." *Abridgement of Christian Doctrine*, page 58.

"Question. - Have you any other way of proving that the church has power to institute festivals of precept?

"Answer. - Had she not such power, she could not have substituted the observance of Sunday, the first day of the week for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." *Doctrinal Catechism*, page 351.

To whom do people really pay homage? "Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*" Rom. 6: 16.

What kind of worship does the Saviour call that which is not according to God's commandments? "But in vain they do worship Me, teaching for doctrines *the commandments of men.*" Matt. 15:9.

What was the difference between Elijah's faith, and that of the other prophets of his day? "Then said Elijah unto the people, I, even *I only, remain a prophet of the Lord; but Baal's prophets* are four hundred and fifty men." 1 Kings 18:22.

Who was the Baal of the heathen Hebrews? "Baal, or Bel, the principal god of the Phoenicians, Chaldeans, and Carthaginians, is regarded as a personification of the sun... The worship of Baal prevailed among the Jews in the time of the prophet Elijah and earlier," Johnson's Universal Cyclopedia, art, Baal.

What appeal did Elijah make to the people? "How long halt ye between two opinions? *if the Lord be God, follow him, "but if Baal, then follow him.*" 1 Kings 18:21.

NOTE. - If one becomes a servant to whoever he obeys, and he obeys the dictates of the Roman Church, knowing them to be such, would he not, in the sight of Heaven, be regarded as a servant of that church instead of a servant of God? How appropriate, then, are the words of Elijah (with a slight change) to those who learn the origin of Sunday observance: "How long halt ye between two opinions? If the Lord be God, follow Him; but if the Roman Church, follow it."

Chapter 84

God's Memorial

What is to endure throughout all generations? "Thy name, O Lord, endureth forever; and *thy memorial, O Lord, throughout all generations.*" Psalm 135:13.

NOTE. - *Memorial.* - "Anything intended to preserve the memory of a person, an occurrence, or the like; something which serves to keep something else in remembrance; a monument." Webster.

Does the Bible give any illustration of this definition? "*And these stones shall be for a memorial* unto the children of Israel forever." Joshua 4:7.

What were these stones to commemorate? "And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then *ye shall let your children know, saying, Israel came over this Jordan on dry land.*" Joshua 4:21, 22.

What was another memorial instituted to commemorate another signal providence in behalf of the Israelites? "*And this day shall be unto you for a memorial,* and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast

by an ordinance forever." Exodus 12:14 (Exodus 13:3-9).

Does God design that His power in creating the world shall be remembered, as well? "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever. *He hath made His wonderful works to be remembered.*" Psalm 111:2-4.

What memorial has He given by which to remember it? "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God;... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] *the Lord blessed the Sabbath day, and hallowed it.*" Exodus 20:8-11.

For what reason does He say again that He gave the Sabbath to the children of Israel? "Moreover also I gave them My Sabbaths *to be a sign* between Me and them, *that they might know* that I am the Lord that sanctify them." Ezekiel 20:12.

How long was the Sabbath to be a sign, or memorial, of the true God? "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

Who are the children of Israel? Neither, because they are the seed of Abraham, are they all children:... but *the children of the promise* are counted for the seed." Romans 9:7, 8.

What did the promises to Abraham embrace? "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, *And to thy seed, which is Christ.*" Galatians 3:16.

When we receive Christ, what relation do we sustain to Abraham and the promises? "And if ye be Christ's, then *are ye Abraham's seed, and heirs according to the promise.*" Galatians 3:29.

What does James denominate the Christian church? "James, a servant of God and of the Lord Jesus Christ, to *the twelve tribes* which are scattered abroad, greeting." James 1:1.

When redeemed, will the saints remember God's creative power? "Thou art worthy, O Lord, to receive glory and honor and power; *for thou hast created all things*, and for Thy pleasure they are and were created." Rev. 4:11.

How often will they congregate to worship the Lord? "And it shall come to pass, that from one new moon to another, and *from one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

How long will this state of things exist? "For *as the new heavens and the new earth, which I will make, shall remain* before Me, saith the Lord, *so shall your seed and your name remain.*" Isaiah 66:22.

NOTE. - The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to a sinless new earth, the fact upon which the Sabbath institution is based will still remain, and those who shall be permitted to live in the new earth, will still commemorate the creative power of God, while singing the song of Moses and the Lamb. Revelation 15:3. Thus the words of David will be proven true: "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Psalm 135:13.

Chapter 85

Ceremonial Sabbaths

What was the result of blotting out the handwriting of ordinances? "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross... *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 days*, which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

Upon what were the ten commandments written?" And He declared unto you His covenant, which He commanded you to perform, even ten commandments; *and He wrote them upon two tables of stone.* " Deut. 4:13.

In what manner were they written on these tables of stone? "And the tables were the work of God, and the writing was the writing of God, *graven upon the tables.*" Ex. 32:16.

NOTE. - The law of God was engraved in stone, which would not admit of its being blotted out; neither would the expression "nailed to the cross" be applicable to tables of stone.

For whom was the weekly Sabbath made? "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

NOTE. - If made for man, it could not well be one of those things that were against Him.

When was the Sabbath made? "Thus the heavens and the earth were finished, and all the host of them... And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

What was man's condition then? "And God saw every thing that He had made, and behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31.

Had man faithfully obeyed God from the beginning, would He have been counted a sinner? "For not the hearers of the law are just before God, *but the doers of the law shall be justified.*" Rom. 2:13.

For what purpose were the sabbaths instituted which formed a part of the "handwriting of ordinances?" "*Which are a shadow of things to come*; but the body is of Christ." Col 2:17. They pointed forward to Christ.

To what does the Sabbath of the fourth commandment direct the mind? Back to creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, *and rested the seventh day*; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

Were there any sabbath days in the old dispensation that were local and shadowy? "In the seventh month, in the first day of the month, shall ye have a sabbath." Lev. 23:24. "Also the tenth day of the seventh month there shall be a day of atonement... It shall be unto you a sabbath of rest, and ye shall afflict your souls." Lev. 23:27-32.

What were these days for? "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day."

Lev. 23:37.

Were these entirely distinct from the seventh-day Sabbath? “Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free will offerings, which ye give unto the Lord.” Lev. 23:38.

NOTE. - It is very evident from the study of this subject that the "Sabbath of the Lord" and the shadowy sabbaths were altogether different institutions, and that they were for widely different purposes. The first was to commemorate God's great creative work, while the others were shadows, pointing to the substance, Christ. When He to whom they directed the mind was come, they were no longer needed; for since His death the memory of Him is preserved through the memorial of the Lord's Supper.

Chapter 86

Reasons for Sabbathkeeping

In what way is the true God distinguished from all false gods? “The Lord is the true God, He is the living God, and an everlasting king... *The gods that have not made the heavens and the earth*, even they shall perish from the earth, and from under these heavens. *He hath made the earth by His power*, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:10-12.

How did Paul explain to the idolatrous Athenians the identity of the true God? “Whom therefore ye ignorantly worship, Him declare I unto you, *God that made the world and all things therein.*” Acts 17:23, 24.

What did the apostles tell the idolaters at Lystra? “Turn from these vanities unto *the living God, which made heaven, and earth, and the sea, and all things that are therein.*” Acts 14:15. (See also Revelation 10:6; 14:6, 7.)

What is the reason given in the fourth commandment for keeping the Sabbath holy? “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.” Exodus 20:11.

NOTE. - The Sabbath is the great memorial of the creative power of the true and living God. God's design in making the Sabbath was that man might never forget Him, the Creator of all things.

What is the Sabbath to those who keep it holy? “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.

How important is it that we come to know God? “And *this is life eternal*, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3.

Is there any danger that the people of God may forget Him? “Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes.” Deuteronomy 8:11.

What other reason is given for keeping the Bible Sabbath? “Verily My Sabbaths ye shall keep; *for it is a sign between Me and you* throughout your generations; *that ye may know that I am the Lord that doth sanctify you.*” Exodus 31:13.

What special reason did Israel have for keeping the Sabbath? “And remember *that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out*

thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5:15.

NOTE. - In their bondage the Israelites had to some extent lost the knowledge of God, and departed from His precepts. In consequence of the oppression, especially the rigorous exactions made upon them by the Pharaoh of the Exodus, Sabbath observance was doubtless extremely difficult if not entirely impossible. Deliverance from this oppression was therefore an additional reason for their keeping the Sabbath. Since Egyptian bondage is illustrative of the bondage of sin, everyone who has been delivered from sin may regard himself as having the same reason for keeping the Sabbath as had the Israelites who were released from Egyptian bondage.

As God brought the Israelites out of bondage in Egypt, so He brings us out of the bondage of sin. Why did He bring His people out of Egypt?" He brought forth His people... and gave them the lands of the heathen;... *that they might observe His statutes, and keep His laws.*" Psalm 105:43-45.

What does the word "sabbath" mean? Rest.

NOTE. - Previous to the Fall, God designed that man's time should be occupied with pleasant, invigorating labor. (Genesis 2:15.) Wearisome toil came in consequence of sin. (Genesis 3:17-19.) Since the Fall the Sabbath may bring physical rest to both man and beast of burden (Exodus 23:12) but physical rest was not its original and primary design or purpose. Cessation from the ordinary labors of the week was ordained, not because these are sinful in themselves, but that man might have a frequently recurring period for the contemplation of the Creator and His works.

Was it God's plan that the Seventh day Sabbath be used as a day for public worship? "Six days shall work be done: but the seventh day is the Sabbath of rest, *an holy convocation.*" Leviticus 23:3.

NOTE. - A convocation is an assembly of people.

Chapter 87

Manner of Observing the Sabbath

How are all commanded to keep the Sabbath? "Remember the Sabbath day, to keep it holy." Ex. 20:8.

What constitutes a day? "The *evening and the morning* were the first day." Gen. 1:5, 8, 13.

When does the evening begin? "But the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, *at the going down of the sun.*" Deut. 16:6.

How does the New Testament state this point? "And *at even, when the sun did set*, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1:32.

When did the tenth day of the seventh month begin? "Also on the tenth day of this seventh month there shall be a day of atonement... It shall be unto you a sabbath of rest, and ye shall afflict your souls; *in the ninth day of the month at even*, from even unto even, shall ye celebrate your sabbath." Lev. 23:27-32.

NOTE. - It is plain that if the tenth day of the seventh month began on the evening of the ninth day, at the going down of the sun, then the seventh day of the week, or the Sabbath, always began on the evening

of the sixth day, at the going down of the sun.

What kind of labor is permitted through the week? "Six days shall thou labor, and do *all thy work*." Ex. 20:9.

NOTE. - That is, whatever secular yet lawful work presents itself to be performed, may be done on any or all of the six working days. Such is called "thy work."

Is any kind of labor lawful on the Sabbath? "Wherefore it is lawful to do well on the Sabbath days." Matt.12:12.

What example did the Saviour give to show the meaning of His words? "Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Matt. 12:13.

NOTE. - Disinterested works of mercy toward man or beast are always in place. From reading the entire chapter, it will be seen that the Saviour also classed the work of the priests in the temple, though very arduous, as necessary, because it was the Lord's work, and was therefore not a violation of the Sabbath law.

What is the day before the Sabbath called? "And that day was *the preparation*, and the Sabbath drew on." Luke 23:54.

On which day did the Israelites receive their Sabbath supply of manna? "And it came to pass, that *on the sixth day they gathered twice as much bread*, two omers for one man." Ex. 16:22.

What instruction did they receive regarding this double supply of food? "And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; *bake that which ye will bake today*, and seethe [boil] that ye will seethe; *and that which remaineth over lay up for you to be kept until the morning*." Ex. 16:23.

Was there any day in which the manna did not fall? "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26.

NOTE. - God's dealing with His people in the wilderness shows that elaborate preparation of food on the Sabbath is a violation of the Sabbath precept.

What were God's ancient people to do on the Sabbath? "Six days shall work be done; but the seventh day is the Sabbath of rest, *a holy convocation*." Lev. 23:3.

What example did the Saviour set in this matter? "And He came to Nazareth, where He had been brought up; and, as *His custom was*, *He went into the synagogue* on the Sabbath day, and stood up for to read." Luke 4:16.

How sacredly should the Sabbath be observed? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor Him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*." Isa. 58:13.

Chapter 88

Sunday Sacredness

In what part of the New Testament is found the first mention of the first day of the week? "*In the end of the Sabbath, as it began to dawn toward the first day of the week*,

came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

NOTE. - Sunday is the first day of the week. See *Webster*. Matthew wrote his Gospel six years after the resurrection of Christ, yet calls the day *before* the first day, the Sabbath.

Where is the first day next mentioned? "*And when the Sabbath was past,... very early in the morning the first day of the week* they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

NOTE. - This is the same incident as that related by Matthew, and Mark wrote his gospel thirty-two years after the resurrection of Christ.

On what day was Jesus raised from the dead? "Now when *Jesus was risen early the first day of the week*, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

On what day was Christ laid in the tomb? "This man [Joseph] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. *And that day was the preparation, and the Sabbath drew on.*" Luke 23:52-54.

What did the holy women do, after seeing where He was laid? "And they returned, and prepared spices and ointments; *and rested the Sabbath day* according to the commandment." Luke 23:56.

What work did they postpone till the first day because they would not do it on the Sabbath? "Now *upon the first day of the week*, very early in the morning, *they came unto the sepulcher, bringing the spices* which they had prepared, and certain others with them." Luke 24:1.

NOTE. - Luke wrote his gospel twenty-four years after the events he records had occurred, and he, too, by Inspiration, calls the day *before* the first day of the week, the Sabbath.

How does John speak of these events? "*The first day of the week cometh Mary Magdalene* early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

NOTE. - John wrote his gospel in 97 A.D., and yet he gives no title of sacredness to the first day. He gives substantially the same account as the other evangelists.

What took place in the evening of that same first day?" Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

Had Jesus previously appeared to some of His disciples? "*He appeared in another form unto two of them*, as they walked, and went into the country." Mark 16:12.

When they went and told the others who were assembled, how did they receive the news? "And they went and told it unto the residue; *neither believed they them.*" Mark 16:13.

When Jesus afterward met the eleven, what did He say to them? "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:14.

NOTE. - From this testimony it is plain that the eleven were not assembled together to celebrate His resurrection; for they did not believe He was risen.

Did Christ appear to the eleven while the two who had seen Him at Emmaus were relating their experience? “And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon... *And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.*” Luke 24:33-36.

Were the disciples here assembled to partake of the communion? “And while they believed not for joy, and wondered, He said unto them, Have ye here any meat? *And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.*” Luke 24:41-43.

NOTE. - Fish and honey are never used at the communion.

Where did the disciples live when in Jerusalem? “And when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.” Acts 1:13.

NOTE. - They all abode in this room, and were probably at home, partaking of their evening meal, when the Saviour met with them. He knew their habits and their time of eating, and when He came, He found them with their doors closed for fear of the Jews.

When did the Saviour next meet with His disciples? “*And after eight days, again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*” John 20:26.

NOTE. - This is not the eighth day, but “after eight days,” an indefinite expression. If this were a definite expression, it would carry the meeting (counting from Sunday night) over beyond Monday of the next week. (For meaning of such expressions, compare the text with Matt. 17:1 and Luke 9:28.)

On what day did Paul once meet with the brethren at Troas? “And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until mid. night.” Acts 20:7.

At what time of day was this meeting held? “And there were many lights in the upper chamber, where they were gathered together.” Acts 20:8.

How many accompanied Paul on his journey into Asia on this occasion? “And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.” Acts 20:4

While Paul was walking across the peninsula (nineteen and one half miles) to Assos, what were his companions doing? “And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.” Acts 20:13.

NOTE. - None of them regarded Sunday as anything more than an ordinary day.

What did Paul tell the Corinthian church to do on Sunday? “*Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*” 1 Cor. 16:2.

What was the collection for? "Now concerning the *collection of the saints*, as I have given order to the churches of Galatia, even so do ye." 1 Cor. 16:1.

NOTE. - This was not to be taken up in the public congregation. "let everyone of you lay by him in store." This is generally translated in other places as being *with one's self, at home by himself, near himself, at his own house, etc.*

This completes the entire list of texts in the New Testament containing a mention of the first day of the week, and they all treat that day as only a common day.

When was John in the Spirit? "I was in the Spirit on *the Lord's day*, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

What day has God called His? "If thou turn away thy foot from the *Sabbath*, *from doing thy pleasure on My holy day*." Isa. 58:13.

Of what day has Christ claimed to be Lord? "Therefore the Son of man is *Lord also of the Sabbath*." Mark 2:28.

NOTE. - The other six are for man's use, in which to labor. Sunday sacredness is not known in the New Testament.

Chapter 89

New Testament Sabbath

In what order do the Sabbath and the first day stand in the week? "In the *end of the Sabbath*, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

After the crucifixion, what day was kept by the women who followed Jesus? "And they returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment*." Luke 23:56.

What day is the Sabbath "according to the commandment?" "But the *seventh day is the Sabbath* of the Lord thy God; in it thou shalt not do any work." Ex. 20:10.

How did the holy women regard the first day of the week? "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

What was the custom of Christ in regard to the Sabbath? "And He came to Nazareth, where He had been brought up; and, as His custom was, *He went into the synagogue on the Sabbath day, and stood up for to read*." Luke 4:16.

In predicting the overthrow of Jerusalem, and the necessity of fleeing from Judea before that time, what did He enjoin upon His disciples regarding the Sabbath? "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

NOTE. - The destruction of Jerusalem was accomplished by the Romans in 70 A.D.; and the Sabbath, therefore, was certainly commanded by Christ as late as that period.

What title does Inspiration give to the day on which the Jews met in the synagogues? "For Moses of old time hath in every city them that preach him, *being read in the synagogues every Sabbath day*." Acts 15:21.

NOTE. - The Jews read Moses in the synagogue only on the seventh day, never on the first day. But these days on which they did read Moses, are said in the text to include every Sabbath day.

To whom was Paul especially commissioned to preach? “But the Lord said unto him, Go thy way; for he [Paul] is a chosen vessel unto me, to bear My name before the Gentiles, and kings, and the children of Israel.” Acts 9:15 (Acts 22:21) (Rom. 1:5).

On what day did he and Barnabas go into the synagogue at Antioch? “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue *on the Sabbath day, and sat down.*” Acts 13:14.

After the sermon had been preached by Paul, and the Jews had all left the synagogue, what did the Gentiles request of the apostles? “And when the Jews were gone out of the synagogue, *the Gentiles besought that these words might be preached to them the next Sabbath.*” Acts 13:42.

NOTE. - This was as late as 45 A.D. The Jews had all left the meeting, and as Paul was the minister to the Gentiles, there was nothing to deter the apostle from announcing a meeting for them on the following day, Sunday, if that was to be the Christian Sabbath. But nothing to this effect is said in the text or its connection.

What was the result of this request of the Gentiles?” And the *next Sabbath day came almost the whole city together* to hear the word of God.” Acts 13:44.

On what day did the women at Philippi hold their prayer meetings? “*And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.*” Acts 16:13.

What shows that upon his arrival in the city, the apostle waited for the Sabbath before attempting to hold a meeting? “And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; *and we were in that city abiding certain days.*” Acts 16:12.

What was Paul's customary day for holding religious services? “They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and *three Sabbath days* reasoned with them out of the Scriptures.” Acts 17:1, 2.

How did the apostle spend the working days of the week when at Corinth? “After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla:... and because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent makers.” Acts 18:1-3.

What did he do on the Sabbath days? “And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Acts 18:4.

How long did he continue this work?” And he continued there a year and six months, teaching the word of God among them.” Acts 18:11.

NOTE. - Here were seventy-eight Sabbaths on which Paul preached in one city. The record further says that he worked at his trade, and we may justly infer that Paul worked at tent making just as many Sundays as he preached Sabbaths. But if we place with these seventy-eight Sabbaths, the three he spent at Thessalonica, the one at Philippi, and the two at Antioch, we have a record of eighty-four Sabbaths on which the apostle held religious services, while he held only one on the first day, and that only a night meeting, immediately following the Sabbath. See reading on “Sunday Sacredness.”

On what day was John in the Spirit?” I was in the Spirit on the *Lord's Day*, and

heard behind me a great voice, as of a trumpet." Rev. 1:10.

Who is Lord of the Sabbath? "Therefore the *Son of man is Lord* also of the Sabbath." Mark 2:28.

Who else besides Christ claims the Sabbath as His day? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My [God's] holy day." Isa. 58:13.

Why does God call it His day? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore the Lord blessed the Sabbath day, and hallowed it.*" Ex. 20:11.

But how did God create the world? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, *by whom also He made the worlds.*" Heb. 1:1, 2.

NOTE. - Then when God rested from His creative work, the Son, by whom this work was performed, rested also. He could therefore well claim, by right of creation, to be Lord of the Sabbath, just the same as God Himself. It was doubtless from this consideration that He said He was Lord *also of the Sabbath*.

Chapter 91

The "Mark" of Apostasy

Against what does the third angel warn? "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God.*" Rev. 14:9, 10.

By what power is this mark enforced on those who receive it?" And he [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:16.

What will those keep, who do not receive the mark of the beast? "Here is the patience of the saints; here are they *that keep the commandments of God, and the faith of Jesus.*" Rev. 14:12.

NOTE. - It is evident from the foregoing scriptures that the mark of the beast is something directly opposed to the commandments of God. In the preceding chapter it is shown that as the first beast itself had enforced the observance of Sunday, the first day of the week, by the secular power, so the two-horned beast will, in making an image to that beast, enforce the same observance by the same means.

What day is the Sabbath? "But the *seventh day is the Sabbath* of the Lord thy God." Ex. 20:10.

What does God call the Sabbath? "If thou turn away thy foot from the Sabbath, from doing thy pleasure *on My holy day.*" Isa. 58:13.

Of what day is Christ the Lord?" Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

What do eminent men say regarding the change of the Sabbath to the first day? Lyman Abbott, editor of the *Christian Union*, says in that paper of June 20, 1890: "The current notion that Christ and His apostles authoritatively substituted the first day for

the seventh, is absolutely without any authority in the New Testament. "The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath... There is no scriptural authority for so doing, nor, of course, any scriptural obligation. "The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day;... but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church." *Explanation of Catechism*.

What does the papacy set forth as the mark, or sign of its authority in commanding men under sin? "By the very act of changing the Sabbath into Sunday, which Protestants allow of... Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin." *Abridgement of Christian Doctrine*, page 58.

What are several modern Sunday advocacy organizations trying to do at the present time? To enforce Sunday as a religious institution that all of the people, without exception, will have to observe.

How are they described who submit to this unscriptural requirement? As being worshipers of the beast and his image.

How strongly will this worship and mark be urged? "That the image of the beast should both speak, and cause that as many as would not worship the image of the beast *should be killed*. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; *and that no man might buy or sell, save he that had the mark*." Rev. 13:15-17.

What warning does the Lord give against the reception of this mark? "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:9, 10.

What is this wine of God's wrath?" And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; *for in them is filled up the wrath of God*." Rev. 15:1.

How extensive will be the worship of the beast? "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:8.

NOTE. - "But in this homage to the papacy the United States will not be alone. The Influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, 'His deadly wound was healed; and all the world wondered after the beast.' Paul states plainly that the man of sin will continue until the second advent. To the very close of time he will carry forward his work of deception... 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' ...In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church." *Great Controversy*, page 579.

Will all receive this mark?" And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

The third angel's message warns against the worship of the beast, and the reception of his mark. What follows this message? And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

What does He do at this time? And He that sat on the cloud *thrust in His sickle on the earth; and the earth was reaped.*" Rev. 14:16.

What is the reaping time, or the harvest, called? "*The harvest is the end of the world; and the reapers are the angels.*" Matt. 13:39.

NOTE. - When the mark of the beast is enforced, it will be one of the most critical times the church of God has ever passed through. As is shown from the last few Scripture quotations, the Lord's coming and the end of the world follow close after the enforcement of the mark. The third angel's message, which warns men against the work of the beast and his image, becomes to the present generation one of the most important concerns of this life.

Chapter 92

The "Sign" of Loyalty

Against what does the third angel warn men? Against the worship of the beast, and the reception of his mark. Rev. 14:9, 10.

How many will worship the beast? Nearly the whole world. Rev. 13:8.

What will those be doing who are not worshipers of the beast? Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14:12.

Where are the faithful ones finally found? "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God.*" Rev. 15:2.

What do they have on their foreheads? "And I looked, and, lo, a Lamb stood on the mount Zion, and with Him a hundred forty and four thousand, having *His Father's name written in their foreheads.*" Rev. 14:1.

How many were sealed? "And I hear the number of them which were sealed; and there were sealed *a hundred and forty and four thousand* of all the tribes of the children of Israel." Rev. 7:4.

With what were they sealed? And I saw another angel ascending from the east, having the *seal of the living God.*" Rev. 7:2.

Where were they sealed? "Hurt not the earth, neither the sea, nor the trees, till we have *sealed the servants of our God in their foreheads.*" Rev. 7:3.

What does the Bible present as the object of a sign, or seal? "Now, O king, establish the decree, and sign the writing, that it be not changed." Dan. 6:8.

With what is God's seal connected? "Bind up the testimony, seal the law among My disciples." Isa. 8:16.

Does the first commandment show who is its author? "Thou shalt have no other

gods before Me." Ex. 20:3.

NOTE. - Who the "Me" here spoken of is, the commandment does not state. That prohibition might come from almost any source. Any heathen could claim it as a command from his god, and so far as commandment itself goes, no one could disprove His claim.

Does the third commandment show who is the author of the law? "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20:7.

Which commandment does point out unmistakably the Author of the law, and show His right to command? "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:10, 11.

For what purpose is the Sabbath a sign? "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

NOTE. - Every time the weekly Sabbath came round, their minds would revert to the commandment which enjoined its observance, and the reason for it. As often as this occurred, they would call to mind the creative power of God. And as long as they should do this, they could never forget God, or become idolaters. Had the Sabbath been faithfully kept by all from the first, there could never have been an idolater, because God would have been remembered weekly.

How is this remnant church distinguished, while waiting for the Lord to appear on the white cloud? "Here is the patience of the saints; here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14:21.

What will be the feeling toward them? "And the dragon *was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*" Rev. 12:17.

After enduring the struggle, how will they appear before God? "And in their mouth was found no guile; for they are *without fault before the throne of God.*" Rev. 14:5.

What will be the nature of the song they sing? "And they sung as it were a new song before the throne, ...and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14:3.

Over what had these gotten the victory? "And them that had gotten the *victory over the beast, and over his image, and over his mark, and over the number of his name,* stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:2, 3.

THE LAW OF GOD

I Thou shalt have no other gods before Me.

II Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a

jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the Seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid, servant nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it.

V Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI Thou shalt not kill.

VII Thou shalt not commit adultery.

VIII Thou shalt not steal.

IX Thou shalt not bear false witness against thy neighbor.

X Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Exodus 20:3-17.

THE LAW OF GOD AS CHANGED BY MAN

I I am the Lord thy God. Thou shalt not have strange gods before me.

[The Second Commandment has been left out]

II *[actually III]* Thou shalt not take the name of the Lord thy God in vain.

III *[actually IV]* Remember that thou keep holy the Sabbath day. *[The Sabbath Commandment has been changed]*

IV *[actually V]* Honor thy father and thy mother.

V *[actually VI]* Thou shalt not kill.

VI *[actually VII]* Thou shalt not commit adultery.

VII *[actually VIII]* Thou shalt not steal.

VIII *[actually IX]* Thou shalt not bear false witness against thy neighbor .

IX *[actually X - First Part]* Thou shalt not covet thy neighbor's wife.

X *[actually X - Second Part]* Thou shalt not covet thy neighbor's goods.

The General Catholic Catechism.

THE LAW OF GOD IN THE NEW TESTAMENT

I "Thou shalt worship the lord thy God, and Him only shalt thou serve." Matthew 4:10.

II "Little children, keep yourselves from idols." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." 1 John 5:21; Acts 17:29.

III "That the name of God and His doctrine be not blasphemed." 1 Timothy 6:1.

IV "Pray ye that your flight be not in the winter, neither on the Sabbath day." "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is lord also of the Sabbath." "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." "There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." "For by Him were all things created that are in heaven, and that are in earth." Matthew 24:20; Mark 2:27, 28; Hebrews 4:4, 9, 10; Colossians 1:16.

V "Honor thy father and thy mother." Matthew 19:19.

VI "Thou shalt not kill." Romans 13:9.

VII "Thou shalt not commit adultery." Matthew 19:18.

VIII "Thou shalt not steal." Romans 13:9.

IX "Thou shalt not bear false witness." Romans 13:9.

X "Thou shalt not covet." Romans 7:7.

CATHOLICISM SPEAKS

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles... From beginning to end of scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." *Catholic Press, Sydney, Australia, August, 1900.*

"Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the *Sabbath*." *John Gilmary Shea, in the American Catholic Quarterly Review, January 1883.*

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." *Priest Brady, in an address, reported in the Elizabeth, N.J. "News" of March 18, 1903.*

"Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." *"The Catholic Mirror," December*

23, 1893.

"God simply gave His [Catholic] Church the power to set aside whatever day or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days." *Vincent J. Kelly, "Forbidden Sunday and Feast-Day Occupations," p. 2.*

"Protestants... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that In accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope." *"Our Sunday Visitor," February 5, 1950.*

"Question. - Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept? "Answer. - Had she not such power... she could not have substituted the observance of Sunday, the first day of the week for Saturday, the seventh day, a change for which there is no scriptural authority." *Doctrinal Catechism, p. 174.*

PROTESTANTISM SPEAKS

Baptist: "There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." *Dr. E. T. Hiscox, author of the "Baptist Manual."*

Congregationalist: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath... The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday... There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." *Dr. R.W. Dale, "The Ten Commandments," p. 706-707.*

Lutheran Free Church: "For when there could not be produced one solitary place in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday, then it was not easy to answer the question: Who has transferred the Sabbath, and who has had the right to do it?" *George Sverdrup, "New Day."*

Protestant Episcopal: "The day is now changed from the seventh to the first day... but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church." *"Explanation of Catechism."*

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath... There is no Scriptural authority for so doing, nor of course, any Scriptural obligation." *"The Watchman."*

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the

same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters." *Canon Eyton, in "The Ten Commandments."*

Anglican: "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day." *Isaac Williams, "Plain Sermons on the Catechism," pp. 334, 336.*

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." *Amos Binney, "Theological Compendium," pp. 180-181.*

Episcopalian: "We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ." *Bishop Seymour, "Why We Keep Sunday."*

Southern Baptist: "The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10 quoted]... On this point the plain teaching of the Word has been admitted in all ages... Not once did the disciples apply the Sabbath law to the first day of the week, that folly was left for a later age, nor did they pretend that the first day supplanted the seventh." *Joseph Judson Taylor, 'The Sabbatic Question,' pp. 14-17, 41.*

American Congregationalist: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." *Dr. Lyman Abbot, in the "Christian Union," June 26, 1890.*

Christian Church: "Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it." *Alexander Campbell, in "The Reporter," October 8, 1921.*

Disciples of Christ: "There is no direct Scriptural authority for designating the first day 'the Lord's Day.'" *Dr. D. H. Lucas, in the "Christian Oracle," January 23, 1890.*

Baptist: "To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, that during the forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject. "Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and christened with the name of the sun-god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism." *Dr. E. T. Hiscox, report of his sermon at the Baptist Minister's Convention, in "New York Examiner," November 16, 1893.*

Sunday sacredness is not commanded or practiced in the Bible.

Chapter 93

The Lord's Day

On what foundation is the Christian church built? "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20.

By whom were all things created? "Which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.* " Eph. 3:9.

When was the creation finished? "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. *Thus, the heavens and the earth were finished, and all the host of them.*" Gen. 1:31; 2:1.

What did the Creator do on the seventh day? "And on the seventh day God ended His work which He had made; and *He rested on the seventh day* from all His work which He had made." Gen. 2:2.

NOTE.-If all things were made by Jesus Christ (John 1:3, 10; Col. 1:16), then He rested on the first seventh day from His labor of the creation Of the world, just the same as did the Father.

After resting from His creative work on that seventh day, what did the Creator do? "And God *blessed the seventh day, and sanctified it; because that in it He had rested* from all His work which God created and made." Gen. 2:3. John 1:3, 10, says that not only was the world made by Christ, but that without Him was not anything made that was made.

For whom did Christ say the Sabbath was made?" And He said unto them, the Sabbath was made for man." Mark 2:28.

What is Christ's relation to the Sabbath?" Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

How much honor is due to Christ? "All men should honor the Son, even as they honor the Father." John 5:23.

Did Christ keep the Sabbath?" And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "I have kept My Father's commandments." John 15:10.

When the Saviour predicted the destruction of Jerusalem by the Romans, and the consequent flight of the disciples from all Judea, how did He urge them to regard the Sabbath in that flight? "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

Did the followers of Christ keep the Sabbath after His death? "And they returned and prepared spices and ointments; *and rested the Sabbath day according to the commandment.*" Luke 23:56.

What did they do on the next day? and what day of the week was it ?"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

NOTE. - Then the Sabbath "according to the commandment," which was kept by Christ and His

disciples, was the day preceding the first day, or Sunday.

What day does the commandment say is the Sabbath? “But *the seventh day is the Sabbath of the Lord thy God.*” Ex. 20:10.

How enduring are the commandments? “The works of His hands are verity and judgment; all His commandments are sure. *They stand fast forever and ever*, and are done in truth and uprightness.” Ps. 111:7, 8.

What did Christ say of the commandments? “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17.

What was Christ to do to the law when He came? “The Lord is well pleased for His righteousness' sake: *He will magnify the law and make it honorable.*” Isa. 42:21.

What did the Saviour say about the Sabbath? “Wherefore *it is lawful to do well on the Sabbath days.*” Matt. 12:12.

How did the apostle Paul use the Sabbath days? “And Paul, *as his manner was*, went in unto them, and three Sabbath days *reasoned with them out of the Scriptures.*” Acts 17:2. See also Acts 13:14, 42, 44; 16:13; 18:1-4, 11.

On what day was John in the Spirit? “I was in the Spirit on the Lord's day.” Rev. 1:10.

NOTE. - In view of what the Saviour has said of being Lord of the Sabbath day, there can be no reasonable doubt that the Sabbath made by Christ in Eden, which He blessed and sanctified for man, and which He kept during His life, and commanded His disciples to keep even in their hasty flight from Judea, is the Lord's day and the true Christian Sabbath.

Chapter 94

The Sabbath in History

When and by what acts was the Sabbath made? “And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. 2:2, 3.

What important division of time is marked off by the Sabbath? The week.

Two thousand five hundred years after creation, the Sabbath was proclaimed, with the other moral commands, from Mount Sinai. Why did God say He had put His blessing upon that day? “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:11.

What befell the city of Jerusalem when it was captured by the king of Babylon? “And all the vessels of the house of God... he brought to Babylon. And *they burnt the house of God, and brake down the wall of Jerusalem*, and burnt all the palaces thereof with fire.” 2 Chron. 36:18, 19.

Of what prophecy was this a fulfillment? “But if ye will not hearken unto Me to hallow the Sabbath day, *and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day*; then I will kindle a fire in the gates thereof, *and it shall*

devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

After the restoration of Israel from the Babylonian captivity, what was said to have been the reason of their punishment? "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:17, 18.

How did Christ regard the Sabbath during His earthly ministry? "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

How did He wish to have it regarded by His disciples at the siege of Jerusalem, nearly forty years after His death? "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

What was the first effort of the Roman Church in behalf of the recognition of Sunday? "In A.D. 196, Victor, Bishop of Rome, attempted to impose on all the churches the Roman custom of having Easter fall every year on Sunday." *Bower's History of the Popes*, vol.2, page 18.

What was one of the principal reasons for convoking the Council of Nice? "The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian Controversy." *Boyle's Historical View of the Council of Nice*, page 22, ed. of 1839.

How was the matter finally decided?" Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox." *Idem*, page 23.

In urging the observance of this decree on the churches, what reason did Constantine assign for it? "Let us then have nothing in common with the most hostile rabble of the Jews." *Idem*, page 52.

What had Constantine already done, in A.D. 321, to help forward Sunday to a place of prominence? He issued an edict forcing "the judges and town people and the occupation of all trades" to rest on the "venerable day of the sun." See *Encyclopedia Britannica*, art. Sunday.

Eusebius was bishop of Caesarea, and one of Constantine's most trusty supporters. Who did he say had changed the obligations of the Sabbath to Sunday? "All things whatsoever that it was duty to do on the Sabbath, these WE have transferred to the Lord's day." *Eusebius's Commentary on the Psalms*, quoted in Cox's "Sabbath Literature," Vol. 1, page 361.

What did the Council of Laodicea decree in A.D. 364? "The Council of Laodicea... first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema." *Dissertation on the Lord's Day Sabbath*, pages 33, 34, 44.

But did the Christians of the early church keep the Sabbath? "Down even to the fifth century, the observances of the Jewish Sabbath was continued in the Christian

church." *Coleman's Ancient Christianity Exemplified*, chap. 26, sec. 2.

What day was observed in the Dark Ages by some of the Waldenses? "They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God." *Jones's Church History*, vol. 2, chap. 5, sec. 4.

We have seen that paganism brought Sunday to the forefront as a "venerable" day, and popery gave it the title of "Lord's day ." What claim is now made by the Roman Church concerning the change of the Sabbath to Sunday?

"Question. - Have you any other way of proving that the church has power to institute festivals of precept?

"Answer. - Had she not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." *Doctrinal Catechism*. This is also taught in nearly all Catholic books of instruction.

Among the early Reformers, were there any who observed the seventh day? "Carlstadt held to the divine authority of the Sabbath from the Old Testament." *Life of Luther*, page 402,

What did Luther say of Carlstadt's Sabbath views? "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath that is to say, Saturday must be kept holy." *Luther, against the Celestial Prophets, quoted in the Life of Martin Luther in Pictures*, page 147.

NOTE. - Through the efforts of those who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant church, and is now cherished as an institution of the Lord. It is clear, however, that it is none of His planting, but rather that of His enemies. The Lord sowed different seeds in the field; but "an enemy hath done this," to lead God's people away from the truth. A proclamation is now going forth, however, to revive the truth on this point. Some will heed the call, and when the message closes, God will have a people who are willing to recognize Him fully by keeping His down trodden Sabbath. To these He will say, "Well done."

HOW THE SABBATH WAS CHANGED TO SUNDAY

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery." *John Dowling, History of Romanism*, 13th Edition, p. 65.

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament]." *Antoine Villien, A History of the Commandments of the Church*, 1915, p. 23.

"It must be confessed that there is no law in the New Testament concerning the first

day." *McClintock and Strong, "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," Vol. 9, p. 196.*

"Until well into the second century [a hundred years after Christ] we do not find the slightest indication in our sources that Christians marked Sunday by any kind of abstention from work." *W. Rordort, "Sunday," p. 157.*

"The ancient Sabbath did remain and was observed... by the Christians of the Eastern Church [in the area near Palestine] above three hundred years after our Saviour's death." *"A Learned Treatise of the Sabbath," p. 77.*

"Modern Christians who talk of keeping Sunday as a 'holy' day, as in the still extant 'Blue Laws,' of colonial America, should know that as a 'holy' day of rest and cessation from labor and amusements Sunday was unknown to Jesus... It formed no tenet [teaching] of the primitive Church and became 'sacred' only in the course of time. Outside the Church its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321, an edict due to his political and social ideas." *W. W. Hyde, "Paganism to Christianity in the Roman Empire," 1946, p. 257.*

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday." *Augustus Neander, "The History of the Christian Religion and Church," 1843, p. 186.*

"The Church made a sacred day of Sunday... largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance." *Arthur Weigall, "The Paganism in Our Christianity," 1928, p. 145.*

"Is it not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the 'mystery of iniquity' to introduce a counterfeit Sabbath to take the place of the true Sabbath of God. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Corpus Christi, Assumption Day, All Soul's Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Author of the Inspired Word." *M. E. Walsh.*

"Sun worship was the earliest idolatry." *A. R. Fausset, "Bible Dictionary," p. 666.*

Sun worship was "one of the oldest components of the Roman religion." *Gaston H. Halsberghe, "The Cult of Sol Invictus," 1972, p.26.*

" 'Babylon, the mother of harlots,' derived much of her teaching from pagan Rome and thence from Babylon. Sun worship that led her to Sunday keeping, was one of those choice bits of paganism that sprang originally from the heathen lore of ancient Babylon: 'The solar theology of the "Chaldeans" had a decisive effect upon the final development of Semitic paganism... [It led to their seeing the sun the directing power of the cosmic system. All the Baals were thence forward turned into suns; the sun itself being the mover of the other stars, like it eternal and 'unconquerable.' ...Such was the final form reached by the religion of the pagan Semites, and, following them, by that of the Romans... when they raised 'Sol Invictus' [the Invincible Sun] to the rank of supreme divinity in the Empire."

Franz V. M. Cumont, "The Frontier Provinces of the East," in *The Cambridge Ancient History*, "Vol. 11, pp. 643, 646-647.

"The power of the Caesars lived again in the universal dominion of the popes." H. G. Gulness, *"Romanism and the Reformation."*

"From simple beginnings, the church developed a distinct priesthood and an elaborate service. In this way, Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on. In one sense, it is true, they met like armies in mortal conflict, but at the same time they tended to merge into one another like streams which had been following converging courses." J. H. Robinson, *"Introduction to the History of Western Europe,"* p. 31.

"Unquestionably the first law. either ecclesiastical or civil. by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D." *Chamber's Encyclopedia*, "article, "Sabbath."

"This [Constantine's Sunday decree of March, 321] is the 'parent' Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became apart of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical and also by civil enactments." Walter W Hyde, *"Paganism to Christianity in the Roman Empire,"* 1946, p. 267.

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest." Vincent J. Kelly, *"Forbidden Sunday and Feast Day Occupations,"* 1943, p. 29.

"Constantine labored at this time untiringly to unite the worshipers of the old and the new into one religion. All his laws and contrivances are aimed at promoting this amalgamation of religions. He would by all lawful and peaceable means melt together a purified heathenism and a moderated Christianity... Of all his blending and melting together of Christianity and heathenism, none is more easy to see through than this making of his Sunday law: The Christians worshiped their Christ, the heathen their Sun-god... [so they should now be combined]." H. G. Heggtveit, *"Illustreret Kirkehistorie,"* 1895, p. 202.

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued." Lyman Coleman, *"Ancient Christianity Exemplified,"* chap. 26, sec. 2, p. 527.

"Constantine's [five Sunday law] decrees marked the beginning of a long though intermittent series of imperial decrees in support of Sunday rest." *"A History of the Councils of the Church,"* Vol. 2, p. 316.

Chapter 95

Sabbath Reform

Speaking of those who substitute a man made commandment for one of God's

commandments, what kind of worship does Christ say they render? “*But in vain they do worship Me, teaching for doctrines the commandments of men.*” Matt. 15:9.

Concerning what commandment did Christ reprove the Pharisees on that occasion? “For God commanded, saying, Honor thy father and mother; ...but ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free.” Matt. 15:4-6.

What was the result of their course? “Thus have ye made the commandment of God of none effect by your tradition.” Matt. 15:6.

What question did the disciples soon afterward ask Christ concerning what He had said? “*Knowest thou that the Pharisees were offended, after they heard this saying?*” Matt. 15:12.

What answer did the Saviour make? “But He answered and said, *Every plant which My heavenly Father hath not planted, shall be rooted up.*” Matt. 15:13.

Where and by whom was the Sabbath of the fourth commandment planted? “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:11.

Who claims to have planted the Sunday institution?

“Question - Has the church power to make any alterations in the commandments of God?

“Answer - Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.” *Catholic Christian Instructed, page 204, ed. Kelly, Piet and Co., Baltimore.*

When is salvation to be brought to the people of God? “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:5 (Isa. 25:9) (Isa. 35:4).

When God's salvation is near to come, and the advent doctrine is being preached, for what will God pronounce a blessing on the people? “My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isa. 56:1, 2.

Is this promise to be confined to the Jews at that time? “Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isa. 56:6, 7.

What other promise has He given to the Gentiles who will then keep the Sabbath? “Even unto them will I give in Mine house and within MY walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.” Isa. 56:5.

NOTE. - It is evident from these scriptures that in the last days, when men are waiting for the

Saviour to appear, there will be a call for those who really love the Lord to separate themselves from the world by observing the Lord's Sabbath.

What does God call upon His ministers to say to His professed people at this time? *"Cry aloud, and spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."* Isa. 58:1.

After speaking of their lack of devotion in certain directions, and offering a corrective, what other wrong does He point out and offer a remedy for? *"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."* Isa. 58:13.

NOTE. - The Sabbath of Jehovah is not now, by the majority, called holy and honorable. It is by many stigmatized as "Jewish." The prophet undoubtedly saw how this would be in this age, and was moved to speak as he did because of this. "Turn away thy foot from the Sabbath." This is a strong expression to show that many would trample upon God's day, and do their own pleasure upon it, instead of seeking God's honor.

To those who will have courage to heed the appeal here given, what does the Lord promise? *"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."* Isa. 58:14.

And what will those be called who turn from their transgressions? *"And thou shalt be called, The repairer of the breach, the restorer of paths to dwell in."* Isa. 58:12.

What does another prophet say that God's professed teachers will do? *"Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them."* Eze. 22:26.

What does He say they have done to maintain their theories? *"And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken."* Eze. 22:28.

What does the Lord say will become of this wall thus daubed with untempered mortar? *"Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend."* Eze. 13:11.

When are these hailstones to fall? *"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"* Job 38:22, 23.

Under which of the seven last plagues will this battle take place? *"And the seventh angel poured our his vial into the air; ...and the cities of the nations fell; ...and every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent."* Rev. 16:17-21.

In order to prepare His people for that terrible time, what does God expect His ministers to do? *"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord."* Eze. 13:5.

Instead of their trying to close the breach made in God's law (the loss of the

Sabbath), and to make up the hedge, what will they do? “They have seen vanity and lying divination, saying The Lord saith: and the Lord hath not sent them: *and they have made others to hope that they would confirm the word.*” Eze. 13:6.

During these closing scenes, what message will God send forth to call attention to His commandments? “*And the third angel followed them, saying with aloud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God... Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.*” Rev. 14:9-12.

How are those of the remnant church treated? “And the dragon was wroth with the woman, and *went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. 12:17.

And when the earth is made new, and God's people are saved therein, how often will they all come to worship Him? “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” Isa. 66:23.

Will the tree of life also be restored to the saints? “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22:14.

NOTE. - Everything pure and holy will then be restored, and the obnoxious weed planted by the Roman Church to take the honor of the plant started by the hand of Jehovah, will then be rooted up. That time is near. All may now heed the word of God, and accept the closing message of the third angel to the world, and so be counted among those who will be called the Repairers of the breach, and the Restorers of paths to dwell in.

Chapter 96

The Gentile Sabbath

How does God regard the Gentiles? “Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.” Rom. 3:29.

Is God partial to either Jew or Gentile? “Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35.

What rule must be applied to convict anyone of sin? “For until the law, sin was in the world; but *sin is not Imputed when there is no law.*” Rom. 5:13.

For whom is the law made? “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, ...for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” 1 Tim. 1:9, 10.

Were the Gentiles addicted to such practices? “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles,... who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Eph. 4:17, 19.

Speaking of how God would visit the Gentiles and take out a people for

Himself, what did James say was fallen down, and would be built up again? "And to this agree the words of the prophets; as it is written, After this I will return, and will *build again the tabernacle of David*, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15, 16.

What was to be the result of building again the tabernacle of David? "That the residue of men might seek after the Lord, and *all the Gentiles, upon whom My name is called*, saith the Lord, who doeth all these things." Acts 15:17.

For whom was the Sabbath made? "The Sabbath was made for man." Mark 2:27.

What particular day did God reserve for the Sabbath, and command man to keep? "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

What does the Lord, through Isaiah, pronounce upon those who keep the Sabbath? "*Blessed is the man* [any man] that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

How does he say the stranger (Gentile) should feel when uniting with his people? "Neither let the son of the stranger, that hath joined himself to the Lord. speak. saying. The Lord hath utterly separated me from His people." Isa. 56:3.

What does He say He will do for the stranger who keeps His Sabbath? "Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that *keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain. and make them joyful in My house of prayer...* The Lord God which gathereth the outcasts of Israel saith, *Yet will gather others to Him*, beside those that are gathered unto Him." Isa. 56:6-8.

What two classes did Paul once address at Antioch on the Sabbath? Then Paul stood up, and beckoning with his hand said, *Men of Israel, and ye that fear God*, give audience." Acts 13:16.

Under what conditions was the church established in the Gentile city of Philippi? "And from hence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:12, 13. Read also verses 14-40.

At Corinth, what two classes assembled on the Sabbath to listen to the apostle's discourses? "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks [Gentiles] ." Acts 18:4.

How long had Moses and the prophets been read in the synagogues? And how extensively were they taught? "For Moses of old time hath in every city them that preach him, being read in the synagogues *every Sabbath day*." Acts 15:21.

Of what two classes was the "congregation of Israel" made up? "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." Ex. 12:38.

How were these "strangers" regarded? "*One law shall be to him that is home born, and unto the stranger that sojourneth among you.*" Ex. 12:49.

Who murmured against Moses and Aaron after entering the wilderness?

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." Ex. 16:2.

How did God prove the whole congregation? "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, *whether they will walk in My law, or no.*" Ex. 16:4.

How did the people stand the test? "And it came to pass, that there went out *some of the people on the seventh day* for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?*" Ex. 16:27, 28.

How did all "the people" heed this stern rebuke? "So the people rested on the seventh day." Ex. 16:30.

NOTE. - Here were the Egyptians (a mixed multitude) with the Israelites, and all were included among the murmurers. All were proved by God's law of the Sabbath, whether they would keep it or not, and that thirty days, at least, before its formal delivery upon Mt. Sinai. In this case, Israelite and Egyptian (Jew and Gentile) were treated alike, both were obliged to observe the Sabbath.

What instruction did Moses immediately begin giving to the people?" When they have a matter, they come unto me; and I judge between one and another, and *I do make them know the statute of God, and His laws.*" Ex. 18:16.

When God gave the Sabbath commandment from Sinai, did He mention these Gentiles by name? "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor *thy stranger that is within thy gates.*" Ex. 20:10.

What prayer did Solomon offer at the dedication of the temple, concerning the privileges and duties of the stranger? "Moreover concerning a stranger, that is not of Thy people Israel, ...when he shall come and pray toward this house, hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for; *that all people of the earth may know Thy name, to fear Thee as do Thy people Israel.*" 1 Kings 8:41-43.

When all the redeemed people of the earth shall come up to worship before God in the new earth, what day will still be recognized by them?" And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

NOTE. - Thus to all eternity will the creative power of Jehovah be commemorated by the redeemed of every tribe and nation of the earth.

Section 10

Religious Liberty

Chapter 97

The Author of Liberty

In what words does the Bible describe the bondage of Israel in Egypt? “And the children of Israel *sighed* by reason of the bondage, and they *cried*, and their cry came up unto God by reason of the bondage.” Exodus 2:23. Compare with James 5:1-4.

Who heard their cries for help? “God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.” Exodus 2:24.

What did God tell Moses to do?” Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” Exodus 3:9, 10.

In giving His law to His people, how did God describe Himself? “I am the Lord thy God, which have *brought thee out of* the land of Egypt, out of *the house of bondage*.” Exodus 20:2.

What did God do to protect Israel against slavery? “And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then *in the seventh year thou shalt let him go free* from thee. And when thou sendest him out free from thee, *thou shalt not let him go away empty*: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And *thou shalt remember that thou wast a bondman in the land of Egypt*, and the Lord thy God redeemed thee: therefore I command thee this thing to day.” Deuteronomy 15:12-15. “*Thou shalt neither vex a stranger, nor oppress him*: for ye were strangers in the land of Egypt.” Exodus 22:21; (See 2 Corinthians 1:2-4.)

What was one of the reasons that Israel should keep the Sabbath? “And *remember that thou wast a servant in the land of Egypt*, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore the Lord thy God commanded thee to keep the Sabbath day*.” Deuteronomy 5:15.

What proclamation was made every fifty years?” And ye shall hallow the fiftieth year, and *proclaim liberty throughout all the land unto all the inhabitants thereof*: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” Leviticus 25:10.

NOTE. - The year of jubilee was a unique institution found in no other religion. It was a sort of exalted Sabbatical year which was to be kept every fiftieth year, being announced at the sound of the trumpet on the Day of Atonement. During this year all slaves who were Hebrews were to be liberated, and all lands restored to the former owners.

Because Israel failed to do this, became oppressive and forsook the Sabbath, what did God do? “Therefore thus saith the Lord; Ye have not harkened unto Me, in proclaiming liberty, everyone to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and *I will make you to be removed into all the kingdoms of the earth*.” Jeremiah 34:17. (See also Jeremiah 17:24-27; 2 Chronicles 36:19-21.)

What fault did the God of heaven find with Israel's religious gatherings?

“Behold, in the day of your fast ye *find pleasure*, and *exact all your labours*. Behold, ye fast for *strife* and *debate*, and to *smite with the fist of wickedness*.” Isaiah 58:3, 4.

What does God set forth as the fast acceptable to Him? “Is not this the fast that I have chosen? to *loose the bands of wickedness*, to *undo the heavy burdens*, and to *let the oppressed go free*, and that ye *break every yoke*? Is it not to *deal thy bread to the hungry*, and that thou *bring the poor that are cast out to thy house*? when thou seest the naked, that thou *cover him*; and that thou hide not thyself from thine own flesh?” Verses 6,7.

Why did Christ come to this world? “The Spirit of the Lord is upon Me, because He hath anointed Me to *preach the gospel* to the poor; He hath sent Me to *heal* the brokenhearted, to *preach deliverance* to the captives, and recovering of sight to the blind, to *set at liberty* them that are bruised.” Luke 4:18.

In what condition are those who commit sin? “Whosoever committeth sin is *the servant of sin*.” John 8:34.

Why was Christ's name to be called "Jesus"? “And thou shalt call His name Jesus: *for He shall save His people from their sins*.” Matthew 1:21.

What lies at the root of all sin? “When *lust* hath conceived, it bringeth forth sin.” James 1:15. “I had not known *lust*, except the law had said, Thou shalt not *covet*.” Romans 7:7.

Which passage of Scripture reveals that all men should have an equality of human rights? “Thou shalt love thy neighbor *as thyself*.” Leviticus 19:18.

What rule of life has Christ Himself given to guide us in such unselfish living? “Whatsoever ye would that men should do to you, do ye even so to them.” Matthew 7:12.

Who alone can remove the selfishness from the hearts of men? “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. (See also 1 John 1:9.)

Who, alone, then, is able to give to men genuine freedom? “If *the Son* therefore shall make you free, ye shall be *free indeed*.” John 8:36.

What was the attitude of Christ toward unbelievers? “If any man hear My words, and believe not, *I judge him not*: for I came not to *judge* the world, but to *save* the world.” John 12:47.

What attitude did Jesus say should control all of His disciples? “But Jesus... saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise *lordship* over them; and their great ones exercise *authority* upon them. But *so shall it not be among you*: but whosoever will be great among you, shall be your *minister*: and whosoever of you will be the chiefest, shall be *servant of all*. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Mark 10:42-45.

Wherever the Spirit of God is guiding in men's lives, what is always present? “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is *liberty*.” 2 Corinthians 3:17.

What kind of worship can alone be acceptable to God? “But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must

worship Him in spirit and in truth." John 4:23, 24.

Chapter 98

The Powers That Be

Who should be subject to civil government? "Let *every soul* be subject unto the higher powers. For there is no power but of God." Romans 13:1.

By whom are the powers ordained? "The powers that be are ordained of *God*." Verse 1.

What does one resist who resists just civil authority? "Whosoever therefore resisteth the power, resisteth *the ordinance of God*: and they that resist shall receive to themselves damnation." Verse 2.

What are the proper sphere and work of civil authorities? "For rulers are not a terror to good works, but to the *evil*... If thou do that which is *evil*, be afraid; for he beareth not the sword in vain: for he is the minister of God, *a revenger to execute wrath upon him that doeth evil*." Verses 3-4.

Who is it that receives the enforcement of law? "Knowing this, that the law is not made for a righteous man, but *for the lawless and disobedient* ." 1 Timothy 1:9.

How should Christians respect civil authority? "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well... Honour all men. Love the brotherhood. Fear God. Honour the king." 1 Peter 2: 13-17. "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Romans 13:6, 7.

In what words does Christ reveal that there are two spheres of authority: one that belongs to earthly governments, and another, higher one, that belongs to God alone? "Render therefore unto Caesar the things which are Caesar's; *and unto God the things that are God's*." Matthew 22:21.

To whom alone did Jesus say that worship can and must be given to? "Thou shalt worship *the Lord thy God*, and *Him only shalt thou serve*." Matthew 4:10.

What decree did King Nebuchadnezzar once make to all the citizens of his empire? "That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye *fall down and worship the golden image* that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Daniel 3:5, 6.

What answer did the three faithful Hebrew captives give? "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us... But if not... *we will not serve thy gods, nor worship the golden image which thou hast set up*." Verses 16-18.

What did Nebuchadnezzar then do? "He commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to *cast them into the burning fiery furnace.*" Verse 20.

After their miraculous deliverance, what did Nebuchadnezzar then declare to everyone? "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Verse 28.

In what way alone were the envious leaders of Medo-Persia able to complain about Daniel? "We shall not find any occasion against this Daniel, except we find it against him *concerning the law of his God.*" Daniel 6:5.

What religious law did they succeed in urging the king to enact? "That whosoever shall ask a petition of any God or man for thirty days, save of thee, a king, he shall be cast into the den of lions." Verse 7.

Did Daniel obey this new governmental edict? "He went into his house, and his windows being open in his chamber toward Jerusalem, *he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did a foretime.*" Verse 10.

What was done to Daniel for disobeying it? "Then the king commanded, and they brought Daniel, and *cast him into the den of lions.*" Verse 16.

What did Darius say when Daniel was taken out of the lions' den? "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Verse 20.

What was Daniel's reply to the king? "O king, live for ever, My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Verses 21-2.

What parting command did Christ give to His disciples? "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

What counter command did the Jewish authorities in Jerusalem soon give them? "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts 4:18.

What reply did Peter and John give to these authorities? "*Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.* For we cannot but speak the things which we have seen and heard." Verses 19-20.

For continuing to preach the Word of God, after being forbidden to do so, what was the result? "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation, and *laid their hands on the apostles, and put them in the common prison.*" Acts 5:17, 18.

Did God then reveal Himself to be on the side of governmental authorities when they did wrong? "But the angel of the Lord by night *opened the prison doors, and brought them forth, and said, Go stand and speak in the temple to the people all the words of this life.*" Verses 19-20.

When the apostles were called before the council again, what question did the high priest ask them? “*Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*” Verse 28.

What reply did the apostles make to the authorities? “We ought to obey God rather than men.” Verse 29.

Who is higher than the "higher powers" of this earth? “If thou seest the oppression of the poor, and violent perverting of judgment and justice in a provine, marvel not at the matter: for *He that is higher than the highest* regardeth; and *there be higher than they.*” Ecclesiastes 5:8.

Because Mordecai refused to bow down before Haman, a leading official of Medo-Persia, what emperial decree did Haman succeed in enacting? “And the letters were sent by posts into all the king's provinces, *to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.*” Esther 3:13.

What is religion? “The recognition of God as an object of worship, love, and obedience.” *Webster*. Other definitions equally good are: “The duty which we owe to our Creator, and the manner of discharging it.” “Man's personal relation of faith and obedience to God.”

In religious things, whom alone dare we call "Father"? “And call no man your father upon the earth: *for one is your Father, which is in heaven.*” Matthew 23:9.

When tempted to bow down before Satan, what reply did Christ make? “Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and Him only shalt thou serve.*” Matthew 4:10. (See Deuteronomy 6:13; 10:30.)

To whom alone, then, is each one accountable in religion? “So then everyone of us shall give account of himself *to God.*” Romans 14:12.

What do those do, therefore, who make men accountable to them in matters of religion? They put themselves in the place of God. (See 2 Thessalonians 2:3, 4.)

Why is it, that in areas of religion, Christ declared that men must not be called masters? “Neither be ye called masters: *for one is your Master, even Christ.*” Matthew 23:10.

To whom, then, as servants of God, are we responsible in matters of faith and worship? “Who art thou that judgest another man's servant? *to his own master he standeth or falleth.*” Romans 14:4.

Whose servants are we not to be? “Ye are bought with a price; *be not ye the servants of men.*” 1 Corinthians 7:23.

Where must all men finally appear to render account of their lives and actions? “For we must all appear *before the judgment seat of Christ*; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5:10.

Chapter 99

Union of Church and State

What was already at work in the church in Paul's day? "The mystery of iniquity doth already work." 2 Thessalonians 2:7.

What class of men did he warn were to soon arise in the church? "For I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20:29, 30.

What apostasy in the church was to develop before Christ would return the second time? "*That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.*" 2 Thessalonians 2:3.

How was this "falling away" from Bible truth shown? By the adoption of heathen rites and customs in the church.

What came to be the character and work of many of the religious leaders? '*Worldly-minded bishops*, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and *entangle themselves in worldly concerns.*" Neander, *General History of the Christian Religion and Church* (Torrey's translation) , Vol. 2, p. 16.

What has been the special characteristic of the papacy? A union of church and state, or the religious power dominating the civil power to further its ends.

When was the union of church and state formed, from which the papacy gained its control over the civil powers? The foundation was laid for it during the reign of Constantine, A.D. 313-337, and it developed under his successors.

How was this governmental patronage of the church shown under Constantine and later rulers? Immunities, privileges, and certain judicial functions for the clergy, and gifts, endowments, and financial support for the church; first on a basis of equality with the priesthood and temples of paganism, then on a preferred basis, and finally to the exclusion of all except Catholic orthodoxy.

Chapter 100

Sabbath Legislation

Who made the Sabbath and gave it to mankind? "In six days *the Lord* made the 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.*" Exodus 20:11.

To whom does the Sabbath belong? "The seventh day is the Sabbath of *the Lord thy God.*" Verse 10.

To whom, then, should its observance be rendered? "Render to Caesar the things that are Caesar's, and *to God the things that are God's.*" Mark 12:17.

In religious matters, to whom alone are we accountable for our words and actions? "So then everyone of us shall give account of himself to God." Rom. 14:12.

How does God show the holiness of the Sabbath day? "Remember the Sabbath day, to keep it holy." Exodus 20:8. *"The seventh day is the Sabbath of rest, an holy convocation."* Leviticus 23:3. Since the Sabbath is *holy*, is to be *kept holy*, and is a day for *holy convocations*, it must be *religious*.

So then, what is the true nature of all Sabbath legislation? It is religious legislation.

Religious legislation unites church with state. What has generally been the result of enacting religious legislation? Religious intolerance and persecution.

What was the first Sunday law in history? Constantine's Sunday law of March 7, 321.

NOTE. - "On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)" *Codex Justinianus*, lib. 3, tit. 12, 3; translated by Philip Schaff, *History of the Christian Church*, Vol. 3 (1902), p. 380, note.

What church council required Sunday observance and forbade Sabbath observance? The Council of Laodicea decreed that Christians should keep the Sunday, and that if they persisted in resting on the Sabbath, "they shall be shut out from Christ." (See Hefele, *A History of the Councils of the Church*, Vol. 2, p. 316.)

Was there any additional governmental Sunday legislation in later years? "Constantine's decrees marked the beginning of along, though intermittent series of imperial decrees in support of Sunday rest." *Ibid.* p. 29.

Chapter 101

Who Persecute and Why

Because Jesus had not followed their unbiblical traditions about the Sabbath, what did the Jews do? "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5:16.

What kind of fast is most acceptable to God? "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58:6.

Why did Cain kill Able? "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*" 1 John 3:11, 12.

Commenting on Ishmael's treatment of Isaac, what principle does Paul give us? "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29.

Who does Paul tell us will suffer persecution? "Yea, and *all that will live godly in Christ Jesus shall suffer persecution.*" 2 Tim. 3:12.

What is essential to religious persecution? Ecclesiastical control of the civil power, or a union of church and state.

Since persecution is invariably wrong, what must be true of persecuting governments? They likewise must be in the wrong.

NOTE. - "There are many who do not seem to be sensible that all violence in religion is irreligious, and that whoever is wrong, the persecutor cannot be right." Thomas Clarke, *History of Intolerance* (1819 ed.), Vol. 1, p. 3.

What terrible deception would it require for religious people to persecute Christians? "They shall put you out of the synagogues: yea, the time cometh; *that whosoever killeth you will think that he doeth God service.*" John 16:1, 2.

Who is the original murderer? "Ye are of your father *the devil*, and the lusts of your father ye will do. *He was a murderer from the beginning.*" John 8:44.

When James and John wished to call down fire from heaven to consume the unbelieving Samaritans, what did Christ say in reply? "He turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives but to save them.*" Luke 9:55, 56.

Has the Papacy claimed the authority to persecute? Yes.

NOTE. - "That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."-W. E. H. Lecky, in *History of the Rise and Influence of the Spirit of Rationalism in Europe* (1910 ed.), Vol. 2, p. 32.

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle impossible, then the [Catholic] church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship. In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live... We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it is principle and applies it in practice." F. Cavalli, S.J., in *la Civilt Cattolica* (a Jesuit organ published at Rome), April, 1948, quoted in an editorial in *The Christian Century*, June 23, 1948, p. 623.

What divine command, if obeyed, would do away with all oppression and persecution? "Thou shalt love thy neighbor as thyself ." Matthew 22:39. "All things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12.

What does love not do? "*Love worketh no ill to his neighbor:* therefore love is the fulfilling of the law." Romans 13:10.

What blessing does Christ impart to those who are persecuted? "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:10-12. (See Revelation 2:10; 6:9-11.)

NOTE.-The world hates righteousness and loves sin. This is what caused the hostility to Jesus when He was here on earth. Those who do not accept the love of God will find Christianity a disturbing element and will sooner or later war against the truth and its representatives. Fellowship with God brings enmity with the world.

"In the eyes of the [Roman] church, Protestants are here- tics pure and simple; and if the name be offensive, it's nothing more than the offensiveness of truth..."We do not question the possibility of good faith, or of the theological distinction between material and formal heresy. That there are among Protestants material heretics, those who in invincible ignorance deny some dogmas of faith while honestly believing themselves to be in possession of the whole deposit, is not for us or even for the church to positively affirm or deny. Only the all seeing Searcher of hearts can know aught of that. But in our opinion, the assertion that Protestants in general are not to be considered as heretics, as men who have voluntarily, in one or other of many ways in which an act can be voluntary, refused the light, merits unqualified condemnation as militating against the present economy of salvation as well as against the efficiency of the means that God infallibly gives to all who do what lies in their power to come into the possession of truth.

"In this, as in all other matters of doctrine, the church alone is to be our guide. That the church has ever regarded Protestants as heretics, has ever called them heretics, has ever conducted herself toward them as heretics, is undeniably true, and it ill becomes us to dictate to the church that her terms are 'only partly true' and unnecessarily offensive. "We abominate these spineless Catholics who adopt such methods of kinship and co-operation with Protestants in view of their conversion." *The Western Watchman* (Roman Catholic), January 27, 1916.

Section 11

Life Only in Christ

Chapter 102

Origin, History, and Destiny of Satan

Have any others than the human family sinned? "God spared not *the angels that sinned*, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

What is the name of him who led them to sin? "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

Is he known by any other name? "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Rev. 12:9.

Where was his abode before he fell? "And he said unto them, I beheld Satan as

lightning fall from heaven." Luke 10:18.

What was his position in heaven? "Thou art *the anointed cherub that covereth*; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.

What was his condition when created? "*Thou wast perfect* in thy ways from the day that thou was created, till iniquity was found in thee." Eze. 28:15.

Why was he cast from his high position? "By the multitude of thy merchandise they have filled the midst of thee with violence, *and thou hast sinned*; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28:16.

Where were the cherubim placed in the earthly sanctuary erected by Moses? "And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the *ark of the covenant* overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and *over it the cherubim of glory shadowing* [covering] *the mercy seat*." Heb. 9:3-5 (Ex. 25:16-22).

Of what was this sanctuary a pattern? "It was therefore necessary that *the patterns of things in the heavens* should be purified with these." Heb. 9:23; 8:1-5.

Is there a temple in heaven, containing the ark of the testament, or covenant? "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19.

In the earthly sanctuary, where did God dwell by the symbol of His presence? "I will commune with thee from above the mercy-seat, *from between the two cherubim* which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

Where is God's throne in heaven? "'The Lord reigneth: let the people tremble: *he sitteth between the cherubim*; let the earth be moved." Ps. 99:1.

When cast out of the mountain of God, to what place was Satan banished, to be kept till the judgment? "For if God spared not the angels that sinned, but cast them *down to hell, and delivered them into chains of darkness*, to be reserved unto judgment.." 2 Peter 2:4.

What has been the character of Satan ever since he has had access to this world? "He that committeth sin is of the Devil; for the *Devil sinneth from the beginning*." 1 John 3:8.

Was he ever in the truth? "Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and *abode not in the truth*." John 8:44.

What is the only "beginning" of which we have any knowledge? "In the beginning God created the heaven and the earth." Gen. 1:1.

What has been the result of Satan's bringing sin into the world through our first parents? "And we know that we are of God, and *the whole world lieth in wickedness*." 1 John 5:19.

When Christ came to redeem the world, what did Satan do to Him? “And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.” Mark 1:12, 13. See also Matt. 4:1-11.

How severely was Christ tempted? “For we have not a 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.” Heb. 4:15.

Has the church suffered persecution since the days of Christ? “And when the dragon [Satan. verse 9] saw that he was cast unto the earth, *he persecuted the woman* [the church].” Rev. 12:13.

NOTE. - Many millions of the people of God have been put to death since the Christian era by papists, to say nothing of those who suffered martyrdom at the hands of pagan persecutors. See "Buck's Theological Dictionary," and any commentary or church history. See also reading on "A Remarkable Symbol." page 146.

Will the last, or remnant, church feel his wrath? and why? “And the dragon was wroth with the woman, and went *to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. 12:17.

How will he deceive men in the closing work of the gospel? “And deceiveth them that dwell on the earth *by the means of those miracles which he had power to do* in the sight of the beast.” Rev. 13:14.

What will be the tendency of this work? “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to *gather them to the battle of that great day of God Almighty.*” Rev. 16:14.

Why will men be thus allowed to fall under the delusion of Satan? “They received not the love of the truth, that they might be saved. *And 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 un. righteousness.” 2 Thess. 2:10-12.

What will be his last work? “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.” Rev. 20:7, 8.

As Satan and his host compass the camp of the saints, what will take place? “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.” Rev. 20:9.

What doom will he finally meet? “I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be anymore.*” Eze. 28:18, 19; Heb. 2:14.

What exhortation is given to Christians in view of Satan's hatred of them? “Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith.” 1 Peter 5:8, 9.

Chapter 103

What is Man?

In what condition was man created?

"What is man, that thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him *a little lower than the angels.*" Heb. 2:6, 7.

What is the nature of angels? "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; *neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*" Luke 20:35, 36.

What are angels called? "And of the angels he saith, *Who maketh His angels spirits, and His ministers a flame of fire.*" Heb. 1:7.

What is the difference between the two Adams? "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45.

Adam was made a living soul; but was he not a spiritual man? "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:46.

When does man become a spiritual being? "It is sown a natural body, *it is raised a spiritual body*, There is a natural body, and there is a spiritual body." 1 Cor. 15:44.

To what does the sowing refer? "That which thou sowest is not quickened, except it die." 1 Cor. 15:36.

NOTE. - Man does not have the undying, spiritual nature of the angels until the resurrection. Then, if righteous, he cannot die anymore (Luke 20:36), because he is "equal unto the angels."

How is man's nature defined? "Shall mortal man be more just than God?" Job 4:17.

NOTE. - Mortal. "Subject to death." Webster.

What is God's nature? "Now unto the King, *eternal, immortal, invisible*, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

NOTE. - Immortal. "Exempt from liability to die." Webster.

Of what was man formed in the beginning? "And the Lord God formed man of the dust of the ground." Gen. 2:7.

What act made him a living soul? "And [God] breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Are others besides man called "living souls" in the Bible? "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3. (See Gen. 1:30, margin.)

Do other creatures besides man have the "breath of life?" "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; *all in whose nostrils was the breath of*

life, of all that was in the dry land, died." Gen. 7:21, 22.

Is theirs the same breath as man's? "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." Ecc. 3:19.

The breath of life from God was breathed into man's nostrils in the beginning. What does Job call that which is in the nostrils? "All the while my breath is in me. and the *spirit of God is in my nostrils*." Job 27:3.

When man gives up the spirit, what becomes of it? "Then shall the dust return to the earth as it was: and *the spirit shall return unto God who gave it*." Eccl. 12:7.

NOTE. - That is, the spirit of life by which man lived, and which was only loaned to him of God, goes back to the great Author of life. It is His, and man can have it eternally, only as a gift from God, through Jesus Christ. (Rom. 6:23.) When the spirit goes back to God, the dust, which was in the beginning made a "living soul," goes back as it was, to the earth.

Can one have the spirit of life with him eternally. unless he has Christ? "He that hath the Son hath life; and *he that hath not the Son of God hath not life*." 1 John 5:12.

Why were the first guilty pair driven from the tree of life? "And now, lest he put forth his hand, *and take also of the tree of life, and eat, and live forever*." Gen. 3:22.

What was done to keep man away from the tree of life? "So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

How are all men in the natural state regarded? "We all... were by nature the children of wrath, even as others." Eph. 2:3.

If the wrath of God abides on a person, of what does it deprive him? "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

Through whom is the sinner saved from wrath? "Much more then, being now justified by His blood, we shall be saved from wrath *through Him*." Rom. 5:9.

When the sinner has been converted, what then is his prospect for life? "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

The word immortal occurs but once in the English Bible (1 Tim. 1:17) , and is there applied to God; is any other said to have immortality? "Who is the blessed and only potentate, the King of kings and Lord of lords: *who only hath immortality*." 1 Tim. 6:15, 16.

How is this desirable boon brought to light? "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim 1:10.

NOTE. - Then without the gospel one cannot have immortality, but the death penalty must abide on him.

How does man obtain immortality? "To them who by patient continuance in well doing *seek for glory and honor and immortality*, eternal life." Rom. 2:7.

NOTE. - One does not need to seek for a thing which he already possesses.

When will the faithful receive immortality? "Behold, I show you a mystery: We shall not all sleep, but *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." 1 Cor. 15:51, 52.

What is then to be swallowed up? "So when this corruptible shall have put on incorruption, and 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 Cor. 15:54.

How is this victory gained? "But thanks be to God, which giveth us the victory *through our Lord Jesus Christ*." 1 Cor. 15:51.

SUMMARY. - We have found that man was made of the dust of the ground, and caused to live by the breath, or spirit, of life from God. The clay thus animated, not the breath of life, is called a "living soul:" or creature, according to the original text. Other creatures live by the same process, and some of them, at least, are plainly called living souls. When man dies, he knows nothing until he lives again, simply because the vitalizing element that caused him to live and move and think has been taken from him, and gone back to its original Possessor. Unless that were brought back to man, he would be forever unconscious in death. But Christ, who is the believer's life, is to appear, and bring back to those who seek for it, that life which they forfeited through sin. It is thus that man obtains immortality.

Chapter 104

Eternal Life

Who suffered Christ to die, and then raised Him again? "Therefore doth My Father love Me because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of My Father*." John 10:17, 18. "Whom [Christ] *God hath raised up*, having loosed the pains of death; because it was not possible that He should be holden of it." Acts. 2:24.

How came death into the world? "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Why could not death hold Christ under its dominion? "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22.

What did Christ's resurrection gain for all men? "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so *in Christ shall all be made alive*." 1 Cor. 15:21, 22.

Why did God give His son to die? and who alone are benefited by His death? "For God so loved the world that He gave His only begotten Son that *whosoever believeth in Him* should not perish, but have everlasting life." "He that believeth not the Son shall not see [everlasting] life, but the wrath of God abideth on him." John 3:16, 36.

With whom is the eternal life of the believer hid? "For ye are dead, and your life is *hid with Christ in God*." Col. 3:3. "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11.

When will eternal life be received? "Behold, I show you a mystery: we shall not

all sleep, but 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." 1 Cor. 15:51-53.

Is there any exemption from the first, or temporal, death? "For as in Adam *all die*, even so in Christ shall all be made alive." 1 Cor. 15:22.

Who have part in the first resurrection? "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, ...and they *lived and reigned* with Christ a thousand years... This is the first resurrection. .On such the second death hath no power." Rev. 20:4-6.

Who have part in the second resurrection? "But the rest of the dead [the wicked] lived not again until the thousand years were finished." "And fire came down from God out of heaven and devoured them." Rev. 20:5, 9 (Dan. 12:2) (Heb. 11:35).

What is the second, or eternal, death? and who suffer it? "And death and hell [margin, *the grave*] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15. "The lake which burneth with fire and brimstone... is the second death." Rev. 21:8. "He that overcometh shall not be hurt of the second death." Rev. 2:11. See Eze. 18:26.

What is then said of those who share the first resurrection, and so escape the second death? "And God shall wipe away all tears from their eyes; and there shall be *no more death*: neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.

Chapter 105

The Two Resurrections

Because of the Fall, what comes to every man? "In Adam *all die*." 1 Corinthians 15:22. (See also Romans 5:12.)

In what condition is man while in death? "Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest*." Ecclesiastes 9:10.

NOTE. - That is, man, when dead, has no use of the powers of mind or body. He cannot, therefore, while in the grave, praise God, or even think of Him (Psalm 6:5); for in the day he dies his thoughts perish. Psalm 146:2-4. (See preceding chapter, Eternal Life - Chapter 104.)

What promise has been given in order that man may be redeemed from this condition? "*I will ransom them from the power of the grave; will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction*." Hosea 13:14.

Through whom will come this redemption from the grave? "For since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, *even so in Christ shall all be made alive*." 1 Corinthians 15:21, 22.

What would have been the result to the dead had not Christ obtained their

release from the grave? "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then *they also which are fallen asleep in Christ are perished.*" Verses 16-18.

Why did God give His only-begotten Son to the world? "For God so loved the world, that He gave His only begotten Son, *that whosoever believeth in Him should not perish*, but have everlasting life." John 3:16.

What did the Sadducees in Christ's time deny? "Then came to Him certain of the Sadducees, *which deny that there is any resurrection.*" Luke 20:27.

Referring to the Old Testament, how did Christ prove the resurrection? "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Verses 37-38.

What example from nature is used to illustrate the resurrection and the final salvation of the righteous? "*That which thou sowest is not quickened, except it die.*" 1 Corinthians 15:36. "Verily, verily, I say unto you, *Except a corn of wheat fall into the ground and die*, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

Whose voice raises the dead? "Marvel not at this: for the hour is coming, in the which all that are *in the graves* shall hear *His voice*, and shall come forth." John 5:28, 29.

How many distinct groups, or classes, of people will have a resurrection? "There shall be a resurrection of the dead, both of the *just* and *unjust.*" Acts 24:15.

How does Christ describe these two resurrections? "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.

When will the resurrection of the just occur? "For *The Lord Himself shall descend from heaven with a shout*, with the voice of the arch-angel, and with the trump of God: *and the dead in Christ shall rise first.*" 1 Thessalonians 4:16. (See also 1 Corinthians 15:23.)

When are the righteous to receive their final reward? "For thou shalt be recompensed *at the resurrection of the just.*" Luke 14:14.

How did the Psalmist describe that moment when he comes to life and leaves the grave? "As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake, with thy likeness.*" Psalm 17:15.

Will our resurrection bodies be like our present bodies? "So also is the resurrection of the dead. It is sown in *corruption*; it is raised in *incorruption*: it is sown in *dishonour*; it is raised in *glory*: it is sown in *weakness*.. it is raised in *power*: it is sown a *natural body*; it is raised a *spiritual body.*" 1 Corinthians 15:42-44.

After whose body will these resurrected ones be fashioned like unto? "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned *like unto His glorious body.*" Philippians 3:20, 21.

In what words is the ultimate triumph over death and the grave expressed? "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55.

How long will the righteous live? “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” Luke 20:36.

How long does the other class wait after the first resurrection before they are raised? “And they [the righteous] lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again until the thousand years were finished.” Rev. 20:4, 5.

What is to be their fate? “And fire came down from heaven and *devoured them*.” Verse 9.

Who are to share this fate? “But the *fearful*, and *unbelieving*, and the *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Rev. 21:8.

What is the last enemy that will be destroyed? “The last enemy that shall be destroyed is *death*.” 1 Corinthians 15:26. (See Revelation 20:13, 14.)

Chapter 106

Fate of the Transgressor

Regarding the wicked, what question does Peter ask? “For the time is come that judgment must begin at the house of God; and if it first begin at us, *what shall the end be of them that obey not the gospel of God?*” 1 Peter 4:17.

What does Paul say is the wages of sin? “For the wages of sin is death.” Rom. 6:23 (Eze. 18:4).

NOTE. - Die. - To cease to live; to expire; to de cease; to perish. - Webster.

What will be the character of this death? “Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power.” 2 Thess. 1:9 (Acts 3:23) (Matt. 10:28).

NOTE. - Destroy. - To kill; to slay; to ruin; to put an end to. - Webster.

What does the Saviour say will befall those who do not repent? “I tell you, Nay; but, except ye repent, *ye shall all like wise perish*.” Luke 13:3 (1 Cor. 1:18) (Job 20:4-6).

NOTE. - Perish. - To die; to lose life; to wither and decay; to be destroyed; to come to nothing; to be blotted from existence. - Webster.

In what condition does the apostle say they shall thus perish? “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall *utterly perish in their own corruption*.” 2 Peter 2:12.

To what are the wicked in their punishment compared? “But the wicked shall perish, and the enemies of the lord shall be *as the fat of lambs; they shall consume, into smoke shall they consume away*.” Ps. 37:20.

NOTE. - Consume. - To destroy by separating the parts of a thing by decomposition, as by fire, etc.; to bring to utter ruin; to exterminate. - Webster.

What will be the results of this punishment? “As the whirlwind passeth, so is the

wicked no more; but the righteous is an everlasting foundation." Prov. 10:25.

Will any part of them be left? "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the lord of hosts, that it *shall leave them neither root nor branch.*" Mal. 4:1.

What will then be their condition? "For as ye have drunk upon My holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 1:16.

Where will the place of the wicked then be? "For yet a little while, and the wicked shall not be; yea, *thou shalt diligently consider his place, and it shall not be.*" Ps. 37:10.

NOTE. - It would be difficult to keep the wicked in eternal torment without any place even, in which to exist.

The earth in its present condition is and has been the place of the wicked. Where will they receive their recompense, death, which is the wages of sin? "Behold, the righteous shall be recompensed *in the earth*; much more the wicked and the sinner." Prov. 11:31.

How is this accomplished? "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; *and fire came down from God out of heaven, and devoured them.*" Rev. 20:9

Do the wicked go directly to this punishment at death? If not, when do they receive it? "The lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9 (Job 21:29, 30).

The earth, the sinner's "place," has been cursed with sin. To what is that reserved? "But the heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment and perdition of ungodly men.*" 2 Peter 3:7.

What will be the result of this fire on the earth? "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:12.

What does our Saviour call the earth when in this condition? "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42.

After the burning of the earth, what is to come? "Nevertheless we, according to His promise, look for *new heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:13.

NOTE. - The "place" of the wicked no longer exists. That, too, will be gone.

But where will the righteous then be found? "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

What promise of the Saviour's will at that time be verified? "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

What universal song will be sung? “*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.*” Rev. 5:13.

Chapter 108

The Intermediate State

By what figure does the Bible represent death? “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” 1 Thess. 4:13 (1 Cor. 15:18, 20) (John 11:11-14).

NOTE. - In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the functions of the mental organs are suspended for the time being.

Where do the dead sleep? “And many of them that *sleep in the dust of the earth* shall awake.” Dan. 12:2.

How long will they sleep there? “So man lieth down, and riseth not, *till the heavens be no more*, they shall not awake, nor be raised out of their sleep.” Job. 14:12.

What must take place before Job could expect to awake? “If a man die, shall he live again? *all the days of my appointed time will wait, till my change come.*” Job 14:14.

Where does he wait? “*If I wait, the grave is mine house*; I have made my bed in the darkness.” Job 17:13.

While in this condition, what does one know of those he has left behind? “His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Job 14:21.

What becomes of man's thoughts at death? “His breath goeth forth, he returneth to his earth; in *that very day his thoughts perish.*” Ps. 146:4.

Do the dead know anything? “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.” Eccl. 9:5.

What part, if any, do they take in earthly things? “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.*” Ecc. 9:6.

NOTE. - If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says he does not know this, then if, as stated in the last text quoted, in death one loses all the attributes of his mind, as love, hatred, envy, etc., it is plain that his thoughts have perished, and that he can have nothing more to do with living objects. Again if man in death prolongs his powers of thought, he lives; and if he lives he must be somewhere. Where is he? Is he in heaven, or in hell? If in either place immediately after death, what is the necessity of a judgment in the end of the world to decide his case? Is there a possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps?

What does the psalmist say about the dead praising the Lord? “*The dead praise not the Lord*, neither any that go down into silence.” Ps. 115:17.

How much does one know of God when dead? “For in death *there is no*

remembrance of thee." Ps. 6:5.

But are not the righteous dead in heaven? "For David is not ascended into the heavens." Acts 2:34.

If the dead cannot praise God, what must take place to enable them to do so? "Thy dead men shall live, together with my dead body shall they arise. *Awake and sing, ye that dwell in dust;* for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

What was the only thing with which David would be satisfied? "As for me, I will behold Thy face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17:15.

If there should never be an awakening of the dead, what would be the result? "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" 1 Cor. 15:16-18.

When does the resurrection of the righteous take place? "For the *Lord Himself shall descend from heaven with a shout*, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16 (1 Cor. 15:23).

NOTE. - If, as we have learned (Eccl. 9:5), the dead know not anything, then they will certainly have no knowledge of the lapse of time. A thousand years will be to them a day or a moment. To go down to the grave, and wait till the resurrection, even though it be a thousand years, will be to those who experience it like a sudden transition from this life to the next. It ought to be a consoling thought to one whose life has been filled with anxiety and grief for loved ones who persist in wickedness, to know that they will in death be spared torment. Again, it would mar the felicity of one's enjoyment in heaven if he could look upon earth, and see his friends and relatives maltreated by strangers, or suffering from cold and hunger. It is wise that God has ordered it as expressed by the patriarch: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Chapter 109

Living Souls

When man had been created from the dust, what did he become? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; *and man became a living soul.*" Gen. 2:7.

To what other order of beings is the term soul applied? "And levy a tribute unto the Lord of the men of war which went out to battle: *one soul* of five hundred, both *of the persons, and of the beeves, and of the asses, and of the sheep.*" Num. 31:28.

Is the term "living souls" applied to anything besides man and beast? "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." Rev. 16:3.

Can a soul suffer thirst? "As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

May it also suffer hunger? "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Prov. 19:15.

Is it capable of eating? "But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people." Lev. 7:20.

Can it be injured? "And they smote all the souls that were therein with the edge of the sword." Joshua 11:11.

Can the soul die? "Behold, all souls are Mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Eze. 18:4.

What is said of the soul of Christ? "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; *because He hath poured out His soul unto death.*" Isa. 53:12.

What becomes of the soul at death? "What man is he that liveth, and shall not see death? *Shall he deliver his soul from the hand of the grave?*" Ps. 89:48.

Where did Christ's soul go at His death? "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell [hades], neither His flesh did see corruption." Acts 2:31.

NOTE. - His soul went into the grave, but was not left there, He being raised on the third day.

Chapter 110

The Thief on the Cross

In answering the petition of the thief on the cross, what promise did the Saviour make him? "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43.

What noted tree is in Paradise? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7.

By what river is the tree of life? "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and *on either side of the river was there the tree of life.*" Rev. 22:1, 2.

NOTE. - It will be seen that the tree of life is not only in Paradise, but is on either side of the river which proceeds out from the throne of God. This shows that the tree of life and the throne of God are both in the same place. and that Paradise is therefore the dwelling place of God.

How long after Christ's crucifixion, did His resurrection take place? "Christ died for our sins according to the Scriptures; and that He was buried, and *that He rose again the third day.*" 1 Cor.15:3, 4.

What did He say to Mary on the day of His resurrection? "Jesus saith unto her, Touch Me not; for *I am not yet ascended to My Father.*" John 20:17.

NOTE. - This was the third day after the promise to the thief, and yet Christ could say He had not been to Paradise since His crucifixion. As no one can for a moment question the truthfulness of the Saviour on either of these occasions, we must look for harmony between His statement, though it may be at the sacrifice of previously cherished opinions.

What was really the thief's request? "And he said unto Jesus, Lord, remember me *when thou comest into Thy kingdom.*" Luke 23:42.

When had Christ said that He would take His followers to Himself? "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 14:3.

When and how will all the righteous, both living and dead, be with Christ? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first: 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." 1 Thess. 4:16, 17.

NOTE. - It is manifest from these scriptures that the time for taking the righteous to dwell with Christ is at His second coming, and not before. Then the penitent thief, doubtless, will be remembered by the Lord, and given a place in His kingdom.

Why did Christ use the word "today" in His answer to the thief? Simply to give emphasis to His promise, as that was the usual way of doing so. See Zech. 9:12. Christ had been proclaiming that He would have a kingdom (Luke 19:12-15), and when He was taken by the Jews to be crucified, and was actually in the throes of death, His claim was ridiculed (Matt. 27:29, 42), and even His disciples forsook Him. The thief, notwithstanding all this, believed the Saviour's words, and made his dying request to be admitted into that kingdom when it should come. To make His promise emphatic, the Saviour said: "Verily I say unto thee today." A simple change of the comma from before "today," placing it immediately after that word, solves the whole difficulty that may exist in any candid mind, and harmonizes all the scriptures on this point; and this is allowable, since Inspiration has nothing to do with the punctuation of the Scriptures. That is of human origin and modern invention, and should never establish the meaning of any scripture, contrary to its harmony with other passages.

Chapter 111

Departing and Being with Christ

When writing to the Philippians, what desire did the apostle Paul express? "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. 1:23.

What were the two conditions between which the apostle was thus in difficulty? "For to me to live is Christ, and to die is gain." Phil. 1:21.

What does he mean by the words "to depart?" "The time of my departure is at hand." 2 Tim. 4:6.

What was sure to the cause of Christ, whether Paul lived or died? "Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:20.

In what other words does he express the same sentiment? "For to me to live is Christ, and to die is gain." Phil. 1:21.

NOTE. - Gain, not to himself, but to the cause of Christ, as stated in the verse before.

What, then, inclined Paul to the side of life? "Nevertheless to abide in the flesh is more needful for you." Phil. 1:24.

What inclined him to prefer to depart, or lay down this life? "To depart and to

be with Christ, which is far better." Phil. 1:23.

How long after his departure before he would be with Christ? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; *and the dead in Christ shall rise first*; 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.*" 1 Thess. 4:16, 17. See 1 Cor. 15:51-54; 2 Tim. 4:7, 8.

If none go to be with Christ till after the resurrection, how would it have been better for Paul, so far as he was concerned, to depart then, rather than live on? As no cognizance is taken of the lapse of time, after a person becomes unconscious in death (Eccl. 9:5; Ps. 146:4), though 2,000 years should elapse before Paul's resurrection, it would seem to him but the twinkling of an eye.

Chapter 112

Absent from the Body

Upon what subject does Paul treat in 2 Cor. 5:1-8? "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

NOTE. - In this verse the present and future condition of the believer is spoken of .

While we are here "in our earthly house," in "this tabernacle," that is in this present mortal state, what is our condition? "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5:2, 4.

Where else does the apostle express the same fact? "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

How many conditions, or states of being, does the apostle bring to view? Three: First, a positive state in this present life clothed with "our earthly house" (2 Cor. 5:1.), "this tabernacle" (2 Cor. 5:4); second, a negative state, called in verse 3 "unclothed" or "naked," that is, when in death, in the grave; third, another positive condition, when mortality is swallowed up of life, when we are clothed upon with our house from heaven (verses 2, 4).

Which one of these conditions did the apostle wait for and desire? "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. 5:2.

What disclaimer does he utter concerning the second or middle state? "Not for that we would be unclothed." 2 Cor. 5:4.

How is it proved that Paul looked forward to the resurrection, when he expressed a desire to be clothed upon with the house from heaven? By the parallel text in Rom. 8:23: "And not only thy, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

When is the body to be redeemed? "For the Lord Himself shall descend from

heaven with a shout, with the voice of the archangel. and with the trump of God; and dead in Christ shall rise first." 1 Thess. 4:16. See Phil. 3:20, 21.

When is mortality to be swallowed up of life? "Behold, I show you a mystery: We shall not all sleep, but 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." 1 Cor. 15:51-53.

NOTE.- To be "naked," or "unclothed," must refer to one's condition in death. But how can it be said that one is unclothed, if he is a conscious, disembodied spirit, instantly enters the heavenly abode at death? It can be plainly seen that if an immortal soul is the "house from heaven," when the "earthly" house, the body, has been redeemed, an individual would have two houses, one more than he would have occasion for. Then again, if the second house is the supposed immortal soul, and one had it now in possession in his body, it could not be true that it is, "eternal in the heavens." On the whole it is evident that the apostle is here treating of the future redeemed body.

If the house from heaven is the future redeemed immortal body, how can it be said that, "we have" it? "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11. Hence, "he that hath the Son hath life." 1 John 5:12.

When, only, is a person fitted to be present with the Lord? Not till he is redeemed from all that is mortal and corruptible. 1 Cor. 15:50; 1 Thess. 4:17.

To what condition, then, does the apostle refer by the words (2 Cor. 5:6), "At home in the body?" "To the first condition spoken of in verse 1.

To what condition does he refer by the expression, "To be present with the Lord?" "To the third condition. They are not necessarily immediately connected. Some time may elapse between them, as we have shown.

Chapter 113

The Spirits in Prison

In what way did Christ suffer for the unjust? "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, *being put to death In the flesh*, but quickened by the Spirit." 1 Peter 3:18.

By what was He quickened, or made alive? "Being put to death in the flesh, but *quickened by the Spirit*." 1 Peter 3:18.

By what did He preach to the spirits in prison? "By which also He went and preached unto the spirits in prison." 1 Peter 3:19.

What did the Saviour say He had been anointed to do? "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

By whom is a man taken into bondage? "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

Under what is one thus sold into bondage? "For we know that the law is spiritual; but I am carnal, *sold under sin*." Rom. 7:14.

NOTE. - The prison in which men are found is the condition in which sin binds them. Christ came to unloose these bands, and set the prisoners free.

When did the Spirit of God preach to these "spirits in prison," who were disobedient? "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3:20.

Did the Spirit of God try to deliver the captives of sin in the days of Noah? "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3.

NOTE. - The Spirit of God strove with the sinful antediluvians. It also moved Noah to build the ark, by which he and his family were saved. Christ came to earth "in the flesh" (John 1: 14), and in this condition suffered death; but before this He was always manifested to the world as the Angel, the representative of God. See Ex. 23:20-23; 1 Cor. 10:1-4. It was in this way that He preached through Noah to the spirits in bondage, or prison, during the one hundred and twenty years in which the ark was being prepared.

Chapter 114

The Rich Man and Lazarus

In the parable of the rich man and Lazarus, what is said to have become of Lazarus? "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Luke 16:22.

What befell the rich man? "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:22, 23.

What request did the rich man make of Abraham? "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:24.

Upon making the request for Lazarus to be sent to his father's house to warn his brethren, what did Abraham reply? "Abraham saith unto him, *They have Moses and the prophets; let them hear them.*" Luke 16:29.

What earnest appeal did the rich man then make? "And he said, Nay, father Abraham; *but if one went unto them from the dead, they will repent.*" Luke 16:30.

NOTE.-It seems that the rich man is represented in the parable as understanding that Lazarus was dead, and not in heaven, Said he: "If one went unto them from the dead;" as much as to say, that such a miracle would certainly cause them to repent.

But had Lazarus gone on such a mission, what must have taken place? "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

NOTE. - This is a plain statement that Lazarus was dead, and in the grave. Before he could warn others, he must rise from the dead.

When are the wicked punished? "The Lord knoweth how to deliver the godly out of temptations, *and to reserve the unjust unto the day of judgment to be punished.*" 2 Peter 2:9.

When will the judgment take place? "I charge thee therefore before God, and the

lord Jesus Christ, *who shall judge the quick and the dead at His appearing and His kingdom.*" 2 Tim. 4:1.

NOTE. - If the wicked are reserved to the day of judgment for their punishment, and the judgment takes place only in connection with the coming of Christ, it follows that the wicked do not enter upon their punishment at death.

When are the righteous to be recompensed? "And thou shalt be blessed; for they cannot recompense thee; for *thou shalt be recompensed at the resurrection of the just.*" Luke 14:14.

When do the angels gather the elect to Christ? "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And *He shall send His angels with a great sound of a trumpet*, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

NOTE. - Thus far it has been seen that the narrative under consideration deals with physical men altogether. Nothing is said about their souls or spirits. The parable also states emphatically that Lazarus would have to rise from the dead in order to carry out the request of the rich man. Now as we have also seen that the wicked do not go to their punishment till after the judgment, and that the righteous do not go to their reward till the coming of Christ with the angels, we are forced to the conclusion that the Saviour used in this parable a figure of rhetoric known as personification, a figure in which an inanimate being is represented as animated, or endued with personality. By this form of speech Christ could forcibly teach what would occur in the future, by representing it as already taking place.

Does God in other places speak of things that do not exist, as though they did exist?"(As it is written, I have made thee a father of many nations) before Him whom he believed, even God, who quickeneth the dead, *and calleth those things which be not as though they were.*" Rom. 4:17.

Name some instances given in the Old Testament which show that the figure of personification is a common mode of expression. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:11 (2 Kings 14:9) (Judges 9:7-15) (Gen.4:10).

Does the New Testament sometimes use the same method? "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4.

Chapter 115

The Ministration of Good Angels

Of what family does Paul speak in Ephesians 3:14, 15? "For this cause I bow my knees unto the Father of our lord Jesus Christ, of whom *the whole family in heaven and earth* is named."

By what name are the members of this family called? "Now there was a day when the sons of God [angels] came to present themselves before the Lord." Job. 1:6. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

By what name are they known to us? "And I beheld, and I heard the *voice of many angels* round about the throne." Rev. 5:11.

Did angels exist before the death of any of the human family? "So He drove out the man: and He placed at the east of the garden of Eden cherubim." Gen. 3:24.

Who witnessed the laying of the foundations of the earth? "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:6, 7.

How many of these beings did John see around the throne? "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

What does Paul say of their number? "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable company of angels*." Heb. 12:22.

What shows that those angels sent to Abraham were real beings? "And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:8 (Gen. 19:3).

What seems to be the principle employment of the angels? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

How do they minister to God's people? "The angel of the Lord *encampeth round about them that fear Him, and delivereth them*." Ps. 34:7.

Give examples of their ministrations. "*My God hath sent His angel, and hath shut the lions' mouths*, that they have not hurt me; forasmuch as before Him innocency was found in me." Dan. 6:22. See also 2 Kings 6:8-17; Dan. 9:21; 10:12; Acts 12:5-11.

When Nebuchadnezzar commanded all his subjects to worship the golden image, and the three Hebrews were cast into the fiery furnace for refusing to obey his edict, how were they protected from the ravages of the fire? "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God." "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3:25, 28.

When Elijah was to take his forty days' journey from near Beersheba to Mount Horeb, how was he strengthened for the task? "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19:7, 8.

What interest do angels have in the plan of salvation? "Which things the angels desire to look into." 1 Peter 1:12.

Are they interested in individual cases? "Likewise, I say unto you, *there is joy in the presence of the angels of God* over one sinner that repenteth." Luke 15:10.

Before whom are we said to speak when excusing ourselves from a vow? "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer

not thy mouth to cause thy flesh to sin; *neither say thou before the angel*, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:5, 6.

For what must men give account in the judgment? "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. (Eccl. 12:13, 14).

From what will they be judged? "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Are the actions of men recorded? "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." Mal. 3:16 (Isa. 65:5, 6) (Jer. 2:22).

When the judgment books are opened, will the angels be present to minister before God? "A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:10.

What will be done for those whose record shows them to have been overcomers? "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before My Father, and before His angels.*" Rev. 3:5.

When that work is done, and the Saviour comes to gather those who have been accounted His, who will come with Him? "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

What part will they act at this time? "And He shall send His angels with a great sound of a trumpet, and *they shall gather together His elect* from the four winds, from one end of heaven to the other." Matt. 24:31.

Where will the saints go? "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." 1 Thess. 4:17.

What shout of triumph will they raise as they come out of their graves? "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

What will be the final song of victory? "And they sing the song of Moses the servant of God, and the song of the Lamb, Saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:3.

Chapter 116

The Dark Ministry of Evil Angels

Against whom do we wrestle? "For we wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12

When the evil angels first sinned, where were they cast and why? "For if God spared not the angels that sinned, but *cast them down to hell*, and delivered them into *chains of darkness*, to be reserved unto judgment." 2 Peter 2:4.

What is Satan himself called? "The *god of this world*." 2 Corinthians 4:4. "The *prince of this world*." John 14:30 "The *prince of the power of the air*." Ephesians 2:2.

What is the chief work of the devil and his angels? How earnestly does he carry on this work? "And he [Jesus] was there in the wilderness forty days, *tempted of Satan*." Mark 1:13. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, *seeking whom he may devour*." 1 Peter 5:8. (See Revelation 12:9, 12; 16:14.)

What are we warned not to do? "Be ye angry, and sin not: let not the sun go down upon your wrath: *neither give place to the devil*." Ephesians 4:26, 27.

As we near the close of human probation and the end of time, why may we expect an increase in demon manifestations? "Woe to the inhabitants of the earth and of the sea! *for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*." Revelation 12:12.

What warning has been especially given to us who live in these last days? "Now the Spirit speaketh expressly, that *in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*." 1 Timothy 4:1.

What will be the final doom of Satan, his angels, and all the wicked of earth? "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" Matthew 25:41 "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." Malachi 4:1

Chapter 117

Spiritualism

What is Spiritualism defined to be? "A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium." *Webster*.

Did this doctrine exist in ancient times? "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

How does God regard sorcerers? "And I will come near to you to judgment; and *I will be a swift witness against the sorcerers*." Mal. 3:5.

What does he call the sorcerers? "Therefore hearken not ye to... your enchanters, nor to your sorcerers; ...for they prophesy a lie unto you to remove you far from your land." Jer. 27:9, 10.

What was the ancient law concerning witches, and those who had familiar spirits? "A man also or woman that hath a familiar spirit, or that is a wizard, *shall surely be put to death.*" Lev. 20:27 (Deut. 18:10-13) (Ex. 22:18).

With what is witchcraft classed by Paul? "*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies...* I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5:20, 21.

What should one do if asked to inquire of a familiar spirit? "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: *should not a people seek unto their God?*" Isa. 8:19.

Is it possible to test every spirit? "Beloved, believe not every spirit, but *try the spirits whether they are of God.*" 1 John 4:1.

By what are we to try them? "*To the law and to the testimony;* if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Should we have any confidence in signs or wonders presented by those who would try to lead us away from God? "And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; *thou shalt not hearken unto the words* of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:2, 3.

What course should one pursue under these circumstances? "Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and *ye shall serve Him, and cleave unto Him.*" Deut. 13:4.

We are directed to the "law and to the testimony," by which to try these spirits that assert to be voices from the dead. After one dies, how much does he know of what is going on among men? "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

Does he know anything, or have any memory? "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." Eccl. 9:5.

What does the wise man add, that forever precludes the idea that the dead come back to earth to communicate with the living? "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.*" Eccl. 9:6.

Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them? "For they are *the spirits of devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

What will be characteristic of "last day" apostasies from the faith? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4:1.

How will Satan deceive the people? "And no marvel; for Satan himself is

transformed into an angel of light." 2 Cor. 11:14.

What role will his agents assume before the end? "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:15.

Will Satan try to counterfeit the coming of Christ, by signs and wonders? "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For 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." Matt. 24:23, 24.

After these signs and wonders are shown, what is immediately to take place? "*The Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming*; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:8-10.

What will those say then, who have maintained their love for the truth? "And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Chapter 118

The Two Families

By what means may the mother largely bind home hearts together? "She openeth her mouth with *wisdom*, and in her tongue is *the law of kindness*." Prov. 31:26.

Is it proper to speak words of encouragement to the pains taking keeper of home? "Her children arise up and *call her blessed*: her husband also, and he praiseth her." "Give her of the fruit of *her hands*, and let her own works praise her in the gates." Prov. 31:28, 31.

Is mutual obligation enjoined in a well appointed home? "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4.

In what scriptures are two families brought to view? "The field is the world; the good seed are the *children of the kingdom*, but the tares are the *children of the wicked one*." Matt. 13:38. "In this the *children of God* are manifest, and the *children of the Devil*." 1 John 3:10.

How are the children of God manifest? "Whosoever is born of God doth not commit sin." 1 John 3:9. "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21.

How may the children of the wicked one be known? "He that committeth sin is of the Devil." 1 John 3:8. "Ye are of your father the Devil, and the lusts of your father ye will do." John 8:44.

Are there counterfeit children of God? "Having a form of godliness, but denying the power thereof." 2 Tim. 3:5. "They *profess* that they know God, but in *works*, they deny Him, being abominable and disobedient, and unto every good work reprobate." Titus 1:16.

How may we judge between the *true* and the *false*? "Wherefore by their fruits ye shall know them." Matt. 7:20.

To what family do they belong who are not the children of God? "And you hath He quickened who were dead in *trespasses and sins*, ...and were by *nature* the children of wrath, even as others." Eph. 2:1-3.

If one desires to escape from the snare of the enemy, what must he do? "Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8.

How may we know that we are accepted of God, and thus are members of the royal family? "But whoso *keepeth His* word, in Him verily is the love of God perfected; hereby *know* we that we are in Him." 1 John 2:5. "And he that keepeth His commandments dwelleth in Him and He in him, and hereby *we know* that He abideth in us *by the Spirit* which He hath given us." 1 John 3:24.

How has God manifested His great love to the children of men? "Behold, what manner of love the Father hath bestowed upon us, *that we should be called the sons of God*." 1 John 3:1.

How strong is His desire, and how urgent the invitation that all men should share in this wonderful love? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Will the time come when one class will forever pass out of sight? "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

What is said of the universal family that remains? "And every creature which is in heaven, and on the earth, and under the earth. and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Rev. 5:13.

Section 12

Christian Growth

Chapter 119

Growth in Grace

With what words does the Apostle Peter close his second epistle? “But *grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18.

How may grace and peace be multiplied in believers? “Grace and peace be multiplied unto you *through the knowledge of God, and of Jesus our Lord.*” 2 Peter 1:2.

What has our heavenly Father given to us, to enable us to become partakers of the divine nature? “Whereby are given unto us *exceeding great and precious promises*: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4.

What graces, or qualities of character, are we to add in our character building? “Add to your faith *virtue*; and to virtue *knowledge*; and to knowledge *temperance [self-control]*; and to temperance *patience*; and to patience *godliness*; and to godliness *brotherly kindness*; and to brotherly kindness *charity.*” Verses 5-7.

NOTE. - *Faith* is the first round in the Christian ladder, the first step Godward. “He that cometh to God must *believe.*” Hebrews 11:6. But an inoperative faith is useless. “Faith without *works* is dead.” James 2:20. To be of value, there must be coupled with faith *virtue*, or *moral excellence*.

What does the Bible tell us about charity? “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” 1 Corinthians 13:4-7 “And above all things have fervent charity among yourselves: for *charity shall cover the multitude of sins.*” 1 Peter 4:8.

What is another name for charity? “And above all these things put on charity, which is *the bond of perfectness.*” Colossians 3:14.

What is the result of cultivating these eight precious attributes? “For if these things be in you, and abound, *they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*” 2 Peter 1:8.

What is the condition of one who lacks these graces? “But he that lacketh these things is *blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*” Verse 9.

What promise is given to those who will patiently add grace to grace? “If ye do these things, *ye shall never fall.*” Verse 10.

Chapter 120

The Christian Armor

What power makes war upon the remnant church, prior to the second advent? “And the dragon [Satan, Rev. 12:9] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12:17.

What reward is promised to the overcomer? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7, 17, 26 (Rev. 3:5, 21).

Through whom are we able to conquer? "Nay, in all these things we are more than conquerors *through Him that loved us.*" Rom. 8:37.

Who was the invisible leader of the army of Israel?

"Behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; *but as captain of the host of the Lord* am I now come." Joshua 5:13, 14 (1 Cor. 10:1-4).

With what weapons is the Christian warfare conducted? "For the weapons of our warfare are *not carnal, but mighty through God* to the pulling down of strongholds." 2 Cor. 10:4.

What are these weapons able to conquer? "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought to the obedience of Christ.*" 2 Cor. 10:5.

What are we to put on? "*Put on the whole armor of God*, that ye may be able to stand against the wiles of the Devil." Eph. 6:11.

What is included in the "wiles of the Devil" that one has to meet? "For we wrestle not against flesh and blood, but *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Eph. 6:12.

What are the first essentials of the needed armor? "Stand therefore, having your loins girt about with truth, and having on the *breastplate of righteousness.*" Eph. 6:14.

What is the truth with which one's loins are to be girded? "Sanctify them... thy word is truth." John 17:17.

What is meant by having the loins girded? "Wherefore gird up *the loins of your mind.*" 1 Peter 1:13.

What is the "righteousness" of which the breastplate is composed? "My tongue shall speak of thy word; for *all thy commandments are righteousness.*" Ps. 119:172.

With what are the feet to be shod? "And your feet shod with the *preparation of the gospel of peace.*" Eph. 6:15 (James 3:18).

What piece of armor is next mentioned as necessary? "Above all, taking *the shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16 (1 John 5:4) (Heb. 11:6).

What is the last and crowning piece of armor to be put on? "And take the *helmet of salvation.*" Eph. 6:17.

What sword is to be used by the soldier of Christ? "The sword of the Spirit, which is the word of God." Eph. 6:17.

Will there be those in the remnant church who will risk their lives in the

contest against the enemy? "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

Will this commandment keeping company be victorious under Christ, their leader? "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

Chapter 121

Walking in the Light

Does the Lord consider it important that His children walk in the light? "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12:35.

What must one do to obtain the benefits of the blood of Christ? "But *if we walk in the light, as He is in the light*, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

How long may the just expect light to shine on his pathway? "But the path of the just is as the shining light, *that shineth more and more unto the perfect day*." Prov. 4:18.

For whom is the light sown? "*Light is sown for the righteous*, and gladness for the upright in heart." Ps. 97:11.

What will become of the light which a person has if he fails to improve by it? "The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. *Take heed, therefore, that the light which is in thee be not darkness*." Luke 11:34, 35.

Why are those condemned who do not come to the light? "And this is the condemnation, that light is come into the world, and *men loved darkness rather than light, because their deeds were evil*." John 3:19.

If one is really seeking for truth, what will he do? "But he that doeth truth *cometh to the light*, that his deeds may be made manifest, that they are wrought in God." John 3:21.

What will those who reject light and truth, be finally led to believe? "And 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 Thess. 2:11, 12.

From what source does one derive light? "*Thy word is a lamp* unto my feet, and a light unto my path." Ps. 119:105, 130 (Prov. 6:23).

Who was told by an angel of God that his way pleased the Lord? "He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, *Cornelius*. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Acts 10:3, 4.

Did the angel then tell him that he had nothing more to learn or do, in order to

be saved? "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: *he shall tell thee what thou oughtest to do.*" Acts 10:5, 6.

In what are we exhorted to continue? "For we are made partakers of Christ, if we *hold the beginning of our confidence* steadfast unto the end." Heb. 3:14 (Matt.10:22).

Among those that hear the prophecies of Revelation, who are to have a blessing from God? "Blessed is he that readeth, and they that hear the words of this prophecy, and *keep those things which are written therein.*" Rev. 1:3.

Is there an example of God's overthrowing people whom He once favored, because they refused to obey Him? "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*" Jude 5.

Chapter 122

Saving Faith

Give the Bible definition of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

When coming to God, what is it necessary to believe concerning Him? "But without faith it is impossible to please Him; for he that cometh to God must *believe that He is, and that He is a rewarder of them that diligently seek Him.*" Heb. 11:6.

How may we know that God exists? "The heavens declare the glory of God; and *the firmament showeth His handiwork.*" Ps. 19:1 (Rom. 1:19, 20).

How may we have faith in Him? "So then faith cometh by hearing, and hearing *by the word of God.*" Rom. 10:17.

Are the promises of God of any value to those who do not believe them? "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*" Jude 5 (Heb. 3:14).

In whom must we believe in order to be saved? "For God so loved the world, that He gave His only Son, that *whosoever believeth in Him should not perish*, but have everlasting life." John 3:16.

When we believe on the Son of God, what evidence do we have that our sins are forgiven? "He that believeth on the Son of God *hath the witness in himself*: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John 5:10.

What is the nature of this witness? "*The Spirit itself beareth witness with our spirit*, that we are the children of God." Rom. 8:16.

When we have this witness, what does it do for us? "Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5:1.

Upon what conditions has God promised the forgiveness of sin? "But *if we walk*

in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." *"If we confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9.

Does the Bible warrant one in believing that he receives what he asks for, before he is conscious of possessing it? "Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them*, and ye shall have them." Mark 11:24.

How may one learn to develop patience in waiting on God? "My brethren, count it all joy when ye fall into divers temptations; knowing this, that *the trying of your faith worketh patience*." James 1:2, 3.

When in affliction, what ought all to believe? "And we know that all things work together for good to them that love God." Rom. 8:28.

What kind of faith is that which is unaccompanied with works? "For as the body without the spirit is dead, so *faith without works is dead also*." James 2:26.

If one knows the he is constantly disobeying God, can he have real living faith? "Beloved, *if our heart condemn us not, then have we confidence toward God*. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:21, 22.

How much may one hope to receive, who asks with a doubtful mind? "Let not that man think that he shall receive anything of the Lord." James 1:7.

What was the cause of Peter's sinking after he had started to meet the Saviour on the stormy sea? "And immediately Jesus stretched forth His hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?*" Matt. 14:31.

What may one constantly have, by growing into the fullness of faith? "Now the God of hope *fill you with all joy and peace* in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

Chapter 123

Promises to the Overcomer

What general promise is given to the overcomer? "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:7.

What is it to overcome? To vanquish, to conquer, to be victorious. - *Webster*.

What must be overcome to realize the promises to the overcomer? "Be not overcome of evil, but *overcome evil*." Rom. 12:21. "For whatsoever is born of God *overcometh the world*." 1 John 5:4.

What is meant by overcoming the world? "Whosoever is born of God doth not commit sin." 1 John 3:9.

What, then, must we exercise in order to claim the promise of inheriting all things? "But *godliness* is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

Who alone can overcome? "Who is he that overcometh the world, but *he that*

believeth that Jesus is the Son of God?" 1 John 5:5.

By what means are we enabled to overcome? "This is the victory that overcometh the world, even *our faith*." 1 John 5:4. "And they overcame him [Satan, the originator and disseminator of sin, verse 9] by the *blood of the Lamb, and by the word of their testimony*." Rev. 12:11.

Who gives us strength to overcome? and through whom is it bestowed? "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. "In all these things we are more than conquerors through Him that loved us." Rom. 8:37.

What is one important purpose of the promises given in the Bible? "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

What is one of the greatest promises given to the overcomer? "And this is the promise that He hath promised us, even *eternal life*." 1 John 2:25.

Name some of the precious things promised to the overcomer.(1) He shall eat of the tree of life. Rev. 2:7.(2) He "shall not be hurt of the second death." Rev. 2:11.(3) He shall eat of the hidden manna, and receive a white stone, and "in the stone a new name written which no man knoweth saving he that receiveth it." Rev. 2:17.(4) He shall have power over the nations. Rev. 2:26.(5) He shall be clothed in white raiment; and his name shall not be blotted out of the book of life, but shall be confessed before the Father and the angels. Rev. 3:5.(6) He shall be a pillar in the temple of God forever, and Christ will write upon him God's name, and the name of the New Jerusalem, and his own new name. Rev. 3:12.(7) He shall sit with Christ on His throne. Rev. 3:21.(8) He "shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12.

Have any of those who in the past have sought to receive the promises, as yet come into their possession? "And these all [those enumerated in Heb. 11] , having obtained a good report through faith, received not the promise." Heb. 11:39.

When will these precious promises be realized? "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." Heb. 10:36, 37.

What manner of persons ought we to be, as we see the time approaching when the promises are to be realized? "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

What will be the condition of those who realize the promises? "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Revelation 7:9-12.

Chapter 124

Comfort in Affliction

Has anything been left as a legacy to the righteous? *"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."* Ps. 34:19.

What ought those in affliction to have from their friends? *"To him that is afflicted, pity should be showed from his friend."* Job 6:14.

If one visits, and shows pity toward those in affliction, what does it indicate that he possesses? *"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."* James 1:27.

What did David say with reference to his affliction? *"It is good for me that I have been afflicted; that I might learn thy statutes."* Ps. 119:71.

Before he had affliction, what was his tendency? *"Before I was afflicted I went astray; but now have I kept thy word."* Ps. 119:67.

When affliction came upon him, what did he consider it was for? *"Look upon mine affliction and my pain, and forgive all my sins."* Ps. 25:18.

How does God regard the cry of the afflicted? *"He heareth the cry of the afflicted."* Job 34:28.

With what feelings does the Lord look upon His children? *"Like as a father pitieth his children, so the Lord pitieth them that fear Him."* Ps. 103:13.

What has the Lord promised to be to those who are oppressed? *"The Lord also will be a refuge for the oppressed, a refuge in times of trouble."* Ps. 9:9.

When the Saviour was about to go away from the earth, what did He say He would send to His disciples? *"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."* John 16:7.

What is the Comforter called? *"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."* John 15:26.

What has the Lord promised to the mourner? *"Blessed are they that mourn; for they shall be comforted."* Matt. 5:4.

What prophetic words were especially designed to comfort the mothers in Bethlehem who should mourn for having lost their innocent children through the envy of Herod? *"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."* Jer. 31:16 (compare with Matt. 2:16-18).

What does the apostle present as a comfort to those who have lost dear friends by death? *"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him... Wherefore comfort one another with these words."* 1 Thess. 4:14-18.

When one has received the Comforter in his heart, what use should he make of it? "Who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble*, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4.

How was Paul once comforted when in trouble? "Nevertheless God, that comforteth those that are cast down, comforted us *by the coming of Titus*." 2 Cor. 7:6.

When in affliction, how should one rest his case? "And we know that *all things work together for good to them that love God*." Rom. 8:28.

How did the bonds which were endured by Paul work for good? "But I would ye should understand, brethren, that the things which happened unto me *have fallen out rather unto the furtherance of the gospel*; so that my bonds in Christ are manifest in all the palace, and in all other places." Phil. 1:12.

How does Christ exhort those who have tribulation in the world? "These things I have spoken unto you, that in Me ye might have peace, In the world ye shall have tribulation; *but be of good cheer; I have overcome the world*." John 16:33.

What comforted the apostle in these troubles? "For I reckon that the sufferings of this present time *are not worthy to be compared with the glory* which shall be revealed in us." Rom. 8:18.

What did he call the troubles that beset him? "For *our light affliction, which is but for a moment*, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Chapter 125

Trusting in Jesus

What did an Old Testament prophet predict of Christ? "And in that day there shall be a root of Jesse, which *shall stand for an ensign of the people; to it shall the Gentiles trust*." Isa. 11:10. (Rom. 15:12).

What were the apostles, who first trusted in Christ, to become? "That we should be to *the praise of His glory*, who first trusted in Christ." Eph. 1:12.

What did the Ephesians do upon hearing the message of truth? "*In whom ye also trusted*, after that ye heard the word of truth, the gospel of your salvation." Eph. 1:13.

What returns did they receive from their proposed trust? "In whom also after that ye believed, *ye were sealed with that Holy Spirit of promise*." Eph. 1:13.

To whom does the gospel become the power of God? "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation *to everyone that believeth*; to the Jew first and also to the Greek." Rom. 1:16.

But suppose one halts in his faith or trust; how is he regarded by the Lord? "Now the just shall live by faith; but *if any man draw back, My soul shall have no pleasure in him*." Heb. 10:38.

By what does one gain the victory over the world? "For whatsoever is born of

God overcometh the world; and *this is the victory that overcometh the world, even our faith.*" 1 John 5:4.

In the struggles with temptations, if one trusts in Jesus, how will he show it? "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but *be of good cheer*; I have overcome the world." John 16:33.

But is there not some other help in the work of overcoming, besides a silent trust in Christ? "And they overcame him by the blood of the lamb, *and by the word of their testimony*; and they loved not their lives unto the death." Rev. 12:11.

But besides receiving power to overcome our foes, are there not temporal benefits to be derived from trusting in Jesus? "For she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; *thy faith hath made thee whole*. And the woman was made whole from that hour." Matt. 9:21, 22. (See also Mark 10:52 and Luke 17:19).

Chapter 126

Cheerfulness

What is said of the heavy hearted, and the effect of cheering words upon such? "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." Prov. 12:25.

What is the influence of cheerfulness upon the sad and despondent? "A merry heart *doeth good like a medicine*; but a broken spirit drieth the bones." Prov. 17:22.

What did Job exclaim in a time of sore trouble, when well meaning friends came to him with words of reproach? "I have heard many such things: *miserable comforters are ye all.*" Job 16:2.

What did he say would have been the case had their circumstances been reversed? "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you: but I would *strengthen* you with my mouth, and the moving of my lips should assuage your grief." Job 16:4, 5.

Are not those who have suffered and been comforted of God, best able to comfort others? "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them, which are in any trouble *by the comfort where- with we ourselves are comforted of God.*" 2 Cor. 1:3, 4.

What beautiful promise is written for the upright in heart? "*Light is sown for the righteous, and gladness for the upright in heart.*" Ps. 97:11.

What should be the language of the heart that has experienced help from God? "Thou hast turned for me my mourning into dancing: thou has put off my sackcloth, and girded me with gladness." Ps. 30:11.

What should be the spirit of our service toward God? "Serve the Lord with *gladness*: come before His presence with *singing.*" Ps. 100:2.

Mention a special cause for good cheer. "Son, be of good cheer; *thy sins be*

forgiven thee." Matt. 9:2. "Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 4:7

For what does Isaiah say he will greatly rejoice? "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*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

Should the Christian be joyful in God under adverse and trying circumstances? "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and *leap for joy*; for behold, your reward is great in heaven." Luke 6:22, 23.

What does the Saviour say to us? "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of *good cheer*, I have overcome the world." John 16:33.

What special cause for encouragement is given us by virtue of Christ's victory over the world? "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

How constant should the Christian's rejoicing be? "Rejoice in the Lord *always*, and *again* I say, Rejoice." Phil. 4:4.

Chapter 127

Forgiving One Another

What spirit should accompany prayer? "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven, may forgive you your trespasses." Mark 11:25.

Will God pardon the unforgiving? "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:26.

How should we ask for pardon? "And forgive us our debts, as we forgive our debtors." Matt. 6:12.

How many times should we forgive? "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." Matt. 18:21, 22.

In what parable are we taught forgiveness? "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But

the same servant went out, and found one of his fellow servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done." Matt. 18:23-31.

In dealing with the erring, what feeling should actuate us? "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Matt. 18:33.

In forgiving, should we be satisfied with mere formalities? "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." Matt. 18:35.

How should we bestow mercy? "Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. 12:8.

What should we do when a sin is confessed? "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." 2 Cor. 2:7.

In restoring the erring, what grace should we exemplify? "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Whose example are we to follow in forgiving? "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye." Col. 3:13.

Did God anciently forbid grudging? "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 19:18.

What says the New Testament? Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:9.

Does one forgive who holds a grudge? Some when pretending to forgive, say: "I can forgive, but I cannot forget." Such "hold a grudge."

What petition in the Lord's prayer, is the only one to which the Master adds a comment? "And forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 12, 14, 15.

Chapter 128

A Good Conscience

What is conscience? "The knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral

sense." Webster. "As *science* means *knowledge*, *conscience* etymologically means *self-knowledge* ...But the English word implies a moral standard of action in the mind as well as a consciousness of our own actions. ...*Conscience* is the reason, employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation." Whewell.

What effect is the application of the blood of Christ expected to have upon the conscience? "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to *God*, *purge your conscience from dead works* to serve the living God?" Heb. 9:14.

When once purged by the blood of Christ, in what condition is the conscience of an individual? "Because that the worshipers once purged should have had no more conscience of sins." Heb. 10:2.

In his defense before a certain council, how did Paul say he, had constantly lived? "Men and brethren, *I have lived in all good conscience* before God until this day." Acts 23:1.

When one lives as the apostle declared he had, in all good conscience, in what condition will his conscience be? "And herein do I exercise myself, to have always *a conscience void of offense toward God, and toward men.*" Acts 24:16.

What does the apostle say the act of baptism is to the candidate? "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, *but the answer of a good conscience toward God*), by the resurrection of Jesus Christ." 1 Peter 3:21.

What else will a good conscience lead one to do? "For this is thankworthy, if a man for conscience toward God *endure grief, suffering wrongfully.*" 1 Peter 2:19.

If one repels the Spirit of God from him, and refuses to have his conscience, or knowledge of himself, quickened, what is the result? "Speaking lies in hypocrisy; having their *conscience seared with a hot iron.*" 1 Tim. 4:2.

When one's conscience is well enlightened, what will it do for the individual? "For *our rejoicing is this, the testimony of our conscience*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1:12.

With what is a good conscience connected? "Now the end of the commandment is *charity* out of a *pure heart*, and of a good conscience, and of *faith unfeigned.*" 1 Tim. 1:5.

Chapter 129

Our Words

What must we do, among other things, if we would love life, and see good days? "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10.

What words has Paul left on record concerning corrupt communication, foolish talking and jesting? "Let no corrupt communication proceed out of your mouth."

Eph. 4:29. "Neither filthiness, nor foolish talking, nor jesting, *which are not convenient*; but rather giving of thanks." Eph. 5:4.

What did the Saviour say about idle words? "But I say unto you, That every idle word that men shall speak, *they shall give account thereof in the day of judgment.*" Matt. 12:36.

From what does he who keeps his mouth and tongue, keep his soul? "Whoso keepeth his mouth and his tongue, keepeth his soul *from troubles.*" Prov. 21:23.

How is he who holds his peace, under certain circumstances, regarded by people of good sense? "Even a fool, when he holdeth his peace, *is counted wise*; and he that shutteth his lips is *esteemed a man of understanding.*" Prov. 17:28.

What influence have kind words and a wholesome tongue upon others? "A soft answer turneth away wrath." Prov. 15:1. "A wholesome tongue is a *tree of life.*" Prov. 15:4.

What is the effect of grievous words? "Grievous words *stir up anger.*" Prov. 15:1. "There is that speaketh *like the piercings of a sword.*" Prov. 12:18.

Contrast the abiding future of the truthful, with the brief continuance of such as speak falsely? "The lip of truth shall be *established forever*; but a lying tongue is but for a moment." Prov. 12:19.

Are words a sure index of the heart? "For out of the abundance of the heart the mouth speaketh." Matt. 12:34.

What is said of the man who offends not in word? "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body." James 3:2.

What is said of the professed Christian whose language is unbecoming? "If any man among you seem to be religious, and bridleth not his tongue, ... *this man's religion is vain.*" James 1:26.

Will our words have weight in the judgment? "For by thy words thou shalt be *justified*, and by thy words thou shalt be *condemned.*" Matt. 12:37.

By these forcible scriptures, what startling truth is established? "*Death and life* are in the power of the tongue." Prov. 18:21.

What should be the constant prayer of each heart? "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. 19:14.

Chapter 130

Unity of Believers

What relation do the Father and the Son sustain to each other? "I and My Father *are one.*" John 10:30.

In what did Christ ask the Father in behalf of His disciples? "Holy Father, keep

through thine own name those whom thou hast given Me, *that they may be one, as We are.*" John 17:11.

Could the church be thus, what influence would it have on unbelievers? "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: *that the world may believe that Thou has sent Me.*" John 17:21.

What did the apostle Paul teach on this point? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no divisions among you; but that ye *be perfectly joined together in the same mind and in the same judgment.*" 1 Cor. 1:10.

What was a prominent cause of division in the early church? "For I know this, that after My departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20:29, 30.

What did this division cause among the believers even in Paul's day? "For *the mystery of iniquity doth already work*: only he who now letteth [hindereth] will let, until he be taken out of the way." 2 Thess. 2:7.

When paganism, that which hindered the full development of this "mystery," was taken out of the way, what followed? "And then shall *that Wicked be revealed*, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

By what name is this power elsewhere called? "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, the son of perdition*: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

To what does the apostle liken the church? "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27.

And being members of Christ's body, of what else do we become members? "So we, being many, are one body in Christ, and *every one members one of another.*" Rom. 12:5.

As members of one another, what is the duty of each? "That there should be no schism in the body: but that *the members should have the same care one for another.*" 1 Cor. 12:25.

If the church is one, as the body of Christ, what should be its united aim? "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to *keep the unity of the Spirit in the bond of peace.*" Eph. 4:1-3.

When the Lord is about to come, how will the true ministers of the gospel stand on this point? "Thy watchmen shall lift up the voice; with the voice together shall they sing: for *they shall see eye to eye*, when the Lord shall bring again Zion." Isa. 52:8.

What solemn message, just before the Lord's coming, will bring this unity?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

When the lord comes, what will be the united cry of these faithful ones? "And it shall be said in that day, *Lo, this is our God; we have waited for Him*, and He will save us: this is the lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Chapter 131

The Grace of Meekness

What class of persons will the Lord direct? "The meek will He guide in judgment; *and the meek will He teach His way.*" Ps. 25:9.

NOTE. - Meek.- "Mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft; gentle; yielding." - Webster.

Who could truly say he possessed this principle? "Take My yoke upon you, and learn of Me; for *I am meek and lowly in heart* and ye shall find rest unto your souls." Matt. 11:29.

Who was the meekest man on earth before Christ came? "Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

Of whom was Moses a type? "I will raise them up a Prophet from among their brethren, *like unto thee, and will put My words in His mouth*; and He shall speak unto them all that I shall command Him." Deut. 18:18. compare with Acts 3:22-26.

Whom should we follow in this? "*Come unto Me*, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

How is one to receive the instruction he needs on this point? "Wherefore lay apart all filthiness and superfluity of naughtiness, and *receive with meekness the engrafted word*, which is able to save your souls." James 1:21.

When asked for a reason of our hope of heaven, how should we answer? "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, *with meekness and fear.*" 1 Peter 3:15.

Of what is meekness a fruit? "But the *fruit of the Spirit* is love, joy, peace, longsuffering, gentleness, goodness, faith, *meekness*, temperance: against such there is no law." Gal. 5:22, 23.

If one really has the Spirit of God, what things will he look after? "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, *the things of the Spirit.*" Rom. 8:5.

What is the evidence that we are Christ's? "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now *if any man have not the Spirit of*

Christ, he is none of His." Rom. 8:9.

If a brother is overcome by a fault, who only should undertake his restoration, and in what way? "Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such a one *in the spirit of meekness*; considering thyself, lest thou also be tempted." Gal. 6:1.

How should Christian women adorn themselves? "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the *ornament of a meek and quiet spirit*, which is in the sight of God of great price." 1 Peter 3:3, 4.

What will the Lord finally do for those who cultivate the spirit of meekness? "For the Lord taketh pleasure in His people: He *will beautify the meek with salvation*." Ps. 149:4.

What will the meek inherit? "Blessed are the meek; for they *shall inherit the earth*." Matt. 5:5.

What graces are the meek of the earth exhorted to seek that they may be hid in the day of the Lord's fierce anger? "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment: seek righteousness, seek *meekness*: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

NOTE. - The fact that the meek are required to seek meekness, is evidence that they should seek to be more meek than they are, and that sanctification is a progressive work.

Chapter 132

The Grace of Humility

How does God look upon pride? "The fear of the Lord is to hate evil: *pride, and arrogancy, and the evil way, and the froward mouth, do I hate*." Prov. 8:13.

How does pride in the heart operate on the possessor? "The pride of thine heart *hath deceived thee*, thou that dwellest in the clefts of the rock, whose habitation is high: that saith in his heart, Who shall bring me down to the ground?" Obad. 3.

In what way were the proud Pharisees deceived? "And He said unto them, *Ye are they which justify yourselves before men*," but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

What does the Saviour say of those who exalt themselves through their pride of heart? "For whosoever exalteth himself *shall be abased*; and he that humbleth himself shall be exalted." Luke 14:11.

What did He say to those disciples of His whom He found disputing as to who should be greatest among them? "And He sat down, and called the twelve, and saith unto them, *If any man desire to be first, the same shall be last of all, and servant of all*." Mark 9:35.

In what way did He illustrate true humility to His disciples? "And Jesus called a little child unto Him, and set him in the midst of them, and said... Whosoever therefore

shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2, 3.

Among all those who profess to love the Lord, toward whom will He favorably look? "To this man will I look, even to *him that is poor and of a contrite spirit*, and trembleth at My word." Isa. 66:2.

With whom will the Lord dwell? "I dwell in the high and holy place, with *him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

While thus honoring the humble, what course will He take with the proud? "But He giveth more grace. Wherefore He saith, God resisteth the proud, *but giveth grace unto the humble*." James 4:6.

What will the Lord do for him who humbles himself? "Humble yourselves therefore under the mighty hand of God, *that He may exalt you in due time*." 1 Peter 5:6.

In the time of man's final exaltation (1 Thess. 4:16, 17) what will befall the proud and lofty? "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up; *and he shall be brought low*." Isa. 2:12.

Who alone will then be exalted? "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and *the Lord alone shall be exalted in that day*." Isa. 2:17.

Chapter 133

Patience

For what were the precious promises of the word written? "For whatsoever things were written aforetime, *were written for our learning*, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

What is the Father Himself called? "The God of *patience and consolation*." Rom. 15:5.

Is patience enjoined upon us in Holy Writ? "Be *patient* toward all men." 1 Thess. 5:14. "In your patience possess ye your souls." Luke 21:19.

What contrast is drawn between the patient and the hasty spirit? "He that is slow to wrath is of *great understanding*; but he that is hasty of spirit *exalteth folly*." Prov. 14:29.

What worthy persons did James refer to, while dwelling on patience? "Take, my brethren, *the prophets... for an example* of suffering affliction, and of patience." "Ye have heard of the patience of Job." James 5:10, 11.

For what glorious event are the children of God bidden patiently to wait? "And the Lord direct your hearts into the love of God and into the patient waiting *for Christ*." 2 Thess. 3:5. "Be patient therefore, brethren, unto the *coming of the Lord*. *Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh*." James 5:7, 8.

What good things are spoken of those who endure? "Behold, we *count them*

happy which endure." James 5:11. "*Blessed* is the man that endureth temptation." James 1:12. "He that endureth to the end, *shall be saved*." Matt. 10:22.

What does the trying of faith work? "Knowing this, that the trying of your faith *worketh patience*." James 1:3. "Not only so but we glory in tribulations also; knowing that tribulation *worketh patience*." Rom. 5:3.

What will be one of the characteristic traits of those who shall prepare for the second coming of Christ? "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus... And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:12, 14.

What should be the language of every heart? "I wait for the Lord, *my soul doth wait*, and in His word do I hope." Ps. 130:5.

Chapter 134

Wisdom

What is recommended as the principal thing to gain? "Wisdom is the principal thing; therefore get wisdom."- Prov. 4:7.

What will this acquisition bring to those who obtain it? "Exalt her, and she shall *promote thee*: she shall *bring thee to honor*, when thou dost embrace her. She shall give to thine head an ornament of grace: *a crown of glory shall she deliver to thee*." Prov. 4:8, 9.

How are the things of earth to be compared to it? "She is more precious than rubies: and all the things thou canst desire *are not to be compared unto her*." Prov. 3:15.

Whence comes this precious acquirement? "For the Lord giveth wisdom." Prov. 2:6.

How may one obtain it? "If any of you lack wisdom, *let him ask of God*, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

What does this asking involve? "*But let him ask in faith*, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

What is the beginning, or first state, of wisdom? "*The fear of the Lord* is the beginning of wisdom: *a good understanding have all they that do His commandments*: His praise endureth forever." Ps. 111:10.

What has the Saviour promised to those who will keep His words? "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, *and make Our abode with him*." John 14:23.

What among other things, will the Spirit of God do for those who are thus favored? "But God hath revealed them unto us by His Spirit; *for the Spirit searcheth all things, yea, the deep things of God*." 1 Cor. 2:10.

What is included in these "deep things?" "O Lord, how great are Thy works! and Thy thoughts are very deep." Ps. 92:5.

How far may one hope to know the mind of God regarding himself? "Be ye transformed by the renewing of your mind, that ye may prove what is that *good, and acceptable, and perfect will of God.*" Rom. 12:2.

How will he appear who has been thus honored of God? "Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, *and the boldness of his face shall be changed.*" Eccl. 8:1.

How many kinds of wisdom are there? "Howbeit we speak wisdom among them that are perfect; yet not the *wisdom of this world...* But we speak the wisdom of God in a mystery, even *the hidden wisdom, which God ordained before the world unto our glory.*" 1 Cor. 2:6, 7.

How is worldly wisdom regarded by God? "For the wisdom of this world is *foolishness* with God." 1 Cor. 3:19.

What is the character of that wisdom which comes from God? "But the wisdom that is from above is first *pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*" James 3:17.

Chapter 135

Submission

To whom do we owe unqualified submission? "Submit yourselves therefore to God." James 4:7.

Why are we under obligation to submit to God? "Thus saith the Lord, the Holy One of Israel, and His Maker, ...I have made the earth, and created man upon it... There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:11-22.

What constitutes submission to God? "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

What will be the condition of one who is thus submissive to God? He will be "*filled with the knowledge of His will* in all wisdom and spiritual understanding." Col. 1:9.

What is the will of God? "For this is the will of God, even *your sanctification.*" 1 Thess. 4:3. "Forasmuch then as Christ hath suffered for us in the flesh, *arm yourselves likewise with the same mind*; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4:1, 2.

What is fulfilled in us when we live not in the flesh? "That the *righteousness of the law* might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4.

Then what is the course of one who is submissive to God? He walks after the Spirit, i.e., brings forth the "fruit of the Spirit" (Gal. 5:22-24), or in other words, fulfills "the righteousness of the law," which constitutes the will of God. 1 Peter 4:2.

What should we bring into subjection to God? "But I keep under *my body* and

bring it into subjection." 1 Cor. 9:27. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "Bringing into captivity *every thought* to the obedience of Christ." 2 Cor. 10:5. "Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

Which member of the body requires the greatest exertion, together with the grace of God, to bring into submission? "*The tongue* can no man tame; it is an unruly evil, full of deadly poison." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:8, 2.

What is the prayer of one who is submissive to God? "Thy will be done." Matt. 6:10.

How was submission exemplified in the life of Christ? "He [Jesus] humbled Himself and became obedient unto death, even the death of the cross." Phil. 2:8. "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7. Read also Matt. 27:26-50.

What is said about submission to worldly powers and authorities? "Put them in mind *to be subject* to principalities and powers, to obey magistrates." Titus 3:1.

Why are we required to do this? "Let every soul be subject unto the higher powers. *For there is no power but of God*: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 11:1, 2. "Submit yourselves to every ordinance of man for the Lord's sake, ...for so is the will of God." 1 Peter 2:13-15.

Does Peter mean that we should submit to the ordinances of men, even when these are contrary to the express command of God? Let Peter himself answer. "*We ought to obey God rather than men.*" Acts 5:29. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19.

What noted example have we of obedience or submission to God rather than man? The three worthies in the fiery furnace. Dan. 3.

Then what is really meant by being subject to worldly rulers and ordinances of men? "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, *Thou shalt love thy neighbor as thyself.*" Rom. 13:9.

How do we stand related to one another with regard to submission? "Likewise, ye younger, submit yourselves unto the elder. Yea, *all of you, be subject one to another*, and be clothed with humility." 1 Peter 5:5.

What seems to be the reason for this requirement? Submission cultivates humility, a Christian virtue of high value. It is the humble to whom God "giveth grace," and whom He will in due time exalt. 1 Peter 5:5, 6.

What should be the attitude of a wife to her husband? "Wives, submit yourselves unto your own husbands." Col. 3:18.

What is this submission? "To be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands." Titus 2:4, 5.

Does this submission permit domination on the part of the husband? "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Husbands, love your wives, even as Christ also loved the church." Eph. 5:25.

How far should a wife submit to her husband? "Wives, submit yourselves unto your own husbands, *as it is fit in the Lord.*" Col. 3:18.

In what should children be submissive to parents? "Children, obey your parents *in all things*; for this is well pleasing unto the Lord." Col. 3:20.

What is said about the submission of servants to masters? "Servants, *obey in all things your masters* according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God." Col. 3:22.

Chapter 136

Diligence

What good things are spoken of the faithful and energetic? "He that tilleth his land *shall have plenty* of bread." Prov. 28:19. "The hand of the diligent *maketh rich.*" Prov. 10:4. "The soul of the diligent shall be *made fat.*" Prov. 13:4.

What is said of the man of opposite characteristics? "He becometh poor that dealeth with a slack hand." Prov. 10:4. "The soul of the sluggard desireth and *hath nothing.*" Prov. 13:4.

What social distinction is shown between the diligent man and the slothful one? "The hand of the diligent shall *bear rule*, but the slothful shall be under tribute." Prov. 12:24.

What honor awaits the diligent man of business? "See thou a man diligent in his business? *He shall stand before kings*; he shall not stand before mean men." Prov. 22:29.

Give an example of the reward of industry. "And the man Jeroboam was a mighty man of valor; and Solomon seeing the young man *that he was industrious*, he made him ruler over all the charge of the house of Joseph." 1 Kings 11:28.

May we estimate a man's thrift by the condition of his dwelling? "By much slothfulness the *building decayeth*; and through idleness of the hands the *house droppeth through.*" Eccl. 10:18,

Give a picture of a slack man's farm, as drawn by an eyewitness. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24:30, 31.

What lesson did the wise man learn as he noticed these things? "Then I saw and *considered it well*: I looked upon it, and *received instruction.*" Prov. 24:32.

Is our work for "the life that now is," closely united with that for the one to

come? "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11,

What sentence is pronounced against the man who is unfaithful in God's work? "*Cursed be he that doeth the work of the Lord deceitfully.*" Jer. 48:10.

In view of the reward to be given at Christ's appearing, what exhortation is given? "Wherefore, beloved, seeing that ye look for such things, *be diligent* that ye may be found of Him in peace, without spot and blameless." 2 Peter 3:14.

What blessed assurance is given such as follow this advice? "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things *ye shall never fall*; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Chapter 137

Hospitality

What is the meaning of the word *hospitality*? "Reception and entertainment of strangers or guests, without reward, or with kind and generous liberality." *Webster*.

What, then, are the characteristics of true hospitality? Kindness, generosity, and love, or charity.

As genuine hospitality must flow from love for our fellow beings, what is fulfilled by its exercise? "Love worketh no ill to his neighbor; therefore love is fulfilling of *the law*." Rom. 13:10. See also Gal. 5:13, 14.

What law is here referred to? "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:9.

Is hospitality enjoined as a duty? "Be not forgetful to entertain strangers." Heb. 13:2. "Use hospitality one to another." 1 Peter 4:9. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:34.

Why ought we thus to exercise charity, or hospitality, to strangers? "*For the Lord your God is God of gods, ...and loveth the stranger*, in giving him food and raiment. Love ye therefore the stranger." Deut. 10:17-19.

Prove that it enters into the foundation of Christian character. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." James 1:27.

Who are under the obligation to exercise hospitality? "I beseech you therefore, *brethren*, ...be kindly affectioned one to another with brotherly love, ...distributing to the necessity of saints; given to hospitality." Rom. 12:1, 10, 13. "Let not a *widow* be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; ...*if she have lodged strangers*, ...if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10. "Fear God and keep His commandments, for this is the whole duty of man." Eccl. 12:13.

But are not those who are called to be ministers of the gospel exempt from this

obligation? "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality." 1 Tim. 3:2. "A bishop must be... a lover of hospitality." Titus 1:7, 8.

Upon whom should hospitality be bestowed? "Use hospitality *one to another*." 1 Peter 4:9. "As we have therefore opportunity, let us *do good unto all men*, especially unto them who are of the household of faith." Gal. 6:10.

Should hospitality be exercised to those who are our enemies? "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20.

What is said of those who make a distinction between rich and poor? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" *"If ye have respect to persons, ye commit sin."* James 2:1-4, 9.

In what spirit should hospitality be exercised? "Use hospitality one to another *without grudging*." 1 Peter 4:9. "Beloved, thou doest *faithfully* whatsoever thou doest to the brethren, and to strangers." 3 John 1:5. "And though I bestow all my goods to feed the poor... and have not charity, it profiteth me nothing." 1 Cor. 13:3.

Whom do we honor when we exercise hospitality? "And *the King* shall answer and say unto them, ...In as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

What was the Saviour speaking about on this occasion? "For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; *I was a stranger, and ye took me in*; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:35, 36.

What effect has hospitality on those who exercise it? "It is more blessed to give than to receive." Acts 20:35. "The liberal soul shall be made fat; and he that watereth ...shall be watered also himself." Prov. 11:25. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22:9.

What is the effect of hospitality shown to an enemy? "In so doing thou shalt heap coals of fire on his head." Rom. 12:20.

Is there any reward promised to those who show hospitality? "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, *he shall in no wise lose his reward*." Matt. 10:41, 42.

Will a person lose anything in this life by being hospitable? "*He that giveth unto the poor shall not lack*." Prov. 28:27. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over,

shall men give into your bosom." Luke 6:38.

What will be the final reward for hospitality? "*Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in.*" Matt. 25:34, 35.

What Bible characters were especially noted for hospitality? "And he [Abraham] lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Genesis 18:2-8.

Chapter 138

Perfection of Character

By nature, what is the condition of all men? "For *all men have sinned*, and come short of the glory of God." Rom. 3:23. Read also verses 10-12.

How may one's nature be changed? "Therefore *if any man be in Christ* he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

What is it to be in Christ? "There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh, but after the Spirit.*" Rom. 8:1.

What are the works of the flesh? "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

And what is the fruit of the Spirit? "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

How are those denominated who are led by the Spirit? "For as many as are led by the Spirit of God, *they are the sons of God.*" Rom. 8:14.

What assurance is given to the sons of God? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear, we shall be like Him*; for we shall see Him as He is." 1 John 3:2.

If one has this hope, what will he surely do? "And every man that hath this hope in him *purifieth himself, even as He [Christ] is pure.*" 1 John 3:3.

Is the doctrine of perfection taught in the Bible? "But let patience have her perfect work, that ye may be *perfect and entire, wanting [lacking] nothing.*" James 1:4.

Is one perfected when he receives the principles of Christ? "Therefore leaving the principles of the doctrine of Christ, *let us go on unto perfection.*" Heb. 6:1.

In order to accomplish this, what must be done? "*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*" 2 Peter 3:18.

How may one grow in grace? "And beside this, giving all diligence, *add to your faith*, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Peter 1:5-7.

In requiring so much of His followers, what is the design of Christ? "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but *that it should be holy and without blemish.*" Eph. 5:27.

What will cause the Christian to grow? "As newborn babes, desire the sincere *milk of the word, that ye may grow thereby.*" 1 Peter 2:2.

In order to grow by the word of God, what must one do with it? "Thy work have I *hid in mine heart.*" Ps. 119:11.

And what must that word become to the heart? "Thy words were found, and I did eat them: and thy word was unto me *the joy and rejoicing of mine heart*; for I am called by thy name, O Lord God of hosts." Jer. 15:16.

In building up the character, what else is necessary? "But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost.*" Jude 20.

What advantage will prayer be to one engaged in such work? "*If any of you lack wisdom*, let him ask of God, that giveth to all men liberally, and upbraideth not; and *it shall be given him.*" James 1:5.

On what occasions is it proper to ask God for help? "Be careful for nothing; *but in everything* by prayer and supplication with thanksgiving *let your requests be made known unto God.*" Phil. 4:6.

If we fulfill the conditions of the Bible, how perfect may we expect God's care for us to be? "And 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 Thess. 5:23.

Section 13

Prayer and Worship

Chapter 139

Importance of Prayer

What is the promise to those who ask and seek for the things they need?

"Everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:8.

How does the Saviour illustrate the willingness of Heaven to grant favors to those who ask? *"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"* Matt. 7:11.

In whose name should we present our prayers to God? *"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."* John 14:13, 14.

Why is it necessary to ask God for all these things? *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."* James 1:17.

Through what means are these gifts received? *"Everyone that asketh receiveth."* Matt. 7:8. *"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."* Matt. 7:11. *"Whatsoever ye shall ask the Father in My name, He will give it you."* John 16:23. *"Ask, and ye shall receive, that your joy may be full."* John 16:24.

How should we pray to God. *"I will pray with the spirit, and I will pray with the understanding also."* 1 Cor. 14:15.

With what should the prayers of a suppliant be mingled? *"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."* Phil. 4:6.

Should certain forms be repeated in public for the purpose of being heard by men? *"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."* Matt. 6:7.

What must necessarily prompt our petitions, in order to please God? *"But without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him."* Heb. 11:6.

How strong must this faith be? *"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."* Mark 11:24.

When praying for forgiveness, how should we feel toward those who have in any way injured us? *"And when ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses."* Mark 11:25.

What will result if this injunction is not carried out? *"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."* Mark 11:26.

What should we do when in affliction? *"Is any among you afflicted? let him pray."* James 5:13.

Should we pray in secret? "But thou, when thou prayest, *enter into thy closet*, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

To what places did our Saviour retire for secret devotion? "And when He had sent the multitudes away, *He went up into a mountain apart to pray*: and when the evening was come, He was there alone." Matt. 14:23.

But if it should happen that we were thrown into the presence of those who ridicule prayer, or were forbidden to pray, should we give up our customary devotion? "Now when Daniel knew that the writing was signed, he went into his house; and *his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day*, and prayed and gave thanks before his God, as he did aforetime." Dan. 6:10.

What is said of Cornelius and his family? "A devout man, and one that *feared God with all his house*, which gave much alms to the people, and prayed to God always." Acts 10:2.

Did the apostolic believers have gatherings for prayer? "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where *many were gathered together praying*." Acts 12:12.

How often does the apostle exhort the church to pray? "*Praying always* with all prayer and supplication in the Spirit." Eph. 6:18.

How does he express himself on this point elsewhere? "Pray without ceasing." 1 Thess. 5:17.

In the parable of the importunate widow, what reason did the judge give for finally heeding her petition? "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, *lest by her continual coming she weary me*." Luke 18:4, 5.

How does the Saviour apply the parable? "And the lord said, Hear what the unjust judge saith. And *shall not God avenge His own elect, which cry day and night unto Him*, though He bear long with them?" Luke 18:6, 7.

What does the Saviour conclude in answer to His own question on this point? "I tell you that He will avenge them speedily." Luke 18:8.

What question does the Saviour immediately ask? "Nevertheless, when the Son of man cometh, shalt He find faith on the earth?" Luke 18:8.

For what purpose was the parable employed? "And He spake a parable unto them to this end, *that men ought always to pray and not to faint*." Luke 18:1.

What injunction did the Saviour leave on this point for the special benefit of those who would live just before His second coming? "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Meditation and Prayer

With what adversary does man have to contend? "Be sober, be vigilant; because *your adversary the Devil*, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

When is a man tempted? "But every man is tempted, when *he is drawn away of his own lust, and enticed.*" James 1:14.

Is there still another obstacle to man's spiritual advancement? "Love not *the world*, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

Can anyone overcome these enemies in his own strength alone? "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; *for without Me ye can do nothing.*" John 15:5.

What is required on our part if we are kept from our foes? "*Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*" Matt. 26:41.

How much should we pray? "Pray without ceasing." 1 Thess. 5:17.

On what occasions did David receive strength and encouragement? "*When I remember Thee upon my bed, and meditate on Thee in the night watches.*" Ps. 63:6.

What did he say of the man who was truly blessed? "His delight is in the law of the Lord; and *in His law doth he meditate day and night.*" Ps. 1:2.

Will such a condition of mind be distasteful to one who really loves God? "My meditation of Him shall be sweet." Ps. 104:34.

How long ought one to continue in this constant devotion? "Rejoice evermore. Pray without ceasing." 1 Thess. 5:16, 17.

What is the special duty of those who live in the time when the Lord's coming is expected? "*Take ye heed, watch and pray: for ye know not when the time is... Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.*" Mark 13:33-37.

As the Lord's coming draws near, what will make the duty of prayer and watchfulness more imperative? "Woe to the inhabitants of the earth and of the sea! *for the devil is come down unto you, having great wrath, because he knoweth that he hath hut a short time.*" Rev. 12:12.

Can we at that time have all the help we desire to withstand our enemies? "Verily, verily, I say unto you, *Whatsoever ye shall ask the Father in My name, He will give it you.*" John 16:23.

If help does not come when it is first asked, what should one do? "And shall not God avenge His own elect, which cry *day and night unto Him*, though He bear long with them? I tell you that He will avenge them speedily." Luke 18:7, 8. "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

What promise is vouchsafed to those who are found watching when the Lord comes? "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

Chapter 141

Answers to Prayer

For what purpose did the Saviour utter the parable of the importunate widow? "And He spoke a parable unto them to this end, that *men ought always to pray, and not to faint.*" Luke 18:1.

If one asks in the proper way for what he needs, how will his prayer be regarded? "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

What must accompany faith in order that our hearts shall not condemn us, and that we may have the things of which we ask? "And whatsoever we ask, we receive of Him, because *we keep His commandments, and do those things that are pleasing in His sight.*" 1 John 3:22.

If one does not ask in faith, what does he gain? "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For *let not that man think that he shall receive any- thing of the Lord.*" James 1:6, 7.

If prayer is offered while cherishing an unforgiving spirit toward another, of what avail is it? "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may for- give you your trespasses. But if ye do not forgive, *neither will your Father which is in heaven forgive your trespasses.*" Mark 11:25, 26.

What course on the part of husbands or wives will prevent their prayers from being answered? Contention and discord. 1 Peter 3:7.

What answer will he receive who turns away his ear from hearing the law? "Even his prayer shall be abomination." Prov. 28:9.

When the conditions are complied with on which answers to prayer may be expected, for what may petitions be offered?(1) For the forgiveness of sin, 2 Chron. 7:14; 1 John 5:16; Matt. 5:44;(2) for the Holy Spirit, John 14:16; Luke 11:13;(3) for deliverance in the hour of temptation and danger, Matt. 6:13; John 17:11; Prov. 3:26; Ps. 91;(4) for wisdom and understanding, James 1:5; 1 Kings 3:9; Dan. 2:17-19;(5) for the healing of the sick, James 5:14, 15; 2 Kings 20; (6) for the prosperity of the ministers of God, Eph. 6:18, 19; 2 Thess. 3:1;(7) for those who suffer for the truth's sake, Heb. 13:3; Acts 12:5; (8) for rulers, Ezra 6:10; Acts 23:5; (9) for temporal prosperity, that the work of God be not hindered, James 5:17, 18; Zech. 10:1; (10) for the Lord to vindicate His cause, 1 Kings 18:30-39; (11) for the coming of Christ, Matt. 6:10; Rev.22:20.

If an answer does not come at the time and in the manner expected, what

should be the attitude of the petitioner? "Rest in the Lord, and wait patiently for Him." Ps. 37:7.

Chapter 142

Reverence for the House of God

How does the Lord regard the things that have been devoted, or dedicated, to His service? "Every devoted thing is *most holy* unto the Lord." Lev. 27:28.

Did Christ exhibit regard for the sanctity of God's house? "And they come to Jerusalem; and Jesus went into the temple, and began to *cast out them that sold and bought* in the temple, and *overthrew the tables of the money changers, and the seats of them that sold doves*; and would not suffer that any man should *carry any vessel* through the temple. And He taught, saying unto them, Is it not written My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11:15-17.

How can it be proved that the words of Scripture, quoted by Christ, do not apply to the Jewish temple alone? "Even them [the sons of the stranger] will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called a *house of prayer for all people*." Isa. 56:7.

Give another prophetic statement of this matter, relating to the same time. "For, from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; *and in every place incense shall be offered unto My name, and a pure offering*; for My name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

How should we conduct ourselves in the house of God? "But as for me, I will come into thy house in the multitude of Thy mercy; and *in Thy fear will I worship* toward Thy holy temple." Ps. 5:7.

Has Christ given us an inducement to worship Him in His house? "For where two or three are gathered together in My name, *there am I in the midst of them*." Matt. 18:20.

If Christ is present, how ought His people to regard the place which He thus honors? "And the Captain of the lord's host said unto Joshua, loose thy shoe from off thy foot; *for the place whereon thou standest is holy*." Joshua 5:15.

What words of caution does the "Preacher" give us? "*Keep thy foot when thou goest to the house of God*." Eccl. 5:1.

Name one of the reasons why God rejected His chosen people. "For the children of Judah have done evil in My sight, saith the lord; they have set their abominations in the house which is called by My name, to pollute it." Jer. 7:30.

What instruction had the lord given His people regarding their treatment of His earthly dwelling place? "Ye shall keep My Sabbaths, and *reverence My sanctuary*; I am the Lord." Lev. 19:30.

How are all required to serve God? "Serve God acceptably, with *reverence and godly fear*." Heb. 12:28.

In what frame of mind does David desire to worship? and what does he call the temple? "But as for me, I will come into Thy house in the multitude of thy mercy; *and in Thy fear will I worship toward Thy holy temple*." Ps. 5:7.

Where, does he say, is God especially to be feared? "God is *greatly to be feared in the assembly of the saints*, and to be had in reverence of all them that are about Him." Ps. 89:7.

Should any performance which does not relate to the service of God, be conducted in a house dedicated to His service?

NOTE. - It is God's plan that His people come together in His house to worship and praise Him, and to study His Holy Word. Within those sacred precincts on the Sabbath day, they are not to transact common business, or even sacred business that could be done on another day of the week. Far too often the people of God reserve for the Sabbath hours various activities which could be done on other days.

Chapter 143

The Lord's Supper

What was the character of Zacharias, and Elizabeth? "And they were both *righteous before God, walking in all the commandments and ordinances of the Lord blameless*." Luke 1:6.

What was obligatory under the old covenant besides the ten commandments? "Then verily the first covenant had also *ordinances of divine service*, and a worldly sanctuary." Heb. 9:1.

In what did these ordinances consist? "Which stood only in *meats and drinks, and divers washings, and carnal ordinances*, imposed on them until the time of reformation." Heb. 9:10.

What did these prefigure? "For the law *having a shadow of good things to come*, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. 10:1.

Why was it necessary for them to offer these sacrifices? "And if anyone of the common people sin through ignorance, *while he doeth somewhat against any of the commandments of the Lord* concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned." Lev. 4:27, 28.

Could these offerings take away their sins? "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

To what did they look forward? "Wherefore, when he cometh into the world, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou prepared Me*." Heb. 10:5.

Where were the ten commandments written under the old covenant? "And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee

tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

What was to be done with these commandments when the new covenant came in force? "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts.*" Jer. 31:33 (Heb. 8:8-10).

Having God's commandments in the heart, should we also keep Christ and His sufferings in mind? "By which also ye are saved, *if ye keep in memory* what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15:2, 3.

Is it enough simply to believe in the death of Christ? "For if we believe that *Jesus died and rose again*, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:14.

By what act do we commemorate the resurrection of Christ? "Buried with Him in baptism, wherein also ye are risen with Him *through the faith of the operation of God*, who hath raised Him from the dead." Col. 2:12.

But what should always precede baptism? "Then Peter said unto them, *Repent, and be baptized* everyone of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Toward whom must repentance be exercised? "And have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, *repentance toward God* and faith toward our Lord Jesus Christ." Acts 20:20, 21.

Then by being baptized, what does one signify to the world? "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27.

How is the death of Christ to be commemorated? "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

When and by whom was this ordinance instituted? "The Lord Jesus, *the same night in which He was betrayed*, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me." 1 Cor. 11:23, 24.

What is signified by the cup? "After the same manner also He took the cup, when He had supped, saying, *This cup is the new testament in My blood*: this do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. 11:25.

What was done by Christ and the disciples after partaking of the communion? "*And when they had sung a hymn*, they went out into the Mount of Olives." Matt. 26:30.

If one refuses to obey God, can he be profited by partaking of the communion? "Wherefore whosoever shall *eat this bread, and drink this cup of the Lord, unworthily*, shall be guilty of the body and blood of the Lord." 1 Cor. 11:27.

Chapter 144

The Ordinance of Humility

At the last Passover, what did the Saviour say to His disciples? "And He said unto them, *With desire I have desired to eat this Passover with you* before I suffer; for I say unto you, *I will not any more eat thereof*, until it be fulfilled in the kingdom of God." Luke 22:15, 16.

What spirit was manifested by the disciples? "And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. *But ye shall not be so: but he that is greatest among you, let him be as the younger*; and he that is chief, as he that doth serve." Luke 22:25, 26.

What did the Saviour say of His own position? "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but *I am among you as he that serveth*." Luke 22:27.

With such knowledge of His own power and authority, what excellent example did Christ give of His humility? "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself, After that He poureth water into a basin, and *began to wash the disciples' feet*, and to wipe them with the towel wherewith He was girded," John 13:4, 5.

On approaching Peter, what did that disciple say? "Then cometh He to Simon Peter; and Peter saith unto Him, lord, *dost thou wash my feet?*" John 13:6.

And what was the reply? "Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter*." John 13:7.

How did Peter feel about submitting to the Saviour's proposal? "Peter saith unto Him, *Thou shalt never wash my feet*. Jesus answered him, If I wash thee not, thou has no part with Me." John 13:8.

Learning that his salvation depended on his submission to Christ, what did Peter then wish done? "Simon Peter saith unto Him, Lord, not my feet only, *but also my hands and my head*." John 13:9.

Was this really necessary? Jesus saith to him, He that is washed *needeth not save [only] to wash his feet*, but is clean every whit: and ye are clean, but not all." John 13:10.

After performing the ceremony, what did Christ say had been His object? "For *I have given you an example*, that ye should do as I have done to you." John 13:15.

What did He say they should therefore do to one another? "Ye call Me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, *ye a/s oought to wash one another's feet*." John 13:13, 14.

What promise is given to those who carry out this ordinance? "If ye know these things, happy are ye if ye do them." John 13:17.

How was the Oriental custom of feet washing invariably conducted? "Let a little water, I pray you, be fetched, *and wash your feet*, and rest yourselves under the tree." Gen. 18:4 (Gen.19:2) (Judges 19:21) (2 Sam. 11:8) (Luke 7:44).

As late as A.D. 65, what was one test applied by the apostle to determine whether a widow was worthy to be taken into a certain circle? "If she have brought up children, if she have lodged strangers, *if she have washed the saints' feet*, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:10.

How does Christ regard an act performed toward the humblest of His disciples? "Inasmuch as ye have done it unto one of the least of these My brethren, *ye have done it unto Me*." Matt. 25:40.

Chapter 145

Praise and Thanksgiving

For what were all things created? "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and *for thy pleasure they are and were created*." Rev. 4:11.

Does man in his natural condition carry out the design of God? "For all have sinned, and *come short of the glory of God*." Rom. 3:23.

While in this state, what did the Lord do for us? "But God commendeth His love toward us, in that, while we were yet sinners, *Christ died for us*." Rom. 5:8.

Through what is man permitted to come to repentance? "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that *the goodness of God leadeth thee to repentance*?" Rom. 2:4.

What does Christ become to those who accept Him? "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, *the hope of glory*." Col. 1:27.

When this grace is received, what will it cause one to do? "By whom also we have access by faith into this grace wherein we stand, and *rejoice in hope of the glory of God*." Rom. 5:2.

On what condition are we to remain members of Christ's household? "But Christ as a son over His own house: whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end*." Heb. 3:6.

How often, and for how much, should we render thanks to God? "Giving thanks *always for all things* unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

The "all things" of the last text, includes our trials and disappointments. Why should we give thanks for them? "And we know that *all things work together for good* to them that love God." Rom. 8:28.

What did Paul and Silas do when put in prison for their faith? "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Acts 16:25.

How did the Lord show His pleasure at their course? "And suddenly *there was a great earthquake, so that the foundations of the prison were shaken*: and immediately all the doors were opened, and everyone's bands were loosed." Acts 16:26.

After being imprisoned, and then beaten by order of the Jewish Sanhedrin, what did Peter and John do? "Why art thou cast down, O my soul? and why art thou disquieted within me? *Hope thou in God*; for I shall yet praise Him, who is the health of my countenance, and my God." Ps. 42:11.

When properly offered, what does praise to God become? "Whoso offereth praise *glorifieth Me*; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

Should our praise to God be confined to our secret devotions? "My praise shall be of thee *in the great congregation*: I will pay my vows before them that fear Him." Ps. 22:25.

Why ought we thus to praise God? "My soul shall make her boast in the Lord: *the humble shall hear thereof, and be glad.* " Ps. 34:2. "And when they began to sing and to praise, *the Lord set ambushments against the children of Ammon, Moab, and Mount Seir*, which were come against Judah: *and they were smitten.*" 2 Chron. 20:22.

How should one approach God in prayer? "Be careful for nothing; but in everything by prayer and supplication *with thanksgiving let your requests be made known* unto God." Phil. 4:6 (Col. 4:2),

What is the will of God in this matter concerning us? "*In everything give thanks; for this is the will of God* in Christ Jesus concerning you." 1 Thess. 5:18.

What has our Saviour taught us to pray? "*Thy will be done* in earth, as it is in heaven." Matt. 6:10.

What does David exhort all to do? "O magnify the Lord with me, and *let us exalt His name together.*" Ps. 34:3.

What good example did he set which is worthy of imitation by us when with our brethren? "Come and hear, all ye that fear God, and *I will declare what He hath done for my soul.*" Ps. 66:16.

What became of those, anciently, who were not thankful? "Because that, when they knew God, they glorified Him not as God, neither were thankful; but *became vain in their imaginations, and their foolish heart was darkened.*" Rom. 1:21.

What signal deliverance was once wrought for God's people when they offered praise to Him?

NOTE. - Read 2 Chronicles 20:1-30. It is a most thrilling account of deliverance from the enemies of God and His people.

Section 14

Christian Service

Chapter 146

Missionary Work

What has been given to every man? "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and *to every man his work*, and commanded the porter to watch." Mark 13:34.

Besides work, what else has He given to every man? "And unto *one He gave five talents*, to another two, and to another one; *to every man according to his several ability*; and straightway took his journey." Matt. 25:15.

Who comprise the "every man" here spoken of? "For the kingdom of heaven is as a man traveling into a far country, *who called his own servants*, and delivered unto them his goods." Matt. 25:14.

Do all who profess to be God's servants make good use of the talents given them? "Then he that had received the five talents went and traded with the same, and made them other five talents... But he that had received one went and digged in the earth, and hid his lord's money." Matt. 25:16-18.

What did that one who hid his talent in the earth, render as an excuse for so doing? "And *I was afraid*, and went and hid thy talent in the earth: lo, there thou hast that is thine." Matt. 25:25.

What did his master say to that servant because he hid his talent? "His lord answered and said unto him, *Thou wicked and slothful servant*." Matt. 25:26.

What did he say the servant ought, at least, to have done with the talent? "Thou oughtest therefore to have *put my money to the exchangers*, and then at my coming I should have received mine own with usury." Matt. 25:27.

The man in the parable was afraid as well, because he said his master was a hard man. But was it real, honest fear that made him act as he did? "And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; *wherefore then gavest not thou my money into the bank*, that at my coming I might have required mine own with usury?" Luke 19:22, 23.

What was the fate of the slothful servant? "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

Who else will share the same fate? "But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity." Luke 13:27.

What was said to the servant who improved the talents given to him? "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy lord*." Matt. 25:21.

What did the joy placed before the Savior enable Him to bear? "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him *endured the cross, despising the shame*, and is set down at the right hand of the throne of God." Heb.

12:2.

When will the Lord have this satisfaction and joy? "He shall *see the travail of His soul*, and shall be satisfied." Isa. 53:11.

How will Christ demonstrate the joy He feels at that time? "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy: *He will rest in His love, He will joy over thee with singing.*" Zeph. 3:17.

What did Paul expect would be his joy at that time? "For what is our hope, or joy, or crown of rejoicing? *Are not even ye in the presence of our Lord Jesus Christ at His coming?* For ye are our glory and joy." 1 Thess. 2:19, 20.

Since this joy comes to Christ only through His self-denial and sufferings for others, in what way must all others partake of that joy? "It is a faithful saying: For if we be dead with Him, we shall also live with Him: *if we suffer, we shall also reign with Him; if we deny Him, He also will deny us.*" 2 Tim. 2:11, 12.

What motive should prompt everyone to engage in the work of saving souls? "For the *love of Christ constraineth us*: because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14.

Whom does every faithful worker represent?

"Now then we are ambassadors for Christ, *as though God did beseech you by us*: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

If one excuses himself from the work, what will be the result?

"*Every branch in Me that beareth not fruit He taketh away*; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:2.

What position does one really occupy who does not labor for Christ?

"He that is not with Me is against Me: and he that gathereth not with Me scattereth." Luke 11:23.

Chapter 147

The Poor and Our Duty Toward Them

Is the Lord indifferent to the condition of the poor?

"The Lord heareth the poor." Ps. 69:33. See also Ps. 72:12.

What was our Saviour's attitude toward the poor?

"He hath anointed me to preach the gospel to the poor." Luke 4:18. "*Whosoever ye will ye may do them good.*" Mark 14:7. Read also Acts 20:35.

What promises are made to those who consider the poor?

"Blessed is he that considereth the poor: the Lord *will deliver him in the time of trouble*. The Lord will *preserve him*, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will *strengthen him upon the bed of languishing*: thou wilt make all his bed in his sickness." Ps. 41:1-3.

When one gives to the poor, how does the Lord consider the act?

"He that hath pity upon the poor *lendeth unto the Lord*: and that which he hath given will He pay him again." Prov. 19:17.

Will the Lord bear in mind His promise to repay these acts of kindness?

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

If one turns a deaf ear to the pressing cry of those in need, how will the Lord regard him?

"Whoso stoppeth his ears at the cry of the poor, *he also shall cry himself, but shall not be heard*." Prov. 21:13.

Who are specially mentioned as those who should be cared for?

"Learn to do well; seek judgment, *relieve the oppressed, judge the fatherless, plead for the widow*." Isa. 1:17.

How is such a work designated in the New Testament?

"*Pure religion and undefiled before God and the Father* is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

What kind of a fast would God have His people hold?

"Is not this the fast that I have chosen? ...Is it not to *deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*" Isa. 58:6, 7.

What promise is for those who do this work?

"Then shalt thou call, and *the Lord shall answer*; thou shalt cry, and He shall say, *Here I am*." Isa. 58:9.

Will such have darkness and discouragements?

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; *then shall thy light rise in obscurity, and thy darkness be as the noonday*." Isa. 58:10.

And what may he be sure of?

"*And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not*." Isa. 58:11.

In view of the promises to those who carry out these things, whose example ought all to follow?

"I was a father to the poor; and *the cause which I knew not I searched out*." Job 29:16.

What did the Saviour enjoin upon the rich young man, that he might have treasure in heaven?

"Jesus said unto him, If thou wilt be perfect, go and *sell that thou hast, and give to the poor*, and thou shalt have treasure in heaven; and come and follow Me." Matt. 19:21.

What will the Saviour say to the saints when the time comes for them to inherit the kingdom?

"For I was an hungered, and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matt. 25:35, 36.

When the righteous shall ask in surprise when they performed these good deeds, what will the Saviour say unto them?

"And the King shall answer and say unto them, Verily I say unto you, *In as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me.*" Matt. 25:40.

Is it true, then, that if we neglect a poor saint in any degree, we thus neglect the Saviour?

"Then shall He answer them, saying, Verily I say unto you, *In as much as ye did it not to one of the least of these, ye did it not to Me.*" Matt. 25:45.

NOTE.-It thus follows that whoever turns his face from the earnest appeals of the worthy poor, or even neglects, through lack of interest, to look up their cases, reproaches and dishonors his Lord.

Chapter 148

Healing

What bearing did the regarding of God's commandments formerly have on the removal of sickness?

"Thou shalt therefore keep the commandments, ...and *the Lord will take away from thee all sickness.*" Deut. 7:11-15.

When through disobedience King Jeroboam's hand withered, how was it restored to strength?

"And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before." 1 Kings 13:6.

When Miriam was afflicted with leprosy, what did Moses do in her behalf?

"And Moses cried unto the Lord, saying, Heal her now, a God, I beseech thee." Num. 12:13.

Are there cases when it is best not to apply to earthly physicians?

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease *he sought not to the Lord, but to the physicians.*" 2 Chron. 16:12.

When Elijah prayed for the restoration of a child, what was the result?

"And he stretched himself upon the child three times, and cried unto the Lord, and said, a Lord my God, I pray thee, let this child's soul come into him again. And the Lord

heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:21, 22.

When Hezekiah prayed for restoration from sickness, what answer was returned to him?

"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." Isa. 38:5.

What was a part of the work of Christ while He was here on earth?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness and all manner of disease among the people.*" Matt. 4:23.

What impressive words does Matthew use to show further the burden that the Saviour took in this matter?

"Himself *took our infirmities, and bare our sicknesses.*" Matt. 8:17.

When the woman touched the hem of Jesus' garment and was healed of her infirmity, what gave effect to the touch?

"And He said unto her, Daughter, be of good comfort; *thy faith hath made thee whole.*, go in peace." Luke 8:48.

Is the gift of healing given to the church of Christ?

"*And God hath set some in the church*, first apostles, secondarily prophets, thirdly teachers, after that miracles, then *gifts of healings*, helps, governments, diversities of tongues." 1 Cor. 12:28.

How is this gift exercised?

"Is there any sick among you? let him call for the elders of the church; and *let them pray over him, anointing him with oil in the name of the Lord.*" James 5:14.

If the sick one is restored to health, by what power is it accomplished?

"And the prayer of faith shall save the sick, and *the Lord shall raise him up*; and if he have committed sins, they shall be forgiven him." James 5:15.

Did Christ bestow the gift of healing upon His disciples?

"Then He called His twelve disciples together, and *gave them power and authority over all devils, and to cure diseases.* And He sent them to preach the kingdom of God, and to heal the sick." Luke 9:1, 2. "Now Peter and John went up together into the temple at the hour of prayer... And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms... Then Peter said, Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3:1-8.

Was this commission to cease with the twelve apostles?

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name... *they shall lay hands on the sick, and they shall recover.*" Mark 16:15-18.

What special work is necessary for one who expects to be healed?

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

Why is it that in some cases persons are not healed in answer to prayer?

"Ye ask, and receive not, *because ye ask amiss, that ye may consume it upon your lusts.*" James 4:3.

Why could not the disciples, on a certain occasion, cast the demon out of a child?

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, *Because of your unbelief.*" Matt. 17:19, 20.

NOTE.-The evident reason why so few are now healed in answer to prayer, is because one or another of the parties, and perhaps all of them, have failed to fulfill the conditions prescribed. If one has, by some willful course of his own, brought a sickness upon himself, and he gives no evidence that he would do better if he should be raised up, the Lord cannot consistently interfere in such a case. Or if the individual wishing help, knows of faults of which he is guilty, and does not confess them, and resolve, by the help of God, to put them away, he has no reason to expect the special manifestation of God's power to raise him up. There may also be cases where it not in accordance with the will of God that the sick should be raised to health. While asking for the things that are desired, we should have the same mind which was in Christ, who prayed, "Nevertheless, not My will, but Thine, be done."

Chapter 149

Support of the Ministry

What are some of the dangers of the worldly minded?

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

What charge is given to those who have much of this world?

"Charge them that are rich in this world, that they *be not high-minded, nor trust in uncertain riches, but in the living God*, who giveth us richly all things to enjoy." 1 Tim. 6:17.

Who claims the gold and silver of earth?

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

Who owns all the cattle and fowls of the earth?

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." Ps. 50:10, 11.

Man, then, really owns nothing of this world. In what capacity does he hold property?

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and *delivered unto them his goods.*" Matt. 25:14.

How does man have power to get wealth?

"But thou shalt remember the Lord thy God; *for it is He that giveth thee power to get wealth.*" Deut. 8:18.

What, then, should be one's attitude towards God?

"And he answering said, *Thou shalt love the Lord thy God* with all thy heart, and with all thy soul, and with all thy strength." Luke 10:27.

How may one show honor to God?

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

What part of one's income does the Lord claim?

"And *all the tithe* [tenth] *of the land*, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is *holy unto the Lord.*" Lev. 27:30.

If one withholds from God that which belongs to Him, of what sin is he guilty?

"Will a man rob God? *Yet ye have robbed Me.* But ye say, Wherein have we robbed thee? *In tithes and offerings.*" Mal. 3:8.

How early in the history of the world do we read of tithe paying?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also *Abraham gave a tenth part of all.*" Heb. 7:1, 2.

Tithes were collected under the Melchisedec priesthood. Is that order of priesthood now in existence?

"Whither the forerunner is for us entered, even *Jesus, made a high priest forever after the order of Melchisedec.*" Heb. 6:20.

NOTE.-Abraham paid tithes under the Melchisedec priesthood. Christ our High Priest is of the same order of priesthood. If we are Christ's, then are we Abraham's children. (Gal. 3:29.)

If we are Abraham's children indeed, what should we do?

"Jesus saith unto them, If ye were Abraham's children, *ye would do the works of Abraham.*" John 8:39.

Did Christ, when on earth, approve of the tithing system?

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, *and not to leave the other undone.*" Matt. 23:23.

What did Paul say of those who ministered in the temple of the old dispensation?

"Do ye not know that they which minister about holy things *live of the things of the temple?* and they which wait at the altar *are partakers with the altar?*" 1 Cor. 9:13.

What does he argue from this for the support of gospel ministers?

"Even so [in like manner] hath *the Lord ordained that they which preach the gospel should live of the gospel.*" 1 Cor. 9:14.

Who only were allowed to minister at the altar?

"That no stranger which is *not of the seed of Aaron*, come near to offer incense before the Lord." Num. 16:40.

NOTE.-Aaron was of the tribe of Levi. See Ex. 4:14.

What constituted the living of the Levites?

"And behold, I have given the children of Levi *all the tenth in Israel for an inheritance, for their service* which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

The tenth of the herds and of the increase of the field, God claims as *His own*. Lev. 27:30-32. What did the Saviour command on this point?

"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; *and unto God the things that are God's.*" Matt. 22:21.

Who ought to feel responsible for the support of the minister?

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Cor. 9:11.

Does Paul enforce this doctrine as a duty?

"For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister unto them in carnal things.*" Rom. 15:27.

How much of the tithes does the Lord demand to be brought into the store-house?

"Bring ye *all the tithes into the storehouse*, that there may be meat in mine house." Mal. 3:10.

What will the Lord do for those who give Him His own?

"And *I will rebuke the devourer for your sakes*, and he shall not destroy the fruits of your ground; *neither shall your vine cast her fruit before the time* in the field, saith the Lord of hosts." Mal. 3:11.

Chapter 150

Free-Will Offerings

How does God regard the covetous man?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom the Lord abhorreth.*" Ps. 10:3.

What kind of men does God require to occupy responsible positions in His work?

"Moreover thou shalt provide out of all the people able men, such as fear God, *men of truth, hating covetousness*; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21.

What warning does the Saviour give against covetousness?

"And he said unto them, Take heed, and *beware of covetousness*; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

How did God regard the rich man who laid up his goods for his own ease?

"But God said unto him, *Thou fool*, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Luke 12:20.

What does Christ say of those who do as the man in the parable?

"So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

How much can one carry out of the world?

"For we brought nothing into this world, and its is certain *we can carry nothing out*." Deut. 8:18.

Who gives man power to get wealth?

"But thou shalt remember the Lord thy God; *for it is He that giveth thee power to get wealth*." Deut. 8:18.

What is said concerning those who trust in their riches?

"He that trusteth in his riches shall fall." Prov. 11:28.

What charge was Timothy required to give the rich?

"Charge them that are rich in this world, that they be not high-minded, *nor trust in uncertain riches*, but in the living God." 1 Tim. 6:17.

What ought they to do with their means?

"That they *do good, that they be rich in good works*, ready to distribute, willing to communicate." 1 Tim. 6:18.

What will they thus do for themselves?

"Laying up in store for themselves *a good foundation against the time to come*, that they may lay hold on eternal life." 1 Tim. 6:19.

By giving of one's substance to the Lord's work, what does he thus do?

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

How does the Lord look upon the spirit of giving to the cause?

"For *God is not unrighteous to forget your work and labor of love*, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

If a person has but little of this world's goods, is he not excused from giving?

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Deut. 16:17.

Then can it be the amount a man gives that is so acceptable to God?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

What does one provide for himself who gives freely to the cause of God?

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

If one's treasure has been transferred to heaven by giving to God's cause, where will his heart be?

"For where your treasure is, there will your heart be also." Luke 12:34.

NOTE.-"Instead of burdening themselves in endeavors to accumulate wealth, Christ's disciples ought, when properly called to it, to part with their possessions, and distribute to their needy brethren. When this is done in faith and love, it insures to them a treasure, of which God Himself is the guardian. In this manner they are secured from putting their 'money into a bag with holes,' or into one liable to wear out; ..for their treasure is laid up in heaven, out of the reach of change or danger; and their hearts also become more and more heavenly." - Scott on Luke 12:34.

Chapter 151

Vows

Does God require that we shall fulfill our promises?

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it," for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21.

Does a partial fulfillment meet His requirements?

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2.

Why is God so very particular about promises?

Because He is faithful in performing His promises, and He wants His people to be like Him. *"That which is gone out of thy lips thou shalt keep and perform,"* even a free will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:23.

What does He call those who are slack in paying their vows?

"When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed." Eccl. 5:4.

Will God excuse vows that are made without duly considering whether or not we can perform them?

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; *wherefore should God be angry at thy voice, and destroy the work of thine hands?*" Eccl. 5:5, 6.

What will God do for us, if we are faithful in fulfilling our promises?

"Offer unto God thanksgiving; and pay thy vows unto the Most High, and call upon Me in the day of trouble; *I will deliver thee*, and thou shalt glorify Me." Ps. 50:14, 15.

Is it wise to consider beforehand whether we are able to perform our vows?

"It is *a snare to the man* who devoureth that which is holy, and *after vows to make inquiry.*" Prov. 20:25.

Is it not better not to vow?

"Vow, and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared." Ps. 76:11.

What did Jacob do after the Lord had appeared unto him?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; *then shall the Lord be my God*; and this stone, which I have set for a pillar, shall be God's house; *and of all that thou shalt give me, I will surely give the tenth unto thee.*" Gen. 28:20-22.

Did the Lord forget Jacob's vow?

"And the angel of God spake unto me in a dream, saying, Jacob, ...I am the God of Bethel, where thou anointedst the pillar, and *where thou vowedst a vow unto Me*; now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31:11-13.

And did Jacob keep his promise?

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments; and let us arise, and go up to Bethel; *and I will make there an altar unto God, who answered me in the day of my distress*, and was with me in the way which I went." Gen. 35:2, 3.

Is the Lord particular as to what we vow to Him?

"But cursed be the deceiver, which hath in his flock a male, and voweth, *and sacrificeth unto the Lord a corrupt thing*; for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen." Mal. 1:14.

What does such a vow betray in him who brings the offering? Contempt.

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? *offer it now unto thy governor*; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:8.

For what other reason has God a right to demand the best? He gives everything.

"For she did not know that *I gave* her corn, and wine, and oil, and multiplied her silver and gold." Hos. 2:8.

To whom do we belong?

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, *and ye are not your own? for ye are bought with a price*: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor.6:19, 20.

What inducement does the lord hold out to those who desire to comply strictly with His requirements?

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the lord of hosts." Mal. 3:10, 11.

If God should not grant us prosperity, what should we do?

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

Section 15

Dangers and Warnings

Chapter 152

Pride

What will pride do for him who cherishes it?

"A man's pride shall bring him low." Prov. 29:23.

How does the Lord regard the proud?

"God resisteth the proud, but giveth grace unto the humble." James 4:6. "Him that hath a high look and a proud heart will not I suffer." Ps. 101:5.

Will Jesus dwell with the proud?

"The proud He knoweth afar off." Ps 138:6.

Can those who are filled with pride be truly wise?

"He is proud, knowing nothing, but doting about questions and strifes of words." 1 Tim. 6:4.

Why should we not indulge in pride?

"A high look and a proud heart... *is sin.*" Prov. 21:4.

Will the Lord bless the proud?

"Blessed is that man that... respecteth not the *proud.*" Ps. 40:4.

What will be one great sin of the last days?

"Men shall be lovers of their own selves, covetous, boasters, proud." 2 Tim. 3:2.

"The child shall behave himself proudly against the ancient." Isa. 3:5.

How are the proud generally regarded at the present time?

"Now we call the proud happy." Mal. 3:15.

What does the prophet say will be their fate?

"Behold, the day cometh that shall burn as an oven, and all the proud... shall be stubble, and the day that cometh shall burn them up." Mal. 4:1.

Chapter 153

Debts

Does the Lord care whether or not we are prompt in paying the poor?

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: *at his day thou shalt give him his hire, neither shall the sun go down upon it;* for he is poor, and setteth his heart upon it: *lest he cry against thee unto the Lord, and it be sin unto thee.*" Deut. 24:14, 15.

What is said of the hire of the laborers which is kept back by the rich men of the last days?

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:4.

With whom are they classed who defraud the laborer of his hire?

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the *adulterers*, and against *false swearers*, and against those that oppress the hireling in his wages." Mal. 3:5.

Will any of these enter the new Jerusalem?

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

How does the Bible reprove those who stint their laborers?

"For the Scripture saith, *Thou shalt not muzzle the ox* that treadeth out the corn. And, *The laborer is worthy of his reward.*" 1 Tim. 5:18. "Thou shalt not defraud thy neighbor, *neither rob him:* the wages of him that is hired shall not abide with thee all night until the morning." Lev. 19:13.

Are we responsible for the loss by theft of goods that were entrusted to our care?

"If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbor's goods." "And *if it be stolen from him, he shall make restitution unto the owner thereof*. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn." Ex. 22:8, 12, 13.

Do we become debtors through our own negligence?

"If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith; *he that kindled the fire shall surely make restitution*." Ex. 22:6.

If a man wantonly or with malice aforethought, commits injury or entails loss, what redress is required of him?

"If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; *of the best of his own field, and of the best of his own vineyard, shall he make restitution*." Ex. 22:5.

Does God's code hold us responsible for what we borrow?

"And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof being not with it, *he shall surely make it good*. But if the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for his hire." Ex. 22:14, 15.

What is said concerning those who lend upon usury?

"*Thou shalt not lend upon usury* [exorbitant interest] *to thy brother*, usury of money, usury of victuals, usury of anything that is lent upon usury." Deut. 23:19.

Do we owe one another even deeds of kindness?

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Ex. 23:4, 5.

How does the apostle Paul cover the whole subject?

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another." Rom. 13:7, 8.

Chapter 154

Gossiping

What does the ninth commandment forbid?

"Thou shalt not bear false witness against thy neighbor." Ex. 20:16.

How is such a man regarded?

"If any man offend not in word, the same *is a perfect man*, and able also to bridle the whole body." James 3:2.

To what double use is the tongue put?

"Out of the same mouth proceedeth *blessing and cursing*. My brethren, these things

ought not so to be." James 3:10.

Can man, un-renewed by grace, control his tongue?

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: *but the tongue can no man tame*; it is an unruly evil; full of deadly poison." James 3:7, 8.

What is one's duty , under the circumstances?

"*Neither yield ye your members as instruments of unrighteousness unto sin*; but yield yourselves unto God." Rom. 6:13.

Through whom may we find deliverance from this law of sin in our members?

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am I who shall deliver me from the body of this death? *I thank God through Jesus Christ our Lord.*" Rom 7:23-25.

Of what are one's words the index?

"Out of the *abundance of the heart the mouth speaketh.*" Matt. 12:34.

What will our words have to do with our standing in the judgment?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

What special sin is covered by the ninth commandment?

"Thou shalt not go up and down *as a talebearer among thy people*; neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19:16.

What are the words of a talebearer like?

"The words of a talebearer are as wounds." Prov. 26:22.

What is their effect?

"He that covereth a transgression seeketh love; but *he that repeateth a matter separateth very friends.*" Prov. 17:9.

What would follow if each attended to his own affairs only?

"Where no wood is, there the fire goeth out: so *where there is no talebearer, the strife ceaseth.*" Prov. 26:20.

What is the word like which is fitly spoken?

"A word fitly spoken is like *apples of gold in pictures of silver.*" Prov. 25:11.

To whom are our words all known?

"For there is not a word in my tongue, but, lo, *O Lord, thou knowest it altogether.*" Ps. 139:4.

Chapter 155

Backsliding

What constitutes backsliding, and how does God regard it?

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that *it is an evil thing and bitter, that thou hast forsaken the Lord thy God*, and that My fear is not in thee, saith the Lord God of hosts." Jer. 2:19.

What is the tendency on the part of professed Christians?

"And My people are bent to backsliding from Me." Hosea 11:7.

What is the reason of this tendency?

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? everyone turned to his course, as the horse rusheth into the battle." Jer. 8:5, 6.

How does the Lord regard the backslider?

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord." Jer. 3:20.

In order to have the favor of the Lord again, what must the backslider first do?

"*Only acknowledge thine iniquity, that thou has transgressed against the Lord thy God*, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord." Jer. 3:13.

What further work must be done to meet the requirements of God?

"*Let the wicked forsake his way, and the unrighteous man his thoughts*; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

Why is it necessary for the unrighteous to forsake their thoughts?

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Isa. 55:8.

What is especially necessary to prevent backsliding?

"*Watch ye and pray, lest ye enter into temptation*. The spirit truly is ready, but the flesh is weak." Mark 14:38. (Luke 21:36).

What is necessary on the part of believers to show that they are not reprobates?

"*Examine yourselves, whether ye be in the faith; prove your own selves*. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13:5.

If one has the law of God in the heart, what will it do for him?

"The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

In what particular does the Lord rebuke His people for their backslidings?

"Even from the days of your fathers, *ye are gone away from Mine ordinances, and have not kept them.* Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3:7.

When the people asked in what thing they should return to Him, what neglect did He point out?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? *In tithes and offerings.*" Mal. 3:8.

What remedy did the Lord propose, to rescue the people from their backslidings, and bring them where they could again have the blessings of Heaven?

"*Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now* herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Why did some of the Lord's disciples leave Him?

"And He said. Therefore said I unto you, That no man can come unto Me, except it were given unto him of My Father. From that time many of His disciples went back, and walked no more with Him." John 6:65, 66.

Is there hope in the case of the backslider?

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously. so will we render the calves of our lips... *I will heal their backsliding, I will love them freely:* for Mine anger is turned away from him." Hosea 14:2-4.

Will there be special danger of backsliding in the last days?

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

In view of this danger, what is everyone's duty?

"*Watch ye therefore, and pray always,* that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Chapter 156

Unbelief

By what are men justified?

"Therefore being *justified by faith,* we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Then how are the just to live?

"Now the *just shall live by faith:* but if any man draw back, My soul shall have no pleasure in him." Heb. 10:38.

Why did not Israel of old attain to the law of righteousness?

"Because *they sought it not by faith.*" Rom. 9:32.

When one told Christ of the disciples' failure to heal his afflicted son, what did He say of that generation?

"He answereth him, and saith, *O faithless generation*, how long shall I be with you? how long shall I suffer you? bring him unto Me." Mark 9:19.

What did the Saviour say to Thomas when He met him, because he did not believe the testimony of his brethren that had seen Christ alive after His crucifixion?

"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and *be not faithless, but believing.*" John 20:27.

NOTE.-If men are justified by faith, and are to live by faith, it follows that to be unbelieving is not to be justified, and consequently not to live in the sense brought to view in the Scriptures. The Lord rebuked Thomas for his unbelief, because he would not accept the testimony of so many credible witnesses as the other ten disciples. How much more reprehensible is that unbelief which holds out against the present cloud of witnesses of the goodness and power of God to save sinners!

In view of the great cloud of witnesses of faith presented by the apostle in the eleventh chapter of Hebrews, what does Paul exhort all to do?

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin which doth so easily beset us*, and let us run with patience the race that is set before us." Heb. 12:1.

NOTE.-The "every weight" here introduced includes those traits of character and habits of life that would clog one's path, and be a hindrance in running successfully the Christian race. These are to be laid aside. But there is one other thing that is here considered more than a weight: it is a sin, and one that so easily besets all. It is the sin of unbelief. To be unbelieving is to be sinful.

Why were most of the children of Israel prohibited from entering the promised land?

"And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that *they could not enter in because of unbelief.*" Heb. 3:18, 19.

How was their unbelief regarded, and how did it affect God?

"But with whom *was He grieved* forty years? was it not with *them that had sinned*, whose carcasses fell in the wilderness?" Heb. 3:17.

What lesson does the apostle exhort us to draw from the course of the Israelites?

"*Let us therefore fear*, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

NOTE.-God does not change. If He was grieved at the unbelief of the Israelites, and refused them admittance to Canaan in consequence, He cannot permit us to enter the heavenly rest as long as we indulge in unbelief.

What should we all labor to do?

"Let us labor therefore *to enter into that rest*, lest any man fall after the same example of unbelief." Heb. 4:11.

Should one lose heart when trying to be a Christian, even though he feels that God is chastising him?

"My son, despise not thou the chastening of the Lord, *nor faint when thou art rebuked of Him.*" Heb. 12:5.

Who are they that seem to have the greatest amount of affliction?

"*For whom the Lord loveth He chasteneth*, and scourgeth every son whom He receiveth." Heb. 12:6.

If one has no chastisement to bear, how may he regard himself?

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:8.

When the disciples became almost discouraged at one of Christ's sayings, and asked, "Who then can be saved?" What answer did Christ make?

"But Jesus beheld them, and said unto them, With men this is impossible; but *with God all things are possible.*" Matt. 19:26.

When God made a promise to Abraham that it seemed almost impossible to fulfill, how did the patriarch receive it?

"He staggered not at the promise of God through unbelief; but *was strong in faith, giving glory to God.*" Rom. 4:20.

For what was Abraham's faith under these circumstances counted?

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

What should be the burden of one's prayer, who is troubled with unbelief?

"Lord, I believe; help thou mine unbelief." Mark 9:24.

What do the Scriptures say of him who believes that he receives the things for which he asks?

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Chapter 157

Danger of Covetousness

In what way has the Lord spoken of covetousness?

"And He said unto them, *Take heed, and beware of covetousness*: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

NOTE. Covetous.—Inordinately desirous; excessively eager to obtain and possess; avaricious.

What showed this principle to be strong in the rich man who had already more than he knew how well to take care of?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; *take thine ease, eat, drink, and be merry.*" Luke 12:18, 19.

But what did God say to him?

"But God said unto him, *Thou fool*, this night thy soul shall be required of thee; *then whose shall those things be, which thou hast provided?*" Luke 12:20.

What application of this parable did the Saviour make?

"So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

What does the apostle call covetousness?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness, which is idolatry.*" Col. 3:5.

What does he say the things here enumerated have brought upon mankind?

"For which things' sake the *wrath of God* cometh on the children of disobedience." Col. 3:6.

What did Judas' covetousness lead him to do?

"And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him to them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him." Mark 14:10, 11.

How does the lord regard the covetous man?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom the Lord abhorreth.*" Ps. 10:3.

Then can God trust such men to bear responsibilities in His work?

"Moreover thou shalt provide out of all the people able men, such as fear God, *men of truth, hating covetousness*; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21 (1 Tim. 3:2, 3).

What is certain to follow the desire to be rich?

"But they that will be rich fall into temptation and a snare, and into many *foolish and hurtful lusts, which drown men in destruction and perdition.*" 1 Tim. 6:9.

Will covetousness be one of the specially prevalent sins of the last days?

"This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves, covetous, boasters, proud, blasphemers.*" 2 Tim. 3:1, 2.

What will these selfish ones be doing for themselves?

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as It were fire. *Ye have heaped treasure together for the last days.*" James 5:3.

What admonition does the apostle give to the rich?

"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; *that they do good, that they be rich in good works, ready to distribute, willing to communicate.*" 1 Tim. 6:17, 18.

What does the Lord say of giving?

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, *It is more blessed to give than to receive.*" Acts 20:35 (Prov. 11:24, 25).

To whom does the money we have belong?

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

Men are simply stewards of God's treasures. (Luke 16:1-8). As such, what does the Lord admonish us to do?

"And I say unto you, *Make to yourselves friends of the mammon of unrighteousness*; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9. "As every man hath received the gift, *even so minister the same one to another*, as good stewards of the manifold grace of God." 1 Peter 4:10.

How does God regard the spirit of sacrifice?

"I am full, having received of Epaphroditus the things which were sent from you, *an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.* But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:18, 19.

Whom will Christ gather to Himself when He comes?

"He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; *those that have made a covenant with Me by sacrifice.*" Ps. 50:4, 5.

Heaven gave its choicest Treasure to redeem us. (1 Peter 1:18, 19). Will we not partake of the same spirit, if we are God's children?

"And if children, then heirs; heirs of God, and joint heirs with Christ; *if so be that we suffer with Him*, that we may be also glorified together." Rom. 8:17.

Chapter 158

Riches

From what source comes the power to get wealth?

"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Deut. 8:18.

How may we honor God?

"Honor the Lord *with thy substance*, and with the first- fruits of *all thine increase.*" Prov. 3:9.

What caution is given concerning riches? "If riches increase, *set not your heart* upon them." Ps. 62:10.

Can riches be retained to our own hurt?

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccl. 5:13.

Give an example of this.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me, But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19:21, 22,

Is it easy for the rich to enter the kingdom of God?

"And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!" Mark 10:23.

What charge is given to the rich?

"Charge them that are rich in this world, that they be not *high minded*, nor trust in *uncertain riches*, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

What are they further instructed to do?

"That they *do good*, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

What dangers attend the getting of riches?

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

What makes rich without adding sorrow?

"The *blessing of the Lord*, it maketh rich, and He addeth no sorrow with it." Prov. 10:22.

How are true riches obtained?

"By *humility and the fear of the Lord* are riches, and honor, and life." Prov. 22:4.

Does happiness depend on earthly possessions?

"And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Will silver or gold be able to deliver in the day of wrath?

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18.

How did Moses esteem the reproach of Christ?

"Esteeming the reproach of Christ *greater riches than the treasures in Egypt*; for he had respect unto the recompense of the reward." Heb. 11:26.

Mention two classes of rich men.

"There is that maketh himself *rich, yet hath nothing*; there is that maketh himself *poor, yet hath great riches*." Prov. 13:7.

Give an example of the first class.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12:16-20

What lesson may we learn from this parable?

"So is he that layeth up treasure for himself, and is not *rich toward God*." Luke 12:21.

What fearful words are addressed to the rich oppressor?

"Your riches are corrupted, and your garments are moth eaten. Your *gold and silver* is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:2, 3.

How may the poor of this world be counted rich?

"Hearken, my beloved brethren; hath not God chosen the poor of this world, *rich in faith*, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

Can we estimate the worth of the eternal inheritance?

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4.

Chapter 159

Presumption

What is the definition of presumption?

"The act of believing upon probable evidence, or taking for granted; belief upon incomplete proof; opinion. The act of venturing beyond due bounds; forward, venturesome, overconfident, or arrogant opinion or conduct; unreasonable confidence." - Webster.

How does God look upon presumption, as indicated by His dealing with ancient Israel?

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, *the same reproacheth the Lord; and that soul shall be cut off* from among his people." Num. 15:30.

If a prophet of old presumed to speak in the name of God that which he had not commanded, what was the result?

"But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even *that prophet shall die.*" Deut. 18:20.

What befell the Israelites when, having reached the promised land, they attempted to fight against the Canaanites without God's consent?

"But they presumed to go up unto the hilltop: nevertheless the ark of the covenant of the Lord, and Moses departed not out of the camp, Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." Num. 14:44, 45.

What was withdrawn from the antediluvians because they had persisted in their evil course?

"And the Lord said, *My Spirit* shall not always strive with man." Gen. 6:3.

NOTE. God would not have withdrawn His Spirit from them had they not been insulting Him by doing what they knew was wrong. In other words, they were sinning willfully.

Of what presumptuous act were men guilty soon after the flood?

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven." Gen. 11:4.

What did the Lord say of them?

"And the Lord said, Behold, the people is one, and they have all one language and this they begin to do: and now *nothing will be restrained from them, which they have imagined to do.*" Gen. 11:6.

What befell them in consequence of their presumption?

"The Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:9.

What befell Nadab and Abihu for their presumption in offering strange fire that the Lord had not commanded?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire there in, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, *and they died before the Lord.*" Lev. 10:1, 2.

How was the little horn, the papacy, to show its presumption?

"And he [the little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7:25.

What is this power, therefore, called by the apostle?

"And that man of sin be revealed, *the son of perdition; who opposeth, and exalteth himself* above all that is called God." 2 Thess. 2:3, 4.

What does the psalmist call the sin of presumption?

"Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from *the great transgression*." Ps. 19:13.

What admonition does the apostle give concerning our course toward the truth?

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Chapter 160

Hypocrisy

What was the leaven of the Pharisees?

"Beware ye of the leaven of the Pharisees, *which is hypocrisy*." Luke 12:1.

In what way did the Pharisees show themselves to be hypocrites?

"Ye hypocrites well did Esaias prophesy of you, saying This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; *but their heart is far from Me*." Matt. 15:7, 8.

How had the Saviour shown that their hearts were not with the Lord?

"*For God commanded, saying, Honor thy father and mother... But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*" Matt. 15:4-6.

NOTE. In other words, these people claimed to be God's servants, but changed the commandments of God to their liking, and thus destroyed their force upon the heart and life. Their hypocrisy made them do it.

What other sign of insincerity did they manifest?

"And when thou prayest, thou shalt not be as the hypocrites are; for *they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men*. Verily I say unto you, they have their reward." Matt. 6:5.

What did Christ call those who so readily saw the faults of others, but did not correct their own?

"*Thou hypocrite*, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5.

What is the real work of a hypocrite?

"A hypocrite with his mouth *destroyeth his neighbor*." Prov. 11:9.

What eminent man was once nearly sacrificed by the dissimulations (really hypocrisy) of some Jews and one of the apostles?

"And the other Jews dissembled likewise with him [Peter]; *insomuch that Barnabas also was carried away with their dissimulation*." Gal. 2:13.

NOTE. Ignorance is not hypocrisy. One can only be a hypocrite when acting something he knows he is not.

Why did Paul say he opposed Peter in the work he was doing at that time?

"But when Peter was come to Antioch, I withstood him to the face, *because he was to be blamed.*" Gal. 2:11.

What will become of the hypocrite's hope?

"So are the paths of all that forget God; and *the hypocrite's hope shall perish.*" Job 8:13.

What did David say he would not do?

"I have not sat with vain persons, *neither will I go in with dissemblers.*" Ps. 26:4.

NOTE. Dissemblers and hypocrites are the same.

If one has true heavenly wisdom, what kind of fruits will he bear?

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17

Where does the Saviour class those who profess to believe in the lord's coming, and yet by their actions show that their hearts are not in the matter?

"And shall cut him asunder, and *appoint him his portion with the hypocrites*, there shall be weeping and gnashing of teeth." Matt. 24:51.

Chapter 161

Selfishness

Selfishness is how defined by Webster?

"That supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

What specific commandments forbids this sin?

"Thou shalt not covet." Ex. 20: 17.

Selfishness, then, is contrary to what law?

"If ye fulfill the *royal law* according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8.

How does it show itself in the conduct of an individual?

(1) *As Lovers of Self.* "For men shall be *lovers of their own selves, covetous.*" 2 Tim. 3:2.

(2) *As Pleasing Ourselves.* "We then that are strong ought to bear the infirmities of the weak, and *not to please ourselves.*" Rom. 15:1.

(3) *As Seeking Our Own.* "Even as I please all men in all things, *not seeking mine own profit*, but the profit of many, that they may be saved." 1 Cor. 10:33.

(4) *As seeking after Gain.* "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter." Isa. 56:11.

(5) *As Seeking Undue Precedence.* "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." Matt. 20:21.

(6) *As Neglect of the Poor.* "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

(7) *As Performing Duty for Reward.* "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:11.

Show that selfishness is inconsistent with the communion of saints.

"There should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

Prove that it is contrary to Christian charity, or love.

"Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, *seeketh not her own*, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5.

How are we admonished with regard to selfishness?

"Let no man seek his own." 1 Cor. 10:24. "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. (Read also Zech. 7:9, 10).

By what means may we overcome selfishness?

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:14, 15.

How prevalent is this sin?

"For all seek their own, not the things which are Jesus Christ's." Phil. 2:21.

What among other things will help to make the last days a perilous time?

"This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous." etc. 2 Tim. 3:1, 2.

Can we be followers of Christ without overcoming selfishness?

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

Show that Christ condemned selfishness by His example.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. "For even Christ pleased not Himself." Rom. 15:3.

What should this lead us to do?

"Let everyone of us please his neighbor for his good to edification." Rom. 15:2.

What example has the apostle Paul given us in this respect?

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:33 (1 Cor. 9:19-23).

Give some Bible examples of selfishness.

Cain (Gen. 4:9); Nabal (1 Sam. 25:3, 11); Haman (Esther); princes (Isa. 1:23); priests (Isa. 56:10, 11); James and John (Mark 10:35-37); the multitude (John 6:24-26).

What is the condition, and what will be the final punishment, of those who continue to be governed by selfishness?

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 11-13.

Chapter 162

Envy and Jealousy

Give Solomon's words concerning the over powering strength of envy.

"Wrath is cruel, and anger is outrageous; but *who is able to stand* before envy?" Prov. 27:4.

What Scripture shows the exceeding cruelty of jealousy?

"Jealousy is *cruel as the grave*: the coals thereof are coals of fire, which hath a most vehement flame." Song of Solomon 8:6.

What striking illustration do we find of this?

"Not as Cain, who was of that wicked one and slew his brother. And *wherefore slew he him?* Because his own works were evil and his brother's righteous." 1 John 3:12.

Can a man be a murderer in spirit?

"*Whosoever hateth* his brother is a murderer." 1 John 3:15.

Give other circumstances where men have been controlled by an envious spirit, and state the result.

"And the patriarchs, moved with envy, *sold Joseph into Egypt*." Acts 7:9. "But when the Jews saw the multitudes, they were filled with envy, and *spake against* those things which were spoken by Paul, *contradicting and blaspheming*." Acts 13:45.

What is the condition of things where envy reigns?

"For where envying and strife is, there is *confusion and every evil work*. " James 3:16.

What effect does envy have upon its possessor?

"For wrath killeth the foolish man, and *envy slayeth* the silly one." Job 5:2. "A sound heart is the life of the flesh: but envy, the *rottenness of the bones*." Prov. 14:30.

Show the persistency of those who are actuated by envy.

"Full of envy, murder, debate, deceit, malignity, whisperers, ...who *knowing the judgment of God*, that they which commit such things *are worthy of death*, not only do the same, but *have pleasure in them that do them*." Rom. 1:29-32.

How free from malice should the child of God be, even toward an enemy?

"*Rejoice not* when thine enemy falleth, and let not o thine heart be glad when he stumbleth." Prov. 24:17. "But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you*." Matt. 5:44.

Will any be saved who retain the spirit of envy in the heart?

"Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things *shall not inherit the kingdom of God*." Gal. 5:21.

Is this sentence just?

"But we are sure that the judgment of God is *according to truth* against them which commit such things." Rom. 2:2.

What is the fountain from which both good and evil spring?

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:45.

Then why should the heart be watched closely?

"Keep thy heart with all diligence, *for out of it are the issues of life*." Prov. 4:23.

Chapter 163

Exaltation

Who is exalted above all that exists?

"For thou, Lord, art high above all the earth; thou art exalted far above all gods." Ps. 97:9. "Be thou exalted, O God, above the heavens: let thy glory be above all the earth." Ps. 57:5.

Why should God be thus exalted?

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein,

and thou preservest them all; and the host of heaven worshipeth thee." Neh. 9:6.

How high is Christ exalted?

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a *Prince and a Saviour*." Acts 5:30, 31.

Who will be exalted by God?

"He that shall humble himself shall be exalted." Matt. 23:12.

What, then, must precede exaltation?

"Before honor is humility." Prov. 15:33.

What is the foundation of true humility?

"Charity vaunteth not itself, is not puffed up." 1 Cor. 13:4.

What is necessary, therefore, in order that we may obtain exaltation?

"Whosoever therefore shall *humble himself as this little child*, the same is greatest in the kingdom of heaven." Matt. 18:4.

In what only should we desire to be exalted?

"For thou [Lord] art the glory of their strength: and *in thy favor our horn shall be exalted*." Ps. 89:17.

What means does God sometimes employ to keep us from self exaltation?

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a *thorn in the flesh*, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12:7.

By what means may self exaltation be overcome?

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and *bringing into captivity every thought to the obedience of Christ*." 2 Cor. 10:4, 5.

What are these weapons of our warfare?

The girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, the sword of the Spirit. Eph. 6:13-17.

What caused Satan's fall, and brought into existence all the sin and evil which are in the world?

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, *I will ascend into heaven; I will exalt my throne above the stars of God*: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

What is the most striking example of self exaltation found in the annals of history?

"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, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

NOTE. - Satan exalted himself above the stars of God, *i.e.*, the angels, and wanted to be equal with Christ; but the "man of sin," the papacy, has gone beyond this, and exalted himself even above the God of the universe by presuming to change His eternal and immutable law. Dan.7:25.

What will be the end of self exaltation?

"Whosoever shall exalt himself shall be abased." Matt. 23:12. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." Isa. 2:12.

When will the humble be exalted?

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land *when the wicked are cut off, thou shalt see it.*" Ps. 37:34.

Chapter 164

False Shepherds

Who is emphatically the good shepherd?

"*I [Jesus Christ]* am the good Shepherd." John 10:11.

To what extent did Christ sacrifice for the sheep?

"The good Shepherd *giveth His life* for the sheep." John 10:11.

Will false shepherds do this?

"The hireling fleeth because he is a hireling, and careth not for the sheep." John 10:13. "They are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter." Isa. 56:11.

Will the true shepherd see that the sheep are provided with food?

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, *to feed the church of God*, which He hath purchased with His own blood." Acts 20:28. See also 1 Peter 5:2.

With what kind of food will he feed the flock?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; *Preach the word.*" 2 Tim. 4:1, 2. (See also Rev. 10:9, 10 and Eze. 2:8, Eze. 3:1-3.)

Will the true shepherd set a good example to the flock?

"In all things showing thyself a pattern of good works." Titus 2:7.

Will he warn the sheep of coming danger?

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me." Eze. 33:7.

What does the Lord say to the watchman or shepherd who does not warn the

wicked?

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but *his blood will I require at thine hand.*" Eze. 33:8.

What does our Saviour call false shepherds?

"Let them alone, they be *blind leaders of the blind.*" Matt. 15:14.

Do such warn the flock of coming danger?

"His watchmen are blind, that are all ignorant, *they are all dumb dogs*, they cannot bark, sleeping, lying down, loving to slumber." Isa. 56:10. "They have healed also the hurt of the daughter of My people slightly, *saying, Peace, peace*; when there is no peace." Jer. 6:14.

Has the Lord given us another means by which to distinguish between true and false shepherds?

"*To the law and to the testimony*; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "For the priest's lips should keep knowledge, and *they should seek the law at his mouth...* But ye are departed out of the way: *ye have caused many to stumble at the law.*" Mal. 2:7, 8.

Will the shepherds who are unfaithful give to the flock the sense of those prophecies relating to "the time of the end" (Dan. 12:14)?

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to *one that is learned*, saying Read this, I pray thee: *and he saith, I cannot, for it is sealed.*" Isa. 29:11. Read also verses 13-16.

Was there to come a time when people would not listen to Bible truth?

"*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 Tim. 4:3, 4.

Will such like to have plain words spoken to them?

"Prophesy not unto us right things, *speak unto us smooth things*, prophesy unto us deceits." Isa. 30:10.

What does the Lord say further concerning false shepherds?

"My people hath been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place." Jer. 50:6. "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool: ye kill them that are fed, but ye feed not the flock." Eze. 34:2, 3. "As I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock, therefore, a ye shepherds, hear the word of the Lord: Thus saith the Lord God: Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves

any more, for I will deliver My flock from their mouth, that they may not be meat for them. For thus saith the Lord God: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they had been scattered in the cloudy and dark day." Eze. 34:8-12.

What is to be the future of those who "add unto" or "take away from " the words of prophecy?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. "Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture, and the peaceable habitations are cut down because of the fierce anger of the Lord." Jer. 25:34-37.

What promise has Peter left on record for faithful shepherds?

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

Chapter 165

The Just Recompense

What principle of justice should govern us in our intercourse with one another?

"Withhold not good from them *to whom it is due*, when it is in the power of thine hand to do it." Prov. 3:27.

What general rule of recompense is given in the Scriptures?

"Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and *with what measure ye mete*, it shall be measured to you again." Matt. 7:1, 2.

Should one, in any case, render evil for evil?

"Recompense to no man evil for evil." Rom. 12:17. "Not rendering evil for evil, or railing for railing, *but contrariwise, blessing.*" 1 Peter 3:9.

What is said of those who render evil for good?

"Whoso rewardeth evil for good, *evil shall not depart from his house.*" Prov. 17:13.

Will all men be rewarded irrespective of character?

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

Will each man's work be fully brought to light and tested?

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of *what sort it is*." 1 Cor. 3:13.

Will partiality be shown in decisions rendered?

"Shall not the Judge of all the earth do right?" Gen. 18:25. "*Justice and judgment* are the habitation of thy throne; *mercy and truth* shall go before thy face. Ps. 89:14. "Who will render to every man *according to his deeds*;" "for there is *no respect of persons* with God." Rom. 2:6, 11.

May we not in reality decide for ourselves what our recompense shall be?

"See, I have *set before thee this day life and good, and death and evil*." Deut. 30:15. "Thus saith the Lord: Behold, *I set before you the way of life, and the way of death*." Jer. 21:8.

Will the cases of any be overlooked in the judgment?

"For we must *all appear before the judgment seat* of Christ, that *everyone* may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

What shall determine the nature of the reward in each case?

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Define the harvest of the wrong doer.

"For he that soweth to his flesh, shall of the flesh reap corruption." Gal. 6:8. "Tribulation and anguish upon every soul of man that doeth evil." Rom. 2:9.

What shall be the recompense of the righteous?

"But he that soweth to the Spirit shall of the Spirit reap *life everlasting*." Gal. 6:8. "But *glory, honor, and peace* to every man that worketh good." Rom. 2:10.

What scripture brings to view the cases of all as decided forever, and the time when it is accomplished?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, *behold, I come quickly*." Rev. 22:11, 12.

Then with what force is the subject under consideration brought home to each heart?

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a *just recompense of reward*, how shall we escape if we neglect so great salvation?" Heb. 2:2, 3.

Section 16

Family and Home

Chapter 166

A Happy Home, and How to Make It

Where were the foundations of home laid?

"And the Lord God planted a garden eastward *in Eden, and there* He put the man whom He had formed." Gen. 2:8.

In carrying out His perfect plan! what was still needed?

"And the Lord God said, It is not good that the man should be alone; I will make him a *help meet* [or adapted] *for him*." Gen. 2:18.

Is the home complete without children?

"Lo, children are a heritage of the Lord." Ps. 127:3. "Children's children are the crown of old men, and the glory of children are their fathers." Prov. 17:6.

Does the happiness of home depend upon the abundance of things possessed?

"A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15:17.

May a home be undesirable under some circumstances?

"It is better to *dwell in the wilderness*, than with *a contentious and an angry woman*." Prov. 21:19.

Chapter 167

Religion in the Home

How well acquainted is God with the life of each person on earth?

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, 10, a Lord, thou knowest it altogether." Psalm 139:2-4.

What is the beginning of genuine wisdom?

"*The fear of the Lord* is the beginning of wisdom: a good understanding have all they that do His commandments." Psalm 111:10.

How are parents instructed to bring up their children?

"And, ye fathers, provoke not your children to wrath: but *bring them up in the nurture and admonition of the Lord.*" Ephesians 6:4.

NOTE.-"Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness and gentle courtesy."-J. R. Miller, Week-Day Religion (1880), p. 81.

How important is it that parents teach the Word of God to their children?

"And these words, which I command thee this day, shall be in thine heart: and *thou shalt teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:6, 7.

What is the value of careful early instruction?

"Train up a child in the way he should go: and *when he is old, he will not depart from it.*" Proverbs 22:6.

NOTE.-No man ever said that he began the service of God too young. No parent ever regretted bringing up his children to love, fear, honor, and obey God.

How early was the Bible taught to Timothy?

"And that *from a child thou hast known the holy scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

NOTE.-Timothy's father was a Greek, and his mother a Jewess. From a child he had been taught the Scriptures. The faith of his mother and his grandmother in the Word of God had early been implanted in him through their faithful instruction. (2 Timothy 1:5) The piety which he saw in his homelife had a molding influence upon his own life. This, with his knowledge of the Scriptures, qualified him to bear responsibilities and to render faithful service later in the cause of Christ. His home instructors had co-operated with God in preparing him for a life of usefulness. Thus it should be in every home.

Why did God confide in Abraham and commit important trusts to him?

"For I know him, *that he will command his children and his household after him*, and they shall keep the way of the Lord, to do justice and judgment." Genesis 18:19.

Wherever Abraham journeyed, what was his constant practice?

"And there he builded an altar unto the Lord, and called upon the name of the Lord." Genesis 12:8. (See Genesis 13:4; 21:33.)

NOTE.-"The manner in which the family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous or burdensome ..To make it dull and irksome is treason to true religion ..A few minutes given every day to preparation for family worship will serve to make it, as it should be, the most pleasant and attractive incident of the day."-J. R. Miller, Week-Day Religion, pp. 79-81.

Should we thank God for our food, and health and all that we have?

"*In everything give thanks*: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:18.

NOTE.-As a rule, children will reflect the life and principles manifested in their parents. The reason so many children are irreverent, irreligious, and disobedient today is that their parents are so. Like parent, like child. If parents would see a different state of things, they must themselves reform. They must bring God into their homes and make His Word their counselor and guide. They must teach the voice of God addressed to them, and that it is to be implicitly obeyed. "In too many households, prayer is neglected .. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the

household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."-E. G. White, Patriarchs and Prophets, p. 144.

Chapter 168

Duties of Parents and Children

What duty does God require of children?

"Honor thy father and thy mother." Ex. 20:12.

How are parents instructed to teach their children?

"And these words, which I command thee this day, shall be in thine heart; and thou shalt *teach them diligently* unto thy children, *and shalt talk of them when thou sit test in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" Deut. 6:6, 7.

How does God regard those parents who enforce obedience?

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; *that the Lord may bring upon Abraham that which He hath spoken of him.*" Gen. 18:19.

How should parents train their children?

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6 (Eph. 6:4).

What encouragement have parents to correct their children?

"Correct thy son, and he shall give thee rest; yea, *he shall give delight unto thy soul.*" Prov. 29:17. (Prov. 22:15).

What will result if correction is withheld?

"The rod and reproof give wisdom; but a *child left to himself bringeth his mother to shame.*" Prov. 29:15.

By proper correction what profit will come to the child?

"Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, *and shalt deliver his soul from hell.*" Prov. 23:13, 14.

Is there danger of delaying correction too long?

"*Chasten thy son while there is hope, and let not thy soul spare for his crying.*" Prov. 19:18.

Because a parent corrects his child, is it evidence that he does not love him?

"He that spareth his rod hateth his son, *but he that loveth him chasteneth him betimes.*" Prov. 13:24.

In correcting the child, what should the father guard against?

"Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:21.

What consideration should the young ever show to the aged?

"Thou shalt rise up before the hoary head, *and honor the face of the old man, and fear thy God; I am the Lord.*" Lev. 19:32.

Is the Lord pleased with children who obey their parents?

"Children, obey your parents in all things; for *this is well pleasing unto the Lord.*" Col. 3:20.

How long does the command to honor parents bind sons and daughters?

"Hearken unto thy father that begat thee, and *despise not thy mother when she is old.*" Prov. 23:22.

What is to be one of the prominent sins of the last days?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents*, unthankful, unholy." 2 Tim. 3:2.

Chapter 169

Promises for the Children

What is the first commandment which contains a promise?

"*Honor thy father and mother*; which is the first commandment with promise." Eph. 6:2.

What is the promise connected with that commandment?

"Honor thy father and thy mother; *that thy days may be long upon the land which the Lord thy God giveth thee.*" Ex. 20:12.

What promise is made to children if they will hearken to the Lord?

"Come, ye children, hearken unto me: *I will teach you the fear of the Lord.*" Ps. 34:11.

What is the fear of the Lord?

"The fear of the Lord *is the beginning of wisdom*: a good understanding have all they that do His commandments." Ps. 111:10.

How is a wise child, even though poor, regarded by the Lord?

"Better is a poor and a wise child, *than an old and foolish king*, who will no more be admonished." Eccl. 4:13.

What tender words did the Saviour speak in behalf of children?

"*Suffer little children, and forbid them not, to come unto Me*; for of such is the kingdom of heaven." Matt. 19:14.

What did He do to the children to show that He loved them?

"And *He took them up in His arms*, put His hands upon them, and blessed them." Mark 10:16.

How may all receive the Lord's blessing now?

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
Matt. 21:22.

If children do this, and as they grow older, keep all of God's commandments, what is promised?

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Chapter 170

The Marriage Institution

What was one of the first institutions founded for the benefit of the human race? "And the rib, which the Lord God had taken from man, *made He a woman, and brought her unto the man.*" Gen. 2:22.

NOTE. - Marriage, like the Sabbath, is of divine origin, and was instituted in Eden.

OBJECTS

Why did God establish the marriage institution?

(1). "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth, and subdue it.*" (Gen. 1:27, 28); for "He created it not in vain, *He formed it to be inhabited.*" Isa. 45:18.

(2). "And the Lord God said, *It is not good that the man should be alone*; I will make him a *help meet* for him." Gen. 2:18.

NOTE. - Man needs the refinement which comes from association with true womanhood, as well as assistance in the temporal affairs of life. To populate the earth, and also to render man happy, were therefore the objects of the Creator in bringing into existence the marriage institution.

PLAN

To accomplish this two fold purpose, how many companions did God in the beginning ordain that man should have?

"Therefore shall a man leave his father and his mother, and shall cleave unto *his wife*, and they shall be one flesh." Gen. 2:24. "They two shall be one flesh." Eph. 5:31. "The rib, which the Lord God had taken from man, made He a woman, and brought her unto the man." Gen. 2:22.

COUNTERFEIT

With whom did polygamy originate?

The first recorded case is that of Lamech, who "took unto him two wives, ...And Lamech said unto his wives, ...I have slain a man." Tracing Lamech's ancestors back six generations, to Cain, of him it is recorded that he "rose up against Abel his brother, and slew him." To this class of men, with whom polygamy originated, this scripture applies

relative to their parentage: "Ye are of your father *the Devil*, and the lusts of your father ye will do. He was a *murderer* from the beginning, and abode not in the truth" (John 8:44), and being determined that his corrupt followers should outnumber the children of God, he incited this murderous and incestuous Lamech to take "unto him two wives." Let it be forever remembered that in the beginning the Creator gave one wife, and the Devil gave two. Whether it was the Lord who subsequently adopted Satan's plan, or only certain men who, although chosen of God, were afterward deceived or drawn away of their own lust, and enticed, is so important a question that to decide in favor of the former without scriptural authority, thus attributing the work of Satan to the unchangeable God, is but to unite with that already large family referred to, whose sire is not only a murderer, but "a liar, and the father of it."

What effect did the polygamous example of Lamech's descendants have on the children of God?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and *they took them wives of all which they chose.*" Gen. 6:1, 2.

Does this reference to wife plurality among those who were called "the sons of God," prove that the Lord had adopted Satan's plan?

"And God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted His way upon the earth." Gen. 6:12.

NOTE. - As already proved, God's "way" concerning marriage was that a man should have but one wife. His way "corrupted" brought a plurality of wives and other excesses, until because of the prevalence of licentiousness, strife, and murder, "God said unto Noah, The end of all flesh is come before Me; for the *earth is filled with violence* through them; and, behold, I will destroy them with the earth." Gen. 6:13. This is the culmination of the first era of contest between the original and the counterfeit.

FIRST REPETITION OF ORIGINAL PLAN

What was Noah's character? and considering the emergency, how many wives did he and his sons take with them into the ark?

"Noah was a *just man and perfect in his generations*, and Noah walked with God." Gen. 6:9. "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, *and Noah's wife, and the three wives of his sons* with them into the ark." Gen. 7:13.

Who knows but what they had other wives not good enough to be permitted to enter the ark?

"And the Lord said unto Noah, Come thou and *all thy house* into the ark; for thee have I seen righteous *before this generation.*" Gen. 7:1.

SECOND REPETITION OF ORIGINAL PLAN

After the flood, when Satan, in trying to overthrow God's plan, had again led men into idolatry and polygamy, why did the Lord choose as the progenitor of a spiritual race, a man who had but one wife?

"Wherefore one? *That He might seek a godly seed.*" Mal. 2:15. "Abram took Sarai *his wife*, ...and they went forth to go into the land of Canaan, and into the land of Canaan they came." Gen. 12:5.

ATTEMPTED COUNTERFEIT

When, through lack of faith, it seemed that God's promise of a son could not be fulfilled because of Sarai's age, what prevalent evil custom of that day did she induce Abram to adopt, hoping thereby to secure the promised heir?

"And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram *to be his wife*." Gen. 16:3.

Did this shameful proceeding make Hagar the wife of Abram?

Sarai soon after realized the folly of her act in thus trying to change God's enduring plan, and never again alluded to Hagar as the wife of Abram, but called her "my maid," and "this bondwoman" (not second wife). Abram never regarded Hagar as his wife, but when speaking to Sarai, said "thy maid" (not my wife). Hagar did not consider herself the wife of Abram, but only the maid of "my mistress, Sarai." The angel of the Lord called Hagar "Sarai's maid," and said unto her, "Return unto thy mistress" (not, Return unto thy husband). And the Lord Himself by inspiration declares her to have been only "Hagar the Egyptian," and Abram's "bondwoman" (not second wife). His second wife was Keturah, married after the death of Sarai. Gen. 23:1, 2; 25:1. The foregoing quotations from Scripture prove that, instead of being a polygamist, Abram violated the seventh commandment. Although the Bible states that "he staggered not at the promise of God *through unbelief*," it is equally true that he staggered from the path of virtue at the instigation of his wife. But he was not a polygamist.

What is the very next recorded experience of Abram's which shows that he was not perfect, like Enoch and Noah?

"And when Abram was ninety years old and nine, *the Lord appeared to Abram*, and said unto him, I am the Almighty God; *walk before Me, and be thou perfect*." Gen. 17:1.

Did he follow the example of Cain, the progenitor of murderers and polygamists, and try to justify or excuse himself?

"And Abram fell on his face." Gen. 17:3.

NOTE. - Abram was blessed because of his humility and his desire to please God, not because he at times sinned against Him. On this occasion God changed his name to Abraham, and the record of his subsequent life shows that he was also a changed man.

When Ishmael was about sixteen years old, and Sarah requested Abraham to "cast out this bondwoman and her son" (Gen. 21:10), what instruction did the Lord give which shows that He had not changed His original plan, one wife for one man?

"In all that Sarah hath said unto thee, *hearken unto her voice*," for in Isaac shall thy seed be called." "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, *and sent her away*." Gen 21:12, 14.

Had Hagar really been the wife of Abraham during these sixteen years, would he ever have "sent her away" with the divine permission?

"What, therefore, God hath joined together, let not man put asunder." Matt. 19:6.

After Abraham had profited by his bitter experience (Gen. 21:11), what did

God say of him; and how was it in part fulfilled?

"For I know him that *he will command his children and his household* after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. "And Abraham said unto his eldest servant of his house, that ruled over all that he had, ...Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." Gen. 24:2-4.

What was Isaac's last charge to Jacob, when the latter was about to leave home?

"Thou shalt not take a *wife* of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel, thy mother's father; and *take thee a wife* from thence of the daughters of Laban, thy mother's brother." Gen. 28:1, 2.

NOTE. - He was not only enjoined to take one wife, but also to get the right kind of wife. See also 2 Cor. 6:14.

THREE EXAMPLES OF THE COUNTERFEIT

But did not Jacob have two wives?

He did; but whether he had two or forty does not affect the plain counsel given him by God through Isaac, in harmony with the original plan. There were two reasons why Jacob took a second wife: (1) Laban practiced *deception*, giving Jacob the elder of the two sisters, Leah, for whom he had not love; (2) Rather than conform to God's order, and be content with Leah, suffering wrongfully a life long separation from Rachel, *selfishness* caused him to take both of them. But selfishness and deception are not attributes of God, therefore he neither directed the action nor became responsible for the result. And as one wrong step leads to another, so polygamy led to envy, jealousy, hatred, rivalry, and strife on the part of the sisters, as the result of which first one and then the other urged upon the too willing Jacob still further departure from God's plan, until the record stares with dishonor and degradation. But who believes that because of these things God blessed Jacob? Inspiration does not say so. And who does not know that he was blessed because of his humiliation and repentance for sin, particularly during that long night when by the brook he "was left alone, and there wrestled a man with him until the morning?" The record says it was the Lord, and that "He blessed him there," while *confessing* his sins, not while *committing* them.

Did Jacob enjoy his polygamous life?

"Few and *evil* have the days of the years of my life been." Gen. 47:9.

Was David blessed of God because he was a polygamist?

"*Wherefore hast thou despised the commandment of the Lord*, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife... Now therefore *the sword shall never depart from thine house: because thou hast taken the wife of Uriah the Hittite to be thy wife*. Thus saith the Lord, Behold, I will *raise up evil* against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor." 2 Samuel 12:9-11.

NOTE. - The Lord would permit others to take David's wives the same as He permitted David to take the wives of Saul and the wife of Uriah, not that such actions were right; for they are there called "evil," and contrary to the "commandment of the Lord." The passage in 1 Kings 15:5, which says that "David did

that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite," must not be so literally rendered as to show that it was right for David to number Israel, for which act the Lord caused seventy thousand of the people to perish. Yet this is proved by the text as much as that it was right for David to take Saul's wives. In 1 Kings 14:8, the Lord said of David, "Who kept My commandments, and who followed Me with all his heart, to do *that only which was right* in Mine eyes;" but that these texts apply to his life, *generally speaking*, and not to *every act* he committed, is evident, otherwise the last quotation proves that it was also right for him to commit the greatest of all sins of which he was guilty, the murder of Uriah.

Because of David's evil example, what occasion did the Lord say had been given polygamists and other evil doers?

"Because by this deed thou hast given great occasion to the enemies of the Lord to *blaspheme*." 2 Sam. 12:14.

How, then, was David "a man after God's own heart," polygamy and murder being violations of "the commandment of the Lord?"

"*I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*" Ps. 32:5. "The sacrifices of God are a broken spirit; a *broken and a con- trite heart, a God, thou wilt not despise.*" Ps. 51:17.

NOTE. - David, like Jacob, had an evil nature, and sometimes strayed from the path of righteousness; but like him, also, he repented of his sins, and received forgiveness. These were two of the "most favored men of whom the Bible makes mention," not because they were polygamists, but because he who is forgiven most is most favored. No more divine approval is to be found for their polygamy, however, than for Abraham's violation of the seventh commandment, Jacob's deception, or David's murder. If the example of a few men was designed to supplant the precept of God with reference to the marriage institution, then, by parity or reasoning, the deceiver, adulterer, and murderer now have free license.

Was Solomon blessed because he was a polygamist?

"*His wives turned away his heart after other gods.*" "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice." "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and *thou hast not kept My covenant and My statutes, which I have commanded thee*, I will surely rend the kingdom from thee, and will give it to thy servant." 1 Kings 11:4, 9, 11.

NOTE. - The lives of these three men, particularly those of Jacob and David are monuments to both the weakness of humanity, and the strength of divine grace. While the Holy Spirit has made the dark and unchangeable record of their failure under temptation, there appears on the opposite side, in brighter lines, the history of their conflicts with evil, their earnest prayers for help, and their humility and deep repentance, which secured the favor of Heaven. For all this, grace is to receive the credit, though by reason of the prominence of the characters, sin is most noticeable at first sight. Hence, instead of investigating the subject, many have entertained the idea that wife plurality among God's chosen people was a very common thing, and that this custom prevailed with "*many* of the best and most favored men of whom the Bible makes mention." But this is not true. From Adam to the present time, thousands of cases are on record of conformity to God's plan regulating marriage, against these few instances of polygamy on the part of leaders among God's people. The plan of the Creator was not only understood in the beginning, but was reaffirmed at the deluge, the calling of Abraham, and of Moses, and in the parentage of Christ. The attempt on the part of some to make it appear that Moses was a polygamist, is not justified by the Scriptures; for there is no evidence that Moses ever had any other wife than Zipporah. Either she is the one referred to in Num. 12: 1 as being an "Ethiopian woman" by reason of her Midianite and Cushite ancestry (*Ethiopian* meaning *Cushite*, see margin), or else Zipporah had died before this "Ethiopian woman" was taken by Moses. But they are doubtless the same person, as Moses would not be the first one to violate the command of God that the children of Israel should not intermarry with strangers (see Ex. 34:16), which instruction was given only about a year previous to the jealousy of Aaron and Miriam.

NO DIVINE LICENSE FOR POLYGAMY

What are the principal texts used in attempting to justify polygamy by divine precept? and what may be said of them?

(1) "And if he have *betrothed her unto his son*, he shall deal with her after the manner of daughters. If he take him *another wife*, her food, her raiment, and her duty of marriage, shall he not diminish." Ex. 21:9, 10.

NOTE.- The word *wife* is not in the original, and should not be in this text, whose meaning, as seen from verse 9, is "another *betrothed*," not "another *wife*." Thus: "If he [the father] take him [take to his son] another wife [in betrothal] , her food, her raiment [the food and raiment of the one first betrothed, but not married] , and her duty of marriage, shall he not diminish." This means simply that one first betrothed should be provided for in case she was set aside and another one married. But even if the word *wife* belonged in the text, it would merely be God's counsel with reference to how such sinners should be dealt with, as in Ex. 22:1, "If a man shall steal an ox or a sheep," etc. "If" does not mean "thou shalt," nor even "thou mayest."

(2) "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: *her husband's brother* shall... *take her to him to wife*." Deut. 25:5.

NOTE. - No further comment is necessary on this passage, than to say that in accordance with God's law concerning marriage, the "husband's brother" or kinsman here referred to must be a single man, as was the case with Boaz, who married Ruth; for not a single instance is recorded where God ever counseled any man to take more than one wife, or gave a precept to that effect.

(3) "And in that day *seven women shall take hold of one man, saying*, We will eat our own bread, and wear our own apparel; only *let us be called by thy name*, to take away our reproach." Isa. 4:1.

NOTE. - Whether this was fulfilled centuries ago, or applies to the Mormons of today, does not prove that God now designs a man should have seven wives instead of one. There are prophecies of evil as well as of good; and because the crimes of Absalom, Ahab, Judas, and the persecutions under paganism and the papacy were predicted, does not prove them divinely sanctioned.

ORIGINAL PLAN SUSTAINED

What further testimony is given by prophets, Christ, and the apostles relative to the enduring nature of God's original plan?

"Neither shalt thou take a wife to her sister [*one wife to another*, margin] , to vex her, ...beside the other *in her lifetime*." Lev. 18:18. "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away." Mal. 2:15, 16.

Christ said: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to *his wife*; and they *twain* shall be one flesh: so then they are no more twain, but one flesh. What therefore God has joined together, *let not man put asunder*." Mark 10:6-9. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that *whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery*." Matt. 5:31, 32.

Paul said: "Let everyone of you in particular so love *his wife even as himself*; and the wife see that she reverence *her husband*." Eph. 5:33. "A bishop then must be blameless, *the husband of one wife*." "Let the deacons be the husbands of *one wife*, ruling

their children and their own houses well." 1 Tim. 3:2, 12.

NOTE. - Not that others in the church might take more than one wife, but that if such as had a plurality of wives were to receive the gospel and become members of the church, they should not be selected to fill these offices, for which "blameless" men were required. Not an instance is on record where God ever chose a man with more than one wife, to do any special, important work; and, as already proved, only a *few* cases are recorded of men who became polygamists *after* having been chosen of God.

What then, is the inevitable conclusion regarding polygamy?

"Lo, this only have I found, that God hath made man upright; but *they have sought out many inventions.*" Eccl. 7:29.

Chapter 171

Evils of City Life

When Abraham gave Lot his choice of where to live, what did Lot choose for himself and his family? "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. ...*Then Lot chose him all the plain of Jordan.*" Genesis 13:10, 11.

Where did this choice take him?

"Abram dwelled in the land of Canaan, and *Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.*" Verse 12.

What were the inhabitants of that city like?

"But the men of Sodom were *wicked and sinners before the Lord exceedingly.*" Verse 13.

What additional description of this city is given us in the Word of God?

"Behold, this was the iniquity of thy sister Sodom, *pride, fullness of bread, and abundance of idleness* was in her and in her daughters, *neither did she strengthen the hand of the poor and needy.* And they were *haughty, and committed abomination* before Me: therefore I took them away as I saw good." Ezekiel 16:49, 50. (See Genesis 19:19.)

How did their conduct affect Lot?

"And delivered just Lot, *vexed with the filthy conversation of the wicked:* (for that righteous man dwelling among them, in seeing and hearing, *vexed his righteous soul from day to day with their unlawful deeds.*)" 2 Peter 2:7, 8.

Before destroying Sodom and Gomorrah, whom did the Lord send to deliver Lot and his family?

"And there came *two angels* to Sodom at even." "And the men [angels] said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou has in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Genesis 19:1, 12, 13.

Was Lot successful in warning his married children?

"And Lot went out, and *spake unto his sons in law*, which married his daughters, and said, *Up, get you out of this place*; for the Lord will destroy this city, *But he seemed as one that mocked unto his sons in law*." Verse 14.

What did the angels tell Lot the next morning?

"*Arise, take thy wife, and thy two daughters, which are here*; lest thou be consumed in the iniquity of the city ...*Escape for thy life; look not behind thee*, neither stay thou in all the plain; *escape to the mountain*, lest thou be consumed." Verses 15-17.

What occurred next?

"*Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire* from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Verses 24-25.

Because the affections of Lot's wife were still in Sodom, what happened to her?

"But his wife looked back from behind him, and *she became a pillar of salt*." Verse 26.

Foretelling the condition of the world just prior to His Second Advent, to what did Christ liken it?

"Likewise also *as it was in the days of Lot*; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, *Even thus shall it be in the day when the Son of man is revealed*." Luke 17:28-30.

NOTE. - The cities of today are like Sodom and Gomorrah, centers and sinkholes of vice, pride, violence, confusion, and crime. The cities of the United States furnish most of the nation's crime. The numerous holidays, the whirl of excitement, pleasure, and sports, theatergoing, gambling, liquor drinking, and reveling in the cities, attract thousands from the sober duties of life, and stimulate every evil passion to activity. What a poor place, therefore, are the cities of today in which to rear a family! Too many, like Lot, have pitched their tent toward Sodom.

Of what great final event is the destruction of Sodom and Gomorrah a pattern or type?

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, *making them an ensample unto those that after should live ungodly*." 2 Peter 2:6.

NOTE. - The destruction of such cities as Sodom and Gomorrah, Babylon, and Jerusalem is set forth as a type of the destruction awaiting the world. Says one writer: "The time is near when the large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or in a few hours they will be in ruins. The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of the cities, God is showing us what will come upon the whole earth."

"Improved atomic bombs" will be "ideally suited to sudden unannounced attacks in which a country's major cities might be destroyed overnight by an ostensibly friendly power."-General H. H. Arnold, quoted in Questions and Answers About Atomic Energy, p. 4.

Terrible as the atomic bomb was to contemplate when it was first produced, it is small by comparison with the hydrogen bomb. It has been estimated that the explosion of only 250 such bombs strategically placed could blot out all life on the earth and make it uninhabitable for years to come.

What is to take place under the seventh plague?

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Revelation 16:17-19.

Chapter 172

Social Purity

How much is included in the seventh commandment?

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That *whosoever looketh on a woman to lust after her hath committed adultery* with her already in his heart." Matt. 5:27, 28.

What are the people of God exhorted to omit?

"But fornication, *and all uncleanness*, or covetousness, *let it not be once named among you*, as becometh saints; *neither filthiness, nor foolish talking, nor jesting*, which are not convenient; but rather giving of thanks." Eph. 5:3, 4.

What does the apostle class this inclination?

"*Now the works of the flesh are manifest*, which are these: Adultery, fornication, uncleanness, lasciviousness." Gal. 5:19.

Of what will those who are guilty in this direction be deprived?

"I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:21.

If one professing godliness is known to be impure, what is our duty regarding Him?

"But now I have written unto you *not to keep company*, if any man that is called a brother be a fornicator." 1 Cor. 5:11.

If one received evil communications, how will they affect him?

"Be not deceived: evil communications *corrupt good manners*." 1 Cor. 15:33.

When a person allows corrupt thoughts to be sown in his heart, what may he expect to reap?

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For *he that soweth to his flesh shall of the flesh reap corruption*; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

What is even the thought of foolishness said to be?

"The thought of foolishness is sin." Prov. 24:9.

On what condition does God accept the sinner?

"Let the wicked forsake his way, and the *unrighteous man his thoughts*: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

Where should one's thoughts be held?

"And bringing into captivity *every thought to the obedience of Christ*." 2 Cor. 10:5.

Does God know the thoughts?

"Thou knowest my down sitting and mine uprising, thou understandest my thought afar off." Ps. 139:2.

Then how should one treat him who indulges in low, impure conversation?

"And *have no fellowship with the unfruitful works of darkness, but rather reprove them*. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

In conversation, against what should one be strenuously guarded?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

What are the proper things to engage one's mind?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; *if there be any virtue, and if there be any praise, think on these things*." Phil. 4:8.

NOTE. - To male and female alike this rule applies. All should avoid associating with those who indulge in low, impure thoughts, as their presence and influence are alike contagious. One soon receives the mold of a frequent companionship, whether the companion be good or bad. All should strive against the reception of groveling, vulgar thoughts; for, as has been truthfully said, "no one can succeed long in keeping himself from vicious acts whose thoughts dwell, without restraint, upon unchaste subjects. Purity of life depends upon purity of mind; and the only way to secure the first is by the cultivation of the second. Incessant mental occupation is the only safeguard against sin.

What is promised to the pure in heart?

"Blessed are the pure in heart; for they shall see God." Matt. 5:8.

NOTE.-By reading Gen. 6:1-13, it will be readily seen that social impurity was the chief cause of the deluge. It was also the principal reason for the destruction of Sodom and Gomorrah. Gen. 19:1-11 God at one time destroyed 24,000 of the Israelites because of their laxness in this respect. Num. 25:1-9. One notable case is brought to view in the early Biblical record, which shows the reward of virtue. Joseph was sorely tempted (Gen. 39:7-12); but he resisted his insidious tempter, though at the expense of his personal freedom. God rewarded him, however (Gen. 41:38,44), by raising him to a place he never could have attained had he yielded to the impure suggestions of his mistress. This should be a lesson to all, knowing that in the day of judgment all will render an account, even of the secrets of their hearts. Eccl. 12:14.

From what source come our words?

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt. 12:34.

NOTE.-Great care should be exercised in the training of children's minds, as what is taken into

them, from whatever source, will be sure to bear its legitimate fruit in due time. On this point, the Rev. T. De Witt Talmage has well said: "You may tear your coat or break a vase, and repair it again; but the point where the rip or the fracture took place will always be evident. It takes less than an hour to do your heart a damage which no time can entirely repair. Look carefully over your child's library; see what book it is that he reads after he has gone to bed. Do not always take it for granted that a book is good because it is a Sunday-school book. As far as possible, know who wrote it, who illustrated it, who published it, who sold it. It seems that in the literature of the day, the ten plagues of Egypt have returned, and the frogs and the lice have hopped and skipped over our parlor tables. Parents are delighted to have their children read, but they should be sure as to what they read. You do not have to walk a day or two in an infected district to get the cholera or typhoid fever; and one wave of moral unhealth will fever and blast the soul forever. Perhaps, knowing not what you did, you read a bad book. Do you not remember it altogether?—Yes; and perhaps you will never get over it. However strong and exalted your character, never read a bad book. By the time you get through the first chapter, you will see the drift. If you find the marks of the hoofs of the Devil in the picture, or in the style, or in the plot, away with it. But there is more danger, I think, from many of the family papers, published once a week, in those stories of vice and shame, full of infamous suggestions, going as far as they can without exposing themselves to the clutch of the law. I name none of them; but say that on some fashionable tables there lie 'family newspapers' that are the very vomit of the pit."

Of what will all give account in the day of judgment?

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

NOTE.—"Nothing can be more fatal to purity of life in either sex than the idea that a young man may sow 'wild oats,' and still be a 'first-rate good fellow,' and worthy of positions of trust and responsibility in society; and the fact that such a notion prevails, is further evidence of the lowered moral tone of society, to which we have already referred. It will be a happy day to the cause of morality when society says to the young man who lapses from virtue, as it does to the young woman under the same circumstances, 'You have forfeited your right to honor and respect. You have violated one of the plainest laws of God and man. You have become a social leper, and are likely to spread vile moral contagion more potent for evil than the venom of a rattlesnake, or the contagious virus of small-pox or cholera. Hence, unless you repent and reform, and earn a right to the confidence of the good and pure, you must be an outcast from society, subjected to a social quarantine which will effectively prevent the contamination of your fellows.'"—J.H. Kellog, M.D., President of American Health and Temperance Association, in address on Social Purity.

There has of late been some excellent work done toward staying the tide of social impurity. To this end a society was organized in England, under the name of "White Cross Army." Soon afterward the movement spread to America, and the Young Men's Christian Association of New York effected an organization, the object of which is, "The promotion of purity among young men, the elevation of public opinion regarding the question of personal purity, and the maintenance of the same standard for men and women." The same line of work has been taken up by the National Woman's Christian Temperance Union, and that society now has a Social Purity Department. The American Health and Temperance Association has also entered the field, to war against the frightful evil of social impurity, and to engage others in an effort to save the young who are surrounded by so many strong temptations. The pledges herewith presented, are those adopted by this association.

Section 17

Health and Temperance

Chapter 173

Good Health

What important wish (prayer, margin) is expressed by the apostle concerning Gaius?

"Beloved, I wish above all things that *thou mayest prosper and be in health*, even as thy soul prospereth." 3 John 1:2.

Why is it necessary to preserve the body in health?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

When one is truly sanctified, how much of him will be affected? "And 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 Thess. 5:23.

NOTE.-That is, the whole man-body, soul, and spirit- is to be set apart to God's service.

How did the apostle guard himself?

"But *I keep under my body, and bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

Is it expedient to eat everything that it is lawful to eat?

"All things are lawful for me, but *all things are not expedient*: all things are lawful for me, but all things edify not." 1 Cor. 10:23.

NOTE.-There is no doubt but that Paul is in this place talking about what should be eaten. He teaches that under certain circumstances those to whom he writes, should abstain from eating of that which has been offered to idols, lest weak Christians should be led into idolatry. 1 Cor. 10:20, 21, 28. But if one is bidden to a feast, and feels disposed to go, he can eat what is set before him. In these things one is to consider, not merely his appetite, but the glory of God and his influence on others.

Is God's glory to be considered even in one's eating?

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*." 1 Cor. 10:31.

What are our bodies said to be?

"What! know ye not that *your body is the temple of the Holy Ghost which is in you*, which ye have of God, and *ye are not your own*?" 1 Cor. 6:19.

What is the Christian's duty concerning his body in view of the fact that the Spirit of God has taken possession of it?

"For ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's." 1 Cor. 6:20.

NOTE.-Just as soon as the Spirit of God comes to dwell in one's body, it is no longer his, but is simply in his care. It is his duty religiously to care for that body as God's property. If he shall through lust eat that which brings disease into the body and destroys its vigor, he has placed it where it no longer glorifies God.

What does the apostle say God will do to those who defile or mar this temple of His, the human body?

"If any man defile the temple of God, *him shall God destroy*; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

Can the body be defiled with improper food or drink?

"But Daniel purposed in his heart that *he would not defile himself with the portion of the king's meat*, nor with the wine which he drank." Dan. 1:8.

What sort of food did Daniel desire?

"And God said, Behold, I have given you every *herb bearing seed*, which is upon the face of all the earth, and *every tree, in the which is the fruit of a tree yielding seed*; to you it shall be for meat." Gen. 1:29.

What kind of flesh did the Lord afterward permit man to eat?

"Whatsoever parteth the hoof, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat." Lev. 11:3.

By what term was this class of creatures distinguished from the other?

"Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female." Gen. 7:2.

Which one of these now commonly eaten was mentioned as being unfit even to touch?

"*And the swine*, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14:8.

Why did the Lord thus restrict the Hebrews?

"For thou art a holy people unto the Lord thy God, and *the Lord hath chosen thee to be a peculiar people unto Himself*, above all the nations that are upon the earth. Thou shalt not eat any abominable thing." Deut. 14:2, 3.

NOTE. - The swine is a scavenger. As such it is a creature full of disease and filth; and it is plain that the Lord does not want His people, whose bodies are His, to be polluted with such loathsome diet.

What does the Lord say of those who are found eating swine's flesh and the like, when Christ comes?

"For behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire... They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, *shall be consumed together, saith the Lord*." Isa. 66:15-17.

NOTE. - When the Lord comes, He is to change the living righteous, that their bodies may be like His glorious body. Phil. 3:21. This cannot well be done for those who have gross habits of diet. The condition of the body affects the mind, and one who lives grossly is more or less sensual in his thoughts. One cannot well be pure minded until he brings his body under (1 Cor. 9:27), and cultivates such habits as will be conducive to spiritual mindedness. One in poor health cannot glorify God as another whose physical powers are in full strength and consecrated to the divine service. It is, then, a moral duty to abstain from everything unhealthful, that all the powers of the being may be in the best possible condition.

Chapter 174

Sobriety

To what extent did the wise man test the pleasures of the world?

"Whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy." Eccl. 2:10. "I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure." Eccl. 2:1.

How much true enjoyment did such a course afford?

"Behold, all was vanity and vexation of spirit, and there was no profit under the sun." Eccl. 2:11. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." Prov. 14:13.

To whom alone is such mirth enjoyable?

"Folly is joy to him that is destitute of wisdom." Prov. 15:21.

What conclusion did the wise man reach?

"Then I saw that wisdom excelleth folly as far as light excelleth darkness." Eccl. 2:13.

Why is sobriety preferable to levity?

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Eccl. 7:3. "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." Eccl. 7:2.

Of what does the wise man bid the young to be mindful, even in the pursuit of pleasure?

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Eccl. 11:9.

What injunction to sobriety does the apostle give in his epistle to Titus?

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober... Young men likewise exhort to be sober minded." Titus 2:2-6.

What similar advice is given in the epistle to the Romans?

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

What testimony does the apostle Peter bear on this point?

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

Why is vigilance especially necessary?

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh

about, seeking whom he may devour." 1 Peter 5:8.

What other consideration should lead us to sobriety?

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer."
2 Peter 4:7.

Chapter 175

Temperance

With what does the apostle Paul class temperance?

"But the *fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance*: against such there is no law." Gal. 5:22, 23.

What does the same apostle say of those who strive for the mastery?

"And every man that striveth for the mastery *is temperate in all things*." 1 Cor. 9:25.

In running the Christian race, what did Paul say he did in order to be successful?

"But *I keep under my body, and bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

What is the effect of intemperance?

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23:29, 30.

Why were kings prohibited the use of strong drink?

"It is not for kings to drink wine; nor for princes strong drink; lest they drink, and *forget the law, and pervert the judgment of any of the afflicted*." Prov. 31:4, 5.

Why were priests not allowed to use intoxicating drink?

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, *...that ye may put difference between holy and unholy, and between unclean and clean*." Lev. 10:8-10.

Why did Daniel and his companions refuse to drink of the wine of the king of Babylon?

"But Daniel purposed in his heart that *he would not defile himself* with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

After protesting against the use of the stimulants offered them, what did they request?

"Prove thy servants, I beseech thee, ten days: and let them give us pulse to eat and *water to drink*." Dan. 1:12.

At the end of the ten days' test, how did these Hebrews appear?

"And at the end of ten days *their countenances appeared fairer and fatter* in flesh than all the children which did eat the portion of the king's meat." Dan. 1:15.

At the end of three years (the time appointed for them to learn the Chaldean tongue, (Dan. 1:4, 5) how many in the realm were found equal in learning to these abstainers?

"Now at the end of the days... the king communed with them; and *among them all was found none like Daniel, Hananiah, Mishael, and Azariah* ...And in all matters of wisdom and understanding, that the king inquired of them, *he found them ten times better* than all the magicians and astrologers that were in all his realm." Daniel 1:18-20.

Did not Paul recommend the use of wine under certain conditions?

"Drink no longer water, *but use a little wine* for thy stomach's sake, and thine often infirmities." 1 Tim. 5:23.

NOTE. - There are two kinds of wine spoken of in the Bible. One of these was the juice of the grape, and was pressed from the fruit into the cup as it was needed to drink. Gen. 40:11. It is this kind that is said to cheer God and man (Judges 9:13), and is dried up when the vine is destroyed. Joel 1:10-12. The other kind was that which had stood until it fermented, and alcohol had formed from the decaying substance.

How is the first kind spoken of?

"Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and *thou didst drink the PURE BLOOD OF THE GRAPE.*" Deut. 32:14.

How is the second kind represented?

"Look not thou upon the wine when it is red, *when it giveth his color in the cup, when it moveth itself aright.* At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32.

NOTE.-That is, when it moves upright; as in the process of fermentation, it may be seen moving from the bottom upward. The original word here used-aright-means something "upright."

With what other low debaucheries is drunkenness more or less associated?

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

Can a drunkard enter the kingdom of God? "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:10.

How, then, should a Christian regard one who persists in drunkenness? "But now I have written unto you *not to keep company*, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard." 1 Cor. 5:11.

Chapter 176

Modern Forms of Intemperance

What injunction regarding purity did Paul give Timothy?

"Keep thyself pure." 1 Tim. 5:22, last clause.

To what extent should all be kept pure?

"Having therefore these promises, dearly beloved, let us *cleanse ourselves from all filthiness of the flesh and spirit*, perfecting holiness in the fear of God." 2 Cor. 7:1.

Can one indulge in the use of anything filthy or polluting, and still be pure?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17.

What will the Lord do to those who defile the temple of God?

"If any man defile the temple of God, *him shall God destroy*; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

What article in common use is defiling to the user?

"Chemists, botanists, and physicians unite in pronouncing tobacco one of the most deadly poisons known. No other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect.

"The active principle of tobacco, that, is nicotine, a heavy, oily substance, which may be separated from the dried leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight percent, Kentucky and Virginia tobacco usually containing six or seven percent. A pound of tobacco contains, on an average, three hundred and eighty grains of this deadly poison, of which one tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison... Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects [its proper sphere of usefulness]." *J. H. Kellogg, M.D., in Health Science Leaflets, No.16.*

What are some of the symptoms of tobacco poisoning?

Dr. B. W. Richardson, one of the highest medical and scientific authorities of England, says: "Smoking produces disturbances (a). In the blood, causing undue fluidity and change in the red blood corpuscles; (b). In the stomach, giving rise to debility, nausea, and in extreme cases, sickness; (c). Of the heart, producing debility of that organ, and irregular action; (d). Of the organs of sense, causing, in the extreme degree, dilation of the pupil of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina, with other and analogous symptoms affecting the ear, viz., inability clearly to define sounds, and the annoyance of a sharp, ringing sound like a whistle or a bell; (e). In the brain, suspending the waste of that organ, and oppressing it if it be duly nourished; (f). Of the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to over secretion in those surfaces glands over which the nerves exert a controlling force; (g). In the mucous membrane of the mouth, causing enlargement and soreness of the tonsils, smoker's sore throat, redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction or sponginess of the gums; (h). On the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough."

What does the apostle exhort all to do concerning their former habits?

"That he *no longer should live the rest of his time in the flesh to the lusts of men*, but to the will of God." 1 Peter 4:2.

What reason does he give for this advice?

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4:3.

NOTE.-That is, when carrying out the lusts of the flesh in the way here mentioned, one is doing the will of the Gentiles, or heathen, instead of the will of God.

With whom was tobacco using first known?

In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who reported, when they returned, among many other strange and curious discoveries, that the natives carried with them lighted fire brands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterward declared that they "saw the naked savages twist large leaves together, and smoke like devils." Originating with the Indians of America, the smoking habit was, after some years, introduced into Europe; and was rapidly adopted, not only by the lower classes, but by those in high authority, even princes and nobles participating in the new intoxication.

How are all exhorted to glorify God? "For ye are bought with a price; therefore *glorify God in your body*, and in your spirit, which are God's." 1 Cor. 6:20.

NOTE.-One certainly cannot glorify God in the use of a weed which has the effect on the body that tobacco has. If one is addicted to the habit of using the vile stuff, he must abandon it, in order to glorify God in all ways.

What course will those take who are looking for the Saviour?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him, *purifieth himself even as He is pure*." 1 John 2:2, 3.

NOTE.-If one purifies himself as Christ is pure, he must be free from all such habits as tend to defile the body.

Dr. Roberts, an eminent English physiologist, published in the British Medical Journal the results of a series of experiments with tea, coffee, cocoa, chocolate, wine, and other stimulants. He states that "tea, even in minute quantities, paralyzes completely the action of the salivary secretion upon the food. Tea also retards stomachal digestion when the infusion amounts to one fifth of the entire contents of the stomach. Coffee and cocoa have very little effect upon salivary digestion, but interfere with the digestion of food in the stomach to as great an extent as does tea."

"Tea contains two harmful substances, theine and tannin—from three to six percent of theine and more than one fourth of its weight of tannin. Coffee contains both theine and tannin, though in less proportion than tea . . . It will surprise many devotees of the cup to be told that these common beverages contain a violent poison, but such is the fact. Theine has been separated from both tea and coffee, and experiments have been made with it which

show most conclusively that it is a deadly poison, capable of producing immediate death in both human beings and lower animals. Theine belongs to the same class of poisons as strychnia.. Tea contains about three percent of theine, or more than fourteen grains to the ounce. Every pound of tea contains enough of this poison to kill fifteen hundred frogs or more than forty cats . . Yet half an ounce of tea, containing six or seven grains of the poison, is often used in making a strong cup of tea. Many persons drink half a dozen or more such cups of tea daily, thus imbibing a sufficient amount of poisonous theine to kill two or three men not accustomed to its use, if taken at one dose. If tea contains such a poison, why does it not produce fatal results more frequently than it does, one may ask? We answer, simply because a tolerance of the drug is established by use, just as in the case of tobacco."-J.H. Kellogg, M.D., in Health Science Leaflets, No. 11.

The eminent Dr. Bock, of Leipzig, asserts that "the nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee drinkers are in a state of chronic derangement, which reacts upon the brain, producing fretful and lachrymose moods. Ladies addicted to the use of strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint.

If the plea is made that these are simply the effects of the excessive use of tea and coffee, and no harmful effects can be attributed to their moderate use, we have only to say that the effects referred to are simply those of a poison, and it remains yet to be shown that the habitual use of any poison can be in any way beneficial to the human system. It is certainly reasonable to suppose that the only essential difference between the liberal and the moderate use of tea and coffee, is that, in one case, great harm is done, and in the other, less. Total abstinence from all stimulants and narcotics is the only rule which should be accepted by a thorough-believing temperance man or woman.

When the saints are gathered at last into the city of God, who will be kept out?

"And there *shall in no wise enter into it anything that defileth*, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:21.

Section 18

The Kingdom Restored

Chapter 177

Subjects of the Kingdom

Does God want Christians to overcome evil in their lives?

"Be not overcome of evil, but *overcome evil* with good." Rom. 12:21.

NOTE.—In 1 John 5:4 that which we are to overcome is called ‘the world’ and in 1 John 2:15-17 the things of which ‘the world’ consists are described as “the lust of the flesh, and the lust of the eyes and the pride of life.”

What only can overcome the world?

"For *whatsoever is born of God* overcometh the world." 1 John 5:4.

What special quality is needed in order to succeed in our efforts to overcome?

"And this is the victory that overcometh the world, *even our faith*." Verse 4.

What promises are made by Christ to the overcomer?

1. "To him that overcometh will I give *to eat of the tree of life*, which is in the midst of the paradise of God." Revelation 2:7.

2. "He that overcometh *shall not be hurt of the second death*." Verse 11.

3. "To him that overcometh will I give *to eat of the hidden manna*, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verse 17.

4. "He that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him *the morning star*." Verses 26-28.

5. "He that overcometh, the same shall be *clothed in white raiment*; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

6. "Him that overcometh will I *make a pillar in the temple of My God*, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him *My new name*." Verse 12.

7. "To him that overcometh will I grant *to sit with me in my throne*, even as I also overcame, and am set down with my Father in his throne." Verse 21.

In what one promise are all of these promises to the overcomers summarized?

"*He that overcometh shall inherit all things*; and I will be his God, and he shall be My son." Rev. 21:7.

NOTE.—The exceeding great and precious promises to the overcomer embrace everything—eternal life, health, happiness, and an everlasting home. What more could be asked?

What new name was given to Jacob?

"And he said, Thy name shall be called no more *Jacob, but Israel*: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

What group of people later were called by that name?

"Now these are the names of *the children of Israel*, which came into Egypt: ...Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher ...Joseph." Ex. 1:1-5. Abraham, were known as the twelve tribes of Israel.

What special blessings were conferred upon the Israelites?

"Who are Israelites; to whom pertaineth the *adoption*, and the *glory*, and the *covenants*, and the *giving of the law*, and the *service of God*, and the *promises*; whose are the fathers, and of whom as concerning the flesh *Christ came*, who is over all." Rom. 9:4, 5.

Who constitutes the true Israel of God, the seed of Abraham?

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but *the children of the promise are counted for the seed*." Verses 6-8.

Speaking to the Pharisees and Sadducees, what did John the Baptist have to say about this?

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that *God is able of these stones to raise up children unto Abraham*." Matt. 3:9.

What is it that decides whether or not a person is a child of Abraham?

"Know ye therefore that *they which are of faith the same are the children of Abraham*." Gal. 3:7.

To whom must one belong in order to be Abraham's seed?

"*And if ye be Christ's*, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

In what passage of Scripture are the believers in Christ called "Israel"?

"And as many as walk according to this rule, peace be on them, and mercy, and upon *the Israel of God*." Galatians 6:16.

To whom is the gospel the power of God unto salvation?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to everyone that believeth*; to the Jew first, and also to the Greek." Rom. 1:16.

To what group did Jesus first send the disciples?

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to *the lost sheep of the house of Israel*." Matt. 10:5, 6.

While eating dinner with Zachaeus, what did Christ tell him?

"This day is salvation come to this house, *forsomuch as he also is a son of Abraham*." Luke 19:9.

When the Jews rejected Paul's preaching of Christ, what did Paul and Barnabas reply?

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles*." Acts 13:46.

NOTE. -From all this it is plain that had not the Jews as a nation rejected Christ, they would still have maintained the preeminence as the children of God, and as God's light bearers to the world. But because of this rejection, they were rejected as God's peculiar people, and others took their place, and now bear the name of Israel in common with those who were first called by that name.

What illustration is given to describe the coming of the Gentiles (non-Jews) into the true Israel of God?

"And if some of the branches be broken off, and thou being *a wild olive tree*, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches." Rom. 11:17, 18.

Lest the Gentile grafts should boast, saying that the Jews were broken off to let them come in, what warning is given to them?

"Well; because of unbelief they were broken off, and thou standest by faith. *Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee.*" Verse 20-21.

Is it possible for members of the Jewish race to return to the vine?

"And they also, if they abide not still in unbelief, *shall be grafted in*: for God is able to graft them in again." Verse 23.

Before the Gentiles became Israelites, what was their condition?

"Wherefore remember, that ye being in time past Gentiles ...at that time ye were *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*" Eph. 2:11, 12.

How are God's remnant, last-day people described?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Revelation 14:12.

Whose names are written in the foundations of the Holy City?

"And the wall of the city had twelve foundations, and in them *the names of the twelve apostles of the Lamb.*" Revelation 21:14.

Whose names are written on the twelve gates of that city?

"And [the wall] had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.*" Verse 12.

Who will walk in the light of the city?

"And *the nations of them which are saved* shall walk in the light of it: and *the kings of the earth* do bring their glory and honour into it." Verse 24.

Chapter 178

Home of the Saved

For what purpose was the earth created?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, *He created it not in vain, He formed it to be inhabited.*" Isa. 45:18.

Why was man made?

"Thou madest him to have dominion over the works of Thy hands; Thou has put all things under His feet." Ps. 8:6 (Gen. 1:26) (Ps. 115:16).

Does man now have all these things under him? "Thou hast put all things in subjection under his feet. For in that He put all in subjection under Him, He left nothing that is not put under him. *But now we see not yet all things put under him.*" Heb. 2:8.

When man lost his dominion, to whom did he yield it?

"For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

NOTE. - Man was overcome by Satan in the garden of Eden, and there yielded himself and his possessions into the hands of his captor.

What circumstance shows that the earth came into Satan's possession?

"And the Devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, All this power will I give Thee, and the glory of them; for that is delivered unto Me; and to whomsoever I will, I give it." Luke 4:5, 6.

NOTE. - This was the occasion of Christ's temptation in the wilderness. It cannot be truthfully said that Satan lied, when he told Christ that all the kingdoms of the world had been delivered into his (Satan's) hand. There was a sense in which his pretensions with regard to the kingdoms of the world, their power and their glory, were truthful, otherwise how could his words have been a temptation to Christ?

Is this first dominion to be restored? And to whom is it to come?

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The "tower of the flock" is Christ.

If man lost the dominion through sin and death, through whom will it be restored?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; *that He by the grace of God should taste death for every man.*" Heb. 2:9.

What blessing did our Saviour pronounce upon the meek?

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

NOTE. - This inheritance cannot be realized in this life; for here the truly meek have the least of earth's good things.

Who does David say have the most of earthly things?

"For I was envious at the foolish, when I saw the prosperity of the wicked... Their eyes stand out with fatness; they have more than heart could wish." Ps. 73:3-7.

Will there be a difference between the portion of the righteous and that of the wicked?

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34.

What promise was made to Abram concerning the land?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to *thy seed forever*." Gen.13:14, 15.

How much did this promise comprehend?

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, *but through the righteousness of faith*." Rom. 4:13.

How much of the land of Canaan did Abraham own in his lifetime?

"*And he gave him none inheritance in it, no, not so much as to set his foot on*; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. (Heb. 11:13).

How much of the promised possession did Abraham expect during his lifetime?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith *he sojourned in the land of promise, as in a strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

Who is the seed to whom the Abrahamic promise was made?

"Now to Abraham and his seed were the promises made. He saith not, And to "seeds" as of many: but as of one, And to thy "seed," which is Christ." Gal. 3:16.

Who are counted heirs of that promise?

"*And if ye be Christ's, then are ye Abraham's seed, and heirs* according to the promise." Gal. 3:29.

Why did not these ancient worthies receive the promise?

"And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, *that they without us should not be made perfect*." Heb. 11:39, 40.

What is to become of our earth in the day of the Lord?

"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." 2 Peter 3:10. (Isa. 13:9) (Isa. 24:1-6) (Jer. 4:23-27).

What will follow this great conflagration?

"Nevertheless we, according to His promise, *look for new heavens and a new earth, wherein dwelleth righteousness*." 2 Peter 3:13. (Rev. 21:1-5).

To what promise did Peter refer, when saying that he looked for new heavens and a new earth?

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17.

What will be the condition of things in the new earth?

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:25.

How will the ransomed demonstrate their joy in that place?

"And the ransomed of the Lord shall return, and *come to Zion with songs and everlasting joy upon their heads*: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

How extensive will be the reign of Christ at that time?

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8.

What does Daniel say of this kingdom?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Chapter 179

The New Jerusalem

Has God prepared a dwelling place for His people?

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; *for He hath prepared for them a city.*" Heb. 11:16.

Where is this city? And what is it called?

"*But Jerusalem which is above* is free, which is the mother of us all." Gal. 4:26.

After sojourning in the land of promise as a stranger and a pilgrim, to what did Abraham look forward?

"For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

When we embrace Christ, unto what do we come by faith?

"But ye are come unto Mount Sion, and *unto the city of the living God, the heavenly Jerusalem*, and to an innumerable company of angels." Heb. 12:22.

What did John see concerning this city?

"And *I John saw the holy city, New Jerusalem, coming down from God, out of heaven*, prepared as a bride adorned for her husband." Rev. 21:2.

Is this the city for which Abraham looked?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14. Compare with Heb. 11:10.

What is the measurement of the city?

"And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs." Rev. 21:16.

NOTE. - The measure around it, as the words length and breadth imply, and as was the early custom of measuring cities, was 12,000 furlongs, equal to 1,500 miles [2,410.8 kilometers] , or 375 miles [602.7 kilometers] on each side, making a perfect square.

What was the height of the wall?

"And he measured the wall thereof, a hundred and forty and four cubits." Rev. 21:17.

NOTE. - 144 cubits =216 feet [66 meters].

Of what material is the wall constructed?

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Rev. 21:18.

With what are the twelve foundations (or as some suppose, ornamental bases) of the wall adorned?

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Revelation 21:19, 20.

NOTE. - Prof. Stuart says of these stones that, in order and arrangement, they are like the colors of the rainbow, only more complex and much more brilliant. There can be no question as to their extreme brilliancy; but with reference to their arrangement, it has been suggested on good authority, that whereas the high priest of the Israelites wore these twelve stones in his breastplate, to represent the twelve tribes of Israel; and whereas the New Jerusalem itself has twelve gates, each bearing the name of one of the twelve tribes, designating the particular place each tribe occupies in the city, that these ornamental stones will be only on that part of the foundation where the tribe is located, which the stone itself has ever represented. Another suggestion is that these foundations are super imposed horizontally one upon another in the form of terraces, each color extending continuously around the city, the whole being arranged in steps from the ground to the wall.

Of what are the twelve gates composed?

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Rev. 21:21.

What will be excluded from that city?

"And there shall in no wise enter into it *anything that defileth, neither whatsoever worketh abomination, or maketh a lie.*" Rev. 21:27.

Who will be welcomed there?

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

In what condition will those be who are permitted to dwell in the holy city?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things

are passed away." Rev. 21:4.

What is to be a prominent object in the city?

"And there shall be no more curse; but *the throne of God and of the Lamb*, shall be in it; and His servants shall serve Him." Rev. 22:3.

What will flow from under the throne of God?

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

What stands on either side of that river?

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22:2.

NOTE. - "The tree of life." That which Adam lost through transgression is to be restored by Christ, and will be enjoyed by the redeemed throughout the never ending cycles of eternity. Those who really keep God's commandments, have the promise of a right to that life giving tree. Rev. 22:14.

Chapter 180

The Conflict Ended

In describing the conclusion of the six-day Creation of our world, what statement is made about its termination?

"Thus the heavens and the earth were *finished*, and all the host of them. And on the seventh day God *ended* his work which he had made." Genesis 2:1, 2.

NOTE. - God's work here referred to was "very good." Genesis 1:31. Had it not been for sin, this first plan of God would not have been followed by the three steps we shall now study.

When dying on the cross, what were Jesus' last words?

"When Jesus therefore had received the vinegar, He said, *It is finished*: and He bowed his head, and gave up the ghost." John 19:30.

NOTE. - Christ came into the world to save sinners. Costly though the price was, He paid it. Bitter as was the cup, He drank its last dregs. In that final moment He said, "it is finished."

When the seventh plague is poured out, what announcement will be made?

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done*." Revelation 16:17.

NOTE. - This outpouring of God's wrath is upon the rejecters of Heaven's mercy. Human probation has closed, and when the great voice cries, "It is done," Christ starts on His way to earth the second time.

And when the new heavens and the new earth have appeared, and the Holy City, the New Jerusalem, has descended from God and becomes the center of the new creation, what announcement will then be made?

"And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, *It is done*. I am

Alpha and Omega, the beginning and the end." Revelation 21:5, 6.

What did God promise will be no more in the new earth?

"And God shall wipe away all *tears* from their eyes; and there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain*: for the former things are passed away." Verse 4. "And there shall be no more *curse*." Revelation 22:3.

What will all the earth be like at that time?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:6-9.

What will finally be the wonderful privilege of God's children?

"And they shall *see His face*." Revelation 22:4.

How perfect will be their knowledge of God?

"For 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.

Whom will they be like?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when He shall appear, *we shall be like Him*; for we shall see Him as He is." 1 John 3:2.

From what problems will the saints be forever delivered?

"And God shall wipe away all *tears* from their eyes; and there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any more *pain*: for the former things are passed away." Revelation 21:4.

Who will dwell with the Redeemed?

"*He* will dwell with them, and they shall be His people, and *God himself shall be with them, and be their God*." Verse 3.

How long will they possess this glorious future kingdom?

"But the saints of the most High shall take the kingdom, and possess the kingdom *for ever, even for ever and ever*." Daniel 7:18.

How long will they reign with Christ?

"And they shall reign *for ever and ever*." Revelation 22:5.