



ONE GOD

That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit.

1. There is one God

Deuteronomy 6:4 “Hear, O Israel: The LORD our God is one LORD.”

Mark 12:29 “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”

1 Timothy 2:5 “For there is one God, . . .”

A. Who is this one God?

1 Corinthians 8:4-6 “. . . we know . . . that there is none other God but one. For though there be that are called gods, . . . to us there is but one God, the Father, of whom are all things, and we in him; . . .”

Ephesians 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

B. Who was the God Jesus said the Jews claimed to worship?

John 8:54 “Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.”

Thought Questions

1. Christ said, “I and [my] Father are one” John 10:30. Was He claiming in these words of his, to be part of the one God spoken of in Deuteronomy, Mark and 1 Timothy quoted above? (see Eph 1:3 quoted above; Jn 20:17 and 1Co 15:28)
2. Why did God say He is one Lord? Why did He need to say this? What is the background (time and place) of the statement? (see Ge 35:2; Ex 12:12)
3. How can we harmonize the fact there is one God with the Scripture that says there “be gods many”? (1Co 8:5-7, see also Php 3:19)

2. A Personal Being

A. Meaning of Personal:

Noah Webster: “Pertaining to the corporal [bodily] nature; exterior; corporal.”

John N. Loughborough: It does not necessarily follow because God is a Spirit, that he has no body. In John iii, 6, Christ says to Nicodemus, “That which is born of the Spirit is spirit.’ If that which is born of the Spirit is spirit, then on the same principle, that which has a spiritual nature is spirit. God is a spirit being, his nature is spirit, he is not of a mortal nature; but this does not exclude the idea of his having a body. David says, [Ps. cxiv, 4,] “Who maketh his angels spirits;” yet angels have bodies. Angels appeared to Both Abraham and Lot, and ate with them. We see the idea that angels are spirits, does not prove that they are not literal beings.

It is inferred because the Bible says that God is a Spirit, that he is not a person. An inference should not be made the basis for an argument. Great Scripture truths are

plainly stated, and it will not do for us to found a doctrine on inferences, contrary to positive statements in the word of God. If the Scripture states in positive terms that God is a person, it will not answer for us to draw an inference from the text which says "God is a Spirit," that he has no body. ("Man's Present Condition," pp. 27-28, 1855)

B. Man was made in God's image

Genesis 1:27 "So God created man in his own image, in the image of God . . ."

C. Christ is in the Image of God

Hebrews 1:3 "Who being the brightness of his glory, and the express image of his person, . . ."

Colossians 1:15 "Who {Christ} is the image of the invisible God..."

D. God has a form

Philippians 2:6 "Who [Christ Jesus], being in the form of God, . . ."

E. God has body parts

Daniel 7:9 "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire."

Exodus 24:10 "And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness."

Alonzo T. Jones: That God is a real being, and not, as some creeds make him out, "without body or parts," or as another, "without body, parts, or passions," we must believe, because his own word speaks of him in words that in every way imply real personality of being. The Bible says he loves. This is a sentiment, feeling, or passion; but how can he love, and be loved, as the Scriptures say he is, if he has no passions? That he has form, parts, and passions the Bible plainly shows. "And he said, I will make all my goodness pass before thee. . . . Thou canst not see my face, for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my*

glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.” Ex. 33:19-23. (*Review & Herald*, May 21, 1889 321.6)

See appendix, section entitled, “Churches’ Teachings”

F. God Has a Dwelling Place

Psalm 11:4 “The LORD [is] in his holy temple, the LORD’S throne [is] in heaven: his eyes behold, his eyelids try, the children of men.”

Job 1:6 “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.”

Note: This indicates that God can be in a specific location.

Thought Questions

1. How can a wrong understanding concerning the personality of God affect the doctrine of the heavenly sanctuary, angels, heaven, the state of the dead, etc.? (see appendix - article by S. N. Haskel – “The Personality of God”)
2. If God is a “Spirit”, how can he be said to have a form? (See James White’s article under section 9)

3. A Spiritual Being

John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

1 Corinthians 2:15 “But he that is spiritual judgeth all things, yet he himself is judged of no man.”

1 Corinthians 3:1 “And I, brethren, could not speak unto you as unto spiritual,

but as unto carnal, [even] as unto babes in Christ.”

1 Peter 2:5 “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

(See also: *1Co 2:13-16; 1Co 9:11; 1Co 12:1; 1Co 14:1; Gal 5:19-25; Gal 6:1*)

Alonzo T. Jones: There was once a people who supposed they were worshiping God, but they worshiped they knew not what. In John 4:22, we find this: “Ye worship ye know not what.” This was spoken to the woman of Samaria, by Jesus, and spoken of the Samaritans. This people always insisted that their worship was the true one, and that their city of Samaria was the right place in which to worship, yet the Saviour told the woman that they worshiped they knew not what. The trouble was that their people had wrong ideas of God, and as they could worship only according to the ideas which they had, they were worshiping a false god. But said the Saviour: “The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” There is no worship other than this. He must be worshiped in spirit because he is a spirit, and can only be so discerned. No one can know him otherwise. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Matt. 22:37. “So then with the mind I myself serve the law of God.” Rom. 7:25.

With the mind, the spiritual part, man serves God, and the Holy Spirit enlightening and guiding us in all the holy ways of the Lord, shows us how we can worship him in spirit and in truth. Then certainly we, of all people, ought to know who and what we worship. Paul said, “I know whom I have believed.” 2 Tim. 1:12. Do we? To attempt to worship God, and to entertain false views of him is to worship another god; that is, our views of God become our god, because we can worship only according to our thoughts. As we think God to be, so will the god be which we worship. If our views of God are wrong, we do not worship him, but another god, as truly as does the heathen who carves his out of wood. He knows it is not God because he made it, yet it embodies his idea of God, so he worships it. When we entertain wrong views of the character of God, we worship another god as really, though not as tangibly, as though we should embody that idea in the form of a perceptible image. (Advent Review & Herald, May 21, 1889, p. 321.3-4)

Thought Questions

1. What are the fruits of being a spiritual being vs. a carnal being?
2. What Does Jesus mean in this Scripture that God is a Spirit?
3. How are we to worship God “in spirit”? (compare Rom 11:34 with Is 40:13; and then see Rom 7:25 and Psalm 96:9)

4. The Creator of all things

Isaiah 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”

Ephesians 3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Noah Webster: “Create, v. 1. To produce; to bring into being from nothing; to cause to exist.”

Thought Questions

1. How long did it take for things to appear after God spoke? (see Ps 33:9)
2. What are some ways that the theory of Evolution has permeated even some professed Christian circles?
3. How can one’s creation perspective affect their understanding of Sanctification, the plan of salvation, and the entire Gospel? (see 2Cor 5:17)

5. Omnipotent (all powerful) & Omniscient (all knowing)

Genesis 17:1 “. . . the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”

Revelation 19:6 “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”

1 John 3:20 “For if our heart condemn us, God is greater than our heart, and knoweth all things.”

Thought Questions

1. If God is all knowing and all powerful, how can He be loving, and yet allow evil to exist? (see Is 45:7; Ez 28:15-17)
2. Can he really allow free choice if He knows what someone is going to choose? (see the same references mentioned just above)

6. Eternal

1 Timothy 1:17 “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”

Deuteronomy 33:27 “The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.”

Genesis 21:33 “And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.”

Isaiah 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”

7. Infinite in wisdom, holiness, justice, goodness, truth, and mercy

John 17:11 “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.”

Deuteronomy 32:4 “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.”

Matthew 19:17 “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.”

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

8. Unchangeable

Malachi 3:6 “For I am the LORD, I change not; . . .”

James 1:17 “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.”

Thought Questions

1. If God is unchangeable, why did He extend a new covenant? (See Heb 8:8) And why was the ceremonial law done away? (See Heb 8:5; 9:9)

9. Everywhere present by his representative, the holy spirit

A. God's spirit is his presence:

Psalms 139:7 “Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

Psalms 51:11 “Cast me not away from thy presence; and take not thy holy spirit from me.”

These texts tell us that God is everywhere by His spirit, but not parts of His substance in a physical sense. Notice this verse: (I Corinthians 5:3-4) ³“For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, ⁴In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ...” Paul certainly could not be present everywhere physically, but he could have a knowledge of the things that took place somewhere and could communicate his thoughts through messages, etc. He speaks here of being present in spirit. Similarly, God is everywhere present in spirit, not scattered in a trillion parts all over the universe..

James S White:

Obj. God is everywhere. Proof. Ps. cxxxix. 1-8. He is as much in every place as in any one place.

Ans: 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.”

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”

God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matt. vi, 9; Luke xi, 2. But if God, who is in heaven, is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in

heaven. And the Lord's prayer according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is everywhere, &c. ("The Personality of God," Review & Herald, June 18, 1861)

Appendix 1 – Further Study

A. God is love

1 John 4:8, 16 "He that loveth not knoweth not God; for God is love. . . . 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

B. Love as defined by inspiration:

1 Corinthians 13:4-8 "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸Charity never faileth: . . ."

C. He is the Father and source of all

Noah Webster: "Father, *n.* He who creates, invents, makes or composes any thing; the author, former or contriver; a founder, director or instructor."

Ephesians 4:6 "One God and Father of all, who is above all, and through all, and in you all."

D. He is the Father of our Lord Jesus Christ:

1 Peter 1:3 "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."

Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ, . . ."

E. He is the source of light:

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, . . .”

Ellet J. Waggoner: “From the contemplation of God as Creator, we are next brought to consider Him as Father. He is the Universal Father, and human parenthood is the revelation of God working through the flesh. From the honour due to our parents, we are to learn the reverence due to God, the Supreme Father of all.” (“The Present Truth” (UK), June 6, 1901, p. 355.10)

F. He is the source life:

Colossians 3:3 “For ye are dead, and your life is hid with Christ in God.”

Psalms 36:9 “For with thee is the fountain of life: in thy light shall we see light.”

G. He is the source of all:

Acts 17:24-28 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: ²⁸For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.”

Romans 11:36 “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Appendix 2 – Trinitarian Churches' False Teachings Concerning the Personality and the Presence of God.

A. Presbyterian

Web Site of the Grace Presbyterian Church "CHAPTER II. Of God, and of the Holy Trinity.

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

B. Baptist

Baptist Confession of Faith Web Site of Truth for Eternity Ministries is the outreach ministry of the Reformed Baptist Church of Grand Rapids, MI; 3181 Bradford NE, Grand Rapids, MI 49506.

"Chapter 2: Of God and of the Holy Trinity

1. _____ The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; "

C. Seventh Day Adventists

1. 1980 Fundamental Beliefs of Seventh-day Adventists, # 2

"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation." Seventh-day Adventists Believe p. 16

"God is omnipresent (Ps 139:7-12; Heb 4:13), transcending all space. Yet He is fully present in every part of space. He is eternal (Ps 90:2; Rev 1:8), exceeding the limits of time, yet is fully present in every moment of time." Seventh-day Adventists Believe p. 20.

D. Orthodox Catholic

Orthodox Confession of Faith of the Catholic and Apostolic Eastern Church. Peter Mohila, Metropolitan of Kiev (1633-47) translated by Ronald Peter Popivchak.

"Q. 12. Which are the divine personal attributes?

R. ...And so the holy apostolic orthodox-catholic Church teaches the belief and confession in one God in the most Holy Trinity, concerning which the First Council at Nicaea and the Second Ecumenical Council, Constantinople, the first in the city of that name, spoke.

Q. 13. Which are the divine attributes of essence?

R. The divine attributes of essence are those which conform equally to God the Father as well as to the Son and the Holy Spirit: that God is eternal, that he is without beginning and end, that he is good, that he is the creator and governor, present everywhere and filling all things, uncircumscribable.

Q. 15. If God is uncircumscribed and everywhere, how can he be said to be in heaven and particularly in certain other places?

R. It is not as if heaven or Sion or any other place circumscribes the immaterial and incorporeal divinity, because God has no place, but is unto himself a place."

E. Roman Catholic

This statement of beliefs, was quoted by James White, in an article previously given in this study. For ease of reference and comparison we give it here again.

Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5.

"Ques. Where is God?

Ans. God is everywhere.

Q. Does God see and know all things?

A. Yes, he does know and see all things.

Q. Has God any body?

A. No; God has no body, he is a pure Spirit.

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more persons than one in God?

A. Yes; in God there are three persons.

Q. Which are they? A. God the Father, God the Son and God the Holy Ghost.

Q. Are there not three Gods?

A. No; the Father, the Son and the Holy Ghost, are all but one and the same God."

F. Methodist

The first article of the Methodist Religion, p. 8.

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

G. Evangelical Lutheran Church in America

Confession of Faith of the Evangelical Lutheran Church in America. Here follows the official text as it appears in the Constitution of the Evangelical Lutheran Church in America.

"This church confesses the Triune God, Father, Son, and Holy Spirit.

This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church."

H. Athanasian Creed

...And in this Trinity, no one is before or after, greater or less than the other; but all three persons

are in themselves, co-eternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be

saved should think thus about the Trinity.

Appendix 3 – Ellen G. White on the Personality of God

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’” Ellen White, *Early Writings* p. 54 pr.002

Note: Ellen White taught that the Father has a form like Jesus.

Appendix 4 - S. N. Haskell, The Personality of God, Review and Herald 10/8/1903

Of late the question has repeatedly come to me, Does it make any real difference whether we believe in the personality of God, as long as we believe in God? My answer invariably is, It depends altogether upon the standpoint from which we view it. If from the Spiritualist's, the Christian Scientist's, the Universalist's, or if from the standpoint of any other "ist" or "ism," it makes but little or no difference. But the standpoint of Seventh-day Adventists it makes all the difference in the world.

No man who is a Seventh-day Adventist can understandingly take that position; neither can a Seventh-day Adventist hold that position for a moment. In it is involved a denial of the "Father and the Son," the law of Moses, the prophets, the psalms, the holy angels, the personality of the devil, and all that is according to sound doctrine....

Man Created in God's Image

Second: At the creation God said to Christ, “Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them.” Gen. 1: 26, 27. Man bore the image of God both morally and physically;

for after man sinned, we read that Adam " begat a son in his own likeness, after his image; and called his name Seth." Gen. 5: 3. Here is an explanation of the words "image" and " likeness." As Seth bore both the physical and the moral nature of Adam, so Adam bore the physical and the moral likeness of God. Neither was this image of God which man bore a mere concept; for the Bible declares that the Lord has parts, the same as the human body. For instance, the prophet says his "garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. The psalmist declares, "His eyes behold, his eyelids try, the children of men." Ps. 11: 4; 2 Chron. 16: 9....

As surely as fallen humanity has borne the physical image of the first pair which God created, so surely do God and Christ have a form, hence a personality. When Christ came to this earth, and took sinful nature upon him, although sinless himself, he bore the physical image of all mankind; and of him God said, " In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And again we read, "God . . . hath in these last days spoken unto us by his Son. . . . who being the brightness of his glory, and the express image of his person."

Heb. 1 : 1-3. I do not know what language could make this thought more plain. See also I Cor. 15: 45-49; Luke 24: 13-40. Are these scriptures meaningless? Are they intended to deceive? Daniel taught Nebuchadnezzar that Christ had a form before he came to this earth, or how could the king have said, "Did not we cast three men bound into the midst of the fire? . . . Lo, 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"? Dan 3:24,25. He recognized him as having as having a form like men. Daniel also taught the ministration of angels, or how could the king have said, " Who hath sent his angel, and delivered his servants that trusted in him"? Dan.3:25-28. Are the wise philosophers of the twentieth century filled with greater wisdom than were those pious men who taught the personality of God, Christ, and angels? Angels ate and drank with Abraham, and in the person of travelers they have appeared to mankind many times since. For a further description of the personality of Christ, see Daniel 10 and Revelation 1.

God's Habitation, or Dwelling Place

Third. God said to Moses, " Let them make me a sanctuary; that I may dwell among them." Ex. 25: 8. He could not dwell among Israel unless they built him a sanctuary. They had been in Egypt, where, in common with the Hindus, the belief was entertained that God was in cats and dogs, in cattle, in the Nile that flowed, and in everything that had life. It was the old mystic and pantheistic notion. They reasoned that God the author of life, and as his life was in all these things, so all the God there was pervaded all nature, both animate and inanimate; that there was no personal God in the heavens, but that God was everywhere, and nowhere in particular. Now to impress the minds of his people that he was a person, and had a dwelling place, and that this dwelling place was in heaven, and that their salvation depended upon their believing this, God said, "Let them make me a sanctuary; that may dwell among them." So about one year was occupied in building the sanctuary in the wilderness, with special instruction that it should be made according to the pattern shown in the mount. By this they learned that God has a sanctuary in the heavens, and in it there is a personal being.

The sanctuary on the earth was the pattern, or figure, of the heavenly. Every ceremony in the law of Moses contained salvation, or prefigured some essential truth fulfilled in the gospel....

Therefore we repeat what we previously said, to deny the personality of God, is to deny the existence of the sanctuary in the heavens; for there God dwells. It is to deny the existence of the angels; for they are his throne. It is to deny the law of God; for it is the foundation of his throne. It is to deny the existence of Satan; for he is a fallen angel. It makes the light and life which God created, and which proceeds from him, whether it be in the grass or in cats or dogs or in man kind, to be the god. Since man, however, is the highest form of light and life, he necessarily becomes the supreme deity. It leads men to worship_ the creature more than the Creator. We lift a warning voice against any such doctrine, from whatever source it comes. We say the Bible, and the Bible only, shall be our creed. In it is salvation....

Have courage, my brethren, have courage in the Lord. Hold fast to the main pillars of truth, and we shall soon meet around the throne of God, where we shall all see him face to face.



CHRIST, THE SON OF GOD

That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.

1. There is one Lord

1 Corinthians 8:6 “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.”

A. Noah Webster:

Lord: *n.* A master; a person possessing supreme power and authority; a ruler; a governor.

Thought Questions

1. In what sense is “one Lord” applied to Christ, given that Scripture applies “Lord” to many others besides Christ?

2. The Son of the Eternal Father

A. The Father is the eternal One

Deuteronomy 33:27 “The eternal God [is thy] refuge, and underneath [are] the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy [them].”

Daniel 7:13 “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.”

B. Christ is the Son of God

Hebrews 1:2 “Hath in these last days spoken unto us by [his] Son, ...”

John 20:31 “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

(See Pro. 30:4; 1 Jn. 2:22, 23.)

C. Christ is begotten of the Father:

John 1:14 “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.”

1 John 4:9 “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

(See also: Pro. 8:22-30, 1 Jn. 2:22-23, 1 Jn. 5:5.)

D. Christ has a divine nature:

Colossians 2:9 “For in him dwelleth all the fulness of the Godhead bodily.”

Hebrews 1:2-3 ²“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; ³Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

William Tyndale: “. . . very ymage of his substance . . .” (*Hebrews 1:3, original spelling*)

(See also: *Philippians 2:5*.)

E. His position as a Son is one of submission

1 Corinthians 15:27-28 “For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. ²⁸And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

John 6:38 “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

(See also: *Jn. 20:17, Jn. 14:28, Col. 1:16*.)

Note: The word “son” itself implies submission. One definition of a father is: “The first ancestor; the progenitor of a race or family.”¹ The word “son” is primarily defined as: “A male child; the male issue of a parent, father or mother.”² Thus, it is natural for a son to submit to his father as one greater than himself. As Christ Himself said, “my Father is greater than I” (*John 14:28*). The word translated greater (*meizon*) refers to someone greater in age, position, number, or similar aspects.

1 Noah Webster 1828

2 Ibid

Thought Questions

1. How would the belief that Christ is not the begotten Son but only the figurative Son of God impact one's principles of interpreting the Scripture?
2. What evidence shows that Christ submitted to His Father even before the creation of the world? (Hint: See Ephesians 3:9.)

3. By whom God created all things and by whom all things consist

A. He existed before the creation of the world

Colossians 1:17a “And he is before all things, . . .”

John 1:1-3 “In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made.”

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

B. He upholds all things

Hebrews 1:3 “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Colossians 1:17b “. . . and by him all things consist.”

Thought Questions

1. To what extent was Christ involved in creation?
2. How would the false doctrine that Christ had no preexistence, affect your

answer to question 1?

4. Took the nature of the seed of Abraham

A. Of the lineage of Abraham:

Hebrews 2:16-17 “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

Thought Questions

1. What important purpose is implied by Christ being made like His brethren?
2. How does His being of the “seed of Abraham” affect our redemption?

5. For the redemption of the fallen race

A. The race is fallen

Romans 7:14 “For we know that the law is spiritual: but I am carnal, sold under sin.”

Note: Fallen humanity is separated from God, his life, righteousness. Christ took this nature to be able to bring divinity and divine power to humanity.

B. Redemption

Ephesians 1:7 “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Romans 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus.”

Romans 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

C. Noah Webster

Redeem v. To purchase back; to ransom; to liberate or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying an equivalent; as, to redeem prisoners or captured goods; to redeem a pledge.

Note: Redemption, equated with justification in Rom. 3:24, seems partial and inadequate if it is only being liberated from bondage or forgiven from sins. We need something more to transform us and keep us from continuing to sin. This would necessitate a second part in the process of our salvation, as shown in the following verses.

D. Salvation

Romans 5:9 “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

Romans 5:10 “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.”

Colossians 3:5-6 “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ‘For which things’ sake the wrath of God cometh on the children of disobedience.”

(See also: Rom. 5:8-11, 17-21; 2 Cor. 5:17-21; Eph. 5:2-6.)

Thought Questions

1. If God has reconciled the world to Himself, does that mean the entire world will be saved?
2. In light of the two parts involved in our salvation, what work have we been given to do?

6. Dwelt among men

A. Experienced our woes and sorrows

John 1:14 “And the Word was made flesh, and dwelt among us, . . .”

Isaiah 53:3-5 “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. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But 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.”

B. To be our high priest

Hebrews 5:1-3 “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ²Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³And by reason hereof he ought, as for the people, so also for himself, to offer for sins.”

Thought Questions

1. How does this fact qualify Christ to be our priest, advocate or comforter?

7. Full of grace and truth

A. Noah Webster

Grace n. Appropriately, the free unmerited love and favor of God, the spring and source of all the benefits men receive from him.

John 1:14 “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 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

(See also Jn. 18:37; Jn. 1:9; 2 Cor. 4:6; Jn. 8:12.)

8. Lived our example

1 Peter 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.”

Thought Questions

1. What does this imply about the possibility of overcoming sin?

9. Died our sacrifice

Isaiah 53:4, 5, 8, 10 “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5But 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. 8 . . . for the transgression of my people was he stricken . . . 10Yet 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.”

Hebrews 9:26 “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.”

Thought Questions

1. Why was a sacrifice required?

10. Raised for our justification

Acts 17:30-31 “And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

Note: If He had any sin in Him, He could not have been raised. He stands in place of humanity, and His acceptance signifies the acceptance of the human race.

Thought Questions

1. What does His resurrection have to do with our justification? How are we justified?

11. Ascended on high to be our only mediator in the sanctuary in heaven

A. His priesthood

Hebrews 8:1-2 “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the

Majesty in the heavens; ²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

Hebrews 9:15 “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.”

Hebrews 4:14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

B. Interceding, standing as our representative in the courts of heaven

1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Hebrews 9:24 “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

Thought Questions

1. What is involved in this mediation? Between whom? What do the parties need from one another?

12. Where with His own blood He makes atonement for our sins

A. The priest maketh atonement

Leviticus 7:7 “. . . the priest that maketh atonement therewith . . .”

B. Blood was required to make atonement (The human race was condemned to death)

Leviticus 17:11 “For the life of the flesh is in the blood: and I have given it to

you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”

Hebrews 9:12 “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Thought Questions

1. What is atonement?
2. Why is blood required to make atonement?
3. Why are both the priest and the blood said to make atonement?

13. Which atonement so far from being made on the cross, which was but the offering of the sacrifice,

A. Atonement made in Heaven

²²And almost all things are by the law purged with blood; and without shedding of blood is no remission. ²³It 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. ²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Hebrews 9:22-24)

14. Is the very last portion of His work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven.

Leviticus 16:17-24, 30 “And there shall be no man in the tabernacle of the congregation when he goeth in to *make an atonement in the holy place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. ¹⁸And he shall go out unto the altar that is

before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. ¹⁹And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. ²⁰And 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: ²¹And 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: ²²And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. ²³And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: ²⁴And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.... ³⁰For 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. (Leviticus 16:30)”

Thought Questions

1. What remains for the high priest to do after he leaves the most holy place of the sanctuary?
2. What does this typify?

Appendix

The atonement emphasized in this statement of beliefs, as being performed only in heaven and not on the cross, is the atonement for sins that were confessed and transferred to the sanctuary through the sin offerings.

But there was another atonement which culminated at the cross. This atonement brought the human race a second probation and brought repentance within our reach, as the pioneers of the Seventh-Day Adventists of 1889 recognized as well.

“Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.” {Patriarchs and Prophets 72.3}

A. The Atonement on the cross

Leviticus 1:4 “And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”

Note: The flesh and blood of the burnt offering were entirely disposed of in the courtyard. No blood or flesh transferred sins to the sanctuary. The courtyard symbolized the earth, and the atonement made there represented the atonement that grants us a temporal, earthly probationary life, with the power of choice and the help of God available, giving us opportunities to repent and receive salvation. It covers everyone.

“Christ's death on the cross paid the ransom for every human being. All may overcome, because Christ has made an atonement for the sins of the whole world. To all He offers the power of redeeming grace” (Manuscript 140, 1903).

Thought Questions

1. What is the difference between the atonement made on the cross and the atonement made in heaven? (See Heb. 9:12, 22-24 quoted above, and Eph. 4:7, 8.)



THE SACRED SCRIPTURES

That the Holy Scriptures of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

1. The Holy Scriptures of the Old and New Testaments

The English term “Scriptures” comes from the Latin Scriptura, which is derived from scribo which means to write. Scriptures means writings. (See the American Dictionary of the English Language – Noah Webster 1828)

A. The Scriptures are also called the “Word of God”:

Luke 8:21 “And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”

B. Encarta Encyclopedia:

It is interesting to note that the word *Bible* does not occur in the Bible itself. The term is derived from the Latin *Biblia*, which came from the Greek *biblia*, meaning “little books.” In turn, the Greek word *biblia* is derived from *byblus*, meaning “papyrus,”—the material on which ancient books were written. The Greeks call this writing material *byblus* because they obtained it from the Phoenician port of Byblos.

C. The “Scriptures” include the Old Testament:

Matthew 21:42 “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: this is the Lord’s doing, and it is marvelous in our eyes?”

Luke 24:44 “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.”

D. The Scriptures include the New Testament:

1 Thessalonians 2:13 “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.”

Acts 12:24 “But the word of God grew and multiplied.”

Thought Questions

1. Which division of the Scriptures was Jesus speaking of and using in the passages quoted above from Matthew and Luke?
2. What does it mean that the word of God grew?

2. They are given by inspiration of God.

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

2 Peter 1:21 “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.”

E. Ellen G. White, Manuscript 24, 1886

“It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.”

Are there any editorial changes, translation errors, or other problems in the Bible that will lead away the honest seeker of truth?

Ellen White, Spiritual Gifts vol. 1, 109.1 “The Bible was hated, and efforts were made to rid the earth of the precious word of God. The Bible was forbidden to be read on pain of death, and all the copies of the holy Book which could be found were burned. But I saw that God had a special care for his word. He protected it. At different periods there were but a very few copies of the Bible in existence, yet God would not suffer his word to be lost.”

Thought Questions

1. What does inspiration mean?
2. What is meant by the modern terms verbal inspiration and thought inspiration?
3. Which term best describes how the Bible was inspired?
4. To what degree then is each word inspired?
5. How do we understand this verse: Ps 12:6 - “The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified seven times?”

Note: Even though the thought was embodied in human language by men influenced by their background, education, etc., it is still the word of God, just as much as Jesus was still divine though He was embodied in human flesh.

3. They contain a full revelation of his will to man.

2 Timothy 3:15, 16 “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. ¹⁶ All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Psalms 119:105 “Thy word is a lamp unto my feet, and a light unto my path.”

4. They are the only infallible rule of faith and practice.

Psalms 119:160 “Thy word [is] true [from] the beginning; and every one of thy righteous judgments [endureth] for ever.”

2 Peter 1:19 “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.”

Psalms 33:4 “For the word of the LORD is right; and all his works are done in truth.”

Thought Questions:

1. What is the meaning of infallible?
2. Give some examples of how the Scriptures serve as a rule of faith and practice in your life.



BAPTISM

That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

1. That Baptism is an ordinance of the Christian church

A. Christ's commission to baptize

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

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

2. It is to follow faith and repentance

B. Faith in Jesus

Acts 8:36-38 "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?"

³⁷And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ³⁸And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.”

Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

C. Repentance of sin

Mark 1:5 “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”

Acts 19:4 “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”

Note: During the 16th Century in Europe a group of Christians were heavily persecuted for their peculiar beliefs, especially the one regarding infant baptism. They believed that only a person who was able to confess their faith in Christ could receive baptism. These were called Anabaptists (meaning one who baptizes again). Early Anabaptists disliked the name Anabaptist, because they considered infant baptism as null and void, re-baptism was in fact the first baptism for them. Balthasar Hübmaier, an anabaptist wrote: “I have never taught Anabaptism. . . . But the right baptism of Christ, which is preceded by teaching and oral confession of faith, I teach, and say that infant baptism is a robbery of the right baptism of Christ . . .” (Vedder, Henry Clay (1905). Balthasar Hübmaier, the Leader of the Anabaptists. New York: G. P. Putnam’s Sons) p.204

Historian and Bible commentator Sir Robert Anderson estimated that throughout the middle ages, over 40 million people were murdered over the one doctrine of infant baptism.

Thought Questions

1. Considering the meaning of “sin” and “repentance”, and that baptism fol-

lows faith and repentance, what kind of knowledge would be necessary for a person to understand before being baptized? (see Ro 3:20)

2. According to the above Scriptures and note, Why is infant baptism wrong? (see also E.J. Waggoner's comment in the appendix, A)

3. The Bible mentions different terms for baptism, like: John's baptism, the baptism of John, baptism of repentance. Is there more than one baptism? (See Ephesians 4:5) If not, why are there different terms for baptism? Isn't baptism always for repentance? (See appendix - I)

3. By which we commemorate the resurrection of Christ

D. Baptized into Jesus, baptized into his death

Romans 6:3, 4 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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.”

Colossians 2:12 “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.”

Note: Christ's baptism is prophesied in the book of Daniel, “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.” (Daniel 9:24)

Thought Questions

1. Why was Christ baptized?
2. Considering the meaning of baptism, is perfect knowledge required for baptism? If not, how much knowledge is required?
3. Besides knowledge, what should be required for baptism?

4. Expresses faith in the resurrection

1 Corinthians 15:12-14 “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

1 Thessalonians 4:13-14 “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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Colossians 3:3-4 “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.”

Thought Questions

How would the doctrine of the immortality of the soul affect the significance of baptism?

5. By immersion

Mark 1:10 “And straightway *coming up out of the water*, he saw the heavens opened, and the Spirit like a dove descending upon him.”

Acts 8:39 “And when they were *come up out of the water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

Definition of Baptism: In Greek, the original language of the New Testament, the word for Baptism is βαπτισμα, (Transliteration: *baptisma*): which comes from βαπτίζω, (Transliteration: baptizo): which means to immerse or submerge.

Thought Questions

Considering the fact that baptism signifies repentance, what significance does immersion have in the ordinance of baptism? (see Romans 6: 3, 4 and Colossians 2:12)

For further Study

I. Appendix – Meaning of Baptism

A. What is the real meaning of baptism? Do babies need baptism?

*E. J. Waggoner, PTUK 19.7, 8 January 8, 1903 “It may be objected that the child is born in sin,-that it has a sinful nature,-and that therefore it should be baptized for the remission of sins. But since the babe cannot exercise faith, and has no will in the matter, not even knowing what is being done if the ceremony is performed, it is evident that if baptism were necessary for an infant, it would prove that there is some **magic virtue** either to the water of baptism, or to the **formula**, or both; but if this were so, it would exclude faith on the part of adults; and it would follow that a man baptized even against his will would be saved, just as truly as that physic or poison will operate on a man who takes it even unwillingly, and without believing that it will have any effect. But the Gospel is not magic.*

This brings us to what baptism really is, which we read in Gal. iii. 27: "For as

*many of you as have been **baptized into Christ** have put on Christ." It is the conscious putting on of Christ by intelligent faith. Read Col. ii. 10-12. "Ye are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision 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." Here we see that baptism means the recognition and acknowledgment of the fact that one's sins have brought the sentence of death, and the giving up of the life that has been stained by sin so that one actually dies with Christ, and then, through faith in the working of God in raising Jesus from the dead, rises to live a new life in Christ. But all this is impossible for a babe.*

B. Through whose name alone can we be saved

Acts 4:10, 12 “[10] Be it known unto you all, and to all the people of Israel, that by the *name of Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. [12] Neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved.

C. Who or what are we to be baptized into?

Romans 6:3 “Know ye not, that so many of us as were baptized *into Jesus Christ* were baptized into his death?”

Galatians 3:27 “For as many of you as have been baptized *into Christ* have put on Christ.”

D. In the history of the SDA church, in some cases, it is recorded that souls were “baptized in the name of the Lord Jesus”?

A. T. Jones, SITI 344.1 - June 9, 1887 “Monday afternoon a discourse was given by Elder Van Horn on the subject of baptism, after which the audience adjourned to the stream that flowed by the grounds, and twenty-two willing souls were **baptized in the name of the Lord Jesus.**”

James White editor - ARSH 40.21, July 8, 1852 “Five were baptized in the name and faith of the coming reign of the **Lord Jesus**; one of them a daughter of Bro. Smith of this place, in her eighth year. She testified to her love for God's holy Sab-

bath, and moved like one that had counted the cost.

E. What does it mean to do something in the name of someone?

Colossians 3:17 “And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God and the Father by him.

It is not practical or reasonable to pronounce certain phrases such as “I now do this in the name of Jesus” for everything we do. To do something in the name of someone is not to pronounce the name before doing the thing, but to do it by his authority and for Him. And to do something in the name of Jesus is to recognize and come under Jesus authority, and the authority of the Father whose authority Christ is under (See Mathew 8:8-10). It is the same principle that when we worship Jesus we are worshiping the Father who has commanded all to worship His Son. (Hebrews 1:6)

When Paul was writing to the Corinthians, he says:

I Corinthians 1:12-15 “¹²Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ¹³Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? ¹⁴I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵Lest any should say that I had baptized in mine own name.”

Paul was concerned that if he had baptized very many people at all, in their spiritual state they were then in, they would be accusing him of baptizing in his own name. It is obvious that Paul would never have pronounced the words “I now baptize you in the name of Paul”. The only way they would have been able to think that he was baptizing in his own name was if they understood that to mean doing it by his own initiative and authority, having taught them all about himself. It is obvious that the New Testament Christians understood that to baptize someone in the name of Christ, or the Father, Son and Holy Ghost, was to do it by the authority of heaven, and placing those people under the authority of heaven, regardless of the exact words pronounced at the time of baptism.

F. Reception of the holy Spirit was considered by the apostles conclusive evidence that God had accepted someone?

Acts 11:15-18 ¹⁵“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. ¹⁷*Forasmuch then as God gave them the like gift as he did unto us*, who believed on the Lord Jesus Christ; what was I, that I could withstand God? ¹⁸When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

G. Being baptized into the name of Jesus is required to receive the holy Spirit?

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

Acts 19:5, 6 ⁵“When they heard this, they were *baptized in the name of the Lord Jesus*. ⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

Note: God has promised the gift of the holy Spirit to someone if they are baptized in the name of Jesus, and receiving that holy Spirit is evidence that someone has been accepted by God. Can anyone justifiably deny the validity of that baptism which is performed with the pronouncement of the words “in the name of Jesus”, instead of “in the name of the Father and of the Son and of the Holy Spirit”, when that is the requirement to be accepted by God and thus receive the holy spirit?

II. Appendix- Is there any special power or efficacy for salvation in a certain formula of words pronounced at baptism?

A. What words did the disciples of Jesus use when baptizing someone while Christ was on the earth?

Ellen White, Spirit of Prophecy vol. 2, 136.3 *The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite*

of baptism. John baptized unto repentance, but the disciples of Jesus, on profession of the faith, baptized in the name of the Father, Son, and Holy Spirit. The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all.“

There was a controversy about the exact words proper to use at baptism. It does not say the exact words John used, but says he baptized unto repentance, but it does imply that the disciples of Jesus baptized using the words “Father, Son and holy Spirit”.

But notice what this statement does not say or even imply is that there was anything wrong with John’s baptism, or that anyone who had been baptized with John’s baptism needed re-baptism even though Jesus’ disciples had already started baptizing.

But some important points to notice are these. Firstly, this goes on to say that the teachings of John were in perfect harmony with those of Jesus, implying that for that reason there should have been no controversy concerning the exact words, for the teaching received before baptism was what was important, and the basis for the baptism.

What were those teachings?

Matthew 3:1-2 “[1] In those days came John the Baptist, preaching in the wilderness of Judaea, [2] And saying, *Repent* ye: for the kingdom of heaven is at hand.

John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

Mark 1:8 “I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.”

So, John taught repentance toward God and faith toward Jesus as the Savior from sin, and that Jesus would baptize with the Holy spirit. Jesus taught the same thing.

Matthew 4:17 “From that time Jesus began to preach, and to say, *Repent*: for the kingdom of heaven is at hand.”

Paul confirms what John taught.

Acts 19:4 “Then said Paul, John verily baptized with the baptism of *repentance*, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”

Paul taught the same thing.

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

The disciples taught the same thing.

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

In fact the very meaning of baptism which is still taught today is that it signifies repentance and acceptance of Christ. (Rom 6,) As can be seen, the message and baptism of John was essentially the same as that of Christ and the disciples, and still holds true today.

Furthermore, in speaking of the same incident, Desire of Ages says “***Thus He set His seal upon the mission of His forerunner.***” In other words, Jesus was endorsing John’s baptism! The statement as it appears in both Spirit of Prophecy and Desire of Ages places the incident in a negative light that there should be discussion or argument upon such a minor point as to the exact form of words used at the baptism. So we repeat, there was nothing wrong with John’s baptism, and those that received his baptism did not need re-baptism with some other expression.

Ellen White - Desire of Ages 178.2 “... *But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon*

they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all."

B. John's Baptism

Why were believer's at Ephesus re-baptized when they had been baptized with John's baptism?

Acts 19:1-4 “[1] And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, [2] He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [3] And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. [4] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”

If these believers at Ephesus had been baptized by John the Baptist they would have heard him preach, and would have heard him teach concerning the holy spirit.

Matthew 3:11 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

So they certainly would have known about the holy spirit and that John taught that Jesus would baptize with the holy spirit. As Waggonner points out in the article below, quoted by him, that these believers were baptized not by John, but by someone who gave an incomplete message they had heard from John. If they had been truly baptized with John's baptism, they would have been aware of the holy spirit for John taught about the holy spirit. The problem was not with the form of words used at their baptism, but with the teaching that preceded it.

After Jesus resurrection, Jesus further endorsed John's baptism when he said:

Acts 1:4-5 “[4] And, being assembled together with them, commanded them that *they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.* [5] *For John truly baptized with water; but*

ye shall be baptized with the Holy Ghost not many days hence.”

They were not told that they needed re-baptism before being baptized with the Holy Spirit. The opposite is true, Jesus implied that the first step, water baptism, was met and accomplished in the reception of John's baptism, and now all that remained was to wait until the Holy spirit would be poured out, which took place on the day of Pentecost.

E. J. Waggoner, PTUK 128.5-6, February 19, 1903 “Now read what is said of the twelve disciples whom Paul met at Ephesus, and asked, “Have ye received the Holy Ghost since ye believed?” Their reply was, “We have not so much as heard whether there be any Holy Ghost.” Paul then asked in surprise, “Unto what then were ye baptized?” and they said, “Unto John's baptism.” Then Paul said, “John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus;” and when they heard, this “they were baptized in the name of the Lord Jesus.”

“Whoever has read the record of John's work ought to be able to perceive at once that these men had not been baptized by him, and that they had never heard John preach. If they had, they would have known about the Holy Ghost; for John proclaimed the baptism of the Spirit. There is in the Scriptures no disparagement of the teaching of John, or of the baptism which he administered. By a comparison of Matt. iii. 2 and Mark. i. 14, 15, it will be seen that Jesus preached exactly the same thing that John did, namely, repentance and the Gospel of the Kingdom. Paul's words, “John verily baptized with the baptism of repentance,” were not a criticism of John's teaching and baptism, but an explanation of what it really was; for they were evidently ignorant of it. It is plain that these men had been baptized, not by John, but by some person who might or might not have heard John, and that they had been baptized in the name of John. This is confirmed by the words that follow those last quoted. “Saying unto the people that they should believe on Him that should come after him.” That is, John had not preached that people should believe on him, but on the One who should come after him; and this is what is to be preached unto this day. As soon as the men heard the truth concerning John's baptism, they were baptized in the name of the Lord Jesus. They had not really been baptized before; for **baptism that is not in the name of the Lord Jesus is of no more value than an ordinary bath, if it be as much as that. If John had taught and baptized the man, they would not have needed a second baptism.**”

C. The name of Christ is inclusive of the Father, Son and holy spirit

Ellen White, Acts of the Apostles 28.2-3 “The disciples were to carry their work forward in **Christ's name**. Their every word and act was to fasten attention on **His name**, as possessing that vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power. **In His name** they were to present their petitions to the Father, and they would receive answer. They were to **baptize in the name of the Father, the Son, and the Holy Spirit**. **Christ's name** was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear **His name** and superscription.

When Christ said to the disciples, Go forth in **My name** to gather into the church all who believe, He plainly set before them the necessity of maintaining simplicity. ...”

Ellen White, Acts of the Apostles 282.2-383.1 “These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, “We have not so much as heard whether there be any Holy Ghost.” “Unto what then were ye baptized?” Paul inquired, and they said, “Unto John's baptism.

“Then the apostle set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth and of His cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb and risen triumphant over death. He repeated the Saviour's commission to His disciples: “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:18, 19. He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the Day of Pentecost.

“With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then **baptized in the name of Jesus**, and as Paul “laid his hands upon them,” they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor.”

John 3:18 “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the *name of the only begotten Son of God.*”

E. J. Waggoner, PTUK 339.9 - May 30, 1895 “*In the Name of Jesus* ‘- This means simply that they shall be indeed a Church of Christ-members of His body. This is evident from the fact that the church is the body of Christ, and people become members of it by baptism (See 1 Cor. xii. 13; Gal. iii. 27, which have already been quoted); and further that those who are thus baptized into Christ are baptized into the name of the Son, as well as that of the Father and of the Holy Ghost. Matt. xviii. 19. To be assembled in the name of Jesus, therefore, is to be assembled in humble subjection to Him as the only Head of the church, and the only one having authority to issue commands to it.

A. T. Jones, ARSH 633.2-4, October 1, 1895 “When his ministers are sent forth to preach “in his name,” they are also commanded to baptize in his name: “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” “Repent, and be baptized every one of you in the name of Jesus Christ.” Acts 2:38. If the preaching has been done in his name, the baptizing can be done in his name. Otherwise not, for in that case the persons to be baptized will not know his name; and if they do not know his name, how can they be baptized—buried, overwhelmed, lost sight of—in his name; for this is what baptism in his name signifies.”

For a person to be baptized in his name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, in the name, the character, the nature, of the Lord. It signifies that that person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world.”

This is what baptism “in his name” signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in his name, if they do not know his name! And how shall they know his name, if they are not instructed in his name, and to make manifest his name to the people? O, let the preaching be all “in his name” indeed, that the people may be truly baptized “in his name,” that the promise may now be fulfilled, “My people shall know my name!”

Note: E.J. Waggoner, A.T. Jones, and Ellen White all seemed to teach that the name of Jesus, was inclusive of the name of the Father, Son and Holy Ghost.

I John 2:23 “Whosoever denieth the Son, the same hath not the Father: (but) he that *acknowledgeth the Son hath the Father also.*”

John 5:23 “That all men should honour the Son, even as they honour the Father. He that *honoureth not the Son honoureth not the Father which hath sent him.*”

John 5:43 “I am *come in my Father’s name*, and ye receive me not: if another shall come in his own name, him ye will receive.”

John 14:26 “But the Comforter, which is the Holy Ghost, whom the Father will send *in my name*, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

D. The apostles baptized in the name of Jesus after the ascension of Christ

Acts 10:48 “And he commanded them to be baptized in the *name of the Lord*. Then prayed they him to tarry certain days.”

Acts 8:16-17 “[16] (For as yet he was fallen upon none of them: only they were *baptized in the name of the Lord Jesus.*) [17] Then laid they their hands on them, and they received the Holy Ghost.”

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

Acts 19:5 “When they heard this, they were *baptized in the name of the Lord Jesus.*”

Why did the apostles baptize in the name of Jesus after His ascension? Because Christ, at his ascension and inauguration, was given all power (authority). That means he was given the authority of the Father, and the entire host of heaven was given to him to carry forward His work on earth by His Spirit through them, called the office of the holy spirit. Therefore, when baptizing in the name of Christ, they were fulfilling the commission of Matthew 28:19 to baptize in the name or authority of the Father, the Son and the Holy Spirit, because Christ’s name or authority includes the name or authority of the Father and the spirit.

Thought Questions

1. Is there any special power or efficacy for salvation in a certain formula of words pronounced at baptism?

Why did Jesus disciples apparently baptize in Jesus name, when Matthew 28:19 seems to say differently?



THE NEW BIRTH

That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

1. The new birth

A. A spiritual birth required:

John 3:3, 5 “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. . . . ⁵ Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Thought Questions

1. Is Christ here speaking of a literal or spiritual kingdom?
2. What is meant by the “entire change necessary to fit us”?

3. Why is this change likened to birth?

2. It consists of two parts

A. First, a moral change:

Luke 5:39 “No man also having drunk old wine straightway desireth new: for he saith, The old is better.”

- **Why a moral change must be first:**

Romans 8:5-8 “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. ⁶ For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸ So then they that are in the flesh cannot please God.”

1 Corinthians 6:9-10 “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

1 Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

A moral change = A new creature spiritually

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

B. Born again = born of the spirit = the birth of a spiritual (godly) man:

John 3:5, 6 “Jesus answered, Verily, verily, I say unto thee, Except a man be born

of water and of the Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

C. We are transformed by the renewing of the mind:

Romans 12:1, 2 “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. ² 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.”

D. The mind is renewed by God’s word – the incorruptible seed:

1 Peter 1:22-23 “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: ²³ Being born again, not of corruptible seed, but of incorruptible [seed], by the word of God, which liveth and abideth for ever.”

1 John 3:9 “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

Psalms 119:11 “Thy word have I hid in mine heart, that I might not sin against thee.”

E. Beholding & partaking of Christ’s mind and/or spirit:

Philippians 2:5 “Let this mind be in you, which was also in Christ Jesus.”

2 Corinthians 3:18 “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

Romans 8:9-10 “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. ¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”

3. Wrought by Conversion – The first step in our moral change:

Matthew 18:3 “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.”

Noah Webster:

Conversion, n. 1. In a general sense, a turning or change from one state to another; . . . 3. In a theological or moral sense, a change of heart, or dispositions, in which the enmity of the heart to God and his law and the obstinacy of the will are subdued, and are succeeded by supreme love to God and his moral government, and a reformation of life. (1828)

A. This involves a conscious choice to turn to God – the power of the will:

Joshua 24:15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

4. It is wrought out by a Christian Life

Romans 6:4 “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.”

A. Denying self and following Christ daily:

Luke 9:23 “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

1 Corinthians 15:31 “I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.”

Galatians 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

2 Corinthians 4:15-16 “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. ¹⁶ For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.”

B. Growing daily by God's grace:

2 Peter 3:18 “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

1 Peter 2:2 “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”

Ephesians 4:14-15 “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:”

5. A physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye.

C. The physical change is necessary before entering into the Kingdom

1 Corinthians 15:50 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

D. A physical change - A new creature physically

1 Corinthians 15:51-54 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² 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. ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴ 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.”

Job 14:14 “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.”

Philippians 3:20-21 “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Thought Questions:

1. Why is this twofold birth necessary for us to enter God's kingdom?



PROPHECY

We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction, 2 Tim. 3:16; that it is designed for us and our children. Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119:105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev. 1:1-3; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

1. Prophecy is a part of God's revelation to man

A. Terms Defined

Prophecy, *n.* [*Gr. to foretell, before and to tell.*] 1. A foretelling; prediction; a declaration of something to come. As God only knows future events with certainty, no being but God or some person informed by him, can utter a real prophecy. The prophecies recorded in Scripture, when fulfilled, afford most convincing evidence of the divine original of the Scriptures, as those who uttered the prophecies could not have foreknown the events predicted without supernatural instruction. 2 Pet 1." Noah Webster (1828):

Revelation, *n.* [*L. revelatus, revelo. See Reveal.*] 1. The act of disclosing or discovering to others what was before unknown to them; appropriately, the disclosure or communication of truth to men by God himself, or by his authorized agents, the prophets and apostles. Noah Webster (1828):

B. Prophecy is given by God to men:

Revelation 1:1 “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Daniel 2:22 “He [God] revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.”

1 Samuel 9:9 “(Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)”

C. Prophecy has no private interpretation:

2 Peter 1:20-21 “Knowing this first, that no prophecy of the scripture is of any private interpretation. ²¹For 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.”

Note: It matters not how many accept an interpretation. The entire church can accept an interpretation and it can still be a private interpretation and be wrong. What makes something a private interpretation is using any human explanation or interpretation in the place of the Bible itself. God always explains his word in other passages. When He uses symbols, He explains them in other verses. Scripture is to be its own interpreter. We must let the same spirit that inspired the passages, interpret them.

D. It is both given and discerned by inspiration:

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

1 Corinthians 2:11-14 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹²Now we [prophets] have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because

they are spiritually discerned.”

Thought Questions:

1. What is the line of communication between God and his Church?
2. Why is the belief that prophecy is part of God's revelation, important?

2. It is included in that scripture which is profitable for instruction

A. All Scripture is profitable for instruction:

2 Timothy 3:16, 17 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷that the man of God may be perfect, thoroughly furnished unto all good works.”

B. Christ uses prophecy from the scriptures to instruct:

Luke 24:27 “And beginning at Moses and all the prophets, he [Jesus] expounded [Grk. explained] unto them in all the scriptures the things concerning himself.”

Luke 24:44, 45 “And he [Jesus] 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. ⁴⁵Then opened he their understanding, that they might understand the scriptures.”

Thought Questions:

1. Is prophecy just as important for us to understand as are other doctrines from the Bible?

2. What are some commonly held false beliefs that our forefathers could have been addressing in this statement of belief?

3. How is prophecy profitable for doctrine, reproof, correction, and instruction in righteousness?

3. That it is designed for us and our children:

Deuteronomy 29:29 “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

Deuteronomy 6:6, 7 “And these words, which I command thee this day, shall be in thine heart: ⁷And 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.”

Thought Questions:

1. Why is it significant that these things are also for our children?

4. It is that which especially constitutes the word of God a lamp to our feet and a light to our path

A. Christ bids us to understand:

Mark 13:14 “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.”

B. A light that shineth in a dark place:

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

2 Peter 1:19 “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.”

Daniel 12:10 “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”

Thought Questions:

1. What are some reasons why prophecy is especially pertinent for us to understand at this point in history?
2. If the disciples had better understood prophecy, how would their faith in Christ have been different?
3. What about the prophetic portions of Scripture especially constitutes them a lamp to our feet and a light to our path?

5. That a blessing is pronounced upon those who study it,

Revelation 1:3 “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

Revelation 22:7 “Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”

Proverbs 8:34 “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.”

Thought Questions:

1. What does it mean to keep?
2. How can we be blessed by keeping and studying prophecy?

6. That, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history,

A. Like as we discern the time of the seasons we are to discern the time of the prophecies:

Mark 13:28, 29 “Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: ²⁹So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.”

B. The prophecies in Daniel are waymarks for God's people:

Daniel 2:28 “But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days*. Thy dream, and the visions of thy head upon thy bed, are these.”

Matthew 24:15 “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.*)” (see also Mark 13:14)

Thought Questions:

1. Why is it important to understand where we are in prophetic history?
2. How can our methods of interpretation mislead us in our understanding of where we are in prophetic history?

7. The special duties required at their hands:

Revelation 16:15 “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

Habakuk 2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

Ezekiel 33:7 So thou, 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.



CHAINS OF PROPHECY

That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

1. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy

Prophecy is not a relation of then, current events. Neither is prophecy a type, a mere shadowy form of future events which could have multiple partial fulfillments. Prophecy in its strictest sense, as found in Daniel and Revelation, is this world's history that was yet to come to pass. It is the relation of the history of a particular event or events that was yet to come to pass.

Ezekiel 24:14 "I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD."

Daniel 2:29 "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass."

Chain - n. 6. *A series of things linked together; a series of things connected or*

following in succession; as a chain of causes, of ideas, or events; a chain of being. Noah Webster (1828)

A. Their symbols express a *chronological succession* of events, Hence are referred to as *chains of prophecy*. Here are just some examples:

1. Daniel 2



Parts of the image in Daniel 2 represent a chronological, *succession* of kings or kingdoms, beginning with Babylon, until the final destruction of the wicked nations after the millenium:

Babylon Medo-Persia Greece Rome Divided Europe Kingdom of God Destruction of Wicked

Daniel 2:38, 39 “. . . Thou art this head of gold. ³⁹And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.”

Daniel 2:44 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 for ever.



2. Daniel 7

- The various beasts, heads, horns, and other symbols of



Daniel 7 represent chronological, successive kingdoms, and other events from Babylon to the judgment and the kingdom of God set up :

Daniel 7:17, 23, 26, 27 “These great beasts, which are four, are four kings, which shall arise out of the earth. . . .²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”²⁶ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.²⁷ 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.

- The vision of the seven churches of Revelation 2, 3 represent the entire Christian era, in seven chronological periods of time where different conditions were to prevail in the church, beginning with the fervency of the first century, apostolic church experiencing its first love, to the last days when lukewarmness would characterize the church in the time of the judgment, just before the coming of Christ.

Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: ...⁴ Nevertheless I have [somewhat] against thee, because thou hast left thy first love.

Revelation 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

- Revelation’s 7 trumpets are a prediction of a chronological succession of political events, from the breakup of the Western Roman Empire, to the time that the Kingdoms of this world become the Kingdoms of our Lord (Rev 11:15).

Revelation 8:2-6 “And I saw the seven angels which stood before God; and to them were given seven trumpets.³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.⁴ And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.⁵ And the angel

took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. ⁶And the seven angels which had the seven trumpets prepared themselves to sound.”

Revelation 11:15, 19 “And the seventh angel sounded; and there were great voices in heaven, saying, The *kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ*; and he shall reign for ever and ever. . . . ¹⁹And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.”

Note: The trumpets are first introduced in Revelation 8:2, and then John is shown incense beginning to be offered on the altar of incense. Then he sees the continuance of the offering of incense, and finally the censer is thrown down, closing the offering of incense. Verse 4 says that this incense ascends with the prayers, indicating it represents Christ's mediatorial work in the Sanctuary. Thus we conclude this takes in the entire Christian era, the time Christ ministers as high priest in the heavenly Sanctuary. While the subject of the trumpets is still being introduced, at the time of this close of intercession, there were “voices, thunders, lightnings, and an earthquake” verse 5. But these events take place under the 7th trumpet at the close of the judgment (Revelation 1:19).

Revelation 11:19 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

This would indicate that the introductory scenes of the 7 trumpets, of the intercessory work of Christ from its beginning to its close, constitute the time frame for the sounding of the 7 trumpets. This would be consistent with the introduction of each of the other chains of prophecy in Revelation. Each one introduces the chain of prophecy with a scene of Christ's work in the heavenly sanctuary. The first trumpet then would begin around the time of the beginning of Christ's work as our priest and mediator in the heavenly sanctuary, the rest of the trumpets symbolizing successive events until the close of Christ's mediatorial work.

Thus once again, in this prophecy we see a successive or chronological *chain of events* portrayed.

Thought Questions:

1. How do the great chains of prophecy differ with the rest of prophecy?

2. That these prophecies are now all fulfilled except the closing scenes

For example, it is self-evident we have passed the 4 great nations depicted in Daniel 2 and 7, and are in the very closing scenes of these chapters. This can be seen from a study of the other chains of prophecy as well.

Thought Questions:

1. What symbols are we currently under in these great chains of prophecy, and what events indicate that?

Daniel 2

Daniel 7

7 churches

7 trumpets



THE FABLE OF THE WORLD'S CONVERSION

That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

1. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night

A. Not all men shall be saved:

Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Romans 9:27 “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a *remnant* shall be saved.”

Matthew 24:40-42 “Then shall two be in the field; the one shall be taken, and the other left. ⁴¹Two women shall be grinding at the mill; the one shall be taken, and the other left. ⁴²Watch therefore: for ye know not what hour your Lord doth come.”

B. False teaching of the world's conversion ... leads to a state of carnal security:

Luke 21:34 “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.”

Matthew 24:37-51 ³⁷“But as the days of Noe were, so shall also the coming of the Son of man be. ³⁸For 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, ³⁹And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ... ⁴⁸But and if that evil servant shall say in his heart, My lord delayeth his coming; ⁴⁹And shall begin to smite his fellow-servants, and to eat and drink with the drunken; ⁵⁰The 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, ⁵¹And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

C. The day of the Lord will come as a thief in the night:

2 Peter 3:8-10 “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁹The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ¹⁰But 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.”

D. It will not come upon the righteous as a thief:

1 Thessalonians 5:1-6 “But of the times and the seasons, brethren, ye have no need that I write unto you. ²For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³For 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. ⁴But ye, brethren, are not in darkness, that that day should overtake you as a thief. ⁵Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶Therefore let us not sleep, as do others; but let us watch and be sober.”

E. Jesus coming does not usher in a time of peace or conversions to Christ but of destruction to the wicked:

Revelation 6:15-17 “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ¹⁷For the great day of his wrath is come; and who shall be able to stand?”

See also Jude 1:14, 15; and Jeremiah 25:33.

F. Passages often misapplied to support the view of a temporal millennium, or other period for the conversion of the world:

Isaiah 2:2-5 “And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. ⁵O house of Jacob, come ye, and let us walk in the light of the LORD.

The primary focus of principle number 8 is to refute the idea that after the second coming there will be a 2nd chance, a time when the church will have the power of the state, will rule the world (many of them thinking that will be from Jerusalem) and multitudes, by default, will be “converted”. This idea was a popular one in the days of early Adventism as it is today, and this passage in Isaiah and a parallel passage in Micah, from a merely surface perspective might seem to promote that idea. But from the very inception of Adventism, God led His people away from this error. Thus, many of the SDA pioneer elders have written on this subject, but I will quote just a short part of one here.

Refutation of Forty-Four So-Called Objections Against the Ancient Sabbath by Eld. D.T. Bourdeau p. 46 (1887) “Isaiah 2:3 has no allusion to the day of Pentecost, but to the state of the church “in the last days,” when the mountain of the Lord’s house, the church, shall be established in the top of the mountains (governments, Rev. 17:9, 10). When the church is in this popular attitude, “many people” “shall flow unto it,” and say, “Out of Zion shall go forth the law, and

the word of the Lord from Jerusalem." Here Zion and Jerusalem are put for the church. The people also say, "They [the nations] shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But the Lord says exactly the opposite: "Prepare war," and "beat your plowshares into swords." Joel 3:9, 10. And because smooth things are preached when war and trouble are coming, the Lord forsakes his people. Verse 6. ..."

Paul warns us:

1 Thessalonians 5:3 "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."

The immediate context of the passage in Isaiah also, reveals the true state of the professed church in the last days as God sees it. Though there is temporal prosperity, and popularity, they are worshiping idols, silver and gold. And God continues on to say He will bring low those who have sought the secular power of the state, and they will cast their idols away and flee to the clefts of the rocks.

Isaiah 2:6-22 "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. ⁷Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: ⁸Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made ¹⁴And upon all the high mountains, and upon all the hills that are lifted up, ¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD ²⁰In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; ²¹To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD ²²Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

A parallel passage in Micah says essentially the same thing, and has been misinterpreted in the same way.

Micah 4:5 “For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.”

Verse 5, however, gives away the fact that this mountain of the house of the Lord, is the professed Christian church and not the true people of God. They find no problem with the modern theology that every one can do what is right in his own eyes, that there is no right and wrong, no black and white. Everyone can worship their own philosophy of God, yet all be church members and come to worship together.

The context here also makes clear that God is warning us of the sinful course the professed church would pursue in uniting with the state, and of her false teaching that there would be peace.

The context continues then, to describe the true church, that it would be made up not of the world’s great men, but of the humble, the poor in this world’s goods, and the outcasts of society.

Micah 3:5, 6 “Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. ⁶Therefore night shall be unto you ... ¹² Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Micah 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; ⁷And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

Summary: The exaltation of the church is not necessarily a good thing. In fact this is what made the papacy what it is. When the church became popular and came into favor with kings and princes in the days of Constantine, is when the church became corrupt. And in these passages, it is the people that are saying that the swords shall be beaten into plowshares, and that there will be no more war. But God warns otherwise: (For a more detailed study of these passages, see also an article by Geo. Storrs, *midnight Cry*, 1844, republished by James White in *Advent Review and Sabbath Herald* May 16, 1854, entitled *Examination of*

Thought Questions:

1. If just a remnant will be saved according to the apostle Paul in Romans 9:27 quoted above, what does he mean when he says “all Israel shall be saved” in Romans 11:26?

2. That the second coming of Christ is to precede, not follow, the millennium

A. The events as revealed to Jeremiah:

Jeremiah 4:19-27 “My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. ²⁰Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. ²¹How long shall I see the standard, and hear the sound of the trumpet? ²²For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. ²³I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. ²⁴I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. ²⁵I beheld, and, lo, there was no man, and all the birds of the heavens were fled. ²⁶I 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. ²⁷For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.”

Jeremiah describes the earth at the coming of the Lord, being brought back to a desolate state like it was when God was creating it. This desolate state is followed by the recreation of the earth.

B. Earthly governments are destroyed at Christ’s second coming

Revelation 19:11, 19, 20 “And I saw heaven opened, and behold a white horse;

and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ... ¹⁹And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

Revelation 20:7, 10 “And when the thousand years are expired, Satan shall be loosed out of his prison,... ¹⁰And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Papal and Protestant governments are represented above as the beast and false prophet which are cast into the lake of fire (second death - eternal oblivion – Revelation 20:14). This is prior to the thousand years, for at the end of the thousand years when Satan is cast into the lake of fire, the beast and the false prophet are already there.

Daniel 2:34, 35, 44, 45 “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. ³⁵Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . . ⁴⁴And 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 for ever. ⁴⁵Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

Daniel 7:11 “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.”

The metals of the image of chapter 2, and the beasts of chapter 7 both depict

earthly governments destroyed at the second coming. Notice in chapter 2, the stone smites the image and grinds it to powder which is then blown away as chaff, before the stone (representing Christ and His kingdom - Ephesians 2:20) becomes a great mountain and fills the earth.

1 Corinthians 15:24-26 “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down **all rule and all authority and power**. ²⁵For he must reign, till he hath put all enemies under his feet. ²⁶The last enemy that shall be destroyed is death.”

C. The wicked are slain at the second coming, not converted or given an opportunity for conversion:

Revelation 19:21 “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

2 Thessalonians 1:7-9 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ⁹Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

Jeremiah 25:33 “And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

[See also passages previously quoted](#)

D. Satan is bound for 1000 years:

Revelation 20:1-3 “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. ²And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³And cast him into the bottomless pit, and shut him up, and set a seal upon him, 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.”

E. The saints reign and live with Christ for those 1000 years:

Revelation 20:4 “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 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.”

F. At the end of the 1000 years the second resurrection takes place, and Satan is loosed:

Revelation 20:5, 7 “But the rest of the dead lived not again until the thousand years were finished. . . .⁷And when the thousand years are expired, Satan shall be loosed out of his prison.”

G. Then Satan gathers the newly resurrected wicked to take New Jerusalem:

Revelation 20:8, 9 “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. ⁹And 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.”

H. Then the wicked are burned up and cast into the lake of fire, which is the second death:

Revelation 20:9, 14, 15 “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. . . .¹⁴And death and hell were cast into the lake of fire. This is the second death. ¹⁵And whosoever was not found written in the book of life was cast into the lake of fire. “

I. Satan himself is destroyed forever:

Revelation 20:10a “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, . . .”

Thought Questions:

1. How would the belief that there will be a temporal millennium for the wicked to turn to the Lord and be saved lull men into a state of carnal security?
2. What are some of the methods that Satan uses to distract people from waiting and watching for the Lord?

3. For until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares

A. The papal power is to continue until the Lord's appearance:

Revelation 16:17-20 “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. ... ¹⁹And 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. ²⁰And every island fled away, and the mountains were not found.”

Revelation 17:1, 2 “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: ²With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” ... ¹⁸And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The symbol of the city of Babylon is equated with the woman of Revelation 17, called the mother of harlots. Both symbols represent the papal power. According to the verses of chapter 17 just quoted, an angel who pours out one of the plagues reveals the judgment of Babylon, and chapter 16 quoted above, reveals it is under the 7th plague that it is destroyed. That is just prior to the second coming of Christ.

Daniel 7:21, 22 “I beheld, and the same horn made war with the saints, and prevailed against them; ²²Until 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.”

The little horn represents the papal power in the passage above, and it is said to reign until the judgment is given to the saints, which takes place at the second coming.

B. The wheat and the tares grow together until the harvest

Matthew 13:24-30 “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ²⁵But while men slept, his enemy came and sowed tares among the wheat, and went his way. ... ³⁰Let 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.”

Notice there are wicked and righteous both living together until the harvest. At that time the wicked are not converted but destroyed. And the harvest begins at the second coming for that is when the Son of Man comes in the clouds and takes His people to heaven.

Revelation 14:14, 15 “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. ¹⁵And 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.”

C. Evil men and seducers shall wax worse and worse:

2 Peter 3:3-4 “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, ⁴And 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 Timothy 3:1-5, 13 “This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³Without natural

affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵Having a form of godliness, but denying the power thereof: from such turn away. . . . ¹³But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”

Thought Questions:

1. When does the difference between the wheat and the tares become apparent, and what is the significance of this?



THE 2300 DAYS

That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

1. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time

A. The Vision of the 2300 Days

Daniel 8:13, 14 “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision [chazown 2377] concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Note: The question “how long . . .” includes the vision of the beasts, and what is called the daily and the transgression of desolation. The beasts mentioned in this vision represent the kingdoms of Media Persia, and Greece (Daniel 8:20, 21). The daily transgression and the desolating transgression represent the pagan and papal aspect of Rome. In all, according to the historical fulfillment, this represents the time period from the 5th century BC to almost the 19th century AD.

The question itself, which the 2300 day prophecy is meant to answer, reveals the approximate dates.

But no where in Daniel 8 do we find the starting date for this prophecy. Instead, we find that when the angel telling Daniel the interpretation of the vision, told him what would happen to God's people (v. 24) and what would happen to Christ, (that the little horn would stand up against the prince of princes – v. 25) Daniel got sick. He could take no more. The angel began to tell him of the 2300 days, and that the vision was to be sealed up for many days, but Daniel fainted.

Daniel 8:26, 27 “And the vision [mar’eh 4758] of the evening and the morning which was told is true: wherefore shut thou up the vision [chazown 2377]; for it shall be for many days. ²⁷And 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 [mar’eh 4758] but **none understood it.**”

B. Gabriel had been told to make Daniel understand the vision:

Daniel 8:15, 16 “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. ¹⁶And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.”

Note: But Daniel was unable to bear the explanation of Gabriel when he reached the part about the 2300 days, fainted and was sick, and declared that none (himself included) understood the vision (that is the part about the 2300 days).

Some years later, the angel Gabriel came back to finish making Daniel understand the vision, the part that he had not been able to finish when Daniel had fainted.

Daniel 9:20-22 “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; ²¹Yea, whiles 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. ²²And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.”

C. Gabriel begins by saying:

Daniel 9:23 “At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision [*mar’eh* 4758].”

Note: There was no vision previously in chapter 9. The most recent vision Daniel had was the vision some years earlier recorded in chapter 8. That would be the logical place to look for the vision spoken of, and that is where the vision is found that Gabriel was told to make Daniel understand and was not able to finish. The specific part of the vision which Gabriel had not finished explaining was the part concerning the 2300 days. The word used for that specific portion of the vision was different than that used for the rest of the vision. It was the word transliterated “mar’eh”. This is the word Gabriel used in Daniel 9 as well when saying “consider the vision.”

Strong’s #4758, מַרְאֵה (mar’eh) is translated as appearance 35 times in the KJV. It is the same word (mar’eh) which is used in Daniel 8, when speaking of the 2300 day vision.

Daniel 8:26, 27 “And the vision [*mar’eh* 4758] of the evening and the morning which was told is true: wherefore shut thou up the vision [*chazown* 2377]; for it shall be for many days. 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 [*mar’eh* 4758], but none understood it.”

Note: The word used for the rest of the vision is *chazown* (2377), but the part that Daniel did not understand was the part specifically referred to as the *mar’eh* (4758), and this is what Gabriel came to make known to him. Therefore, the vision that Gabriel came to make known to Daniel in chapter 9 was the vision pertaining to the cleansing of the sanctuary of Daniel 8:14 at the end of the 2300 days. There is then a linguistic connection as well as the contextual connection between Daniel 8 and 9.

There is yet one more connection that we must mention: The subject matter of Daniel 9 is chiefly concerning the desolate sanctuary in light of the end of the 70 year prophecy of Jeremiah. This may have been confusing to Daniel, for the vision of Daniel 8 had pointed forward to a long period in the future before the

sanctuary would be cleansed. It is here in Daniel 9 that Gabriel explains the distinction between the prophecy concerning the Jews, and the prophecy concerning the gentiles.

It is in Daniel 9 we find a starting point for the 2300 days, by giving another mini prophecy specifically pertaining to the Jews at the beginning of the 2300 days, which would seal up the vision.

Daniel 9:24-27 “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 [chazown 2377] and prophecy, and to anoint the most Holy.

²⁵Know 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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

²⁷And 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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

The prophecy would start with the going forth of the commandment to restore and to build Jerusalem. This took place in the 7th year of Artaxerxes. Consider the following:

D. The Decrees:

Cyrus’ Decree – To rebuild the temple

Ezra 1:1-4 “Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, ²Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath

charged me to build him an house at Jerusalem, which is in Judah. ³Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. ⁴And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.”

Darius’ Decree – A repeat of Cyrus Decree

Ezra 6:1, 2, 7, 8 “Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. ²And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written. . . . ⁷Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. ⁸Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.”

Artaxerxes 1st Decree – Fully restored the civil government

Ezra 7:8-11, 13, 24-26 “And he came to Jerusalem in the **fifth month**, which was in the **seventh year of the king**. ⁹For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. ¹⁰For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. ¹¹Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. . . . ¹³I make a decree, that all they of the people of Israel, and [of] his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. . . . ²⁴Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. ²⁵And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and

teach ye them that know them not. ²⁶And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.” (see our other resources for the date of the 7th year of Artaxerxes)

Artaxerxes 2nd decree

This was not really a decree at all. It was permission granted to Nehemiah to have a leave of absence to do what was already decreed. Letters were written by the king to certain people to provide materials for the work, but no general decree was made.

E. The sanctuary cleansed is the sanctuary in heaven, but was wrongly understood to be the earth:

The typical sanctuary was after the pattern of the original found in heaven:

Exodus 25:8, 9 “And let them make me a sanctuary; that I may dwell among them. ⁹According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.”

Hebrews 8:1-2 “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; ²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

Hebrews 9:23, 24 “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. ²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

The earthly sanctuary pointed to the the sanctuary of the new covenant, the heavenly one:

Hebrews 8:4-6 “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: ⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. ⁶But 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.”

“Daniel & Revelation,” chap. 8, pp. 220, 221: “In chapter 9:8, 9, Paul further says: ‘The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present,’ etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle was not, of course, carried forward. But when Christ came, a high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the heavens, as a minister of the true sanctuary entered by his own blood (verse 12) ‘into the holy place [where also the Greek has the plural, the holy places], having obtained eternal redemption for us.’ Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 23, of the earthly tabernacle, with its apartments and instruments, as patterns of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, figures of the true; that is, the tabernacle in heaven” (Uriah Smith).

Thought Questions:

1. How do we know which decree is the starting point of the 2300 days?
2. What are the evidences that the sanctuary to be cleansed at the close of the 2300 days was the heavenly and not the earthly sanctuary?
3. What are the links between chapters 8 and 9 of Daniel?
4. Summarize the evidences for how we know the mistake of Adventists in

1844 had to do with the event and not the time.

5. What were some reasons that the advent people initially believed the sanctuary to be the earth?

2. That no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary

F. Time no longer:

Revelation 10:1-6 “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: ²And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, ³And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. ⁴And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. ⁵And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, ⁶And swore by him that liveth for ever 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.”

James White:

1. The angel, in a most solemn manner, swore that there should be time no longer. This does not mean that with the oath of the angel, time as measured by days, months and years, would cease; for the next verse speaks of the “days” of the voice of the seventh angel. And even from the second advent of Christ and the resurrection of the just, a thousand years are marked as reaching to the resurrection of the just. In fact, while the earth and the sun and moon shall endure and continue their revolutions, so long will there be days, months and years. And there is no scripture evidence that these bodies will ever cease to exist. The oath of the angel, therefore,

must refer to prophetic time.

2. *The angel holds in his hand, as he swears upon the subject of time, a little book open. It may be inferred from this language, that this book was at some time closed up. This was true of the book of Daniel. "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." Daniel 12:4. It was to be sealed only to the time of the end, when it was to be opened, knowledge of the subject of which it treats should be increased, and many run to and fro in the Scriptures and obtain knowledge upon the subject. If this open book in the hand of the angel represents the unsealed book of Daniel, **how forcible the application of his solemn oath to the manner in which the close of prophetic time was proclaimed in 1844.***

The oath of this angel must be regarded as a symbol of a most solemn and positive message proclaimed by the servants of God. His right foot upon the earth, and his left upon the sea, represent its extent, and shows that it was to be borne to the people by sea and by land. The prophet continues:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he had declared to his servants, the prophets." Verse 7.

Why introduce the sounding of the seventh angel thus, unless his sounding commenced with the termination of the prophetic time? He is to continue his sounding a period of days, probably prophetic, meaning years, and in the beginning of his sounding, or during the first portion of the period of his sounding, the mystery of God is to be finished. This mystery is the gospel considered with especial reference to the means by which its blessings are secured to the nations of the earth . . .

The finishing of the mystery of God is the completion of the great plan of salvation in connection with Christ's ministry in the heavenly sanctuary. In the type the yearly round of service was finished on the tenth day of the seventh month. In the antitype Christ entered the most holy place of the heavenly sanctuary at the end of the 2300 days, to finish the great plan of salvation. The mystery of God was to be finished, as he had declared by his servants, the prophets; and the cleansing of the sanctuary spoken of by the prophet Daniel, is only another expression signifying the same thing as the finishing of the mystery of God. Hence the seventh angel began to sound at the close of the 2300 days, in 1844, when the cleansing of the sanctuary, or the finishing of the mystery of God, commenced. ("Life Incidents," chapter The Seventh Angel, p. 211)

G. The next event in the yearly services of the sanctuary after the Day of Atonement (cleansing of the sanctuary) is the feast of In-gathering or Harvest, the gathering of the wheat and tares, which signifies “the end of the world”:

Revelation 14:14-16 “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. ¹⁵And 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. ¹⁶And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

Matthew 24:32-36 “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: ³³So likewise ye, when ye shall see all these things, know that it is near, even at the doors. ³⁴Verily I say unto you, This generation shall not pass, till all these things be fulfilled. ³⁵Heaven and earth shall pass away, but my words shall not pass away. ³⁶But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

H. The event to occur at the termination of the 2300 days of Daniel 8:14 called the cleansing of the sanctuary, is the same event typified in the sanctuary services detailed in Leviticus 16.

Thought Questions:

1. What is the mystery of God?
2. How can it be said to be finished at the close of the 2300 days?
3. What does the statement that the 2300 days is the longest prophetic period in the Bible, reveal about their beliefs about a supposed 2520 days.



THE CLEANSING OF THE HEAVENLY SANCTUARY

10. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, etc.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

1. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister

Hebrews 8:2 "A minister of the sanctuary, and of the **true tabernacle, which the Lord pitched**, and not man."

Hebrews 9:1 "Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary."

Psalm 102:19 “For he hath looked down from the height of **his sanctuary; from heaven** did the LORD behold the earth.”

Revelation 14:17 “And another angel came out of the **temple which is in heaven, . . .**”

Revelation 15:5 “And after that I looked, and, behold, **the temple** of the tabernacle of the testimony **in heaven** was opened.”

1 Kings 8:30 “And hearken thou to the supplication of thy servant, . . . and hear thou **in heaven thy dwelling place: . . .**” (see also verses 39, 43, and 49; and 2 Chronicles 6:21, 30, 33, and 39)

2. That this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, etc.

A. The earthly sanctuary was made according to the pattern of the original found in heaven:

Exodus 25:8, 9 “And let them make me a sanctuary; that I may dwell among them. ⁹According to all that I shew thee, **after the pattern of the tabernacle**, and the pattern of all the instruments thereof, even so shall ye make it.”

B. The earthly sanctuary pointed to the the sanctuary of the new covenant, and the ministration of Christ as High Priest in Heaven:

Hebrews 8:4-6 “For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: ⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. ⁶But 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.”

Hebrews 9:23, 24 “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. ²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to

appear in the presence of God for us:”

C. Christ is our mediator and High Priest:

1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Hebrews 9:15 “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.”

Hebrews 12:24 “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Thought Questions:

1. What constituted the daily work of the earthly priests in the tabernacle, and what is its antitype?
2. In the typical service, what ministration constituted the cleansing of the sanctuary? (see Lev 16)

3. that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23;

Uriah Smith: In chapter 9:8,9, Paul further says: “The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present,” etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle was not, of course,

carried forward. But when Christ came, a high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the heavens, as a minister of the true sanctuary entered by his own blood (verse 12) “into the holy place [where also the Greek has the plural, the holy places], having obtained eternal redemption for us.” Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 23, of the earthly tabernacle, with its apartments and instruments, as patterns of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, figures of the true; that is, the tabernacle in heaven” (Daniel & Revelation, page 192-193)

A. The sanctuary cleansed at the end of the 2300 days is the heavenly one:

Daniel 8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Note: The end of the 2300 day prophecy began in 1844, a time period not under the old covenant but under the new covenant. This means that the sanctuary referred to in Daniel 8:14, must be the sanctuary in Heaven, the sanctuary of the new covenant.

Also note that the 2300 days had to have represented years and not literal days for the time period was to include the vision of the Persian kingdom, the Grecian kingdom, the coming of Christ, Pagan Rome, Papal Rome's 1260 year reign, the end of the persecutions of the dark ages, and the exoneration of the martyrs. The vision took place during the reign of the last king of Babylon, at the close of the Babylonian kingdom and it starts out depicting the Ram representing the Persian empire. So the earliest we could start this 2300 year prophecy would be 538 BC, the beginning of the Persian kingdom. But even if we started it then, it would not end until 1762 AD, still in the Gospel era, under the new covenant, but it would not reach to the end of the 1260 years of papal supremacy. There is such ample evidence that it ended after 1798 AD, and as we saw in our previous study, the evidence is clear for a starting date of 457 BC making the ending date 1844.

B. Cleansing the sanctuary is what took place on the day of atonement.

Leviticus 16:30, 33 “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. 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.”

C. The daily ministration was in the holy place (the first apartment)

Hebrews 9:6 “Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.”

Acts 3:19 “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;”

In the services of the earthly sanctuary, the sinner would bring an animal to the sanctuary and confess over it his sins. Through either the blood or the flesh, the sins were transferred in the body of the priest to the holy place (the first apartment) of the sanctuary. This was the daily ministry of the priests.

Hebrews speaks of the cleansing of the sanctuary and its articles from sin and this required the shedding of blood. Clearly the cleansing of the sanctuary spoken of in the Bible is a cleansing from sin and not a literal physical cleansing. “Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.” (Hebrews 9:21-22)

Then on the day of atonement, the priest entered the sanctuary into the most holy place (the second apartment), not transferring sins into the sanctuary, but removing them, out of the sanctuary. “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:” (Hebrews 9:6-7). This was to illustrate that sin may be forgiven when a person confesses and repents, but they are not blotted out until the closing work of Christ’s ministration in the sanctuary, typified by the service in the day of atonement. The apostle Peter also spoke of a future time from his day when sins would be blotted out.

Thought Questions:

1. In what sense are sins in the heavenly sanctuary?
2. How are they blotted out?
3. Why are they not blotted out when the sinner confesses?
4. How is our probation related to the time of blotting out of sins?
5. What are the evidences that the Sanctuary in Daniel 8:14 is the one in heaven?

4. That this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished

Daniel 12:1 “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

Isaiah 55:6 “Seek ye the LORD while he may be found, call ye upon him while he is near:”

Amos 8:11, 12 “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.”

Revelation 10:7 “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

Note: There is no time prophecy (Rev. 10:6) pointing to the close of this minis-

tration in the most holy place, therefore it is an indefinite space of time (See Study Guide # 9).

At the end of the ministration of Christ as High Priest, he stands up and the work of mercy for the world is done.

Thought Questions:

1. Will the righteous also experience the famine of hearing the word of God, mentioned in Amos, quoted above? What causes this famine and when is this speaking of?



THE IMMUTABLE LAW OF GOD

That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament. Num. 10:33, Heb. 9:4, etc.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

1. That God's moral requirements are the same upon all men in all dispensations

A. The Old Testament Dispensation:

Genesis 26:5 "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Exodus 12:49 "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

Leviticus 24:22 "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God."

Numbers 15:15, 16, 29 “One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. ¹⁶One law and one manner shall be for you, and for the stranger that sojourneth with you. . . . ²⁹Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.”

Isaiah 56:2, 3, 6, 7 “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. ³Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. . . . ⁶Also 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, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; ⁷Even them 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 an house of prayer for all people.” (see the entire chapter)

B. The New Testament Dispensation:

Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.”

Romans 3:19-23 “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. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ²¹But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²²Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³For all have sinned, and come short of the glory of God.”

1 John 3:4 “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Revelation 14:12 “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

Revelation 22:14 “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.”

Thought Questions:

1. Is there is one commandment more than any other that has become the special object of attack against the Law of God? If so, which one?
2. Why do you think this is?

2. That these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the “ark of the covenant,” or testament. Num. 10:33, Heb. 9:4, etc. Heb. 8:1-5, etc.

A. The commandments were written by very the finger of God on tables of stone:

Exodus 31:18 “And 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.”

Exodus 32:15, 16 “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. ¹⁶And the tables were the work of God, and the writing was the writing of God, graven upon the tables.”

B. The law or the ten commandments were the words of God’s covenant and his testimony:

Exodus 31:18 “And 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.”

Exodus 34:28 “And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the **words of the covenant**, the ten commandments.”

Deuteronomy 9:11 “And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.”

C. The ark contained the ten commandments, therefore it was called the ark of the covenant and the ark of the testimony:

Exodus 40:20 “And he took and put **the testimony into the ark**, and set the staves on the ark, and put the mercy seat above upon the ark.”

Numbers 10:33 “And they departed from the mount of the LORD three days’ journey: and **the ark of the covenant of the LORD** went before them in the three days’ journey, to search out a resting place for them.”

Hebrews 9:4 “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.**”

Thought Questions:

1. Why do you think the Law of God is called his “Testimony” or “Testament”?

3. That this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God’s testament; for under the sounding of the seventh trumpet we are told that “the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.” Rev. 11:19.

A. This law is immutable & perpetual:

Matthew 5:17, 18 “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ¹⁸For 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.”

Psalm 19:7 “The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.”

B. It is a transcript of the tables deposited in the ark in the true sanctuary on high

Hebrews 8:5 “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.”

C. The Ark was seen in the temple in heaven

Revelation 11:19 “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

Thought Question(s):

1. What makes the Law of God immutable & perpetual?
2. What significance does it hold that the law in the earthly tabernacle, was patterned after an original which is in an ark in heaven?



THE SABBATH

That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

1. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties

A. Fourth Commandment

Exodus 20:8-11 “Remember the sabbath day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰But 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: ¹¹For 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.”

B. We are to do God's work

Luke 6:9, 10 “Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.”

Leviticus 23:2, 3 “Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. ³Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.”

Thought Questions:

1. Delineate the sacred and religious duties we should perform on the Sabbath.

2. That this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3,

C. Seventh day set apart:

Genesis 2:2, 3 “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.”

D. The only other term used for the Sabbath is “The Lord's Day”:

Revelation 1:10 “I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.”

Mark 2:27, 28 “And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the

sabbath.”

Thought Questions:

What is the significance of the Sabbath being set apart before sin entered the world?

3. **and** which will be observed in paradise restored, Isa. 66:22, 23;

Isaiah 66:22, 23 “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. 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.”

Thought Questions:

1. Will there be some way to tell time/days of the week in heaven?
2. Will we not be doing sacred things all week? How will the Sabbath be observed differently?

4. That the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

Genesis 2:1-3 “Thus the heavens and the earth were finished, and all the

host of them. ²And 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. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Deuteronomy 5:12-15 “Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³Six days thou shalt labour, and do all thy work: ¹⁴But 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵And 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.”

Ellen G. White, Signs of the Times, November 12, 1894 . . . how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or his followers? We can account for it in the fact that the world has followed the traditions of men instead of a “Thus saith the Lord.” This has been the work that Satan has always sought to accomplish, – lead men away from the commandments of God to the veneration and obedience of the traditions of the world.

Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as “the old Jewish Sabbath.” Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of his truth, the keepers of his law, the depositary of his sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is

done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other.

But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "my holy day." Christ announced himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept...

*Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction? (Ellen G. White, *The Great Controversy*, p. 54)*

We have often had occasion to refer to the most remarkable distinction made by our First-day brethren between the character of the institutions observed by us respectively as weekly Sabbaths. And now again we refer to it, in view of an article in a recent number of the New York Chronicle, which has the following sentence: "It includes only those who keep Saturday, or the Jewish Sabbath, rather than Sunday, or the Christian Sabbath, called Seventh-day Baptists," etc. We will not complain of the distinction which our neighbor draws between the Sabbaths which in the observance distinguish us, but we suggest the propriety of calling things by their right names. If we must have such a distinction as Jewish for the seventh day, let us have

Pagan or Papal prefixed to Sunday, to denote its origin; then we shall have the Jewish Sabbath and the Pagan Sabbath, and we insist that the one is as consistent as the other; for it is just as true that First-day Christians observe the Pagan Sunday (Dies Solis) as their Sabbath, as that the Seventh-day Christians observe the Jewish Seventh-day Sabbath; and the stigma would be practically no more severe in reference to the editors of the Chronicle, should we say of them, that they observe the Pagan Sunday, than that which is sought to be inflicted upon us by the use of the term Jewish Sabbath. (James White Editor, Advent Review and Sabbath Herald, May 29, 1855)

Thought Questions:

1. What are some facts that confine the Sabbath to the seventh day?



SABBATH REFORM PROPHECIED

That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, etc.

1. That as the man of sin, the papacy, has thought to change times and laws (the laws of God)

A. The man of sin – the papacy:

2 Thessalonians 2:3, 4 “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; 4 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, shewing himself that he is God.”

Revelation 13:18 “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

Note: *Vicarivs Filii Dei*: Literally—Vicar of God’s Son. This Latin phrase is the formal title of the pope’s office, and is inscribed upon his royal 3-tiered miter or tiara, the numerical value of which equals 666. The title is of itself significant,

for the word vicarivs (or vicarius) according to Cassell's Latin Dictionary means, "One who takes another's place, a substitute." Thus the phrase Vicarivs Filii Dei is the Latin equivalent to the Greek antichrist (αντιχριστος), which signifies one that takes the place of Christ (the Son of God).

Ellen G. White: Paul, in his second epistle to the Thessalonians, points out the power that has attempted to break down the law of God. He warns the believers concerning the great apostasy and the blasphemous antichristian power that would be developed and perform its work before Christ should come the second time. He says: "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.

“. . . The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. 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." The prophet Daniel, describing the same power, says, "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."

How strikingly have these prophecies been fulfilled by the Romish Church! Not only has this power attempted to change the times and laws of God, but she openly avows that she has made such changes, and she declares that by the observance of Sunday, which rests solely upon her authority, the Protestant world is acknowledging the supremacy of Rome." (Signs of the Times, June 12, 1893, par. 3, 4) [ellipses in the original]

B. Change times and laws:

Daniel 7:25 "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."

The American Catholic Quarterly Review, Vol. 8, Jan-Oct 1883, p. 139, par. 5, 6: Strange as it may seem, the State, in passing laws for the due sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions.

The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercises of devotion, is purely a creation of the Catholic Church.

It is not the Jewish Sabbath: it is, in fact, entirely distinct from it, and not governed by the enactments of the Mosaic law. It is part and parcel of the system of the Catholic Church, as absolutely as Christian marriage is or any other of her sacraments, her festivals and fasts, her days of joy and mourning, her indulgences and her jubilees.

Catholic Mirror, Sept., 1893: The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. But the Protestants say, "How can I receive the teachings of an apostate church?" "How," we ask, "have you managed to receive her teachings all your life in direct opposition to your recognized teacher, the Bible on the Sabbath question?"

Peter Geiermann: Q. *Which is the Sabbath day? A. Saturday is the Sabbath day.*

Q. *Why do we observe Sunday instead of Saturday? A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday. ("The Converts Catechism of Catholic Doctrine," p. 50)*

C. How the Sabbath began to be set aside by the papal power:

John N. Andrews: *The first great effort made to put down the Sabbath was the act of the church of Rome in turning it into a fast, while Sunday was made a joyful festival. While the Eastern churches retained the Sabbath, a portion of the Western churches, with the church of Rome at their head, turned it into a fast. As a part of the Western churches refused to comply with this ordinance, a long struggle ensued, the result of which is thus stated by Heylyn: -*

"In this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a fast almost through all the parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A.D. 692, they did admonish those of Rome to forbear fasting on that day upon pain of censure."

Wm. James, in a sermon before the University of Oxford, thus states the time when this fast originated: -

“The Western church began to fast on Saturday at the beginning of the third century.”

Thus it is seen that this struggle began with the third century, that is, immediately after the year 200. Neander thus states the motive of the Roman church: -

“In the Western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast-day.”

By Judaism, Neander meant the observance of the seventh day as the Sabbath. Dr. Charles Hase, of Germany, states the object of the Roman church in very explicit language: -

“The Roman church regarded Saturday as a fast-day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day.”

Lord King attests this fact in the following words: -

“Some of the Western churches, that they might not seem to Judaize, fasted on Saturday, as Victorinus Petavionensis writes: We use to fast on the seventh day. And it is our custom then to fast, that we may not seem, with the Jews, to observe the Sabbath.”

Thus the sabbath of the Lord was turned into a fast in order to render it despicable before men. Such was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible. (“The History of the Sabbath and First Day of the Week,” pp. 282, 283)

Thought Question(s):

1. In what ways has the papacy “thought to change” the times of laws of Jehovah?

2. What tactics is Satan using today to cause the Sabbath of the Lord our God to be looked upon as unsavory and “despicable before men”?

2. And has misled almost all Christendom in regard to the fourth commandment

The American Catholic Quarterly Review, Vol. 8, Jan-Oct 1883, pp. 139, 140: In the very earliest period of the Church, when Gentiles were received into her bosom by baptism, some of the Jewish converts insisted “that they must be circumcised and be commanded to observe the law of Moses.” Certainly no part of the law of Moses was more distinctive or more imperative than that relating to the Sabbath. From the days of Nehemias it had been strictly enforced; the Pharisees were so strict in its observance, so severe in their construction of its obligation that in their eyes our Lord Himself and his apostles were sabbath-breakers and open violators of the law. Yet the apostles in the Council of Jerusalem say expressly: “for it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, from which things keeping yourselves you shall do well.” The question before the Council was expressly what precepts or observances of the Mosaic law were to be followed by the Christians of Gentile origin, the class to which the present Christians of Europe and America almost exclusively belong. The fact that the Council enumerates some things, and makes their well-being depend on obedience to these, evidently excludes all others. Circumcision, the sacrifices of the old law, and the Sabbath regulations all stand on the same ground. They were decided not to be obligatory on the Gentile Christians. Nor is there the slightest trace in the Acts of the Apostles or the Epistles that these Christians did observe the Jewish Sabbath, even as a work of supererogation.

A book of popular instruction of much repute in England, while England was still Catholic, De Burgo’s Pupilla Oculi (Paris, 1510), fol. clxxii., 2, puts it distinctly:

“One thing is to be known, that the obligation of keeping the Sabbath of the law, according to the form of the Old Testament, expired with the other ceremonies, and thereto succeeded in the New Law the mode of celebrating the divine worship on Sundays and other festivals instituted by the authority of the Church.”

The only day of the week which under the Apostles seems to have received special attention was not the last day of the week, the Saturday or Sabbath, but the first.

Thought Question(s):

1. In what way(s) does the above quote mislead the Christian's mind with regard to the Sabbath?

3. We find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ

D. Repairers of the breach:

Isaiah 58:12, 13 “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 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, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:”

Isaiah 56:1, 2 “Thus saith the LORD, Keep ye judgment, and do justice: for 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.”

E. Prophecy fulfilled:

Ellen G. White: [Isaiah 56:1-7 quoted] Mark the conditions of the promise; it is to him “that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” And the time when this promise especially applies is when “My salvation is near to come, and My righteousness to be revealed.” There is a special work for God's people in these last days, to turn away their feet from trampling upon the Sabbath of the fourth commandment, and to exalt it before men, calling it “a delight, the holy of the Lord, honorable.” (Signs of the Times, June 12, 1893 par. 5,

6)

Ellen G. White: The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: [Isaiah 56:1, 2, 6, 7 quoted].

These words apply in the Christian age, as shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Verse 8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet: "Bind up the testimony, seal the law among My disciples." Isaiah 8:16. The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet: "If they speak not according to this word, it is because there is no light in them." Verse 20. (The Great Controversy, pp. 451- 452.2)

Ellen G. White: When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14:9-12. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

God by His Holy Spirit let light shine forth upon His servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world. (1 Testimonies, chp. 11, pp. 78.2, 79.1)

F. The First Angel’s message has to do with the Sabbath:

Revelation 14:7 “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Note: the above passage points directly to the God of the fourth commandment of the Decalogue as the one to be worshiped.

G. The remnant will keep the commandments of God:

Revelation 14:12 “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

Ellen G. White: As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God’s holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world. (The Great Controversy, p 586.2)

Thought Question(s):

1. In what ways will God’s last day people be “repairers of the breach”?



A PECULIAR PEOPLE

I. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world, is the enemy of God" (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matt. 6:24..

1. That the followers of Christ should be a peculiar people

A. 1828 Noah Webster

Peculiar - Belonging to a nation, system or other thing, and not to others.

The definition which fits our context is stated above. To be peculiar is to have laws, ways, deportment, pleasures, business management, etc. that are particular in this case to your own people. It will be different from the rest of the people around you.

Exodus 19:5 "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:"

Deuteronomy 14:2 "For thou art an 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."

Deuteronomy 26:18 "And the LORD hath avouched thee this day to be his

peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;”

Psalms 135:4 “For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.”

Titus 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

1 Peter 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

Thought Question(s):

1. What is it that will make us a peculiar people?
2. According to the definition of “peculiar” as well as the verses quoted, if we want to be classed as among that people, would it necessitate being a part of a church, or community of believers?
3. According to the first epistle of Peter, what is the purpose of the followers of Christ being peculiar?

2. not following the maxims, nor conforming to the ways, of the world;

A. 1828 Noah Webster

Maxim - An established principle or proposition; a principle generally received or admitted as true.

B. Maxims

Colosians 2:8 “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments {principles} of the world, and not after Christ.”

C. What are the types of things that are of this world?

Its Kingdoms

Luke 4:5 “And the devil, taking him up into an high mountain, shewed unto him all the *kingdoms* of the world in a moment of time.”

John 18:36 “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

Not just evil things, but common things

Luke 12:29, 30 ²⁹“And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. ³⁰For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.”

1Corinthians 7:34 “There is difference [also] between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please [her] husband.”

Cares

Matthew 13:22 “He also that received seed among the thorns is he that heareth the word; and the *care* of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”

Way of thinking

Romans 12:2 “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.”

1Corinthians 1:21 “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

1Corinthians 3:19 “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

Attitude/affections/spirit

1Corinthians 2:12 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

Behavior

2Corinthians 1:12 “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 (behavior) in the world, and more abundantly to you-ward.”

Corruption, lust, pride

2Peter 1:4 “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.”

James 1:27 “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.”

1John 2:15 ¹⁵“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. ¹⁶For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

Its speech

1John 4:5 They are of the world: therefore speak they of the world, and the world heareth them.

The whole world

Matthew 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Psalms 17:14 “... from men of the world, [which have] their portion in [this] life, ...“

Thought Question(s):

1. What are some of the “rudiments” or principles of the world that you can think of?
2. What are some examples of thinking like the world vs thinking like a Christian, or the wisdom of the world vs the wisdom of Christ?

3. Why are even the non evil things, the necessary things said to be “of the world”? Does that mean we should not eat, work, wear clothes, or get married?

A peculiar people will excite the hatred of the world, but Jesus promises peace

John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

A peculiar people will be lights in a dark world

Matthew 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

3. not loving its pleasures nor countenancing its follies;

2Timothy 3:1-4 ¹This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, ... ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Psalms 16:11 Thou wilt shew me the path of life: in thy presence [is] fulness of joy; at thy right hand [there are] pleasures for evermore.

Moses was an example of how we should be.

Hebrews 11:24, 25 ²⁴“By faith Moses, ... ²⁵Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;”

Thought Question(s):

1. What kind of pleasure is wrong, and why?
2. How does the pleasure we can receive from God differ from the pleasure

of the world?

4. inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world, is the enemy of God" (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matt. 6:24..

D. 1828 Noah Webster

Friend - One who is attached to another by affection; one who entertains for another sentiments of esteem, respect and affection, which lead him to desire his company, and to seek to promote his happiness and prosperity; opposed to foe or enemy.

James 4:4 "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

Friendship of the world is to esteem it, have affection for it, desire its company.

Matthew 6:19-25 ¹⁹Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹For where your treasure is, there will your heart be also. ²²The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. ²³But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness! ²⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ²⁵Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Matthew 6:31-33 ³¹Therefore take no thought, saying, What shall we eat? or,

What shall we drink? or, Wherewithal shall we be clothed? ³²(For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. ³³But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Thought Question(s):

1. Do you enjoy or desire the things of the world?
2. Which master will you choose?



CHRISTIAN DRESS

That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was, "meek and lowly in heart," that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

1. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was, "meek and lowly in heart,"

A. Plainness:

1828 Noah Webster

Void of ornament; simple; as a plain dress.

Matthew 6:28-31 ²⁸"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. ...

³¹Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Luke 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings'

courts.

B. Modesty:

1828 Noah Webster

MODEST - 1. Properly, restrained by a sense of propriety; hence, not forward or bold; not presumptuous or arrogant; not boastful; as a modest youth; a modest man. 2. Not bold or forward; ... 3. Not loose; not lewd. ... 4. Moderate; not excessive or extreme; not extravagant; as a modest request; modest joy; a modest computation.

“Modesty” in Scripture, comes from the Greek word, “kosmos”, which was also translated as “good behaviour”, once. It comes from the word “kosmos”, which was most often translated “world” in the AV Bible, but was also translated “adorning” once. You might be wondering what does “world” have to do with adornment or modesty or good behavior? The literal meaning of “kosmos” is, “harmonious arrangement”. The inference in the context of the universe would be seen in the universe as an the orderly, harmonious arrangement of the stars, sun, moon, and this world. Looking at it in the context of the world, it would be looking at the world as an orderly arrangement of elements, laws of physics, biological forms of life, etc. When it comes to the context of what a person does, “kosmos”, it would be an orderly conduct, and in the context of adornment, an orderly or harmonious arrangement of clothing.

C. Adornment

Timothy 2:9, 10 ⁹“In like manner also, that women adorn themselves in *modest* [kosmos] apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; ¹⁰But (which becometh women professing godliness) with good works.”

1Peter 3:3 “Whose *adorning* [kosmos] let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;”

The behavior should be modest as well

1Timothy 3:2 “A bishop then must be blameless, the husband of one wife, vigilant, sober, of *good behaviour* [kosmos], given to hospitality, apt to teach;”

Thought Question(s):

1. What would be a “plain dress” vs one that was not plain, in your estimation?
2. Is modesty something that is culturally defined, or something that can change according to climate, nationality, age, and time? If so, to what degree, and why?
3. Are there any absolutes when it comes to modesty?

2. that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

D. Gold, pearls, costly array:

Timothy 2:9, 10 (already quoted) ⁹“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or *gold, or pearls, or costly array*; ¹⁰But (which becometh women professing godliness) with good works.”

1Peter 3:3 (already quoted) “Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;”

E. designed merely to adorn the person and foster the pride of the natural heart

1Peter 3:4 “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.”

God's people will be distinguished by their meekness, and their dress will be in harmony with their attitude. In contrast, the wicked woman portraying the false system of worship in Revelation is arrayed in costly apparel and decked with gold, precious stones and pearls. Her attitude is portrayed in her adornment.

Revelation 17:4 “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:”

Revelation 18:7 “How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”

Thought Question(s)

1. How and to what degree does the outward dress and adornment reflect the inward character?
2. If our clothing is influenced by our character, is it also true that our character can be influenced by our clothing? If so, why and how?



FINANCIAL OBLIGATIONS

That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensation can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, Gal. 3:29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Heb. 7:1-4); the tithe is the Lord's (Lev. 27:30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

1. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ;

2Corinthians 9:7 Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver.

A. When Israel were commanded to build a house for God, God instructed them to bring offerings willingly

Exodus 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

B. When David was preparing materials for the temple, the people offered willingly.

1Chronicles 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

Thought Question(s):

1. Why does God require people to donate for His work, when He could easily create the means He needs?
2. Why do you think our attitude matters when we donate to His work?

2. that the proportion of one's income required in former dispensation can be no less under the gospel;

1Corinthians 16:2 Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.

This verse lays down a principle that our giving should be in proportion to the degree that God prospers us. This is not restricted to financial prosperity, but also refers to the amount of light and blessings we have enjoyed. In the Gospel dispensation, do we not enjoy greater light and privileges.

A. Spiritual prosperity in the gospel dispensation

1Peter 2:9 "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath *called you out of darkness into his marvellous light.*"

2Timothy 1:10 “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*:”

2Corinthians 4:4 “In whom the god of this world 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.”

Hebrews 1:1, 2 ¹“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath 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;”

Thought Question(s):

1. Is your light and blessings, equal to or greater than what the people of Israel had? If so, in what way? Then what is your obligation to show your thankfulness to God?

3. that it is the same as Abraham (whose children we are, if we are Christ's, Gal. 3:29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Heb. 7:1-4); the title is the Lord's (Lev. 27:30);

A. Abraham gave a tenth to God

Hebrews 7:1-2 ¹“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; ²To whom also Abraham gave a tenth part of all; ...”

B. Stewardship principle can be found in Eden

Gen 2:16, 17 ¹⁶“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷But 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.”

God withheld one tree from Adam and Eve. This would serve to remind them that they were not the creators or owners of the Garden, but simply the caretak-

ers of God's garden.

C. Jacob followed in Abraham's example of giving a tenth back to God

Genesis 28:22 "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."

D. Israel were commanded to tithe

Leviticus 27:30 "And all the tithe 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. "

Leviticus 27:32 "And concerning the tithe of the herd, or of the flock, [even] of whatsoever passeth under the rod, the tenth shall be holy unto the LORD."

E. Tithe was to be used for the support of those who served in the tabernacle

Numbers 18:21 "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."

Thought Question(s):

1. When a renter pays his rent, what is that an acknowledgement of?
2. What are we acknowledging when we return the tithe to God?
3. Who are those today signified by the Levites?

4. and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

2Corinthians 9:6 "But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. ⁷Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or

of necessity: for God loveth a cheerful giver.”

A. Second Tithe

Pacific Union Recorder December 4, 1902 A.T. Jones, p. 4 par. 5 “But the second tithe was retained by the person who tithed it, and was spent by him in whatever way he might choose, only in the service of the Lord.”

Deuteronomy 14:22-29 ²²Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. ²³And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. ²⁷And the Levite that [is] within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. ²⁸At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay [it] up within thy gates: ²⁹And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which [are] within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.”

B. Other Offerings

Acts of the Apostles p. 75 par. 1 “It is God who blesses men with property, and He does this that they may be able to give toward the advancement of His cause. He sends the sunshine and the rain. He causes vegetation to flourish. He gives health and the ability to acquire means. All our blessings come from His bountiful hand. In turn, He would have men and women show their gratitude by returning Him a portion in tithes and offerings--in thank offerings, in freewill offerings, in trespass offerings. Should means flow into the treasury in accordance with this divinely appointed plan,--a tenth of all the increase, and liberal offerings,--there would be an abundance for the advancement of the Lord's work.”

Acts of the Apostles p. 74 par. 2 “God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion,--the tenth. He leaves all free to say whether or not they will give more than this. ...”

C. Example of the early church to help one another and support the preaching of the Gospel

Acts 4:34, 35 ⁶³⁴“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.”

D. Example of the rulers in Israel in the time of David and Solomon to build the temple

1Chronicles 29:6-8 ⁶⁶“Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king’s work, offered willingly,⁷And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. ⁸And they with whom [precious] stones were found gave [them] to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.”

E. Withholding tithes and offerings is robbing God and merits a curse. Faithfulness in this matter brings a blessing.

Malachi 3:8 ⁶⁸“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. ⁹Ye [are] cursed with a curse: for ye have robbed me, [even] this whole nation. ¹⁰Bring 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]. ¹¹And 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. ¹²And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

Thought Question(s):

1. What is the total of our obligations to God?
2. Should we go beyond our obligations? If so, are there any guidelines to govern us?

3. How was Israel told to use their second tithe?
4. How serious is the matter of tithes and offerings?



CONVERSION

That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

1. That as the natural or carnal heart is at enmity with God and his law

A. The natural/carnal heart:

Romans 8:6, 7 “For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

1 Corinthians 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Romans 7:14 “For we know that the law is spiritual: but I am carnal, sold under sin.”

B. Are we born enemies to God?

Matthew 18:3 “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.”

Matthew 19:14 “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.” (see also Mark 10:14; Luke 18:16)

1 Corinthians 14:20 “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

Thought Question(s):

1. What is meant by the term “carnally minded”? and how does it affect our attitude toward God’s law?
2. What is it about children that fits them for the kingdom of heaven?

2. This enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles

C. Subduing the enmity:

2 Corinthians 10:3-5 “For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 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.”

Galatians 5:24, 25 “And they that are Christ’s have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit”

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

Galatians 6:15 “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

Colossians 3:2, 5 “Set your affection on things above, not on things on the

earth. . . . 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”

Thought Question(s):

1. Against what foe should our spiritual weapons primarily be trained?
2. How ought we to crucify the flesh “with the affections and lusts”?

3. This transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion

D. It follows repentance and faith:

Acts 3:19 “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 26:20 “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.”

Acts 16:31 “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

E. It is the work of the spirit of God:

Titus 3:5 “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.”

Note: The word translated regeneration (παλιγγενσία - paliggenesia) literally signifies rebirth or being “born again”, and this is defined by the apostle as the “renewing of the Holy Ghost”.

John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

Romans 12:2 “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.”

1 Corinthians 6:11 “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

Ephesians 4:30 “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

1 Peter 1:2 “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

Thought Question(s):

1. Why must conversion follow repentance?
2. Why is conversion the “special work of the holy spirit” and not the work of each man?



JUSTIFICATION & GRACE IN CHRIST

That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

1. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

A. All have sinned:

Romans 3:23 “For all have sinned, and come short of the glory of God.”

B. Justified in Christ:

Romans 3:24-26 “Being justified freely by his grace through the redemption that is in Christ Jesus: 25 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; 26 To declare, I say, at this time his righteousness: that he might be just, and the Justifier of him which believeth in Jesus.”

C. Grace in Christ:

Hebrews 4:14-16 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 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. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

D. All things in Christ:

Romans 8:32 “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?”

1 Corinthians 8:6 “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.”

E. Obedience in Christ:

Romans 1:3-5 “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.”

Romans 3:21, 22 “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 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.”

Romans 6:16 “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?”

Romans 16:25, 26 “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.”

Hebrews 5:8 “Though he were a Son, yet learned he obedience by the things which he suffered.”

F. Conclusion:

1 Corinthians 1:27-31 “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.”

Thought Question(s):

1. Since all have sinned, does that mean all have to sin?



SPIRITUAL GIFTS

That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

1. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4

A. The promise of the Spirit of God:

Joel 2:28, 29 “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: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

B. The spirit manifested in the Church through certain gifts:

1 Corinthians 12:28 “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.”

Ephesians 4:7, 11, 12 “But unto every one of us is given grace according to the measure of the gift of Christ. . . . 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.”

Thought Question(s):

1. To whom does the Bible say spiritual gifts are given?
2. Do all of these gifts have to be manifested miraculously?
3. Do we see these gifts manifested in God’s Church today?

2. That these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit

C. The Scriptures:

2 Timothy 3:15, 16 “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. ¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

John 5:39 “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

D. The Scriptures are our standard:

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

Thought Question(s):

1. If the written word of God is our standard, then how shall we discern if some new teaching is truth, or error?
2. What would happen to the Biblical test to determine if someone is a prophet or not, if we interpret the Scriptures by the new person claiming to be a prophet?

3. That in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position

1 Corinthians 12:4-7 “Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal.”

E. To abide with Church till the end of time:

Ephesians 4:13 “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 fulness of Christ.”

F. The unpardonable sin & inspiration:

Matthew 12:28-31 “But if I cast out devils by the Spirit of God, then the

kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

1 Thessalonians 5:20 “Despise not prophesyings.”

Thought Question(s):

1. How should we treat the writings of the Spirit of Prophecy?
2. Which sin are we committing when we deny God's prophets?



THREE ANGELS' MESSAGES

That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

1. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ;

A. The proclamation of the Second Coming in the three messages of Revelation:

Revelation 14:6, 7 “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, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

B. The “falling away” or apostasy must be first:

2 Thessalonians 2:3 “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.”

C. Time of the Gentiles, or “falling away” and the time of the end:

Daniel 11:35, 36 “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. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

Revelation 11:2 “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

Daniel 7:21-26 “I beheld, and the same horn made war with the saints, and prevailed against them; 22 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. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 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. 25 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. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

Revelation 13:1-5 “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. 2 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: and the dragon gave him his power, and his seat, and great authority. 3 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. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 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.”

D. The “time of the end”:

Daniel 12:4-9 “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. 5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

Revelation 13:10, 11 “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. 11 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.”

Thought Question(s):

1. Did Paul teach the Thessalonians that Jesus was coming in his day?
2. What time prophecies bring us to the “time of the end”, when we would expect the first angel to proclaim “the hour of His judgment is come”?
3. What prophesied events should we expect to see fulfilled at that time?
4. What evidence shows us that the three angels messages should be expected to be given in the time of the end?

2. That this work is symbolized by the three messages of Rev. 14,

E. The three angels' messages:

Revelation 14:6-13 “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, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8 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. 9 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, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

John N. Andrews: “As the people of God, one by one, have fallen victims to the power of death, and individual work of preparation has been all that was requisite; but when the time comes that all the saints of God who are alive shall in one body be taken into glory, surely something further than an individual work is necessary. By what means shall the saints of God be gathered in one people and prepared for translation? What mighty truths has God in reserve for the last generation, with which to accomplish this great work? In answer to these questions, we cite the fourteenth chapter of Revelation.

“The design of the three great proclamations of this chapter, is, first, to give warning of coming judgments; secondly, to set the people of God upon their watchtower; thirdly, to gather in one body the scattered saints; and, fourthly, to restore the commandments of God to his people, and to prepare them for deliverance in the time of trouble, and for translation into his kingdom.

“Such is the work presented in Rev. 14. It gives the world warning, and leaves them without excuse; it lights up the pathway of the saints; and yet, with its trial of patience it shakes off the heartless, and gives the men of the world, notwithstanding its warning, a chance to lull themselves into security, when the wrath of God hangs over their heads.” (*The Three Messages of Revelation 14*, pp. 4, 5, 1892)

Thought Question(s):

1. Summarize the message and work of the three angels of Revelation 14?

3. The last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event

F. The spirit and power of Elijah:

Malachi 4:5, 6 “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 5 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

Luke 1:17 “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.”

G. There remaineth therefore a rest to the people of God:

Hebrews 4:1-11 “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. 2 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. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 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. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must

enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

H. A prophecy of Sabbath reform:

Isaiah 58:12, 13 “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. ¹³ 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, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

Ellen G. White: The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice: for 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.” “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.” Isaiah 56:1, 2, 6, 7.

These words apply in the Christian age, as shown by the context: “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.” Verse 8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings. (The Great Controversy, chp. 26, p. 451, 1911)

Thought Question(s):

1. What revival and work of reform is prophesied to take place in the last days?
2. Has there been a fulfillment of these prophecies?



THE INVESTIGATIVE JUDGMENT

That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation-points which must be determined before the Lord appears.

1. That the time of the cleansing of the sanctuary, synchronizing with the time of the proclamation of the third message

A. The time of the cleansing of the sanctuary:

1844 – The *termination* of the 2300 day prophecy. (See Study Guide # 10)

Daniel 8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Note: We have seen in study #9 that the 2300 day prophetic period, pointing to the time of the cleansing of the heavenly sanctuary, terminated in 1844. The third angel follows the first and second angel's messages, which had their fulfillment in 1844. The third, can not come before the first and second, so the message must commence in 1844 or later. Since the first continues until the close of probation as we have seen before, the third message must be given

during the proclamation of the first, for it is a warning not to receive the mark of the beast, which must be given while there is still the possibility to choose one way or the other.

B. The time of the proclamation of the third message:

Revelation 14:9-11 “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, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Thought Question(s):

1. What aspects of the third message indicate a judgment?

2. Is a time of investigative judgment, first with reference to the dead, and at the close of probation with reference to the living

C. The investigative judgment:

Ecclesiastes 12:14 “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Matthew 10:15 “Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.”

Matthew 12:36 “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Matthew 22:2-14 “The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other

servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.”

D. Records:

Daniel 7:9, 10 “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 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.

Revelation 20:12 “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.”

E. Book of Remembrance:

Malachi 3:16 “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.”

Nehemiah 13:14 “Remember me, O my God, concerning this, and wipe not out

my good deeds that I have done for the house of my God, and for the offices thereof.”

Psalm 56:8 “Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?”

Isaiah 65:6, 7 “Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.”

Exodus 32:32 “Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.”

Thought Question(s):

1. What things will be considered in the judgment, and where are the records to be found?

3. To determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection,

F. Judgment of the dead:

Luke 20:35, 36 “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: ³⁶ 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.”

John 5:27-29 “And hath given him authority to execute judgment also, because he is the Son of man. ²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹ 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.”

Acts 10:42 “And he commanded us to preach unto the people, and to testify that it is he [Jesus] which was ordained of God to be the Judge of quick and dead.”

2 Timothy 4:1 “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.”

Thought Question(s):

1. What is the purpose of the investigative judgment for the dead?

4. And who of its living multitudes are worthy of translation-points which must be determined before the Lord appears

G. Judgment of the living at the close of probation:

Ezekiel 9:2-6 “And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. 3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.”

Revelation 13:11, 15-17 “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. . . . 15 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. 16 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: 17 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.”

Revelation 7:1-3 “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

Thought Question(s):

1. How do we know the investigative judgment of the living takes place at the close of probation?
2. What determines our cases in the judgment?



THE PLACE OF THE DEAD

That the grave, whither we all tend, expressed by the Hebrew sheol, and the Greek hades, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

1. That the grave, whither we all tend, expressed by the Hebrew sheol, and the Greek hades, is a place of darkness in which there is no work, device, wisdom, or knowledge

A. The grave:

1 Corinthians 15:55 “O death, where is thy sting? O grave [hades], where is thy victory?”

Numbers 16:30-33 “But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit [sheol]; then ye shall understand that these men have provoked the LORD. ³¹ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: ³² And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. ³³ They, and all that appertained to them, went down alive into the pit [sheol], and the earth closed upon them: and they perished from among the congregation.”

B. "Sheol" is the Hebrew word translated "hell". It was translated in the following ways.

C. Sheol (שְׁאֹל): Total KJV Occurrences: 65

hell – 31

grave – 30

pit – 3

grave's – 1

D. "Hades" is one of the Greek words translated "hell".It was also translated as "grave".

E. Hades (ᾍδης): Total KJV Occurrences: 11

hell – 10

grave – 1

Ecclesiastes 9:10 “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.”

Isaiah 38:18 “For the grave [sheol] cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.”

Acts 2:27 “Because thou wilt not leave my soul in hell [hades], neither wilt thou suffer thine Holy One to see corruption.”

Psalms 16:10 “For thou wilt not leave my soul in hell [sheol]; neither wilt thou suffer thine Holy One to see corruption.”

Thought Question(s):

1. What are the various other ways that the Hebrew and Greek words for “hell” are translated, and what can we conclude from that is the real meaning of the word?



THE STATE OF THE DEAD

That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc. Eccl. 9:10.

1. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness

A. Death is a sleep:

Psalm 146:4 “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”

Ecclesiastes 9:4-6 “For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. 5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.”

Daniel 12:2 “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

Ephesians 5:14 “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

John 11:11-14 “These things said he: and after that he saith unto them, Our

friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead.”

Psalm 115:17 “The dead praise not the LORD, neither any that go down into silence.”

Psalm 6:5 “For in death there is no remembrance of thee: in the grave who shall give thee thanks?”

Job 14:12, 13 “So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. 13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!”

Acts 13:36 “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.”

1 Corinthians 11:30 “For this cause many are weak and sickly among you, and many sleep.”

1 Corinthians 15:51, 52 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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 Thessalonians 4:14 “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Thought Question(s):

1. In what ways is death likened to sleep?
2. How would you explain the parable of the rich man and Lazarus (Luke 16:19-31) that Jesus told in light of this Bible teaching?



THE TWO RESURRECTIONS

That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

1. That out of this prison house of the grave mankind are to be brought by a bodily resurrection;

A. A resurrection for all

John 5:28, 29 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; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

1 Corinthians 15:21 "For since by man came death, by man came also the resurrection of the dead."

Acts 24:15 "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Thought Question(s):

1. Why must there be a resurrection of the wicked?
2. What was Paul's response to those Christians that did not believe in the resurrection? (1 Cor 15:12-19)

2. The righteous having part in the first resurrection, which takes place at the second advent of Christ

B. The first resurrection:

1 Thessalonians 4:14-16 “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (αγω - ago, ag’-o - lead) with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 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.”

Romans 6:5 “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Revelation 20:6 “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.”

Thought Question(s):

1. What illustration for the resurrection does Romans 6:5 use?

3. The wicked in the second resurrection, which takes place a thousand years thereafter

C. The second resurrection:

Revelation 20:4, 5 “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 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. 5 (But the rest of the dead lived not again until the thousand years were finished.) This is the first resurrection.”

Job 21:30 “That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.”

Revelation 20:13 “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

Revelation 20:12 “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.”

Thought Question(s):

1. Why are the wicked raised?
2. Why is there a lapse of 1000 years allowed before the wicked are resurrected?



THE CHANGE

That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. Rev. 20:4-6.

1. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord

A. The Change of the Living

Corruptible to Incorruptible:

Job 14:14 “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.”

Job 19:25, 26 “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God.”

1 Corinthians 15:42-44 “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

1 Corinthians 15:51-53 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.”

Philippians 3:20, 21 “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

B. Ever to be with the Lord:

1 Thessalonians 4:17 “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.”

Ellen G. White: All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ’s faithful ones will appear in “the beauty of the Lord our God,” in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed “in a moment, in the twinkling of an eye.” At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels “gather together His elect from the four winds, from one end of heaven to the other.” Little children are borne by holy angels to their mothers’ arms. Friends long separated by death are united,

*nevermore to part, and with songs of gladness ascend together to the City of God.
(The Great Controversy, pp. 644-45, 1911)*

Thought Question(s):

1. Why is this change necessary? (see 1 Corinthians 15:50)
2. What will the change be from and to?
3. When does the change take place?



THE MILLENNIUM

That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning by the Greek term *abussos* (ἄβυσσος) bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

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Psalm 11:4 "The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men."

A. The saints are taken to Heaven

John 14:1-3 “Let not your heart be troubled: ye believe in God, believe also in me. ² 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. ³ 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.”

B. Reign & Judgment

Revelation 20:4 “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 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.”

1 Corinthians 6:2-3 “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³ Know ye not that we shall judge angels? how much more things that pertain to this life? 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.”

Question(s) for Discussion:

1. In what sense shall we judge the angels (Satan included)? (see GC pp. 660.4-661.1)

2. That during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning by the Greek term abussos (ἄβυσσος) bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

C. Condition of the earth:

Jeremiah 4:20-27 “Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. 21 How long shall I see the standard, and hear the sound of the trumpet? 22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. 23 I beheld the earth, and, lo, it was without form [tohu], and void [bohu]; and the heavens, and they had no light. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled. 26 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. 27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.”

Genesis 1:2 “And the earth was without form [tohu], and void [bohu]; and darkness was upon the face of the deep [abussos]. And the Spirit of God moved upon the face of the waters.”

Revelation 20:1-3 “And I saw an angel come down from heaven, having the key of the bottomless pit [abussos] and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit [abussos], and shut him up, and set a seal upon him, 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.”

D. The prison house of Satan:

Isaiah 24:20-22 “The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. 21 And it shall come to pass in that day, that the

LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. 22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

Revelation 20:10 “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Malachi 4:1 “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.



THE THIRD COMING

That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them, Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which “the heavens and the earth which are now” are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

1. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem

Zechariah 14:4 “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

Revelation 21:2, 3 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I

heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

John N. Andrews: The judgment, by the saints of Satan and his angels and of wicked men being accomplished, it appears that, just before the thousand years expire, the holy city, with its immortal inhabitants, descends upon our earth, upon a place prepared for it. See Zech.14:4,5. (“The Judgment Its Events and Their Order,” p. 130.3)

Ellen G. White: At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. . . . (The Great Controversy, p. 662)

Thought Question:(s)

1. What major trip is in store for the saints at the close of the millennium?

2. The wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints

A. The Second Resurrection:

Isaiah 24:21, 22 “And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. 22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

Revelation 20:5a, 7-9a “But the rest of the dead lived not again until the thousand years were finished. . . . 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 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. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: . . .”

John 5:28, 29 “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 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.”

Acts 24:15b “. . . that there shall be a resurrection of the dead, both of the just and unjust.”

John N. Andrews: At the termination of the 1,000 years all the wicked dead hear the voice of the Son of God and come forth (John 5:28,29); the unjust have their resurrection (Acts 24:15); “The rest of the dead” live again (Rev. 20:5). They come forth from the depths of the ocean and from the caverns of earth; for the sea gives up the dead, and hades gives them up also. And they come forth alive, for death itself gives them up. Rev. 20:13.

And now Satan is loosed for his final work. He begins it just where he left off. He had gathered the nations to the great battle, when he was bound and they were cut off. Revelation 19. Now, after they have been “many days” in the “prison,” the time comes for Satan to visit them as they are loosed from it for their execution. Isa. 24:21, 22; Eze. 38:8,9. He resumes his work by inciting them to capture the city of God. Rev. 20:7-9. And thus, by the direct action of Satan, all the wicked, with himself and his angels at their head, stand in the presence of Christ, for the execution of the judgment.

As the righteous stand in Christ’s presence immediately after they are made immortal, that they may each receive according to their labor (2Cor. 5:10; Matt. 16:27), so do the wicked thus stand in his presence after the second resurrection. As the righteous cannot receive punishment for their sins after they have been blotted out, it follows that those who stand before him to receive for their evil deeds are the wicked, who stand thus in his presence, after the examination of their cases by his saints, during the 1,000 years.

We may safely conclude that many who go down to their graves self-deceived, will come up in the second resurrection really expecting to be saved, and quite unaware that it is the resurrection of the unjust. We think this is the very time when our Lord’s words shall have their fulfillment:-

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” Matt. 7:22, 23.

And now, for the first time, all the members of the human family are congregated in one vast assembly. The wicked see the righteous in the kingdom of God, and realize that they themselves are thrust out. And when the wicked realize the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till God could bear no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

And as both classes behold the final result of faithful obedience, and of persistent sins, they will, with one mind and voice, declare, "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. 58:11. (Ibid, pp. 131-32)

Stephen N. Haskell: At the voice of God, the earth gave up the dead, who have long slept in her bosom. "The sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them." They rise to see the holy city come down from God out of heaven. The Mount of Olives cleaves asunder and the city with all its inhabitants rests there,-the wicked behold the reward of the righteous. Then Satan marshals the hosts of the wicked who have been resurrected, and inspires in them a hope that the city of God can be taken. His army is innumerable; it is composed of men from all ages, - giant intellects, heroes and the great men of earth, kings, rulers, and mighty men of wealth, come forth from their graves with the same selfish ambitions with which life closed. These, the number of whom is as the sands of the sea, are perfectly organized and thoroughly drilled. In battle array, they march over the broken surface of the earth, toward the holy city, which stands beautiful and glorified. ("The Story of the Seer of Patmos," p. 334.2)

Ellen G. White: . . . As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim: "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A

second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:5, 4, 9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.

Now Satan prepares for a last mighty struggle for the supremacy. . . . as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. . . . He proposes to lead them against the camp of the saints and to take possession of the City of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead and declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom. . . .

At last the order to advance is given, and the countless host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset. (Ibid, pp. 662-64)

Thought Question(s):

1. When the wicked are raised at the close of the millennium, what do they do that shows they are still unrepentant?

3. Fire comes down from God out of heaven and devours them. They are then consumed root and branch, becoming as though they had not been

Malachi 4:1-3 “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. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.”

Obadiah 15, 16 “For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 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.”

John N. Andrews: *And now the Son of God pronounces the awful sentence, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt. 25:41.*

And now, after the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Rev. 20:9; 2Pet. 2:6; Gen. 19:24-28. It is the burning earth that constitutes the great lake of fire in which the wicked shall experience the second death. 2Pet. 3:7-12; Mal. 4:1-3; Prov. 11:31. Satan and his angels shall share this furnace of fire with wicked men; for, indeed, it was originally prepared for them. Matt. 25:41; Isa. 30:33. (Ibid, pp. 132-133)

Ellen G. White: “Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.” “The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.” “Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup.” Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are

burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass-- a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men--"the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8. (Ibid, pp. 672-73)

Thought Question(s):

1. Where is hell, the lake of fire?

4. In this everlasting destruction from the presence of the Lord, the wicked meet the everlasting punishment threatened against them. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin.

2 Peter 3:3-7 "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 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. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 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."

John N. Andrews: Finally, the earth shall be not only melted, but dissolved. 2Pet. 3:10,11. Such shall be the intense action of the devouring fire, that the earth itself shall be reduced to a molten mass and changed by the power of him that sitteth upon the great white throne. Heb. 1:12. (Ibid, p. 133)

Stephen N. Haskell: Then from His throne, God breathes upon the assembled multitudes. Fire comes down from God out of heaven, and mingles with the fire which comes from the interior of the earth; and it devours them. "The devil that deceived them [the nations] was cast into the lake of fire and brimstone, where the beast

and the false prophet are.” “And death and hell were cast into the lake of fire. . . . And whosoever was not found written in the Book of Life was cast into the lake of fire.” This is the second death. Here, the words of the Psalmist are fulfilled: “The righteous shall be recompensed in the earth: much more the wicked and the sinner.” The city of God, like the ark in the flood, rides safely on the billows of flame. The elements melt with fervent heat, and the earth, with all its works is burned up. The wicked become ashes under the soles of the feet of the righteous. The last act in the shadowy service of the tabernacle,-the placing of the ashes of the bullock in a clean place,-has met its antitype. The earth is cleansed by fire; sin, and all its blasting effects are destroyed. The controversy is at an end. The enemy of truth, together with all who have championed his cause, is forever blotted out of existence: the earth is ready to be renewed by the presence of God, and repopled by those who have been snatched by the love of Christ from the ruin which threatened to engulf the race. (Ibid, pp. 336, 337)

Ellen G. White: Satan’s work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. “The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.” Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty thunderings,” is heard, saying: “Alleluia: for the Lord God omnipotent reigneth.” Revelation 19:6. (Ibid, p. 673.2)

Thought Question(s):

1. What happens next after the wicked surround the holy city, and what happens to the earth?



THE NEW HEAVENS & EARTH

That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

1. That a new heavens and earth shall spring by the power of God from the ashes of the old,

Isaiah 65:17 “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”

2 Peter 3:10, 13 “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. 13 “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

Revelation 21:5 “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.”

2. To be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell.

A. The Inheritance of God's People:

Psalms 37:11 “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” (see also Matt 5:5)

Psalms 37:29 “The righteous shall inherit the land, and dwell therein for ever.”

Psalms 37:9 “For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.”

Revelation 21:7 “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

Thought Questions:

1. What are the four descriptive terms used above of those that inherit the earth, and how would you define and illustrate these terms?

3. The New Jerusalem, the metropolis and capital:

Psalms 46:4-7 “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. ⁵ God is in the midst of her; she shall not be moved: God shall help her, and that right early. ⁶ The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. ⁷ The LORD of hosts is with us; the God of Jacob is our refuge. Selah.”

Revelation 21:1-3, 22-27 “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with

them, and they shall be his people, and God himself shall be with them, and be their God.”²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.²³ And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.²⁴ 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.²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.²⁶ And they shall bring the glory and honour of the nations into it.²⁷ And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.”

Revelation 22:1-5 ¹ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ² 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. ³ 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: ⁴ And they shall see his face; and his name shall be in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Thought Questions:

1. Which verses above bring out that the New Jerusalem will be the metropolis and capital of the universe, and why do you say that?
2. Why is that significant - where the capital of the universe will be?
3. How will the saints be employed there?