

# **Christian Beliefs**

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Fundamental Biblical Teachings for Seventh-day Adventist College Classes

by

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## **TO THE READER OF CHRISTIAN BELIEFS**

We can scarcely overestimate your importance as a Seventh-day Adventist college man or woman to your church. Much of the present and future success of the work of the church is interwoven with your life. There are at least five major responsibilities on your shoulders:

1. It is up to you to demonstrate what God's message is doing in the lives of young adults in the church of today. 2. You must carry on a spiritual ministry for other youth of the church and the world. You can reach and win many that ministers and older adults can never approach. 3. You are to make a thorough technical and professional preparation for the work God wants you to do in the church. 4. You must develop a Christ like character in order that your service will be genuine and effective. 5. You must learn to rely completely on God as the source of your salvation, your happiness, and your efficiency in service.

Christian Beliefs is written to help you prepare to shoulder your responsibilities. Words in a book mean no more than food on the table. When the food gets into your body something happens to supply your cells and muscles and organs with building materials. The same is true of the Bible teachings outlined in this book. Once they get inside you and are a part of you, they will build your spiritual nature and produce vision and energy for service. They are not simply abstract principles; they are practical principles and guides for everyday living.

You have the duty to study and know for yourself the doctrines or teachings on which your faith is built. Christian doctrine is not separate from daily life; it is not restricted to theoretical discussions in the classroom. To launch out on a study of Scripture doctrines means turning prayerful and concentrated attention on ideas, principles, and commandments that God intends shall make decided changes in your thinking, your speech, and your actions.

The study you are starting is more than a series of lessons to be mastered. When you study science and history and literature, you gather facts and ideas that are important for you to know. But when you study the fundamentals of Christian faith you gather facts and ideas that make the difference between life and death. Therefore, if this study is to mean what it should mean to you, there are several objectives you must keep in mind during your study. They have to do with your view of life, your need for spiritual development, your application of Bible teachings to everyday life, and your privilege of sharing your Christian faith. Keep in mind that this study should-

1. Foster your spiritual growth by helping you find Christ in the word of God.
2. Give you a clear picture of the major Bible doctrines or teachings that form the foundation of the Christian faith.
3. Help you become more firmly established in the Christian faith and in the Seventh-day Adventist Church.
4. Teach you to approach the Bible in the spirit of a learner, so you can know what God says and can give sound and convincing reasons for your faith.
5. Establish in your mind sound principles of Biblical interpretation and give you opportunity to develop skill in using the principles.
6. Stimulate an interest in a continued and expanding personal study of the Bible.
7. Lead you to love the Bible as a message from God to you, as a revelation of your Savior, and as an inspired guide to Christian living and to everlasting life.
8. Help you become a qualified co-worker with Christ in soul winning.

Beginning with chapter 2, each chapter is divided into either two or three parts, depending on the nature of the chapter's contents. The first part presents the Bible doctrine being considered. This is not an exhaustive study, but introductory. It is intended to give the main points of the teaching. Every detail should be studied, and, preferably, every text consulted. However, because there are many texts in some chapters, the asterisk (\*) indicates the texts that should be studied first if every one cannot be included.

In footnotes you will find comments drawn from the Ellen G. White writings. These spirit of prophecy writings were given to guide us to right conclusions in our study and to broaden our understanding of Bible truth. Give every quotation careful attention. The quotations are important for a complete study of each doctrine. Besides the quotations, there are in the footnotes references to other spirit of prophecy comments closely related to the topic. Most of these are quoted in full or in part in the "Supplement" beginning on page 389. You will find them under the chapter and footnote number. A few long passages not quoted in the "Supplement" are marked (not quoted). References to Ellen G. White writings may deviate slightly in paragraphing in different editions; however, it has been the policy to use references and quotations from the latest edition of her works.

Part two of each chapter is a group of "Topics for Study and Discussion." At his discretion, the teacher will assign these to individuals, to groups, or to the whole class. The topics introduce matters closely related to the chapter, but ordinarily they are not questions to which you will find answers in a particular sentence or paragraph. In some instances there is a third part of the chapter, called "Supplementary Material," which gives additional information, explanatory notes, or references to other books.

Within the body of each chapter, questions are asked and investigations are suggested. These do not differ particularly from those under "Topics for Study and Discussion." But they are included within the chapter because all students should study them when preparing to discuss the chapter. The symbol is used to call your attention to these questions or problems.

Plans for this book were made at a council called by the General Conference Department of Education, in December, 1957. Attending the council were: Richard Hammill, General Conference Department of Education, chairman; Wilber Alexander, La Sierra College; G. S. Balharrie, Walla Walla College; E. E. Cossentine, General Conference Department of Education. R. F. Cottrell, Associate Editor, Review and Herald; Leslie Hardinge, Washington Missionary College; G. M. Hyde, Southern Missionary College; W. T. Hyde, Pacific Union College; Peter James, Union College. T. H. Jemison; G. H. Minchin, Atlantic Union College; W. G. Murdoch, Seventh-day Adventist Theological Seminary. S. R. Peterson, College of Medical Evangelists. And A. H. Rulkoetter, General Conference Religious Liberty Department. This group worked out the topics to be included in the book and their general order, suggested the approximate form of the chapters, and adopted the objectives for the course.

During the months of preparation, this planning committee and a large group of other readers in many countries have read the manuscript and given constructive criticism and suggestions. We wish it were possible to acknowledge the assistance of each individual, but the group totals nearly one hundred.

The book was used in mimeographed form in the Seventh-day Adventist colleges of North America for a year before publication. Some one thousand students, under sixteen teachers, studied the mimeographed book. A number of the teachers reported regularly their suggestions resulting from classroom use of the book. Several important improvements grew out of their suggestions.

It is a particular pleasure to acknowledge the valuable help of Dr. Richard L. Hammill, Elder Raymond F. Cottrell, and Elder Don F. Neufeld. These three men met with the author weekly at an early morning hour over a period of many months to discuss the first draft of each chapter. Their personal Christian experience, sound Biblical scholarship, good judgment, frank criticism, and devotion to the task contributed beyond measure.

The prayer of those involved in the preparation of this book is that it will be a spiritual blessing to students individually and be useful in winning others to the Lord Jesus.

THE AUTHOR.

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## **1. Revelation Needed and Provided**

Human reason alone has never been able to solve the fundamental questions of life. In practical, everyday affairs it can accomplish much, but in matters that should concern us most-where we came from, our purpose in life, what lies ahead-reason alone gropes blindly. Adding scientific investigation to reason does not provide an adequate source of knowledge to enable us to answer the most vital questions.

But you and I as human beings long for and need certainty; our minds reach out for truth. We resent and rebel against tyranny, but we welcome the voice of authority. We want to know that there is a purpose and a plan for our lives. We want to be assured that wisdom greater than our own is available to guide us into the future.

In Christianity man's need for authority and certainty is fully met. Belief in the existence of God, in His solicitous interest in us individually and collectively, and in His ability to carry out His purposes, is the heart of a Christian's faith. God is interested in me, and He will guide my life to its appointed purpose if I allow Him to direct my way. Here is knowledge that brings certainty. But to possess this certainty I must know God.

As we consider the sources of information about God, we might well echo the question of Zophar: "Can thou by searching find out God?" or, as the Revised Standard Version states it, "Can you find out the deep things of God?" Job 11:7. Without divine aid the human mind can no more discover the things of God than it can solve the problems of life. We know about God only what He has seen fit to disclose to us.

God reveals to us as much of His wisdom as it is best for us to comprehend. He reveals what we need to understand of His eternal nature, His ability to accomplish what He wills (omnipotence), His perfect knowledge (omniscience), His all-pervading presence (omnipresence), and His perfect character. He has made plain His relationship to man by setting forth His plan of life. He reveals His interest in this world in His way of dealing with His creation-including what is in store for the future. It has been left with us individually to determine how we will use the means God has provided for us to discover Him and His will for us. The fullest, clearest, and most specific revelation of God is the Bible. However, there are several other methods of revelation which make large contributions to our understanding. [1]

### 1. Means of Revelation

1.A revelation through nature. The Bible reveals that sin has altered the natural world so that it is radically different from the original creation. Yet there is beauty in the changing ocean, the vivid sunset, the multicolored flowers, the varied trees. The healing of the wound, the forming of the crystal, the precise movement of the stars, the sprouting of the seed, the mystery of birth, all of these testify to a master design and a divine creative hand. Everywhere there is evidence of power, goodness, and love. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Romans 1:20. "The heavens declare the glory of God; and the firmament shows His handiwork." Psalm 19:1. [2]

God never intended that the admiration of nature or the study of the secrets of nature should be an end in itself. He desires all men to look beyond nature to see the God of nature, as Paul and the psalmist did. Obviously, impersonal stars, trees, flowers, and fruits cannot adequately reveal a personal, loving God. But they and all the natural world can help us grasp something of God's power, wisdom, and goodness. Read the following texts in their context and see the insight they give into the ways in which nature reveals God. Remember that the Creator made the wonders of nature in such a way that they would reveal Him.

Genesis 1  
Psalm 19:1  
Psalm 94:9  
Acts 14:16, 17  
Romans 1:19, 20

Many of the fundamental questions about God cannot be, answered through a study of nature; but nature reveals enough of the Creator so that men "are without excuse" if they refuse to acknowledge the Supreme Being.

2. A revelation through human relationships. One of the most clearly understood revelations of God's relationship to the human family is seen in the love that exists between human beings. The closest relationships of life-husband to wife, parents to children-exemplify God's love and provision for mankind. [3]

Read each of the following texts. They are only samples of many that help us understand our relation to God. Find two more that add to this understanding.

Psalm 103:13  
Isaiah 54:5  
Matthew 7: 11  
Isaiah 66:13

3. A revelation through Jesus Christ. The revelation of God through Christ differs from other revelations both in its character and in its completeness. Since the revelation through nature is general and impersonal, it does not satisfy the needs of sinful men. The revelation through human relationships is limited by the inability of men to reflect perfectly the heavenly Father's love and care. [4]

But Jesus Christ, who is God, came into the world for the express purpose of revealing the Father's character, attributes, and plan for men. God's personality and character, His relation to man, and His saving purpose were all made plain by the One who could say, "I and My Father are one." John 10:30. Here is a living, visible demonstration, sufficient to teach all men the essentials concerning God."

The sum of all revelation is in Christ. Study carefully the following passages. 'Select and notice the portions that show how specifically and fully Christ revealed the Father.

Matthew 11:27  
John 14:9  
Hebrews 1:3  
John 1:1, 14-18  
2 Corinthians 4:6

Christ declared that He is the way of life-the way by which man may reach the Father. John 14:6. The visual image gave men the opportunity to observe the kind of life the Creator intended they should live. Linked with Christ's earthly ministry was the spoken word, which is also designated as the way to life. John 6:63. Taken together, Jesus' life and His teachings constitute the fullest revelation of God that men could receive. The incarnation of Christ revealed the length to which God would go to draw men to Himself. His sinlessness demonstrated the power available to all men to lift them and keep them above sin. His death revealed the awfulness of sin and the magnitude of God's love for sinners. His resurrection proved that God's plan will bring victory over death and the grave. There could be no clearer revelation. [6]

"We know that the Son of God is come, and has given us an understanding, that we may know Him that is true [the Father], and we are in Him that is true' even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

4.A revelation through the Scriptures. In the Scriptures-the record of special divine revelation--God has brought together the essentials concerning Himself. Christ is the revelation of the Father; He is the Word of God-the living expression of the mind of God. His life, His acts, and His words comprise that revelation. He was the substance of the earlier communications that had foreshadowed His coming. In Him all revelation centers. [7]

We can easily see why the Bible far surpasses the revelation of God given through nature. We also understand why no written account can equal the personal appearance of Jesus Christ. However, Jesus told His disciples that it would be better for them and for those who would come later if He did not remain with them in person. John 16:7. The Holy Spirit would be able to do more for them than Jesus could if He continued to live with them in human form. The Spirit would reveal Christ and glorify Him in a way that the Lord could not do in human form. John 16:8-15. Much of this revelation of Christ is given through the Spirit inspired word of God, the record of the living Word. The Bible, made clear to us by the Holy Spirit, is the fullest revelation God has given of His will. [8]

We have already noted that nature is not to be an end in itself, for beyond nature we are to see nature's God. The same is true of the poetry, history, epistles, and prophecies of the Bible. They are not goals in themselves. The written word is intended to focus our attention on the One it reveals. Jesus Christ is "the true Light, which lights every man that comes into the world." John 1:9. But through the Book He is able to lead us to know Him. The written word is subordinate to the Christ who is revealed in its pages. It is a tool in His hands to accomplish His purpose in our lives. It has no lasting value to us if we regard it as an independent book apart from the One it reveals. [9]

All of the knowledge necessary for salvation has been given to us in God's word, and it is an authoritative revelation of the divine will.

5. A revelation through personal experience. The Bible mentions many men who had direct fellowship with God. They knew God not only through nature or by human relationships, but through personal experience. The first encounters took place in the Garden of Eden before sin entered the world. Genesis 2:3. Later, other men walked with God, and the Bible records some of their experiences. [10] See the incidents recorded in

Genesis 5:21-24  
Genesis 12:1-3  
Genesis 28:13  
Genesis 6:9, 13;

Similar experiences are recounted in the pages of the Old and New Testaments. However, personal contacts with God did not take the place of, but only made more real and living, the revelations that came through other channels.

6. A revelation through the Holy Spirit. The Holy Spirit's work is so entwined with the various methods of divine revelation that it is difficult to consider Him except by reviewing other methods of revelation. Therefore, with a simple acknowledgment of the Spirit's mighty influence in revelation we shall postpone discussion of His work until we reach parts 2 and 6, where several chapters are devoted to the subject.

God has not made a complete revelation to man. Deuteronomy 29:29. All that men need to, know of His character and of the plan of salvation has been disclosed. Thus we can know and act upon "that good, and acceptable, and perfect, will of God." Romans 12:2.

We now turn to the Bible, the authoritative book of revelation that God has placed in our hands by which we can become acquainted with Him.

## TOPICS FOR STUDY AND DISCUSSION

1. We might have added "a revelation through history" to our list of ways God has revealed Himself. However, it is so closely linked with the Bible record that it hardly warrants a separate heading. But much can be learned about God through the study of His dealings with the nations.

What tentative conclusions do you reach concerning God's character from a study of the following few historical examples?

Isaiah 10:12-19  
Jeremiah 18:7-10  
Daniel 2:36-45  
Ezekiel 31:1-14  
Jeremiah 50:1-16  
Jeremiah 4:22-27; 7:27  
Jeremiah 3:12-23  
Jeremiah 51:1-14  
Acts 17:24-27

2. What characteristics or attributes of God are revealed by His knowledge of the future? What is revealed by the fact that God has made available to men a part of His knowledge of the future? As background for your answers read:

The contrast between an idol and the living God-Isaiah 46; cf. Isaiah 41:21-24; 45:20, 21; The S.D.A. Bible Commentary, Volume 4, pp. 269-271.

John 13:19; 14:29; Matthew 24:23-27.

3. Read chapter 1, Steps to Christ, "God's Love for Man." Select thoughts from your reading that add to the textbook's presentation of the subject, What we know about God.

4. Follow the suggestion made in topic 3 by reading chapter to, Steps to Christ, "A Knowledge of God."

5. Prepare an outline for a talk to a group of juniors (ten to fourteen years old), in which you explain some of the ways by which God reveals Himself to us.

1. "Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them." - Testimonies, Volume 8, Page 266:1. See also The Ministry of Healing, Page 420:4.

2. See Christ's Object Lessons, Page 18:1.

Education, Pages 20-22.

The Ministry of Healing, Pages 409-417 (Especially 411, 412).

Medical Ministry, Page 103:3.

3. "God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and most tender earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love." - Steps to Christ, Page 10:3.

4. "Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ.

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God." - Testimonies, Volume 8, Page 265:4, 5.

See also The Ministry of Healing, Pages 418, 419; 422-426. The Desire of Ages, Page 20:1.



5. "Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind." - The Ministry of Healing, Page 422:2.
6. See The Desire of Ages, Page 24: 1.
7. See The Desire of Ages, Pages 211:5 to 212:0.
8. "God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption." - Steps to Christ, Page 87:3.
9. See The Desire of Ages, Page 212:1.
10. See Prophets and Kings, Pages 168:4 to 169:0.

## **2. The Bible Claim to Divine Inspiration**

The Holy Scriptures are the authoritative, infallible revelation of God's character and will. Both the authority and the infallibility of this divine revelation come from the fact that the Bible is the word of God, the written expression of God's thought concerning man. [1]

Revelation communicated through the Scriptures is of little value to us unless we have the assurance that the written record is an accurate statement of what God desired to reveal to men. Consequently, both the revelation to the prophets and their writings were safeguarded so that we may have full confidence in the Scriptures as the word of God. The production of the original manuscripts of the Old and New Testaments was under divine supervision. Paul speaks of the writings as "given by inspiration of God." 2 Timothy 3:16. And Peter adds that the Holy Spirit was the member of the Godhead who actively worked with the prophets: "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21. This process of being "moved by the Holy Ghost" is called inspiration. [2]

We cannot give a complete definition of the process of inspiration because we do not know exactly how the Holy Spirit worked to accomplish His purpose through the writers. Nevertheless, by "inspiration" we mean that the Holy Spirit exercised control over the production of the original manuscripts of the Old and New Testaments. This control resulted in the Scriptures becoming for mankind an unerring and sufficient guide to salvation.

### **1. Scriptural Claims to Divine Inspiration**

The Scriptures claim to be divinely inspired. Many of the writers affirm repeatedly that God was speaking through them. To the Christian, the weightiest testimony of all is that given by Jesus Christ concerning the Old Testament's inspiration.

1. Testimony of the Old Testament. The expressions, "the word of the Lord came .....thus said the Lord," "the Lord said," or their equivalent appear more than 3,800 times in the Old Testament. Ezekiel alone uses such terms more than three hundred times. Perfection is claimed for the law and the testimony of God as given through the prophets-2 Kings 17:13; Psalm 19:7. Frequently one book recognizes the authority of another either by allusion or by direct quotation-Joshua 1:7, 8; Ezra 3:2; Nehemiah 8:1; Daniel 9:1, 2, 11, 13; Zechariah 7:12; Malachi 4:4. David claimed: "The Spirit of the Lord spoke by me, and His word was in my tongue." 2 Samuel 23:2. [3]

2. Testimony of Jesus Christ. The Savior not only quoted frequently from the Old Testament, but on a number of occasions He proclaimed His acceptance of what was written there. He said that He had not come to destroy "the law or the prophets." Matthew 5:17. [4] He brought together from all parts of the Old Testament - in the law of Moses, and in the prophets, and in the psalms-the prophecies concerning Himself. Luke 24:44. See also verse 27. His confidence in the moral law and the statutes of Moses is expressed in His words: "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5:18. Jesus often referred to Old Testament passages during His ministry. See Matthew 4:14; 11:10; 13:14; Luke 22:37. One of the Savior's strongest statements indicates that when men reject the writings of Moses they will inevitably reject His words. John 5:46, 47. [5]

2. Testimony of the New Testament writers. Since the Old Testament was the only Scripture known to the writers of the New Testament, most of the statements they made concerning inspiration referred to those writings. The frequency with which quotations from the Old Testament are used throughout the New reveals the high place that the earlier books held in the thought and teaching of the apostles and leaders of the early church. When Peter addressed the group of believers in the upper room before Pentecost, he said, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus." Acts 1:16.

Peter places the words of the Old Testament prophets side by side with those of the apostles (2 Peter 3:2), and in the same chapter he classes Paul's writings with "the other scriptures." 2 Peter 3:16. Paul says that his own messages were given through the inspiration of the Holy Spirit (1 Corinthians 2:13), and that he wrote "the commandments of the Lord." 1 Corinthians 14:37. The book of Hebrews is based on the premise that the Old Testament is the inspired word of God.

It is evident that the Bible writers were persuaded that the Lord was the source of their revelations, and that they wrote under the inspiration of the Holy Spirit. The method by which the , revelations were given is not described in detail; but our interest is primarily in the results of the work of God's Spirit rather than in His methods.

## 2. Divine Revelation Written by Inspired Human Agents

In the Bible we find a blending of the human and the divine. Men received the revelation; men wrote the Book. Yet the Book is not the word of man' but the word of God. This is possible because the Spirit of God moved men to write-to record divine revelation in human language. The Bible writers describe the Spirit's influence in giving them the revelation and in prompting their messages as they spoke or wrote. [6]

Note the variety of ways in which the Spirit is said to have acted upon the prophets. Ezekiel speaks more frequently than any other prophet concerning his encounters with the Spirit. Find two additional examples from the experiences of other Bible characters.

2 Chronicles 15: 1, 2  
Ezekiel 8:3  
Ezekiel 3:24  
Ezekiel 2:2  
Ezekiel 11:5  
Ezekiel 37: 1  
Ezekiel 3:2

After the Spirit had given the divine revelation to the prophet, He prompted and guarded its delivery in either oral or written form. [7] See:

2 Samuel 23:2  
2 Kings 17:13  
1 Corinthians 2:12, 13  
2 Peter 1:21

The word of God expressed by men. The fact that the Holy Spirit was so closely associated with the giving and the passing oil of God's messages does not imply that the prophets were used mechanically or that the words they spoke and wrote were dictated to them. On the other hand, the messages given the prophets were of such importance that their expression could not be left entirely to men without the guidance of the Holy Spirit. If men had been completely free to do as they chose in relaying the messages to us, we could have no assurance of their accuracy. Here, as in Christ, we find the mysterious blending of the human with the divine that is beyond our comprehension." [8]

God chose men, prepared them for His service, and through the Spirit guided them to write His word. The writers expressed themselves in their own style, at their own level of literary ability, and their writings revealed their individual personality. The words they used were their own; they drew on their personal background and experience." The Spirit enlightened their mind, prompted their thinking, enlivened their memory, and directed their attention to matters to be recorded. Their methods of expression were characteristically their own, but at the same time the communications formed God's divine message to men. God chose to convey His thought through the prophets' words. Thus the words of men became the word of God. These words, considered in their total context and in their natural sense in harmony with the usage of their day, teach the truth regarding God's character, His will, and His plan of salvation.

In this setting we can understand such expressions as: "Hear the words of the Lord" (Joshua 3:9); "The word of our God" (Isaiah 40:8). "He has despised the word of the Lord" (Numbers 15:30; "The word of the Lord by the mouth of Jeremiah" (Ezra 1:1). "I will make My words in thy mouth fire" (Jeremiah 5:14); and hundreds of other similar declarations. In some instances the prophets undoubtedly quoted the exact words of the Lord, but what they called "the word of the Lord" was not limited to direct quotations. The message of God, expressed in the words of the prophet under the inspiration of the Holy Spirit, became the word of God.

For this reason the messengers called attention not only to the thought expressed, but often to the words in which it had been given. See:

Exodus 4:12  
1 Corinthians 2: 1  
2 Peter 3:2  
2 Peter 1:21

In Paul's statement, "All Scripture is given by inspiration of God" (2 Timothy 3:16), the phrase "given by inspiration" means literally "God breathed." Scripture is God's thinking communicated to men. Consequently, it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Verses 16, 17.



## TOPICS FOR STUDY AND DISCUSSION

1. In John 14:26; 16:12, 13, Jesus gave promises concerning the work of the Holy Spirit for the disciples after the Savior left them. What connections, bearing on the inspiration of the New Testament writings, can you see between these promises and the following passages?

Acts 2:4; 4:8, 31; 9:17; 13:9  
Galatians 1:1, 12  
1 Peter 1:12  
1 Thessalonians 2:13; 4:2, 8  
1 John 3:24; 5:10, 11  
1 Corinthians 2:10, 13; 7:40; 14:37  
Revelation 22:6, 18, 19

Does it appear that in His promises Jesus was “guaranteeing” the inspiration of the New Testament?

2. The following passages will help complete the picture regarding the claims of the apostles that their messages were given to them by God. A few of them overlap the passages mentioned earlier, but read them again from this different viewpoint. In a paragraph summarize what you find.

Acts 15:28  
Ephesians 2:20; 3:1-7  
2 Peter 3: 1, 2  
Romans 16:25-27  
1 Thessalonians 2:13; 4:2, 8, 15  
Revelation 1:1-3, 10, 11, 19  
Revelation 22:6-7, 18, 19  
1 Corinthians 2:14:37  
2 Corinthians 13:2, 3  
2 Thessalonians 2:13, 15  
Galatians 1:8-12

3. In *The Great Controversy*, pages v-xii, and *Selected Messages*, Book 1, Pp. 15-23, you will find excellent discussions of various phases of inspiration. (Some of the material in *Selected Messages*, Book 1, is also in *The S.D.A. Bible Commentary*, Volume 7, Pages 944-946 under 2 Peter 1:21.) Read these selections and choose at least five brief passages that add to your understanding of this chapter.

4. Select from the texts cited in this chapter-or any others you may choose-the six or eight verses you would fix in your mind if you knew you were going to have to explain to, a professed Christian who knows little about the Bible what the Holy Scriptures say regarding their inspiration.

5. “In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.” - *The Great Controversy*, Page vii:1.

6. See quotation under footnote 7.

7. See *Patriarchs and Prophets*, Pages 366:3 to 367:0.

8. As will be studied in chapter 4, the most common division of the Old Testament in ancient times was into the law, the prophets, and the writings, or as referred to in Luke 24:44, “the law,” “the prophets,” and “the psalms.” However, a more general twofold division was sometimes made: “the law and the prophets.” This expression also refers to the whole of the Old Testament. (See Matthew 7:12; 11:13; 22:40; Luke 16:16; John 1:45; Romans 3:21) It is in this sense that the expression is used in Matthew 5:17.

9. See *The Desire of Ages*, Page 799:1. *The Desire of Ages*, Page 70:1.

10. “The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all ‘given by inspiration of God’ (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

“The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us.’” - *The Great Controversy*, Pages V:3 to VI:1.

See *Testimonies*, Volume 5, Page 747:1.

7. “If God reproves His people through an individual He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted.”-Ellen G. White Letter 8, 1860.

8. See The Great Controversy, Pages VI:4 to VII:O.

9. "The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.

"The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ." - Selected Messages, Book 1, Page 20:2, 3.

See Selected Messages, Book 1 Page 20:2 to 21:2. Selected Messages, Book 15, Page 1 9: 1. Selected Messages, Book 1, Page 19:3.

Selected Messages, Book 15, Pages 21:5 to 22:2.

Selected Messages, Book 15, Page 22:3.

### **3. Preparation and Preservation of the Scriptures**

From a study of the inspiration of the Holy Scriptures, we turn to the Book itself-its characteristics, its production, and its preservation. Its sixty-six separate books form a unit which we usually call the Holy Bible. Actually, Bible means "book." The Greeks obtained their chief writing material-Egyptian papyrus scrolls-from the merchants of Byblos, one of the chief export cities of Phoenicia. The scrolls came to be called after this city, and the word biblos became the equivalent of "book."

The expression *ta biblos*, "the books," appears in Daniel 9:2 in the Septuagint-the Old Testament Scriptures translated into Greek, completed about 150 BC. Daniel said, "I understood by books the number of the years." Then he mentioned especially the book of Jeremiah, though he may have had others in mind as well. The use of the term "books" passed into the early Christian church, and by about the fifth century it had come to mean the whole of the Scriptures, or "The Books." In the thirteenth century the plural name came to be regarded as singular, and "The Books" became "The Book," and thus "Bible."

#### **1. Characteristics of the Book**

The sixty-six-book library that we call the Bible is divided into two major parts: the books written before the first advent of Jesus Christ-the Old Testament, and the books written after His advent-the New Testament.

1. Organization of the Book. The thirty-nine books of the Old Testament were originally written in Hebrew, with the exception of a few portions in Aramaic-two parts of the book of Ezra (Ezra 4:8 to 6:18; and 7:12-26), a few chapters of Daniel (Daniel 2:4 to 7:28), a single verse in Jeremiah (Jeremiah 10:11), and single words in various places. Aramaic was the official language of the empires of the later Babylonians and the Persians, and served as an international language. (See note 3 in Supplementary Material.)

The twenty-seven New Testament books are generally acknowledged to have been written in Greek, the universal language of the Roman Empire at the time of Christ and the apostles. The Greek used in composing the New Testament books was not that of the Greek classical works of historians and dramatists; it was the everyday language used in such writing as letters, announcements, bills, receipts, and licenses. This language was called the "common one," Koine. This does not infer that the language of the New Testament is "common" or "ordinary." The New Testament contains examples of splendid literary style, but it was written in the everyday language of the people.

Ancient divisions. Speaking to the eleven disciples gathered in a room after His resurrection, Jesus said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms [then the first book of the third division], concerning Me." Luke 24:44. These were the accepted divisions of the Hebrew Scriptures. They were made up as follows:

(1)The Law-the five books of Moses (the Pentateuch).

(2)The Prophets: Four "Former" Prophets Joshua, Judges, Samuel (1 and 2), and Kings (1 and 2). Four "Latter" Prophets Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets (all in one).

(3) The Writings-the other eleven books.

(Ezra and Nehemiah were counted as one, as were 1 and 2 Chronicles.)

The order of the New Testament books has also come to us from ancient times. The twenty-seven books came to be arranged in five divisions: (1) the four Gospels; (2) the historical book of Acts; (3) the fourteen epistles of Paul; (4) the seven general epistles; (5) the prophetic book of the Revelation. The books are not arranged in the order in which they were written. With the exception of the position of Mark in the Gospels and Hebrews at the end of the Pauline Epistles, the books are arranged within their respective categories on the basis of length.

Later divisions. In the early centuries after Christ, Greek and Latin translations introduced the kind of division of the Old Testament books that we follow today, with the number totaling thirty-nine and the arrangement altered. There has been no change in

the contents of the Old Testament-only in its arrangement. The Old Testament we use today is the one Jesus referred to as the law, the prophets, and the psalms.

Division of both Testaments into chapters was accomplished in the thirteenth century. Some scholars have credited the chapter divisions to the archbishop of Canterbury, Stephen Langton, and others say it was Hugo a Santo Caro, the Spanish cardinal. Verse divisions were introduced by publisher Robert Stephanus of Paris in his 1551 Greek-Latin edition of the New Testament. Helpful as they are in locating passages in the Bible, both chapter and verse divisions often break the continuity of thought. We must guard against viewing chapters and verses as complete units in themselves, and always give careful attention to the full context.

2.The unity of the Book. It would be difficult to imagine circumstances less conducive to creating a unified book than those under which the Bible was written, for many authors in different environments wrote during a period of hundreds of years. But unity is one of the clearly recognized characteristics of the Scriptures. There is unity of purpose the story of the plan of salvation. There is unity in its theme-Jesus Christ, His cross and His crown. There is complete harmony of teaching -the doctrines of the Old Testament and those of the New are the same. There is unity of development-a steady progression from the creation to the Fall and on to the redemption and the final restoration. There is unity in the co-ordination of the prophecies. How can it be? The same Spirit who spoke through Moses spoke sixteen centuries later through John the revelator. And in all the centuries between, that same Spirit testified of the same Father-God and the same Messiah, and the same plan for mankind. [1]

3.The applicability of the Book to every generation. The Bible itself makes plain that God intended it to be His revelation to all men in every age. The way it accomplishes its purpose is one of its amazing characteristics. The skilled craftsman and the unskilled laborer, the millionaire industrialist and the street peddler, the profound scholar and the illiterate primitive, and every man, woman, and child between these extremes can find in the Bible the joy of knowing God and the promise of salvation. The answer as to how the Bible can be so universally applicable is found in the working of the same Spirit who inspired the Bible writers. He can prompt every mind to grasp what it needs in the word. [2]

## 2. The Production of the Book

At the time they were prepared, the writings that became the Holy Scriptures were probably not distinguishable from other writings in their general appearance. Approximately forty inspired writers, writing over a period of nearly 1,600 years, prepared their accounts in the ways that were usual in their times. They used the common writing materials and writing instruments of their day-leather and papyrus scrolls, finely beaten reed brushes or sharp-pointed reeds, and ink made from soot and gum. In some cases they did their own writing, and in other instances they dictated to scribes or amanuenses. Exodus 24:4; Jeremiah 36:4. The mechanical work of producing the writings apparently did not differ from the way other books were written at the time. What made the sacred writings different from others even in ancient times was the fact that they were prepared under divine inspiration. [3]

At first thought, one might conclude that all that is recorded in the Bible was given to the prophets by special revelation. As we investigate, however, it becomes apparent that this was not always the case. Some of the facts and thoughts recorded were already in the mind of the writer, and the Holy Spirit directed and guided the prophet to write the things that he already knew.

Moses, no doubt, had many of the incidents and much of the instruction vividly in mind when he reviewed them orally to Israel shortly before his death, and recorded them in Deuteronomy. The Spirit directed in the selection of material to be recorded, refreshed Moses' memory to recall it clearly, and "moved" him in his writing. This is not a record of entirely new information. Interspersed among the historical incidents and reviewed instruction, however, are predictions and further instruction especially revealed to Moses by the Holy Spirit to be recorded under His guidance. See Deuteronomy 4:1-9; 18:15-19; 18:20-22; 27:2-8; 27:11-14 ff.; 28.

The same is true of a book like Ecclesiastes. Solomon was well aware of his experiences, but the Spirit "moved" him to record selected incidents and comments, and supplemented this with divine revelations concerning life, death, and judgment.

The Spirit did not use any single method exclusively to bring to the prophets what was to be written. He directed in the selection of material from any one of, or a combination of, at least four sources:

- (1) Revelation as in visions, dreams, and direct instruction. See Leviticus, Daniel 7 to 12, and the book of the Revelation. Personal experience and knowledge-as in Moses' review of the history of Israel in the wilderness.
- (2)Historical records and chronicles of the kings-as in the books of Kings and Chronicles.
- (3)Accounts passed on to the writer by eyewitnesses-as in the Gospel of Luke. See Luke 1:1-4.

In each instance, "holy men of God spoke as they were moved by the Holy Ghost," regardless of the source of their subject matter. It matters not whether the Spirit gave a new revelation to be recorded, or directed the prophet to select a passage from already written history, an incident from his personal life, or a thought growing out of his own reflection. When the prophet wrote under inspiration he recorded accurately what God wanted set down. This characteristic in the production of the Bible makes it the authoritative word which God has given for our "learning" and "admonition." Romans 15:4; 1 Corinthians 10:11.

## 3. The Preservation of the Book

"And it came to pass, when Moses had made an end of writing the words of this law [torah: direction or instruction-in this case referring to Deuteronomy] in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deuteronomy 31:24-26. This marks the beginning of setting the books of the Bible writers

apart as deserving special regard. This book of Moses occupied an honored spot within the most holy place of the earthly sanctuary, the place where the glory of the Lord's presence was revealed among His people. [4]

At the end of his ministry, Joshua led Israel into a renewed covenant with God: "The Lord our God will we serve, and His voice will we obey." Joshua 24:24. "And Joshua wrote these words in the book of the law [instruction] of God." Joshua 24:26. The account of this covenant was placed with the writings of Moses in the side of the ark. [5]

More than three centuries later, when Saul was chosen king of Israel, "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." 1 Samuel 10:25.

As the centuries passed, one prophet after another wrote as he was moved by the Holy Spirit, and the books came to be recognized as messages of God. Priests or other religious leaders held the writings of the prophets in private collections or deposited them for safekeeping in the temple. Here they remained-in some instances for centuries-until all available sacred writings were collected and sorted. Gathering necessarily preceded selecting. [6]

It appears that the writings were not assembled into a body until after the captivity and restoration of Israel; or in the days of Ezra and Nehemiah. Before this all Biblical references to "books" seem to be to the books of Moses, the Pentateuch. But in the days of Ezra and Nehemiah "the book of the law" appears to take on a wider meaning, and to include other writings. Jewish tradition indicates that these two divinely guided leaders were largely responsible for gathering the sacred writings and forming them into a unit.

In the time of Christ the Jews were certain that the body of sacred writings-called the "canon"-had been arranged in the days of Ezra and Nehemiah. Following the council of Jamnia, AD 90, the Jews were united on the contents of the Old Testament canon. The books were the same as in our Bible, but the order and grouping differ.

The term "canon" is taken over from the Greek *kanon*, meaning a rule, or a measure. It signifies something measured, recognized, or accepted according to a definite standard. Paul uses the word-translated "rule" in Galatians 6:16 and Philippians 3:16. Applied to the Old Testament, it means the body of sacred writings that met the standard for inclusion in the Scriptures. Numerous other writings are mentioned in the Old Testament which are not in the canon. A later group, not mentioned in the Bible, but known today as the Old Testament Apocrypha, were also rejected by the Jews. These works will be considered in chapter 4. Each book found its way into the canon by reason of its inspiration. The choice of books to be included in the canon was not left to the wisdom of men. The Holy Spirit, who inspired the writers, led minds to recognize and accept the books that were to be preserved for future generations. The authority for the choice was God's authority, and the divinely prompted recognition of inspiration ensured the inclusion of a book within the accepted group.

The gathering of the New Testament books was somewhat different from that of the Old. Both writers and readers were acquainted with and believed in the doctrine of divine inspiration. They already had a group of sacred writings in the form of the Old Testament. As might be expected, the writings of the apostles and those closely associated with them were accepted as canonical in a much shorter time than was required for the Old Testament.

As accounts of the Savior's life were circulated and letters addressed to churches or groups of churches appeared, exchanges were made with other churches who had received documents from the same authors. Colossians 4:16. In some cases, Copies were sent to relatives and friends who were church members in other cities and countries. In this way the writings of the apostles and those who had been closely associated with Jesus were widely circulated and accepted among Christians in a relatively short time. Paul's epistles, which are generally regarded as the earliest of the New Testament books, received almost immediate acceptance everywhere. This was also true of the Gospels and the book of Acts. A longer period of time was required for the full acceptance of the general epistles, Hebrews, and Revelation.

Many uninspired gospels and epistles-often called the pseudepigrapha -were written and circulated among the early Christians. To most of these the name of a noted apostle or some well-known church elder is attached. At first they caused some confusion among the members of the church; but God guided His people so that they were able to perceive the difference in content between the false and the genuine Gospels and epistles. It became clear to them which were and which were not messages from the Lord.

A careful study of the development of the New Testament canon reveals divine guidance in the decisions that resulted in designating the twenty-seven books that form our New Testament. The decisions were not essentially those of an organized church or the head of a church. Development of the canon progressed through the first four centuries as men, prompted by the Spirit, recognized the writings as inspired.

These men held two basic standards, or measures, for the books that came to their attention: (1) Had the author been an apostle, or a companion of an apostle? (2) Did the contents of the book agree with the other Scriptures, was it internally consistent, and did it conform to Christian experience? But these standards, without the guidance of the Holy Spirit, would not have been sufficient to guarantee a correct selection. The books were inspired when they were written, and accepting them into the canon of Scripture in no way affected their inspiration. As with the Old Testament books, recognition of the authority of the writings determined their inclusion in the canon.

Not only in the writing and gathering of the books of the Bible is the hand of God seen, but also in the preservation of the Bible through the more than thirty-four centuries since the writing was begun. Through all these centuries no truth of the Scriptures has been lost. The Scriptures -in today's great array of translations-are still the word of God, the authoritative guide to doing His will.

This same preserving power has protected the Holy Word from Satan's numerous attempts to destroy it. The catastrophes and captivities of ancient Israel, the attempts to interdict the use of or to destroy the Scriptures, the growth of traditions which men have sought to substitute for the truth-none have been allowed to detract from the integrity of God's word or lessen the effectiveness of its communication. [7]

We approach the study of the Bible with the firm assurance that God has so cared for His word that the Book we take in our hands is His message to us as verily as if He were teaching us in person today. God has both spoken and preserved His word, and they are an adequate revelation of Himself to us “upon whom the ends of the world are come.” 1 Corinthians 10:11.

## TOPICS FOR STUDY AND DISCUSSION

1. Read the story of the first writing of the book of Jeremiah, what happened to it, and how it was written again. Jeremiah 36. What indicates that the plan to write and then to rewrite the book was not Jeremiah’s, but God’s? Describe how the writing of the book took place.

2. Read Revelation 1. List all the items of information it furnishes regarding the receiving and the sending out of God’s messages by the prophet.

3. Distinguish between the purposes of “higher criticism” and “lower criticism.” What has been accomplished by each? What-if anything do we as believers in the inspiration of the Bible owe to the work of higher critics? To lower critics? See The S.D.A. Bible Commentary, Volume 5, Pages 134-146 (lower criticism), and Volume 5, Pages 147-159 (higher criticism).

4. Study carefully the names of the books of the Bible as listed in the front of your Bible. What organizational plan can you see other than the division into Old and New Testaments? Do the books all follow one another chronologically? What does this mean to us in our Bible study?

5. Here is a way you can give a demonstration of the doctrinal unity of the Bible: Choose a major Bible truth and find at least six texts that teach the same doctrine, or that fit together to make the complete picture. Take each text from a different book, and use both the Old and New Testaments.

6. See The S.D.A. Bible Commentary, volume 7, General Index entry “Archeology.” There are many items under this topic, but consult especially the references under the first general heading. Prepare to give a few high points on how archaeology corroborates the accuracy of the Bible.

## SUPPLEMENTARY MATERIAL

1. For a fuller discussion of the formation of the Old and New Testament canons, see: The S.D.A. Bible Commentary, Volume 1, Pages 36-45 (Old Testament); Volume 5, Pages 123-132 (New Testament); C. B. Haynes, The Book of All Nations, pages 188-204 (OT and NT); International Standard Bible Encyclopedia, articles, “Canon of the Old Testament,” and “Canon of the New Testament;” Edgar J. Goodspeed, The Formation of the New Testament.

2. For a discussion of the nature of copyists’ errors and their significance, see The S.D.A. Bible Commentary, Volume 5, pp. 110, 111; and for what can be done to restore the original text, see The S.D.A. Bible Commentary, Volume 5, p. 112.

3. Note on Biblical Aramaic. “Aramaic is about as closely related to Hebrew as Spanish is to Portuguese. However, the differences between Aramaic and Hebrew are not those of dialect, and the two are regarded as two separate languages.

“The original home of Aramaic was Mesopotamia. Some Aramaean tribes, the Chaldeans, lived in southern Babylonia around Ur, others had their homes in Upper Mesopotamia between the Chebar (Khabor) River and the great bend of the Euphrates, with Haran as their center. The fact that the patriarchs Abraham, Isaac, and Jacob had connections with Haran is probably responsible for the statement made by Moses that Jacob was an ‘Aramaean’ (Deuteronomy 26:5, in Hebrew, and RSV; KJV has ‘a Syrian’). From its home in northern Mesopotamia Aramaic spread southward over all Syria. When the Syrian city states, whose populations spoke Aramaic, were destroyed by the Assyrians in the eighth century BC, their populations were transplanted to different parts of the Assyrian Empire. This caused a tremendous spread of Aramaic, which was so much simpler to learn than most of the other languages of the ancient Near East. Finally Aramaic became the lingua franca, the international language, of the civilized world, and became the official language first of the NeoBabylonian Empire and then of the Persian Empire..

“As the result of the Babylonian captivity, the Jews, during the last centuries of the pre-Christian Era, adopted Aramaic in place of the Hebrew language. By the time of Christ, Aramaic had become the mother tongue of the population of Palestine. A number of Aramaic expressions in the New Testament show clearly that it was the language of Jesus [see Mark 5:41; Mark 7:34; and Mark 15:34].” - The S.D.A. Bible Commentary, Volume 1, pp. 29, 30.

4. For a thorough study of the problems of Old Testament chronology and how most of the problems have been solved, see Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings. For a detailed study of one particular problem, see S. H. Horn and L. H. Wood, The Chronology of Ezra 7. For a large number of chronological studies and charts, see General Index entry “Chronology” in The S.D.A. Bible Commentary, volume 7

1. “There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive



divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread.” - Selected Messages, Book 1, Page 202.

See The Great Controversy, Page vi:2.

2. See The Great Controversy, Page vi:3.

The Great Controversy, Page vii:2.

3. See The Great Controversy, Page V:2.

4. “Moses instructed the children of Israel in an earnest, impressive manner. He knew that it was his last opportunity to address them. He then finished writing in a book all the laws, judgments, and statutes which God had given him, also the various regulations respecting sacrificial offerings. He placed the book in the hands of men in the sacred office and requested that, for safekeeping, it should be put in the side of the ark, for God’s care was continually upon that sacred chest. This book of Moses was to be preserved, that the judges of Israel might refer to it if any case should come up to make it necessary. An erring people often understand God’s requirements to suit their own case; therefore the book of Moses was preserved in a most sacred place, for future reference.” - The Story of Redemption, Pages 171:4 to 172:0.

5. See Patriarchs and Prophets, Page 524:3.

6. See Prophets and Kings, Page 609:3.

“Ezra was impressed by the Spirit of God to search the historical and poetical books of the Bible, and by this means he became familiar with the sense and understanding of the law. During the Captivity the knowledge of God’s will had to some extent been lost. Ezra gathered all the copies of the law that he could find. He published copies of these among God’s people, and became a teacher of the law and the prophecies in the schools of the prophets.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 3, Page 1134.

7. “This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven.” - Selected Messages, Book 1, Page 15:3.

## **4. Questions About the Scriptures**

Christians and non-Christians raise questions about the backgrounds of the Bible and Bible versions. Bible students discuss the comparative merits of numerous Bible versions generally available today. Why should there be so many? Why should they differ if God gave only one Bible to man? How much have newer translations changed ideas about Bible truth? How much have they clarified our understanding?

These and other questions are asked, and we should be ready to give an answer to them. The answers in this chapter will be short ones, but you will be referred to other sources for further information. You will find here basic points on which you can build your personal knowledge and thus be able to answer the questions of others.

### **1. Questions About Bible Versions**

The words, the phrases, the cadences of the stately language of the King James Version have become so familiar that it might be easy to imagine that it was in this majestic style that the Bible was first written. Actually, the King James Version is a comparatively modern one—only about three and a half centuries old. But it is so firmly entrenched in the minds of English-speaking people that some persons are disturbed when modern translators render Bible passages differently.

The problem of Bible versions—both ancient and modern—and the question of the preservation of the Bible text has provided substance for unnumbered books and articles and discussions.

1. What is the purpose of the many versions of the Bible that we find in the English language?

#### **Bible translations**

Bible translations began during the third century before Christ with the rendering of the Hebrew Old Testament into Greek. This version is called the Septuagint—commonly designated LXX—after the seventy translators who are said to have engaged in the translation. The work was begun during the third century BC with the translation of the Pentateuch, and continued book by book over a period of more than a century until it was completed in the first century BC.

Next, a version in the Syriac, an Aramaic dialect, was completed by about AD 150. From that time on the work of translating the Bible into other languages went forward slowly.

However, the Reformation created a great wave of new interest in Bible translation. In the sixteenth century entire Bibles were published in a number of languages. During the next two centuries the Scriptures were issued in forty-nine languages—among them the language of the Indians of Massachusetts. The nineteenth century, “the missionary century,” saw parts of the Scriptures appear in 496 additional languages and dialects as missionaries went to all parts of the world. Today the total number of languages in which all or parts of the Bible are published is over one thousand. The task of making the Bible available to all the people of the world is being pressed so urgently that some part of the Bible appears in a new language or dialect about every six weeks. [1]



## Versions in English

We can see why energy and devotion would go into the work of translating the Bible into many languages, but why do we multiply versions in English?

During the centuries since John Wycliffe's 1382 version, new translations in English have been made for two principal reasons. First, additional ancient Bible manuscripts have been found, and our knowledge of Biblical languages, times, and customs, has greatly increased, thus making more accurate translations possible. Second, translators seek to make the language of the translation more understandable and meaningful to the reader, particularly by using contemporary speech forms and vocabulary.

The work has been largely the revision of previous versions, using to advantage the additional helps available. Wycliffe's Bible, a translation of the Latin Vulgate, was the first extensive rendering of the Scriptures into any form of modern English. Its circulation was limited, since it was available only in manuscript copies. Then came John Tyndale's New Testament (1525), translated from Erasmus' Greek New Testament, using Luther's German New Testament and the Vulgate as aids. Tyndale also published a translation of the Pentateuch from the Hebrew again with the aid of Luther's German and the Latin Vulgate. Tyndale's style and diction continue to live in the major English versions and lend a distinctive charm and character to them.

Miles Coverdale's Bible (1535) has the distinction of being the first complete English Bible to come from the printing press. The New Testament and much of the Old are largely Tyndale's; but Coverdale translated the books from Job to Malachi, using the German and Latin as his sources. The 1537 Matthew's Bible contained the latest form of Tyndale's translations. For the books not translated by Tyndale the text was taken from Coverdale's version. Taverner's Bible of 1539 was a revision of Matthew's Bible.

Coverdale's next Bible was mainly a revision of the text of Matthew's Bible. Between 1539 and 1541 it appeared in seven editions. The edition of April, 1540, carried on its title page, "This is the Bible appointed to the use of the churches." Because of its large page size (10 x 15 inches), it was called "the Great Bible." The Geneva Bible was a revision of Tyndale's, critically compared with the Great Bible. The Geneva New Testament appeared in 1557 and the whole Bible in 1560. The division into verses appeared in the English Bible for the first time in the Geneva editions.

The translators of the Geneva Bible used the best aids to scholarship available at the time, and it is the most scholarly of the early versions. The book, small in format, was well received by the common people. For the next seventy-five years it was the Bible in general use. Not pleased with the popularity of the Geneva Bible, the English bishops, in 1568, issued one of their own based largely on the Great Bible, with variations borrowed from the Geneva version. The 1572 revision of the "Bishops' Bible" was the official basis for the King James Version, but the King James scholars made free use of other translations as well.

During the period between the Bishops' Bible and the King James Version the Roman Catholic version of the Scriptures in English—the Rheims and Douay Bible—was made. Translated from the Latin Vulgate, the New Testament was published at Rheims (1582), and the Old Testament at Douay (1609/1610).

## The King James Version

This, then, is the story of Bible translation before the appearance of the King James Version. It was prepared by order of King James I, with 47 translators (54 were appointed), mostly professors in English universities. The new version was published in 1611. It was basically not a new translation, for the translators were instructed to revise the phraseology of the Great Bible, the Geneva Bible, and the Bishops' Bible in the light of the Hebrew and Greek texts rather than to produce a new and independent translation. Its title page bore the legend: "Newly Translated out of the Original tongues: With the former Translations diligently compared and revised by his Majesties Special Commandment. Appointed to be read in Churches." About ninety per cent of the language of the New Testament is that of Tyndale. In the middle of the eighteenth century, with no formal authorization and little publicity, the spelling of the All version was revised to eliminate many archaic forms. Otherwise, the text of the King James Version comes to us as it was issued in 1611.

## The Revised Versions

More than two and a half centuries passed before there was another major revision of the English Bible. Manuscripts older than those used previously, enabled scholars to prepare an improved text of the New Testament. Both Greek and Hebrew scholarship had taken great strides, and archaeology had begun to make its contribution to an understanding of Bible times and languages.

In 1870 plans were laid for a revision of the King James Version. Companies of English and American Biblical scholars cooperated to produce, not a new translation, but a fresh revision of the time-honored King James Version. The New Testament was published in 1881 and the Old Testament in 1885 as the "Revised Version." There were certain readings and renderings preferred by the American scholars that were not included in the Revised Version. Consequently, the American Revised Version (or the American Standard Version), containing these alternate readings, was published in 1900 (NT) and 1901 (OT). The new revisions were more exact in scholarship than the King James Version, but lacked something of its beauty of language. Despite improved renderings, the revised versions never became popular with the average Bible reader.

## The Revised Standard Version

In recent years widespread attention has been given to a revision of the American Standard Version that bears the name of Revised Standard Version (for short, RSV). Its avowed purpose is to "stay as close to the Tyndale-King James tradition as it can in the light of our present knowledge of the Hebrew and Greek texts and their meaning on the one hand, and our present understanding of English on the other."—Preface to RSV, page iv. In addition to these two ideas, the revisers were to remember that the meaning of the Scriptures should be expressed "in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." - Ibid.

Thirty-two scholars worked for fifteen years to produce this “Bible in today’s language.” The RSV New Testament was published in 1946 and the Old Testament in 1952. Its acceptance has been much wider than that of the American Standard Version. But the King James Version still holds the pre-eminent place in the hearts of most Bible readers. It would be strange if this were not the case after more than three centuries of use.

In addition to these revisions that have been the work of groups of scholars, there are numerous versions in English that are the work of one man, such as Weymouth, Goodspeed, and Moffatt. For the most part these versions are designed to put the Bible into modern English. They have all made a contribution to the understanding of the thought of many passages; but the reader must remember that while these translators were striving for accuracy of translation, they were particularly interested in expressing the ideas in present-day language.

## **2. What use should be made of the many Bible versions?**

A comparison of the different Bible versions can be an aid to Bible study. The same idea expressed in somewhat different words in two or three versions can often lead to a clearer understanding of the thought of a passage. Ideally, we should be students of Hebrew and Greek and thus be able to make our own translations. But this is an ideal that will be realized only among those entering the ministry and related fields. Consequently, a wise use of various versions can lend much interest and enlightenment in Bible study. But the Bible student who is not able to check the translations must be extremely careful not to be misled by a different translation which may not be an accurate one.

It is a good thing to stay by one version as a basis for comparison, and if another translation departs widely from that one, find the reason why. As an aid to discovering reasons for varying translations you will find *The Seventh-day Adventist Bible Commentary* invaluable. Where there is good reason for departing from the translation in the King James Version, that reason will be noted. At times a translation will be suggested that differs from others to which you have access, and the reasons for this will be given. If you question someone who is qualified in Biblical languages you will often be able to get important help in deciding on the best rendering of a text.

In the use of a variety of versions you will find this a safe guide to keep in mind: If you know the Bible languages, compare every rendering with the Hebrew or Greek and make your own critical judgment. If you do not know the languages, consult a reliable source of information before you accept any translation that differs materially from your basis for comparison. Do not take it for granted that every version expresses exactly the same idea in slightly different words. The great truths of the gospel may be learned from every version, but for accurate interpretation we should use the most exact translation possible.

3. What has the discovery of additional manuscripts and other materials that throw light on Bible languages, history, and customs done to shape attitudes toward the Bible? What kinds of changes have been made in Bible translations as a result of the discoveries?

We do not have access to any of the original manuscripts-called “autographs”-of any portion of the Bible. And we can be virtually certain that none of the copies we have today were taken from the originals, but rather from other copies. Since the copies were made by hand, obviously, in the process of thousands of copyings, copyists’ errors were introduced into the Bible manuscripts. As new copies were made, the older errors were perpetuated and new ones added. In some minds, however, too much importance has been attached to these variations in the text of Bible manuscripts. Westcott and Hort put the matter in true perspective:

“With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism; and here therefore all editor is merely a transcriber. . . . The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven eighths of the whole. The remaining eighth therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. If the principles followed in the present edition are sound, this area may be very greatly reduced. Recognizing to the full the duty of abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up about one sixtieth of the whole New Testament. In this second estimate the production of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text. Since there is reason to suspect that an exaggerated impression prevails as to the extent of possible textual corruption in the New Testament, which might seem to be confirmed by language used here and there in the following pages, we desire to make it clearly understood beforehand how much of the New Testament stands in no need of a textual critic’s labors.” - Westcott and Hort, *The New Testament in the Original Greek*, Volume 2, pp. 2, 3.

Commenting on some types of errors in the manuscripts and their relative importance, Ellen G. White wrote:

“Some look to us gravely and say, ‘Don’t you think there might have been some mistake in the copyist or in the translators?’ This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.” - *Selected Messages*, Book 1, p. 16:2.

“I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in

declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.” - Early Writings, pages 220:2 to 221:0.

These differences in the text-called “variants”-crept in by various ways. Words, phrases, and sometimes whole lines or several lines were inadvertently omitted as we frequently do today in copying either by hand or on the typewriter. In some cases words are added-articles inserted before nouns, “Christ” added to “Jesus .....holy” inserted before “Spirit,” and the like. On some occasions names are substituted for pronouns. Sometimes a synonym is found in place of the original word. Poor handwriting and poor spelling account for other variants. Marginal notes were sometimes copied into new manuscripts by mistake. Words that looked much like other words, and yet had different meanings, were confused. The absence of punctuation marks and spaces between words in the ancient manuscripts made it easy for untrained eyes to mistake some words. As Ellen White suggests, there were some intentional changes in addition to these unintentional ones. Attempts were made to simplify difficult passages, and words were changed to make the reading smoother. Grammatical constructions were changed, and adjustments made in quotations. These were attempts to improve the text, and evidence of deliberate alterations in the thought of passages is rare.

Does all this mean that the text of the Bible as we have it today differs greatly from what the inspired writers placed in the autographs? No!

Many of the errors are as obvious as are those in a printer’s first proofs of the type he has set. In some cases it is extremely difficult to make a choice among variant readings. However, by comparison with other Bible manuscripts and Bible versions, by comparison with Bible quotations in other ancient writings, by tracing variants to their sources if possible, by comparing the passage with the general teaching of the Bible, by carefully considering the sense of the passage, and by selecting the reading that best harmonizes with the style and thought of the author and best explains the origin of other variants, a rendering of the text is achieved that we can accept with assurance as being virtually the words that were written by the prophets.

Manuscripts containing all or part of the Greek New Testament total about +500, and this vast number makes the work of the textual scholar a large one. However, the results are far more satisfactory than if he had only a few manuscripts to compare.

Manuscripts of the Old Testament are not as abundant as the New Testament manuscripts. In fact, until recent years there has been a scarcity of ancient materials with which to compare later copies. Before 1947, the oldest known Hebrew manuscripts were made in the ninth and tenth centuries after Christ. These were produced by Jewish scholars known as the Masoretes, who had established strict rules to be followed in the copying of the Bible manuscripts.

Before 1947, only a fragmentary leaf of Hebrew manuscript from earlier than the tenth century was known. Called the “Nash Papyrus,” it comes from about 100 BC, and contains the Decalogue. The textual critic’s only help came from a few ancient versions-the LXX (Greek), the Targums (Aramaic), the Peshitta (Syriac), and the Vulgate (Latin). But in 1947 a series of discoveries began which revolutionized Old Testament textual criticism-the finding of the famous Dead Sea scrolls. While the scrolls help to clear up several obscure texts, their major value lies in proving that the Masoretes carefully preserved the form of the ancient Hebrew text that they considered most accurate. Biblical scholars have been amazed at the strong confirmation of the ancient text. After the first group of Dead Sea scrolls had been studied, W. F. Albright, the famous orientalist, declared his views as strongly as any scholar. He said:

“It cannot be insisted too strongly that the Isaiah Scroll proves the great antiquity of the Masoretic Book.” “The Dead Sea Scrolls of St. Mark’s Monastery,” in *Bulletin of the American Schools of Oriental Research*, 118:6 (April, 1950).

“We may rest assured that the consonantal text of the Hebrew Bible, though not infallible, has been preserved with an accuracy perhaps unparalleled in any other. Near-Eastern literature.” – “The Old Testament and the Archaeology of Palestine,” in *The Old Testament and Modern Study*, edited by H. H. Rowley (Oxford: The Clarendon Press, 1951), page 25.

Harry M. Orlinsky, another noted scholar, wrote: “Regardless of the date of the St. Mark’s Isaiah Scroll, I doubt that its value for the textual critic will amount to, very much, except in so far as it will help to convince more Biblical scholars that the traditionally preserved text of the Hebrew Bible should be treated with far greater respect than it has been, even as the archaeologist has taught us to, regard that text as constituting far more reliable historical source material than the generations preceding our own realized.” – “Studies in the St. Mark’s Isaiah Scroll,” in *Journal of Biblical Literature*, 69:152 (1950).

Archaeological findings have thrown great light on the languages, history, and customs of the Bible. Explorations and excavations have brought ancient civilizations to view, and scholars have been able to reconstruct ancient history as it formed a setting for Bible events. Keys to ancient languages have enabled scholars to decipher hieroglyphs, cuneiform writing, and alphabetic scripts of the ancients. Significantly, these great discoveries began soon after the rise of destructive Bible criticism in the last half of the eighteenth century. In the providence of God the treasures were preserved until there was a critical need to demonstrate the reliability of the Bible. Albright comments on the significance of the findings:

“Archaeological research in Palestine and neighboring lands during the past century has completely transformed our knowledge of the historical and literary background of the Bible. . . . The uniqueness of the Bible, both as a masterpiece of literature and as a religious document, has not been lessened, and nothing tending to disturb the religious faith of Jew or Christian has been discovered. . . . Discovery after discovery has established the accuracy of innumerable details, and has brought increased recognition of the value of the Bible as a source of history” (Albright, William Foxwell. *The Archaeology of Palestine and the Bible*. New York: Fleming H. Revell Co., 1935, pages 127, 128).

Speaking of archaeological discoveries between 1932 and 1952, Albright tells of a revival of interest in Biblical theology which came as the result of the many findings by scientists: “New archaeological material continues to pour in, compelling revision of all past approaches to both Old and New Testament religion. It becomes clearer each day that this rediscovery of the Bible often leads to a new evaluation of Biblical faith, which strikingly resembles the orthodoxy of an earlier day. Neither an academic scholasticism nor an irresponsible neo-orthodoxy must be allowed to divert our eyes from the living faith of the Bible.” – “The Bible

After Twenty Years of Archaeology (1932-1952),” in Religion in Life, 21:550 (Autumn, 1952). What influence have manuscript discoveries and archaeological findings had on translations of the Bible? What kinds of changes have been made? Despite the increase in our understanding of Old Testament times through modern discoveries, the contribution to actual improvement of translation has not been outstanding. J. Philip Hyatt, a member of the RSV translation committee, states the situation in this way: “Archaeology has illuminated and made vivid many passages in the Old Testament. . . . The direct contributions of archaeology to the translation of the Old Testament have not been as numerous and as striking as in some other areas of scholarship, but they have served to make clear some words and phrases that were formerly misunderstood.”-Archaeology and the Translation of the Old Testament. New York: Thomas Nelson and Sons, 1952, pages 49, 50.

Two examples drawn from Dr. Hyatt’s presentation (pages 50, 51) illustrate the kinds of changes that have been made in translation.

(1)The word chaininan appears eight times in the Old Testament. In the K.J.V. it is translated “Image” seven times and “idol” once. Leviticus 26:30; 2 Chronicles 14:5; 34:4, 7; Isaiah 17:8; 27:9; Ezekiel 6:4, 6. The A.S.V. translated it “sun-image.” In Palmyra, Syria, a few years ago, an altar of incense was found which had this word inscribed on it. Thus we know the word ought to be translated “Incense - altar.” The translation is more accurate, but no basic idea is in any way affected.

(2)In 1 Samuel 13:21 there is an example of where the newly discovered meaning of a word cleared up what had been considered a difficult and obscure text. The word pim was formerly translated “a file.” But archaeology has shown that pim was the name of a weight, for specimens of weights have been found with the word on them. A pim was about 7.6 Grams, two thirds of a shekel, or about 20 cents. So the text reads: “The charge was a pim for the plowshares and for the mattocks [for sharpening].” See The S.D.A. Bible Commentary, Volume 2, Page 511 for translation of the rest of the verse. The general background of 1 Samuel 13:19-22 has been illuminated through this finding, but again it is only a matter of detail.

What is true of the Old Testament translations is also true of the New. Numerous changes have been made that clarify and give more accurate translations, but they in no way alter any basic concept. The demonstrated integrity of both Testaments caused Sir Frederic Kenyon, the noted Biblical scholar, to write:

“It may be disturbing to some to part with the conception of a Bible handed down through the ages without alteration and in unchallenged authority; but it is a higher ideal to face the facts, to apply the best powers with which God has endowed us to the solution of the problems which they present to us. And it is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God.” - The Story of the Bible. London: John Murray, 19-36, page 144.

## 2. Questions About the Apocryphal Writings

1. What are the so-called Apocryphal books which some people accept as part of the Bible? What do they contain?

The term “Apocrypha” usually refers to a group of writings that appeared in the Septuagint version of the Old Testament, but which were never accepted in the Hebrew canon. They are accepted as canonical by the Eastern and Roman Catholic churches, but are rejected by most Protestants. The term is also used to refer to a later group of writings relating to New Testament characters and teachings which are not accepted as canonical by either Catholics or Protestants.

The word “apocrypha” (Greek – “hidden things”) passed through several stages of meaning, before it was used in its present-day sense. At first it meant scrolls withdrawn or “hidden” because they were worn, or faulty in writing, or because their origin was unknown or they were not fit to be read. A later, broader application denoted mysterious or secret writings with hidden meanings. Because some early heretics possessed such writings, the meaning “heretical” came gradually to be added, and thus prepared the way for the later reference to non canonical books. The Old Testament Apocrypha is included by Catholics among the books of the Bible. At first almost all Protestant versions included the Apocrypha, but now it is found in only a few. A general classification and a brief description of the contents of the Apocryphal works included in the Catholic versions of the Bible as a result of the decision of the Council of Trent, April 18, 1546, follows:

### Works of a Historical Nature

- 1 Maccabees-A comparatively reliable history of the period 175-135 BC.
- 2 Maccabees-A mixture of history and legendary narratives of the period 175-160 BC.

### Ethical Treatises

The Wisdom of Solomon-A commendation of wisdom and righteousness, and a denunciation of sin and idolatry.  
Ecclesiasticus (also called The Wisdom of Jesus, the Son of Sirach) The theme is wisdom. In places the book is similar to Proverbs and Ecclesiastes.

### Works of a Legendary Nature

Tobit-A legendary romantic narrative whose scenes are taken from the captivity period.  
Judith-The story of the bravery of Judith, a Hebrew widow.  
The Additions to Esther-Insertions in the book, and the addition of part of a chapter and six other chapters to the end of Esther. They are intended to fill out the Bible story and supply a religious element. Additions to Daniel:



The Song of the Three Holy Children-The prayer of Abednego plus the song of the three Hebrews because their prayer in the fiery furnace was heard.

The History of Susanna-A story glorifying Daniel for saving Susanna from being condemned to death as a result of false accusations.

Bel and the Dragon-In the first, Daniel proves that Bel's priests and their families ate food offered to the idol; in the second, Daniel kills a dragon, and is put in the lions' den.

#### Work of a Prophetic Nature

Baruch-Confession, admonition, and the promise of deliverance from captivity. Baruch contains "The Epistle of Jeremiah"-a warning against idolatry.

In addition to these Apocryphal books included in the Scriptures by Catholics, there are several other well-known apocryphal works which will simply be named here: 3 Maccabees, 4 Maccabees, The Prayer of Manasses, 1 Esdras, 2 Esdras. [2]

There are New Testament as well as Old Testament apocryphal books, but generally they are different in nature from the Old Testament works. They are deliberate attempts to fill in the gaps in the New Testament story of the life of Christ. They make false claims to authority in an attempt to further heretical ideas. They profess to amplify the prophecies of Jesus and the revelations given to the apostles. The following are a few titles: The Acts of Paul, Gospel of Peter, The Teaching of the Twelve Apostles, Gospels of Barnabas and Bartholomew, The Nativity of Mary, The Shepherd of Hermas.

## 2. Why do Protestants in general reject the Apocrypha?

The reasons for the rejection of the New Testament Apocrypha seem quite apparent from the suggestions made above. The reasons given below are directed at the Old Testament Apocrypha.

- a. They are not included in the Hebrew canon of the Scriptures.
- b. Though they were included in the Septuagint, Jesus never quoted from them.
- c. The early church rejected them from the canon, though it allowed them to be read for edification.
- d. The writer of 1 Maccabees recognized that there was no prophet among the Jews at the time.  
1 Maccabees 4:46; 9:27; 14:41.
- e. A number of them teach false doctrines; for example:

Tobit 6:1-8. An angel says of the smoke of a burning fish heart that it "drives away all kind of devils."

Baruch 3:4. God is urged, "Hear now the prayer of the dead of Israel."

2 Maccabees 12:43-45. "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

f. They contain gross errors in matters of history and geography.

g. Josephus, the noted Jewish historian-a contemporary of John the Revelator-though he quotes the Apocrypha, never cites or refers to books of the Apocrypha as inspired.

h. Philo Judaeus, leader of the Jews at Alexandria during the time of the apostles and an outstanding religious teacher, left a large collection of writings. He quotes frequently from the Old Testament but makes no reference to the Apocrypha.

i. They lack the high spiritual tone and the general excellence of the Biblical writings.

## 3. Of what value is the Apocrypha?

The Apocryphal books have value even as other ancient, but uninspired, books have value. They give us some interesting and helpful historical backgrounds. They are of deep interest as they reflect Jewish life and thought during an extremely eventful period in the history of the Jews-the period between the Testaments.

## TOPICS FOR STUDY AND DISCUSSION

1. Read Problems in Bible Translation, pages 65-73, "The E. G. White Counsel on Versions." Select three or four points from the counsel that seem most applicable to the topics in this chapter of the textbook. In a brief paragraph summarize the counsel as it applies in these cases.

2. Through the years the meaning of many words has been modified or completely changed. Some older words are no longer in general use. Below is a list of a few words used in the K.J.V. that need some explanation if we are to understand them correctly. First read the suggested text and see how you understand the designated word as used there. Then consult Webster's Unabridged Dictionary, The Oxford English Dictionary, Luther A. Weigle's Bible Words That Have Changed in Meaning, or some comparable work to learn the modern equivalent for these words. In the Unabridged Dictionary, look under "archaic" or "obsolete" meanings. These are often the first definitions given.

be careful Philippians 4:6

rejoicings Job 41:18

carriage 1 Samuel 17:22

outlandish Nehemiah 1:26

clouds Jeremiah 38:11  
peculiar Exodus 19:5; Titus 2:14  
conversation Philippians 3:20; 1 Peter 1:15  
prevent 1 Thessalonians 4:15  
corn of wheat John 12:24  
quick Psalm 124:3,  
curious Exodus 28:8  
quicken Psalm 119:50  
do you to wit 2 Corinthians 8:1  
reins Psalm 7:9  
let 2 Thessalonians 2:7  
sop John 11:26

3. Compare the renderings of three or four texts in several Bible versions. See what such comparison will add to your understanding. Then look up the texts in The S.D.A. Bible Commentary to see if there is any explanation behind the variations in the translations. Try some of the following texts or any others you may choose.

Romans 1:28-32  
1 John 5:7  
Philippians 2:6  
Isaiah 63:9  
2 Peter 2:1  
1 Samuel 13:19-22

1 Kings 10:28

4. Read one of the Apocryphal books (perhaps Bel and the Dragon) and state your reactions to what you read. For example: Does it contain spiritual encouragement or enlightenment? Do you find statements that you recognize as historical fact or fiction? Does the author make any claim to inspiration? What doctrinal points—either true or false—do you find?

## SUPPLEMENTARY MATERIAL

Readings on the topics in the chapter:

### The Versions

The S.D.A. Bible Commentary, Volume 5, Pages 121, 122. “The Ancient Translations of the New Testament.”

Haynes, Carlyle B. The Book of All Nations, pages 288-307.

Problems in Bible Translation. Washington: Review and Herald, 1954. Chapters 1-6.

Seventh-day Adventist Bible Dictionary, article, “Versions.”

Robinson, H. Wheeler. The Bible in Its Ancient and English Versions. Oxford: The Clarendon Press, 1954. Contains an excellent bibliography.

Westminster Dictionary of the Bible, article, “Versions.”

### Archaeology and the Bible

The S.D.A. Bible Commentary, Volume 1, Pages 131, 132. You will find here a brief, annotated bibliography of up-to-date books that will be well worth careful study.

Haynes, Carlyle B. The Book of All Nations, pages 274-287.

Horn, Siegfried H. Light From the Dust Heaps. Washington: Review and Herald, 1955.

Kenyon, Sir Frederic. The Bible and Archaeology. London: George C. Harrap & Co. Ltd., 1940.

Seventh-day Adventist Bible Dictionary, article, “Archaeology.”

Unger, Merrill F. Archaeology and the Old Testament. Grand Rapids: Zondervan Publishing House, 1954.

### Manuscripts and Textual Criticism

The S.D.A. Bible Commentary, Volume 5, Pages 134-146.

Problems in Bible Translation. In Part 2 (p. 135 ff.) of this book you will be given an insight into some of the practical problems involved in Bible translation.

Kenyon, Sir Frederic. The Story of the Bible. London: John Murray, 1936.

### The Apocrypha

The S.D.A. Bible Commentary, Volume 5, pp. 83-90; Volume 1, Pages 39-45.



Charles, R. H. *The Apocrypha and Pseudepigrapha of the Old Testament*. Oxford: The Clarendon Press, 1913.  
International Standard Bible Encyclopedia. Grand Rapids: Win. B. Eerdmans Publishing CO., 1943.  
Seventh-day Adventist Bible Dictionary, article, "Apocrypha."  
Rheims-Douay Version of the Holy Bible.  
Westminster Dictionary of the Bible. Philadelphia: The Westminster Press, 1944.  
Consult any standard encyclopedia, such as Encyclopedia Britannica, Encyclopedia Americana, or any good Bible encyclopedia or dictionary.

1. For further information the number of translations and the languages in which they appear, see *Problems in Bible Translation*, Page 287 ff.

2. In Catholic Bibles the books of Ezra and Nehemiah are called 1 and 2 Esdras. The 1 and 2 Esdras mentioned above are not the same as those, and are sometimes called 3 and 4 Esdras. In the Latin Vulgate, from which the Douay Version is translated, 3 and 4 Esdras appear as an appendix to the New Testament, as does The Prayer of Manasses.

## **5. The Study of the Scriptures**

If the Holy Spirit inspired the writers of the Scriptures to record accurately God's messages, and if God has preserved those messages so that they are still the authoritative revelation of His will, why are there so many different ideas about what the Bible teaches? The Holy Spirit inspired the Scriptures, ensuring consistency of teaching throughout. Since the Bible is consistent it cannot teach, for instance, both that the seventh day is God's holy day, and that the first day of the week is His day. It cannot teach the total destruction of the wicked and an eternally burning hell. It cannot teach both salvation by Christ's grace and salvation by man's works.

The difficulty is not with the Book or with the provision God has made to help us understand its teachings; the problem is with men and with the way they approach the Scriptures. Neither the version of the Bible nor the language in which it appears will materially affect our conclusions regarding the Bible's teachings. The message of God is preserved in all versions or translations. And the Spirit of God is eager to guide all of us into right lines of thought. It is up to us to formulate and follow right principles of study if we wish to know what God teaches in His word.

Whether a chemist is developing an improved variety of printer's ink, or a wood preservative, or a fireproofing treatment for fabrics, there are clear-cut chemical procedures he must follow and safeguards he must exercise if he is to anticipate success. The physicist who is studying the mysteries of light, the one who is trying to harness atomic energy, or the one who is experimenting with earth satellites, observes the basic principles of science. The objective of each is not only to bring his own experiment to a successful conclusion, but to establish a pattern which others can follow to achieve exactly the same results.

There are not only basic procedures for the study of the Bible, but there are attitudes that are vital to an understanding of its message. It is because these procedures and right attitudes have been so often disregarded that we find many divergent views existing among men who all claim to believe the same Book. The methods of Bible study and the rules for its interpretation are too large a subject for us to treat adequately here. However, each one should know some of the basic principles before beginning the study of the major doctrines. We shall think of them under six headings.

### **1. The Guidance of the Holy Spirit**

Some of the numerous results of sin that will be discussed in a later chapter are the changes that have taken place in men's thinking. Minds have been blinded (2 Corinthians 3:14; 4:4), and corrupted (2 Corinthians 11:3) so that it is impossible for them to grasp spiritual truth without special enlightenment. One may know the facts about the Bible, about the principles of Christian living, and about God's plan for the future, but not understand the meaning of these facts. He may be able to explain the prophecies, and yet be unprepared for future events that will involve him personally. "But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. Man unaided by the Holy Spirit cannot arrive at spiritual truth. Paul urges: "Be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2. A change must come in our minds before we can decide what the will of God is and then act upon it.'

There are at least two reasons for this inability of unaided human minds to grasp spiritual truth. One is the difficulty of conveying ideas by words. The other is that some things cannot be fully understood unless they are experienced—explanation is not enough. This is especially true in spiritual matters. One may be able to explain simply and clearly what is meant by conversion, but the person hearing the explanation cannot appreciate fully what conversion is until he is converted, even though he may be able to repeat to someone else the explanation that was given him. One may explain what prayer is, but until he has learned to pray his concept of prayer will be hazy.

The Holy Spirit's work is twofold: to lead us to understanding, and to lead us to experience. Shortly before His crucifixion Jesus said to His disciples, "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. Early in His ministry the Master had spoken to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6. Nicodemus, a leader in Israel, a good and wise man, could not at that time understand the meaning of the new birth. Even the Savior's words did not make clear something that

could be understood fully only by personal experience. The understanding we have of spiritual truth is the result of the twofold work of the Spirit.

The first step for the Christian in spiritually enlightening Bible study is to claim the fulfillment of Christ's promise of the Spirit to guide him into truth. The unfolding of truth is gradual, even for the born-again Christian. We cannot receive it all at once, for the Spirit continues to guide us as we persist in study and as spiritual growth takes place. No study of the Bible should take place before we have prayed. This need not always be a lengthy prayer; it may be a simple petition seeking the direction of the Spirit. In the private study of a topic or in the preparation for a class assignment the procedure should be the same. Ask for the presence and the prompting of the Holy Spirit, and it will be given. [2]

## 2. A Right Attitude Toward Truth

In John 7:17 we find another basic principle to be considered in the study of the Scriptures: If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself," "If any man will do His will" might be expressed "If any man wishes to do His will," or "intends to do His will," or "chooses to do His will." The person who sincerely desires and chooses to do the will of God will be enlightened to understand His will. He will be enabled to distinguish truth from error. [3]

There is a reason for the stipulation that a willingness to obey God's teachings is prerequisite to receiving light regarding Bible doctrines. There would be little purpose in God's making His will known to men and women if they have no intention of following it. God has spoken through the word to doubters who have read the Bible, and has led them to Himself; and He constantly speaks to unconverted men and leads them to the truth. But increasing light and understanding in spiritual matters is given to those who are determined to accept and put into practice the light received. [4]

Talking one day to a group of Jewish leaders, Jesus said, "Why do you not understand My speech' even because you cannot hear My word." John 8:43. They were listening to Him with their physical ears, but they could not "hear" His word. The next verse seems to be at least a partial explanation: "You are of your father the devil, and the lusts of your father you will do." John 8:44. While they were members of Satan's family, intent on doing his works, they could not "hear" the words of Christ, though they were diligent students of the Scriptures. [5]

As part of a prophecy of the latter days, there is in Daniel 12:10 a promise that those who study diligently and prayerfully will understand God's messages. This will not be true of the wicked, for "none of the wicked shall understand; but the wise shall understand." The psalmist wrote: "The secret of the Lord is with them that fear Him; and He will show them His covenant." Psalm 25:14. The word "secret" in this verse might be translated "counsel familiar converse." God has things to reveal to those who fear Him that will never be disclosed to others. Why should God reveal His deep truths to those who are not willing to follow Him? [6]

Coupled with this willingness to accept and apply the truth one learns in his Bible study, should be definite objectives of study. A casual reading of the Bible is not enough. General reading is good, but more than that is required to meet our needs. There must be concentrated study of verses, passages, chapters, books, themes, characters, and prophecies. We should have some objective in view each time we turn to the word of God.

## 3. Recognition of the Complete Harmony of the Scriptures

All Scripture was given by inspiration of God. "Holy men of God spoke as they were moved by the Holy Ghost." Consequently, if we understand the Scriptures correctly, they never contradict themselves. If a verse standing alone appears to be subject to two or more interpretations, the one to be accepted is that which accords most fully with the rest of the Biblical teachings on the subject.

When Jesus tried to enlighten two of His disciples regarding His mission, He appealed to all the Old Testament Scriptures. See Luke 24:27. Peter declared that all the prophets had given witness to Christ and His plan for the remission of sins. See Acts 10:43; 3:20, 21. Only complete harmony throughout the Scriptures would make it possible to gather information from all the prophets and set it forth in an explanatory discourse regarding Christ and the plan of salvation. [7]

No one passage of Scripture bearing on a theme can be properly considered apart from other passages bearing on that theme. A striking example is found in Revelation 14:9-11, where the punishment of those who receive the mark of the beast is described. They "shall be tormented with fire and brimstone," and "the smoke of their torment ascended up forever and ever." If this passage is taken by itself, one might come to the conclusion that the Bible teaches the doctrine of an eternally burning hell in which the wicked will suffer throughout eternity. But if we study other passages that speak of the fate of the wicked-such passages as Malachi 4:1; 2 Peter 3:10-we find a clear picture of the wicked not continuing to suffer, but being completely destroyed.

Since we acknowledge the complete unity of Bible teachings, we believe that these apparently opposed points of view are not actually contradictory. Revelation 14:10, 11 must be understood in the light of every other Bible verse that has to do with the destiny of the wicked. When so considered, it will be found to contribute to the complete picture rather than to introduce a discordant note. The problem of the punishment of the wicked will be dealt with in detail in chapter 59.

The Jews in ancient times built their hope on the coming of the Messiah to establish His kingship and to rule as conqueror over the whole earth. The Messiah is coming to set up His world kingdom; but the Jews failed to give comparable attention to the Bible predictions of the coming of the Messiah in humility to give Himself in sacrifice for the salvation of His people. Far from being

contradictory, the two are parts of the same plan; but the sacrifice was to precede the kingship. Only by fitting together all of the pieces to form a complete picture could the two phases of the Messiah's work be understood. How would you understand Isaiah 53 if it stood all alone? Or Daniel 2:44, 45? Or Psalm 96:13? Or Joel 3:9-17?

In all our studies of the fundamentals of Christian faith we shall follow the procedure of gathering passages on the topic from as many parts of the Bible as possible and considering each in its full context. Since our studies are not exhaustive, every text will not be included; but the ones we choose must be truly representative of the group. This should be true in all our investigation of Bible truth. Never pass by a scripture because it does not seem to harmonize with your concept of the doctrine. Study to discover just where that text fits into the whole. It belongs in the picture, and it is our responsibility to find out where. [8]

#### 4. Consideration of the Context

The word "context" originally came from words that meant "to weave." It has come to mean the words preceding or following a "text" or passage or word-the words with which the passage under consideration is woven or associated. The word "friend" brings an image to mind -a different image to each mind, possibly depending on the friend you have seen most recently or the one you consider your best friend. But when "friend" is used in a sentence the image may be an entirely different one. Abraham is called "the friend of God." Nancy is George's girl friend. John's friend gave up his trip to New York when John was hurt in the accident. The context helps to form one's present image of "friend."

Every passage of Scripture should be considered in its context if it is to be correctly understood. This is true of portions of verses, individual verses, and longer passages. [9]

Read Acts 10:9-16. What is your impression as you read it? What does it appear to mean? Now read it again but read it in its setting-the whole chapter. Notice especially verses 28, 33, 34, 44, 45. Is your impression of the meaning of verses 9-16 different after you have read the context?

When talking with His disciples one day, Jesus made a statement which, standing alone, seems to be a misrepresentation of facts. See Matthew 16:28. If you stopped at the end of that verse and considered nothing else, what would you conclude Jesus meant? Unfortunately, because this is the end of a chapter many people do make an unwarranted break in the account at that point and make no connection with what follows in the next chapter. Now read beginning with Matthew 16:24 and on to 17:8. When you see 16:28 as a part of the transfiguration record, the prediction is not only explained, but you can see that the verse makes an important contribution to the understanding of the purpose of the transfiguration (cf. 2 Peter 1:16-18).

Even a verse that seems to have such a general application as, "And you shall seek Me, and find Me, when you shall search for Me with all your heart" (Jeremiah 29:13), can be more meaningful if studied in its context. To whom was the message addressed? Under what circumstances? How does understanding the context make the verse more meaningful?

Context is often broader than a few surrounding verses or even a chapter. A series of chapters, an entire book, or even a period of history described in different books may have to be considered as a setting for a verse or a phrase. Without the setting the passage may be virtually unintelligible. Often the historical and cultural background is a key that unlocks a text. Isolate no passage. Take into consideration everything nearby or elsewhere that will assist you to see the passage in its true light. Try to discover the purpose for which the passage was written, all of the relation of each part to the purpose or theme." [10]

#### 5. Allowing the Bible to Be Its Own Interpreter

A prominent preacher once remarked in a nationwide radio broadcast, "Death to the wicked does not mean death; it means everlasting life and torment." Often we are told that when John said, "I was in the Spirit on the Lord's day," he was referring to Sunday, because "everybody knows that Sunday is the Lord's day." There are many who always interpret "forever," as used in the Bible, to mean "without end." The fact that Christ is to come "as a thief in the night" is generally understood to mean that His coming will be unseen and unheard. Are these accurate interpretations of these Biblical ideas?"

These examples are mentioned here, not because we are going to take time to explain their meaning,-that will be done in later chapters,-but because they typify the results of a common mistake in Bible study. Ordinary usages of expressions and common understandings of terms are often adopted as acceptable interpretations of Bible words instead of allowing the Bible to interpret its own usage of the words. It is a common belief that the wicked will suffer eternally; therefore, death for them is not death. Sunday is frequently referred to as "the Lord's day;" therefore, John must have meant that. "Forever" is usually thought of as synonymous with "endless;" therefore, in the Bible it must always mean "endless." Thieves slip up on people quietly; therefore, if Christ is to come as a thief, we will not know when He comes. But in none of these instances is the interpretation Biblical. [11]

The Bible interprets all of its essential symbols. The interpretation was sometimes given almost immediately, as in Daniel 8 (compare verse 3 with 20; verse 5 with 21; verse 8 with 22). On other occasions explanation was delayed, as in Daniel's experience recorded in Daniel 8:26, 27 and 9:20-23. Again, it was sometimes many centuries before the true meaning of some symbols could be grasped, such as the Seed of the woman wounding the head of the serpent and the Messiah being wounded in His heel (Genesis 3:15). Not until after the earthly life, death, and resurrection of the Savior did the real significance of this verse shine forth. And the final bruising of the head of the serpent is yet to come. [12]

The important point to remember is that Bible interpretations of passages and symbols in the Scriptures are accurate interpretations. We must avoid reading our own meaning or another person's interpretation into the words of the Bible. Men's interpretations are at best only conjecture. Finding and applying Scripture explanations of Scriptural ideas requires a thorough knowledge of the whole Bible. On the other hand, searching out connections between one part of the Bible and another and probing to discover full meanings is one of the finest of all ways of becoming acquainted with the whole Bible. Skill and understanding grow with the pursuit of the study." [13]

## 6. Using Aids to Bible Study

There are numerous aids that can be employed to make Bible study more effective and rewarding. God has provided a particular guide in the spirit of prophecy writings given through Ellen G. White. Their place in Bible study will be discussed in chapter 8. Those who know the languages in which the Bible was written possess an invaluable aid to study. Bible dictionaries, Bible commentaries, lexicons, atlases, and books on archaeology, history, and other related topics will contribute to your ability to dig out and to understand Bible truth. Perhaps the most-used aid will be your concordance—possibly Cruden's Concordance for everyday text finding, or preferably Young's Analytical Concordance (or Strong's Exhaustive Concordance) which relates the English word in each case to the Greek or Hebrew term for which it is a translation.

Of especial interest and help among commentaries and dictionaries will be The Seventh-day Adventist Bible Commentary and the Seventh-day Adventist Bible Dictionary. These scholarly publications should be brought into use in all your study. The enlarged Index to the Writings of Ellen G. White furnishes a splendid guide to subjects, comments on Scripture passages, and specific quotations sought.

If you use the King James Version for most of your study, you should have access to some type of guide to words that have changed in meaning during the past three and one-half centuries. Many hundreds of words—in some instances very vital words—have meanings today that differ widely from their meaning in 1611. Some examples were given in chapter 4. The booklet, Bible Words That Have Changed in Meaning, edited by Luther A. Weigle and published by Thomas Nelson and Sons, is a good guide. Some verses simply will not be understood unless you recognize these varied or new meanings.

The use of reliable helps to Bible study will greatly increase both your understanding of the Bible and your enjoyment in its study. You will gain from careful study and accurate interpretation a sense of satisfaction that can never come through a casual approach.

One Bible student has said that we should approach our Bible study with a desire and determination to learn first of all what the Bible writer actually said, then what he meant by what he said, then what the Holy Spirit wants us to learn from what was meant by the Bible writer.

If you adopt these principles early in your study of these fundamental topics, and practice them throughout the present course of study, by the time you have finished this series they should be firmly enough fixed in mind that you will have them as a permanent part of your approach to the Bible. [14]

## TOPICS FOR STUDY AND DISCUSSION

1. Study carefully 2 Peter 3:15, 16. What reasons can you see for the declaration that those who are "unlearned" and "unstable" "wrest" the Scriptures? Are not the Scriptures for the purpose of teaching the unlearned and stabilizing the unstable? See The S.D.A. Bible Commentary on this passage, and other sources that will throw light on the meanings of the words, before you state your conclusions.

2. What can you find in the following passages that illustrates or broadens your understanding of the relation between willingness to do God's will and the understanding of Bible truth?

Psalm 119:11-16

Psalm 119:105

Proverbs 2:1-7

Acts 17:1-15

Jeremiah 15:6

3. Taken by itself, 1 Timothy 4:4 is understood by some to teach that it is proper to eat anything you want, just as long as you are thankful for it. Show either that this is, or that this is not, in harmony with the rest of the Bible teaching on the subject of what should or should not be eaten.

4. Study carefully Isaiah 28:9-13; 2 Timothy 2:15; and John 5:39. Check with The S.D.A. Bible Commentary or other works as well as spirit of prophecy references. What bearing, if any, do these passages have on the matter of Bible study?

5. Read Counsels on Sabbath School Work, pages 22-44, and make a list of all the practical suggestions you find on how to study the Bible.

6. Give study to Testimonies, Volume 5, pp. 698-711, "The Mysteries of the Bible." Select sentences that show the benefits to be gained through a study of the deep things of the word. Pay particular attention to pages 707-709.

7. Imagine yourself as just beginning to teach a college Sabbath school class. Outline what you could tell the members about Bible study that would help them prepare to discuss the Sabbath school lesson intelligently.

1. "The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'" - The Great Controversy, Pages 599:3 to 600:0.

"We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth." - The Great Controversy, Page 599: 1.

2. See Counsels to Writers and Editors, Page 45: 1.

3. See The Desire of Ages, Page 459:1.

4. "Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt." - Steps to Christ, Page 111:2.

5. See The Great Controversy, Page 599:2.

6. "When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth and not be found as were the Jews fighting against God. While warning men to beware of accepting anything unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out of the darkness by earnest study of the word of God." - Testimonies to Ministers, Page 110:1.

7. "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary." - Gospel Workers, Page 315:2.

8. See Education, Pages 123:3 to 124:0.

9. See Evangelism, Page 581.

10. See Fundamentals of Christian Education, Page 187:0.

11. "The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation." - Education, Page 190:2.

12. See Gospel Workers, Page 312:3.

13. See Counsels on Sabbath School Work, Pages 42:2 to 43:0.

14. "A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge we must live by it. All that God's word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively." - Education, Page 189:2.

## **6. The Gift of Prophecy, A**

The attitude of Seventh-day Adventists toward the Bible is stated succinctly in the first declaration in the "Fundamental Beliefs of Seventh-day Adventists": "That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice."

The Seventh-day Adventist Church also believes that God has through the ministry and writings of Ellen G. White provided the church with special guidance in the study of the Bible and the application of its principles to the present day. This belief has been expressed in article 19 of our "Fundamental Beliefs":

"That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ.... That the gift of the spirit of prophecy is one of the identifying marks of the remnant church. . . They recognize that this gift was manifested in the life and ministry of Ellen. G. White."

In the next three chapters we will give attention to (1) the Bible back- grounds describing the operation of the gift of prophecy, (2) the ways of testing the experience of persons professing to have the gift, and (3) how the messages given through the gift should be used. Some points concerning the inspiration of the Bible will be discussed in detail. This is essential if we are to



understand the function of this modern manifestation of the gift of prophecy. This topic is included early in our consideration of the fundamentals of Christian faith so we may gain maximum help from the use of these special messages in our study.

## 1. The Gift of Prophecy

It was the Holy Spirit, the “Spirit of Christ,” who moved the ancient prophets to testify regarding the first and Second Advents of Christ. See:

1 Peter 1:10, 11  
2 Peter 1:21

He gave them ability and authority to speak prophetically in Old and in New Testament times. See:

2 Chronicles 15:1, 2  
1 Corinthians 12:8-11  
Ezekiel 2:2  
Ephesians 4:10, 11, 12

Consequently, we speak of the work of the Holy Spirit that made men inspired spokesmen for God as “the gift of prophecy.” “Prophecy” must not be understood in the restricted sense of “prediction” only. The term applies to any message given through the prophets, whether it be instruction, reproof, or prediction, or of any other type.

Another expression closely related to “gift of prophecy” is used by the angel who spoke to John. He said: “I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Revelation 19:10. The testimony, or “the witness,” of Jesus may be properly understood as either the testimony (or “witness”) Christians bear regarding Christ or as the testimony coming from Christ to His people through the prophets. In Revelation 19:10 and 12:17 it seems clear that we should understand it in the latter sense. In Revelation 19:10 the expression “the spirit of prophecy” refers to an instance of what Paul called “the manifestation of the Spirit”—the outward evidence of the Spirit within. 1 Corinthians 12:7. This evidence, or manifestation, is given as a result of the gifts of the Spirit—in the present case, prophecy. 1 Corinthians 12:1-10. Through the “gift” of prophecy the prophet receives the message which he in turn proclaims to others as a manifestation of the work of the Spirit – “the spirit of prophecy.”

In this chapter we will investigate the purpose, the function, and the continuity of the gift of prophecy.

## 2. The Purpose of the Gift

Primarily, the gift of prophecy serves as a way for God to communicate His will to human beings with whom, because of sin, He cannot speak face to face. The following texts illustrate some of the things God sought to reveal, to communicate, or to accomplish through the gift of prophecy operating in men. Notice what each contributes to the great purpose of the gift. For example: In 2 Samuel 12:11, God, through the prophet, pointed out specific sin in the life of David; in Acts 13:1-3, God chose Barnabas and Saul to be workers.

Numbers 12:6  
Luke 1:67-79  
Hosea 12:9-13  
2 Samuel 12:11  
John 16:13  
Amos 3:7  
2 Samuel 23:1-3  
Acts 3:18  
Romans 1:1-3  
2 Chronicles 36:14-16  
Acts 13:1-3  
Revelation 1:1, 10, 11;  
Nehemiah 9:28-30  
Acts 21:8-12; 2:29; 3:22  
Jeremiah 17:27

## 3. The Scope of Instruction Through the Gift

All the instruction we need to guide us in this life and to prepare us for the life to come has been given us through the gift of prophecy. No phase of life has been overlooked. The messages which the Spirit “moved” the prophets to write provide a basis for



our every decision. However, the principles have not been stated theoretically and catalogued so we may use the Scriptures like a dictionary or encyclopedia without having read the whole book and made its ideas our own. Most of the principles have been illustrated in life situations. It is left with us to study the situations and the way God dealt with human beings, to discover the principles involved, and to apply them to our life in comparable situations.

Here is a list of some of the areas of life for which -the Bible gives guidance, with illustrations under each. At this point we will not analyze the principles, but simply notice the wide range of instruction given through the gift of prophecy. Study at least two or three verses in each section and note the varied instruction.

### **1. The spiritual life**

Isaiah 26:14

Matthew 6:9-13

Acts 2:38

Jeremiah 29:1-14

John 3:5

1 John 1:9

### **2. Intellectual development**

Deuteronomy 4:1-6

Job 28:28

Luke 2:52

1 Kings 3:5-14

Proverbs 1:1-9

Romans 12:2

### **3. The physical body**

Genesis 2:7

Proverbs 17:22

1 Corinthians 6:19, 20

Proverbs 3:7, 8

Romans 12:1

1 Corinthians 10:31

### **4. Relationships with other people**

Genesis 2:24

1 Timothy 5:8

Matthew 7:12

Exodus 20:12

Matthew 5:44

Matthew 25:40

### **5. Business matters**

Leviticus 19:35,36

Proverbs 11:1

Malachi 3:8-12

Deuteronomy 8:17, 18; 24:14,15

Proverbs 22:29

Ephesians 6:5-7

Through the gift of prophecy God has covered the complete range of instruction needed by the human family. No matter what question or problem faces us, God has communicated enough knowledge of His will to guide our understanding and decision if we allow the Holy Spirit to lead us.

## **4. The Tests of the Prophet**

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1 John 4:1. God expects us to test the experience and the messages of those who claim to have been endowed with spiritual gifts. We are to determine for ourselves whether the gifts are genuine. But God has not left it to us to devise the tests we should apply to such persons. The Scriptures clearly state the standards by which their claims are to be judged.

God’s people have applied the tests to professed prophets, and the Bible prophets have met every test. We shall review the tests at this time in order to learn better how to apply them to later professed prophets.

1. The life of the prophet. Twice within a few sentences Jesus pointed out that we may test professed prophets by “their fruits.” Matthew 7:16, 20. We may extend this beyond the personal life of the prophet so that it will include the influence of his life and work. If his message is inspired by the Holy Spirit it will produce “the fruit of the Spirit” (Galatians 5: 22) in the lives of those who accept it.

Two cautions are to be observed in applying this test: (1) The fact that a man has been called to be a prophet does not mean that he is perfect. We are not to discard his message simply because we observe human weaknesses in him. James 5:17. However, the trend of his life should be in harmony with the principles of God’s word. (2) We must consider the results in the lives of those who accept the messages of the prophet. While there are always some who accept truth in theory only, if the prophet’s message does not produce “the fruit of the Spirit” it is to be rejected. Jeremiah 23:13, 16.

2. The harmony of the prophet’s message with the Scriptures. All divine revelation comes from God, and He does not change; His purposes are always the same; His standards of character remain constant. With Him there is “no variableness, neither shadow of turning.” James 1:17. The Holy Spirit distributes the gifts of the Spirit (1 Corinthians 12:4) and He never contradicts the instruction or testimony given previously.

Jeremiah 23:9-40 and Jeremiah 28 portray professed prophets giving messages contrary to the word of the Lord revealed through former prophets. ‘Read these chapters carefully. Notice especially Jeremiah 23:13, 16-18, 21, 22, 25-28, 30-36. In Jeremiah 28 notice that Hananiah is identified as a false prophet by the fact that his prophecy differed from an earlier message. Compare Jeremiah’s message in Jeremiah 25:11 and Jeremiah 27:16 with the message of Hananiah in Jeremiah 28:1-3, 11.

Christ’s warning against false prophets is based on this same harmony in the prophets. In Matthew 24:24 Jesus spoke of the deceptiveness of false prophets. Then He reminded His disciples how they could determine whether the message of the professed prophets was from God: “Behold, I have told you before.” Matthew 24:25. He followed the reminder with an illustration of a testimony that could not be accepted because it was contrary to what had been spoken previously by a messenger of the Lord.

The Scriptures are not to be tested by the messages of later prophets, but the messages of prophets are to be tested by the Scriptures. “They are the standard of character, the revealer of doctrines, and the test of experience.” - The Great Controversy, p. vii.

3. The confirmation of fulfilled prophecy. “The prophet which prophesies of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord has truly sent him.” Jeremiah 28:9. This was not a new principle in Jeremiah’s day, for Moses stated it negatively in response to a question he knew would arise in many minds. Deuteronomy 18:21, 22. A part of Samuel’s identification as “a prophet of the Lord” was that God “did let none of his words fall to the ground.” 1 Samuel 3:19. Predictions of future events formed a comparatively small part of prophetic messages. But when predictions were made, their accuracy needed to be demonstrated.

Many Bible prophecies were conditional even though specific conditions may not have been stated when the prophecy was given. In instances where predictions were not fulfilled, the reasons were clearly discernible. ‘Study the prophecy of Jonah in the light of the principle set forth in Jeremiah 18:7-10. Except in circumstances like these, we may test a prophet’s experience by whether or not his predictions are fulfilled. See Deuteronomy 18:20-22.

4. The confession of Christ. “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know you the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God: and every spirit that confesses not that Jesus Christ is come in the flesh is not of God.” 1 John 4:1-3. The life, teaching, and work of one possessing the gift of prophecy will exalt Christ and lead men to Him. The Spirit who inspires prophets is the Spirit of Christ, and, in the words of the Savior, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you.” John 16:14.

To meet this test, one must do more than simply acknowledge that Jesus Christ, the Son of God, lived on this earth as man. One must accept into his life all that the Bible teaches concerning Christ-His deity and pre-existence, His virgin birth, sinless life, atoning death, resurrection, ascension, ministry in the heavenly sanctuary, and His return to take His people to heaven.

Throughout the Bible we find examples of the timeliness, the practical value, the certainty, the high spiritual character, and the freedom from human influence that we would expect to characterize the messages of God to His people. They help to confirm our confidence in a prophet who meets all major Biblical tests.

No one of the Bible tests taken alone is sufficient to identify a true prophet, though failure to meet one test will indicate a false prophet. All tests must be considered, and each one must bear its full weight in testing the claims of a professed spokesman for God. Application of the Scriptural tests, accompanied by the prompting of the Spirit who will “guide you into all truth” (John 16:13), will enable God’s people to distinguish false prophets from the true.

## 5. The Importance of the Gift

We cannot overestimate the importance of a gift that God has used as the principal means of communication between Him and His people. The prophet is chosen to speak forth God’s message. In almost every instance in the Old Testament the word “prophet” is translated from the Hebrew nabi. Its meaning is perhaps best described in the words of the Lord to Moses: “And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet [nabi]. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.” Exodus 7:1, 2. Moses stood in relation to Pharaoh as God stood in relation to His people. Aaron represented Moses, was his mouthpiece, as a prophet represents God-is His mouthpiece. Moses gave the word to Aaron, and Aaron spoke the message to Pharaoh.

The prophet did not speak his own message. Thus his messages could not be regarded by God's people as would ordinary messages, neither could they be rejected as ordinary messages. Every message was vital when it was first delivered and it continues to have instruction for us who study it centuries later. 1 Corinthians 10:11.

What do these texts reveal in regard to the way the messages of the prophets should be viewed?

Numbers 12:6  
Luke 16:31  
John 5:39  
1 Samuel 8:1-8  
Luke 24:27  
Revelation 1:3  
Luke 11:28  
John 1:45  
Revelation 22:7

What are some of the results of rejecting God's messages

1 Samuel 15:1-34  
2 Kings 17:13-23, 28-32  
2 Chronicles 6:1-5, 16  
Zechariah 7:8-14  
Jeremiah 36:1-32  
Matthew 23:34-37

What are some results of accepting and following God's messages?

2 Chronicles 20:14-25  
Malachi 4:5,6  
Matthew 10:40,41

## TOPICS FOR STUDY AND DISCUSSION

1. What circumstances made it necessary for God to communicate with men through prophets? Be specific.

2. In Bible times prophets served in many different capacities in government and in the service of the Lord. In what ways did they serve? In addition to the examples given below add three others. Can you see reasons why the Lord would use men of such varied capabilities and in such a variety of positions?

Genesis 20:7  
2 Samuel 7:2  
Matthew 13:57  
Deuteronomy 18:18  
Jeremiah 1:1-5  
Matthew 24:15  
1 Samuel 3:20  
Daniel 1:3-6

3. Several women prophets are mentioned in the Bible. Learn all you can about these women and the work they accomplished.

Exodus 15:20,21  
Nehemiah 6:14  
Luke 2:36  
Judges 4, 5  
Isaiah 8:3  
Acts 21:9  
2 Kings 22:14

## **7. The Gift of Prophecy, B**

Are there time limitations on the manifestation of the gift of prophecy? Was it limited to God's people of Old and New Testament times? On the basis of several prophecies, as well as on our understanding of how God, deals with His people, it is clear that there is no limitation as long as the church needs the gift.

### **1. The Continuity of the Gift**

Statements in both the Old and New Testaments indicate that the gift of prophecy will operate in the "latter" or "last" days. No Bible passage even hints that the working of the gift would cease when the books that form the Bible canon were finished. The major evidence is divided into four groups-evidence in: (1) the Old Testament; (2) the words of Jesus; (3) the words of Paul; and (4) the words of John the revelator.

1.Evidence in the Old Testament. The most prominent Old Testament statement of the continuing gift of prophecy is found in Joel 2:28, 29. God promised that "afterward" (indefinite as to time) He would pour out His Spirit "upon all flesh" and that the young would have visions and the old men would have dreams. On the Day of Pentecost Peter pointed out that there was a partial fulfillment of this blessing originally intended for God's faithful in ancient Israel, but it was transferred to the faithful in modern Israel-the Christian church.

Though visions and dreams are specifically mentioned in both Joel's account and Peter's sermon, it does not mean that these will be the only manifestations of the outpouring of the Spirit. The gifts of the Spirit were in evidence in the early church, and they are to be found in the latter day church as they are needed. 1 Corinthians 12:7-10; Ephesians 0-13. It is significant that these passages call special attention to the prophetic gift.

2. Evidence in the words of Jesus. In none of His recorded predictions concerning the future of His church did Jesus state specifically that the gift of prophecy would be present in it in the latter days. However, His words of caution can be understood only as they relate to the presence of the gift in the last days. See Matthew 24:24-27. If there was to be no genuine manifestation of the gift of prophecy in the last days, what warning would Jesus probably have given?

3. Evidence in the words of Paul. The clearest statements on the continuation of spiritual gifts after apostolic times are found in Paul's letters to the churches. The gift of prophecy is not singled out for particular emphasis. It is simply included among the other gifts that Christ bestowed on the church through the Holy Spirit. Ephesians 4:1-13; 1 Corinthians 12:4-11; and 1 Corinthians 12:28 present the range of the gifts. It is interesting to see that the gift of prophecy is the only gift mentioned in all three of Paul's lists. 'How long may we look for the gifts to be continued?

4.Evidence in the words of John. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10. "The testimony of Jesus" and "the spirit of prophecy" are synonymous in the sense in which they are used here. The testimony from Jesus through the prophets is called "the spirit of prophecy." This definition clarifies the meaning of Revelation 12:17, where "the testimony of Jesus Christ" is declared to be one of the identifying characteristics of the remnant church that is warred upon by the "dragon." The other prominent characteristic of the remnant is that they "keep the commandments of God." So we may read for "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," the equivalent description, "the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy."

Further attention will be given in later chapters to the meaning of the "remnant," but for our present purposes we may say simply that it refers to the people of God in the last days. It is clear that the gift of prophecy will be present among the remnant.

### **2. The Need for the Gift in the Lost Days**

God has not only given instruction, admonition, and prediction by His prophets to His people, but He has used His spokesmen either as leaders or as counselors to the leaders of His people. See Amos 3:7; Hosea 12:13; Isaiah 37:21-38. God's people have been guided in times of crisis by such prophets as Noah, Abraham, Joseph, Moses, Samuel, Jeremiah, Zechariah, John the Baptist, Paul, and John the revelator. Through such men God gave a body of instruction that is applicable to Christians in every generation.

Since we have access to the experiences of God's people, what need do we have for a continuation of the gift of prophecy or for the revival of it among the remnant? We need it for two distinct reasons: (1) to help us understand Scripture, and (2) to direct the leadership.

1.Understanding increased through revival of the gift. Because God has given a complete guide to faith and practice in His word, we do not need additions to that word. The revelation of God's character, the presentation of the plan of salvation, and the principles of Christian living are sufficient.

On the other hand, we are removed some nineteen centuries from the time the Scriptures were completed. During this long period there was a falling away from the principles of God's word. At present God is restoring those principles and renewing an understanding of His message. Today God's people need definite and direct guidance in order that they may understand and apply Bible truth.

2. Leadership through the gift. God is planning to reach the whole world with His message of redemption. (See chapters 51-54.) To accomplish this, He has called a group to carry His message everywhere under the direction of the Holy Spirit. To form such a body there is as much need for divinely guided leadership today as there was in ancient times. The gift of prophecy might be

manifested through leaders or through counselors to leaders; but, whatever the method, the church in the last days needs divinely directed leadership.

### 3. Evidences of the Presence of the Gift in the Last Days

The Seventh-day Adventist Church believes that God has given the needed divinely inspired instruction for the last days through the ministry of Ellen G. White. See the formal statement of this belief in the “Fundamental Beliefs of Seventh-day Adventists” as quoted on page 53.

For more than a century evidence has been accumulating that confirms the acceptance of Ellen White’s ministry by Seventh-day Adventist pioneers. They believed her experience to be a modern manifestation of the prophetic gift. We refer you to a list of books that present this evidence. In addition, you will have opportunity in your study of Christian fundamentals to consider what Ellen G. White taught on each major topic. The full harmony of her teachings with those of the Bible is perhaps the strongest and most repeatedly confirmed evidence that her messages were inspired.

In this book are quotations from Ellen G. White’s writings. They are included as divinely inspired comment on and insight into the various topics. They help us to see the full import of the subjects and their application to our time and experience.

As you study the material in the following references, keep in mind the four major tests of a prophet and the other lesser indications of divine inspiration.

Christian, L. H. *The Fruitage of Spiritual Gifts*, pages 161-174. See also other parts of this book.

Daniells, A. G. *The Abiding Gift of Prophecy*, pages 253-378.

Froom, L. E. *The Prophetic Faith of Our Fathers*, Volume 4, pp. 989-1019.

Haynes, C. B. *The Gift of Prophecy*, pages 108-176.

Jemison, T. H. *A Prophet Among You*, pages 135-293.

Loughborough, J. N. *The Great Second Advent Movement*, pages 442-473.

SDA, *Rise and Progress of Seventh-day Adventists*, pages 180-195.

*Our Firm Foundation* (Report of the 1952 Seventh-day Adventist Bible Conference), Volume 1, Pages 217-242.

Rebok, D. E. *Believe His Prophets*, pages 30-82.

Spalding, A. W. *There Shines a Light*, pages 5-92.

Spicer, W. A. *The Spirit of Prophecy in the Advent Movement*, pages 7-71.

Wilcox, F. M. *The Testimony of Jesus*, pages 32-73.

On the test of the attitude toward Christ and the teachings regarding Him, see:

White, Ellen G. *Christ’s Object Lessons*. *The Desire of Ages*. *Steps to Christ*. *Thoughts From the Mount of Blessing*.

## TOPICS FOR STUDY AND DISCUSSION

1. Consider the purposes served by the gift of prophecy in Bible times. List all the reasons you can think of why the gift is needed today.

2. Sometimes Luke 16:16 is quoted as Scriptural proof that there would be no true prophets after John. Is that what the text teaches? Explain.

3. Read selections from two or three sources suggested in the list at the end of the chapter. Under the headings of the four major tests of a prophet classify the evidences you find confirming Ellen White’s claims to be a messenger of the Lord.

## **8. The Gift of Prophecy, C**

We now turn to the purposes of the gift of prophecy as manifested through Ellen G. White, and how the messages given through her should be used. We have noted that the messages are intended primarily to increase our understanding of the Bible and assist the leaders of God’s people. To determine more fully the purpose and uses of the messages, we must turn to the writings themselves. We find three basic purposes for the writings: (1) to lead us to the Bible; (2) to help us understand the Bible; and (3) to help us apply Bible principles to daily living.

### 1. The Purposes of the Messages

1. To lead us to the Bible. “The Lord has sent His people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.” - *Colporteur Ministry*, page 125:2.

“The Spirit was not given-nor can it ever be bestowed-to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested.”-*The Great Controversy*, page vii:3.

“The Testimonies are not to belittle the word of God, but to exalt it and attract minds to it.”-

Testimonies, Volume 5, p. 665:2.

“The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.” - Testimonies, Volume 5, p. 663:2.

“It is because you have neglected to acquaint yourselves with God’s Inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which You had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.” - Testimonies, Volume 5, p. 665:0.

“The testimonies of the Spirit of God are given to direct men to His word, which has been neglected.” - Selected Messages, b. 1, p. 46:3.

2.To help us understand the Bible. “God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.” - Testimonies, Volume 5, p. 663:2.

“Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.” - Testimonies, Volume 5, p. 665:1.

3. To help us apply Bible principles. I was directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reprovved, and counseled. I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves.” - Testimonies, Volume 5, p. 660:2.

“Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Savior, to open the word to His servants, to illuminate and apply its teachings.” - The Great Controversy, page VII:2.

“If the people who now profess to be God’s peculiar treasure would obey His requirements, as specified in His word, special testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and their fearful danger in neglecting to obey the word of God.” - Life Sketches, pages 200:3 to 201.

“The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed.” - Testimonies, Volume 5, p. 665:1.

It is obvious that Ellen White did not claim that her writings were to be accepted in place of or as an addition to the Bible. She recognized the primacy of the Scriptures as the rule of faith and practice for the Christian. “The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.” -The Great Controversy, page VII:1. If there is any one characteristic of Ellen White’s writings that stands out above all others, it is that they exalt God and the Bible.

The Bible and these modern writings do not compete with one another for first place in the minds of God’s people. The relationship is somewhat like that of a master workman and a helper-the Bible states God’s will and His purposes, the Ellen G. White writings help us understand and apply the word. “The more we look at the promises of the word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible.” - Evangelism, page 256:3. “The Testimonies are not to take the place of the word.” - Ibid.

The method of inspiration is the same in both instances. There is no evidence in the Bible of differences, or “degrees,” of inspiration: that is, of one messenger’s writings being “more inspired” than another’s. Nathan, whose writings do not form a book of the Bible, was inspired like Isaiah whose book is one of the best-known in the Old Testament. The Scriptures refer to many prophets whose writings are not a part of the sacred canon. Thus there is no reason why inspired writings cannot be closely related to the Bible and serve the purposes mentioned without intruding into that area of supremacy which is the province of the Bible alone.

## 2. The Uses of the Messages in Bible Study

In connection with earlier chapters of this book you read and discussed quotations from the Ellen G. White writings found in the text or in footnotes. They have been placed there as comments on the Bible subject, to aid our understanding of the topic. They are not a part of the Bible presentation of the subject, but they give insight and understanding, and help us to reach correct conclusions regarding the meaning of the Bible doctrine.

There are at least five ways in which these spirit of prophecy writings may be used to aid Bible study:

1.To simplify the statement of great spiritual truths. For example, sanctification is described as “daily dying to self and daily conformity to the will of God.” - Life Sketches, page 237:1.

2.To bring out spiritual lessons. For an example, see Christ’s Object Lessons, pages 325-365, the chapter called “Talents.”



3.To give insight into the meanings of difficult passages. See the comments on Philippians 2:19-30 listed in The S.D.A. Bible Commentary, Volume 7, page 164.

4.To point out details that fill in the broad outlines of prophecy given in the Bible—for an example, see The Great Controversy, pages 613-634, “The Time of Trouble.”

5.To guide in reaching correct conclusions in various phases of Bible study.

### 3. The Study and Use of the Ellen G. White Writings

As special messages from God to His remnant people, the writings of Ellen G. White deserve regular, prayerful study. The same principles of study should be followed that are so important in the study of the Scriptures: (1) Seek the guidance of the Holy Spirit; (2) be ready to accept truth; (3) recognize the harmony that exists throughout the writings. (4) Consider both the immediate and the general context; (5) allow the writings to explain themselves.

If they are rightly used, these Ellen G. White writings will add greatly to our understanding of the Scriptures. The responsibility rests with us to make use of all God has provided to help us gain the fullest understanding of His character and of His will for us.

This book will give many quotations that shed light on the meaning and application of the Scriptures. The quotations have been placed in footnotes and in a supplement at the back of the book.

### TOPICS FOR STUDY AND DISCUSSION

1. Read Testimonies, Volume 5, pp. 654-691, “The Nature and Influence of the Testimonies.” Gather as many points as possible under each of the following headings:

- (1)Relation of the Ellen G. White writings to the Bible.
- (2)What these writings are intended to do for God’s people.
- (3)The uses that should be made of the writings.
- (4)Results of various attitudes toward the writings.

2. To get a picture of the contribution the spirit of prophecy writings make to Bible study, look up at least five references listed in the Scripture Index in The Index to the Writings of Ellen G. White or at the end of a chapter in The S.D.A. Bible Commentary. In some cases you will find that the text is simply quoted without specific comment. In such a case see if the setting in which it is quoted throws any light on the meaning of the text. Where a comment is made, find what it adds to your understanding of the text. This is especially profitable in studying the lives of Bible characters.

3. Find at least one additional illustration of each of the first four uses of the spirit of prophecy writings mentioned in Section 11 of this chapter, The Uses of the Messages in Bible Study, on page 66.

## **9. The Godhead**

The Bible makes no direct attempt to prove the existence of God; it assumes His existence. The Scriptures open with the matter-of-fact declaration: In the beginning God created the heaven and the earth.” Genesis 1:1. The Holy Spirit, as He inspired the writers of the Bible, took no occasion to prompt them to make and defend the proposition that “there is a God.” In the Scriptures it is taken for granted not only that God exists, but also that men have been given some definite ideas about Him. Romans 1:18-20.

When referring to God the Father, God the Son, and God the Holy Spirit in their unity, the expression “the Godhead” is often used. It is used as the equivalent of “the Deity” in the sense of including the quality, condition, and dignity of being God. The full meaning of the doctrine of the Godhead (or the doctrine of the Trinity) is beyond the understanding of human minds. It is taught in the Scriptures as fully as we need to know it, but there remain many questions and problems we cannot solve. In this chapter we shall give attention briefly to three phases of the doctrine -the Beings of the Godhead, their unity, and their attributes.

### 1. Evidences of the Existence of God

In works on systematic theology and evidences of Christianity, when evidences or arguments for the existence of God are presented, the evidences do not prove there is a God. Rather, they focus attention on the many indications we have around us and within us that God exists and is interested in us. There are at least three general lines of argument that embrace the evidences for the existence of God:

1. The intuitive idea of God. Man everywhere believes in the existence of a God or gods to whom he is responsible and to whom he needs to be reconciled. When we say that the idea of God is intuitive, we do not mean that it is an idea with which one is born. It is an insight or perception that comes to men as a result of their observation of the things God has made.

2. The arguments of reason. These are philosophical evidences of God’s existence. They are arguments that have been arrived at through the use of the God-given and God-guided faculty of human reason.

a. The argument from cause (the cosmological argument). Reason teaches that every effect has a cause. The universe, this world, intelligent men, exist; they are effects. For them there must be a cause. The original cause must be a supreme, intelligent being.

b. The argument from design (the teleological argument). The existence of design or plan reasonably presupposes a designer or planner. Man, nature, and the observable interactions between them indicate design. The designer is God.

c. The argument from being (the ontological argument). Man has ideas of an infinite and perfect being, of goodness, truth, and holiness. Such ideas cannot find their source in imperfect beings like ourselves. The very concept of infinite power, truth, and goodness argues that there is an infinite and perfect being.

d. The moral argument (the anthropological argument). Man has a moral nature—a sense of right and wrong, of “ought” and “ought not.” This sense is dulled and often ignored, but it persists and implies a being to whom man is responsible and accountable.

e. The argument from congruity. Belief in a personal, self-existent God is in harmony with all we know about our mental and moral nature and about the world, and no other belief furnishes an adequate explanation of these things.

The importance and the force of these arguments and evidences (as well as certain weaknesses) are not fully apparent from the oversimplified statements made here. You will find more adequate treatments in the references suggested on page 77. We must remember that these arguments do not prove God’s existence; they guide us in looking for evidences of His existence.

3. The testimony of the Scriptures. We have already noted that the Scriptures make no point of proving there is a God. However, in addition to their bold presentation of God as the originator of all things, they assert that intuitively and through created things there is in every man a consciousness of God. Romans 1:18-20; Acts 14:17. The Scriptures recognize no atheism other than the practical atheism of the stubborn will or depraved mind that refuses to acknowledge God. Psalm 14:1; Romans 1:28. There is also the testimony of two phases of the message of the Bible itself. These have appealed to many skeptics as well as to Christians: (1) the nature of the plan of salvation and the character of the Savior; (2) the accurate prediction of future events that indicates divine foreknowledge. These are added reasons why men should seek to learn more of the One who made all things and who has endowed man with a consciousness of His existence and power.

## 2. The Beings of the Godhead

The doctrine of the three Persons of the Godhead is vitally involved in the plan of salvation. It is not a theoretical doctrine about which men may feel free to speculate beyond what has been revealed. It is a sacred truth that reveals to us that God the Father sent God the Son into this world to redeem us, and that God the Holy Spirit applies the redemptive work to each of us. It is this fundamental doctrine that should occupy our attention in considering the Godhead, rather than the questions that are beyond our comprehension.

In verses such as the following we find the Bible truth regarding the three Persons of the Godhead. Study the setting of each passage, and show how each contributes to the formation of the concept of the Trinity.

Matthew 3:16, 17  
John 14:26  
Ephesians 2:18  
Matthew 28:19,20  
John 15:26  
Jude 20, 21  
John 14:16,17  
2 Corinthians 13:14

1. “There are three living Persons of the heavenly Trio; in the name of these three great Powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—Evangelism, page 615:1.

“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.” - Counsels on Health, page 222:2.

“Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great Powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.” - Signs of the Times, June 19, 1901.

2 “The eternal heavenly Dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy. . . . would advance with them to the work and convince the world of sin.”—Evangelism, page 6 16:4.

“We are to co-operate with the three highest Powers in heaven, the Father, the Son, and the Holy Ghost, and these powers will work through us, making us workers together with God.” - Evangelism, page 617:3.

“Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King.” - Testimonies, Volume 6, page 91:3.

The doctrine of the three Persons of the Godhead may be inferred in the Old Testament, but is not revealed here as fully as it is in the New. We are dependent on New Testament passages for much of the insight we have today into the work of the Holy Spirit in Old Testament times. However, any Old Testament passages that ascribe divine names and works to the Messiah and divine operations to the Holy Spirit help to establish the doctrine of the Trinity. ‘Summarize in a statement what the texts below reveal regarding the three Persons of the Godhead.

Genesis 1:2  
Psalm 2:6-12  
Isaiah 42:1  
Genesis 6:3  
Psalm 45:6,7  
Isaiah 48:16, 17  
Judges 6:34  
Isaiah 9:6, 7  
Isaiah 61:1-3  
2 Samuel 23:2  
Isaiah 11:1, 2  
Isaiah 63:8-11

The idea of the personality of each of the Persons of the Godhead will be further developed in separate chapters.

### 3. The Unity of the Godhead

In contrast with the many gods of the nations, the Hebrews were often reminded that they were to worship only one God. “Hear, O Israel: The Lord our God is one Lord.” Deuteronomy 6:4. That there is one God and the divine nature is not and cannot be divided, is an outstanding truth of the Old Testament. See:

Deuteronomy 4:35, 39  
Isaiah 45:5, 6,14, 18, 21,22  
Zechariah 14:9  
1 Kings 8:60

The same truth is consistently taught in the New Testament, sometimes in the exact words of the Old. See:

Mark 12:29-32  
John 17:3  
Ephesians 4:6  
John 10:30  
1 Corinthians 8:4-6  
1 Timothy 2:5

Despite the distinctions in personality which the Scriptures make when speaking of the Godhead, there is only one God. How the Father, Son, and Holy Spirit can be distinguished personally and yet be completely one has not been revealed to man and is beyond his comprehension. We have no basis for comparison with anything we know.

Compare what is said in the Old and New Testament statements referred to above, concerning the fact that there is only one God. Do the New Testament verses add to what was presented in the Old Testament prophets?

### 4. The Nature and Attributes of God

It is an artificial distinction to attempt to separate the nature of God from the qualities of character we call attributes. Some theologians use the headings “Natural Attributes” and “Moral Attributes.” All of the qualities we shall mention are the very nature of God, and probably should not be divided at all except for convenience in discussion. For our present purposes we shall use “The nature of God,” and “The attributes of God.”

1. The nature of God. There are five characteristics of the nature of God that set Him apart from any other being of the universe. Look up each passage suggested and note how it states or illustrates the characteristic.

a. Eternity. God is without beginning and without end-this truth is made abundantly clear in Scripture.

Exodus 3:14  
Psalm 102:24-27  
Psalm 90:2  
Hebrews 1:2

Revelation 1:8

b. Omnipresence. God is everywhere present. This is a spiritual presence and not a material one; yet it is a very real presence. This is far removed from the idea of pantheism, which claims that God is in everything, which means ultimately that God is everything. 'Summarize the thoughts of:

1 Kings 8:27  
Psalm 139:7-12  
Jeremiah 23:23, 24  
Acts 17:27,28  
Amos 9:2,3  
Hebrews 4:13

c. Omniscience. God is perfect in knowledge. "By the omniscience of God we mean that He knows Himself and all other things, whether they be actual or merely possible, whether they be past, present, or future, and that He knows them perfectly and from all eternity. He knows them immediately, simultaneously, exhaustively, and truly. He also knows the best ways to attain His desired ends." - H. C. Thiessen, Lectures in Systematic Theology, page 124. See:

Job 37:1-6  
Psalm 139:2-4  
Psalm 147:4, 5  
Proverbs 5:21  
Proverbs 15:3  
Daniel 2; 7; 8  
Isaiah 40:28  
Isaiah 46:9, 10; 48:5-8  
Matthew 10:29,30  
Acts 15:18  
Romans 11:33  
1 John 3:20

d. Omnipotence. God is able to accomplish what He wills. Jeremiah expressed it: "There is nothing too hard for Thee." Jeremiah 32:17. See:

Genesis 17:1-3  
Psalm 107:25-29  
James 4:12-15  
Genesis 1:16-18  
Daniel 4: 17, 25, 35  
Revelation 19:6  
Job 42:2  
Matthew 19:26  
Revelation 20:2

e. Immutability. God is unchangeable. God is perfect; He cannot change for better or for worse. He can never be greater or more holy than He is, nor can He be less so. I am the Lord, I change not." Malachi 3:6. See:

1 Samuel 15:29  
Isaiah 46:10, 11  
James 1:17  
Psalm 33:11  
Hebrews 13:8

2. The attributes of God. For our present purposes it will be sufficient to cite a single reference for each of the moral attributes we list.

Holiness            Psalm 99:9  
Righteousness    Ezra 9:18  
Justice             Revelation 22:12

Mercy	Isaiah 55:7
Loving-kindness	Jeremiah 31:3
Graciousness	Titus 2:11
Truth	1 John 5:20
Purity	Habakkuk 1:13
Love	1 John 4:8

The texts that have been cited in this chapter are samples of the complete Bible picture of the Godhead. The same texts studied repeatedly with the enlightenment of the Holy Spirit will yield clearer concepts of the “Eternal Three.” The fuller our knowledge of the Godhead, the deeper will be our appreciation of the divine work and sacrifice for our salvation.

## TOPICS FOR STUDY AND DISCUSSION

1. From the works suggested in the Supplementary Material, read concerning evidences of God’s existence. Expand the brief statements of the arguments given in the textbook by developing the idea and filling in details.
2. Professor Edwin Conklin, Princeton University biologist, says: “The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing factory.” Under which of the “Arguments of Reason” would you use this as an illustration? Can you find or think of an illustration for each of the other arguments?
3. See page 74. Use your Bible concordance to investigate the Old Testament ascription of divine names and works to the Messiah and to the Holy Spirit. Add to the list of texts already given. Lock under such headings as “holy,” “Lord,” “Servant Spirit,” and other terms descriptive of the work of each member of the Godhead.
4. There are two additional groups of passages that seemingly allude to more than one person in the Godhead:
  - a. Those that teach a plurality in the Godhead, such as “Let Us make man in Our image.” Genesis 1:26.
  - b. Those relating to the “Angel of God,” such as Genesis 31:11, 13.
 Gather a group of texts under either or both of these classifications and see what they add to the total concept.
5. Jesus made a number of statements regarding His oneness with His Father. Use your concordance to find several of them.
6. From the texts listed under the characteristics of the nature of God (pages 75, 76), select the best text to describe each characteristic.

## SUPPLEMENTARY MATERIAL

Readings on evidences for the existence of God:

Chafer, Lewis Sperry. *Systematic Theology, Volume 1, Pages 129-178.* Dallas: Dallas Seminary Press, 1947.

Hodge, Charles. *Systematic Theology, Volume 1, Pages 191-242.* Grand Rapids, Michigan: Wm. B. Eerdmans, 1946.

Shedd, William T. G. *Dogmatic Theology, Volume 1, Pages 195-248.* Grand Rapids, Michigan: Zondervan Publishing House, n.d.

Strong, A. H. *Systematic Theology, pages 52-89.* Philadelphia: The Judson Press, 1907.

Readings on the Godhead:

See indexes in the books listed above or other systematic theologies for topics: God, Godhead, Trinity.

# **10. God the Father**

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. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” 1 John 4:9, 10.

In these verses, as in John 3:16, we find a compact statement of the most important of all Bible teachings concerning God the Father-His love. In the Scriptures the love of God shines out more brightly than any other of His attributes. And it is this truth that Satan has most perverted to cause the Father to appear as a God of stern justice, wrath, and destruction. As one of the Godhead, the Father possesses all the natural and moral attributes mentioned in the previous chapter. In this chapter we shall note especially the characteristics of the love and Fatherhood of God, and how His character is reflected in His plan of government.

## 1. The Love and Fatherhood of God

Three vital relationships to consider in studying the love and Fatherhood of God are His relationship with Jesus Christ, with all men, and with Christian believers.

“God is love.” 1 John 1. Our word “love” signifies such a variety of different things that it is difficult for us to grasp the meaning in the Biblical words used to speak of God’s love. The New Testament agape is love in its highest and fullest sense. It signifies a love that is persistent, unrelenting, even stubborn, that will not at any cost let its object go. Applied to God, it speaks of His loving nature which leads Him to expressions and acts of interest and loving care and self-sacrifice in behalf of the objects of His love.



It is love that is selfless and is extended even to those who do not respond to its expressions. In turn, agape becomes the word used to express man's love for God—a reflection of and response to His love for us. It expresses also the fullest love of Christians for each other and for the lost.

“The Old Testament word that most nearly expresses the meaning of agape is *chesed*. It is not translated “love,” but rather is rendered in a variety of ways that reflect such features of love as “mercy,” loving-kindness .....kindness .....goodness.” This word, too, is used of men's relations with each other as well as of their relation with God.

Taken together, *chesed* and agape present a vivid picture of the spontaneous love of God, demonstrated in acts of mercy and blessing. This love of God is revealed in all three vital relationships included in this section.

1. The Father and the Son Jesus Christ. In our discussion of the Godhead we have pointed out that there are mysteries in the divine relationships that are beyond human comprehension. This applies to the eternal and absolute relationship between the Father and the Son. We cannot understand that relationship. Whatever the relationship is, it has existed from eternity. It is not a biological father-son kinship such as human beings know; yet when God desired to explain the relationship, He chose to use father-son terms that would be meaningful to us. Thus we catch a glimpse of the love, the unity of purpose, the close fellowship, and the sharing of power that characterize the relation of the Father and the Son.

The father-son relationship is alluded to in the Old Testament, Psalm 2:7, 12; but the New Testament accounts make it more understandable. Christ talked often of His Father and Their fellowship and in His words we can gain as much insight as we need into this divine mystery.

Immediately after the baptism of Jesus, when the Holy Spirit in the form of a dove rested upon the Savior, the Father stated the father-son relationship in these words: “This is My beloved Son, in whom I am well pleased.” Matthew 3:17.

The love of God the Father for the Son and of the Son for the Father, their unity of thought and purpose, and their interest in human beings are characteristics Jesus stressed. John 3:16; 10:30; 17:22, 23; Matthew 6:4-8. This relationship will be studied further in the chapter on God the Son. [1]

2. The Father and all men. By “all men” we mean the equivalent of the world” in the words “for God so loved the world, that He gave His only-begotten Son.” The sense in which God is the Father of all men differs from the sense in which He is the Father of those who have accepted Him as the true and living God and Jesus Christ as His Son and our Savior. The following texts reveal that all men are included in God's plan of redemption, in the blessings He bestows, and in His invitations to salvation. In what ways has God blessed all men? These passages, of course, do not necessarily refer exclusively to the Father, but they well represent His relationship to mankind.

Job 25:3  
Acts 14:15-17  
Romans 1:16  
Ezekiel 18:20-23  
Acts 17:26-28  
Romans 5:8  
Matthew 5:45  
Acts 17:30  
Titus 2:11  
John 3:16  
Acts 17:31  
2 Peter 3:9

3. The Father and the believer. Obviously there is a different relationship between God and the person who accepts His love and His will than there is between God and one who rejects Him. God's creator ship establishes a general father-son kinship. Acts 17:28, 29. But the Bible introduces a son ship between the Father and the believer that is made possible by the ministry of Jesus Christ. “As many as received Him, to them gave He power [authority or right] to become the sons of God, even to them that believe on His name.” John 1:9. See also Romans 8:14-16; Galatians 4:11. The next verse indicates that this relationship is made possible by the new birth—a spiritual rather than a physical experience. John 1:13. When this takes place it is possible for the Father to do for one who is His son or daughter by choice, much that He could not do before the choice was made. [2]

Each of the following passages gives an insight into the Father's relationship with believers. Classify the texts roughly into three groups: (1) those that reveal characteristics of God in relation to the believer, (2) those showing spiritual relationships, and (3) specific promises. In addition to classifying and summarizing the thoughts of the texts below, compare the picture of God in the Old Testament with that in the New Testament. These texts do not give a full portrayal of the relationship of the Father to the believer, but they mention the Father by name. [3]

Psalm 68:3-5  
Matthew 18:10  
John 14:2  
Psalm 89:26  
Matthew 18:19  
John 14:21, 23

2 Samuel 7:14  
Matthew 28:18  
John 14:26  
Psalm 103:13, 14  
Luke 12:32  
John 15:8  
Isaiah 63:1-5, 16; 64:8  
Luke 24:49  
John 16:27  
Malachi 2:10  
John 4:23  
1 Corinthians 1:2  
Matthew 5:48  
John 6:32  
2 Corinthians 6:16  
Matthew 5:43-45  
John 6:39  
2 Thessalonians 2:16  
Matthew 5:48  
John 6:44  
Revelation 14:1  
Matthew 6:4, 8, 14, 32  
John 10:25-29  
Matthew 7:11  
John 12:26

In a few sentences describe the impression of God the Father that you form as a result of studying the texts in section 1 of this chapter.

## 2. The Government of God

The Bible gives us little specific information concerning the government of God in heaven. Its organization is not outlined; its regulations are not stated; its functions are not detailed. But a knowledge of the character of God along with some Bible allusions helps us to understand the divine plan for the government of the universe and how it must be carried on.

Whatever the exact form of God's government, it must be in harmony with His character. God is love (1 John 4); therefore divine love must necessarily be the basic principle and foundation of His government. The exercise of His power is under the dominion of His love. His holiness, purity, and truth make a standard of perfection set before all as the great goal of life. Matthew 5:48. God's love does not compel a person to make decisions contrary to his choice. Joshua 24:15. Even in heaven created beings exercise freedom of choice, and God deals fairly and justly with all on the basis of their decisions. [4]

All created beings and things in the universe are subject to divine laws. No one can continue to exist if he persists in a course of action contrary to the divine plan. God is not only love, He is life. John 5:26. He is the source of all life, and any continued separation from Him means separation from life-death. The laws that regulate God's government are expressions of love, power, purity, truth, and life-the characteristics of God. Their purpose is to guide created beings in the development of character as nearly as possible like God's. Among perfect beings these laws would not be considered restrictions or imposed restraints. They would be thought of as portraying the character of God in such a way that finite minds might understand and imitate it better. Chapters 13 and 14 will give more of an insight into, God's will for the inhabitants of heaven.

The love and Fatherhood of God are fundamental in Christian faith. Some Christians feel that there is a difference between the love of the Father and of the Son; but the love expressed by the Father is the same love that is revealed in the sacrifice of Christ. They are one in their thought, purpose, and love for you. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.

## TOPICS FOR STUDY AND DISCUSSION

1. What makes the father-son relationship particularly appropriate to help us understand what God means to us and what we mean to Him?

2. In Isaiah 9:6, one of the titles applied to the prophesied Messiah is "The everlasting Father." What makes it fitting to apply the title "Father" to Christ? Does this rob God the Father of any of the honor due Him? Explain.

3. Describe the place of God the Father in the plan of salvation as far as it is revealed in the texts you have studied. Select texts to support and illustrate your points.

4. Notice Paul's introduction to each of his epistles. Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:1; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1, 2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 3; Hebrews 1:1, 2. What do these introductions have in common? What do you suppose Paul's purpose was in placing this emphasis at the beginning of each letter?

5. "The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions." - Testimonies to Ministers, page 16:2.

"God's government included not only the inhabitants of heaven, but of all the worlds that He had created." - Patriarchs and Prophets, page 41:2.

"The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the Fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, page 1104; Sons and Daughters of God, page 38:1. See Patriarchs and Prophets, page 49:1.

6. See The Great Controversy, pages 416:4 to 417:0.

94. "Christ's most favorite theme was the paternal character and abundant love of God." - Testimonies to Ministers, Page 192:3. See The Desire of Ages, Page 208:2.

95. "When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing—a knowledge of the paternal character of our heavenly Father. This was His own gift to our world; and this gift He committed to His disciples, to be communicated by them to the world." - Testimonies to Ministers, Page 193:2.

"But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! 'God so loved the world, that He gave His only-begotten Son.' John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. 'God was in Christ, reconciling the world unto Himself.' 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption."

"Jesus said, 'Therefore cloth My Father love Me, because I lay down My life, that I might take it again.' John 10: 17. That is, 'My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believes in Jesus.'" - Steps to Christ, Pages 13:2 to 14: 1.

3. See Steps to Christ, Page 100:1.

4. See Patriarchs and Prophets, Page 49:1. The Great Controversy, Page 493:2. The Desire of Ages, Page 759: 1.

## **11. God the Son**

Since the plan of salvation centers in Jesus Christ, human beings have learned more about Him - "God with us" - than about the other two members of the Godhead. His life, character, and teachings, and the witness of His fellow workers and contemporaries, have made Him more real and more comprehensible than the Father and the Holy Spirit. This is as it should be; it was the basic reason for His incarnation—to make God known. Yet, there is much about the Savior that is beyond our understanding. In this chapter we give attention to the divinity of the Son of God and to His existence before He was born in Bethlehem. Christ's incarnation and His life and ministry will be the subjects of several later chapters.

Our Lord Jesus Christ is the Second Person of the Godhead. [1] He is God in the full and unqualified meaning of that expression. He is God in nature, in power, in authority. Many scriptures proclaim that Christ is God. Despite their overlapping, they will be classified under five headings for the purposes of our study: (1) those that have to do with His preexistence. (2) Those referring to His divine attributes; (3) those ascribing to Him divine names and titles; (4) those crediting Him with divine works; (5) those stating that He was offered, and that He accepted, divine worship. [2]

### **1. His Pre-Existence**

Only a few hours before His betrayal Jesus prayed: "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." John 17:5. From Bethlehem, the Old Testament predicted, One would "come forth unto Me that is to be Ruler in Israel," One "whose goings forth have been from of old, from everlasting." Micah 5:2. Referring to Jesus as "the Word," John, in the first verses of his Gospel, declares: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. [3]

On the word "beginning" it should be noted that "the Greek phrase lacks the definite article, but is nevertheless definite in meaning. If the definite article were used in the Greek it would tend to imply some particular point of time, or 'beginning.' Without the definite article, and in the context of vs. 1-3, the phrase denotes the most remote time conceivable, before the creation of 'all things' (v. 3), before any and every other 'beginning,' that is, eternity past.... Genesis 1:1 refers to 'the beginning' of this world. But the 'Word' of John 1:1-4 is the Creator of all things, and therefore antedates 'the beginning' of Genesis 1:1 Thus 'the beginning' of

John 1:1 is prior to, 'the beginning' of Genesis 1:1. When everything that had a beginning began, the 'Word' already 'was.'" - The S.D.A. Bible Commentary, Volume 5, p. 896. [4] Note the evidence of the following texts:

John 1:15  
John 17:24  
John 8:58  
Philippians 2:1-8  
Colossians 1:17  
Hebrews 1:8

See The Desire of Ages, page 530:3. Selected Messages, b. 1, Pages 247:4 to 248:0. Selected Messages, b. 1, page 247:2. Evangelism, page 615:2. Evangelism, page 615:3. Signs of the Times, Nov. 27, 1893, page 54. [5]

## 2. His Attributes

The Scriptures state that the Son of God possesses all the attributes of divinity. In addition to being eternal, He is said to possess the characteristics we call omnipotence, omniscience, omnipresence, and immutability. (See again pages 75, 76.) Which texts would you place under each heading? [6]

Matthew 18:20  
Matthew 28:18  
Matthew 28:20  
John 1:3  
John 17:2

## 3. His Names

1 Corinthians 1:24  
Ephesians 1:20-22  
Ephesians 1:23  
Philippians 3:21  
Colossians 1:16  
Colossians 2:2  
Colossians 2:9  
Colossians 2:10  
Hebrews 1:11, 12  
Hebrews 13:8  
Revelation 19:11-16

Not all of the names applied to Jesus denote or imply Deity. The names used refer to various aspects of His character or person. The variety of appropriate names employed in the Bible gives strong evidence of the divine nature of our Savior. Group the texts under four headings: those in which Christ is called (1) God; (2) the Son of God; (3) Lord; (4) other names and titles.

Isaiah 9:6  
Luke 1:35  
Acts 4:33  
Matthew 1:21  
Luke 2: 11  
Acts 7:59  
Matthew 1:23  
John 1:1  
Hebrews 1:8  
Matthew 16:16,17  
John 1:14  
1 John 5:20  
Matthew 24:44  
John 5:24,25  
Revelation 1:17  
Mark 1:11

What significance may be attached to this use of different names and titles for Christ? What can it help to achieve? [7]

#### 4. His Divine Works

The Scriptures ascribe numerous works to Jesus that could be performed only by Deity. Use your Bible concordance to find at least one instance of each of the following works attributed to Him.

Creating (see under “made”)

Upholding and preserving all things Sending the Holy Spirit or Comforter Forgiving sins

Giving spiritual gifts

Giving eternal life

#### 5. His Acceptance of Worship Rendered to Him

Christ (Matthew 4:9, 10), as well as the Old Testament writers, declared that none but God should be worshiped. The Bible contains instances of both men and angels refusing worship offered them. Acts 10:25, 26; 14:10-15; Revelation 19:10; 22:8, 9. If Christ were not God and yet had accepted worship, He would have been guilty of blasphemy. But He is God, and as God, when He was on earth, He rightfully accepted the worship of those whose spiritual enlightenment enabled them to recognize His true identity. ‘By whom and under what circumstances was Jesus worshiped? What was His response? What other insights are given?

Matthew 14:33

Luke 5:81

Corinthians 1: 1, 2

Matthew 15:25

Luke 24:52

Philippians 2:10

Matthew 28:9

John 5:23

Hebrews 1:6

John 20:28

#### 6. Jesus and His Father

In chapter 10 we noted that Jesus in His earthly ministry emphasized the close relationship between Himself and His Father. Now we should take a closer look at what He said on the subject. The basic description of the relationship between Father and Son is found in John, chapters 14 to 17. Jesus delivered His final instruction to His disciples and offered His great intercessory prayer for them and for us. After the disciples had spent more than three years with Jesus they should have been ready to appreciate fully the Father whom He represented.

Read John 14 to 17 and make a list of the statements expressing the relationship between Jesus and His Father. List the texts and the thoughts. For example: John 14:6 – “No man comes unto the Father, but by Me;” or John 15:10 “I have kept MY Father’s commandments.” Summarize the relationship as it appears in these chapters. [8]

When you come to John 14:28, you will probably be impressed with Jesus’ statement, “My Father is greater than U’ These words may appear strange in view of Christ’s repeated declarations of His oneness with the Father and the indications of their equality. Before His incarnation, Jesus “thought it not robbery to be equal with God” [“did not count equality with God a thing to be grasped,” RSV]. Philippians 2:6. See also John 1:1-3. After His crucifixion God “highly exalted Him,” and gave Him “a name which is above every name.” Philippians 2:9. See also Hebrews 1:18. But during His incarnation Jesus voluntarily laid aside the independent exercise of His divine authority and prerogatives. For the time, His life was wholly under the direction and power of the Father. The oneness continued (John 10:30), but Christ had taken “the form of a servant” (Philippians 2:7) for the period of His earthly ministry, and conducted Himself accordingly. [9]

### TOPICS FOR STUDY AND DISCUSSION

1. Identify the “angel of the Lord” in each of the following passages: Exodus 3:2-6, 11 (cf. Patriarchs and Prophets, page 252:0).



Exodus 14:19 (Cf. 23:20; 32:34; Patriarchs and Prophets, pages 311:4; 366:2).  
Numbers 22:22-35 (cf. Patriarchs and Prophets, pages 311:4; 366:2; 443:2).  
Judges 6:11-23 (cf. Patriarchs and Prophets, pages 546:2 to 547:2).  
Judges 13:2-25 (cf. The S.D.A. Bible Commentary, Volume 2, page 1006).  
Zechariah 3:1 (cf. Prophets and Kings, page 584:1).

Be careful not to make a general application of your identification of the “angel of the Lord.” No single application will fit every expression used in the Old Testament. The context will help you decide the meaning of “angel of the Lord” in any passage, but even the context may not be conclusive. Check references in the spirit of prophecy writings. Find two or three passages where the identification is different from that based on the above passages.

2. Identify “Michael” in Daniel 10:13,21; 12:1; Jude 9; Revelation 12:7. Why is he called “the Archangel” in Jude 9? See The S.D.A. Bible Commentary and spirit of prophecy writings on these texts.

3. Consult the Index to the Writings of Ellen G. White under “Christ, Appellations of.” Select what seem to you to be the ten appellations most descriptive of the Son of God, His position, and His work before His Incarnation. You will find help also in The S.D.A. Bible Commentary, Volume 7, p. 1086, under “Jesus Christ-names, titles, and appellations.”

4. Consult a work like E. H. Bickersteth, *The Trinity* (formerly *The Rock of Ages*. Reprinted by Kregel Publications, 1957), or a standard work on systematic theology (Chafer, Hodge, Shedd, Strong, or others) for additional reading on God the Father and God the Son. See indexes under “Trinity.”

1. Often in theological writings, the Father, Son, and Holy Spirit are referred to as the First, Second, and Third Persons of the Godhead. This designation has nothing to do with position, honor, power, or authority, but is simply a variant means of identification. It has nothing to do with relationships within the Godhead or with our attitude or relation to its members.

2. “Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.” - Selected Messages, Book 1, Page 247:3.

3. See *The Desire of Ages*, Pages 469:4 to 470:0.

4. “The world was made by Him, ‘and without Him was not anything made that was made’ (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.” - Selected Messages, Book 1, Page 247:3.

“There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.” - Selected Messages, Book 1, Page 248:1.

5. “Christ, the Word, the Only Begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only Being that could enter into all the counsels and purposes of God. ‘His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6. His ‘goings forth have been from of old, from everlasting.’ Micah 5:2.” - Patriarchs and Prophets, Page 34: 1.

6. Look up Revelation 3:14 in The S.D.A. Bible Commentary, Volume 7, for a comment on the meaning of “the beginning of the creation of God.”

7. See Patriarchs and Prophets, Page 305:4.

8. “The world’s Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one.” - Review and Herald, January 7, 1890, Page 1.

9. See Patriarchs and Prophets, Page 36:2. *The Great Controversy*, Page 493:1. *Evangelism*, Page 616:3. “From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God.” - Selected Messages, Book 1, Page 228:4.

## **12. God the Holy Spirit**

“If you love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him. But you know Him; for He dwells with you, and shall be in you. I will not leave you comfortless: I will come to you.” John 14:15-18.

The greatest assurance Jesus could give His disciples as He prepared to leave them was that the Father was interested enough in them to send a divine Representative to be among them in His stead. That one is the Holy Spirit – “the Spirit of truth.” Since the Holy Spirit is among us as Christ’s personal representative, the doctrine of the Holy Spirit should be of particular interest to us. [1]

For the purposes of our study we shall divide the doctrine into two parts and consider them separately. In this chapter we shall investigate the first part—the Bible teaching on the Deity and the personality of the Holy Spirit. Later, several chapters will be devoted to His work for men in the plan of salvation.

## 1. The Deity of the Holy Spirit

Beginning with the story of creation (Genesis 1, 2), and ending only with the final invitation for men to come to Christ (Revelation 22:17), the Bible presents the presence and the work of the Holy Spirit. In the Old Testament times as well as the New, His work is identified with that of the Father and the Son. And repeatedly it is indicated-usually indirectly-that He, too, is God. In general, the lines of evidence that show His divinity are the same as those that reveal the divinity of Jesus Christ: His attributes, His names, His works, His relation with the Father and the Son.

1. His attributes. The characteristics attributed to the Holy Spirit in Scripture are the characteristics of Deity. Classify the qualities indicated by the following passages under headings similar to those used to describe the attributes of the Father and the Son. [2]

Psalm 139:7-10  
Luke 1:35  
Luke 2:26  
John 14:16  
1 Corinthians 2:10, 11  
John 14:26; 16:12, 13  
2 Peter 1:21  
Romans 8:1-14

Other references to attributes of the Spirit are included in texts mentioned later in this chapter.

2. His names. A number of appropriate names are applied to the Holy Spirit. These include some of His attributes as God and reveal something of His relation to the Father and the Son. He is called “the Spirit of the Lord God” (Isaiah 61:1), “the Spirit of truth” (John 14:17), “the Spirit of life” (Romans 8:2), and “the Spirit of Christ” (Romans 8:9). [3] See for additional names: 1 Corinthians 3:1-6; Ephesians 1:13; and 1 Peter 4:14.

3. His works. The Holy Spirit is active in the regeneration of human lives (John 3:3), in the resurrection of the dead (Romans 8:11), and in the inspiration of the Holy Scriptures (2 Peter 1:21)-all works that require and reveal the power of divinity.

4. His relation with the Father and the Son. The closeness of the relation between God the Father, God the Son, and God the Holy Spirit is emphasized by the designation of the Holy Spirit as both the Spirit of God (see Romans 8:9; 1 Corinthians 3:16) and the Spirit of Christ. See Romans 8:9; 1 Peter 1:11. The following texts present the same general idea-the names Spirit and God are often used interchangeably. Compare the companion texts in the list. What does each pair contribute to the evidence that the Holy Spirit is God? [4]

2 Samuel 23:2  
2 Samuel 23:3  
Isaiah 63:10-14  
Deuteronomy 32:12  
Matthew 1:20  
Luke 1:35  
Acts 5:3  
Acts 5:4  
Acts 28:25  
Luke 1:68-70  
Acts 28:25-27  
Isaiah 6:8-10  
Romans 15:19  
Psalm 136:1-4  
1 Corinthians 6:19  
2 Corinthians 6:16  
Hebrews 10:14-16  
Jeremiah 31:32, 33  
2 Peter 2:21  
2 Timothy 3:1-16  
1 Peter 1:11

In 1 Corinthians 12:4-6, the Three Members of the Godhead are included in the bestowal, the division, and the manifestations of the gifts of the Spirit that equip church members to develop as Christians and carry out the work of God in the earth. Those who are baptized into Christ are to be baptized in “the name” of the Father, the Son, and the Holy Spirit. Matthew 28:19. In chapters 25 and 26 further attention will be given to the relationship between Jesus Christ and the Holy Spirit.

Summarize the Bible evidences that the Holy Spirit is God in the same sense that the Father and the Son are God. What evidences can you add that have not been included in this chapter?

## 2. The Personality of the Holy Spirit

The Holy Spirit is a divine Person or personality in the same sense as God the Father and God the Son. Some believe that since He is referred to as “Spirit,” this means that He is only a power or influence, not a personality. But this is not the case. We are not to try to define personality when we use it concerning divine beings. We cannot judge the nature of God by our knowledge of human personality. The Bible clearly indicates that the Holy Spirit is a personal being without informing us as to the nature of that personality. There are several lines of evidence that reveal His personality.<sup>5</sup>

1.He is “the Comforter.” Jesus told His disciples: I will pray the Father, and He shall give you another Comforter, that He may abide with you forever!’ John 14:16. The Greek word translated “Comforter” is the one we have taken into English as the word “paraclete.” Paraklitos means literally “one called to the side of.” Its use in the Bible, however, seems to include the more active sense of the corresponding verb paraklete – “to exhort,” or “to comfort.” Thus the thought of “one who exhorts” may accompany “one called to the side of.” Paraklitos is applied to Jesus in 1 John 2:1, where it is translated “advocate.” This concept of Jesus as Comforter or Paraclete is implied in John 14:16 when Jesus said, “He shall give you another Comforter.” Another would be sent to fill the Savior’s place at the side of His disciples. Only a personal Being could serve in this capacity-an impersonal influence could not fill the specifications. Since “paraclete” expresses personality when it applies to Christ, it is reasonable to conclude that it does the same when it applies to the Holy Spirit.

2.He possesses the essentials of personality. The essentials of personality are attributed to the Holy Spirit in the many Bible texts that speak of Him. He possesses intellect (1 Corinthians 2:11), feelings (Ephesians 4:30), and will (1 Corinthians 12:11). He can be treated as a personality:

Isaiah 63:10  
Acts 5:3  
Hebrews 10:15  
Matthew 12:31, 32  
Acts 5:9  
Hebrews 10:29  
Acts 7:51

Not only can the Holy Spirit be treated as a personality, He acts as a person:

John 14:26  
John 16:13  
John 15:26  
John 16:14  
John 16:8-11  
Acts 13:2

See Evangelism, pages 614:2 to 615:1.  
Evangelism, pages 616:5 to 6 17:1.

Acts 16:6,7  
Acts 20:28  
Romans 8:26

3. He is associated with the Father and the Son. The same passages that helped establish the divinity of the Holy Spirit because of His association and identification with the other Members of the Godhead also reveal His personality. This is particularly true of the baptismal formula (Matthew 28:19), the apostolic benediction (2 Corinthians 13:14), and the distribution of the gifts to the church (1 Corinthians 12:4-6). Oneness with the other Persons of the Godhead in name, fellowship, and work implies oneness with Them in personality.

We must keep in mind that when we use such terms as “person,” “personality,” and “being” with reference to any of the Members of the Godhead--except the incarnate Christ-we are using human terms to describe our concept of Deity. It is proper that we should use them if we remember that all we know about their meaning is what has been divinely revealed. We are not to speculate beyond God’s revelation. What has been disclosed to us is not the nature of God, but the relationships of the Members of the Godhead with each other, and relationships between them and us. The revelation of God has apparently been limited to what is necessary to enable us to comprehend the meaning and the operation of the plan of salvation. Under the Holy Spirit’s guidance we should pursue experimental knowledge in this area and not be overly concerned with what has not been revealed.<sup>6</sup>

## TOPICS FOR STUDY AND DISCUSSION

1.Can you find any distinctions in the Bible between the attributes of the Father and Son and those of the Holy Spirit? Enumerate the similarities you find and point out any differences.

2. What is the significance of the fact that the Holy Spirit is designated by so many different names and titles in the Bible and the spirit of prophecy writings?

3. Can you find evidence of worship accorded to the Holy Spirit as it is to the Father and the Son?

4. Discuss ways in which the Holy Spirit is affected by the actions of men.

5. Find all you can about the relation between Christ and the Holy Spirit during Christ's life on earth. Use your Bible concordance and Index to the Writings of Ellen G. White.

6. See The Acts of the Apostles, pages 51:3 to 52: 1.

7. "Christ determined that when He ascended from this earth, He would bestow a gift on those who had believed on Him, and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the Third Person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Pages 1052-1053.

2. "The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb's book of life."-Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Page 1075. See The Desire of Ages, Page 490:5. Fundamentals of Christian Education, Page 365: 1.

3. The following are examples of names by which the Spirit is designated.

"Spirit of the Almighty."-The Acts of the Apostles, Page 54:0.

"Spirit of Christ."-The Desire of Ages, Page 210:0.

"Divine Spirit."-The Desire of Ages, Page 102:2.

"Spirit of grace."-The Desire of Ages, Pages 324:2.

"Spirit of Inspiration."-The Desire of Ages, Page 33:1.

"Spirit of life."-The Desire of Ages, Page 268:0.

"Spirit of the Son of God."-Patriarchs and Prophets, Page 667:1.

"Spirit of truth."-The Acts of the Apostles, Page 532:1.

"Holy Watcher."-Counsels to Teachers, Page 370:2.

"Heavenly Messenger."-Counsels to Teachers, Page 370:3.

"Spirit of heaven." - Testimonies to Ministers, Page 476:2.

"Spirit of the great 1 AM."-Testimonies, Volume 5, Page 725:2.

4. "When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit-the Three Dignitaries and Powers of heaven-pledge themselves that every facility shall be given to us if we carry out our baptismal vows to 'come out from among them, and be . . . separate, ... and touch not the unclean thing.'" -Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Page 1075.

## **13. The Angels**

Ordinarily the Bible doctrine of angels would not be included under the same general heading as the doctrine of the Godhead. There is a particular reason for doing this, since we wish to make a unified study of all of the supernatural beings involved in the creation of this world, the fall of man, and his restoration to perfection through the plan of salvation. This will give us a complete background for the study of the plan of salvation that makes up the remainder of the book. [1]

Logically, the doctrine of angels follows the doctrine of God because angels are created beings engaged in His service. They are supernatural beings usually unseen by men; therefore, the only trustworthy information we have about them has come to us through divine revelation. As the Bible deals primarily with God's relation to man, and gives us only a general view of God's relation to the rest of the universe, so in speaking of angels it deals almost entirely with the part angels play in the affairs of men. With the Old Testament mentioning angels more than one hundred times and the New Testament more than 160 times, it seems unnecessary to list separately evidences for their existence. In this chapter we will give attention to the name, the nature, the characteristics, and the activities of angels.

### **1. The Name "Angel"**

The name "angel" came to us from the Greek word used to denote the office and function of these heavenly beings. The word is *angelos* (pronounced *angelos*) and means "messenger." *Mapak*, the Old Testament equivalent of *angelos*, is translated "messenger" almost as often as it is rendered "angel." In both Hebrew and Greek the term is applied to human messengers as well as to heavenly messengers. See 1 Kings 19:2; Haggai 1:13; Malachi 2:7; Malachi 3:1; Matthew 11:10; Luke 7:24; Luke 9:52.

There are a number of other instances where the use of “angel” should be understood in the sense of “messenger” rather than in its usual connotation. These are the instances when “Angel,” “my Angel,” “Angel of the Lord,” or a similar expression is used with reference to Deity. Genesis 48: 15, 16; Isaiah 63:9; Acts 7:35 (cf. Exodus 3:2, 4); Acts 7:38 (cf. Nehemiah 9:13); Revelation 22:16. The expression “archangel,” which is usually understood to mean “chief angel,” or “first angel,” can perhaps be better understood if it is viewed as “chief messenger.” We believe that Christ is the Archangel. See The S.D.A. Bible Commentary on Daniel 10:13; 1 Thessalonians 4:16; Jude 9; Revelation 12:7. Recognizing the broader meaning of “angel” helps to eliminate the problem involved in describing Christ as “angel.” [2]

## 2. The Nature of Angels

Our information concerning the nature of angels is extremely limited and must be drawn largely from incidental statements referring to them.

1.They are created beings. Only the Members of the Godhead have original and underived life. 1 Timothy 6:16. All other creatures and things in the universe are created, and they are neither self-existent nor do they continue to exist through their own power. Colossians 1:16, 17. Nehemiah 9:6. Psalm 148:2,5

Angels are called sons of God (Job 1:6; 2:1; 38:7), apparently in the same sense that Adam is called the son of God (Luke 3:38)- as created beings.

2. They are spirit beings. The Bible calls angels “spirits” (Hebrews 1:14), but it does not define “spirit.” The characteristics of angels give us a little insight into what spirit beings are like, but we do not understand their nature. [2]

## 3. Characteristics of Holy Angels

Look up each of the following texts so you will be acquainted with the statements or circumstances describing their characteristics. [3]

They possess great power. 2 Thessalonians 1:7; Psalm 103:20; 2 Peter 2:11; Matthew 28:2.

They are glorious beings. Luke 9:26.

They are not to be worshiped. Colossians 2:18; Revelation 22:8, 9.

They do not marry. Matthew 22:30; Mark 12:25.

They are not subject to death. Luke 20:35, 36.

They apparently have great knowledge, but they are not all-wise. Matthew 24:36; 1 Peter 1:12.

They travel swiftly. Daniel 9:21-23.

They are great in number. Revelation 5:11; Hebrews 12:22.

## 4. The Activities of Angels

It would be interesting to follow the activities of an angel for a single day. How much greater the interest would be to trace the activities of all the angels who have influenced a single human life from birth to death. At best, all we can do from the Bible record is piece together a composite picture from the brief glimpses of angel activities we have been given and from other allusions. The picture, once formed, is comforting and encouraging, revealing the deep interest of God in His human sons and daughters and His provision for us. [4]

See The Acts of the Apostles, page 153: 1.

The Great Controversy, pages 512:2 to 513:0.

“Heaven and earth are no wider apart today than when shepherds listened to the angels’ song. Humanity is still as much the object of heaven’s solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields.

1.They carry out the commandments of God. Psalm 103:20.

2.They ministered to Christ during His earthly life. Matthew 4:11.

3.They help guide the affairs of nations. Daniel 10:5, 6, 10-18.

4.They protect and deliver God’s people. Psalm 34:7; Genesis 19:11; Psalm 91:11. Find three instances of protection or deliverance. There are examples in the life of Hezekiah, Elisha, Daniel, Peter, Paul, and others.

5.They minister to and encourage God’s people. Hebrews 1:14. Protection and deliverance are part of this ministry, but there are also other phases of it. See 1 Kings 19:5-8; Genesis 32:1, 2; Matthew 18:10; Matthew 28:21.

6.They convey God’s instruction and give enlightenment. Daniel 9:22; Matthew 1:20-24; 2:13, 19; Luke 1:11-19; 1:26-35; 2:9, 10; Acts 8:26.

7.They will appear with Christ when He returns. Matthew 24:31; 25:31; Matthew 13:39, 49, 50; 2 Thessalonians 1:7, 8.

Few Bible truths have deeper personal appeal to the Christian than does angel ministry. The knowledge that heavenly messengers minister to human beings is of untold assurance and strength to children as well as to adults. Angels are more than messengers and guardians: they are “fellow servants” of those who “keep the sayings of this book” (the book of Revelation), as they were fellow servants of the ancient prophets who were God’s spokesmen. Revelation 22:9; 19:10. We work side by side with, and



may receive the ministry of, these unseen heavenly beings who have ready access to the throne of God and who share with us the blessings they receive. [5]

To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command." - The Desire of Ages, page 48:4.

See The Desire of Ages, page 21:1; Christ's Object Lessons, page 176:2. [5]

The S.D.A. Bible Commentary, Volume 7, Pages 922-924. See The Great Controversy, page 513:1. "The angels appointed to minister to the children of God have at all times access to His presence." The Great Controversy, page 513:0.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning-what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!" Education, page 305.

## TOPICS FOR STUDY AND DISCUSSION

1. See your Bible concordance for references to angels in the four Gospels. Give special attention to what Jesus said about angels.

2. Read Acts 12:1-23 and The Acts of the Apostles, pages 143-154. What insight into the characteristics and ministry of angels do you gain from Peter's experience?

3. What is the work of angels in punishment and destruction? See Acts 12:23 (cf. The Acts of the Apostles, page 152:1); Isaiah 37:36; Genesis 19:11; Joshua 6:20 (cf. Testimonies, Volume 3, page 264).

4. Find examples of times when angels appeared as men or in other visible forms. In addition, note times when angels appeared in visions or dreams. What added understanding is brought to you by these incidents? (See also The Adventist Home, page 445:1-3, or Testimonies, Volume 6, pp. 341,342.)

5. Point out the differences between angels and men. Give Bible evidence.

6. "The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that 'minister for them who shall be heirs of salvation' (Hebrews 1:14) are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men." - The Great Controversy, Page 511:1.

7. See Patriarchs and Prophets, Page 366:2.

8. "Experience in spiritual things widens the vision of saints and angels, and both increase in capability and knowledge as they work in their respective spheres." - Counsels to Teachers, Page 426:3.

"We cannot see and could not endure the glory of angelic ministrations if their glory was not veiled in condescension to the weakness of our human nature. The blaze of the heavenly glory, as seen in the angels of light, would extinguish earthly mortals." - Selected Messages, book 1, Pages 96:3 to 97:0. See The Great Controversy, Pages 511:3 to 512:0.

4. "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct Person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right." - Selected Messages, book 1, Pages 247:4 to 248:0.

5. Selected Messages, book 1, Page 17:1.

## **14. The Devil and the Origin of Sin**

To understand the Bible's teaching about the origin and nature of sin is to know better the divine plan of salvation. When we see the nature of the originator of evil and the far-reaching effects of sin upon human lives, we realize our need of a personal Savior. If we fail to see a personal instigator of sin, if we picture sin only as a violation of human codes of conduct and ourselves as capable of reform at will, we may see little need for the re-creative power of God in the life, and a divine Savior.

In considering the origin of sin, the Bible takes us back to the days before man existed. We see the enormity of the problem of sin and how the problem is magnified because of the character and position of the first sinner. An insight into the problem of sin is intended to help us face the problem intelligently and to lead us to see our need of an all-powerful Savior to help us combat our supernatural adversary. [1]

### 1. Sin's Beginning

There are two Bible passages which, taken together, give us our basic understanding of the origin of sin, and of the individual with whom it originated-Ezekiel 28:11-17 and Isaiah 14:12-20. The former shows us the original character and position of the first sinner, and the latter reveals something of the working of his mind and his motives in rebelling against God. See: Ezekiel 28:11-17.

The wording of these verses is such that they cannot be applied exclusively to the actual prince of Tyre. Directed by the Holy Spirit, the prophet included this portrayal at this point probably because the prince of Tyre had so notably imitated his spiritual master. The prince of Tyre and the rulers of other heathen nations were under the control of the rebel leader, and it was necessary to expose the source of their evil. Lucifer, later called Satan, is the one referred to in these verses:

Verse 12-He was full of wisdom and perfect in beauty.

Verse 13-He had been in Eden, the garden of God.

Verse 14-He was “the anointed cherub that covered.”

Verse 15-He was perfect from his creation until sin was found in him.

Verse 16-He was to be cast out of the “mountain of God” as profane.

Verse 17 furnishes a connecting link with Isaiah’s description: “Your heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.” Isaiah points out the nature of the sin that caused Lucifer’s fall. See: Isaiah 14:12-15.

Here we find the Inception of the spirit of self -exaltation, a manifestation of what Paul later called “the mystery of iniquity.” 2 Thessalonians 2:7. There is a further application of this expression in the letter to the Thessalonians, but fundamentally “the mystery of iniquity” refers to Satan and his first sin. God’s revelation speaks of a created being seeking to exalt himself above his Creator, and the working of Satan to destroy mankind. [2]

Linking these two major passages with texts from other parts of the Bible, we find:

1. Lucifer’s nature and position. Lucifer was a created being. Ezekiel 28:15. Like all created beings, Lucifer was made by Christ, for God “created all things by Jesus Christ.” Ephesians 3:9. It was Christ “by whom also He made the worlds.” Hebrews 1:2. The creation includes angels, “for He commanded, and they were created.” Psalm 148:2-5.

Lucifer’s gifts were many and his position was exalted. He was full of wisdom and beauty. Ezekiel 28:12. He was the highest of all created beings – “thou sealed up the sum.” Ezekiel 28:12. The R.S.V. renders this expression, “You were the signet of perfection.” His glorious garments are described as studded with dazzling gems. Ezekiel 28:13. His place was upon “the holy mountain of God,” and his position that of anointed cherub that covered.” Ezekiel 28:14.

Intimations of the exalted position of the covering cherub come from a study of the earthly sanctuary, which was a figurative representation of the sanctuary in heaven. Hebrews 8:5; 9:24. Compare Exodus 25:8-22; 37:6-9. The bright glory above the ark in the most holy place of the sanctuary represented the presence of God. Standing on either side of the top of the ark, with the Shekinah between them, were the two covering cherubs. The metal cherubs in the earthly sanctuary symbolized the living angels ministering in the presence of God-and Lucifer was originally one of those. [4]

2. Lucifer’s sin. The story of the first sin is drawn from a number of Bible sources. Speaking to Lucifer, God said, “Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee!” Ezekiel 28:15. This, together with the phrase in John 8:44, which declares that Lucifer “abode not in the truth,” makes it plain that he was once perfect and in the truth. Putting together two more texts, we find that “angels . . . sinned” (2 Peter 2:4); and that there were “angels which kept not their first estate.” Jude 6. These angels had once been in a sinless condition, but they had left their “first estate.” Christ’s statement about the final destruction (Matthew 25:41) tells us that the “everlasting fire” is prepared for the devil and his angels, but it will also receive others who have the same spirit.

Lucifer’s actual sin was pride and self-exaltation. Isaiah 14:13, 14; Ezekiel 28:17. Pride was only the beginning of Lucifer’s sinful course. His desire to exalt himself to equality with God, and his inability to achieve his purpose, led to envy, jealousy, and hatred. What specific sins followed? See John 8:44; 1 John 3:15. Lucifer, literally “the light bearer,” had become an enemy of God and could no longer be kept in heaven. The name “devil,” as in John 8:44, comes from a compound Greek word, diabolos, made up of dia (through) and ballo (to cast or to thrust), therefore, the one who thrusts us through. [5]

3. War in heaven. See Revelation 12:7, 8, 9; 2 Peter 2:4; Jude 1:6. Who is the “dragon”? Who is Michael? [6]

Lucifer, or Satan (“adversary,” from the Hebrew verb meaning “to bear a grudge against,” “to cherish animosity”), was cast out of heaven; but he was not destroyed. He challenged God, and aimed to set up a government of his own above that of God. In His wisdom, God knew that all creation must see that He was right and Satan was wrong. Satan must have an opportunity to work out his scheme, but it could not be done in heaven. The time would ultimately come when Satan and his angels and all sin would be completely destroyed, but the universe could be satisfied only if it saw the full results of Satan’s leadership. Therefore God did not immediately destroy the instigator of sin, but after his fall from heaven Satan was permitted to attempt the establishment of his rule on this earth. [7]

This was a slow, deliberate way to meet the crisis. It was also an expensive way, calculated in loss to God and loss to man. But it was the only satisfactory way, for too much was at stake in the universe to hurry the demonstration. [8]

4. Was there a reason for sin? We cannot explain how the first thought of self-exaltation arose in the mind of Lucifer. We often say, “There is a reason for everything,” but for this self-exaltation there was no reason, no justification. God had always been love. His treatment of His created beings should have inspired only heartfelt love, praise, and adoration. But sin is unexplainable, and nothing

can meet and overcome it but “the mystery of godliness.” Paul describes it in these words: “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” 1 Timothy 3:16. [9]

The mystery of how a created being could seek to exalt himself above his Creator is exceeded only by the mystery of how the Creator could and would become like one of His created beings in order to redeem them from eternal death. The one is in direct antithesis to the other. Neither can be fully understood by human minds, but our God has revealed enough to enable us to recognize the justice and the love of God in all His dealings with evil. Hebrews 2:14; 1 John 12. [10]

## TOPICS FOR STUDY AND DISCUSSION

1. Point out the values in having an inspired Bible record, however brief, of the origin of sin. What problems, questions, and dangers would face us if we lacked this record?

2. In Isaiah 14 the account of Lucifer’s sin is injected into a pronouncement against the king of Babylon. In Ezekiel 28 the story of his fall is placed in a lamentation over the prince of Tyrus. What makes these particularly appropriate places to include this biographical history? Study carefully Ezekiel 28:1-10; Isaiah 13:1-14; 23. See The S.D.A. Bible Commentary on these passages.

3. What present-day sins parallel the original sin? How do the consequences compare?

4. Study Revelation 12, especially verses 7-17. How much of this passage refers to the original war in heaven and the resultant casting out of Satan? What other events are referred to? Consult The S.D.A. Bible Commentary and the Index to the Writings of Ellen G. White.

5. How was the time of Satan’s rebellion related to the time of the creation of this world?

6. Many people do not believe in a personal devil, but they hold that evil results from the wrong thinking of imperfect individuals. What evidence would you present to support the belief that the devil is a personal, supernatural being whose influence leads human beings into sin?

7. With the aid of a Bible concordance, make a list of some of the indictments God has brought against Satan. For example: He is a liar from the beginning (John 8:44); he has weakened the nations (Isaiah 14: 12); he entered Judas (John 13:2); he blinds minds (2 Corinthians 4:14). Look under such headings as “Satan,” “devil.” State the indictment and give the reference. You should be able to find fifteen or twenty statements.

8. How would you answer the frequently asked question, “Did God create the devil?”

## SUPPLEMENTARY MATERIAL

Suggestions for further reading:

The S.D.A. Bible Commentary, Volume 4, Pages 1143, 1162-1163.

Early Writings, Pages 145-147, 152, 153, 90.

The Great Controversy, Pages 492-504.

Patriarchs and Prophets, Pages 33-43.

Spiritual Gifts, Volume 3, Pages 36-39.

The Story of Redemption, Pages 13-19.

Testimonies, Volume 1, Pages 341-347.

1. “We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the word of God, and what can we expect than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin into our world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of our world, we need not hamper ourselves with human conjectures and unreliable theories.” - Medical Ministry, Page 89:1.

2. “The first sinner was one whom God had greatly exalted. He is represented under the figure of the prince of Tyrus flourishing in might and magnificence.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 4, Page 1162; Ezekiel 28:1-26 (Manuscript 125, 1907).

3. “First of the covering cherubs.” - Patriarchs and Prophets, Page 35:1. “As near as possible like” God - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 4, Page 1163; Ezekiel 28:12. Form perfect; bearing noble. The Story of Redemption, Page 13:1. See also The Desire of Ages, Pages 758:4 to 759:0.

4. Covering cherubs on earthly ark. Patriarchs and Prophets, Pages 348:3 to 349:0.

5. Sin originated in self-seeking. The Desire of Ages, Pages 21:3 to 22:0. “1 will be like the Most High.” - The Desire of Ages, Page 435:2.

Lucifer allowed jealousy of Christ to prevail. The Great Controversy, Pages 494:2 to 495:0.

“Before the fall of Satan, the Father consulted His Son in regard to the formation of man. The purpose was to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing

which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man.” - Spiritual Gifts, Volume 3, Page 36: 1.

The Father pointed out the true position of Christ. Patriarchs and Prophets, Page 36:2.

Lucifer flattered himself he would win all. The Story of Redemption, Page 16:1.

Thought he could carry other worlds with him. The Great Controversy, Page 497: 1.

“God in His great mercy bore long with Lucifer.”-The Great Controversy, Pages 495:3 to 496:0.

6. God gave the rebel a chance to measure strength. The Story of Redemption, Pages 17:1 to 18:0.

Door of hope opened to Satan’s followers. Patriarchs and Prophets, Page 411.

“God desired that a change take place, and that the work of Satan be brought out in its genuine aspect. But the exalted angel standing next to Christ was opposed to the Son of God. The under working was so subtle that it could not be made to appear before the heavenly host as the thing that it really was; and so there was war in heaven, and Satan was expelled with all who would not stand on the side of loyalty to God’s government. The Lord God stood forth as Supreme Ruler.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 4, Pages 1-143 (Letter 162, 1906). Christ and loyal angels triumphed. Spiritual Gifts, Volume 3, Page 38:1. No taint of rebellion left in heaven. The Story of Redemption, Page 19:1.

“Satan in his rebellion took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion.” Testimonies, Volume 3, Page 115:0. Satan and his followers asked to be taken back. Early Writings, Page 146: 1.

7. Time given to work out Satan’s principles. The Desire of Ages, Page 759:2.

8. Satan’s character to be fully revealed. Christ’s Object Lessons, Page 72:2. Satan blamed evil on divine administration. The Great Controversy, Page 498:2. Universe benefited by demonstration. The Great Controversy, Page 499:0.

9. Discontent never before known. The Great Controversy, Page 496:0. Spirit of discontent unaccountable. Patriarchs and Prophets, Page 39:1.

“It is impossible to explain the origin of sin so as to give a reason for its existence.” - The Great Controversy, Pages 492:2 to 493:0.

10. Sin in no wise chargeable to God. The Great Controversy, Page 501:0. See also Patriarchs and Prophets, Pages 42:4 to 43:0.

## **15. Creation**

In the created works of God it is possible to learn something of the divine attributes, qualities, and power. “The things that are made” (Romans 1:20)-animate and inanimate-reveal God. But the testimony of nature can bear its full weight with us only if we know how these things came to be. The creation account in Genesis 1 and 2 is an integral part of God’s disclosure of Himself to us.

To refresh your memory, reread Genesis 1 and 2 in preparation for the study that follows.

Though complete in itself, and sufficient for the purposes God has in mind for it, the creation account does not satisfy human curiosity in regard to how the world was made. Brief passages in other parts of the Bible add to our information either directly or by allusion, and spirit of prophecy comments furnish additional details.

### **1. The Creator**

What the Bible teaches concerning the unity of the members of the Godhead would lead us to infer that the Three were closely associated in the work of creation. However, the Bible does not go into detail concerning their co-operative endeavor. On the other hand, it does state plainly that God the Son was the active agent in creating this world and everything in it. [1]

Study carefully the following Scripture references and make a list of the general and specific ideas regarding the Creator and creation. Notice that the statements about the creation and the Creator are scattered through the Bible. Find three or four additional texts similar to the ones listed. [2]

Exodus 20:11

Job 38:1-7

Ephesians 3:9

Psalms 33:6, 9; 148:15

Amos 4:13

Colossians 1:12-16

Zechariah 12:1

Hebrews 1:1, 2; 4:3; 11:3

Isaiah 40:26-28; 42:5; 44:24; 45:12, 18; 48:12, 13

John 1:1-3, 14

Romans 11:36

## 2. The Creation

Seventh-day Adventists accept the Bible's creation account as a literal record of the way God brought our earth and its inhabitants into existence. We will introduce the evidences for this belief in chapter 16. There the reasons for our belief will be compared with the theory of evolution. At present we will look briefly at the Biblical creation story. Note the following points found in Genesis 1 and 2:

- (1) How each step in creation prepared the way for the next.
- (2) Whether seed or plant was made first.
- (3) Similarities between the creation of animals and the creation of man.
- (4) Differences between the creation of animals and the creation of man.
- (5) Man's position in relation to the rest of creation.
- (6) How the Sabbath came into existence.
- (7) God's attitude toward His creation.

### 3. The Creation of Man

Genesis 1 and 2 each contains an account of the creation of the first man and woman. The former states briefly the fact of the creation; the latter describes God's method in creating the human beings, and presents additional details regarding the creation of plant and animal life. Compare Genesis 1:26,27 with 2:7, 21,22.

1. Creation of the man. The account of how man was created is recorded in a single verse. Genesis 2:7. Stating the divine plan, "Let Us make man in Our image," the Creator took a portion of the earth He had created and formed it into a body that would conform to the pattern planned. The word here translated "formed" (yatsar) carries the thought of forming, shaping, or fashioning, as a wood carver (Isaiah 44:9), a smith (Isaiah 54:17), or a potter (Isaiah 45:9), might do. When God had finished forming man, the body lacked only life to make it a complete and perfect living individual. [3]

The material from which man was formed-earth-was not different from the material of which the animals were formed. See Genesis 2:7, 19. After Adam's sin God confirmed the fact that man was made from the earth and that he would return to the earth again. Genesis 3:19. Millenniums later, Paul emphasized that the first man was "of the earth." 1 Corinthians 15:47.

The breath of life. After God formed man He "breathed into his nostrils the breath of life." God is the source of all life, and He imparted it to man by breathing into his nostrils the breath of life. He gave to man the spark of life, or the life principle. It is this that makes man a conscious, intelligent individual. The Bible speaks of the breath of the spirit of life as being possessed by both men and beasts. Genesis 7:21, 22; see margin also. Man is in an entirely different class from the animal creation because he-and he alone-was created in the image of God, and the impartation of life to him was a personal act of a personal God. [4]

A living soul. The last part of Genesis 2:7 reports the result of God's breathing the breath of life into the man's nostrils - "Man became a living soul." Two preliminary acts had been performed: (1) Man had been formed of the dust of the ground, and (2) God had breathed into his nostrils the life principle. As a result of the second act, man became a living soul. The true picture is more easily seen if instead of "soul" we use the more accurate term, "being." "And man became a living being." R.S.V. We may well say "a living individual."

Often Genesis 2:7 is misunderstood to mean something like this: God formed man of the dust of the ground, then placed within him a living, conscious, personal entity called a soul, and man became a living soul. But the verse does not express-nor does it imply-such an idea. [5] The words clearly state that the living being was the end product of the combination of the breath of life with the man of earth. Man's relationship to the earth has not been lost. He was, and is, of earth; but his body was suddenly alive, and he became an intelligent individual. The breath of life was not the "soul," but its combination with the body resulted in the living being.

2. Creation of the woman. To complete the account of how the human race was created (Genesis 1:26, 27), Genesis outlines the steps by which the first woman was made. Paul later recognized the sequence in the creation of Adam and Eve. 1 Timothy 2:13.

God's declaration that it was not good that the man should be alone (Genesis 2:18) led to a survey of all the creatures God had made, to see if among them a suitable companion might be found. God knew what the result would be, but Adam did not. When no fitting companion was discovered, God made one especially suited to Adam. Genesis 2:21, 22. The word "made" in verse 22 is from the verb "to build." God Himself presented the woman to the man. Adam knew where his companion came from (Genesis 2:23) and named her accordingly. The pronouncement of verse 24 was no doubt made by God. The vital relationship between man and wife is one of the most beautiful and meaningful symbols of the relation between Christ and His church. Ephesians 5:23-32. [6]

Show how the two great institutions that have come to us from creation week-the home and the Sabbath-are related to and serve as reminders of creation through divine power. [7]

## 4. Divine Power Sustains



Only the power that created the world can sustain it. Jesus Christ, who created the earth, sustains not only this world, but all the worlds. ‘Using Colossians 1:16, 17 and Hebrews 1:3 as a beginning, find at least three additional texts showing that Christ is the Sustainer as well as the Creator. Your marginal references and your Bible concordance will help you. [8]

## 5. One World Among Many

This earth is a minute portion of God’s creation. With the naked eye we can see a few thousand heavenly bodies; but beyond are unnumbered millions more. The Scriptures reveal Jesus Christ as Creator of them all. See evidence in:

Psalm 33:6, 9  
Psalm 148:1-5  
Hebrews 1:2  
Colossians 1:16

The Scriptures make no reference to the inhabitants of other planets, but it is difficult to believe that they are all uninhabited. Surely God has exercised His creative power to make a host of beings to love Him and to share His goodness and His blessings. [9]

### TOPICS FOR STUDY AND DISCUSSION

1. Recall the attributes of God set forth in chapter 9. Which of these are demonstrated by the works of creation? Which are implied?

2. It is sometimes said that Genesis 1 and 2 contain two variant accounts of creation. For instance, Genesis 2:5 and 2:19 are said to contradict Genesis 1:11 and 1:24 concerning the way creation was accomplished. Genesis 2:7, 21, 22 are said to differ from the record of Genesis 1:27. Show that the two chapters contain only one account, and find the purpose of the additional information given in Genesis 2.

3. What are the basic differences between men and animals—physically, mentally, spiritually, and socially? How are the differences related to man’s being created in God’s image?

4. Discuss the significance to you as an individual of the fact that man was created in God’s image.

## **16. Creation Not Evolution**

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Hebrews 11:3. What the Bible asserts concerning creation cannot be proved scientifically in the laboratory. It is “through faith” that we discern the hand of God in creation. We can offer numerous evidences for the correctness of the Scripture account, but ultimately our acceptance of all Scripture rests upon faith in God’s statements.

In contrast with the Bible’s account of creation is the widespread teaching that complex organisms have developed from simple organisms—the theory of evolution. It, too, is a teaching that must be accepted by faith; it has not been, and cannot be, demonstrated. This theory is not new; there were ancient Greeks who speculated that living things might have developed from simple forms. Empedocles (493-435 BC) was among the early Greek scholars with this view. He believed that plants originated first, and later animal life. He also proposed a sort of “survival of the fittest” theory. Aristotle (384-322 BC) believed there had been a gradual transition from imperfect to perfect, and that man stood at the high point of a continuous ascent.

Belief in one or another form of evolution is almost universal in scientific circles today, and many Christian theologians and teachers hold this theory. Repeated attempts have been made to reconcile the Genesis record with what scientists believe they have discovered regarding origins. Perhaps the most unfortunate attempted reconciliation is the one that declares evolution to be the process God used to bring our present world into being. This attempt equates the days of Genesis 1 with the aeons of the evolutionist, and is called theistic evolution. It is an attempt to insert God into a theory which is distinctly opposed to divine revelation.

In this chapter we will not attempt to refute the theory of evolution point by point. We can, however, consider several important facts that make it untenable to the Christian who accepts the inspiration of the Bible. We shall take the position that only a special creation harmonizes with the Scriptures, and that the positions of special creationists are scientifically respectable. By “special creationist” we mean one who accepts Genesis 1 and 2 as a historical account of creation by God in six literal, twenty-four-hour days.

### 1. Creation and the Scriptures

Many attempts have been made to harmonize the creation record in Genesis with belief in long ages during which creation came about progressively. However, only the acceptance of Genesis 1 as an outline of what actually took place during six days of usual

length can harmonize with the full Bible account. (On page mo is a group of texts from various parts of the Bible speaking of creation and the Creator.)

“Things which are seen were not made of things which do appear.” Hebrews 11:3. In the creation of the world God was not dependent upon pre-existent matter. Often it is said that God created the earth ex nihilo of nothing. His was a fiat creation-creation that came about solely as a result of God’s command. Before the atomic age opened, scientists held that matter could be neither created nor destroyed. Now they declare matter and energy to be interchangeable. Discoveries have made it possible for us to understand to some degree how the power of God could be transformed into matter to bring a world into being. Even though the world appears far more complex than it seemed formerly, we are gaining more insight into the way God may have worked in creation.

## 2. The Days of Creation Week

We have already noted that there are evolutionists who believe God created the universe by guiding evolutionary processes through long ages, as well as those who deny supernatural power involved in creation. The former interpret the “days” of Genesis 1 to be periods of millions, or even billions, of years. Life is said to have begun with a simple, single cell. Simple forms of life are believed to have evolved into more complex forms, culminating in the appearance of man. Thus, man would be a blood descendant of lower animal life. This position is taken in an attempt to harmonize so-called science and the Bible. But what does the Bible teach about the length of days of creation week? We believe it gives clear evidence they were days of twenty-four hours each.

1. It is apparent from a study of Genesis 1 that Moses intended to convey the idea that the days were twenty-four-hour days. He spoke of “the evening and the morning” making up the day, and the events of each day following one another in rapid succession, with no hint of long ages of development. The psalmist later confirmed: “He spoke, and it was.” Psalm 33:9.

2. Use of the Hebrew word yom translated “day” in Genesis 1 indicates a literal day. Throughout the Old Testament yom is used in a variety of ways, and sometimes refers to indefinite periods of time. However, in every case where yom is accompanied by a definite number, a literal day is indicated. In these instances there is no possibility of legitimately understanding anything other than a twenty-four-hour day. For examples see:

Genesis 7:11  
Leviticus 23:34  
Exodus 16:1  
Ezekiel 45:21  
Haggai 1:1  
Zechariah 1:7

The days of Genesis 1 are definitely numbered and fit into this usage of yom. From the standpoint of the Hebrew language there is no justification for the assumption that the days of creation were geological ages.

3. The idea of ages for days means that if Adam had been created even late in the afternoon of the sixth day, by the close of that day he would have been far older than the age given in Genesis 5:5.

4. Beginning with the fourth day when the sun and moon were set to govern day and night, the light and darkness were obviously controlled by these bodies. Yet the boundaries of the day-evening and morning-are described in the same way for the first three days as for the last three.

5. In Exodus 20:8-11 we find the Sabbath commandment. The commandment itself explains the reason for the observance of the seventh day as the Sabbath of the Lord. This, with the other nine commandments, was later written by the finger of God. Exodus 20:8-11. Here God calls attention to the six days of creation and the day of rest at their close. He enjoins His people to follow the pattern originally established, which they had largely lost sight of during their slavery. The time element in the commandment is meaningless unless the creation days were literal days.

6. For implications of geological ages in relation to interdependence in nature as evidence for literal days in creation week, see The S.D.A. Bible Commentary, Volume 1, pp. 52, 53. Genesis 1 cannot be reconciled with the geological ages theory. If the chapter is accepted as a part of God’s inspired record, it must be taken as an account of a succession of miracles performed by God in six literal days.

## 4. Creation and Science

Otherwise well-informed persons sometimes declare they have no confidence in the Bible because of its scientific inaccuracies. Most frequently their doubts center in the creation record. Science, they maintain, has demonstrated that the Genesis record is not accurate regarding origins.

Evolutionist: “There must have been a time when protoplasm first appeared. It must be supposed that long ago, when conditions became favorable, relatively high compounds of various kinds were formed. Many of these would be quite unstable, breaking down

almost as soon as formed; others might be stable and merely persist. But still others might tend to re-form, to assimilate, as fast as they broke down. Once started on this track such a growing compound or mixture would inevitably tend to perpetuate itself, and might combine with or feed on others less complex than itself. These first steps in the elaboration of living matter probably occurred in the sea, for protoplasm contains the same salts as sea-water and in much the same proportions.”-Julian S. Huxley, “Evolution,” Encyclopedia Britannica 1937), Volume 8, p. 918. The theistic evolutionist, on the other hand, commonly says that life appeared on our earth when God created the first blob of living protoplasm. He regards this as a miracle performed by a supernatural Being-God’s way of starting the evolutionary process.

They maintain further that in order to believe in creation one must reject established scientific findings. But such is not the case. In no instance is there conflict between demonstrable science and Biblical statements of natural fact.

However, the Bible does not always agree with interpretations of scientific data. This distinction between demonstrable science and the interpretations of scientists must never be forgotten; the two are not synonymous. Interpretations frequently enter the realm of speculation and it is not to be thought strange that the Bible disagrees with some of the speculations of men---even of scientists.

In the following paragraphs the positions of disagreement between evolutionists and creationists on some major questions are compared. In each pair of statements we shall first view the alleged evidence for evolution, and then follow it with the evidence for creationism. Keep in mind that “creationist” means a “special creationist.”

### 1. The origin of life

Creationist: Obviously, this is an undemonstrated and undemonstrable theory. In disagreeing with such an explanation the Bible in no way shows itself “unscientific.” And what is true in the problem of beginnings is true regarding interpretations of the results of research. Confidence in the Bible as God’s word is based on many evidences in areas other than creation. Therefore, the Genesis 1 and 2 account of the origin of life is a record of actual events. This is the only view that harmonizes with the Bible, and it is the most reasonable of all explanations.

### 2. Development of complex forms

The idea of continuous development from simple to complex forms of life is basic to the theory of evolution. Forms of life as we know them are thought to have descended from different forms that lived in the past. If we could assemble samples of all the individuals that have ever lived, it is said, we would have a continuous array of forms showing each step in the development. The changes are believed to have resulted from causes still in operation, and which, therefore, can be studied experimentally. Some of the weaknesses of these assumptions are revealed in the following contrasts of views.

(1) Evidence of the fossils. Evolutionist: Fossil remains in the rocks are considered by evolutionists to present the clearest evidence that life developed from simple to complex forms.

Creationist: No scientific evidence of such development has been found in the rocks. To build up what appears to be an evolutionary series, forms that appear similar are assembled from widely scattered areas and arbitrarily arranged in order from simple to complex. There is no way to determine scientifically the time relationships or sequences among- these assembled forms.

A most striking weakness in the evolutionary theory lies in the method of dating fossils and rocks. Since it is assumed that evolution has occurred, it is further assumed that old rocks will contain simple fossils and that young rocks will contain complex fossils. In the light of this assumption the various rock strata are age dated. Then the evolutionist declares that the rocks demonstrate evolution because every old stratum contains simple fossils while younger layers contain more complex fossils. Thus he first assumes that to be true which he wishes to prove, and then uses his assumption as proof. For example: To the question, “Are mammals ever found in old rocks?” the paleontologist answers “No.” Why? Because if any mammals were found in a rock layer it would immediately be dated as recent. Such circular reasoning actually affords no scientific evidence whatsoever. See The S.D.A. Bible Commentary, Volume 1, pp. 6497 for a concise presentation of how Noah’s Flood recorded in Genesis 6 to 8 accounts for the fossil situation as it is found today.

(2) Animal and plant variations. Evolutionist: Variations among plants and animals are presented as further evidence of evolution. Most plants and animals possess the capacity for variation, as witness the many kinds of dogs, cats, cattle, sweet peas, cabbages, and ferns. The evolutionist considers these variations to be evidences that there have been gradual changes from one kind of animal into another.

Creationist: Despite a multitude of variations, dogs are still dogs, cats are still cats, and sweet peas are still sweet peas. The variations produce no new basic types. They produce “after their kind.” Rather than favoring evolution, the evidence of variation is actually against evolution. Variations within kinds with no evidence of new kinds being produced favors the position of the special creationist.

There is clear-cut discontinuity-distinct gaps between kinds-among groups of living animals and plants, and this is in full harmony with the Genesis account. All creatures and plants were to reproduce after their kind. This discontinuity makes it impossible to demonstrate evolution among living plants and animals.

On the point of discontinuity, Theodosius Dobzhansky, a geneticist and a leader in evolutionistic philosophy, says:

“Organic diversity is an observational fact more or less familiar to everyone. . . . Indeed, a more intimate acquaintance with the living world discloses a fact almost as striking as the diversity itself. This is the discontinuity of the variations among organisms.

“If we assemble as many individuals living at a given time as we can we notice at once that the observed variation does not form any kind of continuous distribution. Instead, a multitude of separate, discrete distributions are found. In other words, the living

world is not a single array of individuals in which any two variants are connected by unbroken series of inter-grades, but an array of more or less distinctly separate arrays' intermediates between which are absent or at least rare.'--Genetics and the Origin of Species (1941), page 3.

Julian Huxley goes so far as to say that "only along one single line is progress and its future possibility being continued-the line of man." - Evolution: The Modern Synthesis, page 571. He believes that evolution for all organisms but man ceased millions of years ago. This is his explanation of why evolution is not observable and demonstrable today. However, many evolutionists do not agree with his position. And he has not explained why evolution ceased.

But this cessation of evolution in all but man does not explain why the same kinds of gaps in forms are found among the fossils as are found among living forms. After summarizing a group of quotations from evolutionists admitting discontinuity in fossil remains, Dr. Frank L. Marsh says:

"Thus we see that the gaps between groups of organisms, that is, discontinuity, is not a figment of wishful thinking on the part of the creationist. But, rather, the paleontological record, instead of demonstrating evolution as evolutionists repeatedly assert it does, manifests the very picture of fixity within basic types and the absence of intergrading forms or connecting links that one would expect to find in nature if the Genesis story of origins were true. We recognize that this discontinuity among the fossils does not demonstrate special creation of basic types, but it is in complete harmony with such an origin. The evolutionists, on the other hand, are constantly put to it to exercise more and more faith in their theory as it becomes more obvious that intergrading forms necessary to indicate evolution are completely absent in just those places where they are needed most to bolster the theory." - Life, Man, and Time, page 156.

(3) Structural similarities. Evolutionist: Similarity of physical structure is evidence for descent from a common ancestor. Practically all mammals have seven cervical vertebrae; therefore, all mammals are probably descendants from the same ancestors. The wing of a bat resembles the arm of a man more than it resembles the wing of a bird. This is evidence that the bat is more closely related to man than to the bird. Structural similarities are many.

Creationist: Dr. Frank L. Marsh illustrates the significance of this argument thus:

"Let us study the bones of the forelimbs of all limbed vertebrates. In every instance-man, horse, dog, whale, bat, bird, and all-we find the same three bones present-the humerus, the radius, and the ulna. We lay these cleaned bones on the table and that is as far as demonstrable science can go. To determine the significance of this natural fact, speculation must be employed. The evolutionist steps up, examines the bones, and says, 'Here is proof that these organisms all came from a common ancestor.' The creationist steps to the table and after examining the exhibits concludes, 'Here is proof of the truth of Genesis-one Creator with a master plan.'" - "Science and Religious Faith," Review and Herald, March 20, 1958, Page 4.

Which conclusion is correct? Which is more scientific? Both are conclusions based on the same observations. The individual's philosophy of origins determines which position he will choose. Whether he has faith in the doctrine of creation as taught in the Bible or in the doctrine of evolution as taught by scientists is the determining factor.

(4) Vestigial structures. Evolutionist: In many animal bodies are vestigial structures-parts of the anatomy that are seemingly valueless. In man these include the appendix, canine teeth, hair on the body, and several other structures that have no apparent function. These were once functional in our animal ancestors.

Creationist: The evolutionist's list of vestigial structures shrinks as science discovers the functions of more parts of the human body. To make these structures serve as evidence for evolution, two things must be shown: It must be demonstrated that (1) they serve no purpose in either the human embryo or the adult at present, and (2) that if they were functional in the past they functioned as parts of a basically different type of organism from human beings.

(5) Similarities in blood. Evolutionist: Similarities in the blood of human beings and certain animals are proofs of evolution. Chemical similarities can be demonstrated scientifically. This is evidence that man and these animals have a common ancestor.

Creationist: Reaching a conclusion regarding the significance of chemical similarities in blood steps out of the realm of science into speculation. It is, however, within the province of science to notice that the diets of man and of the animals of similar blood contain very much the same basic nutrients, and thus they have many identical chemical substances in their bodies.

(6) Geographic distribution. Evolutionist: Geographic distribution of plants and animals forms another great source of evidence for evolution. As individuals of most kinds of animals spread over the earth and groups become isolated in different areas, these groups come to differ somewhat in superficial characteristics from other groups isolated elsewhere. A frequent illustration is that of the red fox. In North America there are nine groups of red foxes in various sections of the continent. Each group is isolated from the others, and each bears a different species name. This gives observable evidence of evolution.

Creationist: The answer to the "evidence" of geographical distribution is that all the groups are still red foxes and easily distinguishable as such. No new basic type has occurred.

We must conclude that evolution remains an undemonstrated theory which is maintained not by scientific findings but by speculative interpretations of scientific findings. It actually requires more faith on the part of its adherents than does the Genesis account of special creation.

## 5. Creation and the Plan of Salvation

The whole Bible is built upon the premises that: (1) Man and the world were created perfect; (2) man's sin has resulted in degeneration; and (3) God has a plan leading to a full and final restoration of the original perfection for those who accept Jesus Christ as Savior. If the first two premises are false, the plan for restoration is pointless.

Perhaps the most far-reaching and destructive effect of the theory of evolution is on men's relation to the plan of salvation. More than being a substitute for the plan, evolution would eliminate the need for any plan of salvation. Evolution's theory is that man is the product of progress from an original simple form of life and is continuing to make progress. "The idea of evolution has re-emphasized our kinship with the animals; it has dethroned man from his position as lord of creation; but in place of the old idea of fixity it has given us the idea of the possible advancement of the human race, and of man as the trustee of future evolutionary progress." - Julian S. Huxley, "Evolution," Encyclopedia Britannica (1937), Volume 8, p. 916.

Man's present condition cannot be the peak product of evolutionary development and at the same time the result of degeneration from perfection. In an attempt to accept both, the theistic evolutionist places himself in a position where he is neither evolutionist nor creationist. Either God made the world and man as the creation is described in the Bible, or the Christian has no basis for trying to bring God into the picture at all.

We have already seen that the Bible declares Jesus Christ to have been the Creator of all things. He is also shown to be the One through whom human lives are re-created, and without whom there is no hope for the future. See:

Romans 6: 11  
Ephesians 4:24  
2 Peter 1:2, 3  
2 Corinthians 5:17  
2 Timothy 1:10  
1 John 5:11, 12

All that the Bible says of new creatures, life in Christ, and immortality through the gospel is meaningless unless man needs to be restored to the condition from which he fell. There is no indication anywhere that God stepped in at a particular point in evolutionary development and took over to bring man to perfection.

Only by belief in the special creation, the entrance of sin, the controversy between Christ and Satan, and the provision for restoration through Christ can we have a basis for a logical understanding of what we observe in nature today. It is only in the light of these fundamentals of Christian faith that we can build a philosophy of nature that harmonizes all our observations and research in the natural world. There is full harmony between God's record of origins, and truly scientific findings.

## TOPICS FOR STUDY AND DISCUSSION

Read at least one of the following selections and be ready to discuss the topic or answer the question suggested.

- 1.Marsh, Life, Man, and Time, pages 10-20. Trace the outline history of the development of theories of origins.
- 2.Marsh, Life, Man, and Time, pages 31-52. Discuss the possibilities and the limitations of modern methods of age dating.
- 3.Marsh, Life, Man, and Time, pages 140-158. Outline the main points regarding variation among organisms, the limitations of variation, and the significance of each.
- 4.Marsh, Evolution, Creation, and Science, first edition, 1944, pages 214-231; revised edition, 1947, pages 264-288. What is the significance for special creationists of the evidence that has been discovered through paleontology? (Or, see first edition, pages 201-213; revised edition, pages 244-263, on the evidences from embryology and physiology.)
- 5.Price, Genesis Vindicated, pages 230-258. What are the problems that face the evolutionist in studying the geological evidence that he interprets as revealing long ages of development?
- 6.The Seventh-day Adventist Bible Commentary, Volume 1, Pages 46-63. This presents an excellent cross section of the problem of creation versus evolution. Summarize the strongest evidences in favor of the creationist's viewpoint.
- 7.Nichol and Baker, Creation, Not Evolution, pages 138-143. Can a theistic evolutionist be called "Christian evolutionist"? Explain.

## SUPPLEMENTARY MATERIAL

- Clark, Harold W. Genes and Genesis.  
Marsh, Frank L. Evolution, Creation, and Science. First edition, 1944; revised edition, 1947.  
Marsh, Frank L. Life, Man, and Time.  
Nichol, F. D., and A. L. Baker. Creation, Not Evolution.  
Price, George McCready. Genesis Vindicated.  
Price, George McCready. The Phantom of Organic Evolution. (Numerous other books by George McCready Price deal with various phases of evolution and geology.)  
The Seventh-day Adventist Bible Commentary, Volume 1, Pages 46-63.



1. "The Father and the Son engaged in the mighty, wondrous work they had contemplated-of creating the world." - The Story of Redemption, Page 20:1.

"The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us." - Education, Page 132: 1. See Education, Page 134:4.

2. See Testimonies, Volume 8, Pages 258:4 to 259:0.

3. "After the earth was created, and the beasts upon it, the Father and Son carried out Their purpose, which was designed before the fall of Satan, to make man in Their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God said to His Son, 'Let Us make man in Our image.'" - The Story of Redemption, Page 20:2.

"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind-all began their work, and all were placed under law. Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power." - Testimonies, Volume 8, Page 264:1.

"All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1081 (Review and Herald, February 11, 1902).

4. "The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into him the breath of the Almighty, and he became a living soul. Adam was perfect in form, strong, comely, pure, bearing the image of his Maker." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1082 (Manuscript 102, 1903).

5. "As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful." - The Story of Redemption, Page 21:0.

6. See Patriarchs and Prophets, Page 46:2.

7. See Patriarchs and Prophets, Page 46:3.

8. See Testimonies, Volume 8, Pages 259:2 to 260:4.

"The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. 'You are God's husbandry, you are God's building.' In God we live and move and have our being. Each heartbeat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life, the inspiration of the ever-present God, the Great I AM." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1081 (Review and Herald, Nov. 8, 1898).

9. See Messages to Young People, Page 254:1.

## **17. Man's Original Condition**

A knowledge of man's nature and condition when he was created is vital to our understanding of today. To contrast the original condition of man with our present situation gives us insight into God's task of restoring men to the Edenic state.

### **1. In the Image of God**

Both outwardly and inwardly Adam resembled his Creator. He was endowed with personality; he was not a thing or an abstraction. He was given characteristics, faculties, and powers that clearly distinguished him from the lower creatures-reason, the power of choice, mental capacities and aptitudes. These and other characteristics that make him man, in contrast with animals, reveal that he was made in the image of God. [1]

Though Adam was created sinless, physically mature, and with high intellectual powers, he had not had opportunity to develop moral character, which can be had only through the repetition of personal right choices. Adam was holy, but personal right choices had no bearing upon his holiness; for he had as yet made none. But Adam possessed more than a capacity for character development and a passive holiness consisting only of an absence of sin. There was implanted within him an inclination or tendency toward good-a disposition to do right.

What light is thrown on Adam's condition by Paul's descriptions of what takes place when God recreates a man?

Ephesians 4:24

Colossians 3:9, 10

Is a re-created man made with a completely developed righteous character? What characteristics does he possess that must have been characteristics of the original man?

Man also bore the image of God in his capacity to exercise authority over the earth and its creatures. The New Testament also indicates the completeness of man's sovereignty as God's representative on earth. See:

Genesis 1:26, 28  
Hebrews 2:8

## 2. Man's Nature at Creation

The fact that man was made in the image of God should not lead to the conclusion that any created being equals his Creator in nature or powers. Who alone reflects perfectly the image of God? See Hebrews 1:3. Man can exercise authority under God, but he can never be omnipotent. He can acquire great knowledge, but he cannot possess infinite wisdom. He cannot exercise the power of God that enables Him to be everywhere present at the same time. And God alone can exercise creative power-He is the source of all life.

The Bible indicates clearly that the God who alone possesses omnipotence, omniscience, and omnipresence, is also the sole possessor of immortality. See:

1 Timothy 1:17  
1 Timothy 6:16

It was God's plan that Adam should live an endless life. But he was warned that if he disobeyed the divine command and ate of the tree of knowledge, his action would lead to his death.

Sometimes the question is raised: Was Adam created mortal or immortal? "Mortal" and "Immortal" are so frequently misunderstood that we should be careful to define them. The dictionary defines "mortal" as "subject to death; destined to die;" while "immortal" is defined as "exempt from liability to die; imperishable; everlasting." Neither of these describes accurately Adam's original condition. Since the Bible does not use any particular word to describe man's nature at creation, perhaps we should avoid using one, and merely describe his condition. For practical purposes we may say simply: When Adam was created it was possible for him to die, but it was not necessary that he should ever die. [2]

'What was there about God's first warning to man that indicates it was possible for him to die? See Genesis 2:16, 17. Before he sinned, was Adam subject to death in the sense that he was under its power or dominion?

A later chapter will deal fully with the time and circumstances involved in man's becoming immortal, but the evidence is clear that it will take place at the Second Advent of Jesus Christ. 1 Corinthians 15:51-57.

## 3. Man Created With Freedom of Choice

It would not be difficult for the God who made man from the earth to make a perfect human being in such a way that he would give unquestioning and unvarying obedience to every divine command. But a man with no opportunity to make choices could never develop moral character. God wants human beings to serve Him because they love Him, not because they are incapable of doing otherwise. Therefore, He made man with the ability to think, to reason, to reach decisions, to make choices, and to take action. 'Note indications of Adam's powers of decision and action. [3]

1.Genesis 2:16, 17  
2.Genesis 2:19, 20  
3.Genesis 2:23

He possessed not only power to choose between obedience and disobedience, but also power to decide and act on other matters.

## 4. Man Subject to Law

The sole recorded limitation placed upon Adam in the Garden of Eden was in the command concerning the tree of knowledge. Genesis 2:16, 17. Certainly God did not restrict His instruction to Adam and Eve to this single limitation, but this is sufficient to reveal that Adam from the very beginning was placed under regulating principle, or law.

In heaven, before this world was created, Lucifer desired to exalt himself and to be "like the Most High." Isaiah 14:14. This led to his downfall. His rebellion against God's government violated the principles that regulated the relationships between God and the angels. These principles may not have been stated formally as a body of law, but they certainly were planted in the hearts of angels and were so clearly understood that Lucifer was without excuse for violating them.

What was true of angels in their relationship to God was also true of Adam and Eve. Divine moral principles governed their life and activities. These principles were not specifically applied in a codified body of law giving injunctions and prohibitions such as

we find in the Ten Commandments. But the principles of love and purity and reverence which are so prominent in the character of God formed the basis for the kind of conduct God expected of intelligent created beings. These principles, if followed, would have kept our first parents eternally faithful to their Creator. [4]

## TOPICS FOR STUDY AND DISCUSSION

- 1.Explain how a knowledge of man's original condition can help us to understand our present relation to God and to the world.
- 2.What Bible evidence can you find that indicates directly or indirectly that Adam was created with an inclination toward right choices, and not just passively good?
- 3.See Genesis 1:20 with its marginal reference on "life." The words here translated "creature that has life" (nephesh chayyah) are the same as those translated "living creature" in Genesis 1:21, and "living soul" in Genesis 2:7. What conclusions do you reach from a comparison of these texts?
- 4.Since God made man with the freedom of choice, is He responsible for man's choices and their results? Give Bible support for your answer.
- 5.How is it possible to be governed by principles that are not formulated into a law or a code of laws?

6.See Education, Page 15. Education, Page 20:2. Education, Page 17:2.

7."Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature. He made Adam the rightful sovereign over all the works of His hands. Man, made in the divine image, could contemplate and appreciate the glorious works of God in nature." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1082 (Review and Herald, February 24, 1874).

8.See Patriarchs and Prophets, Page 49:1.

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

"Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 13 Page 1104 (Manuscript 99, 1902).

"The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. 'Concerning Thy testimonies,' says the psalmist, 'I have known of old that Thou hast founded them forever.'" - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1104 (Signs of the Times, April 15, 1886).

"The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, He made the Sabbath for man. After Adam's sin and fall nothing was taken from the law of God. The principles of the Ten Commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1104 (Spiritual Gifts, Volume 3, Page 295).

"The law of Jehovah dating back to creation, was comprised in the two great principles, 'Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shall love thy neighbor as thyself. There is none other commandment greater than these.' These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1104 (Signs of the Times, April 15, 1875).

## **18. Man's Fall and Its Consequences**

The inspired record in Genesis 3:1-6 is a brief account of the historical facts concerning the temptation of Adam and Eve and their sin. The immediate consequences of their sin are described in the remaining verses of the chapter. We are still experiencing the far-reaching consequences of the first sin. [1]

When Adam and Eve were placed in the Garden of Eden, they entered a home that had been especially prepared for them. Genesis 2:8. They had been created in the image of God, and God had pronounced His work very good." Genesis 1:27, 31. 'Read carefully Genesis 3 to get a picture of the perfect man and woman in Eden.

A single limitation was placed upon the freedom of Adam and Eve as they entered their Eden home. Genesis 2:17. We are not told how long they lived in Eden, but apparently the limitation did not disturb them until it was made the center of attack by the tempter. The penalty for violation of God's command was a severe one. Genesis 3:7 But since there was an abundance of food in the garden, and since there was no need that could be met by the forbidden tree alone, there was no, reason why they should have been inclined to eat fruit from that tree. 'What made a restriction and test of this sort essential for perfect beings in a sinless state?

## 1. The Temptation and Fall

The story of our first parents' temptation and fall is as simply and clearly told as is the story of their creation. Satan spoke to Eve through the serpent. Serpents were among the "very good" creatures God had made. Genesis 1:31. The word "subtle" does not seem to be used here in a derogatory sense, but with the connotation of "clever" or "cunning," as in Proverbs 12:16, 23; 13:16, and elsewhere, where it is translated "prudent." The characteristics of serpents that repel us today have resulted from the fall. We should think of the serpent through which Eve was tempted as probably the most attractive medium Satan could find. His temptation was a masterful one. [2]

Though fruit that "was good for food" was used as the basis for Eve's temptation, the temptation involved more than an invitation to satisfy a longing for food. What confronted her was the temptation to take independent action contrary to God's command. The fruit was merely a means to an end. Its chief fascination for Eve probably lay not so much in its goodness for food or its attractiveness to the eye as in its power according to Satan's claim-to make her wise.

### The nature of the temptation

As Eve looked at the tree and thought of the serpent's assurance, she perceived in the fruit three particular characteristics. See Genesis 3:6. How did she become aware of these qualities-by what she saw, or by what she heard?

The real conflict in Eve's mind was whether she would believe the words we find recorded in Genesis 2:17 or those in Genesis 3:4. 'What are the implications of this problem? How much was involved in a decision between the two statements? In reaching her decision, how much of her former experience did she have to ignore? [3]

'Though the limitation placed on Adam and Eve was reasonable and easy to abide by, note the strength of the temptation Satan brought to Eve. 'Show the similarity of Eve's temptation to that of the Savior (Matthew 4:1-11), and to the temptations that have faced man ever since Eden. 1 John 2:15-17.

### The Fall

Generally the expression "the fall of man" is applied to the eating of the fruit of the tree of knowledge by Adam and Eve. We must remember, however, that much more than that was involved. Before they ate the fruit, Eve and then Adam made decisions to take the fruit contrary to God's command. Then they performed the sinful act. Finally, there came changes in their lives which altered their original sinless state. Our first parents "fell" from a condition of sinless to one of sinfulness, from union with God to separation from Him. How much was involved in the fall becomes more apparent as we study its consequences.

## 2. Consequences of the Fall

All the consequences of man's fall into sin cannot be enumerated. [4] They have affected the universe in various ways. We will study them under three headings: (1) consequences to man, (2) consequences to the world, including plant and animal life, and (3) consequences to God.

1. Consequences to man. Notice especially the effects on human minds, the changes in human relationships with God, and the differences in relations with the things of nature. What is indicated about the need for a new creation in human minds and lives? [5]

### a. Consequences to Adam

Genesis 3:10, 12, 17-19, 21, 22-24 Genesis 4:8; 5:5

### b. Consequences to Eve Genesis 3:15, 16

### c. Consequences to the human race

Genesis 3:10, 12, 15; 6:5; 9:5, 6

2 Corinthians 11:3

Isaiah 59:1, 2

Ephesians 2:4; 4:17-19

Malachi 4:1

Colossians 1:21

Romans 5:6, 10, 12-14, 18, 19; 6:20

1 Corinthians 15:22

Sin entered the world. The consequences of sin would have been serious if they had affected only Adam and Eve; but through Adam's act sin was introduced into this world. Romans 5:12. Since Adam's time every human being has been involved in the consequences of the first sin. Each child has been born into a sinful human family rather than a sinless one. Each has inherited the weaknesses and perverted tendencies resulting from sin. Each has been subject to death. Without any sinful act on his own part, the child has become involved in the consequences of the first sin. He is not held responsible for Adam's sin, but he cannot avoid its effects on the human race. He has been born into a sinful family and he possesses inherited tendencies toward sin. [6] Summarize the thoughts in:

Jeremiah 17:9  
Romans 3:9, 10  
Ephesians 2:2, 3  
1 Corinthians 15:22

In addition to the tendencies toward sin that each person inherits, he carries the responsibility for the sins he himself commits.  
See:

Romans 3:23  
Ecclesiastes 12:14  
Ezekiel 18

No human being has ever lived without committing sin. Each individual has fallen under the domination of the instigator of sin.  
Ephesians 2:1, 2.

In thinking about the entrance of sin into the world and the fact that death passed upon all men, we should keep two points in mind. (1) God is in no way unfair in allowing the consequences of the first sin to pass to all mankind. He has provided a plan whereby all may be restored to the original sinless condition. (2) When death passed upon all as a result of the first sin, that was only the first death, from which there will be a resurrection. Only those who have chosen sin for themselves will suffer the second or eternal death.

The two major phases of the problem of sin in human lives—the tendency toward sin and the sinful act—point up the necessary phases of the plan for restoring man to his original condition: forgiveness and reinstatement of the sinner, and transformation of his nature. As we shall see later, the human life can be completely changed through Christ.

The term “sin” may be applied in two ways: (1) to an act out of harmony with the will of God, an overt act that violates the will of God; and (2) to an attitude contrary to the will of God, though a sinful act may not be performed. The predisposition, or inclination, of mind to sin, with which we are born, leads to wrong attitudes and sinful acts. The tendency toward sin is ours by inheritance; the sinful attitude and the sinful act are the results of our own choice. These three are combined in the life of the unconverted descendant of Adam. No one of the three needs remain if we choose to allow Christ to transform our mind (Romans 12:2) and make of us a new creation. 2 Corinthians 5:17.

2. Consequences to the world. Vast changes have taken place in the natural world since the first sin was committed. [7] These verses refer to a few of them:

Genesis 3:17, 18  
Genesis 8:22  
Romans 8:19-22  
Genesis 7:12 (Compare 2:6)  
Deuteronomy 3:1-11  
2 Peter 3:10, 11  
John 12:31

‘Find three or four Bible texts indicating that changes have taken place in the nature of animals.

3. Consequences to God. There are intimations in the Bible of what sin has meant to God. What can you see in the following verses that gives some idea about the consequences? Most of the will be suggested indirectly. Find at least three more texts that help you to understand how sin has affected God.

Genesis 3:15  
Isaiah 59:1, 2  
John 3:16  
Genesis 6:51  
Isaiah 65:17  
Romans 5:8, 10  
Isaiah 1:2, 3  
Hosea 11:7, 8  
2 Timothy 1:9, 10  
Matthew 27:46

### 3. Guiding Principles of Life



God's instruction in the principles of love, purity, and reverence guided the life of Adam and Eve before their fall. It is doubtful that they were conscious of the presence of "law" other than as it appeared in the restriction placed on eating the fruit of the tree of knowledge.

No scriptural comment is made regarding any adaptation of governing principles to guide man in his fallen condition. Clearly, "law" was present in the form of whatever instruction and restriction God gave. Just as clearly, God's guiding principles had to be stated differently for sinful beings than they had been for sinless beings. A statement of the principles of life suited to Adam and Eve and their descendants after the fall would not have been understood by them before the fall. It would have been confusing to them. By the same token, after the fall there was a distinct requirement for God's principles to be so stated as to fit human needs under the new conditions and in view of the further changes that lay ahead. [8]

Various Bible references lead us to believe that after the Fall God's governing principles were stated in such a way as to include the injunctions later expressed in the Ten Commandments. What do you find in these passages that indicates the presence of governing principles similar to the expression of God's will in the Ten Commandments of Exodus 20:1-17?

(See The S.D.A. Bible Commentary, Volume 1, Pages 372, 373)

Genesis 4:4-11

Genesis 39:9

Genesis 7:5

Exodus 16:22-30

Genesis 13:13; 18:20

2 Peter 2:8

Genesis 18:19; 26:5

Genesis 27:35.

Adam's fall affected not only this world and its inhabitants, but heaven as well. Our world became a spectacle or an exhibit (1 Corinthians 4:9) in which is being demonstrated the contrast between two government's God's and Satan's. Only God knows the total consequences of Adam's decision. However, all that was lost through Adam's sin may be regained through Christ's sacrifice. The far-reaching results of sin can be remedied only by the creation of a new world which will be occupied by people whose lives have been re-created and who find their happiness in living in harmony with the principles of God's character. [9]

## TOPICS FOR STUDY AND DISCUSSION

1. How would you answer the question, "How could a just God permit man to be tempted?" Use Bible principles and texts as the basis for your answer.

2. Why should so great a penalty be attached to disobedience in such a small matter as eating the fruit of a certain tree? Give Bible principles and texts in your answer.

3. After Eve sinned she served as Satan's agent to lead her husband to sin. Genesis 3:6. Though Eve was the first sinner, the Bible does not lay upon her the responsibility for sin's passing to the world. Find texts that indicate this fact. Explain why the responsibility was placed on Adam rather than Eve.

4. Did the fall into sin in any way affect the freedom of choice of Adam and his descendants? See Joshua 24:15; Romans 7:18-20; and similar texts.

5. Cite several Bible passages showing what Satan accomplished by leading Adam and Eve into sin. For example: He became "the prince of this world." John 12:31.

6. For comments pertaining to this whole chapter, see Patriarchs and Prophets, Pages 52-62; Education, Pages 23-27.

7. See Patriarchs and Prophets, Page 53:4.

8. See Patriarchs and Prophets, Page 55:2. Education, Page 25:2.

9. "Adam yielded to temptation and as we have the matter of sin and its consequence laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government."

"The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed as absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world was evil and that continually." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Pages 1083, 1084 (Manuscript 1, 1892).

5. "Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1084 (Review and Herald, March 17, 1904).

6. See Steps to Christ, Pages 17-22, "The Sinner's Need of Christ."

7. "The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom." - Testimonies, Volume 6, Page 186:2.

"Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares." - Selected Messages, Book 2, Page 288:2.

8. See The S.D.A. Bible Commentary, Volume 1, Page 1104 (Signs of the Times, March 14, 1878). The S.D.A. Bible Commentary, Volume 1, Page 1084 (Review and Herald, April 29, 1875). The S.D.A. Bible Commentary, Volume 1, Page 1104 (Spiritual Gifts, Volume 3, Page 295). The S.D.A. Bible Commentary, Volume 1, Page 1104 (Signs of the Times, April 15, 1875).

9. See Testimonies, Volume 4, Pages 34:3 to 35:0. Testimonies, Volume 6, Pages 144:2 to 145:0.

## **19. Man's Condition in Death**

Death entered the world as a consequence of sin. God warned Adam that disobedience to His command would result in death. Genesis 2:17. But at the tree of knowledge the tempter insisted that Eve could eat fruit from the tree and not die. Genesis 3:4. The record in Genesis 5:5 and the experience of mankind since the Fall demonstrate the truth of God's prediction and the falsity of Satan's promise.

The Bible pictures two deaths: the first death which comes to all as a consequence of sin, and the second death which is the wages of sin for those who reject the gift of life from God. This chapter deals with the first death. At present our question is: What happens to a man when he dies? In later chapters we will give attention to what lies beyond death for both the righteous and the wicked.

### **1. Man's Original Condition**

Review briefly chapter 17, section 11, where it was shown that when man was created it was possible for him to die, but it was not necessary that he should die. He became subject to death, or under the dominion of death, only after he sinned. However, the possibility of death was present before that time.

### **2. The Duration of Human Life**

Summarize what the Bible teaches about the duration of human life.

1 Chronicles 29:15

Psalms 78:39; 90:5, 6; 144:4

1 Corinthians 15:53

Job 14:1, 2

Isaiah 40:6, 7

Romans 2:7

James 4:14

1 Peter 1:23, 24

### **3. What Happens When a Man Dies**

Perhaps the most concise statement of what happens when a man dies is found in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." "Dust" here refers to the human body. Questions are often raised about the meaning of "spirit." We should draw our conclusions regarding its meaning from its Biblical usage.

1. Death characterized. "What is the consistent teaching of the following passages, taken from many parts of the Bible, regarding death, regardless of whether we are speaking of "body" or "spirit"? Which verses refer to specific individuals and which to people in general?"

Deuteronomy 31:16

Job 3:11, 13; 14:12

1 Corinthians 15:51

2 Samuel 7:12

Daniel 12:2

1 Thessalonians 4:13, 14

1 Kings 2: 10; 11:43

John 11:11-14  
Acts 13:36

Note the characteristics cited in Psalms 115:17; 146:4; Ecclesiastes 9:5, 10. 2. What happens to the body?

Genesis 3:19  
Psalms 104:29; 146:14  
Ecclesiastes 12:7

3. The spirit. With only a few exceptions “spirit” in the Old Testament is translated from the Hebrew ruach, and in the New Testament from the Greek pneuma.

Ruach is translated in a number of ways other than “spirit.” Here is a brief summary with samples of the usages.

Breath (of the body)-Job 17:1; Ezekiel 37:5

Wind-Genesis 8:1; Psalm 1:4; Jeremiah 18:17

Referring to the Spirit of God-1 Samuel 16:13; 2 Samuel 23:2; Isaiah 63:12

Spirit (in the sense of vitality) -Genesis 45:27; judges 15:19; 1 Samuel 30:12

Spirit (referring to state of mind)-Isaiah 54:6

Spirit (referring to scat of emotions) -Genesis 41:8; 1 Samuel 1:15; 1 Kings 21:5

Spirit (referring to moral character) -Ezekiel 11:19

Mind (or descriptive of the mind)-Genesis 26:35; Proverbs 29:11; Ezekiel 11:5

Breath (as life principle in man and animals) -Genesis 6:17; Psalm 146:4; Jeremiah 10:14

Courage-Joshua 2: 11

Anger-judges 8:3

Ruach is used 388 times in the Old Testament, but not once does it denote a conscious, intelligent entity capable of existence apart from a physical body. The concept of such an entity is entirely without Bible foundation.

What is true of ruach in the Old Testament is true of pneuma in the New. In not one of the 385 times it appears does it indicate an entity that has been part of a human being and that lives on after his death, capable of separate conscious, intelligent existence. Pneuma is used in a variety of ways, including these:

Holy Spirit-Matthew 3:16; Luke 11:13; 1 Thessalonians 4:8

Evil spirit-Mark 5:8; Luke 9:42; Acts 19:12 Spirit (a spirit being)-John 4:24; Hebrews 6:4 Spirit (a state of feeling or being)-Romans 8:18

Spirit (seat of thought and feeling)-Mark 8:12

Spirit (vital principle of life)-Matthew 27:50; Acts 7:59

Spirit (frame of mind)-Matthew 5:3

Spiritual (spiritual gift, gift of the Spirit)-1 Corinthians 14:37 Spirit (spiritual significance) -Romans 2:29; 7:6; 2 Corinthians 3:6

Wind-John 3:8

We do not understand all that is involved in God’s giving man the breath of life. It is more than air; it is life. Its union with the body makes man a live, conscious, intelligent being capable of exercising judgment, making decisions, and taking action. As we do not understand fully the spirit God gave, we do not understand fully the spirit that returns to God. God, in His own way, preserves a picture of the total personality of each individual-the results of the person’s use of the combination of body and spirit. But it is clear that the Bible nowhere teaches the existence of the spirit as a separate conscious entity.

4. The soul. The term “soul” is not mentioned in Ecclesiastes 12:7, but it is widely used when people talk about death. Frequently it is taken to be synonymous with “spirit,” and the soul is portrayed as leaving the body and going to God at death. We should notice briefly the use of soul” in the Bible.

With only two exceptions, each time the word “soul” is used in the Old Testament it is translated from the Hebrew nephesh-a total of 428 times. Nephesh is used nearly 300 additional times and is translated in different ways. It is translated “life” (119 times), “person” (30), “mind” (15), “heart” (5), “creature” (9), “body” or “dead body” (7), “dead” (5), and “man,” “me,” “beast,” “ghost,” “fish,” “we,” “they,” and other forms of the personal pronouns, and several other words, four times or less.

The translation “soul” is often misleading in view of the general misunderstanding of the meaning of “soul.” Like “spirit,” “soul” conveys to many the idea of a conscious, ever-living entity, capable of existing apart from the body. But this idea is not contained in the meaning of nephesh. In the more than 700 uses of nephesh, such an idea is never once attached to or implied in it. Nephesh is never called immortal or indicated as indestructible. In fact, it is often used to designate something that can be killed.

Note carefully the wide variety of uses to which nephesh is put. Look up the following texts where nephesh is translated “soul,” “life,” “person,” “mind,” “heart,” “creature,” “body,” “dead,” “man,” “beast.” What would you say is the significance of this variety of uses for nephesh?

Genesis 12:5  
Joshua 20:3  
Jeremiah 15:1

Leviticus 11:46.  
1 Kings 19:14  
Ezekiel 18:4  
Numbers 5:2; 6:6  
Isaiah 49:7

The New Testament equivalent of nephesh is the Greek psuche, “life,” or “soul.” It, too, is translated in various ways. These texts illustrate uses of psuche. Life or lives (40 times)-Matthew 2:20; Luke 12:22; Revelation 8:9

Soul or souls (58 times)-Matthew 10:28; 11:29; Luke 12:19; Acts 2:41, 43; Revelation 6:9; 16:3 Mind-Acts 14:2; Philippians 1:27; Hebrews 12:3. Heart-Ephesians 6:6

Psuche is sometimes used in referring to emotions (Mark 14:34; Luke 2:35), or natural appetites. Revelation 18:14.

There is nothing in the meaning of psuche itself that in any way implies a conscious entity able to survive the death of the body. There is no Bible usage referring to such an entity. In chapter 2o attention will be given to cases where the idea of conscious survival is understood by some to be found in verses containing psuche.

At death, then, a man loses all consciousness. His body disintegrates and becomes like the dust of the earth. No live, conscious entity continues to exist in heaven or elsewhere. Does this mean that his existence is eternally ended and his identity eternally lost? Not at all! Full provision has been made that man may live forever.

#### 4. Life Only in Christ

Though the Bible teaches nothing about a conscious soul or spirit surviving the death of the body, it does have much to say about life after death. No distinction is made between the manner of death of the righteous and the wicked. As one dies, the other dies. But there is a vast difference in the future of the righteous and the wicked dead. All rest in the dust until resurrection time. (The resurrections will be presented in later chapters.) Then all will live again and meet the consequences of their lifetime choices. John 5:28, 29; 1 Thessalonians 4:16, 17. Those who have accepted Christ’s offer of eternal life and immortality will then receive immortality. Those who have rejected the offer can receive life from no other source. See:

John 1:4; 3:16; 17:2  
1 John 5:12

What is true of the murderer mentioned in 1 John 3:15 is true of any sinner who does not accept Christ as his Savior.

“He that has the Son has life.” 1 John 5:12. Literally, the expression reads: “has the life,” and refers to the “eternal life” of verse 11. This life begins with the Christian’s new birth (John 3:7), and continues through all eternity. 1 John 3:14; 5:11, 12; John 1:4; 5:24; 10:28; 12:25. The one who is victorious in Christ never loses this gift. Death, physical dissolution, and unconscious sleep until the resurrection do not take away the gift of life through Christ. For the sleeping dead there is no consciousness of lapse of time between death and the resurrection. They fall asleep; then at their next conscious moment they are awake to meet Christ. And all those who have died in Christ will awaken to meet Him at the same time. The faithful Christian’s life is “hid with Christ in God” (Colossians 3:3), and he will be made immortal at the resurrection. 1 Corinthians 15: 51-53. [1]

Though there is no conscious existence between death and the resurrection, the individuality of the dead person is not lost. Personal identity is preserved by the God who will create new bodies for the redeemed at the resurrection. 1 Corinthians 15:42-44. Even though the new bodies will not be of the same particles of material as our earthly bodies, the individuals who have perfected Christ-like character here are those who will be rewarded. Romans 2:6-11; Revelation 22=. They will be the same persons. The life that is now given you in Christ is the life that will be yours in the resurrection and throughout eternity. Those characteristics which make you what you are, setting you apart from every other person in the world, are a part of the heavenly record; death cannot destroy them.

#### TOPICS FOR STUDY AND DISCUSSION

1. Is man in any sense immortal at present? Explain your answer, using Bible support for it. 2. In the light of Bible teaching, define “life” and “death.”
  3. Is it possible for one who has received “eternal life” through Christ at the time of his new birth to lose that life? Explain, using Scripture passages.
  4. Look up all of the Bible verses containing the words “immortal” or “immortality.” What conclusion do you reach from them relating to the subject of this chapter?
  5. Some who believe in consciousness of the “soul” or “spirit” after death say that to picture the dead as unconscious until the resurrection destroys the joy and beauty of the Christian’s hope of eternal life. What would you say to such a person to help him see the greater beauty of God’s plan as described in the Bible?
- “As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man’s character, and this photograph He compares with His law. He reveals

to man the defects that mar his life, and calls upon him to repent and turn from sin.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 5, Page 1085 (Signs of the Times, July 31, 1901).

1. “Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,-not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.”-The Desire of Ages, Page 388:1. See The Desire of Ages, Page 530:3. The Great Controversy, Pages 531-550. The Desire of Ages, Page 527:3. The Desire of Ages, Page 787:1, 2.

“Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him.”-The S.D.A. Bible Commentary, Volume 6, Page 1093 (Manuscript 76, 1900).

## **20. Questions About Man’s Condition in Death**

We continue the subject of the previous chapter with a few questions concerning man’s condition in death. The questions included in this survey are representative of many similar ones, and the answers may often be used as guides to answering other related questions. Study each text or passage in its context. Think it through, in each case considering the whole Bible teaching on the subject of the condition of man in life and in death. ‘Study the chapter and related materials until you can answer each question orally or in writing.

### **1. These Will Christ Bring**

The question is asked: Does not Paul say in 1 Thessalonians 4:14 that at His second coming Christ will bring back with Him those who “sleep in Jesus.”

Some teach that Paul is speaking here of living souls that left their bodies at death and went to be with God, and they will return to earth with Christ at His Second Advent. They believe that Christ will bring with Him immaterial souls whose bodies are sleeping.

Paul first pointed out that the Christian’s sorrow in the face of death is different from the sorrow of those who have no hope in a resurrection. Verse 13. Then he explained why: If we believe Jesus rose, we may have confidence that those who “sleep in Jesus” God will “bring with Him!” Does this refer to Christ bringing the souls of the righteous dead with Him from heaven at the Second Advent spoken of in the next verses?

(1) Study the passage to see if anything is said about bodies sleeping or about souls or spirits returning with Christ to join the sleeping bodies.

(2) Is there Bible evidence that those whom God will bring could be or could not be disembodied spirits?

(3) According to Paul’s words, do the dead in Christ descend at the Second Advent? Verse 16.

(4) In verse 15 the word “prevent” has the meaning of our present word “precede.” Compare this verse with verse 17. Does one group-the living or the dead-join the Lord before the other group does? (5) If the dead preceded the living in spending time with Christ before the resurrection, would there be any meaning to Paul’s attempt to comfort the Thessalonians? What would He undoubtedly have told them? What is the real meaning of verse 14?

(5) See 1 Corinthians 15:22. The next verse shows that the resurrection is referred to, and here is indicated the time when those who died in Christ are made alive.

(6) Compare 1 Corinthians 15:22, 23 with 1 Thessalonians 4:16. In what sense will God “bring with” Jesus those who “sleep in Jesus”? For help in answering any of the questions suggested, see the “Supplementary Material” listed at the close of the chapter.

### **2. Absent From the Body**

The question is asked: Do not Paul’s words in 2 Corinthians 5:8 clearly indicate that the righteous dead go to heaven immediately at death?

Read carefully 2 Corinthians 5:1-9. Notice how Paul expresses his hope for the future, and how he describes life and death in relation to eternity. In verses 1, 2 Paul speaks of our present body as our “earthly tent-house” (tabernacle), and says that if this is “dissolved” we have another-an eternal one-“our house which is from heaven.” We earnestly desire to be clothed with this new house, for if our present house is dissolved and we do not put on the house “from heaven” we shall be “found naked.” Verse 3.

Paul brings to view here three possible conditions:

1. “Our earthly tent-house”



2. "Naked"

3. "Our house which is from heaven"

From verse 6 it is clear that by our earthly house Paul meant our present temporary body. And from verse 4 we see that the house "from heaven" is our resurrection body which we receive when "mortality" is "swallowed up" by immortality. Compare 1 Corinthians 15:44, 51-53. The condition of being "naked" (2 Corinthians 5:3) or unclothed (verse 4) -that is, without either our earthly house or the one from heaven-is death.

What Paul desired was to be changed from mortality to immortality without dying. Verse 4. We groan, he said, in our present tent-not to be unclothed, or to die, but to be clothed in such a way that mortality is swallowed up in life. This had happened to both Enoch and Elijah when they were taken to heaven (Genesis 5:24; 2 Kings 2:11); but probably what Paul had in mind was his hope in the second coming of Christ during his lifetime. But if the condition between mortality and immortality had been one of bliss as a disembodied spirit in the presence of God, Paul would not have had such an earnest desire to avoid it.

The apostle made clear in another passage the time when he expected immortality to be given.

1 Corinthians 15:23, 9-53

See again 2 Corinthians 5:8 and compare with verses 2, 3. If Paul did not want the "unclothed" state, or death, would he express a willingness to be "absent from the body" and by that mean being "disembodied," "naked," "unclothed"? Compare Paul's statement in Romans 8:22, 23.

A similar question is raised in the basis of Philippians 1:21-23. Study that passage and work out an answer to the question.

### 3. The Rich Man and Lazarus

Christ told the story of the rich man and Lazarus. Luke 16:19-31. The question is asked: Does not this prove conscious existence after death?

These words of Jesus are generally taken either as a parable or as a description of an actual occurrence revealing conditions after death. They cannot be both. If the story relates an actual event, we would expect it to be true in fact and consistent in detail. If it is a parable, it is intended to teach or to emphasize some truth, and only that truth should be sought; the details are only relatively significant. In company with many Bible commentators, we regard this story told by Jesus as a parable.

Study the account in Luke 16:19-31. See if it is consistent in all details and implications. Note the disposition made of the two men at death, the proximity of "Abraham's bosom" to "hell," etc. If the story is accepted as a literal account, what inferences must almost certainly be drawn from the details given? For an enlightening insight into the popular Jewish belief Jesus was using as a basis for His parable, see the quotation from Josephus under "Supplementary Material."

Note the rich man's request for Lazarus to be allowed to return to testify to his brothers. Is there any hint of Lazarus's "Immortal soul" returning?

Does the fact that Jesus did not say this account was a parable necessarily lead to the conclusion that it was an actual occurrence? Compare Luke 16:19 with

Judges 9:8-15

2 Kings 14:9

Luke 16:1

Luke 15:11

If the story of the rich man and Lazarus is taken as a report of literal events, how does it harmonize with related teachings in the Scriptures? Some feel that even if it is accepted as a parable the story still teaches the immortality of the soul. But it is an accepted principle of Bible interpretation that a doctrine is not to be built on a parable or an allegory alone. This is particularly true when details of the parable contradict other Scripture teachings. Only the fundamental teaching of a parable as confirmed by its context and supported by the general teaching of Scripture may be considered a basis for doctrine.

What would you say is the truth Jesus was illustrating by this parable? Consider the attitudes of the Jews toward prosperity and poverty, and who could and who could not be saved.

### 4. Souls Under the Altar

The question is asked: Does not Revelation 6:9, 10 prove that the souls of the righteous dead are in heaven?

When the fifth of the seven seals was opened, the prophet saw "under the altar the souls of them that were slain for the word of God!" In Revelation 6, John was viewing a series of pictorial representations. We must remember that in a prophetic revelation a prophet saw not actual events, but representations of the events. Sometimes the representations are similar to the actual and sometimes they are greatly different. We can discover which are like the actual and which are different by studying the passage and its context, and by comparison with other parts of the Bible. We find both kinds of representations in Revelation 6.

The participants that appeared when the first four seals were opened were unlike the actual events they represented. When the sixth seal was opened the prophet saw a representation that was similar to events that occur preceding the Second Advent of Christ as they are described elsewhere in the Bible. In which classification the events of the fifth seal come must be determined by general Bible teaching. What has study of man's condition in death revealed that helps determine whether the picture in Revelation 6:9-11 is similar to the events it foretells, as in verses 12-16, or whether it differs as do the events of verses 1-2? What is the real significance of these verses?

## 5. A Departing Soul

In Genesis 35:18 the death of Rachel is described by saying that "her soul was in departing." The question is asked: Was this not Rachel's immortal soul returning to God?

1. "Soul" in this verse is translated from nephesh.

2. See the usage of nephesh summarized in chapter 19. What translation of nephesh would clarify the meaning of this verse and be in full harmony with Bible teaching?

Explain also 1 Kings 17:21,22 where nephesh is rendered "soul." Compare 1 Kings 19:4 where nephesh is rendered "life."

## 6. In God's Image

The question is asked: Man was made in the image of God; God is immortal; therefore, must we not conclude that man is immortal? Answer this question on the basis of the texts and lines of thought already presented in the chapters on creation and the nature of man.

## 7. Who Knows About the Spirits

The question is asked: Does not Ecclesiastes 3:21 teach that there is a difference between the spirit of man and the spirit of animals—that one ascends at death, and the other goes down?

See R.S.V. and The S.D.A. Bible Commentary on this verse. Does the verse teach there is a difference in spirits?

## 8. Just Men Made Perfect

Hebrews 12:23 speaks of "the spirits of just men made perfect." The question is asked: Are these not the spirits of the righteous which have gone to heaven and been made perfect or complete?

For the setting, see Hebrews 12:17-24. Note carefully the contrast indicated in verses 18 and 22. To whom is the passage addressed, to the living or the dead? See The S.D.A. Bible Commentary on Hebrews 12:23; Matthew 5:48.

## SUPPLEMENTARY MATERIAL

Haynes, C. B. Life, Death, and Immortality.

Index to the Writings of Ellen G. White.

Nichol, F. D. Answers to Objections.

Seventh-day Adventists Answer Questions on Doctrine.

The Seventh-day Adventist Bible Commentary.

Smith, Uriah. Here and Hereafter.

Flavius Josephus wrote: "Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to everyone's behavior and manners.

"In this region there is a certain place set apart, as a lake of unquenchable fire, where into we suppose no one has hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God Himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

“For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the Bosom of Abraham.

“But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downward. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that has compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.”-The Works of Flavius Josephus, “An Extract out of Josephus’s Discourse to the Greeks Concerning Hades,” Whiston translation (Philadelphia: The John C. Whiston Company), page 901 (Philadelphia: John E. Potter and Company, pages 743, 744).

## **21. The Incarnation**

“The Word was made flesh, and dwelt among us.” John 1:14. God being made man-Divinity uniting and blending with humanity-is called “the Incarnation.” God became man to accomplish the purposes of the plan of salvation: to remove from man the guilt of sin, to transform his nature, and to give him victory over every temptation. The Incarnation lies at the heart of God’s plan of redemption. We cannot understand all it involves, but what has been revealed is extremely important to our understanding of what our Savior has done and is able to do for us personally. [1]

Chapter 11 presented evidences that Jesus Christ was truly God through eternity past. These evidences should be reviewed and kept in mind as we turn our attention to the Incarnation. The One who came from heaven to redeem man was man’s Creator. Man’s importance to God, and the significance of the plan of salvation, can be understood only if we realize the position and power of the One who came to make the plan effective.

### **1. Christ’s Humanity**

Seventy-seven times in the four Gospels, Jesus is called the Son of man. His humanity is repeatedly affirmed in other Bible passages.

1. His human birth. Note in these verses indications that Christ was born into this world as a human being.

Matthew 1:1 Romans 1:3 Romans 9:5 Galatians 4:4

2.His virgin birth. Though Christ was born as other children are born, the Bible makes plain that His conception was different from that of any other child. Mary, the mother of Jesus, was a virgin. Her child was conceived through the power of the Holy Spirit. See Luke 1:26-35. Matthew quotes Isaiah 7:14 as the prophecy which was fulfilled in the birth of Jesus to a virgin. Matthew 1:22, 23. He was born in the humblest of circumstances. See Luke 2:1-20.

3.His human development. As a child, Jesus grew as other human children grow (Luke 2:40, 52), and was subject to His parents. Luke 2:51. He did not attend the schools of His day (John 7:15), but His discussion with the priests (Luke 2:46, 47) attests His unusual mental and spiritual development. His instruction at home, His work in the carpenter shop, His study of the Scriptures, His communion with His heavenly Father, and His abstinence from sin contributed to a balanced growth physically, mentally, and spiritually. [2]

4.His physical infirmities and His dependence as a human being. As God in human form, Jesus was not exempt from physical weakness and needs, or from temptation, or from dependence upon His Father. [3]

Matthew 4:2

Mark 1:35

John 19:28

Matthew 8:24

Luke 9:58

Hebrews 2:18

John 4:6

5. Recognition of His humanity. Note by whom Jesus was recognized as a man: [4]

## 2. Divinity United With Humanity

We cannot explain how the infinite God and a finite human being can be united in a single person. It is easy to go astray in discussing interactions and relationships of the two natures. We must remain within the realm of what has been revealed if we wish as true a concept as possible of the God-man Jesus Christ. What has been revealed is to be studied prayerfully and with concentration. Only the Holy Spirit, by whose power Jesus was conceived in Mary, can lead our minds to understand the essential truths involved in the Incarnation. The more fully we understand the Incarnation, the more we shall appreciate the work of the Savior for us.

1. Jesus was fully God. Jesus was born into the world a truly human being. He took a human bodily form with all its limitations. He also took human nature and thus identified Himself completely with the human race. But not only was the Savior completely man: He was at the same time fully God. Nowhere in the Bible is the doctrine of Christ's nature or person formally expounded, but the New Testament writers consistently portray characteristics of both His humanity and His divinity. Everywhere Jesus is pictured as our supreme Lord to whom our love and adoration is due, and as our fellow man in life's experiences. [5]

a. His Divinity. Three vital passages clearly indicating that Jesus Christ was truly God as well as truly man may be used as a center around which to gather other passages: (1) John 1: 1-14; (2) Hebrews 2:5-18; (3) Philippians 23-8.

(1) In studying John 1:1-14 note especially the nature of the One who became incarnate (verses 1-13), the general nature of the Incarnation (verse 1+ first part), and the nature of the Incarnate One (verse 14 last part).

(2) As a setting for Hebrews 2:5-18, note in Hebrews 1 the divine dignity of the Son of God (see the contrast between verses 1-3 and verses 4-14), and the importance of accepting the salvation provided by Christ (2:1-4). The rest of the second chapter shows the purpose of the Incarnation-to make salvation possible (verses 9-18) for men whom God has appointed to a high destiny (verses 5-8).

(3) In Philippians 2:5-8, Paul is not giving a formal exposition of the doctrine of the Incarnation or the person of Christ. He is exhorting the Philippians to possess unselfishness which will cause each one to "esteem others better than themselves." Philippians 2:1-4. Illustrating the virtues he wants the Philippians to develop, the apostle presents the Savior's life story in outline form. Christ left His glory as God and took upon Himself humanity. He filled the most lowly offices, and died on the cross so men might be saved. But under these circumstances, as Paul confirms in Colossians 1:19 and 2:9, Jesus was still God.

(4) Many additional passages show Jesus' deity during His earthly life.

Matthew 13:41

1 Timothy 3:16

Acts 20:28

Matthew 26:63, 64;

John 1:25-27; 14:9;

1 Corinthians 1:23,

Jesus' own language clearly reveals that He was of higher than earthly origin and nature.

John 3: 13, 14; 6:62 John 8:23, 42, 58 John 10:30; 16:28

2. Two natures clearly recognized. Underlying all New Testament literature is the concept that the divine and human natures united in the person of our Savior. Matthew presents Him as one of the Deity. Matthew 28:19. Paul speaks of Him as the Lord of glory. 1 Corinthians 2:8. In the Revelation He declares Himself to be the Alpha and the Omega, the first and the last, the beginning and the end. Revelation 1:17; 22:13. He is consistently thought of and depicted as God. But just as consistently He is portrayed as a Man who walked among men.

Jesus' genealogy as the Son of man is carefully recorded. Matthew 1; Luke 3. His sense of dependence upon His Father for strength and guidance is revealed in the repeated references to His prayers. John points out that a mark of a Christian is his confession that Jesus Christ "is come in the flesh." 1 John 4:2. References to Christ's divinity and to His humanity appear to be used interchangeably as the situation warrants or as suits the emphasis of the inspired author. Find two additional texts illustrating this point.

Despite the fact that first one and then the other of Jesus' natures is brought to the front, nowhere in the writings is there conflict between the two or confusion in their relations. The Savior is regarded as a composite, but undivided, personality. And it is necessary that this should be. Jesus was a true and complete human being, like other human beings except that He knew no personal sin. In the Incarnation was formed a true and indissoluble union of the divine nature and human nature in one Person. Each nature was preserved, but the union of the two was mysteriously complete. How this was accomplished is now beyond our comprehension, but the reality of the union is cause for great rejoicing and gratitude. [6]

## 3. Purposes of the Incarnation

Why did the Son of God come to earth and become the Son of man? Of the many reasons that can be given, those indicated in the following groups of texts are most prominent. Study the texts in each group and formulate a statement giving the reason for Christ's first advent that is indicated in the passages referred to.

(1)Matthew 11:27; John 1:14, 18; 12:45; 10, 9; 17:6, 26; Hebrews 1:25 3

(2)Matthew 1:23; John 1:51; 1 Peter 3:18

(3)Matthew 1:21; 18:11; Luke 19:10.

The descriptive title used in the verses under (3) is found seventy-seven times in the Gospels.

(4)Isaiah 53:6, 11; John 1:29 (margin); 1 Peter 2:24; 1 John 3:5

(5)Isaiah 53:5, 6; Romans 4:25; 5:6-8; 1 Corinthians 15:3; Galatians 1:4; Hebrews 2:9

(6)John 12:31; 16:33; 1 Corinthians 15:26; Hebrews 2:14, 15; 1 John 3:8

(7)Matthew 11:29; John 13:15; 1 Peter 2:21; 1 John 2:6

Jesus Christ took man's nature so that men might become partakers of the divine nature. 2 Peter 1:2-4. He came to show us how to live as sons of God by the re-creative and keeping power of our heavenly Father. [7]

## TOPICS FOR STUDY AND DISCUSSION

1. Write a summary paragraph expressing what you consider to be the basic purpose of the Incarnation.

2. Study carefully the Gospel accounts of the birth of Jesus. What statements made or incidents referred to in these accounts indicate that the Child born was God?

3. The applicability of Isaiah 7:14 as a prediction of the virgin birth of Christ is sometimes challenged on the basis that 'almah, translated "virgin" in K.J.V., denotes simply a young woman of marriageable age. Show that Matthew's citation (Matthew 1:22, 23) under the inspiration of the Holy Spirit is justifiable from the full meaning of the Isaiah passage. See Problems in Bible Translation, pages 151-169; and The S.D.A. Bible Commentary, Volume 4, On Isaiah 7:14.

1. For comments pertaining to this whole chapter, see The Desire of Ages, Pages 19-26, 43-49; The S.D.A. Commentary, Volume 5, Pages 1126-1128; Volume 7, Pages 904.

2. See The Desire of Ages, Pages 68-74.

3. "He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings." - Testimonies, Volume 2, Page 508:2.

"As a member of the human family He was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light." - Review and Herald, July 5, 1887.

4. "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh." - The Youth's Instructor, October 13, 1898.

5. "He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience." - Review and Herald, June 15, 1905.

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness." - Review and Herald, February 18, 1890.

6. "Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person-the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 5, Page 1113 (Letter 280, 1904).

7. "Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion." - Testimonies, Volume 5, Page 738:4.

"Christ came to this world as the expression of the very heart and mind and nature and character of God." - Medical Ministry, Page 19:1.

"Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's ambassador, to show us how to live so as to secure life's best results." - The Ministry of Healing, Page 365:3.

Christ came to our world to give us an example of what we may become." - The Ministry of Healing, Page 196:1.

"Christ came to the world to sow it with truth. He held the eyes to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation." - Fundamentals of Christian Education, Page 177:1.

## **22. Christ's Perfect life and Ministry**

Our Lord's life and career are recorded chiefly in the four Gospels. Some additional items regarding His life are described in other New Testament books. The account is not a day-by-day narrative; the writers, under the guidance of the Holy Spirit, selected for the record the incidents and the instruction that would bring us what God wants us to know about the life and teachings of Christ. In this chapter we shall not study His life story as such, but the significance of His life to us.



## 1. Christ's Relation to the Father

Jesus Christ was, and is, God. But when He voluntarily took a human body and human nature He subordinated Himself to His Father for the time of His earthly life. What indications of this subordination are found in the following texts?

Psalm 40:8  
John 12: 49, 50; 14:10, 28  
Matthew 26:39  
John 3:16; 4:34; 5:19  
2 Corinthians 8:9  
Philippians 2:7, 8  
Hebrews 2:9

What ideas, seemingly contradictory to some presented in the texts above, can be readily reconciled if we keep in mind that this was a temporary subordination? See:

Matthew 11:27; 28:18  
John 3:35, 36  
Luke 1:32

## 2. Christ's Sinlessness

One characteristic sets Jesus apart from all [1] other men: He "did no sin, neither was guile found in His mouth." 1 Peter 2:22. Throughout the New Testament the sinless Savior stands in sharp contrast with the sinful world. His human life presents unbroken fellowship with the Father, undeviating obedience to His will, and complete devotion in every test and trial. Of all men, He was the most sensitive to sin, yet He was conscious of no sin in Himself and He knew that others were aware of His sinless life. John 8:29, 46; 14:30. [2]

Though He took man's nature, Jesus did not take man's sinfulness. We have seen that He became subject to human weaknesses of hunger, weariness, and the like; but no propensity, or inclination, toward sin marred His character. There was nothing in the Savior that responded to the temptations of His adversary the devil. Never did He fall into sin, even by a thought.

Jesus' temptations were real and in His humanity He could have yielded to them. Unless He faced temptation with the possibility of yielding, there would have been no victory, and such a passage as Hebrews 4:14-1:6 would be meaningless. See the following passages and state briefly your understanding of their teaching concerning Jesus' victory over temptation, and His sinlessness. [3]

Matthew 43-11  
Acts 2:27  
1 Peter 2:22  
Luke 1:35  
2 Corinthians 5:21  
John 3:5  
Hebrews 4:14-16

## 3. The Life and Ministry of Jesus

What Jesus did during His ministry is well known; what His life and ministry accomplished is not so clearly recognized. Even non-Christians see in Jesus the personification of love, purity, and compassion, and see in His ministry the acme of unselfish service. But non-Christians do not perceive what this perfect life means to them. Sometimes even professed Christians miss the full significance of His perfect life. What do Jesus' life and ministry mean to us 'n the twentieth century?

1.They reveal the true character of God. For millenniums Satan had been misrepresenting and maligning the character of God. In the minds of both Jews and Gentiles gross misconceptions existed. God was thought of as arbitrary, easily offended, responsible for suffering, and demanding continual appeasement. Love, fatherly interest, compassion, and blessing were obscured. What was there in the life of our blessed Lord that combated these misconceptions by both word and demonstration? [4] See:

Matthew 6:25-33  
Matthew 7:11; 12: 15  
Mark 8:1-9; 10:13-16  
Luke 1: 78  
Luke 15:7, 10, 11-32  
Luke 23:34

John 3: 16; 8: 10, 11  
John 14:9, 10; 16:27  
Acts 20:35

2. They reveal Christ's victory over Satan. Christ's victory over Satan culminated in His resurrection, but in life He gained an uninterrupted series of victories over His enemy. The Savior demonstrated that it is not necessary to be a servant of Satan and of sin. Romans 6:16-18. Man had opened the way for sin to enter the world; but Christ, as a man, condemned sin in the sphere in which it had exercised dominion. Romans 8:3. His sinless humanity constantly condemned sin in the sense that Noah's obedience condemned the world (Hebrews 11:7), and in the way the Ninevites' repentance condemned the Jews of Christ's day. Matthew 12:41. Jesus' life left Satan a defeated foe. [5]

3. They show us how to live. No new basic principles of conduct are introduced in the New Testament. However, in the life of Christ the way to live took on new color and new meaning. No one else ever lived out God's plan perfectly. No one else can be a model after which all men can pattern. In the Savior, man can see the high ideal God holds for us, and we can see that the ideal is possible to achieve.

The Master's life and ministry plainly show how we are to behave toward God and His Book, how we are to deal with lost men, with true believers, and with enemies, and how we are to relate ourselves to the false religious systems of our day. In His childhood, youth, and manhood, Jesus set such an example that we ought "also so to walk, even as He walked." 1 John 2:6. The Savior's life was a perfect example of what it means to have God's law-a transcript of His character-written in one's heart. See the Messianic prophecy of Psalm 40:8, and the promises of Jeremiah 31:33 and Hebrews 8:10. Below are some texts that reveal our responsibility to follow Christ's example. [6] What are we to do that He has done?

Matthew 18:33  
John 15:9, 10, 12, 20  
Ephesians 4:32;  
Luke 6:36  
John 17:18, 21  
John 133, 14  
Romans 15:2  
Colossians 3:13  
1 Peter 2:19-23

These texts do not picture fully the Savior's example. 'Name three or four other ways in which He has been our pattern. Give a Bible text for each, showing His action or attitude.

4. Christ's life was in itself a sacrifice. A living example, even that of the Son of God, could not pay the penalty for man's sin. Christ came to die to pay the penalty. But the Savior's whole life was the gift of Himself for man's redemption. God in human form was giving Himself for man. His prayers, His victories, His daily walk with men, His sharing of human life, all were a part of the gift that was true sacrifice. And the perfect divine-human life qualified Christ to die for every man's sins. [7]

## TOPICS FOR STUDY AND DISCUSSION

1. Study John 14 to 17. Notice the frequency with which the Father is mentioned. Point out from these chapters the characteristics of the relationship between the Father and the Son before, during, and after the Son's life on earth.

2. Outline the significance of Jesus' life and ministry to you. What difference does it make in your life that He lived as He did?

3. How should we understand the words of Christ, "All things are delivered unto Me of My Father" (Matthew 11:27), in relation to Paul's statement, "Though He was rich, yet for your sakes He became poor" (2 Corinthians 8:9)?

4. "He glorified His life by making everything in it subordinate to the will of His Father." - The Ministry of Healing, page 19:1. How is it possible for such complete subordination to glorify a life? Could the same be true of a life today?

5. Since all the specific temptations that face us today were not present in Christ's lifetime, how can it be said that He "was in all points tempted like as we are"? Hebrews 4:15. Compare Genesis 3:6; Matthew 4:1-11; and 1 John 2:15, 16 as a starting point.

6. Much more attention is usually given to the Lord's death for our sins than to the significance of His life. State in a sentence what you believe to be the significance of the Master's life and ministry as far as the plan of salvation is concerned.

7. See The Desire of Ages, Pages 22:3 to 23:0. Testimonies, Volume 9, Page 68:2. The Desire of Ages, Pages 208:2; 664:4. Testimonies, Volume 2, Pages 508: 1 to 509:0.

"While bearing human nature, He was dependent upon the Omnipotent for His life. In His humanity, He laid hold of the divinity of God."-Signs of the Times, June 17, 1897.

2. "In His human nature He maintained the purity of His divine character." - My Life Today, Page 323:5.

3. "In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man." - Signs of the Times, May 29, 1901. See The S.D.A. Bible Commentary, Volume 5, Pages 1128-1131. The Desire of Ages, Pages 116:4 to 117:2.

"He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden."-Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 5, Page 1128 (Letter 8, 1895).

4. "The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in His encircling light, that he who had seen the Son had seen the Father. His voice was as the voice of God."-Review and Herald, January 7, 1890.

5. See The Desire of Ages, Page 117: 1.

6. See The Desire of Ages, Page 74:4. Early Writings, Page 156:2. The Ministry of Healing, Pages 17-28.

7. "His whole life was a sacrifice of Himself for the saving of the world. Whether fasting in the wilderness of temptation or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost." The Desire of Ages, Page 278:2.

## **23. Christ's Death, Resurrection, and Ascension**

No other scene in all history so stirs human emotions and imagination as Jesus Christ dying on a Roman cross with pierced hands and feet and thorn-crowned head. And it forever raises the question, Why? Why was the only Sinless One the world has known put to death as if He were a common criminal? Why was His death necessary? Why was He willing to die? Why did His Father permit His life to be taken? What did His death accomplish?

As background for this chapter, you should refresh your memory on events leading up to Christ's crucifixion, and the crucifixion itself. Read at least the Matthew record, and preferably all four descriptions.

Matthew 26; 27

Mark 14; 15

John 18:19; 20

Luke 22; 23

### **1. Why Jesus Christ Died**

Death entered the world as a result of sin. The first death is a consequence of death passing upon all men. The second death- eternal death -is to be the penalty for each individual's sins. Either man must die or someone has to die in his place. Jesus Christ came to this world to take man's place and carry out God's plan to eliminate sin and death. This plan makes provision not only to destroy sin and death, but also to restore men to the oneness with God that Adam and Eve enjoyed before they sinned.

The plan for man's salvation was no afterthought merely to meet an emergency. In His perfect knowledge God was aware of the need that would arise, and before He created Adam He made provision to safeguard man's eternal future. Before the foundation of the world the plan was laid to restore to son ship those who accepted the plan's provisions. [1]

Ephesians 1:4. Almost immediately after their first sin the plan was announced to Adam and Eve. Genesis 3:15. The One who would come to bear the people's sins was later brought to view in prophecy (Isaiah 53:4-6), and in the sanctuary service. At the birth of Jesus the angels told the shepherds that the Savior had been born. Luke 2:10-14.

When Jesus was ready to begin His ministry, John the Baptist pointed to Him as "the Lamb of God, which takes away the sin of the world." John 1:29. We have already seen in chapter 22 the significance of His sinless life and loving ministry. At the end of His ministry the Savior was ready to give His life so the plan of salvation might be made effective.

In the following verses note: (1) for whom the sacrifice was made; (2) the intended purposes of the sacrifice; (3) the relation of Father and Son to the sacrifice; (4) what made Father and Son willing to make the sacrifice.

Mark 10:45

1 Corinthians 15:3

John 3:16

1 Timothy 2:6

Romans 5:8

Hebrews 2:9

Hebrews 2:14

Hebrews 9:26

1 John 4:9, 10

### **2. The Significance of Christ's Death**

What was accomplished for men by the death of Christ? His sacrifice should be viewed in its relation to the whole plan of salvation, for only then can we see its true significance. The key to its meaning is found in the ancient Hebrew sanctuary service which will be studied briefly in part 6 of this book.

1. His death was vicarious. A vicarious act is one performed by one person instead, and in behalf, of another. Christ died in the place of all men, and His sacrifice is effectual for anyone who chooses to accept Him as his substitute. [2]

Christ did not die for His own sins; He was sinless. 1 Peter 2:22; Hebrews 4:15. It is repeatedly emphasized in the Bible that He died for the sins of others. Note the various ways the thought is expressed. [3]

Isaiah 53:5, 6  
Galatians 1:4  
Romans 4:25  
1 Corinthians 15:3  
2 Corinthians 5:14, 21  
1 Peter 2:24; 3:18

2. His death provided for full restoration. [4]

a. It met the penalty of the broken law-death. Romans 6:23; 2 Corinthians 5:21.

b. It satisfied the requirements of justice which demands that sin receive its full penalty. Romans 3:26.

c. It provided for the forgiveness of past sins. Romans 3:25. (On the meaning of "remission" see The S.D.A. Bible Commentary, Volume 5, page 523, on Matthew 26:28).

d. It provided for man's reconciliation to God. Romans 5:10.

e. It provided for man's full restoration to oneness with God. Colossians 1:20-22. Provision was made not only for man's restoration, but for the restoration of everything that was lost through sin.

3. His death was a complete sacrifice. Christ's death was a complete sacrifice. There is no need for it to be repeated as were the daily ancient sacrifices; it was made "once for all." See Hebrews 9:24-28; Romans 6:10. It is especially necessary that we note this, since there are some who believe the sacrifice is offered repeatedly for the sins of men. Find at least three Bible texts that show that no sacrifice other than the sacrifice of Christ is needed to provide for man's salvation. [5]

### 3. Significance of the Resurrection

Faith in Christ's resurrection is essential to salvation. Romans 10:9, 10. It is a fundamental of Christian faith. Without the resurrection, the death of Christ would have been in vain and we would be without hope. Study carefully 1 Corinthians 15:12-19 and note what Paul said would be true if Christ had not been resurrected. [6]

The resurrection. Because Christ was God as well as man, He had power not only to lay down His life but to take it up again. When summoned from the grave by His Father, the Savior came forth by His own divine life. [7] Note carefully:

John 10:18  
Romans 1:14  
Acts 13:32, 33  
1 Corinthians 15:3-22

The resurrection and our salvation. What was accomplished and what can be accomplished for us because of the resurrection of Christ? To what experiences in our lives does it point?

Acts 4:10; 10:39-42 Romans 4:25; 5:8-10; Romans 7:4; 8: 11,  
1 Corinthians 6:14  
2 Corinthians 4:14

### 4 Significance of the Ascension

Ephesians 1:19-23  
Philippians 3:10  
1 Peter 1:21

Find four or five Bible references (other than those listed under the next questions) indicating that the early church regarded the ascension of Christ as a historical fact.

In what form and for what purposes did Christ ascend to heaven? What is His position in heaven?

Mark 16:19  
Acts 1:9-11  
Hebrews 7:25; 8:1, 2;  
Luke 24:39  
Romans 8:34; 9:24  
John 14:1-3; 16:28; 20:17  
1 Timothy 3:16  
1 John 2:1, 2

In view of these passages and others you may find, what do you consider to be the significance of Christ's ascension as far as our salvation is concerned? [8]

## TOPICS FOR STUDY AND DISCUSSION

1. Discuss the significance of John's designation of the "Lamb" in Revelation 13:8.
2. Why would the death of Jesus have been ineffective in providing salvation if there had been no resurrection?
3. What is the significance of the fact that Jesus will retain His human nature and oneness with the human family for all eternity?
4. What is the relation of Christ's Gethsemane experience to the sacrifice for the sins of the world? See *The Desire of Ages*, pages 685-697.

## SUPPLEMENTARY MATERIAL

Following is a list of references to some enlightening spirit of prophecy quotations relating to the death of Jesus. The brief heading simply gives a clue to the thought. You should in each case consult the full quotation in its context.

1. In Gethsemane human nature staggered. *The SDA Bible Commentary*, Volume 5, Pages 1102, 1103.
2. Human nature would have died. *The SDA Bible Commentary*, Volume 5, Page 1103.
3. Greater capacity for suffering. *The SDA Bible Commentary*, Volume 5, Page 1103.
4. Could have withstood death. *The SDA Bible Commentary*, Volume 5, Page 1127.
5. Human nature died; Deity did not die. *The SDA Bible Commentary*, Volume 5, Page 1113, on Mark 16:6.
6. Garment of flesh was rent. *The SDA Bible Commentary*, Volume 5, Page 1105.
7. Father suffered with Son. *The SDA Bible Commentary*, Volume 5, Page 1108.
8. All of Christ remained in the tomb. *The SDA Bible Commentary*, Volume 5, p. 1180, on John 20:7.
9. Christ possessed power to break the bonds of death. *The SDA Bible Commentary*, Volume 5, Page 1113, on Mark 16:6.
10. No marvel to angels. *Spirit of Prophecy*, Volume 3, Page 204:1.
11. For comments pertaining to this whole chapter, see *The Desire of Ages*, Pages 685-697, 741-764.
12. See *The S.D.A. Bible Commentary*, Volume 5, Page 918. See *The Desire of Ages*, Page 25:2.
13. "In the Garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin." - Ellen G. White, quoted in *The S.D.A. Bible Commentary*, Volume 5, Page 918 (Manuscript 35, 1895).
14. "In our behalf He died. . . . He has paid the price. Justice is satisfied Those who believe in Christ, those who realize that they are sinners, and that as sinners they must confess their sins, will receive pardon full and free." Letter 52, 1906.  
"Through the crucifixion of Christ, human beings are reconciled to God. Christ adopts the outcasts, and they become His special care, members of the family of God, because they have accepted His Son as their Savior." - Letter 255, 1904. See *Selected Messages*, Book 1, Page 349:2.
5. See *The Acts of the Apostles*, Page 29:2. "The sacrifice of Christ was sufficient; He made a whole efficacious offering to God." - *Review and Herald*, August 19, 1890.
6. See *The S.D.A. Bible Commentary*, Volume 5, Pages 1113-1114.
7. See *The Desire of Ages*, Pages 779-787.
8. "When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Savior came forth from the grave by the life that was in Himself. Now He proved the truth of His words, 'I lay down My life, that I might take it again. I have power to lay it down, and I have power to take it again.' Now was fulfilled the prophecy He had spoken to the priests and rulers, 'Destroy this temple, and in three days I will raise it up.' John 10:17, 18; 2:19." - *The Desire of Ages*, Page 785:2.  
See *The Desire of Ages*, Pages 25:3 to 26:0; 829-835. *The S.D.A. Bible Commentary*, Volume 6, Page 1053, on Acts 1:9-11. *The Acts of the Apostles*, Pages 38:3 to 39:0.



## **24. The Holy Spirit in Bible Times**

The Holy Spirit's work is inseparable from that of the Father and the Son in Old as well as New Testament times. His ministry for God's people is an abiding ministry through human history.

### **1. The Holy Spirit's Work in Old Testament Times**

After the account of creation, the first mention of the Holy Spirit is in connection with God's displeasure at conditions preceding the Flood. 'Study Genesis 6:3 and the texts listed below to see what they reveal concerning the work of the Holy Spirit in Old Testament times. There are indications that the Spirit was given for special endowments of skill, prophecy, transformation of character, reproof, instruction, ability to accomplish God's work, and other purposes.' Classify each text as to what it reveals concerning the Spirit's work.

Exodus 31:3 Numbers 24:2 Judges 3:10; 6:34  
1 Samuel 10:6  
2 Samuel 23:2  
2 Chronicles 24:20  
Psalm 139:7  
Isaiah 42:9; 61:1; 63:10  
Ezekiel 11:5, 24  
Joel 2:28  
Micah 3:8  
Zechariah 4:6

What conclusions can you draw from the variety of activities ascribed to the Spirit in the Old Testament?

### **2. The Holy Spirit in the Life of Christ**

In Isaiah's Messianic prophecy, Isaiah 61:1-3, the Holy Spirit's power is predicted as coming upon Christ for His ministry. However, this was not the beginning of the Spirit's work for the Savior when He was on earth. Note in the following passages the Spirit's presence and influence in events related to the Savior's life. The texts are arranged in chronological order. What is significant [1] about each event that makes the mention of the Spirit important?

Luke 1:13-18  
Mark 1:9-11  
  
Luke 4:14  
Luke 1:35  
Acts 10:38  
Luke 4: 18  
Luke 1:41, 67, 68  
Luke 3:16  
Matthew 12:28  
Matthew 1:18-20  
Matthew 4:1  
John 20:22  
Luke 2:25-35  
Mark 1:12  
Acts 1:2

[2] These are instances where the Spirit is particularly mentioned. The Spirit accompanied Christ throughout His life and ministry.

### **3. The Promise of the Spirit**

In view of the abundant evidence that the Holy Spirit was in the world from the beginning,--that He strove with the antediluvians, spoke by the prophets, filled John the Baptist, and anointed Jesus--John 7:37-39 contains what to some is a perplexing statement. Jesus was inviting the Jews to come to Him as the living water. John, under inspiration, inserted an explanatory note: "But

this spoke He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given [given is a supplied word]; because that Jesus was not yet glorified.” [3] ‘How can it be said that the Spirit “was not yet”?’

We must remember that John was writing some sixty years after Jesus spoke. He had seen the outpouring of the Spirit on Pentecost as a signal that Jesus had been glorified. Clearly, it was this special bestowal of the Spirit that John had in mind rather than the continual presence of the Spirit in the world. On earlier occasions John had spoken of the presence of the Spirit. Use concordance, and find two earlier examples.

Jesus promised that when He left the world the Spirit would come as His representative. We should give attention to prophecies that pointed to the Spirit’s manifestation and demonstration of power to an extent before unknown. ‘What things were specifically predicted about the ministry of the Spirit? In what ways would it be better for Christ’s followers to have the Spirit than to have Christ’s continued personal presence? [4]

Joel 2:28, 29 (cf. Acts 2:16-18)  
Luke 11:13  
John 16:7, 8, 13, 14  
Luke 12:10, 12  
Acts 1:4, 5  
John 14:6, 17, 26

#### 4. The Coming of the Spirit

The story of the Holy Spirit’s coming to the believers in the upper room on Pentecost and of the amazing results is recorded in Acts 1 and 2. ‘Describe what the outpouring of the Spirit meant to the early church that day. Of what was the manifestation a sign to them? (See Acts 2:32, 33) Were any of Jesus’ promises regarding the Spirit’s work fulfilled on Pentecost? [5]

#### 5. The Spirit and the Early Church

It was the power of the Spirit that launched the early church on Pentecost. Acts 2:41-47. What is said about the Spirit’s activity in the remaining chapters of Acts gives a fairly well-rounded view of His work. ‘Consult your concordance under “Spirit,” and “Holy Ghost.” Classify under three or four rather general headings what is said about the Spirit’s work in Acts.

### TOPICS FOR STUDY AND DISCUSSION

1. What differences, if any, can you see between the work of the Holy Spirit in Old and in New Testament times? How much difference does it make that Christ, to whom the Spirit bears witness, had appeared in person?
2. Discuss the part of the Holy Spirit in launching the early Christian church.
3. What place did the Spirit occupy in guiding the activities of the early church?
4. Show how each step of the missionary activity of the early church was started and guided by the Spirit.

1. See The Acts of the Apostles, Page 53:1. Education, Pages 46:2; 47:2.
2. See Index in The Desire of Ages under “Holy Spirit, manifestation of.”
3. See Index in The Desire of Ages under “Holy Spirit, Christ’s representative.”
4. See The Acts of the Apostles, Pages 35-46.
5. See The Acts of the Apostles, Pages 47-56. See also Scripture Index in The Acts of the Apostles, The S.D.A. Bible Commentary, or Index to the Writings of Ellen G. White, for comments on particular passages.

## **25. The Holy Spirit’s Function Today**

Our assurance that the work of the Holy Spirit is for us as well as the early church has its foundation in Jesus’ promise: “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” John 14:6. What Jesus promised His disciples the Spirit would do for them, He will do for us. The Spirit has a work for the whole world, which includes the church and the individual. He performs a particular function for the church; but the ultimate task of the Spirit is accomplished by what He does for each individual.

### 1. The Spirit in the World

The Holy Spirit's work for the world is well summarized in Jesus' words: "And when He is come, He will reprove [better, "convict"] the world of sin, and of righteousness, and of judgment." John 16:8. He deals with the past, the present, and the future—the sins of the past, the present demand for righteousness, and the judgment to come. The Spirit is today revealing and convicting of the truth concerning sin, righteousness, and judgment. It is a daily ministry for the individual, prompting him to avoid sin and enabling him to develop a righteous character. In all this the Spirit's ministry is based on the work of Christ. He has no message but the message concerning the Savior. John 16:13-15.

There are numerous Bible examples of the Spirit's ministry for men outside of the church. See the following and find two additional illustrations. [1]

Acts 2:37 Acts 8:23-39 Acts 10:44

## 2. The Spirit and the Church

Much of Paul's first epistle to the Corinthians deals with church order and discipline. It seems especially appropriate that a chapter describing the relation of the Holy Spirit to the church should be in this setting. The subject of "spiritual gifts" is presented in 1 Corinthians 12, and Paul opens the chapter with these words: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Then he explains how the Spirit distributes the gifts through which He guides the church in its work, and the relationships between those who receive the gifts. The chapter forms an excellent center around which to gather other information about the Spirit and the church. Study 1 Corinthians 12, and note the following: [2]

- (1) The place of the Spirit in leading men to recognize Christ as Lord.
- (2) The source of the gifts in the church, and who determines how they shall be distributed.
  - (3) The unifying factor in the operation of differing gifts.
  - (4) To how many persons gifts are given, and the nature of the gifts.
  - (5) The illustration of the unity and completeness of the gifts.
  - (6) The importance of each gift in forming the whole.

See further on spiritual gifts, Ephesians 4:8-16. Note especially verses 12-16, which show the objectives to be accomplished by the gifts in the church. Consult John 14:16, 17; 16:13; Acts 13:1-4, and the texts in the preceding section of this chapter showing how the Spirit directs the church in its missionary and evangelistic activity. After having studied the suggested passages, formulate in a few sentences a statement that describes what you picture to be the relation between the Holy Spirit and the church.

## 3. The Spirit and the Individual

All that the Holy Spirit does for the world or through the church must be done for or through individuals, not for the world or the church as a unit. Men are saved or lost as individuals. The Spirit's ministry gives each person an opportunity to accept or reject the light and power that can lead him to full restoration with God. The next chapter will deal more in detail with the Holy Spirit in personal experience. In this chapter we shall view His work for the individual in a general way.

1. He makes effectual what Christ provided. The Holy Spirit is Christ's representative and agent to carry on the work of redemption. Christ made full provision for all to be saved; the Spirit makes this salvation effective in the individual life. [3]

2. He dwells in those who accept Christ. The Holy Spirit is "the Spirit of Christ" (1 Peter 1:11), and the indwelling of the Spirit is the equivalent of the indwelling of Christ. Compare John 14:16-20 and 1 Corinthians 6:19 with Galatians 2:20.

3. He seals the sons and daughters of God. God places His seal of approval on men and women who are established in Christ (2 Corinthians 1:21, 22) and completely dedicated to His service. This work of sealing is a work of the Holy Spirit. See Ephesians 1:13; 4:30.

Study carefully all the texts in this section and make a summary statement describing the general work of the Holy Spirit for every individual and also for those who respond to the call to accept Christ.

## 4. The Sin Against the Holy Spirit

There is joy in heaven over one sinner who repents. Luke 15:7. What would it be if all to whom the Spirit brings conviction (John 16:8) should accept salvation? None are compelled to accept, and the majority of people choose not to do so. 'Do all of these commit what Christ called "the blasphemy against the Holy Ghost" (Matthew 12:31), or is that sin some unforgivable cursing or reviling of the Spirit's name and work? Whatever it is, the blasphemy against the Holy Spirit is the one offense that "shall not be forgiven unto men." Matthew 12:31. To help find answers to these questions, study carefully the texts and comments suggested in the next three paragraphs.

The following passages mention offenses against the Holy Spirit. 'Would you consider any or all of these to be blasphemy against the Spirit?

Isaiah 63:10  
Acts 7:51  
1 Thessalonians, 5:19  
Acts 5:3, 4  
Ephesians 4:30, 31  
Hebrews 10:29

Blasphemy against the Holy Spirit cannot be forgiven. Yet full provision has been made for the forgiveness of sin. 'Under what circumstances will sins be forgiven?

Psalm 32:5  
Matthew 21:22  
1 John 1:6-9  
Proverbs 28:13  
John 15:1:6

On the basis of these texts, what sins would you conclude cannot be forgiven?

Under what circumstances did Jesus make His pronouncement regarding blasphemy against the Holy Spirit? See Matthew 12:22-32. What evidences had been previously given the Pharisees indicating the real source of Jesus' power to cast out devils? In what danger did these men place themselves by rejecting light and attributing to Satan the work of the Holy Spirit? See The SDA Bible Commentary, Volume 5, on Matthew 12:31. [4]

State in the simplest and clearest way you can what is the sin against the Holy Spirit.

## TOPICS FOR STUDY AND DISCUSSION

1. What difference does it make whether we recognize or fail to recognize the place and power of the Holy Spirit?
2. Describe the Spirit's administrative work in relation to the government and activity of the church.
3. What insight does the following sentence give into the way the sin against the Holy Spirit may be committed? "Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel." - Steps to Christ, page 34:1.
  4. Compare Paul's three lists of the gifts of the Spirit. 1 Corinthians 12:8-10; 12:28; Ephesians 4:11. Can you see reasons why they differ? What gifts are mentioned in all three lists? Eliminate duplications and make a list combining Paul's three. Show that your combined list does not Ant., nor cover the needs of the church.
  5. See The Desire of Ages, Pages 668:5 to 672:1.
  6. "The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Page 1090 (Letter 19, 1901).

"The twelfth and thirteenth chapters of 1 Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Pages 1090, 1091 (Manuscript 82, 1898).

    3. See John 3:3, 5-7; 7:37-39. The Desire of Ages, Page 671. See whole page.
    4. See Index in The Desire of Ages under "Holy Spirit, the sin against." See The S.D.A. Bible Commentary, Volume 5, Pages 1092, 1093 on Matthew 12:31-32.

"No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 5, Page 1093 (Review and Herald, June 29, 1897). See Patriarchs and Prophets, Pages 404:4 to 405:0; 580:2; 635:4.

## **26. The Holy Spirit in Personal Experience**

Every step in Christian experience is taken with the aid of the Holy Spirit. He brings conviction of sin and a desire for forgiveness and a new life. It is through His power that we are newly born into spiritual life. He leads into further truth and directs Christian growth. He brings the Christian to maturity and seals him for the kingdom of God.

All of the steps in Christian experience will be studied in part 7 of this book. Therefore, at present we are not giving detailed attention to any aspect of doctrine pertaining to Christian experience, but are simply noting that the Holy Spirit is involved in every step taken. [1]

Following are some of the Bible references to the Spirit's ministry in connection with winning men and preparing them for eternal life. The texts are listed according to their order in the Bible. Rearrange the texts within each group to give the most logical sequence of ideas to express the Spirit's work. In a sentence or two summarize the thoughts of each group. Find one more text to include under each of five of the headings to give a more complete picture of the Spirit's ministry. Consult all of the texts.

#### 1. Beginning Christian Experience

John 3:5, 6

1 Corinthians 6: 11

Romans 8:14

John 16:8

(See The S.D.A. Bible Commentary, volume 6, on this verse.)

1 Corinthians 12:3

Romans 5:5

Titus 3:5

#### 2. Christian Sonship and Growth

Romans 8:9

Ephesians 3:16-19

See The S.D.A. Bible Commentary, volume 6, on Romans 6:19,

1 Peter 1:2 (On "sanctification," where the same Greek word is translated "holiness.")

Romans 14:17

1 Thessalonians 1:6

2 Corinthians 3:18

Galatians 4:6

Galatians 5:25

#### 3. Revelation of Truth

John 14:26

John 16:13

1 Corinthians 2:9, 10, 14

#### 4. Prayer

Romans 8:26, 27

Romans 15:30

Jude 20

Ephesians 6:18

#### 5. Victory Over Sin

Romans 8:2

Romans 8:13

#### 6. Assurance and Hope

Romans 8:6

Romans 15:13

2 Corinthians 1:22

(See The S.D.A. Bible Commentary, Volume 6, on this verse.)

(The S.D.A. Bible Commentary, Volume 6, on this verse)

#### 7. Preaching and Evangelism

Acts 1:8

1 Thessalonians 1:5

Revelation 22:17

Romans 15:6

1 Peter 1:2

#### 8. Appoints to Places of Leadership

Acts 13:1-3

Acts 20:28

#### 9. Faithfulness

2 Timothy 1:14



10. Fruit of the Spirit  
Galatians 5:22, 23

11. Resurrection  
Romans 8:11

## TOPICS FOR STUDY AND DISCUSSION

1. What does it mean to be “baptized with the Holy Spirit” (Acts 1:5)? Did this experience take place only on Pentecost?
2. What does it mean to be “filled with the Spirit”? Is the meaning the same in Exodus 31:3; Luke 1:15; Acts 2:4; and Acts 4:8?
3. In what ways are the following appropriate emblems of the Holy Spirit?  
Fire-Acts 2:3; Matthew 3:1 Wind-John 3:8; Acts 2:2 Dove-Matthew 3:16
4. Is there any basis for the belief that anointing oil was used in Bible times as an emblem of the Holy Spirit? Discuss, giving references.

1. For comments pertaining to this whole chapter, see Index to the Writings of Ellen G. White or The S.D.A. Bible Commentary chapter references.

## **27. God’s Plan for Man’s Salvation**

God did not find Himself in a dilemma when He was faced with Adam and Eve’s sin. A plan based on love and self-sacrifice had already been laid to meet such a situation. The objective of the plan is to restore man to the fellowship with God which he enjoyed before the fall, to restore the earth to its Edenic state, and to remove all marks of sin from the universe. [1]

This chapter surveys the plan for salvation, and following chapters will expand and illustrate some of the points mentioned here.

### 1. Laying the Plan

The Bible does not give a detailed account of the way the plan for man’s salvation was formulated; but it gives enough insight to enable us to re-create a picture of what took place when the plan was made. Jesus Christ and the Father made provision, even before They created man, to care for the possibility of sin. Both entered willingly into the plan, and the proposed sacrifice was as great for one as for the other. [2] In the following passages note indications of when the plan was made, and any other details regarding its origin or participants.

Matthew 25:34  
Ephesians 3:11  
1 Peter 1:18-20  
Galatians 4:4  
Titus 2:14  
Revelation 13:8  
Ephesians 1:4  
Hebrews 9:14

### 2. Objective of the Plan

When Paul wrote to the church at Ephesus, he stated concisely the goal of the plan of salvation. He said God made known “the mystery of His will” in His purpose to “gather together in one all things in Christ.” Ephesians 1:9, 10. The gathering would reach all things “which are in heaven, and which are on earth.” This is the divine purpose—to restore all things through Christ.

Jesus Christ is the center of the plan of salvation. Any restoration that takes place must be through Him. He created all things; He upholds all things. He is the hope of the individual and the church.

‘Study carefully the following passages to see how much is involved in the planned restoration. Group the texts or thoughts according to what the restoration will mean (a) to men, and (b) to the earth and its creatures. [3]

Isaiah 11:6-9  
Ephesians 1:9, 10  
Hebrews 2:14, 15  
Micah 4:8

Colossians 1:19-22  
2 Peter 3:13

In preparing ultimately to restore all things, God is now transforming individual lives and reuniting with Himself those who have been separated from Him by sin. Note the extent of man's separation from God.

Isaiah 59:1, 2  
Romans 5:6, 10  
Colossians 1:21  
Romans 8:7

1. Reconciliation. Note: (a) that men need to be reconciled to God; (b) the act that provided reconciliation; (c) the condition from which men are delivered by reconciliation; (d) that men can make no contribution to the reconciliation other than to consent to it.

Romans 5:6-11  
(See margin on final word of verse 11 for Ephesians 2:13-16 better translation.)  
Colossians 1:19-21  
2 Corinthians 5:18-20

2. Restoration of oneness. Note the variety of ways in which oneness or fellowship with God is described in the following verses. What are the indications that one is enjoying such fellowship?[4]

Matthew 28:20  
John 15:7  
John 17:21, 23, 26  
Romans 8:1  
1 Corinthians 1:9  
2 Corinthians 5:17  
Philippians 3:10  
1 Thessalonians 1:1  
1 John 3:24  
1 John 4:12, 13, 15  
Revelation 3:20

### 3. Making the Plan Effectual

In Part 4, "Jesus Christ and His Earthly Ministry," we discussed the Incarnation, the life, death, resurrection, and ascension of Jesus. His subsequent ministry in the heavenly sanctuary will be introduced in chapters 31 and 32. We have also spoken about the Holy Spirit's ministry in bringing men to Christ. All these are essentials in the plan of salvation.

To make the plan effective four things were required: (1) a way must be provided for man to be forgiven and restored, without giving Satan or anyone else a justifiable cause to charge God with unfairness and inconsistency; (2) men must be instructed regarding the way salvation could be obtained; (3) a way must be provided to convict man of his need and to draw him to the Savior; (4) power must be provided to transform human lives and then enable them to conform to the principles of God's spiritual kingdom. In the following texts are indicated God's ways for accomplishing these four requirements. "State briefly the key thoughts in each group of texts.

1. God provides restoration and is just  
1 Peter 3:18

2. Instruction in way of salvation  
John 16:13

3. Man convicted and attracted  
John 12:32

4. Power for transformation and for life  
Romans 1:16  
Romans 3:26  
2 Timothy 3:16  
John 16:8  
Galatians 2:20

## 4. Administering the Plan

Both before and after the cross, the blood of Christ has made salvation possible. Before His death the offering of animal sacrifices pointed forward to that death and gave men opportunity to express their faith in the coming Redeemer. Since the Savior's ascension He has been ministering in the sanctuary in heaven in our behalf. Our faith in His sacrifice makes it possible for Him to intercede for each of us.

The work of the Holy Spirit and the angels is linked with that of the Father and the Son in carrying out the plan. Find three or four texts indicating that all heavenly beings are interested in or engaged in the plan of salvation.

## 5. Completing the Plan

The plan of salvation will be brought to completion only when sin is eradicated and the earth is made new. This involves the second coming of Christ, and His descent at the end of the millennium to purify and re-create the earth as a home for the redeemed. These topics will be covered in Part 10.

## TOPICS FOR STUDY AND DISCUSSION

1. Study carefully the spirit of prophecy quotations under footnote 2, and Patriarchs and Prophets, pages 63-70. Note the steps involved in forming the plan of salvation, in announcing it to angels and to men, and in putting it into operation. Describe the ways in which all heaven is involved in carrying out the plan.

2. What made it necessary for the plan to be formed when it was?

3. What characteristics of God are revealed in the plan?

4. Enumerate man's needs that are met by the plan of salvation. See again chapter 18.

5. Are there benefits resulting from the plan of salvation that come to the person who never accepts Christ? If there are benefits, name some of them. If not, show why not.

6. For comments pertaining to this whole chapter, see Patriarchs and Prophets, Pages 63-70.

7. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Page 1070 (Manuscript 145, 1897).

"Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 5, Page 1149 (Manuscript 111, 1897). See The Desire of Ages, Page 834:2. Fundamentals of Christian Education, Page 403:1.

3. See The Great Controversy, Page 484:0. Thoughts From the Mount of Blessing, Page 17:14.

4. See Christ's Object Lessons, Page 312:0.

## **28. God's Plan Revealed – Abraham's Covenant**

There is only one plan of salvation, and anyone who is saved in the kingdom of heaven will be there through the provisions of this plan. Paul speaks of God's plan as a mystery (Romans 11:25; 1 Corinthians 2:7) in the sense that it cannot be fully understood by the unaided human mind, and that some phases of it were not revealed until the coming of the Savior. The plan has been made known through divine revelation (Romans 16:25, 26), and Paul believed it was his mission to preach the wisdom of God concerning this mystery. 1 Corinthians 2:7, 8; Ephesians 3:31. Note the phases of the plan and its outworking that Paul indicates are parts of the mystery.

1 Corinthians 15:51

Colossians 1:26,27

Ephesians 3:9

2 Thessalonians 2:7

1 Timothy 3:16

Ephesians 5:30-32

The plan of salvation was revealed progressively. Between the first promise of a Savior and His appearance there was built up a larger and fuller picture. Prophet after prophet contributed broad views and details regarding the life and work of the coming Messiah. The earthly experience of the Savior and the New Testament writings add immeasurably to an understanding of the plan. In chapters 28 to 32 we shall study some of the steps in the unfolding of the plan.

## 1. The Plan Announced

On the day Adam and Eve sinned they heard the plan announced that the “seed of the woman” would ultimately destroy the power of their tempter. Genesis 3:15. This is often called the “prot-evangelium,” the “first good news,” or “first gospel.” Christians have always understood it as a prediction of the coming Savior. This was the first announcement of what came to be known as “the everlasting covenant. [1, 2] State the substance of the following verses, and their bearing on the principal characters involved and the outcome of the struggle.

John 8:44  
Romans 16:20  
1 John 3:8  
Acts 13:33, 34  
Galatians 3:16, 19  
Revelation 12:1-5  
Hebrews 2:14

The Genesis 4 story of the sacrifices of Cain and of Abel indicates that fact, God had already given specific instruction regarding blood sacrifice, doubtless to Adam and Eve when the first animals were slain. Thus there was kept before our first parents and their descendants the constant reminder that sin leads to death, and also that there is a Savior who would take their place if they were willing to accept Him as their substitute. [3]

### 2.A Sacrifice and a Covenant

The firmness with which the sacrificial offerings were established as a part of worship is illustrated by Noah’s first act after he left the ark. Genesis 8:20. Note the kind of animals Noah used for his sacrifice. Note also the interesting insight into God’s thinking and the human terms (anthropomorphism) used to describe it. Genesis 8:21, 22. A little later this decision and promise were communicated to Noah (Genesis 9:8-17) as God’s covenant with Noah and his descendants. [4]

What was involved in the covenant with Noah? What promises were made by God? Were there conditions calling for response on the part of man? What time limits were placed on the covenant? We shall find frequent occasion to refer to “covenants.” Therefore, we should have a clear understanding of the uses of the word. Turn to the “Supplementary Material” at the end of this chapter and study carefully what is said there on covenants.

### 3. A Covenant With Abraham

The significance of God’s promise to Abraham, “In thee shall all families of the earth be blessed,” is apparent only in the light of later revelation. Several times during Abraham’s life the promise was repeated and an additional explanation was given. Later Old Testament writers refer to God’s covenant with Abraham, and New Testament passages give us still more understanding of its meaning. ‘In the following verses see how the first simple promise in God’s covenant with Abraham is expanded and explained. Trace the promise through its developing steps.

Genesis 12:1-3  
Genesis 13:14-17  
Genesis 15:1-6  
Genesis 17:1-23  
Genesis 15:7, 8

Study carefully Genesis 15:1-18. What was promised? Were any conditions stipulated? What was the significance of the ceremony described in Genesis 15:8-10, 17? (See The S.D.A. Bible Commentary.) Does the covenant appear to be an agreement between God and Abraham or an ordinance on the part of God and acceptance by Abraham?

Again in Genesis 17:1-23 the covenant is repeated. Note the circumstances. See especially what is said about keeping the covenant. Is obedience made a condition for establishing the covenant or for continued reception of its blessings? Were time limits placed on the covenant? What was to be the sign of acceptance of the covenant by Abraham’s descendants? Of what significance was the sign?

The first major recorded step in the revelation of God’s plan beyond its announcement in Genesis 3:3 was the divine covenant with Abraham. It revealed the family line through which the promised seed would come, and that God’s power would preserve that seed. The blessings of the covenant could not be enjoyed or maintained unless certain conditions were met on the part of its beneficiaries. But the conditions were actually not conditions for establishing the covenant. They were to be the responses of love, faith, and obedience. Thus covenant keeping was maintaining an established relationship rather than a condition on which the covenant was established. [5]

This viewpoint has a definite bearing on the meaning of breaking the covenant. Covenant breaking is unfaithfulness to an established relationship. When the covenant is broken, what is broken is not the condition of bestowal but the condition of fulfillment.

Genesis 3:15 was the first announcement of the good news or the gospel of Jesus Christ; the revelation to Abraham was also a presentation of the gospel. It included righteousness by faith and blessings to those who by faith are the children of Abraham. See Galatians 3:6-9. It was another phase in the progressive revelation of the everlasting gospel, the only way a man can be saved. This covenant was an arrangement whereby men could be brought into harmony with God's will and enabled to obey Him. It was made with Abraham and his descendants not for their benefit alone, but in order that they might be agents to spread the story of salvation to all nations. It was not a covenant different from God's everlasting plan to save men, but a statement of that plan suited to God's purposes for the Hebrew nation who would be Abraham's descendants.

Though there was a ceremony by which the surety of the covenant was pledged, it was not until the blood of Christ was shed that the Abrahamic covenant was ratified and complete provision for man's salvation was made. Hebrews 9:15. The ultimate fulfillment of the promises to Abraham is the inheritance of the world by those who are righteous through faith in Christ. Romans 4:11-13. The Abrahamic covenant later became known as the "new covenant" because the blood that ratified it was shed later than the blood of animals shed at Mount Sinai to ratify the "old covenant," and because in Christ's first advent there was a new revelation of the working of God's plan. For practical purposes it may be considered synonymous with the plan of salvation. See again chapter 23 for the significant relation of Christ's death to the plan of salvation. [6]

## TOPICS FOR STUDY AND DISCUSSION

1. Why could not God give a full revelation of the plan of salvation immediately after man sinned?
2. Analyze Genesis 3:15. How much of the plan does it reveal? In what ways would the insight of Adam and Eve into the meaning of the promise probably have been limited?
3. Compare God's covenants with Noah and with Abraham as to content, promises, and any dependence upon the response of man for their fulfillment.
4. Make a study of Bible references to the covenant with Abraham. Scan the list of references to "covenant" in your Bible concordance. Under what circumstances was reference made to the covenant? Do you find any additional insight into the covenant's significance?
5. What is the relation of the Abrahamic covenant to the plan of salvation?

## SUPPLEMENTARY MATERIAL

Covenants between men. Referring to covenants between men, the Hebrew word berith, translated "covenant," applies to any contract or agreement. It probably comes from the same root as the Hebrew verb meaning "to bind," "to fetter." As illustrations, see its use in the following passages:

Genesis 14:13 ("confederate," literally, "men of Abraham's covenant")  
Genesis 21:27  
Exodus 23:32  
1 Samuel 18:3  
1 Kings 6:12  
1 Chronicles 11:3  
Jeremiah 34:8-11  
2 Samuel 3:12, 13, 21 ("league")  
Malachi 2: 14

The covenants mentioned all have to do with agreements among men, and give some idea of the general use of the term. There are two shades of meaning of the Hebrew word: (1) a solemn mutual agreement; (2) a command regarding an obligation imposed by a superior on an inferior; in the Bible, the emphasis is generally on the second meaning. A. B. Davidson suggests that we might think of the word "bond" as most nearly expressing the various uses of berith. The term is used not only when two parties mutually bind themselves, but when one party imposes a bond on another, or assumes a bond on himself. A Dictionary of the Bible, Volume 1, Pages 509, 510, Article "Covenant."

Murray's summary is to the point: "When all the instances of merely human covenants are examined, it would definitely appear that the notion of sworn fidelity is thrust into prominence rather than that of mutual contract. It is not contractual terms that are in prominence so much as the solemn engagement of one person to another. To such an extent is this the case that stipulated terms of agreement need not be present at all. It is the giving of oneself over to the commitment of truth that is emphasized and the specified conditions as those upon which the engagement or commitment is contingent are not mentioned. It is the promise of unreserved fidelity, of whole-soul commitment that appears to constitute the essence of the covenant. There is promise, there may be the scaling of that promise by oath, and there is the bond resultant upon these elements. It is bonded relationship of unreserved commitment in respect of the particular thing involved or the relationship constituted."-John Murray, The Covenant of Grace (London: The Tyndale Press, 1953), page 10.



Covenants of God with men. The Old and New Testament words used to describe covenants between men are also employed for covenants of God with men. In the latter case the emphasis is on covenant or bond as imposed by a superior on an inferior, either with or without the agreement of the inferior. Yet “covenant” is used in different ways. It is used to refer to God’s declaration of the conditions for blessing. It refers also to man’s agreement to accept the covenant terms. Again it is employed to designate the basis for the covenant, or that concerning which the covenant is made. If “covenant” is narrowly defined with only a single usage pointed out, or defined as a mutual contract according to our general present-day understanding, we shall confuse otherwise understandable Bible statements. It is Bible usage that determines the meaning we are to see in this term.

Covenants between God and man do not involve agreement between contracting parties who stand on an equality. However, in varying degrees there may be mutual agreement. God always takes the initiative. God with His commands makes certain promises. Men agree to keep the commands; at least, the promises are made on condition of human obedience. Generally speaking, a covenant of God with men is a divine ordinance, accompanied by promises for obedience, penalties for disobedience, and pledges for fulfillment on God’s part, which ordinance is accepted by men with pledges to fulfill their part.

You will notice that in the covenant announced to Noah, there is only the expression of the divine purpose which God was establishing between Himself “and all flesh that is upon the earth.” Genesis 9:16, 17. There was no call for response on the part of men. God’s pledge was to be kept in mind through the repeated appearance of the rainbow. God’s grace, the grace of the “everlasting covenant,” was responsible for this promise, which was to remind men of His love, long-suffering, and power.

The New Testament equivalent of berith is the Greek word *diathiki* (a covenant, an agreement, an arrangement). Neither berith nor *diathiki* necessarily signifies a mutual agreement with mutual promises and obligations, although either may be used in that sense.

In the Old Testament “covenant” is used in a few cases to refer to God’s creative and providential ordinances. God speaks of the ordinance of day and night as “My covenant of the day, and My covenant of the night.” Jeremiah 33:20, 25. See also Genesis 9:11-17. Emphasis is on the stability and perpetuity of the ordinances. These covenants were established by God’s decree and power and faithfulness. In them we are given some indication of the way “covenant” is used to show the divine origin and the steadfastness of God’s relationships with men.

1. See Christ’s Object Lessons, Pages 127:2 to 134:1.

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.” - Christ’s Object Lessons, Page 127:4.

2. “As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man’s substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary.” - Ellen G. White, quoted in The SDA Bible Commentary, Volume 1, Page 1084 (Review and Herald, March 12, 1901).

“The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, ‘Let the punishment fall on Me. I will stand in man’s place. He shall have another chance.’” - Ellen G. White, quoted in The SDA Bible Commentary, Volume 1, Page 1085 (Letter 22, February 13, 1900).

3. See The Story of Redemption, Page 50:1.

4. See The Story of Redemption, Pages 69:3 to 70:0.

5. See The Story of Redemption, Pages 75-83. Patriarchs and Prophets, Pages 137:1 to 138:1.

6. See Patriarchs and Prophets, Pages 370:2 to 371:1 The Desire of Ages, Page 790:3. Testimonies, Volume 6, Pages 235:4 to 236:0.

## **29. The Sinai-Covenant**

When God announced His covenant to Abraham He also foretold a period of affliction that would come to Abraham’s descendants. Genesis 15:13-16. That affliction culminated in Israel’s slavery in Egypt. During the Egyptian captivity God’s chosen messengers lost most of their knowledge of God and of the Abraham’s covenant principles. Living for two centuries surrounded by idolatry and corruption, they gradually lost the concepts of God’s holiness, their own sinfulness, and their need of a Savior.

When He brought Israel out of Egypt, God faced the task of educating the nation to know Him, love Him, and obey Him. To further this education God did three things: (1) restated His law and inscribed it on stone tables, (2) stated a covenant promising blessings to accompany obedience, and (3) established a center and a priesthood for the sacrificial system to replace the family or patriarchal system that had been in operation for so many centuries. [1]

### **1. God’s Law Restated**

God’s law is a transcript of His character-basic principles of love, reverence, and purity-in language men can understand. To set before His people the kind of character He desired them to develop, the Lord through Moses gave them the Ten Commandments on tables of stone. The circumstances under which they were given were intended to impress on Israel the greatness and holiness of the Author of the law, the sacredness of its precepts, and the fact that sin had separated man from God. Describe the giving of the law and its effect on Israel. Exodus 19:10 to 20:26; 31:18; 32:15, 16. [2]

Because the people's minds were nearly blinded to spiritual concepts, God knew they could not grasp the broad principles of His law and make the needed applications. To help them understand and apply the law He gave precepts, called judgments, that illustrated and applied the principles of the Ten Commandments. These had to do with such matters as the treatment of servants, the rights of widows and orphans, fairness in dealing with the poor, respect for rulers, and yearly feasts. See Exodus 21 to 23. These precepts were intended to guide the people in developing holy character—the objective of the plan of salvation: “You shall be holy men unto Me.” Exodus 22:31. Which of these statutes are specifically applicable today? Are there any statutes which do not fit our circumstances? Are there any principles involved which cannot be applied today?

## 2. The Covenant at Sinai

God brought Israel out of Egypt in pursuance of His covenant. He heard their cries for deliverance and “remembered His covenant with Abraham.” Exodus 2:24. Israel's deliverance from Egypt and their entrance into the Promised Land was a fulfillment of the covenant promise to Abraham regarding the possession of Canaan. See:

Exodus 3:16, 17; 6:0  
Psalms 105:8-11, 42-45; 106:45

God desired to establish the same spiritual relationship with Israel that had been promised to Abraham. “And I will take you to Me for a people, and I will be to you a God.” Exodus 6:7. ‘Compare Genesis 17:7, 8; Deuteronomy 29:13. [3]

To accomplish His purpose, God took the Israelites as He found them and attempted to lead them into the spiritual condition they lacked. In the covenant He made with Israel at Mount Sinai (later called the old covenant) the Lord did not offer a new means of salvation, but applied His everlasting plan to the present understanding and needs of His people. [4]

The first mention of covenant in connection with the Sinai experience is found in Exodus 19:5, 6, and has to do with keeping the covenant. ‘Note the promised result of covenant keeping. Compare the promise of Exodus 19:5, 6, an “old covenant” promise, with the promises in Titus 2:14 and Revelation 1:5, 6, which are “new covenant” promises. The next specific reference to the Mount Sinai covenant follows Israel's promise to do all God had spoken. Exodus 24:7. Then Moses sprinkled “the blood of the covenant,” which ratified the people's acceptance of the conditions and promises. Exodus 20. The sprinkled blood was that of animals (Exodus 24:5, 6), but it typified the blood of the Savior which would later ratify the everlasting covenant. [5]

While Moses was on Mount Sinai receiving the stone tables and God's judgments, he was also given plans for building the sanctuary, and preliminary instruction regarding some of its services. Exodus 25 to 30; note 25. The sanctuary and its services were designed to remind the people of their sinful condition, to lead them to acknowledge and repent of their sins, and to give them opportunity to confess their faith in the promised Redeemer. The sanctuary was intended to teach them to look only to God for salvation and for power to obey. [6]

God's law, His judgments, and the sanctuary services were the center of His plan to educate His people to enter fully into the blessings of the everlasting covenant. He planned also to prepare them to occupy their place and assume responsibility as His agents for evangelizing the world. [6]

The Sinai, or “old,” covenant was not originated by the agreement of the people to keep God's instruction. They entered the covenant relationship by agreeing to keep the covenant that God had formulated and established. In Exodus 19:5, God did not say, “If you will obey My voice and accept the terms outlined, I will make My covenant with you.” Rather He said, “If you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people.” When the people promised to obey, they were not establishing the covenant, but establishing a relation to the announced covenant. Thus, when Israel violated their promises, the covenant was not destroyed. It was not necessary that the covenant be re-established. What was needed was to have the people's relationship to God's covenant renewed. Looking at the matter from a human viewpoint, the covenant had been violated and consequently stood annulled, but this was not God's view. His people still needed the education the covenant provided. [7]

On this basis we can see why the Ten Commandments are referred to as “the covenant.” Exodus 34:28. They were not the result of an agreement between God and man, but man gave his assent to obey these divinely ordained commands. They are sometimes referred to as an example of a “commanded covenant.” Deuteronomy 4:13. They were the principles concerning which the covenant was made. It is also in this sense that we can understand references to various ordinances and offerings connected with the sanctuary service, and even to the priesthood. See Leviticus 24; Numbers 18:19; 25:13; Nehemiah 13:29. In speaking of the dedication of the Sinai covenant, Paul refers to Moses' words, “This is the blood of the testament [covenant] which God has enjoined [commanded] unto you.” Hebrews 9:18-20. The Sinai covenant was a commanded covenant which the people agreed to observe for the sake of the promised blessings.

Unfortunately, many ancient Israelites did not learn the lessons God intended them to learn in the covenant relationship. Almost immediately after entering the agreement, they broke their promise by demanding and worshiping the golden calf. Exodus 32:1-6. Moses' intercession resulted in God's continuing His covenant despite the broken promises. But even then many did not enter the Abrahamic covenant relationship. They depended on strict observance of the Ten Commandments and the ceremonial law to accomplish their salvation. This has resulted in the Sinai covenant's being considered a covenant of works. Actually, it was a means of

teaching a spiritually backward people to depend on “the Lamb slain from the foundation of the world.” See comment on Galatians 4:22-31 in “Supplementary Material.” [8]

God continued this educational covenant throughout the history of His nation. In a sense its principles are applicable to us today as a means of leading us into the Abrahamic, or new, covenant. Galatians 3 and 4 point out purposes served by the Sinai covenant and should be carefully studied. See The S.D.A. Bible Commentary, Volume 6, on these chapters.

Paul speaks of the old covenant as waxing old and being ready to vanish away. Hebrews 8:13. The new covenant can hardly be thought of as a replacement for the old, since the new had been in effect throughout the entire period of sin’s reign. But the promises and relationship to the Jews as a nation were passing away. Under the new covenant, emphasis is placed on planting God’s principles in the individual’s heart, and the promise of individual blessing for this life and the life to come. For all practical purposes this was already accomplished when Paul wrote, but God was trying to prepare the Hebrew Christians for the actual elimination of the sacrificial system when Jerusalem and the temple would be destroyed a short time later. [9]

The old covenant brought before the people a visible system of offerings and sacrifices (Hebrews 9:1), and a promise of visible blessings. They needed to “see” more before they could exercise the faith required by the long-term and far-reaching new covenant with a Savior to come and blessings in heaven and the earth made new. The old covenant was not a substitute for the new, but an accessory to it. We use the word “accessory” in its meaning of “a thing that contributes subordinately to the effecting of a purpose.” No one was saved under the old covenant as such. There is only one way to be saved, and the old covenant was to help men find that way. The new covenant will be discussed further in chapter 31.

## TOPICS FOR STUDY AND DISCUSSION

1. In what way, if any, was the operation of the Abrahamic or everlasting covenant affected by the Sinai covenant?
2. Why was the Sinai covenant made when there was already an effective covenant in operation?
3. What had each of the covenants to do with the remission of sins?
4. See the spirit of prophecy quotations under footnote 8. In what way is the Sinai covenant “our refuge and defense”?
5. In what ways are the Ten Commandments and the Sinai covenant similar as covenants? In what ways do they differ?

## SUPPLEMENTARY MATERIAL

Galatians 4:22-31

In an allegory illustrating the condition of spiritual bondage into which some of the Galatians had fallen, Paul uses Old Testament historical events to bring out the lesson he wants to teach. His allegory helps us understand the old and new covenants.

Abraham’s life reveals both the wisdom of allowing God to work out His plans in His own way, and the folly of trying to work out God’s plans in human ways. Paul says that Abraham’s experience in begetting Ishmael to provide himself an heir illustrates the Mount Sinai covenant or bondage. The miraculous birth of Isaac is used to represent “Jerusalem which is above,” or freedom in the gospel. The former illustrates an attempt at salvation by works; the latter, salvation through faith.

But the Mount Sinai covenant was not given until more than three centuries after Abraham died. How could his failure in faith illustrate bondage under that covenant? Since the covenant itself did not exist in Abraham’s day, Paul must be referring to a similarity between Abraham’s experience and that of later Israel rather than to a specific covenant effective for Abraham. Abraham’s act was not in harmony with any promise or covenant God had made; it was a perversion of what God had given him—the everlasting or new covenant.

Likewise the concept of salvation through works was a perversion of the covenant God made with Israel at Mount Sinai. The principle of salvation through works is Satan’s, not God’s. In Israel’s case it resulted from Satan’s perversion of their faith. Note carefully:

“Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.”—The Desire of Ages, pages 35:2 to 36:0.

One of the things re-emphasized by Paul’s allegory is that what is often called an “old covenant” experience of dependence on works for salvation is not what God desired to result from the Sinai covenant. God has never offered men an opportunity to be saved by their works. Attempts to do so resulted in bondage before Sinai as well as under the Sinai covenant, and still have the same results. “By grace are you saved through faith.” See The S.D.A. Bible Commentary on Galatians 4:22-31.

1. For comments pertaining to this whole chapter, see Patriarchs and Prophets, Pages 363-373.
2. See Selected Messages, Book 1, Page 225:1. Patriarchs and Prophets, Page 309:6.
3. See Patriarchs and Prophets, Page 314:2. Patriarchs and Prophets, Page 312:1-3. See Patriarchs and Prophets, Page 363:1. Patriarchs and Prophets, Page 371:1-3.
4. See Patriarchs and Prophets, Pages 370:2 to 371:1. Fundamentals of Christian Education, Page 507:0, 1. “Preparation was now made for the ratification of the covenant, according to God’s directions.”

“Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ.”

5. “A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves-body, mind, and soul-to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1107 (Manuscript 126, 1901).

6. See Patriarchs and Prophets, Page 367:2. Patriarchs and Prophets, Page 330:2.

7. See Patriarchs and Prophets, Pages 370:4 to 372:0. Patriarchs and Prophets, Page 303:3.

“The Lord made a special covenant with ancient Israel: ‘Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people, for all the earth is Mine. And you shall be unto Me a kingdom of priests, and an holy nation.’ He addresses His commandment-keeping people in these last days, ‘But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who bath called you out of darkness into His marvelous light.” - Testimonies, Volume 2, Page 450:2.

“The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses:

“Thus shall thou say to the house of Jacob, and tell the children of Israel. You have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and you shall be unto Me a kingdom of priests, and an holy nation.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 1, Page 1103 (The Southern Watchman, March 1, 1904).

8. See Prophets and Kings, Page 714:0. Prophets and Kings, Page 570:2.

9. See Patriarchs and Prophets, Page 372:2.

## **30. The Sanctuary on Earth**

In Hebrews 8 Paul summarizes the chief point of the first half of his epistle-that Christ was not an ordinary high priest. The apostle pictures the Savior in His ministry in the heavenly sanctuary. In Hebrews 9 the services in the earthly and the heavenly sanctuary are contrasted. “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” Hebrews 9:1. The earthly sanctuary and its services formed a step in the revelation of God’s plan for man’s redemption, and today a study of the Bible account of these services and their significance leads us to a fuller understanding of the plan. [1]

### **1. The Sanctuary Service Instituted**

God gave Moses complete instructions for constructing the earthly sanctuary. Every detail concerning offerings and sacrifices was specified. Selection of the priesthood and the appointment of its duties and responsibilities were carried out by divine instruction. ‘See the following passages and outline the main points of the instruction given. (For a description of the sanctuary, see The S.D.A. Bible Commentary on the passages suggested.)

Building the sanctuary  
Exodus 25 to 27; 31:1-11; 35:4 to 40:38

The services  
Exodus 29:38 to 30:38  
Leviticus 1 to 7

### **2. The Priesthood**

In the leadership of ancient Israel-the prophets, priests, and kings there was a threefold representation of Jesus Christ and His work as promised Redeemer. This was particularly true of the high priests and the kings, both of whom were anointed in a special manner. Prophets were primarily spokesmen for God; they represented God before the people. The priests, on the other hand, stood for the people before God. Men separated from God by sin needed someone to act for them in things pertaining to God. This was the function of the priests, and in this service they typified the work of the Savior.

The high priest was the true priest, and all other priests were his assistants. They served as his representatives. The high priest could function in any part of the sanctuary service. This was not true of the common priest, and what he did as the high priest’s substitute was counted as if it were done by the high priest.

Basically the responsibility of the priests was that of mediation, reconciliation, and the fostering of spiritual growth. As mediator the priest stood between God and man and approached God in behalf of man. The sinner brought his offering and took its life, but it was the priest who applied the sacrifice.

Closing the gap between God and man, restoring oneness and communion, is the work of reconciliation. Through sacrifices and the prayers ascending with the smoke from the altar of incense, man could approach God and fellowship could be restored. Forgiveness was granted, reconciliation was effected, and man was brought into communion with God through the ministry of the priest.

Beyond forgiveness and reconciliation lies another important factor in spiritual experience-growth in holiness. Forgiveness removes past sins but does not create a righteous character. There is need for power to keep from sinning and to grow in holiness. By their example, their instruction, and their influence the priests led the people in a developing spiritual life.

In all this the priests individually and collectively typified the life, ministry, and death of the promised Messiah. 'Note in the following verses the establishment of the priesthood and the work of the priests. What was there in the life and ministry of a common priest or a high priest that foreshadowed the life and ministry of Christ?

Exodus 28:1 to 29:37  
Leviticus 8, 9, 16, 23

### 3.The Sanctuary Services

There was nothing new about God's people offering sacrifices. But there was a great deal new about the sacrificial system on an organized national basis with an established priesthood and a sanctuary to serve as a center for the whole system. Every phase of the service was intended to direct attention to the individual's relation with God. He brought his sacrifice because he was repentant and wished to be reconciled to God. He confessed his sins over the head of the sacrifice as a confession of his faith in God's power to forgive. He took the life of the sacrifice to show his awareness that sin would someday cause the death of the Messiah, and to confess his faith in the coming Savior. No ceremony in the sanctuary service was performed for its own sake. Every part was an object lesson intended to educate Israel to be able to live under the Abrahamic covenant in direct relation with God. There were two divisions of the ministry in the earthly sanctuary.

1.Daily ministry. Central in the daily or continual sanctuary service were the "continual burnt offering" (Exodus 29:42), the "perpetual incense" (Exodus 30:8), and the show bread that was to be before the Lord 1'alway" (Exodus 25:30). What was signified by each of these phases of the sanctuary service? [2]

Daily the priests ministered in the sanctuary court with its altar of burnt offering and laver, and in the holy place containing the table of showbread, the lamp stand, and the altar of incense. The repentant sinner came with his offering to the tabernacle. He placed his hand on the animal's head, and confessed his sins, in figure transferring them from himself to his innocent sacrificial offering. The animal was then slain. [3]

The blood of the slain animal represented Christ dying in the place of the sinner. In cases of individual sin offerings, the priest ate a portion of the animal's flesh. In some special instances blood from the animal was carried into the sanctuary and sprinkled before the veil that divided the holy place from the most holy which contained the ark of the covenant. In either instance the ceremony symbolized the transfer of sin from the repentant individual to the sanctuary. [4]

Although the individual offering for sin brought into focus the most important part of the daily ministration, many special offerings and ceremonies were also performed, the daily ministry making a vital part of the life of the nation. For a complete outline of the sanctuary services and the offerings accompanying them, see The S.D.A. Bible Commentary, Volume 1, pp. 698-710.

2. Day of Atonement. The task of dealing with sin was not complete when the sin was transferred figuratively to the sanctuary. It was also necessary for the sins to be removed from the sanctuary. This work was done once each year on the Day of Atonement. For a description of the services of the Day of Atonement, see Leviticus 16. See also Leviticus 23:27-32; Numbers 29:7-11; Exodus 30:10. In Leviticus 16 note: (1) the high priest's preparation to make atonement for the sanctuary, (2) the order of activity in the atonement service, (3) what was accomplished by the atonement. See The S.D.A. Bible Commentary on Leviticus 16.

The high priest, the anointed priest who most fully typified the Messiah, officiated on the Day of Atonement. No one else could enter the sanctuary's most holy place, and no one else could make the needed atonement. The function of the Day of Atonement service was to remove from the sanctuary the sins that had been placed there throughout the year. (For comment on the uses of the word "atonement," see "Supplementary Material" at the end of this chapter.)

On the Day of Atonement two young goats were brought to the entrance of the sanctuary. Lots were cast, "one lot for the Lord, and the other lot for the scapegoat." Leviticus 16:8. The goat chosen as the Lord's was slain as a sin offering. His blood was sprinkled in the most holy place, the holy place, and the court to make the atonement complete.

After the atonement for the sanctuary was finished, figuratively removing from it all the sins that had accumulated there throughout the year, the second goat was brought into the service. The high priest put his hands on the head of the goat and confessed the sins of all Israel, "putting them upon the head of the goat." Leviticus 16:21. Then the goat was led into the wilderness by "a fit man" (verse 21) and was released there. In figure he carried the sins away, never to return. It is of extreme importance to note that in the part played by the second goat no blood was shed. It had nothing to do with forgiveness of the people's sins. It was a part of the service carried out after the atonement was complete.

The Day of Atonement was intended to be a day of soul searching. The people recognized that each individual must co-operate in the cleansing work by confessing his sins and calling upon God. It was a solemn day. For all practical purposes it was a day of



judgment: “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” Leviticus 23:29. The person who did any work on that day God would destroy. Leviticus 23:30. The attitude of the Israelites toward the day is described as follows:

“It was supposed that on New Year Day. . . the Divine decrees are written down, and that on the Day of Atonement. . . they are sealed, so that the decade [ten days] is known by the name of ‘Terrible Days,’ and ‘the Ten Penitential Days.’ So awful was the Day of Atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, ‘Lo, the Day of judgment has come!’” F. W. Farrar, *The Early Days of Christianity*, pages 237, 238.

“God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, opened the Book of Records. . . . The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment. . . . On New Year’s Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die.”-*The Jewish Encyclopedia*, Volume 2, Page 286.

#### 4. Purposes of Sacrificial Offerings

As we have already noted, the ancient sanctuary service was the service of the “first covenant.” Hebrews 9:1. The period during which the Jewish nation carried on the sanctuary service and lived under the “old covenant” is sometimes called the “old dispensation.” By some it is thought that this was a Christless dispensation during which men attempted to be saved by their good works, including many animal sacrifices. [5]

But this was far from a Christless period. Every phase of the sanctuary service was intended to turn men’s minds to the coming Savior. Every day the truths of Christ’s death and ministration were taught. With every sacrifice men looked forward by faith to the blood of Christ that would atone for the sins of the world. In each Day of Atonement service minds were carried forward to the closing events in the controversy between Christ and Satan. Every type and symbol pointed to the life, death, and ministry of the coming Redeemer. [6]

True, many forgot that forgiveness can be found in Christ alone; many depended on their sacrifices to atone for their sins. But this does not alter the fact that it was the office of the sacrificial system to keep before the people that the blood of Christ would be shed for their redemption. There was a Savior in the old dispensation-the same Savior as in the new.

#### TOPICS FOR STUDY AND DISCUSSION

1. Describe the anointing of Israel’s kings and high priests that made them types of the Messiah.
2. What was the relation between the ancient sanctuary service and the plan of salvation?
3. What information does a study of the ancient sanctuary service give us concerning the plan of salvation, that is not revealed to us elsewhere in the Bible?
4. Discuss the part of faith in the sanctuary service.
5. In what ways was the earthly sanctuary a “shadow” of the heavenly sanctuary and services?
6. In Leviticus 23 various yearly Sabbaths, are referred to. Is the weekly Sabbath of the same kind and should it be classified with these yearly Sabbaths? Give Bible support for your answer.

#### SUPPLEMENTARY MATERIAL

Ellen G. White uses “atonement” to apply to the full process of restoring man to oneness with God, and also to each part of the process separately. Since both the Bible and the spirit of prophecy writings follow this practice, we shall do so in this book. In each case we shall try to indicate the specialized use being made of the term. The broadest and yet the most specific definition is probably found in the following spirit of prophecy statement: “All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement-atonement with God.”-Ellen G. White, quoted in *The S.D.A. Bible Commentary*, Volume 6, p. 1077 (Manuscript 122, 1901).

Christ is our atonement with God. Any work He performs in our behalf to aid in accomplishing atonement is a part of His atonement for us. That includes His sacrifice and all phases of His ministry. The meaning of the word “atonement.” In the K.J.V. the word “atonement” is used frequently in the Old Testament, but only once in the New. However, it is included in theological writing and discussion, often with undefined connotations or implications depending on the theological views of the user. Since we will use it a number of times referring to the Savior’s work for us, we should describe the ways in which it will be used.

In the Old Testament the word kaphar, which is usually translated “to make atonement,” is employed in a variety of ways. Its principal uses are in connection with the daily sanctuary services in which the priests made “atonement” for the people’s sins, and with the Day of Atonement at the close of the yearly round of religious services. In other instances it carries the sense of “to make matters right,” “to make amends.” Basically kaphar means “to cover.” In relation to the sinner we would think of it not in the sense of

covering to hide, but to cover for the purpose of dealing with or disposing of sin. In this sense, atonement does not refer to a single act but to a process as illustrated in the ancient sanctuary service.

When the sinner brought his offering and slew it, the priest figuratively transferred the guilt from the sinner to the sanctuary. Leviticus 4:27-35. The sinner was forgiven, but the sin had not yet received final disposition. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied.'--Patriarchs and Prophets, pages 355:5 to 356:0. See also Leviticus 16. It was necessary that the whole process be carried out before the atonement was complete.

It appears that the general meaning of "atonement" is best expressed in the original meaning of the English word itself, "atonement." At the time the K.J.V. was prepared, atonement was the sense in which the word was used -with the meaning of "reconciliation!" The Oxford English Dictionary gives numerous quotations from the time to illustrate this early meaning. Here are a few of them: (1533) "make atonement with God;" 0599) "never can be set atonement more;" (1555) "the redemption, reconciliation, and atonement of mankind with God;" (1554) "what atonement. . . is there betwixt light and darkness;" (1611) "after three great and dangerous battles came to an atonement."

1.For comments pertaining to this whole chapter, see Patriarchs and Prophets, Pages 343-358. The Story of Redemption, Pages 155-157.

2. See Patriarchs and Prophets, Pages 352:2 to 354:1.

3. See Patriarchs and Prophets, Page 354:2.

4. See Patriarchs and Prophets, Pages 355-358.

5. See Patriarchs and Prophets, Page 68: 1.

6. See Patriarchs and Prophets, Page 358:3. Selected Messages, Book 1, Page 232:3.

## **31. The New Covenant and the Sanctuary in Heaven**

God's everlasting covenant provides the means for man's salvation. Under this covenant God promised to furnish the substitutionary sacrifice to die in man's place. He pledged transforming power to take man from his sinful state and change him into the likeness of the Son of God. He promised His grace to enable each one to live a Christ like life. Climaxing all of this was the assurance of everlasting life. Everything was and is offered on the condition of individual acceptance of Jesus Christ as a personal Savior, with all that is involved in that acceptance. [1]

### **1. The New Covenant**

As mentioned earlier, this covenant is called the "new" covenant because of the time of its ratification-at the death of Christ in contrast with the "old" ratified at Sinai-and by comparison with the "old" which was worn out with age and had lost its effectiveness. In fact, the new covenant is eternally new, always offering each individual the full benefits of the plan of salvation. Note in the following texts the basis and provisions of the covenant and the conditions for receiving its promised blessings. Select the key thought of each text as it relates to the topic. See The S.D.A. Bible Commentary.

Hebrews 8:8-12.

Genesis 3:15

Romans 4:1-5

Hebrews 8:8-12

Jeremiah 31:31-34

2 Corinthians 5:17

1 John 2:1

John 14:1-3

Galatians 5:22, 23

Our High Priest is "the Mediator of a better covenant" (Hebrews 8:6) that is, "better" than the Sinai, or "old," covenant. It is better because it is "established upon better promises." The first (the "old") covenant was not faultless (Hebrews 8:7), or there would have been no need for a second. However, the fault was not inherent in the covenant itself, but in the people and their promises. Hebrews 8:1-8. They promised to follow God's commands, but they did not recognize their need for God's power to enable them to obey. In Romans 9:30 to 10:3 and Hebrews 3:18 to 4:2, Paul points out the real problem: The Israelites were seeking righteousness by works rather than through faith. Study those two passages and compare with Hebrews 8:6-8.

God's "new covenant" is based entirely on His promises to implant the principles of God's law in the minds of His people (Hebrews 8:10), rather than simply to make it possible for them to read the stone tables. The promise was not new in time; its provisions have been available from the beginning of human need. It represents the experience into which God has been trying to lead His people ever since sin entered the world. In Hebrews 8:8-12 the author quotes from Jeremiah 31:31-34, where the promises were given as a prediction of what God would do for Israel if they turned completely to Him for their salvation. But they clung to their belief that they could be saved by strict adherence to laws regarding offerings and ceremonies, even after they returned from Babylonian captivity.

Now Christ had come and had lived and died. He had risen and ascended to heaven where He began His work as high priest after the order of Melchizedek. The covenant promises were renewed for the spiritual successors of ancient Israel. The "kingdom of God" was taken from Israel as a nation. Matthew 21:33-43. The newly organized Christian church, which any Jew might join, inherited the spiritual privileges and responsibilities that for so many centuries had belonged to the Jews as a people.

The New Testament setting for the repetition of the new-covenant promises emphasizes that men cannot do right in their own strength, but only when Christ dwells in the heart. Galatians 2:20. It is the Spirit who brings forth the fruit that reveals inner righteousness. Galatians 5:22, 23. But if men today seek the promised salvation by their own works their experience becomes like that of the ancient Jews who attempted to keep the law in their own strength. It will be an experience similar to that of Abraham when he undertook to work out God's plan in a human way. The practical working out of the new covenant in human lives is the subject of chapters 33 to 43.

Paul refers to Jesus as "the mediator of a better covenant" (Hebrews 8:6), and in Hebrews 9 he describes the Savior's ministry in the heavenly sanctuary under the "better" or "new" covenant.

## 2. The Sanctuary in Heaven

"Moses was admonished of God when he was about to make the tabernacle: "See, said He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5. The earthly sanctuary and its furnishings were "patterns of things in the heavens" (Hebrews 9:23), or better, "copies of the heavenly things" (Hebrews 9:23, R.S.V.). They served as part of God's plan under the "first" or "old" covenant to teach Israel to appreciate and to enter the new-covenant relationship. The sanctuary on earth and its services were representations of realities in heaven. Of themselves they had no redemptive value; they foreshadowed the work of Jesus Christ.

The blood of the Lamb of God which was yet to be shed was the basis for forgiveness of sins then as it is now.

We must not try to find parallels in the heavenly service for everything that took place in the earthly sanctuary. The one was a shadow of the other, and not a duplicate. Our attention should be given primarily to what Christ is doing in the heavenly sanctuary. For a comparison of the earthly and heavenly sanctuaries, see The S.D.A. Bible Commentary, Volume 7, Pages 390-393, quoted in the "Supplementary Material" at the end of this chapter. 'Summarize the main points of comparison or contrast under each of the six headings listed there.

- (1) Moses and Christ Compared
- (2) The Old and New Covenants
- (3) The Earthly and Heavenly Sanctuaries
- (4) The Earthly and Heavenly Priesthoods
- (5) The Earthly and Heavenly Ministrations
- (6) Our Privileges and Responsibilities A careful study of- this analysis will give topic.

### 3. The Priest

Jesus Christ, the ascended and glorified Savior, is the High Priest of the sanctuary in heaven. [2] The following passages give insight into (1)

you a good grasp of our present

2 See The Great Controversy, pages 420:2 to 422:2. Early Writings, page 260:0.

"The faith of men in Christ as the Messiah was not to rest in the evidences of sight, and they [were not to] believe on Him because of His personal attractions, but because of the excellence of character found in Him, which had never been, neither could be found in another. All who loved virtue, purity, and holiness, would be drawn to Christ, and would see sufficient evidence of His being the Messiah, foretold by prophecy, that should come. List what is revealed about each.

Hebrews 4:14-16  
Hebrews 7:24-27  
Hebrews 8:1, 6  
Hebrews 9:11, 12, 14, 24

A far more complete picture can be gained by studying the function of the earthly priesthood. Though the two priesthoods differ in some basic characteristics, the earthly priests were types of the heavenly Priest. 'What are the differences between the two priesthoods? Compare the following verses and list both similarities and differences:

Hebrews 5:1, 5  
Hebrews 6:20  
Hebrews 7:8-28  
Hebrews 8:4-6  
Hebrews 10:1

## 5. The Heavenly Sanctuary Service

There were two divisions of the services in the earthly sanctuary, the daily and the annual. A consistent application of the parallels between the earthly and heavenly sanctuaries leads us to look for two divisions in the heavenly sanctuary services. Rather than being repeated on a daily or yearly basis, each continues over a period of time. As would be expected, the antitype of the daily service carried on throughout the year was much longer than the antitype of the annual Day of Atonement, which anciently was restricted to one day. The time periods involved are the subjects of chapter 32. At this point we will notice only Christ's ministry.

Jesus died on the cross "for all." 2 Corinthians 5:14. His death was vicarious or substitutionary. He died in the place of the sinner, and "all have sinned, and come short of the glory of God." Romans 3:23. The Savior took Adam's place as head of the human family. 1 Corinthians 15:22, 45. He died on the cross as the representative of the whole race. In this sense, when He died, all men died with Him. His death stood for the death of all. See:

John 1:29; 4:42  
1 Peter 3:18  
1 John 2:2

"Those who thus trusted in His qualifications and His ministry, the word of God, would receive the benefits of the teachings of Christ, and finally of His atonement."-Spiritual Gifts, Volume 4, Page 116:0. See Patriarchs and Prophets, page 357:35.

"Christ in His own spotless righteousness, after shedding His precious blood, entered into the heavenly sanctuary to minister in the sinner's behalf. And there the crimson current is brought into the service of reconciling God to man."-Review and Herald, January 9, 1883.

"In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God." - Spirit of Prophecy, Volume 2, Page 39:1.

See Patriarchs and Prophets, pages 352:2 to 355:1.

The Savior's death was sufficient to pay the penalty of sin for every individual; but we must not interpret this to mean that everyone will be saved. Individual salvation depends on individual acceptance of that which was provided by Christ's sacrifice. See:

John 1:9-12 Acts 2:37, 38; Galatians 3:29 John 3:16-19  
16:30, 31

In His ministry in the heavenly sanctuary, Christ applies to the individuals who choose to have Him do so, the salvation He made available on Calvary.

The Bible gives us no detailed description of Christ's work in the heavenly sanctuary comparable with its portrayal of the earthly sanctuary service. However, by combining the information gained from a knowledge of the ancient service with the insights given in the book of Hebrews and the spirit of prophecy, we can understand our High Priest's ministry.

Read carefully Hebrews 5:1-3; chapters 7 to 10. Gather all the information you can regarding Christ's heavenly ministry. For example: He is minister of the true tabernacle (Hebrews 8:2); He "ever lives to make intercession." Hebrews 7:25. Make your list as complete as possible. Then see the spirit of prophecy comments under footnote 2. Describe Christ's ministry before the day of atonement in the heavenly sanctuary.

Christ's ministry in behalf of individuals and the church will be considered further in Parts 7 and 9.

## TOPICS FOR STUDY AND DISCUSSION

1. Obviously the sanctuary on earth could be only a limited representation of the one in heaven. In what ways were the sanctuary, its services, and its priesthood inadequate portrayals of the true sanctuary service? See The S.D.A. Bible Commentary, Volume 7, Page 467,468, "Additional Note."

2. See Hebrews 7:11. In what ways does the Melchizedek priesthood differ from the Levitical?

3. What distinction would you make between forgiveness of sin and atonement for sin?

4. Why was it necessary to have many different kinds of offerings and sacrifices in the earthly sanctuary to represent what was accomplished by the single sacrifice of Christ?

## SUPPLEMENTARY MATERIAL

(Quoted from The S.D.A. Bible Commentary, Volume 7, Pages 390-393) The Earthly and Heavenly Sanctuaries and Priesthoods Compared [in the Book of Hebrews]

### 1. Moses and Christ Compared as Leaders of God's Chosen People

1. "God, who . . . spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son" (1: 1, 2).
2. "Moses was faithful in all his house" (3:2).
- 3 . . . . .than Moses."
- 4 . . . . .than the house."
5. "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house" (3:5, 6).

### 2. The Old and New Covenants

6. "That first covenant," "the covenant that I made with their fathers," "My covenant" (8:7, 9).
7. "Because they continued not in My covenant, and I regarded them not," "finding fault with them," "He has made the first old. Now that which decayed and waxed old is ready to vanish away" (8:9, 8, 13).
8. "If that first covenant had been faultless, then should not place have been sought for the second" (8:7).  
"Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him" (3:1, 2).  
"This man was counted worthy of more glory. . ." (3:3).  
"He who has built the house has more honor." (3:3).  
"A new covenant: . . . not according to the covenant that I made with their fathers," "a better covenant," "the everlasting covenant" (8:8, 9, 6; 13:20).  
"Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel," "the covenant that I will make with the house of Israel after those days" (8: 8, 1 0).

### 3. The Earthly and Heavenly Sanctuaries

9. "The first covenant had. . . a worldly sanctuary. For there was a tabernacle made." "Make all things according to the pattern showed to thee in the mount" (9:1, 2; 8:5).
10. "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" (9:24).  
"The sanctuary,. . . the true tabernacle, which the Lord pitched, and not man" (8:2).

### 4. The Earthly and

11. "If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things," "many priests" (8:4, 5; 7:23).
12. "Every high priest taken from among men is ordained for men in things pertaining to God" (8:5).
13. "Those priests were made without an oath [they were born to the office];
14. "The law makes men high priests which have infirmity;
15. "They truly were many priests, because they were not suffered to continue by reason of death:
16. "Here men that die receive tithes;
17. "If therefore perfection were by the Levitical priesthood,...
18. "The law makes men high priests," "that offer gifts according to the law, the law having a shadow of good things to come" (7:28; 8:4; 10:1).
19. "The law made nothing perfect,

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith" (10:19-22). Heavenly Priesthoods

"The priesthood being changed," "Jesus, made an High Priest forever after the order of Melchizedek." "Now has He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises" (7:12; 6:20; 8:6).

"So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, today have I begotten Thee" (5:5).

but this with an oath: . . . by so much was Jesus made a surety of a better testament" (7:21, 22).

but the word of the oath, which was since the law, makes the Son, who is consecrated forevermore" (7:28).

but this Man, because He continues ever, has an unchangeable priesthood" (7:23, 24).

but there He receives them" (7:8).

what further need was there that another priest should rise after the order of Melchizedek, and not Aaron?" (7:11).

"The priesthood being changed, there is made of necessity a change also of the law. . . . There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (7:12-18).

but the bringing in of a better hope did" (7:19).



## 5. The Earthly and Heavenly Ministrations

20. "Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer" (8:3).

21. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. 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" (9: 22, 23).

22. "If the blood of bulls and of goats, . . . sanctifies to the purifying of the flesh:

23. "The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year: . . . the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present. . . imposed on them until the time of reformation" (9:6-10).

24. ". . . daily, as those high priests, to offer up sacrifice," "often, as the high priest entered into the holy place every year with blood of others." "Every priest stands daily ministering and offering oftentimes the same sacrifices" (7:27; 9:25; 10:11).

25. "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

26. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the corners thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. . . For it is not possible that the blood of bulls and of goats should take away sins," "sacrifices, which can never take away sins," "sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" (10:1-4, 9; 9:9).

How much more shall the blood of Christ, purge your conscience from dead works to serve the living God?"

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (9:11)

"Who needs not daily, as those high priests, to offer up sacrifice: . . . for this He did once, when He offered up Himself." "But now once in the end of the world has He appeared to put away sin by the sacrifice of Himself." "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (7:27; 9:26; 10:12).

Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (13:11-13).

"By one offering He has perfected forever them that are sanctified" (10:14).

27. "In burnt offerings and sacrifices for sin Thou hast had no pleasure" (10:6).

28. "He takes away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10:9, 10).

29. "You are not come unto the mount that might be touched, and that burned with fire, but you are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem. . . and to Jesus the Mediator of the new covenant. . . See that you refuse not Him that speaks" (12:18-25).

30. "Whose voice then shook the earth: but now He has promised, saying, Yet once more I shake not the earth only, but also heaven," "that those things which cannot be shaken may remain" (12:26, 27).

31. "God, who. . . spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son" (1: 1, 2).

32. . . . as well as unto them" (4:2).

33. "Your fathers tempted Me. I was grieved with that generation, and said, They do always err in their heart (3:9, 10).

34. "I swore in My wrath, They shall not enter into My rest....

"Wherefore when He cometh into the world, He said, Sacrifice and offering Thou would not, but a body hast Thou prepared Me. . . Then said I, Lo, I come. . . to do Thy will, O God"

## 6. Our Privileges and Responsibilities

"Unto us was the gospel preached"

"Harden not your hearts. . . Take heed, brethren, lest there be in any of you an evil heart of unbelief" (4:8-12).

"There remains therefore a rest to the people of God." It remains that some must enter therein." "Let us therefore fear, lest. . . any of you should seem to come short of it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (4:9, 6, 1, 11).

They could not enter in because of unbelief . . . . They to whom it was first preached entered not in. If Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day" (3:11-19; 4:68).

35. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

36. "For if they escaped not who refused him that spoke on earth, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (2:2, 3).



37. "He that despised Moses' law died without mercy under two or three witnesses: much more shall not we escape, if we turn away from Him that speaks from heaven" (12:25).

38. "By it [faith] the elders obtained a good report." "And these all, having obtained a good report through faith, received not the promise: of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has done despite unto the Spirit of grace?" (10:28, 29).

39. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." "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. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (12:1, 2; 4: 14, 16).

God having provided some better thing for us, that they without us should not be made perfect (32, 39, 40). **1.** For comments

pertaining to this whole chapter, see The Great Controversy, Pages 409-422.

## **32. Cleansing the Heavenly Sanctuary**

We must remember that the services in the sanctuary on earth were to help not only ancient Israel but God's people today to understand what takes place in heaven for man's redemption. This is true of the two divisions of the earthly sanctuary service which foreshadowed two divisions of the heavenly service. Since the earthly service was a "shadow of heavenly things" (Hebrews 8:5), it is reasonable to conclude that these two major divisions in the ancient service represented two phases of the service in heaven. We have already seen the purpose and scope of Christ's ministry following His ascension. From the study of the sanctuary types we conclude that Daniel 8:14 predicts the second division of His ministry as an antitypical day of sanctuary cleansing or day of atonement. [1]

### **1. Purpose of the Cleansing**

What is accomplished by cleansing the heavenly sanctuary? In the ancient sanctuary service the ritual on the Day of Atonement figuratively removed the accumulated sins from the sanctuary and restored it to a sinless condition. The sanctuary was "at one" with God again. [2]

When we in faith confess our sins, the confession ascends with our prayers to the heavenly sanctuary where Christ is ministering. "As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded." - The Great Controversy, Pages 421:3 to 422:0. [3]

### **2. Preparation for Cleansing**

The quotation in the previous paragraph continues: "But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation-a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works."- The Great Controversy, page 422. [3]

The following Bible passages give insight into the need for a judgment and the many factors related to this event. 'See each passage and state clearly the combined teaching of those under each heading. [4]

1. Need for a judgment Matthew 7:21-23

2. A time has been set Acts 17:30, 31

3. How many will be judged

Matthew 25:31-36

Revelation 22:11, 12

Acts 24:25

Revelation 11:18

Revelation 14:7

Romans 14:10

2 Corinthians 5:10

1 Peter 4:17

4. Basis for judgment Proverbs 16:2  
Ecclesiastes 3:17; 12:14 Matthew 12:36  
James 2:8-13

5. The judge John 5:22 Acts 17:31 Romans 14:10  
Acts 10:42 Romans 2:16  
1 Corinthians 4:4, 5

6. The judgment scene Daniel 7:9, 10

7. The final decree Revelation 22: 11

The judgment that takes place in preparation for the final cleansing of the heavenly sanctuary is often called the “investigative judgment.” This is not a Biblical expression, but it is a fitting description of the nature of the judgment contrast with the later execution of judgment often called the “executive judgment,” when sinners are finally destroyed. The Day of Atonement was a day of soul searching and judgment in the ancient sanctuary service. The same is true of the antitypical day of atonement.

The cleansing of the heavenly sanctuary includes the entire work of final judgment. It begins with the investigative Judgment and ends when all sin is removed, first from the sanctuary and finally from the universe. This final disposition of sin will be mentioned later in this chapter as the antitype of placing the sins of Israel on the scapegoat in the ancient service.

### 3. Time of the Cleansing

The basis for locating the time of cleansing the heavenly sanctuary is the prediction of Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” The time period was stated in response to a query about how long “the sanctuary and the host” should be “trodden under foot.” Daniel 8:13. [5]

The setting. Read Daniel 8 and note carefully the setting of verses 13 and 14. Incidents involving the ram and the he-goat lead to the rise of four horns, and then another horn, “which waxed exceeding great.” Daniel 8:9. See in verse 11 how this latter horn “magnified himself even to the Prince of the host, and by Him the daily sacrifice was taken away, and the place of His sanctuary was cast down.” Here is pictured the power of pagan Rome (and later of papal Rome) that magnified itself against “the Prince of the host.” Daniel 8:25 pictures the same power standing “up against the Prince of princes” - Christ, who was crucified under the authority of Rome. “And from [Hebrew] Him”-that is, from the Prince of the host-“the daily sacrifice was taken away, and the place of His sanctuary was cast down.” Daniel 8:11.

The “daily.” The Hebrew word tamid, from which comes “daily,” means simply “continual” or “regular.” A study of its uses shows that when it refers to the sanctuary service it applies to some phase of the daily service. In fact, it appears to be applied to every phase of the daily service. In this instance it appears to have a double application. [6] First, it may be applied to the desolation of the Jewish temple by the Roman legions in AD 70, and the consequent taking away of its “daily” or continual services. Christ referred to this incident as the “abomination of desolation, spoken of by Daniel the prophet.” Compare Daniel 8:11, 13; 11:31 with Matthew 24:15-20; Luke 21:20-22.

Pagan Rome took away the “daily,” and cast down the sanctuary. But pagan Rome was succeeded by papal Rome, which in just as marked a manner has “taken away” the “daily” ministry of Christ in His heavenly sanctuary. Christ “ever lives to make intercession” for those who “come unto God by Him.” Hebrews 7:25. [7] But the papacy has called attention away from the heavenly intercessor and His sanctuary ministry, and focused it on a system of salvation by works, on the confessional, and on the sacrifice of the mass instead of on Christ’s mediation as our High Priest in heaven. The system has almost completely diverted attention from Christ as mediator and has deprived men of the benefits of His ministry, and thus has “trodden down” or defiled the sanctuary. The question of Daniel 8:13 concerns how long God will permit His sanctuary to be downtrodden before He again focuses attention on it as the true sanctuary. This He has done by calling particular attention to the heavenly sanctuary at the time the final phase of Christ’s ministry began there.

The “days.” In the response “unto two thousand and three hundred days,” “days” is literally “evening morning.” The expression is similar to “the evening and the morning were the first day” in the account of events during creation week. However, we believe that the 2300 days are used symbolically to designate 2300 solar years. In dealing with symbolic prophecies it is logical to consider the time periods involved as symbolic. Daniel 8 clearly contains symbolic prophecy, and thus we may apply to the time period the long-accepted year-day principle. This is confirmed by the fact that the 490-year (70-week) period of Daniel 9 is “cut off” from the beginning of the 2300-year period.

Beginning the period of 2300 days. Although the 2300-day period is specific, in Daniel 8 there is no indication of a time for its beginning. However, in Daniel 9 a beginning is given for another time period (70 weeks) which is a part of the 2300-day period. We can show that the two overlap and have a common beginning point, the year 457 BC. From this beginning date the 2300 prophetic days, representing the same number of solar years, reach to A.D. 1844.

For evidence that Daniel 9:24-27 is an explanation of some of the events that would fall within the 2300 days, and thus locates the starting point of the 2300 days or years, see The S.D.A. Bible Commentary, Volume 4, pp. 850, 851, quoted in the “Supplementary

Material” at the end of this chapter. For a brief description of how the 457 BC date is calculated for the beginning of the 70 weeks of Daniel 9:24, see The S.D.A. Bible Commentary, Volume 4, pp. 852, 853, quoted in the “Supplementary Material,” item 3.

Study carefully the eleven items in the “Supplementary Material” showing the connections between Daniel 8 and Daniel 9. Fix the key thought of each in mind so you will be able to explain this relationship.

In their study of the parallels between the ancient sanctuary service and that in the heavenly sanctuary, the spiritual forefathers of Seventh-day Adventists reached the conclusion that if the dating of the Jewish Day of Atonement had remained unchanged through the centuries, in the year 1844 the ceremony would have fallen on October 22. For an explanation of the method by which they reached this conclusion, see L. E. Froom, *Prophetic Faith of Our Fathers*, Volume 4, Pages 784-800. The 1844 date for the beginning of the cleansing of the heavenly sanctuary has been repeatedly confirmed through the spirit of prophecy writings. [8] See Index to the Writings of Ellen G. White under “Twenty-three hundred days.”

## 4. The Cleansing

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

Our clearest insight into the cleansing of the heavenly sanctuary comes from our knowledge of the cleansing of the earthly tabernacle. The work of the Hebrew Day of Atonement is described in Leviticus 16; see especially verse 16. Note carefully what was to be accomplished. Since the purpose of the earthly service was to give an understanding of heavenly things, we must conclude that the same is accomplished in heaven as was on earth.

Bible lexicographers and translators have suggested various meanings for the Hebrew sadaq, here translated “cleansed.” This is the only Old Testament occurrence of the particular verb form employed. It has been translated “be justified,” “be put right, be vindicated,” and a number of other ways of similar meaning. For practical purposes many of these serve satisfactorily if we understand them in the light of what took place on the ancient Day of Atonement. We can gain some insight into its meaning from its use in other forms. Related words carry the meaning of “to be just or righteous,” “to be declared just, to be justified or vindicated.” At the end of the 2300 day-years the sanctuary was to be vindicated -restored by cleansing or by being made righteous. [9]

Some have questioned the need for cleansing anything in heaven. However, the author of Hebrews also refers to this necessity. Study Hebrews 9:23 in its full context. The author’s main point is that Christ’s sacrifice was greatly superior to animal sacrifices, and that the blood of animals was related to the earthly sanctuary while the blood of Christ pertains to the “true tabernacle,” or heavenly sanctuary.

This same principle applies to Christ’s special work of cleansing the heavenly sanctuary which parallels the earthly Day of Atonement service. As the blood of the Lord’s goat was sprinkled for the cleansing of the most holy place, so the blood of Christ serves to completely purify the true tabernacle?

Thus, beginning in 1844, a work has been carried on by the Savior that involves the investigation of the complete case of each professed Christian of all ages, and the final removal from the record and the sanctuary of the sins of all who have accepted Christ’s sacrifice for them. [10]

## 5. The Final Disposition of Sin

In the earthly sanctuary service the final phase of the Day of Atonement service was placing the sins removed from the sanctuary on the scapegoat and dispatching him to the wilderness to perish. A parallel act concludes the heavenly day of atonement service, with Christ as the High Priest and Satan in person the scapegoat. See the “Spirit of Prophecy Comments” in the Supplement under note 10.

Satan’s final destruction is predicted in Ezekiel 28:19 and pictured in Revelation 20:10. Again, it is in the typical sanctuary service that we find clues as to what we may expect to take place in the antitypical. Further attention will be given to this final destruction in chapter 59. [11]

## TOPICS FOR STUDY AND DISCUSSION

1. Discuss the year-day principle for interpreting prophetic time periods. What basis do we have for using it?
2. Explain how the investigative judgment and the atonement in heaven are related. Are they identical?
3. What is the importance of the judgment message Seventh-day Adventists are preaching?
4. In what setting is the judgment to be preached? See Revelation 14:5, 6. How does this compare with the setting and time factor of Paul’s preaching about the judgment? See Acts 24:25.
5. Has anything happened to recover the sanctuary from being “trodden underfoot”? Daniel 8:13.
6. Does the fact that Satan finally bears the sins removed from the heavenly sanctuary give him any part in our salvation? Explain.

## SUPPLEMENTARY MATERIAL

1. Relation of Daniel 8 and 9. "See chapter 8:15, 16. This is the same being who had explained the first three sections of the vision of chapter 8. He now returns with the purpose of completing his assigned task.

"Some commentators have missed the close connection between chapters 8 and 9, and thus the relationship between the 2300 'days' of chapter 8 and the 70 'weeks' of chapter 9. The context, however, requires precisely this relationship, as the following facts make evident:

"(1) All symbols of the vision of chapter 8:2-14 are explained fully in vs. 15-26, with the exception of the 2300 'days' of vs. 13, 14 (see GC 325). In fact, all of verses 13 and 14 is explained in verses 24, 25 except the time element involved. In v. 26 Gabriel mentions the time element, but breaks off his explanation before saying anything further about it (see No. 3, below).

"(2) Daniel knew that the 70 years of captivity foretold by the prophet Jeremiah were nearly at an end (chapter 9:2; see [The S.D.A. Bible Commentary,] Volume 3, pp. 90-92, 94-97; see on Jeremiah 25:11).

"(3) Daniel did not understand the 2300-day time period, the only part of the vision not yet explained (chapter 8:27; see No. 1, above), and evidently feared that it implied an extension of the Captivity and the continued desolation of the sanctuary (see chapter 9:19). He knew that the promise of restoration was conditional upon Israel's sincere repentance (SL 48; see Volume 4, Page 34).

"(4) The prospect of terrible persecution during the course of the 2300 'days' (Daniel 8:10-13, 2325) proved more than the aged Daniel could bear, and as a result he 'fainted, and was sick certain days' (chapter 8:27; GC 325). Accordingly, the angel discontinued the explanation of the vision at this time.

"(5) During the interval preceding the angel's return (chapter 9:21) Daniel turned to the prophecies of Jeremiah for a clearer understanding of the divine purpose in the Captivity (see Volume 4, Page 31), particularly with respect to the 70 years (chapter 9:2).

"(6) Concluding that Israel's transgression as a nation was responsible for what he evidently took to be an extension of the 70 years (see No. 3, above), Daniel interceded. . . for the return of the captive exiles, and for the restoration of the now desolate sanctuary in Jerusalem (see chapter 9:3-19). His prayer closes with a reiteration of the petition that God will 'forgive' the sins of the nation and 'defer not' the promise of restoration (v. 19).

"(7) Note particularly that the unexplained portion of the vision of chapter 8 had foretold that 'the sanctuary and the host' would be 'trodden under foot' (Verses 13, 14, 24) for a period of 2300 'days.' In his prayer Daniel pleads with God that the time allotted to the Captivity should not be extended (see vs. 16-19). A careful comparison of the prayer of chapter 9 with the problem of chapter 8 makes it clear beyond possible doubt that Daniel had the problem in mind as he prayed. He thought that the vision of the 2300 'days' of desolation for the sanctuary and persecution for God's people implied that God would 'defer' the restoration (chapter 9: 19).

"(8) In answer to this prayer, Gabriel, who had been commissioned to explain the vision of chapter 8 (chapter 8:15-19) but had not as yet completed the explanation (see No. 4, above), greeted Daniel with the announcement, 'I am now come forth to give thee skill and understanding' (chapter 9:22).

"(9) The explanation of chapter 9:24-27 is clearly Heaven's reply to Daniel's prayer (V. 23), and the solution of the problem about which he was praying (see Nos. 6, 7, above). Compare the original command to Gabriel to explain the vision to Daniel (chapter 8:16) with the renewal of the command at the time of Daniel's prayer (chapter 9:23), and Gabriel's command to Daniel to 'understand' and 'know' (chapter 8: 17, 19), with similar expressions in chapter 9:23.

"(10) Note particularly that Daniel was told to 'understand the matter, and consider the vision' (chapter 9:23), that is, the vision he had seen 'at the beginning' (Verse 21). This can refer only to the vision of chapter 8:2-14, as no other vision had been given since that one. Compare the words 'understand the vision' (chapter 8:16) with 'consider the vision' (chapter 9:23).

"(11) The context thus makes certain beyond the possibility of doubt that the explanation of chapter 9:24-27 is a continuation, and completion, of the explanation begun in chapter 8:15-26, and that the explanation of chapter 9:24-27 deals exclusively with the unexplained portion of the vision, that is, with the time element of the 2300 'days' of chapter 8:13, 14. The angel is Gabriel in both instances (chapters 8:16; 9:21), the subject matter is identical, and the context makes evident that the concluding portion of the explanation picks up the thread of explanation at the point it was laid down in chapter 8."-The S.D.A. Bible Commentary, Volume 4, Pages 850, 851.

2. Geansea. On the word "cleansed" in Daniel 8:14, see Problems in Bible Translation, pages 174177; The S.D.A. Bible Commentary, Volume 4, Pages 844-845.

3. "Going forth of the commandment. At the time this vision was given, Jerusalem and the Temple were still in ruins. Heaven announces that a command will be issued to rebuild and restore, and that from that date a definite number of years will reach to the long-looked-for Messiah.

"Three decrees dealing with the repatriation of the Jews are recorded in the book of Ezra: the first in the first year of Cyrus, about 537 (Ezra 1:1-4); the second in the reign of Darius 1, soon after 520 (Ezra 6:112); the third in the 7th year of Artaxerxes, 458/457 B.C. (Ezra 7:1-26). See further Volume 3, pp. 97-104.

In their decrees neither Cyrus nor Darius made any genuine provision for the restoration of the civil state as a complete unit, though a restoration of both the religious and the civil government was promised in the prophecy of Daniel. [9] The decree of the 7th year of Artaxerxes was the first to give the Jewish state full autonomy, subject to the overlord ship of the Persian Empire.

"A recently published cuneiform tablet from Ur of the Chaldees, mentioning a date in the year of the death of Xerxes, together with one of the papyri discovered at Elephantine, places the accession of Artaxerxes in December, 465 BC. Thus, according to Jewish reckoning, his 'beginning of reign,' or 'accession year' (see Volume 2, Pages 138, 139), would run from December, 465, to the next Jewish New Year in the fall of 464. Hence his 'first year' (his first full calendar year) would be from the fall of 464 to the fall of 463.

The 7th year of Artaxerxes would then extend from the fall of 458 to the fall of 457. The specifications of the decree were not carried out until after Ezra returned from Babylon, which was the late summer or early fall of 457 BC. For a discussion of Ezra 7 and the historical accuracy of the date 457 BC as the 7th year of Artaxerxes, see Volume 3, Pages 100-104. For a full discussion of the subject see S. H. Horn and L. H. Wood, *The Chronology of Ezra 7*.

“Messiah. Heb. *mashiach*, from the verb *mashach*, ‘to anoint.’ Hence, *mashiach* describes an ‘anointed one’ such as the high priest (Leviticus 4:3, 5, 16), Israel’s kings (1 Samuel 24:6, 10; 2 Samuel 19:21), Cyrus (Isaiah 45:0, etc. Theodotion’s Greek version translates *mashiach* literally, *christos*, a word that comes from the verb *chrid*, 1 to anoint,’ and hence means simply ‘an anointed one.’ The title ‘Christ’ is a transliteration of *Christos*. In later Jewish history the term *mashiach* was applied to the expected Deliverer who was to come (see John 1:41; 4:25, 26).

“Daniel predicted that the long-looked-for Prince Messiah would appear at a specified time. To this time Jesus referred when He declared, ‘The time is fulfilled’ (Mark 1:15; DA 233). Jesus was anointed at the time of His baptism in the autumn of AD 27 (see Luke 3:21, 22; Acts 10:38; cf. Luke 4:18).” - *The S.D.A. Bible Commentary*, Volume 4, Page 852, 853.

1. See *The Story of Redemption*, Page 378:1.

2. See *The Great Controversy*, Pages 417:2, 3; 414:2 to 415:1.

3. See *Patriarchs and Prophets*, Pages 357:3 to 358:1. *The S.D.A. Bible Commentary*, Volume 6, Pages 1077, 1078 (Manuscript 50, 1900).

4. See *The Great Controversy*, Pages 479-491; and Index to the Writings of Ellen G. White under “Judgment, investigative.”

5. See *The Great Controversy*, Page 486:1. *The Great Controversy*, Pages 421:2; 457: 1 *Early Writings*, Page 243:2.

6. “This little horn represents Rome in both its phases, pagan and papal. Daniel saw Rome first in its pagan, imperial phase, warring against the Jewish people and the early Christians, and then in its papal phase, continuing down to our own day and into the future, warring against the true church. On this double application see on vs. 13, 23.” - *The S.D.A. Bible Commentary*, Volume 4, Page 841. For further details on identification of the little-horn power see *The S.D.A. Bible Commentary*, volume 4, on Daniel 8.

7. See *Evangelism*, Page 695:2.

8. See *Early Writings*, Page 236:1.

9. See *The Great Controversy*, Pages 417:3 to 418:0.

10. See *The Great Controversy*, Page 480:0, 1. *The Great Controversy*, Page 352:2. *Early Writings*, Page 253: 1.

11. See *The Great Controversy*, Page 485:3. *The Great Controversy*, Page 422:2.

## **33. Life Available to All**

All men are included in God’s plan to save the human -ac-. Christ’s sacrifice is sufficient to pay the penalty for all, and His power is adequate to re-create every life. It is His desire that all men should be saved; no one has been excluded arbitrarily from the plan. All who choose to accept Christ’s substitutionary sacrifice and His power receive the promised blessings. See:

Mark 16:15, 16

John 3:16

John 1:12

Romans 1:16

Galatians 3:26

### **1. God’s Purpose**

God has made adequate provision to save all men. The initiative in originating and operating the plan is His. The Savior’s sacrifice to provide salvation was entirely voluntary and with only the inner compulsion of His love for the Father and for mankind. From the day sin entered the world, God has sought to remove the barriers between Himself and men and to win them back to Him. The plan of salvation reveals clearly that God wants all to be saved. See:

Ezekiel 33:11 1 Timothy 2:4 2 Peter 3:9

### **2. Men Given Invitation and Choice**

But God permits men to choose whether they will receive His salvation or not. No one will be saved contrary to his own will and decision. No one will be arbitrarily excluded from salvation. The invitation is extended to all, but the decision rests with each individual. [1]

“When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie-to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we



are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand.” - Steps to Christ, page 72:1.

Deuteronomy 30:15-20  
Joshua 24:3 1  
Kings 18:21

### 3. Results of Man's Choice

Isaiah 1:16-20  
Isaiah 55  
Ezekiel 18:31, 32;  
Luke 24:47  
John 6:66-69  
Acts 3:19; 13:38  
Revelation 22:17

When a man faces the decision to accept or reject the plan of salvation he faces not only the immediate decision but also the consequences of his choice. When the plan was conceived to create this world and put human beings on it, God considered the possibility that sin would mar His perfect creation, and God the Son offered Himself as man's substitute if the need should arise. It was determined that in the event of sin those who would receive Him would have eternal life and those who rejected Him would ultimately perish. Thus the consequence of joining one or the other of these two groups was decided before there was a human being.

Men have opportunity to choose the group to which they wish to belong. But they have nothing to do with determining what will be the ultimate fate of either group when rewards and punishments are meted out. All who choose Christ will receive His purifying and re-creative power and the final reward. Those who reject the proffered salvation will suffer eternal loss. These results have been predetermined, foreordained, and are unalterable. But it is man's own choice that determines whether he receives reward or punishment.

Exodus 20:5, 6  
Romans 2:6-13  
2 Corinthians 5:10  
Galatians 6:7, 8

Even though the standard of conduct of the redeemed was established long ago, God made no arbitrary decision that included or excluded any individual. He recognized that many persons would choose to be saved, but He did not select those who should make that decision. He was also aware that many would refuse to be saved, but God did not choose those who would be lost. [2]

A number of problems grow out of this matter of invitation and acceptance. The problems are in two areas. First, the Bible does not explain as fully as we might wish the complete operation of God's part in the plan. Second, in some cases men have defined Bible words in harmony with their own understanding and then have read these definitions into the Bible language. We have seen similar erroneous understandings in the study of "soul" and "spirit." In either case we must be certain that our understanding of any term or action accords with the complete Bible doctrine of salvation.

### 4. God's Call

Three main types of calls are referred to in the Bible. One is the universal call that is extended to all men to accept Christ, and to which we have already referred. The second is the call to which a positive response is made by the individual. Actually, it is the same call, but when one accepts the call it becomes to him a special call and he becomes one of the "called." This is sometimes spoken of as the "effectual call." Most New Testament references to "call" are to the effectual call or the accepted call. "In Matthew 22:14 ["Many are called, but few are chosen"] Jesus makes a distinction between those who are called and those who are chosen. But Paul seems to identify the two groups by reading into the term 'called' the implication that the call is accepted." - The S.D.A. Bible Commentary, Volume 6, Page 578.

The third type of call is the call to special service. Abraham and his two sons, Isaac and Ishmael, illustrate this call. God told Abraham: "In Isaac shall thy seed be called." Genesis 21:12. This does not mean that the call to salvation was not extended to Ishmael. It means that God had chosen Isaac's descendants to serve as His special witnesses and missionaries in the world and that through them many of God's promises were to be fulfilled. God assigns places of responsibility to men and they fill them in response to His call. Speaking of Cyrus, God said He was "calling a ravenous bird from the east, the man that executes My counsel from a far country." Isaiah 46:11. To which type of call does each of the following seem to refer? Explain why you reach your conclusions.



Jeremiah 7:13  
Romans 9:24  
2 Timothy 1:9  
Galatians 1:3  
1 Peter 2:9

Predestination. Few Biblical subjects call more questions to men's minds than predestination. The Greek word translated "predestinate" is used only six times-five of them by Paul-and its implications are not entirely clear. In addition to this, the matter has been confused by some interpretations which are contrary to Scripture. John Calvin's belief that God arbitrarily created some men to be saved and some to be lost is one extreme view. Calvinists maintain that such predetermination, or predestination, is unalterable and is in no way dependent on man's choice. This, of course, contradicts Bible statements that God is not partial (Romans 2:11), that He will save all who call on Him (Romans 10:13), and that He judges each according to his life and works (2 Corinthians 5:10).

"Predestinate" means "to mark off beforehand." In Ephesians 1:3, 4 Paul points out, as was suggested earlier, that men were chosen "before the foundation of the world" to be children of God. Study the whole passage carefully down to verse 12.

In Ephesians 1:5, 11 and in Romans 8:29, 30 Paul is addressing Christians concerning their call to be God's children. He indicates they were chosen before this world began. However, nothing is said there or elsewhere of any being chosen to be lost. If God's choice were arbitrary He would have, in effect, selected some to be lost as well as some to be saved. This would be contrary to God's character and plan as revealed in the Bible. "Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God." - Fundamentals of Christian Education, page 403:1. This was the intent and purpose of that everlasting covenant, the covenant repeated to Abraham. [3]

The word "elect" or "chosen ones" is used in a similar fashion, referring to those who respond to God's invitation and enter the covenant relation with Him.

Romans 8:33  
1 Peter 1:2  
2 John 1:1  
Colossians 3:12  
2 Peter 1:10

Is there any indication in the above texts or elsewhere that being among the elect is an unalterable position? Is it possible for one of the elect to abandon his "election" and be lost? [4]

Foreknowledge. The Bible does not reveal how God's foreknowledge operates. However, from the divine revelation given to man, we know that He is able to declare "the end from the beginning." Isaiah 46:10. But God's foreknowledge of an event is not in itself the cause of any event. (1) God knows all things and in His planning He brings certain events to pass. (2) God knows the plans and workings of Satan and men, and some of these are permitted to take place. (3) God knows all things men will do, but the fact that He knows their actions in advance does not mean that He causes them to act thus. Sometimes God interposes to change the course of events as He did at the Flood, but His foreknowledge and intervention do not interfere with man's choice to accept or reject salvation. The plan of salvation is itself the strongest evidence that God does not interfere with man's freedom to choose.

The redemption plan was originated before sin occurred, for God had foreknowledge of Satan's apostasy and man's sin. He did not ordain that sin should exist; He did not want it, but His foreknowledge made Him aware of it. Being aware of what was coming, yet being unwilling to interfere with the free choice of angels or men, God made provision to meet and deal with the tragedy that lay ahead. Sin did not come because God foresaw it; He foresaw it because it was coming. The same applies to His foreknowledge of nations or individuals.

There is no justification for the frequent complaint, "God knows whether I am going to be lost or saved. If He knows, it has to be that way, so what difference does it make what I do?" It makes this difference: God knows that only those who have accepted Jesus Christ as a personal Savior and who receive His grace in their lives can be saved. Not only does He know this, He has determined it. He has also determined that no one shall be taken into the kingdom of heaven except by his own choice. Consequently what God predetermines about an individual's salvation is solely the result of the individual's decision regarding the plan of salvation.

Ezekiel 18 presents one of the clearest Bible portrayals of how God views the righteous and the wicked, and how they change from one status to another. 'Read the entire chapter and notice especially the following:

Verse 4-The individual's relation to God.

Verses 5, 9-The righteous man's reward.

Verses 10, 13-The wicked man's punishment even though he is a righteous man's son.

Verses 14, 17-The basis for judgment of the next generation.

Verses 19-23-What happens when a wicked man becomes righteous.

Verse 24-What happens when a righteous man turns to sin.

Verses 25-32-On what basis God justifies His treatment of all; the fairness of His dealings; His invitation.

## TOPICS FOR STUDY AND DISCUSSION

1. What is revealed concerning God's character and His attitude toward men by the fact that He makes eternal life available to all? Be specific; a general answer such as "God is love" will not suffice.
2. What light do Genesis 2 and 3 throw on the question of personal choices as related to God's desire for man?
3. Explain how the individual will is related to God's purposes for man.
4. Describe in Bible language the distinctive nature or characteristics of the persons who will be saved and those who will be lost. Give references.
5. See The Desire of Ages, Page 458:3.
6. See Patriarchs and Prophets, Pages 207:3 to 208: 1.
7. See The Desire of Ages, Page 827:0.
8. See The S.D.A. Bible Commentary, Volume 6, Pages 1114, 1115 (Manuscript 57, 1900). See Patriarchs and Prophets, Page 72:4.

## **34. The life of Faith**

Paul mentions two important elements in salvation in one brief verse: "By grace are you saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. Salvation is a gift-unearned. God provided it for the world and He applies it to the individual by His grace. Our confidence in God and our readiness to accept His provision make it possible for Him to give salvation to us. The life of a person whose constant trust in God opens the way for Him to accomplish all His purposes in and through that individual demonstrates the meaning of faith. In order to understand the function of faith we must know the meaning and applications of grace. [1]

### 1. God's Grace

Grace is defined frequently as unmerited favor-undeserved good will. While this concept is true, yet it does not express fully the particular sense in which "grace" is used in the New Testament. It is God's "unlimited, all-inclusive, transforming love toward sinful men and women; and the good news of this grace, as revealed in Jesus Christ, is 'the power of God unto salvation' (Romans 1:16). It is not merely God's mercy and willingness to forgive, it is an active, energizing, transforming power to save." - The S.D.A. Bible Commentary, Volume 6, Page 504. Grace is a combination of God's love and His power to save. Note the characteristics of grace indicated in the following verses:

John 1:14  
Romans 12:16  
Romans 5:21  
2 Corinthians 12:9  
(cf. Romans 5:20)  
Titus 2:11, 12  
Hebrews 13:9

In some instances 'grace' seems almost to be equivalent to 'gospel' (Colossians 1:6) and to the working of God generally (Acts 11:23; 1 Peter 5:12)." - The S.D.A. Bible Commentary, Volume 6, p. 504. For a more complete study of the shades of meaning of "grace," see: The S.D.A. Bible Commentary, Volume 6, Pages 503, 504; and International Standard Bible Encyclopedia, Volume 2, Pages 1290-1292.

In the words "by grace are you [you have been] saved;. . . and that not of yourselves," Paul refers to the beginning of Christian experience. God's power to do for us all that needs to be done for justification and regeneration is contrasted with our inability to save ourselves. When we realize what this contrast means we place our trust in God to work the necessary salvation. This marks the beginning of the life of faith.

### 2. The Meaning of Faith

Faith means "reliance," or "trust." Faith is trusting God, relying on Him to exercise His power and fulfill His promises. It is personal dependence on the adequacy of God's grace. But faith is not mere passive dependence; it reaches out to grasp God's promises. It is response to God's invitation and the appropriation of His grace to the life. [3]

The Bible does not clearly define faith, but describes it and its results. What characteristics of faith can you discern in the following?

Psalm 9:10  
Matthew 8:6-10

### 3. Living by Faith

Matthew 15:21-28  
2 Corinthians 4:18  
John 1:12  
Hebrews 11:1

A life of faith is seen in a person who trusts God completely and relies on Him to clear the past record, to transform the character, to instruct in daily living, and to enable him to obey the divine will. From beginning to end, the Christian life is actively committed to God for His control and direction. Faith accepts God's way instead of one's own. It is through faith that grace becomes effective. This involves faith in God, faith in God's truth, and faithfulness to the principles expressed in His character and word. [4]

The best examples of the life of faith are set forth through the prompting of the Holy Spirit by Paul in Hebrews 11. In Hebrews 10:38 Paul repeats that "the just shall live by faith," and in the eleventh chapter he cites notable examples of faithful men and women from the Old Testament. Make a list of the results of faith that are revealed in the experiences of these men and women. In each case include a modern situation which calls for a comparable exercise of faith and show how faith can lead to similar ends. The word "faith" seldom appears in the Old Testament. Its nearest equivalent is "trust," a frequently used term. The Hebrew word means "to lean on," "trust," "be confident." Look up the following verses and others listed in your Bible concordance under "trust." Compare their thoughts with the New Testament texts cited in this chapter. What similarities and differences do you see?

2 Kings 18:5,6 Psalm 22:4 Isaiah 26:1A Psalm 13:5 Proverbs 3:5 Isaiah 50:10

Faith, however, is not the power by which lives are transformed and other miracles are wrought. Nor is it a human work presented to God as a means to salvation. Faith is our active, outreaching confidence in the God whose power can accomplish all things. We are not saved by our faith, but by Jesus Christ. Yet, without faith in Him we have no salvation. When we express our confidence in God and our readiness for Him to take full charge of our life, faith opens the way for God to use His power in our behalf. [5]

Faith in God is of divine origin as fully as is God's grace. We can have no faith in God unless God gives us that faith. See:

Galatians 5:22  
Hebrews 12:2

Faith grows through experience with God and by exercising it. The better we become acquainted with Him and see His working, the stronger our confidence in Him will become and the more eager we will be to respond to His will. Faith also grows through receiving His word (Romans 10:17) and by prayer. Mark 9:24; Luke 17:32; 22:32.

Faith is essential in every phase of Christian growth. This will be dealt with in later chapters. 'Note faith's relation to each major development.

John 1:12  
Galatians 3:26  
1 Peter 1:5  
Romans 5: 1  
Acts 26:17, 18

The relation of faith to conduct and works is introduced in chapter 36.

### TOPICS FOR STUDY AND DISCUSSION

1. Describe how grace is made effective for an individual. Use Bible texts, and give a simple step-by-step description.
2. What is the relation between faith and feeling?
3. Is there any difference between the way the plan of salvation becomes effective for an individual now and the way man was to continue life before Adam sinned? Explain.
4. How is faith related to knowledge? How is it related to reason?
5. How is faith related to the Scriptures?

6. Jude 3 speaks of contending “for the faith which was once delivered unto the saints.” Acts 6:7 says that “a great company of the priests were obedient to the faith.” Romans 1:5 uses the word similarly. What is the significance of “faith” in these contexts? How is it related to the “faith” discussed in this chapter?

7. For comments pertaining to this whole chapter, see Index to the Writings of Ellen G. White under “faith” and “grace.” See also Scripture index there on any of the texts.

8. “Divine grace is the great element of saving power.” - Gospel Workers, Page 70:1.

“Christ gave His life to make it possible for man to be restored to the image of God. It is the power of His grace that draws men together in obedience to the truth.” - Counsels to Teachers, Page 249:2.

“Faith is trusting God-believing that He loves us and knows best what is for our good.” - Education, Page 253:1.

“The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Savior, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested.” - Selected Messages, Book 1, Page 391:3.

3. See Selected Messages, Book 1, Page 389:1.

4. See Education, Page 255:1-4. Steps to Christ, Pages 49-55.

5. “Through faith we receive the grace of God; but faith is not our Savior. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin.” - The Desire of Ages, Page 175:4.

## **35. The New life in Christ**

“If anyone is in Christ, he is a new creation.” 2 Corinthians 5:17, R.S.V. In the verses following this declaration (see verses 17-21) Paul explains how God through Christ has reconciled us to Himself and appointed His followers to be ambassadors to bring others to reconciliation. Step by step the Lord prepares us for service now and for a place in His kingdom. The Holy Spirit draws the sinner, leads him to repentance, re-creates his life, fosters his growth, directs his activities, and, finally, places on him God’s seal of approval. Various phases of this experience will be discussed in the following chapters. This chapter deals with the early steps in Christian experience. [1]

### **1. A New Life**

Paul describes a man in his natural condition in sin as an “old man.” The work of salvation is to make of him a “new man.” This transformation from the old to the new is represented as a new creation. In admonishing the Christians at Ephesus and Corinth, Paul reminded them that the old man, the former life, was dead and should not be revived.

Ephesians 4:22, 24

2 Corinthians 5:17

The old man is said also to have been crucified and the new man to have come into being as the result of a new birth.

Romans 6:6, 4

John 3:16

This new life continues to be new. The Christian grows in the new life; he does not grow into it. The new creation is God’s work. The growth takes place by God’s power, but not without man’s willingness and co-operation.

### **2. Beginning the New Life**

Before one can live a new life, the old life must be disposed of. More is involved than having God forgive sins. A person must be brought into a right relationship to God. This involves a man’s acquittal from his guilt and the cancellation of charges against him. He is placed in a relationship to God as though he had never sinned—he is treated as if he had always been righteous. This is known in the New Testament as “being justified” (from *dikaiois*, “to set right,” “to regard as righteous,” “to declare righteous, to treat as being righteous”). This is also called “imputed” righteousness, imputed meaning “credited” or “set to the account of.” The one who comes to God is measured by the standard of God’s grace revealed in Christ. If he has faith in Christ, God declares him just.”[2]

After considering the following texts, make statements answering these questions: (1) What is the basis of justification? (2) What is accomplished through justification?

Romans 3:24, 26, 28  
Romans 5:9, 18  
Galatians 2:16, 17  
Romans 4:25  
Romans 8:33  
Galatians 3: 11  
1 Corinthians 6:11

Justification depends on (1) the sinner's desire to be justified, (2) his complete confidence that Christ will justify him, and (3) the Savior's power to do the needed work. Man claims God's promise and reaches out by faith to accept the proffered justification.

Repentance. Matthew 9:12 and Acts 26:20 illustrate two meanings of repentance. In the first case "repent" is translated from a Greek word (*metamelomai*), meaning literally "to be sorry afterward." It is used in Matthew 21:29 to describe the attitude of the young man who refused to do his father's bidding, but who later did what he had been asked to do. It is also used of Judas's repentance. Paul uses it of his sorrow for his sharp letter to the Corinthians, sorrow that ceased when good results came from the letter. 2 Corinthians 7:8. It is used only a few times and seems usually to refer to sorrow for single acts rather than repentance that affects the whole life, to after-care or concern rather than a change of mind. See also Matthew 21:32; 27:3; Hebrews 7:21. The second word (*metanoia*), used in Acts 26:20, in its noun and verb forms refers to afterthought different from the former thought. Its Biblical usage shows it to carry the idea of a change of mind resulting in altered conduct, which is a part of conversion. Used many times, it is well illustrated by these New Testament texts: Romans 2:4; 2 Corinthians 7:9, 10; Luke 15:7; Acts 2:38. Study the following texts and others on repentance listed in your Bible concordance. Describe how repentance is related to the intellect, the emotions, and the will. What leads a man to repentance?

Psalm 38:18  
Acts, 2:37, 38  
2 Corinthians 7:9  
Isaiah 55:7  
Acts 26:20  
Luke 15:17, 18  
Romans 2:4

Find at least one text to answer each of the following questions: How does a person become aware that he is a sinner? What causes him to desire forgiveness and justification? What is the relation of repentance to forgiveness and justification? Where does confession fit into this process? What part has faith in beginning the Christian life?

"Conversion" and "the new birth" should be understood as two phases of the same experience. The difference between them is in the point of view from which they are regarded. "Conversion," or "turning," recognizes man's part when, empowered by the Holy Spirit, he turns from serving Satan to serving God. "New birth" or, "regeneration," recognizes the divine act of bringing a new life into being. Each term describes the same beginning of Christian life in the new believer. 'Compare the use made of the two terms.

Matthew 18:3  
John 3:3-8  
1 Peter 1:23  
Luke 22:32  
Acts 3:19  
1 John 2:29  
John 1:12, 13  
James 5:19, 20

### 3. Goals of the Converted Person

By checking the direction in which he is headed it is possible for one to test his life to discover whether or not he has experienced conversion. In Colossians 3:1-17 Paul indicates many objectives of the converted life. Study these verses carefully. Use the marginal references accompanying Colossians 3:1-17 and your Bible concordance to gather a group of six additional passages that explain further or add details to Paul's summary. How can one test his own life in a practical way by these criteria? [3]

## TOPICS FOR STUDY AND DISCUSSION

1. Describe the place of the Bible in creating the Christian's new life. See such verses as 2 Peter 1:4; Ephesians 5:26.



2. What part does restitution have in beginning the Christian life? 3. Describe what is involved in making full confession of one's sins. What about confession to God? To anyone offended? To other persons? To the church?

4. What Biblical evidence is there that the new birth is a requirement for all who will be saved?

5. Why is not a reformation of the old life sufficient to launch a Christian on his way toward the kingdom of heaven?

6. For comments pertaining to this whole chapter, see Index to the Writings of Ellen G. White under "Justification," "Repentance," "Conversion," etc.

7. "The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent." - Selected Messages, Book 2, Page 390:1. See Selected Messages, Book 1, Pages 389-398.

8. See Steps to Christ, Pages 57-65.

## **36. The Christian and God's law**

Intimately bound up with the gospel of Jesus Christ is the subject of law and grace. Our understanding of the gospel is to a great extent dependent on our concept of law and grace. In chapter 34 we noted the characteristics of God's grace. In the present chapter we shall discuss law particularly as it relates to the Christian who is trusting in God's grace for salvation.

### **1. Uses of the Term "Law"**

"Law" is used in a variety of ways in Scripture. It is employed-

(1) In a general sense referring to all of God's revealed will. In the New Testament it is at times applied to the entire Old Testament.

(2) In referring to the "law of Moses," the Mosaic code in the Pentateuch.

(3) In referring to regulations governing the sacrificial system—a subdivision of the "law of Moses."

(4) In speaking of the Jewish legal system, based on the "law of Moses" but including later oral traditions.

(5) In referring to the moral law summarized in the Ten Commandments, or Decalogue, a part of God's revealed will, and the basis of the "law of Moses."

For our present purpose we are interested especially in the first and last of these five usages.

Paul deals more fully with law and grace than does any other Bible writer. In some of his major passages he seems to use "law" in a broad sense—the general principle of law—to point out that there is no law whatsoever that can save a sinner. In other statements he evidently refers to the torah—God's revealed will in general. In each of the following verses there is in the Greek no article preceding "law." Study each in its context. What is the significance of the absence of the article? What difference does it make in the meaning if you read "law" instead of "the law"? In which verses does Paul seem to be referring to the principle of law and in which to God's revealed will? Note these verses carefully, as they help lay an important foundation.

Romans 3:20 Romans 3:28 Galatians 2:21 Galatians 2:16

Paul's point is that there is no law—and no works of law—by which a man may be justified or made righteous. He plainly declares that if we rely to any degree on keeping the law for our justification, Christ profits us nothing. We may read Galatians 5:4 thus: "You are severed from Christ, you who would be justified by law; you have fallen away from grace." [1]

But the question of the Christian's relation to law is not settled by simply excluding law from any part in justification. Paul raises and answers another question: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. The doctrine of grace must be carefully guarded lest the idea intrude that we can be saved by works. The doctrine of law must also be preserved from the distorted view that in the new life the Christian has nothing to do with law. What is the place of law in the Christian life? [2]

### **2. The Christian and the Commandments**

Note what Jesus said about how His commandments are related to the Christian. All of these comments were recorded by John, the beloved apostle, who perhaps best understood the depth of Christ's love and how that love influences Christian lives.

John 14:15

John 15:10

1 John 3:21, 22, 24  
John 14:21  
1 John 2:3-5  
1 John 5:3

For practical purposes in these passages, showing love to God is considered virtually identical with keeping His commandments. The commandments are not the source of love, for “we love Him, because He first loved us.” 1 John 4:19. But keeping God’s commandments expresses our love for Him and reveals His power in our lives. ‘Studying the preceding and the following texts should help you formulate a statement describing the importance to the Christian of both grace and commandment keeping.’

Acts 13:38, 39  
Romans 7:7  
Romans 3:20  
Galatians 2:16  
Galatians 2:21  
Ephesians 2:8-10

The key to the relation of the Christian to God’s commandments is found in the new-covenant promise of Hebrews 8:10. ‘Note in this text what God pledges to do with His law. Observance of the law is not simply a matter of outward conformity, but it calls for inward transformation and the establishment of new principles in the mind. Romans 12:2. Inner harmony with God leads inevitably to obedience in conduct. The inner experience precedes visible conformity. Change in mind results in change in action. Action in harmony with law is not offered to God in place of the devotion of the human heart. First the heart is given, then God transforms that heart, and Christ like conduct results. [4]

But does Christ like conduct and character result automatically from God’s work on the heart, without thought or effort on the part of the individual? Never! Impelled by the Holy Spirit the human will, the power of choice and decision, must be exercised actively. Every human energy must be exerted on the side of doing God’s will. There is no salvation in human effort, but every person whose heart has been transformed by the Holy Spirit will enlist all his powers on God’s side. He decides to place himself in God’s hands for cleansing and victory, and he operates fully with the Spirit to accomplish His purposes.

‘Study the following texts in the light of Bible instruction regarding salvation by God’s grace. See The S.D.A. Bible Commentary on these verses. What do you conclude regarding the place of human effort in salvation?’

“To man is allotted a part in this great struggle for everlasting life—he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality, yet it is God that supplies the efficiency. No human being can be saved in indolence. The Lord bids us, ‘Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.’ Luke 13:24.”-Counsels to Teachers, page 366:1.

Romans 8:37  
Ephesians 6:10, 11  
1 Peter 1:22  
1 Corinthians 9:24-27  
Philippians 2:12, 13  
Revelation 12:17  
2 Corinthians 7:1  
1 Timothy 6:11, 12

James says the law serves as a mirror to let us see what kind of persons we are. James 1:22-25. Paul mentions the law as a source of information about sin that he would not otherwise have. Romans 7:7. John says that by the law we can tell whether or not we know Christ. 1 John 2:3. Jesus testifies that we can tell whether or not we love Him by our relation to His commandments. John 14:21.

When the law reveals the kind of character God wants His people to develop, and points out sin in individual lives, it has done its preliminary work. In this way the Holy Spirit brings conviction of sin and a sense of need to the soul. Then Christ does His work on the mind. The law continues to serve as a guide and a mirror as at the first, but it is the work of Christ to provide the power for godly living. [5]

## TOPICS FOR STUDY AND DISCUSSION

1. Some persons see in James 2:21 a seeming contradiction to the principle of salvation by faith. Study this verse in its context and show its true relation to the plan of salvation. Note especially the nearby statements that “faith without works is dead.” [6]

2. Compile a list of characteristics of the law of God. Begin with Romans 7:12, and use marginal references and your Bible concordance.

3. Of what importance is it that we understand the true character of the law? 3. There are sincere Christians of many denominations who feel that followers of Christ have nothing to do with the Ten Commandments. What effect does this attitude have on one's relation to the gospel? on his attitude toward Christ's sacrifice? on his relation to the Bible as the source of counsel for daily living?

4. Show the difference between keeping the law as the condition of our justification and acceptance with God and keeping it because we love Him and want to do His will.

5. State clearly the reasons why the most meticulous observance of any law cannot by itself bring salvation.

6. Give Bible evidence that the moral law applies to all people and was not given for the Jews only.

7. Discuss the relation of the Ten Commandments to the "new commandment" Jesus gave in John 13:34.

1. "A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. Fasting or prayer that is actuated by a self-justifying spirit is an abomination in the sight of God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposing sacrifice, proclaim that the doer of these things regards himself as righteous, and as entitled to heaven; but it is all a deception. Our own works can never purchase salvation." - *The Desire of Ages*, Page 280:2.

2. See *The Great Controversy*, Page 466:3. *The Great Controversy*, Page 467:1.

3. See *The Desire of Ages*, Pages 504:4 to 505:1. *Steps to Christ*, Pages 57-65. *Selected Messages*, Book 1, Pages 377-382.

4. See *Christ's Object Lessons*, Page 314:1, 2. *Testimonies*, Volume 4, Page 33:0. *Selected Messages*, Book 1, Pages 373:1 to 374:1.

5. "When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study; for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring forth their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labour."

"While these youth were working out their own salvation, God was working in them to will and to do of His good pleasure. Here are revealed the conditions of success. To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us." - Ellen G. White, quoted in *The S.D.A. Bible Commentary*, Volume 4, Page 1167 (*Youth's Instructor*, August 20, 1903).

6. See *The S.D.A. Bible Commentary*, Volume 7, Page 935, on James 1:25.

## **37. Baptism**

In antediluvian times sin had reached such proportions that God issued an ultimatum to the world through Noah. An ark would be prepared in which all who wished to be saved from the coming floodwaters might enter; those who rejected the offer would be destroyed in the Flood. Eight persons accepted the divine plan and were saved. Peter made this penetrating observation: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter 3:21.

Peter was saying this: We are saved by baptism as Noah and his family were saved through water. Of course, it was the power of God, rather, that saved Noah. Likewise, baptism does not cleanse the filth of sin; only the blood and power of Christ can do that. But baptism, like obedience in entering the ark, is "the answer of a good conscience toward God." When man by God's power gives "the answer," salvation provided "by the resurrection of Jesus Christ" becomes effective. In this Old Testament illustration we find three ideas that help us understand the significance of New Testament baptism: (1) committal to water in God's way, (2) acknowledging there is no way of salvation other than His, and (3) deliverance from the former life through faith in the power of God to save.

We can see a parallel in the experience of the children of Israel. They "were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Corinthians 10:2. Here was a figurative baptism. With the cloud above and the water around them, the Israelites were enveloped by water as they passed through the Red Sea, and in this sense were baptized. They committed themselves to God by entering the sea. They came out facing a new life under God's leadership. Again, in an Old Testament illustration we gain some insight into the meaning of New Testament baptism.

### **1. John and Jesus and Baptism**

It is evident from ancient accounts that John the Baptist was not the first to introduce the rite of baptism. Baptism by immersion was practiced when Gentile proselytes were received into the Jewish faith. It is not clear just when or how the practice originated. Its antecedents were the rituals for cleansing prescribed in Leviticus 15 and Numbers 19. For a discussion of this topic and references to ancient sources, see *The S.D.A. Bible Commentary*, Volume 5, Pages 297, 298.

When John began baptizing, the rite took on a new meaning. Formerly only Gentile converts to Judaism had been baptized. Now John required baptism of the Jews—even the religious leaders—who accepted his call to repentance. [1]

The high point in John’s ministry was reached when Jesus came to him requesting baptism. Read the accounts in:

Matthew 3:13-17  
Mark 1:9-11  
Luke 3:21-23

What reasons did Jesus, the Sinless One, give for requesting baptism? Notice especially His response to John’s objection. For a discussion of the incident, see The S.D.A. Bible Commentary, Volume 5, Pages 301-303. [2]

## 2. Baptism by Immersion

The Greek word baptized means “to immerse,” “to dip,” or “to purify by washing.” It was used to describe the act of immersing an article in a vessel of water, dye, or other liquid.

If we take the meaning of the word itself and add to it suggestions made in connection with baptisms recorded in the Bible, it is clear that Jesus was baptized by immersion and that John followed that practice regularly in his baptizing. See John 3:23. Philip did the same when he baptized the Ethiopian eunuch. See Acts 8:36-39. The Bible contains no evidence that baptism by pouring or sprinkling was ever practiced in the early church.

Assemble a group of four or five texts that give additional evidence of the meaning of “baptize” by showing that early baptism was by immersion.

## 3. Significance of Baptism

The best Bible portrayal of what baptism signifies to the Christian is Paul’s description in Romans 6:1-11. Study the verses carefully. Search for thoughts related to the following:

- (1)The evidence in these verses for baptism by immersion.
- (2)What is memorialized and what is symbolized when one is lowered under the water in baptism.
- (3)What is memorialized and what is symbolized when one is lifted out of the water again?
- (4)The significance of the whole procedure.
- (5)The intended result in the individual’s life.
- (6)How baptism indicates committal to Christ. Consider again the Old Testament illustrations suggested earlier.

## 4. Steps to Baptism

What spiritual preparation should be made for baptism? Which should come first, death or burial?

Acts 2:37, 38  
Acts 2:41; 16:30-34  
Colossians 2:12  
Romans 6:4-8

## 5. What Baptism Accomplishes

Baptism serves three important purposes: [3]

- (1)It is a public confession of one’s faith in God and his acceptance of Christ as a personal Savior.
- (2)It signifies that one has already begun the new life in Christ.
- (3)It is the step by which one enters church fellowship.

In the following verses note indications of what is accomplished through baptism, and the Holy Spirit’s relation to baptism and the baptized person.

Luke 3:16  
Acts 2:41-46  
Galatians 3:26, 27  
Acts 1:5  
1 Corinthians 12:13  
Colossians 3:6-9

In a simple, practical way describe what baptism should mean to a Seventh-day Adventist young person. See Testimonies, Volume 6, Pages 91-99.

## TOPICS FOR STUDY AND DISCUSSION

1. What is the difference between being dead in sin and being dead to sin? See Romans 6:1, 2; 7; 8:10; Galatians 2:19, 20; Ephesians 2:1-5; Colossians 2:12, 20; 3:3.
2. In what sense does a resurrection follow death to sin and burial by baptism? See Romans 6:1-10 (especially verses 3, 5, 6); Ephesians 4:24-32; Colossians 3:1-14.
3. Why is the mode of baptism—immersion, sprinkling, pouring—important?
4. Using the sources suggested below as a beginning, trace the development of the various modes of baptism. The S.D.A. Bible Commentary, Volume 6, Pages 43-45.  
Yost, F. H. "The Proper Form of Baptism," Review and Herald, October 28, 1948.  
Articles on "Baptism" in: Hastings, James (ed). Encyclopedia of Religion and Ethics. A Dictionary of the Bible.  
Stanley, Arthur P. Christian Institutions. New York: Charles Scribner's Sons, 1881.
5. When is a person ready for baptism? Consider age, mental development, home conditions, spiritual condition.
6. Using the texts and other materials that seem best to YOU, prepare a Bible study on baptism to present to a particular individual or group.
7. There is only one instance of rebaptism mentioned in the Bible. Acts 19:1-5. What were the circumstances involved? Under what other circumstances might one be re-baptized? For the position of the Seventh day Adventist Church on rebaptism, see index in the Church Manual. See also Evangelism, pages 372-375.

1. See The Desire of Ages, Pages 105:1 to 108:2.
2. See The Desire of Ages, Pages 109-113.
3. In baptism we are given to the Lord as a vessel to be used. Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great Powers in heaven are witnesses; they are invisible but present." Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 6, Page 1074 (Manuscript 57, 1900). See additional comments in The S.D.A. Bible Commentary, Volume 6, Page 1074. See also The S.D.A. Bible Commentary, Volume 6, Page 1075.

## **38. Christian Growth**

By justification a man is forgiven and stands before God as though he had never sinned. However, the objective of the gospel is not simply to care for a man's past. Its work leads to full restoration to fellowship with God through the progressive development of the character. This is Christian growth. [1]

### 1. The Need for Growth

Not only is the beginning of Christian life portrayed as a new birth, but the new believer is considered a babe in Christ who must have nurture and opportunity to grow into a mature Christian. After using the new birth illustration, Peter urged those to whom he was writing to desire the "milk of the word" by which they would grow. See 1 Peter 2:1-3. Paul makes it clear that milk represents the simple, fundamental principles of the gospel. See Hebrews 5 to 6. Believers should advance beyond these elementary truths and press on to perfection. [2] Note what is revealed in each of the texts below concerning Christian growth, and what we can learn from the experience of others.

Ephesians 4:3  
Philippians 3:9-14  
2 Peter 3:1-8  
Philippians 1:9-11  
1 Thessalonians 4:1

### 2. Where Growth Begins



Although among our present topics “Christian Growth” is placed after “Baptism,” the growth in Christ begins as soon as the believer accepts Christ and starts to act according to His will. Wholehearted acceptance of the Savior results in justification. Christ transforms the heart by His regenerating power. He declares the newborn Christian holy, and sets him apart for God’s use and service. This latter combined act the Bible calls sanctification. From this time the Christian is considered a “holy one” or “saint.” [3] In each of the following texts the Greek tenses show the act of sanctifying (setting apart and making holy) to have been already performed. See the whole verse and context in each case. Insert the following wording:

Acts 26:18 – “Among those that have been sanctified.”  
Romans 15:16 - “Having been sanctified by the Holy Spirit.”  
1 Corinthians 1:2 – “Having been sanctified in Christ.”  
1 Corinthians 6:11 - “But you were washed, you were sanctified.”

What is true of the tenses in these verses is true of many other verses containing the word translated “sanctified.” They refer to a part of God’s work at the beginning of Christian life. In this sense sanctification is closely associated with justification. Justification separates a man from his past sins and declares him sinless before God. Sanctification at this stage makes him holy and sets him apart for God.

It is obvious from such texts as we have already studied under “The Need for Growth” that neither justification nor sanctification means that a man is fully developed spiritually. As long as one lives he is to grow in grace and become more Christ like in character. The word “saint” is from the same source as “sanctify.” It means “holy one” or “sanctified one.” But [4] it does not indicate completed Christian development. Even when he rebuked some of his converts for their sins, Paul addressed them as saints. See the salutation in several of Paul’s epistles. [5]

Romans 1:7  
2 Corinthians 1:1  
Philippians 1:1  
1 Corinthians 1:2  
Ephesians 1:1  
Colossians 1:2

The term “saints” is much misunderstood and misused. In New Testament times it was a common way of describing Christian believers individually and collectively. They are called “brethren” 184 times, “saints” 62 times, and “Christians” 3 times. In the Biblical sense those who have given themselves to Christ are saints. The ups and downs of the growing Christian life do not alter this status. In the sense to which we have been referring, “sanctification” is the positive start God gives the new Christian on the road to full character development. [6]

### 3. A Continuing Growth

But a start on the way to Christian character is not enough; the growth is to continue throughout the individual’s life. This growth is viewed in 2 Corinthians 7:1. See there the expression “perfecting holiness in the fear of God.” The Greek word translated “perfecting” means “to carry to completion or consummation,” “to bring to a goal.” Paul is speaking of growing in the present with a future goal in mind. The words from which “holiness” and “sanctification” are taken are so closely related that for our present purpose we need make no distinction between them growth in holiness or growth in sanctification may be considered synonymous. Commonly we call daily Christian growth simply “sanctification.” Perhaps “Christian growth” is a more easily understood expression. [7]

### 4. The Means of Christian Growth

We can easily see that justification to dispose of past sins and to make a sinner right with God is the work of God alone. By faith in Christ and His promises one becomes righteous-justified, made holy, and set apart (sanctified). This is the beginning of righteousness by faith. But many persons have the idea that from this point on, living a Christian life depends to a great extent on one’s own efforts. A frequent answer to the question, “Are you a Christian?” is, “I try to be.” It is the privilege of every son and daughter of God to reply, “By the grace of God, I am.”

There will be true success in our religious life only when we realize that God’s power is required for Christian growth as much as it is for justification. This does not mean that a man can settle back and give no attention to his growth. The power for accomplishment is God’s; but man’s consent, co-operation, and positive action in harmony with God’s will are required. See The S.D.A. Bible Commentary, on 1 John 3:3. By faith in Christ and His promises and by obedience a person moves forward “perfecting holiness in the fear of God.” 2 Corinthians 7:1. This is the continuation of righteousness by faith. It is imparted righteousness, a gift of God that becomes part of the individual’s character. Paul’s words in Philippians 2:12, 13 probably reveal as well as any passage the balance between the two. [8] Study these verses and notice the following:

Work out” (katargazomai) is used in the sense of “carry out to completion.” Paul’s emphasis on salvation by grace makes it obvious that he is not suggesting salvation by works. But each person must carry through his own salvation-it cannot be done for him by another person. See Ezekiel 14:20.

“For it is God which works.” A different word for “work” is used in this case. It is *energeo*, meaning “to put forth power.” God supplies the power to carry individual salvation to its ultimate goal.

“Both to will and to do.” God inspires our determination to be saved and enables us to decide for salvation and then to carry the experience through to completion. Man and God work together, with God supplying all the power man needs. Ephesians 6:13-18 also portrays the co-operative work-man using the means God has provided; and 2 Peter 1:5-8 outlines some major steps in Christian progress. [9]

Study the passages listed below and see God’s part and man’s part in Christian growth. Summarize each part.

#### 1. God’s part

Romans 1:16  
Romans 16:25-27  
Galatians 2:8  
Jude 1:24, 25  
2 Corinthians 6:15-17  
Galatians 2:20

One of the simplest definitions of sanctification is that it is “a daily dying to self and daily conformity to the will of God.” - Life Sketches, page 237. Both parts of this definition point to the need for complete dependence on God. Daily death to sin, to selfish desires, and to unholy thinking is the result of the Holy Spirit working upon the human mind. Daily conformity to God’s will is accomplished only in the power of the Spirit.

#### 2. Man’s part

Matthew 24:13  
Luke 21:34, 35  
Hebrews 12:1  
Luke 13:24  
Colossians 3:1-10  
James 4:7

God gives the power for Christian growth, but He expects the individual to do his part in development. God is the source of faith, but man must decide to put his trust in the Eternal One. Faith grows through study of God’s word (Romans 10:17), but man must take the time and put forth the effort to study the word. By God’s invitation and power man accepts divine direction, but he must make the decision. Constant willingness, decision, determination, effort, study, prayer, trust on man’s part, open the way for God to exercise His power. Then there can be daily death to self and daily conformity to God’s will. This is man’s part in Christian growth. This is the kind of life Paul described in Galatians 2:20, and it contains the elements suggested in the texts above. ‘Its results are listed in Galatians 5:22-25. Describe what is meant by each characteristic mentioned. [10]

After studying the Bible texts relating to Christian growth and reading the passages referred to in the footnotes, comment in your own words on the following:

- (1) The value of justification if it is not followed by growth.
- (2) The possibility of Christian growth without antecedent justification.
- (3) The place of the Bible in both justification and growth. Does it have a larger place in one than in the other?
- (4) What Christian growth means in terms of everyday life for the college student.

### TOPICS FOR STUDY AND DISCUSSION

1. Explain how faith is related to choice and effort in perfecting Christian character.
2. How are “perfection” and “sanctification” related? Can a person who has weaknesses and shortcomings at the same time be “perfect”? Can he be “sanctified”?
3. Is justification a once-for-all-time operation, or has it a place in the process of Christian growth? Explain.
4. Read John 15. What help does this chapter contain for one who wants to grow as a Christian?
5. Illustrate from the life of Christ the way to live a growing Christian life. Use such texts as John 5:30; 1 Peter 2:21-23. Consult *The Desire of Ages*.
6. For an abundance of light on Christian growth, see *The Sanctified Life* (complete book), and *Steps to Christ*, Pages 67-75, in addition to the specific citations below.
7. “We are to see and understand the instruction given us by the great apostle, ‘As newborn babes, desire the sincere milk of the word, that you may grow thereby,’ in perception, in likeness to the character of Christ.” - *Medical Ministry*, Page 124:2.

8. "If you are to be saints in heaven, you must first be saints upon the earth." - Testimonies to Ministers, Page 145:1.

9. "Justification means the saving of a soul from perdition, that he may obtain sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Page 908 (Manuscript 113, 1902).

10. "This sanctification is a progressive work, and an advance from one stage of perfection to another." - My Life Today, Page 250:3.

"As long as Satan reigns we shall have self to subdue, besetment to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained." - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Page 947 (Review and Herald, May 6, 1862). "Even the most perfect Christian may increase continually in the knowledge and love of God." - Testimonies, Volume 1, Page 340:0. See The Great Controversy, Page 469:2. Christ's Object Lessons, Page 360:2.

6. Christ's Object Lessons, Pages 65:2 to 66:0. Testimonies, Volume 1, Page 340:2. The Sanctified Life, Page 10:1. The Sanctified Life, Page 92:1. Selected Messages, Book 1, Page 397:1.

"Every Christian may enjoy the blessing of sanctification." - The Sanctified Life, Page 85:0.

"There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to His will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit." The Sanctified Life, Pages 40:2 to 41:0.

"John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance." - The Sanctified Life, Page 65:1. "The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young." - The Sanctified Life, Page 23:1.

7. See Steps to Christ, Page 69:1.

8. See Steps to Christ, Pages 47:1 to 48:1. Steps to Christ, Page 52:1.

9. See Steps to Christ, Page 70:1. "Sanctification is a progressive work. The successive steps are set before us in the words of Peter: [2 Peter 1:5-8, 10, 11 quoted]." - The Sanctified Life Page 94:1.

10. "Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven." - The Desire of Ages, Page 556:0.

## **39. The Lord's Supper**

As Christ came to the last hours before His crucifixion He stood at the point of transition from the ancient Jewish economy to the Christian economy. For centuries Jewish life had centered in the sanctuary and the temple services. Temple sacrifices and services had pointed to some phase of the coming Messiah's ministry. Now the One prophesied had been revealed; and the true sacrifice, which all others had foreshadowed, was about to be made. Type was meeting antitype. The ancient economy would pass away, and a new one would take its place.

At this point Christ introduced a new ordinance to be celebrated by His followers in commemoration of His death and in anticipation of His promised return. Following Paul's example, we call it "the Lord's Supper." 1 Corinthians 11:20.

Closely associated with the Lord's Supper was Christ's service to the disciples when He washed their feet. We shall study first the foot washing and its implications, and afterward the Lord's Supper. The sequence of events during the gathering is discussed in the "Supplementary Material" at the end of this chapter.

### **1. As a Servant**

Christ lived to serve. His whole ministry was marked by acts of kindness, blessing, and loving service. But the Savior never rose higher in service than when at the close of His earthly ministry He washed the feet of twelve men who had not yet learned the lesson of unselfish service. Read the story as it is recorded in John 13:2-17. Select verses that-

(1) Indicate that as He served the Twelve, Jesus was aware of His divinity.

(2) Give evidence that the foot washing had greater significance than as an act of humility or a lesson in unselfishness.

(3) Show how Christ emphasized to the disciples that they should recognize His lordship despite His humble service.

(4) Indicate that Christ's act did not accomplish the same objective for all of the Twelve.

(5) Give evidence that this incident was intended to serve as an example for the disciples of Christ to follow later. [1]

Describe what this rite, which now serves as preparation for the Communion service, should mean to the individual Seventh-day Adventist. What spiritual loss is sustained if one absents himself from the preparatory service? Can you see any connection between the cleansing involved in the foot washing and that in baptism? In what condition of life and attitude of mind can one approach the Communion service following the preparation? John 13:10. How is the foot washing related to humility, cleansing, and service?

### **2. In Remembrance of Me**

The best-known and most concise description of what took place at the first Communion service is found in 1 Corinthians 11:23-26. Paul was not present when the first service was celebrated, but by inspiration he was directed to establish the ordinance in the churches. 1 Corinthians 11:23. Read Paul's account, and then fill in details about the occasion from:

Mark 14:12-17  
Luke 22:14-26  
John 13:2-17  
John 13:21-35  
Mark 14:22-25

There are at least six things that should be noted about the Lord's Supper from the texts cited:

- (1) The event it commemorates.
- (2) Until what time the ordinance will be observed.
- (3) What Christ intends to accomplish through the ordinance.

See *The Desire of Ages*, pages 642-651.  
Early Writings, pages 116:2 to 117:1.  
*The S.D.A. Bible Commentary*, Volume 5, Pages 1138, 1139.

"Humility is an active principle growing out of a thorough consciousness of God's great love, and will always show itself by the way in which it works. By taking part in the ordinance of feet washing we show that we are willing to perform this act of humility. We are doing the very thing Christ did, but this is not to be talked of as an act of humiliation. It is an act which symbolizes the condition of the mind and heart."-Ellen G. White, quoted in *The S.D.A. Bible Commentary*, Volume 5, Page 1139 (Letter 210, 1899).

"The performance of the ordinance of humility calls for self-examination. The noble principles of the soul are strengthened on every such occasion. Christ lives in us, and this draws heart to heart. We are led to love as brethren, to be kind, tender, courteous in daily service, having hearts that can feel another's woe." - Ibid.

- (4) What must be done in order to eat and drink worthily.
- (5) The appropriateness of bread and wine as symbols of Christ's body and blood.
- (6) The blessings involved in partaking worthily in the Communion service. 1 Corinthians 10:16, 17. After studying the preceding texts and the quotations referred to in the footnotes, write a paragraph describing the spiritual significance of (1) the ordinance of foot washing, and (2) the Lord's Supper.

## TOPICS FOR STUDY AND DISCUSSION

1. What should you visualize taking place for your benefit and the benefit of others the next time you join in the preparatory service of foot washing?
2. How is the Lord's Supper related to the Passover observed by the Jews? 1 Corinthians 5:7
3. In what ways is the Lord's Supper related to the new covenant?
4. What is involved in eating and drinking unworthily of the Communion bread and wine?
5. Although John 6 is not dealing with the Lord's Supper, it throws light on the symbolism Jesus used in instituting the supper. Study John 6:31-35, 41-63, and see what is revealed that forms a background for understanding the symbolic Communion service.
6. How often should the Lord's Supper be celebrated? On what basis do some partake daily, weekly, monthly, quarterly, or yearly?

## SUPPLEMENTARY MATERIAL

1. Sequence of events. Jesus and the Twelve were celebrating the Passover. There were several phases to the celebration, and we do not know at just what point in the service Jesus chose to interrupt the ancient service and institute the new-covenant memorial service. Nor does the Bible anywhere outline the exact sequence of events involved in instituting the ordinances of preparation and Communion. Following is a composite of passages outlining what seems to have been the order of events in establishing the new service.

The discussion of the betrayal is a key to the order of events. Luke 22:17-23 indicates that this discussion took place after the bread and wine were taken. John 13 shows that the discussion took place after the foot washing and that Judas left immediately afterward. John 13:21-30. These two events, to fit together, must have come in this order: (1) foot washing, (2) bread and wine, (3) discussion of betrayal, (4) Judas's exit. Trace the events through the following texts. See if you can find additional information that will either confirm or correct the suggestions made. [2]

- (1) John 13:1-4
- (2) Matthew 26:26
- (3) Mark 14:22

- (4)John 13:21
- (5)Luke 22:19, 20
- (6)Luke 22:21
- (7)John 13:25
- (8)Luke 22:23
- (9)John 13:27

2. Additional information. For further explanation regarding the preparatory and Communion services, see The S.D.A. Bible Commentary, Volume 5, Pages 1028-1030; Volume 6, Pages 760-767.

The words of Jesus, “Take, eat; this is My body” (Matthew 26:26), have been subject to various interpretations through the centuries. The major historical interpretations are the Roman Catholic, the Lutheran, the Zwinglian, and the Calvinistic.

Roman Catholic. This view is often called transubstantiation, which means that the bread and wine are converted by divine power into the actual body and blood of Christ. This new substance is thought to be hidden from observation under the appearance of the bread and wine. In the celebration of the mass the priest speaks the words which are said to bring about this transformation. Thus the mass becomes the very heart of Catholic worship. The view is well summarized in Catholic Belief, by Joseph Faa di Bruno, 5th ed., pp. 68, 69 (italics his):

“The Holy Eucharist is the true Body and Blood of Jesus Christ under the outward appearances of bread and wine.

“This Sacrament surpasses in excellence all the other Sacraments, because under the appearances of bread and wine, and under each of these appearances, or species, that is to say, under the species of bread and under the species of wine, this most Blessed Sacrament contains truly, really, and substantially, though not perceptibly to our senses, nor with their natural accidents, the Body and Blood of our Lord Jesus Christ, together with His Soul and Divinity, which can never be separated from His Body and Blood.”

Lutheran. Luther’s view is called consubstantiation, which means that the body of Christ is really and substantially present “in, with, and under” the Lord’s Supper. Rather than the bread and wine being changed into the body and blood of Christ, it is believed that His presence is manifested in these elements.

Zwinglian. Zwingli interpreted “this is” to mean “this stands for” or “this signifies” My body. The concept is that the bread and wine constitute a symbolic memorial of the suffering and death of Christ. If Christ is present, He is present only to the eye of faith. In the Lord’s Supper, those who partake confess their faith and express what that faith means to them, and do so in memory of Christ’s death. This view is held by a large section of Protestantism.

Calvinist. Calvin’s view was closer to Luther’s than to Zwingli’s. With Luther he held that Christ is truly present in the Lord’s Supper, and he emphasized the mystic union of Christ with the believer. The central idea is that through the Holy Spirit the communicant comes in spiritual contact with the entire person of Christ and that he is thus fed unto life eternal.

The Church Manual of Seventh-day Adventists states the church’s position briefly: “The ordinance of the Lord’s Supper commemorates the Savior’s death; and participation by members of the body is essential to Christian growth and fellowship.” - 1951 ed., p. 55.

In The Desire of Ages, pages 660, 661, Ellen G. White comments: “He that eats My flesh,’ He [Christ] says, ‘and drinks My blood, dwells in Me, and I in him. As the living Father has sent Me, and I live by the Father: so he that eats Me, even he shall live by Me.’ John 6:56, 57. To the holy Communion this scripture in a special sense applies. As faith contemplates our Lord’s great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.

“As we receive the bread and wine symbolizing Christ’s broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

“Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. . . . He who beholds the Savior’s matchless love will be elevated in thought, purified in heart, transformed in character.”

The bread and wine are regarded as symbols commemorating Christ’s sacrifice for us. The eating is an expression of faith in the Savior who died for us and who will return according to His promise. The benefit from the Lord’s Supper comes to the individual through the Holy Spirit as He impresses more fully on the heart the meaning of Calvary and leads the believer into a closer relation with the Savior.

1. See The S.D.A. Bible Commentary, Volume 5, on these verses. See also quoted portions and references in footnote 1.

2. See The Desire of Ages, Pages 652-661.

## **40. Essentials for Christian Living**

Among the essentials God has given to help develop the Christian life, four stand out. These are Bible study, prayer, Christian fellowship, and Christian witnessing. Each occupies an important place in perfecting character, and each can be a blessing to other persons as well as to the Christian who participates in them.



## 1. Bible Study

In chapter 5 we discussed briefly some methods of Bible study. In the present chapter we will not again cover what was dealt with there. We will notice, however, what Bible study can contribute to Christian living and growth. [1]

The following texts suggest results and benefits to be gained from Bible study. The verses do not always state particular results as such, but they help us to see what can be accomplished through knowledge of the Scriptures. Group the texts under the suggested general headings. The Scriptures-

- (1) Reveal truth leading to salvation.
- (2) Test all teachings.
- (3) Reveal how God deals with men.
- (4) Testify regarding Christ.
- (5) Provide guidance and power for Christian living and growth.
- (6) Give hope to the Christian.

Psalm 119:105,130

Acts 17:11

Romans 15:4

Daniel 10:21

Acts 18:28

Romans 16:25, 26

Luke 24:27

Romans 4:3

2 Timothy 3:16

John 5:39

Romans 10:17

James 2:8

John 17:17

Romans 11:2

The Christian, if he wishes to maintain his faith, must be a student of the Scriptures. The Holy Spirit works through the Bible to bring about transformation and development of life. The Christian who neglects Bible study is on the way to committing spiritual suicide. Explain the relation between Bible study and Christian growth.

## 2. Prayer

One of the greatest satisfactions in life is talking with those we love. But communication between close friends is not limited to talking. There is the letter, the glance, the almost unconscious sensing of each other's thought that grows out of close fellowship and high regard. The greatest privilege and pleasure in Christian living is similar communication and fellowship with God in prayer.

"Prayer is the opening of the heart to God as to a friend." - Steps to Christ, page 93:2. It is two-way, rather than one-way, communication. Waiting for God to speak either by prompting one's mind or through previously written instruction is an essential part of prayer. Study the following groups of texts. Organize them and any others you may add to make the clearest and simplest presentation of each phase of the topic. Select one or two texts from each group to form a brief Bible study.

1. The need for prayer.

Mark 14:38

Luke 21:34-36

Colossians 4:2, 3

Philippians 4:6, 7

2. Conditions for answered prayer.

Jeremiah 29:12, 13

Matthew 26:39, 42, 44

Romans 12:12

Matthew 6:6

Mark 11:24

1 John 3:22, 23

Matthew 7:7, 8

John 14:13, 14  
Jude 1:20, 21

3. Hindrances to answered prayer.

Exodus 14:10, 13-15  
Psalm 66:18 James 1:6, 7 Ezekiel 14:4 Matthew 6:5  
James 4:3  
Luke 11:1-11

4. The nature of prayer. What characteristics of prayer are stated or implied in these passages?

See Steps to Christ, Pages 93-104.  
Christ's Object Lessons, Pages 139-149.  
Selected Messages, Book 2, Pages 311-316.

1 Samuel 12:23  
1 Kings 8:44-50  
Nehemiah 1:6, 7  
Psalm 95:1-6  
Daniel 9:16-19  
Matthew 15:25  
1 Timothy 2:1

5. Examples of prayer. The following is a list of Bible prayers. In each one note who prayed, the circumstances, his request, the results, and, if discernible, the reasons why the Lord responded as He did.

Genesis 18:22-32  
1 Kings 18:36-45  
Luke 23:42  
Genesis 32:9-12  
Jonah 2  
John 17

6. Find one or more texts that give at least a partial answer to each of the following questions:

- (1) Who should be addressed in prayer?
- (2) When is a proper time for prayer?
- (3) From what place should we pray?
- (4) What is the proper posture during prayer?
- (5) Who may pray?
- (6) What promises cause us to believe God is as interested in answering our prayers today as He was in Bible times?

### 3. Fellowship and Witnessing

Christian fellowship and Christian witnessing are mentioned in this chapter because they are vital in Christian living. Every Christian needs the association and encouragement of fellow Christians. No true Christian can refrain from bearing witness for his Savior, and his witnessing causes him to grow. Each of these will be dealt with rather fully in Part 9, "The Last-Day Church."

### TOPICS FOR STUDY AND DISCUSSION

1. What are the reasons for the principle stated in the following quotation? "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." - The Great Controversy, page 593:2.
2. Explain why "as a means of intellectual training, the Bible is more effective than any other book, or all other books combined." - Education, page 124:2.
3. To what extent can we depend on others to study and explain the Scriptures for us?
4. Can Bible study ever be injurious? Explain.
5. How much progress can be made in the Christian life without prayer? Explain.
6. Why is it necessary for us to pray when God already knows our needs and wants to supply them?
7. How can our prayers bring benefit to someone else?
8. How can God answer conflicting prayers of different persons?

1. See Education, Pages 123-127. Education, Pages 185-192. Selected Messages, Book 1, Pages 359:1 to 360. Selected Messages, Book 1, Pages 242-245. The Great Controversy, Pages 593-602. Counsels to teachers, Pages 438-452. The Desire of Ages, Page 123:3, 4.

## **41. Christian Stewardship**

“The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” Psalm 24:1. Since the beginning God has shared the use of His possessions with men, but He retains His title to absolute ownership of this world, its inhabitants, and its goods. He has appointed us to serve as managers, administrators, or supervisors over portions of His possessions. The Bible term for such responsibility is “stewardship.” Recognizing God’s ownership and our privilege in using His possessions is the very beginning of Christian stewardship. And this recognition should lead us to determine to use everything entrusted to us in a way that will please the true owner. All of life is a sacred trust—a stewardship. [1]

### **1. Steward of Life**

Each individual is first of all steward over his own being—his body and mind. These belong to God, whose ownership is doubly established by the fact that He is both Creator and Redeemer. What are the physical and spiritual implications of this?

Genesis 2:7  
Proverbs 22:2  
1 Corinthians 6:19, 20  
Colossians 1:16, 17

### **2. Steward of Talents**

Natural endowments and spiritual gifts or attainments are capital to be invested. Every mental or spiritual gift is entrusted to the human being to enable him to accomplish good and to advance the kingdom of heaven. ‘In the passages listed below note (1) what God intends shall be done with endowments and gifts, (2) the results of failure to use them well, and (3) the benefits to the individual and to others if they are used wisely. [2]

We must remember that to the people whom Jesus was addressing “talents” meant money. No doubt in their minds the parable showed primarily the right use of money, but certainly some of them grasped the broader meaning Jesus sought to convey. The principle applies as clearly to everything God has entrusted to us.

Matthew 25:14-30 Luke 19:12-26 1 Corinthians 12

### **3. Recognizing God’s Claims**

A steward is responsible for the best possible use of what he has, not for himself, but for the real owner. As we view our possessions our question should be, “How can I best use all these things to serve my Savior?” To disregard God’s claims to our property and to use it simply as we please is robbery. We are accountable for all we possess, and we are to manage and administer it for the best interests of the One who has entrusted it to our care. Our money is divided into three parts—the tithe, freewill offerings, and the remainder. Each portion is to be as carefully handled as the others. Paying tithe and giving offerings does not remove the responsibility to use the rest of our money to the best purposes. God’s plan includes a method for acknowledging His ownership through tithes and offerings. [3]

1. The tithe. ‘What is the Scripture basis for tithe paying? Note the instruction and the examples in the following texts:

Genesis 28:20-22  
Numbers 18:21, 24  
1 Corinthians 9:11-14  
Leviticus 27:30, 32  
Malachi 3:8-12  
Hebrews 7:1-6, 14-17  
Matthew 23:23

What is the significance of the fact that Abraham, the “father of all them that believe,” paid tithes to Melchizedek whose priesthood was a type of Christ’s? What does this imply concerning the relation of the Levitical priesthood to the tithe? (For suggestions regarding tithe paying, see “Supplementary Material” at the end of this chapter.)

2. Freewill offerings. The tithe is a specifically designated percentage of one's increase that is to be paid into the Lord's treasury. It is not left with each person to determine the proportion of his income he will give to satisfy this command of God. In addition to the tithe, God intends that each Christian shall give offerings in the amount that he shall determine. Note the instruction for such offerings and the guiding principles for giving.

Psalm 96:8  
Mark 12:41-44  
Acts 20:35  
2 Corinthians 8:12  
1 Corinthians 16:2  
2 Corinthians 9:6, 7

3. It is sometimes said that one's freewill offerings are a better indication of his faithfulness in financial matters than his tithes. 'Do you think this is or is not so? Explain the basis for your answer. [4]

#### 4. Steward of Spiritual Truth

Of all that God has entrusted to the Christian, the most important is spiritual truth. It is God's purpose that we shall share with others all we know about Him and His plan of salvation. Some are chosen to serve as gospel ministers, but every Christian is to bear his part in spreading the good news to the whole earth.

In the following verses note how many are to give the message, how far it is to reach, and the consequence of performing or failing to perform one's duty. [5]

Matthew 24:14  
Acts 26:15-18  
1 Corinthians 9:6  
Mark 16:15, 16  
Romans 10:11-18  
1 Peter 4:10, 11  
Acts 1:8  
1 Corinthians 4:1, 2

#### TOPICS FOR STUDY AND DISCUSSION

1. Where does our responsibility as stewards begin and where does it end?
2. In what ways are men dependent on God for the acquisition of wealth? See Deuteronomy 8:18.
3. How may the money-making talent be used to accomplish the highest good?
4. Describe the relation of tithing to stewardship as a whole.
5. How are men losers if they are not faithful stewards?
6. What makes our stewardship of spiritual truth the most important stewardship? How is it related to our stewardship of money and abilities?

#### SUPPLEMENTARY MATERIAL

Tithing is a simple and equitable method of providing support for the gospel ministry. Here are a few suggestions for calculating the tithe.

Tithe on salary income is easy to figure. Ordinarily there are no "business expenses"-that is, actual expenses in producing the income-to be deducted. Ten per cent of the salary is the tithe.

Since the coming of the withholding tax, the question sometimes arises, Should tithe be paid on the "take-home" pay, or on the total pay before deductions? Actually, there is no difference whether taxes are deducted before we see the pay check or if the whole amount is given to us and we pay our taxes later. What we pay in such taxes is part of our regular income. The General Conference committee has taken the following action in response to this question:

"We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any other expense from the salary to affect that portion reserved by God for Himself. This would mean the paying of the tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes."

Tithing business income has some variations from tithing a salary. A wholesale or retail merchant will deduct the expenses necessary to conduct his business before figuring the tithe. This includes the cost of hired help, heat, light, insurance, rent or property taxes, and similar items. These deductions do not, of course, include any of his personal or family living expenses.

The farmer deducts his costs-wages, fertilizer, repairs, interest, taxes, and the like. However, the farmer should consider in his income farm produce used by the family, as this reduces family living costs and serves as income.

Comparable procedures can be followed by the manufacturer, the investor, or the professional man. The accurate accounting that is necessary these days in all businesses makes it easy to compute the tithe on the increase, or profit, from the business. Some businessmen include their tithe calculation in their regular bookkeeping system.

Sometimes a woman whose husband is not a tithe payer finds it difficult to know how to relate herself to tithe paying. In some cases she can pay tithe on the money given her for household expenses. In other instances this has been forbidden. In such cases she may be able to tithe only what extra money she may earn or receive as a gift. "For if there be first a willing mind, it is accepted according to that a man has, and not according to that he has not." 2 Corinthians 8:12.

1. "God has laid His hand upon all things, both man and his possessions; for all belong to Him. He says, I am the owner of the world; the universe is Mine, and I require you to consecrate to My service the first fruits of all that I, through My blessing, have caused to come into your hands. God's word declares, 'Thou shall not delay to offer the first of thy ripe fruits.' 'Honour the Lord with thy substance, and with the first fruits of all your increase.' This tribute He demands as a token of our loyalty to Him."

"We belong to God; we are His sons and daughters, His by creation, and His by the gift of His only-begotten Son for our redemption. 'You are not your own; for you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and He desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. God demands only His own. The primary portion is the Lord's, and must be used as His entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of His righteous requirements." - Counsels on Stewardship, Page 72:1, 2 (Review and Herald, December 8, 1896). See Testimonies, Volume 9, Page 246:1-3.

2. See Christ's Object Lessons, Pages 325-365.

3. "God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, He bids us render to Him a fixed proportion of all that He gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to Him in the earliest times."

"When God delivered Israel from Egypt to be a special treasure unto Himself, He taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to His glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the first fruits of all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time.

"God requires no less of us than He required of His people anciently. His gifts to us are not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as His own, and it should ever be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause, for the advancement of His work, for sending His messengers into 'regions beyond,' even to the uttermost parts of the earth." Counsels on Stewardship, Page 71:1-3.

4. See Testimonies, Volume 3, Pages 381-413. Testimonies, Volume 9, Pages 245-251. See Testimonies, Volume 8, Pages 24-27.

5. "The Savior's commission to the disciples includes all believers to the end of time. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ." - Counsels to Teachers, Page 466:2. See Evangelism, Page 158:5.

"When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant with Him to be wholly for the Lord; as faithful stewards of the grace of Christ, to labor for the up building of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers, of mind and soul and body, to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation." - Evangelism, Page 618:2.

## **42. Healthful living**

Christian stewardship includes the care and proper use of the Christian's body. Never can the Christian say, "What I eat and drink and the way I treat my body are my own business." God's instruction is specific the body is His and is to be cared for in His way. Healthful living is not only vital to physical health, but it is also related to spiritual well-being and prosperity. [1]

### 1.The Body Temple



God lays claim to our bodies. We are His by creation and redemption and He commands that we treat the body as His possession. He promises blessings to those who do so, and He warns of punishment to those who do not.’ The principles involved are stated or implied in the following verses:

Romans 12:1  
1 Corinthians 6:19, 20

## 2. Guiding Principles

The Bible does not formally outline a health program. However, it does give instructions, suggestions, and insights that help us understand how good health may be maintained. It deals with the state of mind that produces health, and with the food and drink that should be taken into the body. Its broad principles are of more general applicability to all people than a single detailed health program could be.

1. Thinking that fosters good health [2] Proverbs 17:22

2. The need for rest [3] Mark 6:31

3. Principle to guide eating and drinking [4] 1 Corinthians 10:31

4. Guide to eating [5]

(1)The original diet-Genesis 1:29.

(2)The adapted diet-Genesis 9:4.

(3)Diet God provided for people on way to Promised Land-Exodus 16:14, 15,31, 35.

(4)Items excluded from diet-Leviticus 11 (see also Genesis 7:2; 8:20); Leviticus 3:17; 7:23,26.

5. Intoxicants excluded Proverbs 20:1; 23:29-32; 31:4, 5

All other harmful substances such as tobacco and narcotics are excluded by the injunction to remember that the body is the temple of God and by the command to eat and drink to the glory of God. [6]

6.Cleanliness. Reading through the instruction God gave ancient Israel at Mount Sinai, one is struck with the emphasis put on cleanliness and sanitation. Some of the washing prescribed was ceremonial, but much had to do with personal cleanliness and preventing the spread of disease. Detailed instruction was given regarding sanitation throughout the camp. See Bible concordance under “clean, cleanse,” “wash.” [7]

7.Moderation in all things. Self-control is one of the keys to good health. In Bible usage “temperance” and “temperate” refer to self-control. For the Christian, self-control in everything is a goal to be continually sought. It leads to physical as well as spiritual well-being. [8] 1 Corinthians 9:25-27

## 3. The Body and Sanctification

Mental and spiritual vigor are to a great extent dependent on the physical health. This does not mean that one who is ill or handicapped cannot be a good Christian. But it does mean that, other things being equal, the Christian with better health will be the more active and effective. However, more is involved than maintaining good health for the added activity it permits. Attention to the physical being is an essential part of developing spiritually. It is vital to Christian growth.

We have already noted that the body of the Christian is the temple of the Holy Spirit. 1 Corinthians 6:19, 20. This should be sufficient to cause its care to assume great importance to us. See Paul’s declaration concerning both body and mind being given to God, and his prayer for the Thessalonians and their sanctification. 1 Thessalonians 5:23. See also Peter’s warning that what is done with the body affects the spiritual life. 1 Peter 2:11. [9]

## TOPICS FOR STUDY AND DISCUSSION

1.In what sense can the human body be the temple of the Holy Spirit? Give Bible evidence showing how the Spirit dwells in human beings.

2.Show that Bible restrictions on unclean items of diet are applicable to us today.

3.Gather all the evidence you can from the Bible and other sources showing on what basis the forbidden creatures were declared unclean. Was the uncleanness ceremonial or inherent?

4.Describe how the teaching of health principles is related to preaching the gospel.

5. Discuss the physical, mental, and spiritual consequences of the stand taken on food and drink by Daniel and his companions. See Daniel 1 and 2.

6. “Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.” - Education, Page 195:1.

7. “The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.

“Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease, the cause of which is wholly imaginary.

“Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. ‘A merry [rejoicing] heart doeth good like a medicine.’ Proverbs 17:22.” - Counsels on Health, Page 344:1-3. See The Ministry of Healing, Pages 114:2 to 116:1.

3. See The Adventist Home, Page 494:4.

4. “It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence.

“Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You cannot afford to do otherwise; for you have a character to form for the future immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord.” - Counsels on Diet and Foods, Page 34:14.

5. See The Ministry of Healing, Pages 296:1 to 303:1. The Ministry of Healing, Pages 313:1 to 316:1. Counsels on Diet and Foods, Pages 373-416. Counsels on Diet and Foods, Pages 380:4 to 381:0. Counsels on Diet and Foods, Pages 420-431.

6. See The Ministry of Healing, Pages 325-335. Fundamentals of Christian Education, Page 428:1.

7. See The Ministry of Healing, Pages 277-286. Child Guidance, Pages 106-109.

8. See Patriarchs and Prophets, Page 562:1.

9. See Counsels on Health, Pages 41-48. Counsels on Health, Pages 28:3 to 29:1. “We should consider the words of the apostle Paul, in which he appeals to his brethren, by the

mercies of God, to present their bodies ‘a living sacrifice, holy, acceptable unto God.’ Sanctification is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies-not an offering corrupted by wrong habits but a living sacrifice, holy, acceptable unto God.’ Romans 12:1.

“Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits.

Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers.

“‘Abstain from fleshly lusts, which war against the soul’ (1 Peter 2:11), is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victims in slavery to lust, and the more certainly will they lower the standard of spirituality.

“Bible teaching will make but a feeble impression upon those whose faculties are benumbed by indulgence of appetite.”- Counsels on Health, Pages 67:1 to 68:1.

## **43. The Christian Home**

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” Genesis 2:8. Later that same day God made a companion for Adam “and brought her unto the man.” Genesis 2:22. God united the two-made them husband and wife-and thus established the first home on this earth.

# 1. The Christian Ideal

The general concept of the home has grown out of the ideal home set up in Eden. In most instances the current concept only remotely resembles the original, but some traces remain. Among Christians and Jews the original ideal of the home has been most fully retained. The New Testament teachings have enriched the concept for the Christian, and Seventh day Adventists have had an additional blessing in the inspired expositions of Ellen G. White regarding the home. To help you clarify your concept of the Christian home ideal, combine the Old and New Testament passages cited below with readings from the spirit of prophecy comments quoted or referred to in the footnotes.

1. Establishing the first home. The brief Bible references give considerable insight into how the first home was established, and the marriage relationship as the first husband and wife understood it. The Lord must have given the first couple much instruction not included in the Bible. Note what is revealed in the following verses and any other insights gained from Genesis 1 to 3. [1]

Genesis 1:27  
Genesis 2:7, 8  
Genesis 1:28  
Genesis 2:24-25

Use your Bible concordance to find all you can about the home into which each of the following children was born:

Methuselah  
Moses  
Josiah  
Jacob  
Joseph  
John the Baptist  
Esau  
Samson  
Jesus  
Samuel

Were these homes of the kind that should have produced leaders for God's people? Explain why or why not.

2. Christian homes today. The Bible instruction we have concerning homes today is the instruction that was given for families in Bible times. Principles guiding the family remain constant as do other principles. The presence of sin makes it impossible for us to have a duplicate of the Eden home. However, the nearer we can come to achieving such a home, the nearer we shall come to God's ideal and to the maximum possibilities for happiness. Each of the following groups of texts reveals basic ideas relating to the home and home relationships. Analyze each passage and outline the ideas presented and any inferences you may draw from them.

(1) Husband-and-wife relationships. [2]

Ephesians 5:22-33  
Colossians 3:18, 19  
Genesis 3:16  
1 Peter 3:11  
1 Corinthians 7:3-5  
Hebrews 13:4  
Matthew 5:27, 28  
(Exodus 20:14)  
Mark 10:2-12;

(2) Parent-and-child relationships. [3]

Matthew 19:3-12  
Malachi 2:15, 16  
Proverbs 5:1-20  
Ecclesiastes 9:9  
Psalm 127:3, 4  
Proverbs 31:26, 28  
Ephesians 6:4  
Genesis 18:19  
1 Timothy 5:8  
Malachi 4:3, 6

1 Timothy 5:14  
Colossians 3:21  
Proverbs 3:1-4  
Exodus 20:12  
Ephesians 6:1-3  
Matthew 15:1-9  
Colossians 3:20  
1 Timothy 5:4

(3) A spiritual foundation. [4]

Galatians 3:28, 29  
Psalm 127:1  
Deuteronomy 6:5-7  
Joshua 24:15-17  
Proverbs 31:30

Each Christian family has numerous responsibilities and obligations other than those found within the family circle. These will be considered later in the chapters on the church and its place in the world.

### TOPICS FOR STUDY AND DISCUSSION

1. After having studied the texts and quotations in this chapter, what is your opinion of the possibility of establishing a Christian home today that will meet God's ideal?
2. What is the importance of the Christian home in the fulfillment of the plan of salvation?
3. Evaluate the place of the family altar in the Seventh-day Adventist home.
4. In what ways should the adjustment of a Christian couple to marriage differ from that of non-Christians?
5. Name several ways in which present-day problems in Christian homes differ from those in Bible times. Show how Bible principles can still be applied to meet the problems successfully.

### SUPPLEMENTARY MATERIAL

The Problem of Divorce. God intended that the union of a man and woman in marriage should be permanent. The kind of home God planned has been described in the Bible and spirit of prophecy references cited in this chapter. Christ's testimony was that those who are married are joined in the sight of God, and no man is to separate them. Matthew 19:5, 6. Unfortunately, the large number of divorces taking place in recent years has influenced the thinking of many regarding the seriousness and permanency of the marriage tie. Christians must never regard either marriage or divorce lightly. God's plan for homes today is no different from that of the past.

The only adaptation of the original marriage law that is permitted by the Bible is that the marriage covenant may be dissolved as the result of infidelity.

The union may not be lawfully broken otherwise. Even in such cases, reconciliation is preferable to divorce. Divorce is always tragic, particularly when children are involved.

Many marriage problems can be avoided if God's plan for establishing a home is carried out. In case of a difficult situation, Christ's solution is the transformation of lives, not a change in marriage partners.

For more details regarding divorce and remarriage, see the Seventh-day Adventist Church Manual and The S.D.A. Bible Commentary, Volume 5, pp. 454,455.

1. See The Story of Redemption, Pages 20-23. Patriarchs and Prophets, Pages 46:1 to 47:0. Patriarchs and Prophets, Pages 49:3 to 51.

2. See Testimonies, Volume 7, Pages 45-50. The Adventist Home, Pages 99-128.

3. See The Adventist Home, Pages 177-180. Child Guidance, Pages 518:4 to 519:2. Education, Pages 275:1 to 276:3. The Ministry of Healing, Pages 388-394. For a discussion of the child's relation to the parents, see Child Guidance under "obedience," "respect," and the like.

4. See The Adventist Home, Pages 94-96. Child Guidance, Pages 520-524. The Adventist Home, Pages 212:1 to 214:0. The Adventist Home, Pages 35-39.

## **44. The Sabbath**

Creation reached its climax when God made Adam and Eve and placed them in the Garden of Eden. Six days had passed since God began to make the world, and every detail was complete and perfect. The Creator surveyed His work and saw that it was “very good.” Genesis 1:31. Then God rested.

“Rested” in Genesis 2:2 is from the Hebrew sha-has, which means literally “to cease” from labor or activity. God is never weary (Isaiah 40: 28); His rest was not occasioned by physical tiredness. He ceased the occupation in which He had been engaged-He “rested” on the seventh day. But God went further to make the seventh day one of special significance-He “blessed” the day and “sanctified” it. Genesis 2:3. As in sanctifying an individual, so also to sanctify a day means to declare it holy and to set it apart for a sacred purpose. The implication, borne out by later evidence, is that the blessing and sanctifying pertained not alone to that single day, but that each recurring seventh day would be similarly distinctive. In this chapter we shall note the history and the significance of seventh-day observance in Old Testament times. [1]

### **1. The Seventh-Day Sabbath**

Genesis 2:2, 3 does not call the seventh day the Sabbath. But the later title comes from the noun form of the Hebrew verb translated “rested” in Genesis 2:2. The Lord no doubt had strong reasons for emphasizing His rest on the seventh day rather than making a reference to a Sabbath or rest day. His blessing is based not merely on any day that might be called a Sabbath, but on the specified seventh day.

Identification of the seventh day with the Sabbath is clearly made in Exodus 20:8-11, where it is said that God “rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” God’s blessing was bestowed on the seventh day as the rest, or Sabbath, day.

God had already blessed man (Genesis 1:28), and now He blessed a day for man’s particular benefit. Centuries later Christ declared that “the Sabbath was made for man.” Mark 2:27. What God did in hallowing and setting apart the Sabbath was not for His own benefit, but for man’s good. And through the centuries since creation the Sabbath has occupied a pre-eminent place in the lives of those who have worshiped God most faithfully.

### **2. The Sabbath Through the Centuries**

The Sabbath is not mentioned in Genesis after the creation account of its origin. This has been taken by some persons to mean that the Sabbath was not observed during the following centuries. However, none of the other commandments are mentioned there, though it is obvious that the commandments forbidding false worship, killing, stealing, and adultery were known. There is no enumeration of commands in the narrative material in Genesis; yet the Sabbath holds a distinct place in Genesis. This book records the institution and observance of the Sabbath by the Creator Himself. Because of this, the Sabbath holds preeminence over all the other commandments. It could hardly have been given greater prominence or honor.

1. The Sabbath before Sinai. Following creation, the next recorded incidents involving the Sabbath took place beginning a month after the Exodus of Israel from Egypt. The account is given in Exodus 16. Note there:

- (1) The situation, verses 1-3.
- (2) God’s plan to provide food, verse 4.
- (3) God’s purpose in the plan, verse 4.
- (4) Extra provision on the sixth day, verse 5.
- (5) Instruction regarding the extra provision, verses 22, 23.
- (6) Designation of the seventh day, verse 23.
- (7) The disobedient few, verses 27-29.

Mention of the sixth day and the seventh day recalls the story of the first Sabbath. There is no hint here that this is a new institution with which Israel was unacquainted. The people were acquainted with the weekly cycle and the Sabbath before the Ten Commandments were formally given on Mount Sinai, as recorded in Exodus 20. For the next forty years the double portion of manna on each sixth day and the absence of manna on the seventh day kept Israel’s attention focused on the Sabbath. [2]

2. The Sabbath at Sinai. Exodus 19 tells of the children of Israel’s arrival at Mount Sinai, God’s introduction of His covenant with them, their preparation for the coming announcements, and Moses’ first ascension of the mountain to meet with God. The Ten Commandments were spoken by God and later given to Moses on tables of stone. Exodus 20:3-17; 32:15, 16.

Note carefully the Sabbath command as it related to creation and to the experience of Israel. Is any distinction made between the fourth and the other commandments that would lead us to believe that the fourth commandment applied especially to the Jews while the others are of general application for all men? [3]

3. The Sabbath after Sinai. Study the following passages carefully, looking especially for the thoughts here suggested: [4]  
Ezekiel 20:13-15-Reasons why the adult generation who left Egypt did not enter Canaan.

Amos 8:4-10-Attitude of some in Israel toward the Sabbath and the threatened consequences.

Isaiah 56:1-7-The kind of people who might join God's people in worshiping Him, and under what circumstances. What this indicates as to those for whom the Sabbath was intended in ancient times. Jeremiah 17:19-27-The result of persistence in Sabbath breaking.

Ezekiel 20:12-20-The intended purpose of the Sabbath. Compare Exodus 31:13-17.

Nehemiah 13:15-22-Need for reform after the return from Babylonian captivity, and Nehemiah's steps to bring about changes.

God intended that His people, both before and after He called Israel as a nation, should keep the Sabbath holy as a memorial of His creative power and a sign of their spiritual experience. Sabbath keeping is not intended to be a mechanical abstention from ordinary labor; it is closely related to the spiritual life. Find three experiences in the Old Testament that reveal the spiritual significance of the Sabbath in ancient times.

## TOPICS FOR STUDY AND DISCUSSION

1. Why was it necessary in ancient times for the people to be continually reminded of creation? What benefits could come to them? (For a suggestion see *The Great Controversy*, page 438:0.)

2. Why is not any one of the seven days acceptable to God as a day of worship?

3. What is there about the origin of the Sabbath that makes it impossible for the day to be changed?

4. Show fully that the Sabbath was not intended for the Jews only.

5. Various ceremonial Sabbaths are mentioned in the Old Testament. How can we be certain that the seventh-day Sabbath serves a purpose distinctly different from these? When "Sabbath" is mentioned, can you distinguish between a ceremonial Sabbath and the weekly Sabbath? See Bible concordance under "Sabbath" and look up a group of these texts. Make a list that will show distinctions between the two types of Sabbath.

6. What reasons can you give why God so often mentioned Sabbath breaking as the cause of the invasion and captivity of Israel by foreign nations? Were there not other important reasons?

7. "After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker." - *Patriarchs and Prophets*, Page 47:3. See further, *Patriarchs and Prophets*, Pages 47:2 to 48:3.

8. See *Patriarchs and Prophets*, Pages 80:3 to 81:0. *Prophets and Kings*, Pages 180:2 to 182:0 (*Patriarchs and Prophets*, Page 258:1).

"The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah." - *Patriarchs and Prophets*, Page 307:2. See further, *Patriarchs and Prophets*, Pages 307: 1 to 308:0.

4. See *Prophets and Kings*, Pages 182: 1 to 183:0. *Prophets and Kings*, Pages 671:1 to 673:0. *Prophets and Kings*, Page 372:0.

## **45. The Sabbath in the New Testament**

"In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him; and without Him was not anything made that was made." "And the Word was made flesh, and dwelt among us." John 1:1, 3, 14. God the Son is presented in the Scriptures as the active divine agent in creation. He pronounced the finished work good and He rested on the first seventh-day Sabbath. It is to be expected that in His incarnate state He would observe the Sabbath He had instituted. [1]

### 1. Christ's Sabbath keeping

That Christ recognized and observed the Sabbath is clearly indicated in the accounts of His life and teachings. He declared His true relation to the Sabbath. What is revealed in each of the following texts regarding Christ's attitude toward and relation to the Sabbath? [2]

Mark 1:21

Mark 6:2

Luke 4:16

Luke 6:6

Luke 13:10

Matthew 12:8-10

Mark 2:27, 28

Luke 6:5



Christ disagreed with the Jewish teachers and leaders regarding the Sabbath. However, their disagreement was not regarding which day was the Sabbath, but regarding the manner in which the day should be observed. Christ's customary attendance at the synagogues on the Sabbath and His statement that He was Lord of the Sabbath reveal His approval of the day of worship observed by the Jews. However, one of the chief sources of complaint by those opposing the Savior stemmed from the works He performed on the Sabbath. Note the contrast between Christ's attitude toward the Sabbath and the people He helped on that day, and that of the Jewish leaders. [3]

Matthew 12:8-14  
Luke 14:1-6  
John 7:22-24 (Mark 3:1-6)  
John 5:1-18  
John 9:1-38  
Mark 2:23-28  
Luke 13:10-17

One of the best answers we can give to the question, "Why do you keep the Sabbath?" is, "Because Jesus did, and He is my example."

## 2. Sabbath keeping by Jesus' Followers

It is apparent from the record in the New Testament that Jesus' disciples understood and followed His example in Sabbath keeping. The incidents mentioned cluster around the activities of the crucifixion and resurrection weekend and the ministry of Paul and his associates.

1.The crucifixion weekend. Note the sequence of days involved in these events and any particular significance attached to them.

Mark 16:1, 2  
Luke 23:54-56  
John 19:31, 42; 20:1

2. Paul's ministry. Under what circumstances were the following Sabbath meetings held? How many such incidents are involved? What people came to hear Paul's preaching? [4]

Acts 13:14-16, 42-44  
Acts 16:12, 13  
Acts 18:1-4, 11  
Acts 17: 1, 2

Write a summary statement describing the New Testament position on the Sabbath. Include answers to the following questions: Is there in the New Testament a specific command to observe the seventh-day Sabbath? [5] What evidence is there that no change in the Sabbath was anticipated? How did Christ's relation to the Sabbath differ from that of the Jewish religious leaders? What was the significance of this different attitude in Christ's day? What is its significance to us? [6]

## TOPICS FOR STUDY AND DISCUSSION

1.What is the significance, if any, of the fact that Christ did not repeat the Sabbath command in His preaching or His private discussions?

2.Christ did things on the Sabbath that He knew would arouse the Jewish leaders. What did He hope to accomplish by this means?

3.Show clearly from the incidents of the crucifixion weekend what Christ's disciples understood to be His teaching about Sabbath observance.

4.Of how much weight is the argument that Paul preached on the Sabbath only because then he would find a ready-made audience in attendance at the synagogue? Explain.

5.Do you consider that the New Testament evidence for continued Sabbath observance is sufficient to warrant the position of Seventh-day Adventists? Explain.

"Christ, during His earthly ministry, emphasized the binding claims of the Sabbath; in all His teaching He showed reverence for the institution He Himself had given." - Prophets and Kings, Page 183:1. See The Desire of Ages, Page 281:3.

1.See The Desire of Ages, Pages 236:1 to 237:2. The Desire of Ages, Pages 288:1 to 289:1.

2. See The Desire of Ages, Pages 284:1 to 287:4. The Desire of Ages, Pages 206: 1 to 207:3.  
 3. See The Desire of Ages, Page 788:1. The Desire of Ages, Page 774:1, 2.  
 4. See The Acts of the Apostles, Pages 170:3 to 174:1. The Acts of the Apostles, Page 221:1, 2. The Acts of the Apostles, Page 349:1, 2.
6. See The Desire of Ages, Pages 283:3 to 289:1.

## **46. Has the Sabbath Been Changed?**

“The seventh day is the Sabbath of the Lord thy God.” This declaration of the fourth commandment was accepted by the Jews and their converts in Old Testament times. The seventh day is unchallenged as the Old Testament Sabbath. But many persons believe that they have New Testament warrant for observing the first day rather than the seventh. Others hold that the change from the seventh-day Sabbath to Sunday took place during the early church period without Biblical authority; but that since the change is widely accepted today, Sunday is the more appropriate day for worship. Roman Catholic claims vary somewhat, but the most generally accepted view of that church is that the change came early and on the authority Christ gave the Roman Church.

Our purpose in this chapter is to investigate any and all supposed New Testament authority for the change from Sabbath to Sunday observance, to note a prediction that a change would be attempted, and to review some high points in the history of the change.

### 1. Supposed New Testament Authority

Many persons who have believed firmly that there is substantial New Testament authorization for Sunday observance are surprised and dismayed when they discover that there is not a single divine command or permission given concerning Sunday worship. There are several references to the first day of the week, and these are sometimes used as evidences of Sunday sacredness although the passages say nothing of such distinction.

1. Gospel references to the resurrection day. Each of the Gospels mentions the first day as the resurrection day. Locate the four passages and study them in their context. Note references to the preparation day and the Sabbath. Is there any indication of transfer of sacredness from the Sabbath to the first day? Are these passages of value in establishing seventh-day Sabbath sacredness? Explain.

2. A first-day meeting with Jesus. Some proponents of first-day sacredness stress the incident recorded in John 20:19-23 as an indication that Christ will meet regularly with His disciples on the first day. Study the setting and note that this meeting was on the evening of the resurrection day. This is doubtless the meeting referred to in Luke 24:36-40, after the return of the two disciples from Emmaus. As to the time of day, see Luke 24:29. The return to Jerusalem followed Jesus' visit with the two. What day of the week was that, according to Jewish reckoning? Why did John call it the first day? Does the account contain any instruction or example that warrants substituting the first day for the seventh day of God's specific command? [1]

3. Paul's first-day meeting. Acts 20:6 tells of seven days that Paul and his companions spent at Troas. The next verses speak of an evening meeting held on the first day of the week and of Paul's plan "to depart on the morrow." We cannot say with certainty whether the meeting was held on the evening preceding or following the first day. If Luke was using Jewish time reckoning in his account, the meeting was on the evening preceding the first day—which would be Saturday night and on into early Sunday morning. If he was using Roman time, the meeting followed the first day and would have been on Sunday night running over into Monday morning. The weight of evidence is in favor of Sunday evening, but it is immaterial to our present question. The question is: 'Did this meeting indicate that Sabbath sacredness had been or was being transferred to Sunday? [2]

'Study the account carefully. Is anything said about Sunday observance? Does a religious meeting on a certain day indicate that the day is holy? How many references do we have to meetings of Paul and his associates on the Sabbath? Does the fact that the disciples met to "break bread" make the occasion more significant? Compare Acts 2:46. Is there any indication of Paul's sermon topic? What seems to have been the reason this event was recorded? If we were to follow the example set in these verses, when would we meet for preaching, or to "break bread" in partaking of the Lord's Supper? Can you find anything in these verses that even remotely attaches sacredness to Sunday?

4. Preparation for a collection. Because 1 Corinthians 16:1 speaks of a "collection" and verse 2 mentions the first day of the week, some persons have concluded that the Corinthian church came together regularly on Sunday for worship and to contribute to a "collection." But there is no hint of such a procedure in these verses. [3] Notice the following in the passage:

(1) The purpose of the collection.

(2) What was to be done on the "first day"? In Verses 2 "by him" means literally "by himself" and in this context is equivalent to the English "at home." On what basis was the setting aside to be done? Would the necessary accounting and calculations involved be proper for the holy Sabbath?

(3) Paul's purpose in calling for preparation to be made for the collection.

(4) Is there any indication that the collection referred to had a relationship to a religious meeting on any day of the week?

5. "The Lord's day." John's statement in Revelation 1:10, "I was in the Spirit on the Lord's day," is commonly held by Sunday observers to refer to Sunday. Does the fact that Sunday was later called the Lord's day indicate this was its meaning when John received his revelation? There are two strong evidences to the contrary:

(1)The Bible specifically points to the Sabbath as the Lord's day. See:

Exodus 20:11

Isaiah 58:13

Mark 2:28

(2) The first conclusive evidence that "Lord's day" was applied to Sunday is found in the apocryphal "Gospel According to Peter" written about seventy-five years after the time John wrote. There the resurrection day is called the Lord's day. To say that a second-century connotation of this expression should be counted as its meaning at the time it was written is unjustified, when the later connotation has no Scriptural precedent.

The meaning of "Lord's day" in this instance can be more accurately determined by Biblical usage than by later literature. On this text see further The S.D.A. Bible Commentary, volume 7.

After investigating these texts which are claimed as a basis for Sunday observance, what conclusions do you reach regarding the Bible and first-day sacredness?

## 2. Prophecy and Sunday

There is, of course, no Bible prophecy that mentions specifically the first day of the week. However, an attempt to change God's law was predicted. The prophecy points to the power that would attempt to change the law, and this helps us identify the particular part of the law involved.

Daniel 7:25 speaks of a power that would "think to change times and laws." The prediction is in a four-part prophecy fulfilled in the Babylonian, Medo-Persian, Grecian, and Roman empires. The latter includes not only pagan Rome, but also its successor, papal Rome. There is in the prophecy even a time prediction that enables us to identify the power definitely. The power that would "think to change times and laws" is identified as papal Rome. And papal Rome claims to have changed the law of God by transferring Sabbath sacredness to Sunday. [4] See The S.D.A. Bible Commentary, on Daniel 7:25.

From one of the most important of all Roman Catholic councils, the Council of Trent, comes an authoritative catechism for priests, which declares: "The Church of God [the Roman Catholic Church] has thought it well to transfer the celebration and observance of the Sabbath to Sunday." - Catechism of the Council of Trent for Parish Priests, translated by McHugh and Callan, 2d revised edition, 1937, Page 402.

Obviously no individual or church can change a command of God. In "think to change," the word translated "think" means "to intend," "to strive," "to mean to." The implication is that there would be a deliberate attempt to make a change. But no matter how many individuals or churches adopt the intended change, God alone can alter His instruction and commands.

## 3. Origin of Sunday Observance

The S.D.A. Bible Commentary statement on Daniel 7:25 contains an excellent summary tracing the steps by which Sunday observance displaced Sabbath observance in the early church. Part of the comment is quoted below:

"Throughout NT times Christians observed the seventh day of the week as the Sabbath. . . . The transition from Sabbath to Sunday was a gradual process that began sometime before AD 150 and continued for some three centuries. The first historical references to the observance of Sunday by professed Christians occur in the Epistle of Barnabas (chapter 15) and in Justin Martyr's First Apology (chapter 67), both dating from about AD 180. Both denounce Sabbath observance and urge that of Sunday. The first authentic references to Sunday as the "Lord's day" come from the apocryphal "Gospel According to Peter" and from Clement of Alexandria (Miscellanies, v. 14), toward the close of the 2d century.

"Prior to the Jewish revolt under Bar Cocheba, AD 132-135, the Roman Empire recognized Judaism as a legal religion and Christianity as a Jewish sect. But as a result of this revolt Jews and Judaism were discredited. To avoid the persecution that followed, Christians henceforth sought by every means possible to make it clear that they were not Jews. Repeated references by Christian writers of the next three centuries to the observance of the Sabbath as "Judaizing," together with the fact that no historical references to the Christian observance of Sunday as a sacred day occur prior to the Jewish revolt, points to the period AD 135-150 as the time when Christians began to attach Sabbath sacredness to the first day of the week.

"The observance of Sunday did not, however, immediately replace that of the Sabbath, but accompanied and supplemented it. For several centuries Christians observed both days. Early in the 3d century, for instance, Tertullian observed that Christ did not rescind the Sabbath. A little later the apocryphal Apostolic Constitutions (11. 36) admonished Christians to 'keep the Sabbath and the Lord's day festival.'

"By the early 4th century Sunday had achieved definite official preference over the Sabbath. In his Commentary on Psalm 92 Eusebius, foremost church historian of the period, wrote, 'All things whatsoever it was duty to do on the Sabbath, these we have

transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath.'

"The first official action of the Catholic Church expressing preference for Sunday was taken at the Council of Laodicea, in the 4th century. Canon 29 of this council stipulates that 'Christians shall not Judaize and be idle on Saturday [Sabbath], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.' This council made provision for Sabbath worship, but designated the day as a workday. It is worthy of note that this, the first ecclesiastical law enjoining the observance of Sunday, specifies Judaizing as the reason for avoiding the observance of the Sabbath. Sabbath observance is evidence that many were still 'Judaizing' on that day. Indeed, the writers of the 4th and 5th centuries repeatedly warn their fellow Christians against this practice. About the year 400, for instance, Chrysostom observes that many were still keeping the Sabbath in the Jewish manner, and thus Judaizing.

"Contemporary records also reveal the fact that the churches in Alexandria and Rome were chiefly responsible for promoting Sunday observance. About A.D. 440 the church historian Socrates wrote that 'although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this' (Ecclesiastical History, V. 22). About the same time Sozomen wrote that 'the people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.'

"Three facts are thus clear: (1) The concept of Sunday sacredness among Christians originated, primarily, in their effort to avoid practices that would tend to identify them with Jews, and thus lead to persecution. (2) The church at Rome early developed a preference for Sunday; and the increasing importance attached to Sunday in the early church, at the expense of the Sabbath, closely parallels Rome's gradual rise to power. (3) Finally, Roman influence prevailed to make the observance of Sunday a matter of church law, as it did with many other practices such as the worship of Mary, the veneration of saints and angels, the use of images, and prayers for the dead. Sunday sacredness rests upon the same basis as these other non-scriptural practices introduced into the church by the bishop of Rome."-The S.D.A. Bible Commentary, Volume 4, Pages 832, 833.

## TOPICS FOR STUDY AND DISCUSSION

1. Evidence indicates that the Day of Pentecost (Acts 2) fell on the first day of the week in the year of Christ's crucifixion. Because of the outpouring of the Holy Spirit on that day and the fact that in a practical way the occasion launched the Christian church, some people believe that Sunday sacredness is shown. How would you respond to their claim?

2. Some persons make this claim as an objection to the Sabbath: Paul, in Colossians 2:14-17, declares that the Sabbath is abolished." Show what Paul taught in these verses.

3. What validity is there to the argument made by some Sunday observers: "We keep Sunday because the resurrection is the greatest event in Christian history. We believe Christians should commemorate the resurrection"?

## SUPPLEMENTARY MATERIAL

For further information on the origin and history of Sunday observance, see: Bollman, Calvin P. Sunday: Origin of Its Observance in the Christian

Odom, Robert Leo. How Did Sunday Get Its Name?

Straw, Walter E. Origin of Sunday Observance.

Yost, F. H. The Early Christian Sabbath.

"How Sunday Observance Began," Review and Herald, May 22, 1952;

"How Sunday Was Named," May 29;

"Earliest Sources for Sunday Observance," June 5;

"How Sunday Was Observed in the Early Christian Era," June 12;

"Sabbath keeping in the Early Christian Centuries," June 19.

1. See The Desires of Ages, Pages 802:1 to 805:3.

2. See The Acts of the Apostles, Page 21:1-4.

3. "This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, 'Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you. Upon the first day of the week let every one of you lay by him in store, as God has prospered him.' Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to

any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, 'as God has prospered' you." - Counsels on Sabbath School Work, Pages 129, 130.

4. See The Great Controversy, Page 446:1, 2.

## **47. The Sabbath a Sign**

The admonition to keep the Sabbath holy recurs four times in the book of Exodus after the statement of the Sabbath command in the twentieth chapter. See Exodus 23:12; 31:13; 34:21; 35:2, 3. The restatement in Exodus 31:13 introduces an important thought not mentioned in the others. The Sabbath is said to be "a sign between Me and you; . . . that you may know that I am the Lord that doth sanctify you." Later Ezekiel also calls attention to the Sabbath as a sign. 'See Ezekiel 20: 12, 20.

That the Sabbath is a sign of God's sanctifying power in no way detracts from the Sabbath as a memorial of creation. As a memorial it focuses attention on God's creative power and acts. Ways in which the Sabbath points to God as the One who sanctifies His people are the subject of our present study.

### **1. A Sign**

Forms of the word translated "sign" in Exodus 31:13 and Ezekiel 20:12, 20 are used elsewhere to refer to a flag or ensign, a token, a memorial. A "sign" serves as both a reminder and a symbol representing another person or object. In what way or ways is the Sabbath a sign of sanctification? You will recall that sanctification refers to a person or thing as being holy, that is, set apart, and that it is frequently synonymous with "holiness." As we noted in chapter 38, "Christian Growth," this holiness is not ultimate perfection, but it is the dedication to God and "wholeness" for Him that characterizes the growing Christian. What is there about the Sabbath that shows a person to be set apart to live for God?

1. A sign of obedience. God tested Adam and Eve's obedience by forbidding them to eat of one tree in the Garden of Eden. This was not God's only instruction to the first pair, but it served to test their relationship to their Creator. When He sent Israel manna, God used the Sabbath to test His people to see if they would keep His "commandments and . . . laws." Exodus 16:27, 28. Disregarding the holy day indicated a spirit of disobedience that reached beyond the Sabbath command as such. The general principle is expressed in James 2:8-11.

Today many Christians in practice observe nine of the ten command- merits. Their reasons for not observing the seventh-day Sabbath vary; but whatever the reasons, the result is the same-the specific Sabbath command is disregarded. Consequently, seventh-day Sabbath observance sets a person apart from most professed Christians. Reasons for observing the nine commandments are quite apparent to many people, for they can see the "right" and "wrong" involved. But in the last analysis the reason why we keep the seventh-day Sabbath instead of another day is that God said it was the day to keep in order to accomplish His purposes. It expresses God's desire for us to acknowledge in a particular way His power in creation and His spiritual re-creation in our lives. Sabbath observance signifies a decision to obey all God's commands. Thus it is a symbol of obedience, as was abstaining from eating of the tree of knowledge of good and evil. [1]

2. A sign of sanctification. As the Sabbath reminds us of God's creative acts and power, it also points to His power to transform human lives, to turn them away from sin, to make them holy and set them apart from the world. Study carefully Ezekiel 20:12-20. Note God's intention for the Sabbath after the Exodus. See the sinful course of Israel. Then notice how God was still willing and able to do for them what He had planned. In these verses the Lord was emphasizing that He was able to do for Israel what none of the pagan gods could do. He said, in effect, "The Sabbath is a sign that I am the God who sanctifies, and there is no other." [2]

In Isaiah 58:13, 14 the Lord describes true Sabbath keeping and its results. God must by His Spirit transform the life to enable a person to keep the Sabbath in the way described. Note the specifications stated regarding the attitudes, the thoughts, the words, the actions. If all of these are in harmony with God's will, one can keep the Sabbath holy. But unless the life is holy, one cannot keep the Sabbath holy. Thus the way one keeps the Sabbath is an indication of his spiritual condition. One's relation to the Sabbath is a sign of how fully he has allowed God to take over his life and set him apart for service. [3]

Much more is involved in Sabbath keeping than merely the cessation of work. God is interested in the inner peace and rest as well as the physical restoration. To keep the Sabbath means to enter into God's rest in the sense Christ referred to when He said: "Come unto Me. . . and I will give you rest." Matthew 11:28. [4]

Entering God's rest means accepting the grace of Jesus Christ for personal salvation, and placing oneself-his past, present, and future-in Christ's charge. It means ceasing the attempt to save one's self by his own efforts and apparent goodness. This spiritual regeneration is a necessary preparation for true Sabbath keeping. Even though Adam needed no physical rest on the first Sabbath day, he could enter into God's rest because it was primarily a spiritual experience.

When Sabbath keeping is viewed in this way, there are no justifiable grounds for the cry of "legalism." The body needs the rest and change from everyday activities; but that kind of rest may be obtained on any day of the week. Simple physical rest neither commemorates God's power in creation nor points to His power to transform lives. Cessation from the usual daily activities gives special opportunity to turn the mind to God in meditation, prayer, study, and worship.

To be "sanctified" is to be wholly God's, set apart to live for Him. When God sanctified the Sabbath He set it apart for a holy purpose. When He sanctifies men He sets them apart for His holy purposes. The Sabbath was made for man. Thus there is a "holy,"



“set apart” day for a “holy,” “set apart” people. Our relation to the Sabbath is an evidence of the extent to which we have chosen to live for God. [5]

## 2. A Seal

The Sabbath’s ultimate importance is best shown by the way God uses it as a sign of divine approval on those who shall enter His eternal kingdom.

At conversion the Holy Spirit comes into the life. His presence signifies that the believer is accepted and that God’s approval rests upon him. See Ephesians 1:13; 4:30. He is said to be sealed with or by the Holy Spirit. This does not mean that his experience cannot change. We have already seen that conversion marks the beginning of Christian growth, and that it is possible for a converted person to turn away from God if he chooses. But near the end of time there will be another call for decision. Each person’s loyalty to God will be tested. Those who remain loyal will have God’s final approval of their choice and experience. This approval is called “the seal of the living God.” Revelation 7:2.

See Revelation 7:3. Note where and with what God’s servants are to be sealed.

See Revelation 14:1-4. Note that these are the same people referred to in Revelation 7:1-4. What do they have in their foreheads?

The word translated “seal” is used in a number of closely related connotations—to authenticate a document with a seal; to certify an object after examination by attaching a seal; to seal an article to show that it is pledged; to close up as if with a seal; to accredit; to set a seal of approval upon. There seems to be an overtone of all these ideas in God’s act of placing His seal upon His people. Jesus used a form of the same word in speaking of Himself in the third person as “the Son of man.” He said, “Him has God the Father sealed.” John 6:27. Christ had been certified by His Father as the Messiah. God had indicated that He was well pleased with the Son’s life and work. In this same fashion the 144,000 are approved by the Father His name (representing His character) is in their foreheads (their minds). Revelation 14:12 explains the background for this approval: “They. . . keep the commandments of God.”

We have already noted that of all the Ten Commandments, the Sabbath most fully points out those who are keeping God’s commands. We should also realize that the Sabbath command particularly identifies God as the One who gave the commandments. [6]

See Exodus 20:8-11. What characteristic distinguishes the God of that command from professed gods? Is there any specific identification in the other commandments? See also Jeremiah 10:10-12; Isaiah 44:24. What is the extent of God’s domain? This command reveals the reason for God’s authority and is particularly suited to being a means of identification. [7]

The illustration in Ezekiel 9 makes it plain that God’s seal is given on the basis of character qualifications. Ezekiel’s vision was primarily concerning the coming destruction of Jerusalem, but it will have another fulfillment in the last days. It parallels the visions of Revelation 7, 15, and 16. See Ezekiel 9 and compare with these chapters in Revelation.

As the Sabbath is a sign of a Christian’s spiritual experience, so it is the final test and indication that God’s work of grace has been completed in the We. It develops in this way:

(1)The Sabbath is God’s appointed rest day, and the command regarding its observance is in the heart of the Ten Commandments.

(2)The Bible records no change in the Sabbath command by Christ or anyone else, but it does predict an attempted change in God’s law.

(3)History reveals that the Sabbath has been the center of attack by Satan and his agents and is the one command that most professed Christians regard as changed. It is also clear that a counterfeit religious system, boasting its own Sabbath, has been exalted and generally accepted.

(4)As a result of Satan’s efforts, the world ultimately will be divided into two camps—one faithful to God’s Sabbath, the other giving allegiance to the great counterfeit. [8]

(5)At that time the Sabbath will become a mark to distinguish those who are faithful to God. Those who observe the Sabbath then will have the kind of character God can receive into His kingdom. Their relation to the Sabbath will indicate their character. Thus, the Sabbath relationship becomes the basis for the final approval of God on the candidates for heaven.

## 3. A Counterfeit Mark

The book of Revelation speaks of a sign of allegiance to the great power opposing God, which is in contrast to God’s sign or seal. This power is referred to as “the beast,” and its adherents are said to receive “the mark of the beast.” See:

Revelation 13:16, 17

Revelation 14:9, 11 Revelation 15:2 Revelation 16:2 Revelation 19:20 Revelation 20:4

The steps in identifying the beast power are not a part of our present study. For details see The S.D.A. Bible Commentary, Volume 7, and Uriah Smith, Daniel and the Revelation, on Revelation 13. The beast power in the latter-day prophecies is clearly identified as the papacy. This ecclesiastical body has often claimed that the mark of its authority in religion is its transfer of the Sabbath sacredness to Sunday. See statements quoted in “Supplementary Material” at the end of this chapter.

The Sabbath’s important place in God’s plan makes it the logical target for Satan’s attacks. Since God makes the Sabbath His sign of allegiance, it is most fitting that Satan should select another day to serve as his sign. The issue between the days for worship



will become more clearly defined as the end of time approaches. We must remember, however, that more than a matter of days is involved; the real issue at stake is to whom our loyalty will be given.

As yet Sunday observance does not indicate that one has accepted the mark of the beast. The time seems not far distant, however, when the issue will be a test. Then those who reject a clear presentation of the Sabbath truth, and accept in its place the sign of apostasy, will receive the mark of the beast. [9]

## TOPICS FOR STUDY AND DISCUSSION

1. Investigate the ways in which “sign” and “seal” are used in the Bible. What does this study contribute to your understanding of “sign” and “seal” as used in connection with the Sabbath?
2. Discuss the Sabbath as a safeguard against evolution, atheism, and the errors of higher criticism.
3. In what ways is the Sabbath “a sign of God’s power and His love”? The Desire of Ages, page 281:2; see also The Desire of Ages, pages 288:2 to 289:1.
4. Describe the change in conditions that will make persistence in Sunday observance become the “mark of the beast.”

## SUPPLEMENTARY MATERIAL

Roman Catholic declarations regarding the change from Sabbath to Sunday:

Catechism of the Council of Trent for Parish Priests, translated by McHugh and Callan, 2d rev. ed., 1937, page 402: “But the Church of God has thought it well to transfer the celebration and observance of the Sabbath to Sunday.”

The Convert’s Catechism of Catholic Doctrine, by Peter Geiermann, 1910, page 50:

“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, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.”

The Catholic Virginian. Richmond, Virginia, October 3, 1947:

“Does the Bible contain everything that we must believe in order to be saved?

“No, the Bible does not contain everything that we must believe in order to be saved. . . . All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the church outside the Bible.”

A Doctrinal Catechism, by Stephen Keenan, P. J. Kenedy and Sons, Publishers, 1876, page 174: “Q. Have you any other way of proving that the Church has power to institute festivals of precept? “A. Had she not such power, she could not have done that in which all modern religionists agree with her;--she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

The Question Box Answers, by Bertrand L. Conway, The Columbus Press, 1910, pages 254, 255: “What Bible authority is there for changing the Sabbath from the seventh to the first day of the week?

“Who gave the Pope the authority to change a command of God?

“If the Bible is the only guide for the Christian, then the Seventh Day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest to honor our Lord’s resurrection on that day, and to mark off clearly the Jew from the Christian. . . . Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?”

H. F. Thomas, Chancellor to Cardinal Gibbons, in reply to a letter of October 28, 1895, inquiring of Cardinal Gibbons if the church claimed the change of the Sabbath as her work, wrote: “Of course, the Catholic Church claims that the change was her act: it could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters.”

1. “From the pillar of cloud Christ declared concerning the Sabbath: ‘Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that doth sanctify you.’ Exodus 31:14-17. The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that recreates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.”

“The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs.” - Testimonies, Volume 6, Page 350:1-3.

“Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God’s rest day is the mark of distinction between him that serves God and him that serves Him not.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Page 970 (Manuscript 27, 1899).

2. “To us as to Israel the Sabbath is given ‘for a perpetual covenant.’ To those who reverence H’s holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfil to them His covenant. Every soul who accepts the sign of God’s government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.” - Testimonies, Volume 6, Page 350:2. See The Desire of Ages, Pages 288:2; 289:1.

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation. . . . The Sabbath is clearly designated as a sign between God and His people.” - Testimonies, Volume 8, Page 117:3.

3. “In order to keep the Sabbath holy, men must themselves be holy.” - The Desire of Ages, Page 283:3; see the whole paragraph.

4. See The Desire of Ages, Page 283:3.

5. See Patriarchs and Prophets, Pages 47:3 to 48:3.

6. See Patriarchs and Prophets, Page 307:2.

7. See The Great Controversy, Page 452:1.

8. See The Great Controversy, Pages 445-450.

9. “But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honour popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honour in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome-’the mark of the beast.’ And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’” - The Great Controversy, Page 449:1.

“Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol Sabbath. The time will come when this day will be the test, but that time has not come yet.” - Manuscript 118, 1899.

## **48. Sabbath Observance**

The Bible deals in universal principles, not in minute details, concerning Sabbath observance. It also offers illustrations as to how the principles may be applied. God leaves it with us to make specific applications to our own times and circumstances. This is another area in which the Ellen G. White writings have brought immeasurable help to the church in interpreting and applying Bible principles.

### **1.Principles of Sabbath keeping**

Study carefully the following passages and give the information called for.

Exodus 20:8-11

For what reason is the Sabbath to be remembered? What is involved in keeping the Sabbath “holy”? How widely does the command apply to abstain from work? How is the Sabbath a reminder of creation? “How does God reiterate what He did to make the Sabbath?”

What principles of Sabbath keeping can you find in the command itself? State them so they are applicable at any time or place. Is refraining from work the most vital factor in keeping the Sabbath holy? What is its place and importance?

Isaiah 58:13, 14

What are the implications of “turn away thy foot”? What is indicated regarding- The need for knowing God’s will for us? The spirit in which the Sabbath is truly kept? Personal matters to be avoided on the Sabbath? What it means to God when we honor the Sabbath? Results and rewards of true Sabbath keeping?

Put this passage with the Sabbath commandment and note the light the Isaiah verses cast on the meaning of the commandment. Try to combine the two to make a single explanation of the meaning, purpose, and method of Sabbath keeping.

State any additional or expanded principles of Sabbath keeping.

Isaiah 56:1-8

What blessing is there in the Sabbath?

Was the Sabbath intended for the Jews only?

What blessings were promised to non-Jews who accepted the Sabbath and kept it holy?

## 2. Illustrations of Sabbath keeping

Outline the principles of Sabbath observance as they are revealed in the attitudes and example of Jesus. Make practical suggestions on how these principles may and should be applied today. The texts listed here were given also in chapter 45.

Matthew 12:8-14

Luke 13:10-17

John 7:22-24

Mark 2:23-28

Luke 14a-6

John 9:1-38

John 5:1-18

What examples of Sabbath breaking do you find in the above texts?

Note the Lord's complaint against some of the Jews regarding their attitude toward the Sabbath as shown in Amos 8:41. Read Nehemiah 13:15-22, and note Nehemiah's observations of Sabbath breaking and his action to bring reform.

Summarize the Bible principles regarding proper Sabbath observance. Show how each can be carried out fully only if what the Sabbath represents is first a personal experience with the individual.'

## TOPICS FOR STUDY AND DISCUSSION

1. What is involved in spiritual Sabbath observance for a college young person today? What must be included? What should be included? What may be included? What must be excluded?

2. Analyze your own Sabbath keeping experience as it is now. Was last Sabbath kept in harmony with Isaiah 58:13, 14?

3. What can be done to help young people more fully appreciate the blessings and importance of the Sabbath?

4. What would Sabbath keeping reform involve in your life? In your family? In your school?

See spirit of prophecy discussion of proper Sabbath keeping in "Supplementary Material" at the end of this chapter.

## SUPPLEMENTARY MATERIAL

### The Observance of the Sabbath

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious Sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are to show them that it is of vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbath keeping should be right.

"In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among Sunday keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath.

"At the very beginning of the fourth commandment the Lord said, 'Remember.' He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore He said: 'Remember the Sabbath day, to keep it holy.' Exodus 20:8.

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

“In all that pertains to the success of God’s work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. No words which their children should not hear are to escape their lips. Let the spirit be kept free from irritation. Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord’s sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God.

“Parents should be particular to make the worship of God an object lesson for their children. Passages of Scripture should be more often on their lips, especially those passages that prepare the heart for religious service. The precious words might well be often repeated: ‘My soul, wait thou only upon God; for my expectation is from Him.’ Psalm 62:5.

“When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service.

“While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: ‘Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning.’ ‘And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.’ Exodus 16:23; Numbers 11:8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy.

“This direction from the lips of Jehovah is for our instruction. The Bible is a perfect guide, and if its pages are prayerfully studied by hearts willing to understand, none need err upon this question.

“Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God’s house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without.

“On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure-seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

“We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord’s day with quietness of mind. By such a course you will suffer no loss, even in temporal things.

“There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, ‘confess your faults one to another, and pray one for another, that you may be healed.’ James 5:16.

“Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

“It means eternal salvation to keep the Sabbath holy unto the Lord. God says, ‘Them that honor Me I will honor.’ 1 Samuel 2:30.

“Before the setting of the sun let the members of the family assemble to read God’s word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified.

“Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved.

“We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

“While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

“At family worship let the children take a part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord’s Prayer was not intended to be repeated merely as a form, but it is an illustration of what our prayers should be—simple, earnest, and comprehensive. In a simple petition tell the Lord your needs and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family long



prayers concerning remote objects are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing. Make the season one of interest and joy.

“The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. In many families the younger children are left to themselves to find entertainment as best they can. Left alone, the children soon become restless and begin to play or engage in some kind of mischief. Thus the Sabbath has to them no sacred significance.

“In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God’s great work of creation. Tell them that when the earth came from His hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely and filled the mind with thoughts of the love of God. Every sound was music, in harmony with the voice of God. Show that it was sin which marred God’s perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God’s goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and love of God.

“Tell them of the way of salvation; how ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16. Let the sweet story of Bethlehem be repeated. Present before the children Jesus, as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. Thus you can teach them that the Savior knows the trials, perplexities, and temptations, the hopes and joys, of the young, and that He can give them sympathy and help. From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath’s lesson.

“As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God’s presence through the cares of the week of labor.

“Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.

“I counsel you, my brethren and sisters: ‘Remember the Sabbath day, to keep it holy.’ If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in after years. Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing.

“If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.

“When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity, we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation. At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath.

“Christ has said: ‘Where two or three are gathered together in My name, there am I in the midst of them.’ Matthew 18:20. Wherever there are as many as two or three believers, let them meet together on the Sabbath to claim the Lord’s promise.

“The little companies assembled to worship God on His holy day have a right to claim the rich blessing of Jehovah. They should believe that the Lord Jesus is an honored guest in their assemblies. Every true worshiper who keeps holy the Sabbath should claim the promise: ‘That you may know that I am the Lord God that doth sanctify you.’ Exodus 31:13.

“The preaching at our Sabbath meetings should generally be short. Opportunity should be given for those who love God to express their gratitude and adoration.

“When the church is without a minister, someone should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony.

“Those who occupy a leading position in the church should not exhaust their physical and mental strength through the week so that on the Sabbath they are unable to bring the vivifying influence of the gospel of Christ into the meeting. Do less temporal, everyday labor, but do not rob God by giving Him, on the Sabbath, service which He cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the word. Bring your choicest gifts to God on His holy day. Let the precious life of the soul be given to Him in consecrated service.

“Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life?

“When we do this, we miss the blessing which the Lord designs us to have. The Sabbath is not to be a day of useless idleness. Both in the home and in the church, a spirit of service is to be manifested. He who gave us six days for our temporal work has blessed and sanctified the seventh day and set it apart for Himself. On this day He will in a special manner bless all who consecrate themselves to His service.

“All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for are we not to meet with God and with Christ our Savior? We may behold Him by faith. He is longing to refresh and bless every soul.

“Everyone should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ, whom He has sent. Communing together in regard to Christ will strengthen the soul for life’s trials and conflicts. Never think that you can be Christians and yet withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the experience of each will be largely determined by the experience of his associates.

“We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should make us glad. With such a hope as we have, why are not our hearts all aglow with the love of God?

“We must carry to every religious gathering a quickened spiritual consciousness that God and His angels are there’ co-operating with all true worshipers. As you enter the place of worship, ask the Lord to remove all evil from your heart. Bring to His house only that which He can bless. Kneel before God in His temple, and consecrate to Him His own, which He has purchased with the blood of Christ. Pray for the speaker or the leader of the meeting. Pray that great blessing may come through the one who is to hold forth the word of life. Strive earnestly to lay hold of a blessing for yourself.

“God will bless all who thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit because they have received Christ by faith.

“The place of worship may be very humble, but it is no less acknowledged by God. To those who worship God in spirit and in truth and in the beauty of holiness it will be as the gate of heaven. The company of believers may be few in number, but in God’s sight they are very precious. By the cleaver of truth they have been taken as rough stones from the quarry of the world and have been brought into the workshop of God to be hewed and shaped. But even in the rough they are precious in the sight of God. The ax, the hammer, and the chisel of trial are in the hands of One who is skillful; they are used, not to destroy, but to work out the perfection of every soul. As precious stones, polished after the similitude of a palace, God designs us to find a place in the heavenly temple.” - Testimonies, Volume 6, Pages 352: 1 to 363:2.

## **49. Introduction to Prophecy**

What is God seeking to do through predictive prophecy; what is its function? How can we understand prophecy? These are two of a host of questions we may raise regarding Bible prophecy. They are perhaps the two that are most essential in a brief introduction to prophecy.

### **1. The Function of Prophecy**

“Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets.” Amos 3:7. What does God plan to accomplish through these revelations? They serve a broader function than merely announcing beforehand events that are coming. Some of the important purposes of prophecy are the following:

1. Bible predictions give God’s people a view of themselves and their circumstances in relation to eternity. There is great blessing in having a proper perspective of one’s own experience. That perspective can be gained only from viewing God’s plan for the present and the future of mankind.

Tire psalmist gained a new perspective when he realized that he was exaggerating the prosperity of the wicked. See Psalm 73:1-24. He had forgotten how often the wicked had been punished, and what their last end” would be. He saw that while the unrepentant had nothing but destruction before them, he could trust in God’s daily counsel and the gift of future glory. Psalm 73:24.

2. Those who are aware of God’s plans and purposes can co-operate with their Lord to fulfill His purposes. When Daniel recognized by study of the Scriptures that the seventy years of prophesied captivity were nearly ended, he turned to prayer that God would grant the promised deliverance. Daniel 9:1-3; compare Jeremiah 29:10. John the Baptist put his ministry in its proper setting and co-operated in the announcement of the Messiah soon to come. Luke 3:3-6, 16; compare Isaiah 40:3, 4. When the time came, John performed the baptism which with the anointing of the Holy Spirit launched Christ’s ministry. Matthew 3:13-17.

3. Prediction enables God’s people to make personal preparation for the predicted events. This was true in ancient time, for Christians responded to the Lord’s predictions regarding the fall of Jerusalem. Matthew 24:15-20. It is true at present in the people of God who are preparing for the ordeal preceding the Second Advent. Revelation 12:17.



4. Knowing that a judgment is coming turns some men's minds to serious thought. Paul used this approach with Felix. He reasoned with him of "judgment to come," and "Felix trembled." Acts 24:25. God predicts evil, but hopes it will not have to be inflicted. His warnings are intended to lead to repentance.

5. Seeing the fulfillment of Bible predictions can lead men to have confidence in God and in prophecies still to be fulfilled. Jesus said to His disciples, "Now I tell you before it come, that, when it is come to pass, you may believe that I am He." John 13:19; also John 14:29. [1]

## 2. Understanding Prophecy

Prophets found it necessary to search diligently to understand some of the prophecies-probably their own as well as those written by others. 1 Peter 1:10, 11. The Old Testament seers studied particularly the prophecies pertaining to the promised Redeemer. But predictions are never completely understood until they are fulfilled. Outlines and general ideas may be gained in advance, but we cannot see all that is involved until the events take place. We should exercise extreme care in handling prophecies yet to be fulfilled lest we go beyond what has been revealed and insert details that are not part of revelation. Sound principles should guide us in our prophetic interpretation. [2]

There are several categories of Old Testament prophecies, and these must be dealt with according to their content and in harmony with the use made of them by later inspired writers. In The S.D.A. Bible Commentary, volume 1, pages 1017-1019, there is an excellent comment on this topic which is worthy of careful study. The following is a summary of the classification, principles, and illustrations given there.

1. Prophecies related to immediate situations or to events soon to occur.

Among these are Jeremiah's acted prophecy of the yokes, and his prediction of Hananiah's death. Jeremiah 28. In a market place in Babylon, Ezekiel laid symbolic siege to a tile on which was a representation of Jerusalem, to predict the coming fall of the city (Ezekiel 43); Amos denounced Israel's neighbors and foretold their punishment (Amos 1; 2); Nahum predicted Nineveh's fall (Nahum 2; 3).

2. Prophecies pointing forward exclusively to the coming of the Messiah. Such predictions are found in Isaiah 9:6, 7; 40:35; 53; 61-63; Daniel 9; Zechariah 9:9; 13:1, 6, 7.

3. Prophecies in Daniel dealing primarily with the remote future---the Christian Era, and the end of time. See Daniel 2:44; 7:27; 10:14; 11:40; 12:4.

4. Prophecies having dual application. The first application is to a local, historical situation, the second to the Messiah and to His kingdom. These are the prophecies that are most often misunderstood. To rightly interpret them, we must recognize their dual aspect. Look up the following texts and notice the first and second applications of their predictions.

Abraham's Seed

Isaac--Genesis 13:16; 15:4, 5, 13 Christ--Genesis 12:7; 13:15 Matthew 1:1; Galatians 3:16

Passover Lamb

To be a reminder of deliverance from Egyptian bondage--Exodus 12:21-27. Pointed forward to Christ and spiritual deliverance--1 Corinthians 5:7.

Spiritual Conditions

Isaiah pictured the spiritual condition of Israel in his day--Isaiah 6:9, 10; 29:13.

Christ said these words were prophetic of His generation--Matthew 13:14, 15; 15:7-9.

It is evident that Bible statements later seen to be prophetic of Christ often had a literal and more immediate meaning to those who first heard them and saw the events referred to. These persons may have seen no further application of the words. See Luke 24:25-27, 32; 1 Peter 1:1-12. But later prophets, guided by the Holy Spirit, saw further meaning.

Generally speaking, Old Testament promises and predictions applied originally to ancient Israel. They were to be fulfilled to them on the condition that they obeyed and worshiped God. But Israel turned away from God. Consequently, what He intended to do for the world through His nation God will do through the church. Many of the promises made to Israel will be fulfilled to the remnant church in the last days. This matter is dealt with in detail in The S.D.A. Bible Commentary, volume 4, pages 25-38. You will find it profitable to study those pages carefully. The texts and references after each of the following paragraphs are the basis for the statements in the paragraph. [3]

Briefly stated, the plan for Israel was as follows: God placed His people at the crossroads of the world, and planned for them to become the greatest nation on earth. They would enjoy holiness of character, the blessings of health, superior intellect, agricultural skill, superior craftsmanship, prosperity, and national greatness. Other nations seeing Israel's greatness would inquire as to its source, and Israel would tell of their God. All nations would have the privilege of sharing Israel's spiritual and material prosperity.

(Leviticus 19:2; Deuteronomy 4:6-9; 7:12-15; 28:1-14; 30:9, 10; Isaiah 27:6; 60:1-22; Jeremiah 33:9; Zechariah 8:21-23; Malachi 3:8-12; Christ's Object Lessons, page 2882, 3; Prophets and Kings, pages 368:2, 704:1, 2; Patriarchs and Prophets, page 378:3; Education, page 402)

These promises of blessing and of success in their mission were to have been fulfilled "in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming." - Prophets and Kings, pages 703:2 to 704:0. If Israel had been faithful, people in all parts of the earth would have been eagerly awaiting the Messiah's coming. He would have come, died, risen again. Jerusalem would have become a great missionary center. A final appeal would have gone to those who had not accepted God's mercy. The rebellious would have united and sought to capture Jerusalem. But God would have interposed and destroyed them. In that day "everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts." Zechariah 14:16; cf. chapter 9:7; Isaiah 66:23.

(Jeremiah 7:7; 17:24, 25; Ezekiel 38:8-12; Joel 3:1-17; Zephaniah 3:6-8; Zechariah 12:2-9; 13:8, 9; Isaiah 34:1-8; 63:1-6; 66:5-18; 60:12; 54:3; Zechariah 14:1 8, 9; The Desire of Ages, pages 576:3 to 577:0; Christ's Object Lessons, pages 232:4, 290:1; The Great Controversy, page 19:0; Prophets and Kings, page 464)

But Israel as a nation did not meet God's standard. Individuals received great blessing, and there were periods of national prosperity that aroused the inquiries of surrounding nations. But the trend away from God was so strong that when the Messiah came, they rejected Him. Then God rejected Israel as a nation, but left the way open for any individual among them to come to Him.

Israel's rejection left a large number of promises and predictions that were not fulfilled in the way God intended they should be for ancient Israel as a nation.

(Genesis 12:3; Deuteronomy 4:6-8; Isaiah 22-5; 42:6; 49:6; 52:10; 56: 6, 7; 60:1-3; 61:9; 62:2; Zechariah 2M; 8:22, 23; Isaiah 11:6-9; 35; 65:17-25; 66:20-23; Jeremiah 17:25; Ezekiel 37; 40 to 48; Zechariah 2:6-12; 14:4-11; Isaiah 2:10-21; 24 to 26; Ezekiel 38; 39; Joel 3; Zephaniah 1; 2; Zechariah 9:9-17; 10 to 14)

But God's word does not fail. Despite the failure of a chosen group, God's plan of salvation will prevail and be completed.

The transition from ancient Israel to its spiritual successor, the Christian church, is the subject of Romans 9 to 11. Paul points out that the rejection of Israel did not mean that God's promises had "taken none effect" -Romans 9:6), and explains that the promises are to be fulfilled through "the children of the promise" (9:8). He quotes Hosea 2:23, I will call them My people, which were not My people." Romans 9:25. Israel today is formed of both Jews and Gentiles who are Christ's, and thus "Abraham's seed, and heirs according to the promise." Galatians 3:29. [4]

### 3. Interpreting Prophecy

Interpreting prophecy involves problems that will be touched in a general way in the following rules for interpretation. However, the rules give more than a point of departure; they are the basic over-all guides for interpretation. Most of the questions and problems regarding prophetic interpretation may be classified under one or another of the rules. For a more complete statement on these rules, see The S.D.A. Bible Commentary, volume 4, pages 36-38, from which the following principles are quoted. You should learn these rules.

1. "Examine the prophecy in its entirety. Note by whom it was spoken, to whom it was addressed, and the circumstances that called it forth. Remember that-generally speaking-it was originally given with respect to the historical circumstances that called it forth. It was ordained of God to meet the needs of His people at the time it was given and to remind them of the glorious destiny that awaited them as a nation, of the coming of the Messiah, and of the establishment of His eternal kingdom. Discover what the message meant to the people of that time. (This rule does not apply to those portions of the book of Daniel that the prophet was bidden to 'shut up' and 'seal,' or to other passages whose application Inspiration may have limited exclusively to our own time.)"

As an example, see Isaiah 34. For Judah's encouragement God spoke of the destruction He would bring on their enemies. Examine this chapter, looking for the things suggested in the paragraph above. Idumea is Edom. Recall the relationship between Judah and Edom. What was the predicted end of Edom and the condition of the land afterward?

2. "Observe the conditional aspects of the prediction and ascertain whether or not, or to what extent, the conditions were met."

Conditions of fulfillment are not stated in every prophecy. However, we must remember the principles on which God works in dealing with both individuals and nations. The conditional nature of declarations of good or evil toward nations is well stated in Jeremiah 18:7-10. Recall the predicted fall of Nineveh in Jonah's message, and the repentance of the city. Was his message a conditional one? Were conditions stated? Are conditions stated in Isaiah 34? On the basis of Jeremiah 18:7-10 is Isaiah 34 a conditional prophecy? [5]

3. "Discover what application later inspired writers make of the prophecy, and on this basis determine its possible significance for God's people in this time."

New Testament writers often employed Old Testament illustrations and expressions to describe the things they saw in vision. At times nearly identical words are used, but again there may be only fragmentary expressions or similarity of ideas. To what verses in Isaiah 34 do the following texts seem to have some relation? To what events do the New Testament passages refer? What relation exists between the Old and New Testament events predicted? How are they similar? How different?

Matthew 24:29

2 Peter 3:7, 10-12

Revelation 6:13, 14

Revelation 14:11; 19:3  
Revelation 19:3, 13, 15- 21  
Revelation 20:1-3, 10, 14

Ancient Edom no longer exists, but later inspired writers employed words from Isaiah 34 and allusions to the prophecy to describe the final destruction of God's enemies. In this sense we may understand Isaiah 34 to picture the fate of Israel's enemies not only in ancient days but at the end of time. To ancient Judah it was a prediction of the destruction of their enemies in fulfillment of God's promise to give them the world. They had no occasion to refer it to what we today regard as the Second Advent of Christ and His return at the close of the millennium. Yet, because of changed circumstances, the essential prediction will be fulfilled in the last days, though not every detail will be met at that time.

4. "Remember that the record of God's dealings with His people in ages past has been recorded for the benefit of all later generations to the end of time. Our study of messages originally proclaimed by holy men of old to the people of their day is not to become an end in itself, but a means of discovering the will of God for all who would render Him truehearted service now, at the climax of the ages. The voice of God through the prophets distinctly speaks to us today."

To gain from prophecy the instruction and insight God wants us to have, we must follow correct principles of interpretation. We must allow the Bible to speak for itself and not read into its lines our own ideas of what is to come. It is interesting to think about how future events may take place, but in our understanding and teaching of what God has revealed, we must not go beyond what is written. When the predicted events take place we will recognize them. This is another of the many fields in which the spirit of prophecy writings are of great value to us. Many details regarding prophetic fulfillment are given to fill in the general outlines of Bible predictions. These are clarifications, within the framework of the Bible account, to aid our understanding. Several applications of the principles of interpretation will be made in the remaining chapters of this book.

## TOPICS FOR STUDY AND DISCUSSION

1. Study Isaiah 11, using the basic principles of prophetic interpretation. To whom and to what experiences do verses 1-9 refer? How would the Jews have looked for this to be fulfilled in harmony with other promises? To what did verses 10-16 refer in their primary application? What second application is made by a later inspired writer? See Prophets and Kings, pages 375:1 to 376:2. Of what importance is this account to us today?

Many Christians believe that the Bible predictions of earthly glory for ancient Israel are yet to be fulfilled for the Jews as a nation. Show in what ways this is an erroneous interpretation of prophecy. The S.D.A. Bible Commentary, volume 4, pages 25-36, will give you much material to work with.

1. "The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." Prophets and Kings, Page 536:3.

2. "The prophets to whom these great scenes were revealed longed to understand their import. They inquired and searched diligently." - Education, Page 183:1.

3. "If the leaders and teachers at Jerusalem had received the truth Christ brought, what a missionary centre their city would have been! Backslidden Israel would have been converted. A vast army would have been gathered for the Lord, and how rapidly they could have carried the gospel to all parts of the world." - Christ's Object Lessons, Page 232:4.

"The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world." - Christ's Object Lessons, Page 291. See Prophets and Kings, Pages 703-721 (not quoted). Christ's Object Lessons, Pages 284-306 (not quoted).

4. See The Acts of the Apostles, Pages 375-378 (not quoted).

5. "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Savior did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatening of God are alike conditional." - Selected Messages, Book 1, Page 67:8.

## **50. The End Is Near**

Ever since the day Jesus ascended to heaven from Mount Olivet His disciples have longed for His promised return. John 14:3; Acts 1:9-12. For nineteen centuries the Second Advent has been their "blessed hope." Titus 2:13. But Scripture makes plain that this long anticipation does not eliminate an element of surprise in the Savior's return. What do the following verses reveal about the unexpectedness of the Second Advent?

Matthew 24:36, 42  
Acts 1:6, 7  
2 Peter 3:10  
Luke 21:34-36  
1 Thessalonians 5:2-6  
Revelation 16:15

Despite the fact that God has not stated the exact time for Christ's return, He has made provision so that no one need be taken by surprise. See:

Matthew 24:33  
Luke 21:28  
1 Thessalonians 5:4

What reasons can you see for God to predict certain events that indicate the Second Advent is near without specifying the time? Seventh-day Adventists are confident that the Biblical signs are nearly all fulfilled and that the remainder will be fulfilled soon. [1] Christ's own description of the signs preceding His return forms the nucleus for any thorough study of the signs. His words are recorded in Matthew 24, Mark 13, and Luke 21.

## 1. Christ's Own Prediction

When Jesus left the temple court for the last time, He went to the Mount of Olives with a group of His disciples. As they looked over Jerusalem, the disciples called Jesus' attention to the temple buildings. They were shocked by His comment that the day was coming when not one stone of the temple would be left upon another. Matthew 24:1, 2. As they sat on the grassy slope, Peter, Andrew, James, and John (Mark 13:3) questioned the Savior: "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

Jesus answered their two questions in a blended account of the events to precede Jerusalem's destruction and those preceding His Second Advent. His description in Matthew 24:1-42 is paralleled by Mark and Luke. Matthew 24 will be used here as the basic account.

Although a number of Christ's predictions referred primarily to events preceding and related to the fall of Jerusalem, some of these have a second application in the events preceding the Second Advent. The whole prophecy has important implications for the church in the last days. See again the principles of interpretation suggested in chapter 49, and apply them to Matthew 24.

The predictions of Matthew 24:4-20 had their primary application to events between Jesus' departure from earth and the destruction of Jerusalem. Study carefully the several ideas expressed there.'

Matthew 24:3. Distinguish between "these things" and "the sign of Thy coming, and of the end of the world." Matthew 24:3.

Matthew 24:4-13. What could the disciples anticipate as far as national conditions, suffering, and persecution were concerned? What spiritual deceptions would be attempted? What would be the effect on many?

Matthew 24:14. This verse spoke primarily of the spread of the gospel before Jerusalem would be destroyed – "the end" of the Jewish nation. Paul's testimony later indicated that the gospel had been scattered among all peoples. See Colossians, 1:5, 6, 23; Romans 1:8; see also spirit of prophecy comments. [2]

Matthew 24:15-20. These predictions were fulfilled at the fall of Jerusalem.

Verses 21-29 have their fulfillment in events leading to the Second Advent.

Matthew 24:21, 22. Beginning with verse 21, Christ turned the attention of His disciples to events between the destruction of Jerusalem and His Second Advent. Looking back, it is easy for a person to identify the long period of persecution extending through the Dark Ages through the Reformation to about the middle of the eighteenth century. [3]

Matthew 24:23-28. "Then" - after the persecution of verses 21, 22. The warning in verses 4, 5 referred to signs of Jerusalem's destruction. This second warning applies specifically to the last days-preceding, the second advent. [4]

Matthew 24:29. Note the time of the events of this verse. Compare Mark 13:24. The tribulation is the 1260 years of persecution ending in 1798. The darkening of the sun took place on May 19, 1780-within the predicted time, and after the worst persecution had ceased. See "Supplementary Material." [5]

The prediction that "the stars shall fall from heaven" was fulfilled on November 13, 1833. See "Supplementary Material."

Luke 21:24, 25. See the additional signs mentioned in Luke's account. See also Luke 17:26-31. Matthew 24:30-35. All the signs are indications that the Second Advent is approaching.

Matthew 24:36-39. No man knows the exact time of Christ's return. Men will continue to go about their everyday activities until the advent catches them by surprise.

## 2. Other Predictions

Besides the predictions Christ gave, there are others that point to His return. Some overlap or expand our Lord's prophecies, and others add to the signs He presented. Below is a list of some in all of these classes. Organize the signs mentioned by Christ in the Matthew, Mark, and Luke passages, and those suggested below, under the following general headings: (1) Signs in the heavens; (2) Signs in the natural world; (3) Signs among the nations; (4) Signs in everyday life. Some conditions among men have existed at other times but are intensified in the last days. What are they?

For example, 2 Thessalonians 2:1-11 was partly fulfilled in Paul's time, further fulfilled during the Dark Ages, but it reaches the climax of fulfillment just prior to Christ's return. Look for other prophecies of this type as you study the predictions in the following verses. What is the substance of each?

Daniel 2:40-45  
1 Thessalonians 5:1-5  
2 Thessalonians 2:1-11  
2 Timothy 3:1-5, 13  
2 Timothy 4:1-4  
James 5:1-8  
2 Peter 3:3-6  
Revelation 6:12, 13  
Revelation 11:18  
Revelation 14:6-20  
Revelation 16

You should be able to find at least two or three recent news items that confirm the fulfillment of these prophecies. Be prepared to discuss the most recent as well as the most outstanding fulfillments.

Often men declare that believers have looked for Christ's advent so long that there is no point in continuing the watch. Sometimes doubters suggest that since Seventh-day Adventists have been preaching Christ's return for more than a century they should give up and admit they are mistaken. But what has the passage of time done to our message that Christ will return soon? Has it weakened or strengthened our position and our confidence? In his *Reasons for Our Faith*, F. D. Nichol lists a number of predictions we have preached which have been completely fulfilled as time has passed, and these confirmations strengthen our confidence. Here is his list without his comments on each item. However, the whole chapter is worthy of careful reading. 'Note how the years have confirmed the accuracy of the predictions.

1. We forecast the revival of the papacy, declaring that all the world would wonder after the beast that had the deadly wound and did live."

2. We forecast increasing religious apostasy in Christendom."

3. We forecast troubles in the realm of capital and labor."

4. We forecast the decline of freedom."

5. We forecast the coming into prominence, if not dominance, of the United States, in world affairs."

6. We forecast great wars, climaxing in a final world conflict, while at the same time we declared that there would be much talk of peace and safety."

7. We forecast that the time would come when men's hearts would fail them for fear, and for looking after those things that are coming on the earth."

8. We forecast a final confederation of some kind on the part of the nations, with the papacy very central to the confederacy."

The author then points out how changing conditions have led men to the very conditions predicted, and points out changed attitudes toward the substance of the prophecies.

1. No one now laughs at our most doleful predictions."

2. To laugh at Adventist declarations of doom would be to laugh at statesmen, scientists, educators, and other eminent men, who actually outdo us in painting a dark picture of the future."

3. Eminent men, in painting their dark picture of the future, often use language almost identical with that which Adventists have used in painting the final scene of earth's history."

4. Certain statements of Holy Writ take on new force and possible meaning. . . Revelation 11:18.... Revelation 16:19. . . . 2 Peter 3:12."

5. The fact that the whole world is shattered and bleeding and bankrupt, with mutual suicide as the logical end of all future war planning and with no moral power sufficient to stem the tide, means that we have a new and most powerful argument in behalf of our doctrine of Christ's coming.' [7]

6. A century ago, when the preaching of the literal soon coming of



Christ began to be proclaimed, our opponents scoffed. . . . They were confident that moral regeneration, not physical conflagration, was soon to transform this earth.... Today we can say without reservation that the tribunal of time has resolved the controversy and has passed a vigorous judgment.”

7. One question only remains to be answered. How did we succeed in forecasting so accurately these times? . . . Where did we gain our prophetic insight that enabled us to foretell so accurately what is now current history? The answer is, From the Bible.”-F. D. Nichol, *Reasons for Our Faith*, pages 134-144.

Not weakness, but strength, has been added to our preaching with the passing of time. Today Seventh-day Adventists are in the strongest position ever on the doctrine of the soon-coming Second Advent. Our problems are not with the prophecies but with our own preparation to meet the returning Savior.

## TOPICS FOR STUDY AND DISCUSSION

1. Which signs of the Second Advent can be most clearly seen as in process of fulfillment today?
2. What signs remain to be fulfilled?
3. What instruction other than that which reminds us Christ is coming soon do you find in these prophecies? Have they value other than as milestones?
4. How are God’s purposes better accomplished by giving signs of Christ’s return rather than specifying the exact time?
5. What does the nearness of the end mean to you and your college group? How much does it influence your life and your plans? What things are different in your life from the lives of the people that have not have this hope?

## SUPPLEMENTARY MATERIAL

The dark day of May 19, 1780, is so well remembered that it has been a standard listing in Webster’s unabridged dictionary. The 1954 printing lists this definition under “dark day”: “Any day characterized by great darkness, whether due to cloudiness, smoke, volcanic ashes, or the like; esp., May 19, 1780, when an unexplained darkness extended over all New England (possibly due to forest fires).” May 19, 1780, has gone down in history as the dark day. Earlier dictionaries gave much more complete descriptions of the circumstances.

An eyewitness described the occasion thus: “The time of this extraordinary darkness was May 19, 1780. It came on between the hours often and eleven a.m., and continued until the middle of the next night, but with different appearance at different places.

“As to the manner of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

“The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

“The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions....

“With regard to its duration, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country.

“The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.”-Samuel Williams, A.M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in *Memoirs of the American Academy of Arts and Sciences*, to the end of the year 1783, Volume 1, Pages 234, 235.

A historian of astronomy described the falling stars: “On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.”-Agnes M. Clerke, *History of Astronomy in the Nineteenth Century*, page 328, London, 1902.

An eyewitness compared the incident with the Bible prediction:

“And how did they fall? Neither myself nor one of the family heard any and were I to hunt through nature for a simile, I could not find one so report; an apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. ‘It rained fire!’ says one. Another, ‘It was like a shower of fire.’ Another, ‘It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.’

“All admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. ‘The stars of heaven fell unto the earth;’ they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of ‘falling stars;’ and one speaking to his fellow in the midst of the scene would say, ‘See how the stars fall;’ and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, ‘The sun does not move,’ to one who should tell him, ‘The sun is rising.’

“The stars fell ‘even as a fig tree casts her untimely figs, when she is shaken of a mighty wind.’ Here is the exactness of the prophet. The failing stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.

“Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet.”-A correspondent in the New York journal of Commerce, [later identified as Henry Dana Ward] Volume VIII, No. 534, Saturday Morning, November 16, 1833.

1. See The Desire of Ages, Pages 628:1 to 630:4.

2. In the prophecy of Jerusalem’s destruction Christ said, ‘Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to ‘every creature which is under heaven.’ Colossians 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached ‘to every nation, and kindred, and tongue, and people.’ - The Desire of Ages, Page 633:3.

“Christ ascended to heaven and sent His Holy Spirit to give power to the work of His disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness, light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive.” - Testimonies, Volume 8, Page 26:3.

3. “From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,-the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. . . . For more than a thousand years such persecution as the world had never before known was to come upon Christ’s followers. Millions upon millions of His faithful witnesses were to be slain. Had not God’s hand been stretched out to preserve His people, all would have perished. But for the elect’s sake,’ He said, ‘those days shall be shortened.’ - The Desire of Ages, Pages 630:5 to 631:0.

4. “Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world. . . . As one of the signs of Jerusalem’s destruction, Christ had said, ‘Many false prophets shall rise, and shall deceive many.’ False prophets did rise, deceiving the people, and leading great numbers into the desert. . . . But this prophecy was spoken also for the last days. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples.” - The Desire of Ages, Page 631:1. See The Great Controversy, Pages 304-316 (not quoted).

5. See The Great Controversy, Pages 305-308, 333, 334 (not quoted).

## **51. The Three Angels’ Messages**

Of the angels seen by John the revelator, none bore more solemn or momentous messages than the three pictured in Revelation 14:6-12. They are featured as a group because their messages form a unit. Their words announced that the hour of God’s judgment has come, that Babylon has fallen, and that dreadful punishment would be meted out to those who worship the beast or his image. To know the time of application and the significance of these messages-or of this threefold message-is essential in understanding the closing events of this earth. [1]

### **1. The Setting**

Chronologically the scenes of Revelation 14:6-20 precede Revelation 14:1-5. Verses 1-5 portray the 144,000 on Mount Zion-redeemed from the earth and standing without fault before God’s throne. The rest of the chapter shows events preceding and leading

up to this appearance on Mount Zion-the preaching of the gospel, the fall of Babylon, the punishment of the wicked, the Second Advent of Christ, and another mention of punishment.

The three angels' messages and the message of Revelation 18:1-5 constitute God's final appeal to the world just before Christ's Second Advent. Completion of the great commission to preach the gospel to all nations precedes the Savior's return, the reward for the righteous, and the punishment for the wicked. [2] See:

Matthew 28:19, 20  
Matthew 13:24-30, 39-43  
Mark 16:15  
Matthew 24:14

## 2. First Angel's Message

Study carefully Revelation 14:6, 7. Note the following:

(1) The nature of the gospel preached. How the gospel is identified. Does it in any way differ from the gospel as it was preached previously? Would Paul's affirmation that there is only one true gospel (Galatians 1:8) apply here?

(2) The extent of the preaching. Compare Mark 16:15; Matthew 24:14.

(3) The contents of the message.

a. What is the significance of "fear God, and give glory to Him"?

b. What is "the hour of His judgment"? Does it necessarily mean a specific hour or could it refer to a period of time? See John 4:21, 23; Revelation 14:15 where "hour" and "time" are from the same word used in the same way. What is there within the message that indicates whether this "judgment" refers to the final execution of judgment or to the judgment preceding the Second Advent discussed in chapter 32; or might it be broad enough to include both? [3]

c. What reveals that the time factor is important in giving this message?

(4) The significance of the call to worship God who made the heavens and the earth. The appropriateness of this call under current circumstances. What response to this call can accomplish for individuals and for the church.

(5) The historical record. We may regard the preaching of William Miller and his co-workers (1831-1844) as the beginning of preaching the first angel's message. These men preached that the 2300 days of Daniel 8:14 would end in 1843-1844 with the Second Advent of Christ. They were mistaken in the event to take place, but their understanding of the time period was essentially correct. Since their day, emphasis has shifted to preaching that the investigative judgment began in 1844 and is the judgment hour referred to in Revelation 14:7. The first angel's message continues to be a present truth to be preached in all the world.

## 3. Second Angel's Message

Study Revelation 10. Note the following:

(1) The significance of "Babylon." See "Supplementary Material" at the end of this chapter.

(2) In what ways Babylon "is fallen."

(3) How "all nations" have shared in her fall.

(4) The historical record. The Millerites preached this message beginning in the summer of 1844.

They applied it to the churches that had rejected the first angel's message. However, the application does not end there. Other prophecies indicate that the complete downfall of Babylon is yet in the future. See Revelation 17 and 18. The prediction was accurately applied in 1844, but it saw only a partial fulfillment. This message, too, is still present truth-a part of God's message to all people. [4]

## 4. Third Angel's Message

Study Revelation 14-11. [5] Note the following:

(1) The identity of "the beast." This is the same as the beast of Revelation 13:1-10, identified in chapter 47.

(2) The meaning of the mark of the beast.

(3) The time of application. Is the situation such at present that men are receiving "the mark of the beast"? In connection with what events are men punished with "fire and brimstone"? See Malachi 4:1; Revelation 20:9.

(4) The purpose of the warning as it is preached at present. This, too, is present truth in anticipation of developments in the near future.

## 5. Importance of the Messages

Noah preached a message particularly for the people of his day. It was a message that, in its entirety, would have fit no other generation in history. Jeremiah preached that his nation should submit to the yoke of Babylon without resistance and change their ways in relation to God and His law. His was a message especially for his day. John the Baptist preached repentance in view of the soon-coming Messiah. At only one time in history did his whole message apply. God has always sought to prepare His people for crises by special messages. These have always contained generally applicable truths and particular admonition and appeals fitting especially that time.

The same is true in the days just preceding the Second Advent of the Savior. When the great commission to give the gospel to all the world has been carried out, Christ will return. Complete Bible truth is to be preached, but God has a special warning and appeal in the final messages of the three angels. This heaven-sent call forms the special framework for God's message to the world today. Consequently, these messages are of particular interest and importance to Seventh-day Adventists, into whose care this final proclamation has been entrusted. [6]

The angels' messages bring into focus the great issues of the last days: the gospel, the Sabbath, the judgment, and the decision all will have to make to worship God or His adversary. Every phase of Bible doctrine for today is related to and should be preached and lived in the light of the threefold message. It is the unifying factor that lends special present day significance to the principles of truth that have been given in Scripture.

## TOPICS FOR STUDY AND DISCUSSION

1. Revelation 18 is closely related to the three angels' messages. The Great Controversy, pages 603-612, tells how the final warning message will be given to the world. Compare Revelation 14:6-12 with Revelation 18. Then read The Great Controversy chapter. Point out the significance of Revelation 18 and how it is related to the three angels' messages. See also Selected Messages, b. 2, pp. 101-118.

2. Show in what way each phase of the three angels' messages is especially appropriate as "present truth."

Show how the three messages are cumulative rather than consecutive.

3. Does the fact that the first two messages had particular applications in connection with the 1844 movement in any way restrict their general application in our preaching now? Explain.

4. Compare the contents and wording of the three angels' messages with three other warning messages given in the Bible for other times. How do they compare in solemnity, in instruction, in threatened consequences?

5. What promise reveals the true objective of the three angels' messages?

## SUPPLEMENTARY MATERIAL

Babylon. The ancient, literal city by this name was already largely a desolate ruin in John's day (see on Isaiah 13:19). As with so many other terms and expressions in the Revelation, the significance of this name (see on Acts 3:16) may best be understood in terms of the role of its historical counterpart in OT times (see [The S.D.A. Bible Commentary, Volume 7, pp. 867-869; see on Isaiah 47:1; Jeremiah 25:1-38; 50:1; Ezekiel 26:13; Revelation 16:12, 16; Additional Note on Chapter 18). The designation 'mystery, Babylon' in chapter 17:5 specifically identifies the name as figurative (see on Romans 11:25; Revelation 16:19; 17:5; cf. on chapter 16:12).

"In Babylonian the name Bab-flu (Babel, or Babylon) meant 'gate of the gods,' but the Hebrews derogatorily associated it with balal, a word in their language meaning 'to confuse' (see on Genesis 11:9). The rulers of Babylon doubtless called their city the 'gate' of the gods in the sense that they chose to think of it as the place where the gods consorted with men, to order the affairs of earth (see on Judges 9:35; Ruth 4: 1; 1 Kings 22:10; Jeremiah 22:3). The name thus seems to have reflected the claim of the Babylonian kings that they had been commissioned to rule the world by divine mandate (see Volume II, Page 157; Page 119; see on Genesis 11:4).

"Babylon was founded by Nimrod (see on Genesis 10:10; 11:1-9). From the very beginning the city was emblematic of disbelief in the true God and defiance of His will (see on Genesis 11:4-9), and its tower a monument to apostasy, a citadel of rebellion against Him. The prophet Isaiah identifies Lucifer as the invisible king of Babylon (see on Isaiah 14:4, 12-14). In fact, it would appear that Satan designed to make Babylon the center and agency of his master plan to secure control of the human race, even as God purposed to work through Jerusalem (see Volume IV, pp. 26-30). Thus, throughout OT times, the two cities typified the forces of evil and good at work in the world. The founders of Babylon aspired to set up a government entirely independent of God, and had He not intervened, they would eventually have succeeded in banishing righteousness from the earth (Page 123; cf. on Daniel 4:17). For this reason God saw fit to destroy the tower and to scatter its builders (see on Genesis 11:7, 8). A period of temporary success was followed by more than a millennium of decline and subjection to other nations (see Volume 1, pp. 136, 137; Volume II, Page 92; see on Isaiah 13: 1; Daniel 2:37).

"When Nebuchadnezzar II rebuilt Babylon it became one of the wonders of the ancient world (see Additional Note on Daniel 4). His plan to make his kingdom universal and eternal (see on Daniel 3:1; 4:30) was a success to the extent that, in splendor and power, the new Babylonian Empire surpassed its predecessors (see Volume II, Pages 92-94; see on chapters 2:37, 38; 4:30). However, it also became the haughty and cruel oppressor of God's people and threatened with defeat His purpose for them as a nation (see Ed 176). In a dramatic series of events God humbled Nebuchadnezzar and secured the submission of his will (see Volume IV, Pages 751, 752). But his successors refused to humble themselves before God (see Daniel 5:18-22), and eventually the kingdom was weighed in the balances of heaven, found wanting, and its mandate revoked by the decree of the divine Watcher (see on Daniel 5:26-28). For a

time Babylon became the capital of the Persian Empire, but it was destroyed by Xerxes (cf. Volume III, Pages 459, 460). Over the centuries the city gradually lost more and more of its glitter and importance, and eventually, toward the close of the first century A.D., virtually ceased to exist (see on Isaiah 13:19; Revelation 18:21).

“Ever since the fall of ancient Babylon Satan has sought, through one world power after another, to control the world, and would probably long since have succeeded had it not been for repeated instances of divine intervention (see on Daniel 2:39-43). Without doubt his most audacious and nearly successful attempt has been through the papacy, especially during the Middle Ages (see Volume IV, p. 837; see on Daniel 7:25). But God intervened to prevent the success of each subsequent threat to the ultimate accomplishment of His purposes (see Revelation 12:5, 8, 16), and the nations have never been able to ‘cleave’ together (see on Daniel 2:43). Evil is inherently divisive. However, near the end of time Satan will be permitted to achieve what appears, briefly, to be success (see on Revelation 16:13, 14, 16; 17:12-14).

“Apparently toward the close of the first century A.D. Christians were already referring to the city and empire of Rome by the cryptic title Babylon (see on 1 Peter 5:13). By that time the once magnificent literal city of Babylon lay, almost, if not altogether, in ruins, an uninhabited waste, and thus a graphic illustration of the impending fate of mystical Babylon. The Jews were suffering as never before under the merciless hand of Rome (see Volume V, pp. 69-80; Volume VI, p. 87), even as they had once suffered under Babylon, and Christians also experience- repeated sporadic persecution at her hand (see Volume VI, pp. 61, 83, 84, 87). Among Jews and Christians alike, Babylon thus became an appropriate and incriminating term to describe imperial Rome.

“During the early Christian centuries the cryptic designation Babylon for the city and empire of Rome appears commonly in both Jewish and Christian literature. For instance, Book V of the Sibylline Oracles, a pseudo-graphical Jewish production dating from about A.D. 125 (see Volume V, p. 89), gives what purports to be a prophecy of the fate of Rome closely parallel to the description of that of mystical Babylon in the Revelation. Speaking of Rome as a ‘wicked city’ that loves ‘magic,’ indulges in ‘adulteries,’ and has a ‘bloodthirsty heart and a godless mind,’ and observing that ‘many faithful saints of the Hebrews have perished’ because of her, the writer predicts her eventual desolation: ‘In widowhood shall thou sit beside thy banks. . . . But thou hast said, I am unique, and none shall bring ruin on me. But now God ... shall destroy thee and all of yours’ (vs. 37-74; R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, Volume 2, page 400; cf. Revelation 18:5-8). In 2 Baruch, another pseudo-graphical work of the first or second century A.D., the name Babylon is used of Rome in the same way as in the Revelation (chapter 11:1; Charles, *op. cit.*, page 486). Similarly, the writer of the Jewish Midrash Rabbah, on Song of Solomon 1:6, says, ‘They called the place Rome Babylon’ (Soncino ed., p. 60). Tertullian, who lived at the close of the second century, specifically declares that the term Babylon in the Apocalypse refers to the capital city of imperial Rome (Against Marcion iii. 13; Answer to the Jews 9; see also Irenaeus Against Heresies V. 26. 1). Among the Jews of early Christian times Edom was another cryptic designation for Rome (see Midrash Rabbah, on Song of Solomon 1:6, p. 60; also Talmud Makkoth 12a, Soncino ed., p. 80).

Babylon, both literal and mystical, has thus long been recognized as the traditional enemy of God’s truth and people. As used in the Revelation the name is symbolic of all apostate religious organizations and their leadership, from antiquity down to the close of time (see on chapters 17:5; 18:24). A comparison of the many passages of the OT where the sins and fate of literal Babylon are set forth at length, with those in the Revelation descriptive of mystical Babylon, makes evident the appropriateness of the figurative application of the name (see on Isaiah 47:1; Jeremiah 25:12; 50:1; Revelation 16:12-21; 17; 18; see Additional Note on Chapter 18). A perusal of these and other passages reveals the importance, also, of a thorough study of the OT with respect to literal Babylon as a background for understanding the import of NT passages relating to mystical Babylon.”-The S.D.A. Bible Commentary, Volume 7, pp. 828-830. For a comparison of relevant Old Testament passages that clarify the role of mystical Babylon, see The S.D.A. Bible Commentary, Volume 7, pp. 866-869.

1. “The third angel’s message, embracing the messages of the first and second angels, is the message for this time.” - Testimonies, Volume 8, Page 197:2.

“The three angels’ messages are to be combined, giving their threefold light to the world.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Page 985 (Manuscript 52, 1900).

2. “The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages. All are linked together.”-Testimonies, Volume 6, Page 17:4. See Selected Messages, Book 2, Page 387: 1. Testimonies, Volume 6, Page 18: 1.

“Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels’ messages. These angels represent those who receive the truth, and with power open the gospel to the world.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Pages 978, 979 (Letter 79, 1900).

3. See Testimonies, Volume 6, Page 133:2. The Great Controversy, Pages 355, 356. The Great Controversy, Pages 435:2 to 438:0 (not quoted). Early Writings, Pages 232-237 (not quoted).

4. See The Great Controversy, Pages 389:2 to 390:1. Early Writings, Pages 237-240. The Great Controversy, Pages 603-612.

5. See The Great Controversy, Pages 449:2 to 450:0. Early Writings, Pages 254-261 (not quoted).

6. See Testimonies, Volume 9, Page 19:1. Selected Messages, Book 2, Pages 387-391.



## **52. God's Church, A**

“Church” in the New Testament is a translation of the Greek word *ekklesia*. Among the Greeks this word originally referred to a summoned gathering of citizens called to meet for a particular purpose. Later it came to refer to any public assembly. In the New Testament, however, the word carries special meanings. It is used in three different ways:

(1)It refers to the entire body of believers everywhere, or to a part of the general body wherever it might be. 1 Corinthians 10:32; 12:28; Philippians 3:6.

(2)It refers to a particular local church body. Romans 16:1; 1 Thessalonians 1:1.

(3)It refers to the actual gathering or assembly of believers as they meet for worship. 1 Corinthians 11:18; 14:19, 23.

Because *ekklesia* means literally “a calling forth,” some have thought that it referred to individuals being “called out” of the world to join the church. It is true that men are called for this purpose, but that is not the thought contained in *ekklesia*. It refers primarily to the gathering of God’s people to form an assembly or congregation. [1]

Archaeological and historical evidence seems to indicate that the New Testament believers had no church buildings. They met in any house or building that could accommodate them. These gatherings were sometimes called “the church that is in their [or thy, or his] house.” Romans 16:5; Colossians 4:15; Philemon 1:2. Consequently, the New Testament does not use “church” to refer to church buildings, but to a group of men and women who have responded to God’s call.

### **1. The Old Testament Church**

The word “church” does not appear in the K.J.V. Old Testament. Yet when Stephen the deacon spoke of ancient Israel he called them “the church [*ekklesia*] in the wilderness.” Acts 7:38. In the Septuagint *ekklesia* translates the Hebrew *qahal*, which comes from a root meaning “to summon.” It is used for the “congregation” (Psalm 1:5) or the “assembly” (Psalm 89:7) of Israel. *Qahal* is employed in a more general sense than *ekklesia*, for it includes any kind of gathering, although its significance in the gathering of God’s people is very similar. In a general way we may think of the “congregation” or “assembly” of Old Testament Israel as comparable with the “church” of the New Testament. Each was the gathering of God’s people at His call. Stephen’s statement is a connecting link. [2]

### **2. The New Testament Church**

The church as we know it is a New Testament institution. It was begun when Jesus called the Twelve and appointed them to be with Him and to preach. Mark 3:14. The first great surge of believers into the church came on the Day of Pentecost. Acts 2:41. Throughout the rest of the New Testament the church is referred to frequently. Its organization and development are revealed. Its nature and functions are made clear. [3]

1. Organization and development of the church. Jesus stated no plan for church organization. Therefore it developed with the growth of the movement. The Christians seem to have had no thought at first of setting up a distinct organization of their own separate from Judaism. They thought of themselves as Jews, even though they were set apart from Judaism by accepting Jesus Christ. They went to the temple (Acts 2:46; 3:1) for worship, but they also met separately for teaching, prayer, fellowship, and the breaking of bread. Acts 2:42-46. Under the direction of the Holy Spirit organization grew as it was needed. [4]

It was natural that the apostles should serve as leaders and teachers of the early community. Later they made a distinction between the ministry of the word and the ministry of tables. See Acts 6:1-7 for the first major step in organization after the selection of the original apostles. What circumstances called for this step? Who suggested the selection? By whom was the choice made? How were the men set apart for their service? What pattern was there for such an act? What were the results? Compare the stated qualifications for these first deacons with Paul’s later suggestions in 1 Timothy 3:8-13. [5]

Sometime later the need arose for supervision of the groups of believers, or churches, and leaders were selected from among the members. Two Greek words describe these leaders—*presbuteros*, “older” or “elder,” refers to the position of dignity or respect; and *episkopos*, “overseer” or “superintendent,” refers to the responsibility of the office. The latter term is translated “bishop” in English. Originally both terms applied to the same office. Compare Acts 20:17 with 20:28; see also Titus 1:5-9. See Paul’s statement of the qualifications of an elder in 1 Timothy 3:11. As new churches were raised up elders were appointed to lead them. See Acts 14:23; Titus 1:5. [6]

In the early years of the church, the apostles and elders at Jerusalem were apparently looked to for a degree of guidance and the solution of major problems. See Acts 15. Note the nature of the problem described there, the lines of discussion, the decision, who pronounced the decision, and the results.”

The rapid growth of the church created the gigantic task of developing a suitable organization. Note the steps in the very early growth—see Acts 2:55; 2:41; 2:47; 4:4. The book of Acts traces the spread of the church throughout the known world. It is estimated that by the close of the first century—the end of the apostolic age—there were some five million Christians. [7]

#### **2. Characteristics of the church.**

(1)The church is a body of men and women who have given themselves to God. They are the structural stones in a figurative building.

Ephesians 2:19-22  
1 Peter 2:5  
Hebrews 3:6

(2) It is God's property (and is to serve His purposes). 1 Corinthians 1:2

(3) It is Christ's body.

Galatians 1:13  
1 Timothy 3:5, 15  
Ephesians 5:23, 24  
Ephesians 1:22, 23  
Colossians 1:24

3. The functions of the church. It would be difficult to enumerate all the functions God intends the church and its members to serve. Each of the following texts gives some insight into the natural and proper activities of the church. Identify them.

Matthew 18:15-18  
Acts 4:2  
1 Peter 2:9  
Matthew 28:19, 20  
Acts 13:1-3  
1 John 1:3  
John 15:8  
1 Corinthians 12:27, 28

4. Figures representing the church. Several figures are used to represent the church in its relation to Christ. Each figure has particular significance and teaches valuable spiritual lessons. [8] Point out one lesson to be learned from each of the following relationships:

John 10:11-16  
Ephesians 2:20;  
Hebrews 4:14;  
John 15:1-5  
1 Peter 2:4, 5  
1 Peter 2:9  
Ephesians 1:22, 23  
Ephesians 5:23-25

Considering the conditions mentioned in the sections above, how much is involved in being a church member in the full sense of such membership? Cite privileges and responsibilities involved.

## TOPICS FOR STUDY AND DISCUSSION

1. Describe the differences between the Old Testament "church" and the church as it developed in the New Testament. If there were similarities describe those also.

2. What are the functions of the various "gifts of the Spirit" Christ bestowed on the church? See Ephesians 4:8-16 and 1 Corinthians 12:1-31.

3. What is revealed in Ephesians 2:16 concerning the relation of church members to each other and to Christ?

4. Why do you suppose God did not inspire one of the prophets to outline a complete plan for church organization? Did He not specify the details for the conduct of the Old Testament sanctuary and temple services?

5. The New Testament gives no description of a Christian worship service. A few hints are given in Acts 2:41-47; 20:7-11; 1 Corinthians 11; 14. See these and also The S.D.A. Bible Commentary, Volume 6, Pages 46-48. Early Christian worship was somewhat similar to services in the Jewish synagogues. Knowing something about the synagogues and their organization will help you understand early Christian worship practices. See The S.D.A. Bible Commentary, Volume 5, Pages 56-61. Describe ways in which early Christian organization and worship resembled that of the synagogue.

## SUPPLEMENTARY MATERIAL

For an excellent article on the early Christian church, its origin and development, see The S.D.A. Bible Commentary, Volume 6, pp. 17-68.

1. The English word “church” is derived from the Greek kuriakon, meaning ‘that which belongs to the Lord.’

2. “To the church in the wilderness also, in the time of Moses, God gave His good Spirit-to instruct them.” - The Acts of the Apostles, Page 53:1.

Commenting on the crossing of the Red Sea: “By these acts God had acknowledged Israel as His church.” - The Acts of the Apostles, Page 315:2.

“The ancient Jewish church were the highly favoured people of God, brought out of Egypt and acknowledged as His own peculiar treasure.” - Spiritual Gifts, Volume 4, Page 116:2.

“The Jewish tabernacle was a type of the Christian church. The church on earth, composed of those who are faithful and loyal to God, is the ‘true tabernacle,’ whereof the Redeemer is the minister.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 7, Page 931 (Signs of the Times, February 14, 1900).

Commenting on the “dry bones” of Ezekiel 37: “These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit.” - Ellen G. White, quoted in The S.D.A. Bible Commentary, Volume 4, Pages 1165, 1166 (Review and Herald, January 17, 1893).

3. Speaking of the gathering on the hillside: “The first step was now to be taken in the organization of the church that after Christ’s departure was to be His representative on earth.” - The Desire of Ages, Page 291:2. Also The Acts of the Apostles, Page 18:1.

4. See The Acts of the Apostles, Pages 87-96.

“The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel.”-The Acts of the Apostles, Page 91:1.

5. “Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained.”-The Acts of the Apostles, Page 91:2; see also the following pages.

6. See The Acts of the Apostles, Pages 189:1 to 198:0.

7. On the need for organization today, see Testimonies to Ministers, Pages 27:3 to 29:1. On John 10:11-16, see Patriarchs and Prophets, Pages 190:3 to 192:2. On John 15:1-5, see The Desire of Ages, Pages 675:3 to 676:4. On Ephesians 1:22, 23, see The Desire of Ages, Page 414:3.

8. On Ephesians 2:20-22, see The Great Controversy, Page 416:1; The Desire of Ages, Page 209:1.

## **53. God’s Church, B**

Historians have written thousands of volumes describing the general and detailed phases of the history of the Christian church. They have traced apostasies, controversies, compromises, victories, revivals, and reformations. The nineteen centuries they have reviewed have seen the Christian body broken into hundreds of separate groups or denominations. Doctrinal differences have multiplied despite attempts to unify beliefs. Each fragment, large or small, is certain that its doctrinal positions are correct. The situation could hardly be much further from the ideal described in 1 Corinthians 12.

This has caused many persons to ask, How can I know which is God’s church today? How can I know what to believe? Does it really matter that I should belong to some particular church, or will sincere worship in any church serve my needs and God’s purposes? These are vital questions, and we should be ready to help people everywhere answer them and find their way into the body of Christ.

### **1. The Church Universal**

When Paul wrote his first letter to the Corinthian church, he addressed his message to “the church of God which is at Corinth, with all that in every place call upon the name of Jesus Christ our Lord.” 1 Corinthians 1:2. The believers at Corinth were part of a larger brotherhood of believers. While the letter was written with the Corinthians especially in mind, it was and is full of instruction that fits believers everywhere. In Paul’s words we find that the true church is not limited to one city or country or age. It is a spiritual communion formed of those who have been joined with Christ, the head of the church. The church is His kingdom on earth, His family, His body. Never has there been a time when it could be said that only the members of a particular organized group constituted Christ’s church.

In one sense the universal church is the whole family of God from the time of Adam to the second coming of Christ. But “church” is applied especially to believers since our Lord’s first advent. In this chapter we use the word with this second meaning.

The apostles began to build the church on the foundation formed by Christ. They gathered “stones” for the building from Jews and Gentiles. They met hatred, prejudice, and bigotry. Civil and religious leaders tried to prevent the construction, or to destroy both building and builders. Centuries of persecution, and many problems, followed the establishment of the church. But there were always men to whom the building of God’s church was worth more than life itself. [1]

Through the centuries predictions of apostasy have been fulfilled. Some are still in the process of being fulfilled. See:

Daniel 7:25  
Matthew 24:24  
Revelation 13:3, 8  
2 Thessalonians 2:4

God's faithful people were often driven out of established church groups. Frequently they were scattered and isolated; but there were always some faithful witnesses, His true church, in every age. The believers may not have been an organized body, but they were joined to Christ as members of His spiritual body. True Christians were found among the members of the apostate Roman Church and among smaller bodies in many places.

The Protestant Reformation called attention again to the basic doctrine of justification by faith, and related truths. Men and women inside and outside the established Roman Church were awakened to their need for a personal relationship with the Savior. New church bodies were organized, differing radically in beliefs, but containing earnest, sincere Christians. At any time and in any place one who fully accepted Christ was a member of His true church.

But as God had called a people to carry His message to the ancient world and to prepare the way for Christ's first advent, prophecy indicates that He would have a group to prepare the way for the Second Advent. The work to be done demanded more than the devotion of a host of Christians scattered among many denominations. It called for a united, organized body dedicated to God's service. So the Lord revealed that He intended to use a people to carry on a particular work before the Second Advent. He told clearly how they could be recognized and what their task would be.

## 2. The Last-Day Church

Seven times in the books of Daniel and the Revelation mention is made of the 1260-day-year period stretching from A.D. 538 to 1798. It is spoken of as "a thousand two hundred and threescore days," "forty and two months," and "a time, and times, and half a time" in Daniel 7:25; 12:7; Revelation 11:2; 11:3; 12:6; 12:14; 13:5. Compare the context of these expressions and see the various ways the events are described. This was the period of predicted papal power, much of it a time of persecution for God's people. The sixteenth century Protestant Reformation began leading groups out of the established church. For a time these groups spread God's truth to the waiting world. [2]

Soon after the close of the 1260 years of papal power (1798), God raised up a "remnant" which, according to prophecy, would be the particular object of Satan's attacks. Revelation 12:17. Also predicted are two characteristics by which the remnant might be identified: they "keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Apparently both characteristics will serve as particular objects of Satan's attacks.

In Christian Beliefs, chapter 7, the connection between "the testimony of Jesus Christ" (Revelation 12:17) and "the spirit of prophecy" (Revelation 19:10) was mentioned. In the sense in which the expressions are used in these verses they are synonymous. Revelation 19:10 states that "the testimony of Jesus is the spirit of prophecy." The idea is further confirmed by a comparison of Revelation 19:10 with Revelation 22:9. Compare the angel's statements about himself in the two verses. Compare the circumstances under which he spoke. Is there enough similarity in the circumstances and the statements to lead us to conclude that the two declarations are parallel, identifying those who have the testimony of Jesus with the prophets? [2]

The work of prophets has been to bear messages from Jesus to the people. See Revelation 1:1. Thus it seems clear that the "testimony of Jesus" refers to the testimony or witness that Jesus sends to the church through the gift of prophecy, here called the "spirit of prophecy." See Revelation 1:1-4, where are outlined the steps by which the revelation was transmitted until it reached the churches.

Shortly before the coming of Christ the three angels' messages of Revelation 14:6-12 will go to the whole world. Satan's opposition to the remnant people stems not only from their personal observance of the commandments and the presence of the spirit of prophecy among them, but from their service as God's agents to spread His final message. Their association with the three angels' messages is alluded to in Revelation 14:12: "Here are they that keep the commandments of God."

We have passed the end of the 1260 years; it is time for the remnant to be in existence. God has fulfilled His promise to bring forth a remnant people having particular characteristics and doing a specific work. Of all the religious bodies in the world today, only Seventh-day Adventists meet the specifications as to time, characteristics, and work.

Soon after 1798 an awakening in Bible study and a proclaiming of the Second Advent began. This came to a climax in the preaching of William, Miller and his associates from 1831 to 1844. Out of this beginning came those who in due time formed the Seventh-day Adventist denomination.

Two prominent characteristics of Seventh-day Adventists are the emphasis of the observance of all of the commandments of God, and the presence of the spirit of prophecy in the inspired messages of Ellen G. White. Seventh-day Adventists alone are today proclaiming the three angels' messages as God's final invitation and warning to the world. On the basis of these qualifications, Seventh-day Adventists believe that they are "the remnant" of Revelation 12:17. This places upon the body a responsibility that leads it to sense its need for complete surrender to God so it might be used as a channel for His love and power. No responsibility could be more awesome or humbling. [3]

Seventh-day Adventists do not believe, however, that being the remnant makes them the only people who are children of God. They believe that those who surrender to Jesus Christ, worship God in sincerity, live in harmony with the light God has given them,

and respond to additional light as it comes, are children of God and potential members of the “remnant” spoken of in Revelation 12:17. [4]

“The people of God will be abiding in Christ, the love of Jesus will be revealed, and the Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ’s church it will be proved that God sent His only-begotten Son into the world.” Selected Messages, b. 1, page 385: 1.

## TOPICS FOR STUDY AND DISCUSSION

1. Study carefully Revelation 10. See The S.D.A. Bible Commentary on the whole chapter. How is the message of Revelation 10 related to the remnant church and its work for the world?

2. Outline the ways in which the Seventh-day Adventist denomination fulfills Bible requirements for the remnant church. Build on the suggestions made in this chapter, but fill in details.

3. What evidence is there that there will not be another “remnant” to follow the present remnant?

4. Study the “Supplementary Material” at the end of the chapter and outline the progressive use of the term “remnant” in connection with God’s people.

## SUPPLEMENTARY MATERIAL

### The Remnant

“Inasmuch as the language and imagery of the Revelation are drawn largely from the OT (see [The S.D.A. Bible Commentary, Volume 7] p. 725; cf. on Isaiah 47:1; Jeremiah 25:12; 50:1; Ezekiel 26:13; see Additional Note on Revelation 18), a correct understanding of the word ‘remnant’ as used in Revelation 12:17 calls for consideration of its Hebrew equivalents in the setting of OT usage. The three Hebrew words most commonly used for ‘remnant’ are: (1) peletah (or palet, palit), ‘what escapes,’ ‘those who escape,’ from palat, ‘to escape,’ ‘to deliver;’ (2) she’erith (or she’ar), ‘the rest,’ ‘what remains,’ ‘remainder,’ ‘remnant,’ and its verb form sha’ar, ‘to leave over,’ ‘to be left over,’ ‘to remain;’ (3) yether, ‘what remains,’ ‘remainder,’ ‘remnant,’ from yathar, ‘to leave over,’ ‘to be left over.’ Instances of the use of these words with respect to God’s chosen people may be classified as follows:

1. Members of Jacob’s family preserved under Joseph’s care in Egypt are spoken of as ‘a posterity,’ literally, ‘a remnant’ (she’erith; Genesis 45:7). Here, emphasis is upon the fact of preservation. So far as is known the entire family was preserved.

2. In the midst of general apostasy Elijah protested, ‘I, even I only, remain [yathar] a prophet of the Lord’ (1 Kings 18:22), ‘I even I only, am left,’ but God declared, ‘I have left [sha’ar] Me seven thousand in Israel, all the knees which have not bowed unto Baal’ (1 Kings 19:14, A; cf. Romans 11:4,5).

3. A small ‘remnant’ (peletah) of the ten tribes ‘escaped [shaar] out of the hand of the kings of Assyria,’ who had led the vast majority of the nation into captivity, and remained in Palestine (2 Chronicles. 30:6). By 722 BC Judah alone was ‘left’ (shaar) to function as a nation (2 Kings 17:18). Accordingly, it became the ‘remnant’ (shear) of the twelve tribes and sole heir to the covenant promises, privileges, and responsibilities that originally belonged to all twelve (Isaiah 10:22; see Volume IV, pp. 2632).

4. A few years later Sennacherib conquered all of Judah except Jerusalem, which, in turn, is spoken of as a ‘remnant.’ This ‘remnant [peletah] that is escaped [sha’ar] of the house of Judah’ was to ‘take root downward,’ to ‘bear fruit upward,’ and to ‘go forth’ as the ‘remnant’ (she’erith) of God’s chosen people, His appointed instrument for the salvation of the world (2 Kings 19:4, 30, 31; Isaiah 37:4, 31, 32; cf. Isaiah 4:2; 10:20). God also purposed to ‘recover’ a ‘remnant’ (she’ar) of the Israelites and Judahites that had gone captive into Assyria, and to prepare a ‘highway’ for this ‘remnant [she’ar] of His people, as He formerly had when their ancestors left the land of Egypt (Isaiah 11:11, 12, 16).

When the ‘king of Babylon’ invaded Palestine a century later, he too ‘left [yether; sha’ar in 2 Kings 25:22; cf. chapter 24: 14] a remnant [peletah; she’ar in 2 Kings 25:22]’ (Ezekiel 14:22; cf. Jeremiah 40:11; 42:2), which was to ‘escape’ (palat), that is, survive, the sword, pestilence, and famine that accompanied the siege of Jerusalem (Ezekiel 7:16). But Jeremiah warned that even some of this ‘remnant’ (yether, chapter 39:9), or ‘residue [shaar] of Jerusalem,’ that God desired should ‘remain [sha’ar] in this land’ would later be ‘removed into all the kingdoms of the earth’ (chapter 20, 9). Most of this ‘remnant’ fled to Egypt, but Jeremiah warned that ‘none of the remnant [she’erith] of Judah, which are gone into the land of Egypt to sojourn there,’ should ‘escape [palit] or remain, that they should return into the land of Judah’ (chapter 44:14).

“6. The Lord promised to ‘leave a remnant’ (yathar) of those taken captive by Nebuchadnezzar, which would ‘escape the sword’ and ‘remember’ God in the lands of their captivity (Ezekiel 6:8, 9). A ‘remnant’ (she’erith) of those in captivity (Jeremiah 23:3; cf. chapter 31:7) would eventually ‘escape [palat] out of the land of Babylon’ (chapter 50:28). Nehemiah speaks of the returned captives as ‘the Jews that had escaped [peletah],’ ‘the remnant [peletah] that are left [sha’ar] of the captivity’ (chapter 1:2, 3). To this ‘remnant’ (she’erith) God entrusted all the covenant responsibilities and promises (Zech. 8:12; cf. Volume IV, Pages 30-32), but warned that if they should again break God’s commandments He would consume them, ‘so that there should be no remnant [she’erith] nor escaping [peletah]’ (Ezra 9:14).

7. Many references to the ‘remnant’ occur in a context that clearly anticipates the Messianic kingdom (see Isaiah 4:2, 3; 11:11, 16; cf. chapter 11:1-9; Jeremiah 23:3; cf. chapter 23:4-6; Micah 4:7; cf. chapter 4: 1-8; 5:7, 8; cf. chapter 5:2-15; Zephaniah 3: 13).



“A composite description of the ‘remnant’ in these and other OT passages identifies the group thus designated as composed of Israelites who survived calamities such as war, captivity, pestilence, and famine, and who were spared in mercy to continue as God’s chosen people (Genesis 45:7; Ezra 9:13; 7:16).

Repeatedly, this ‘remnant’ was ‘left [sha’ar] but a few of [from] many’ (Jeremiah 42:2; Cf. Isaiah 10:22). Remembering the true God and turning to Him (2 Chronicles 30:6; Isaiah 10:20; Ezekiel 6:8, 9), they renounced the authority of false religious systems (1 Kings 19:18) and refused to do iniquity (Zephaniah 3:13). Loyal to God’s commandments (Ezra 9:14), they were ‘called holy’ and were ‘written among the living in Jerusalem’ (Isaiah 4:3). Accepting anew the responsibilities and privileges of God’s everlasting covenant, they ‘take root downward, bear fruit upward,’ and ‘go forth’ to declare His glory among the Gentiles (2 Kings 19:30, 31; Isaiah 37:31, 32; 66:19).

“The ‘remnant’ of OT times is thus composed of successive generations of Israelites---God’s chosen people. Again and again the majority apostatized, but each time there was a faithful ‘remnant’ that became exclusive heirs to the sacred promises, privileges, and responsibilities of the covenant originally made with Abraham and confirmed at Sinai. This ‘remnant’ was the formally appointed group to which God purposed to send the Messiah and through which He proposed to evangelize the heathen; it did not consist of scattered individuals as such, however faithful they might be, but was a corporate entity, God’s visible, divinely commissioned organization on earth. It should also be noted that the various Hebrew terms translated ‘remnant’ do not connote the last of anything or group of people, except in the sense that, in each instance, those who ‘remain’ are temporarily, in their generation, the last existing link in the chosen line. Ever since the days of Abraham there has been ‘a remnant’ according to God’s ‘grace’ (cf. Romans 11: 5).

“God warned those who returned from Babylonian captivity that there would be ‘no remnant nor escaping’ should they again prove disloyal to Him (Ezra 9:14; cf. Deuteronomy 19:20). Accordingly, when the Jews rejected the Messiah and renounced their allegiance to the covenant (DA 737, 738), the ‘kingdom of God’ was to be taken from them as a people and ‘given to a nation bringing forth the fruits thereof’ (Matthew 21:43; cf. 1 Peter 2:9, 10). This meant the permanent, irrevocable cancellation of their special standing before God as a nation and the transfer of the promises, privileges, and responsibilities of the covenant relationship to the Christian church (see Volume IV, Pages 32-36).

“In Romans 9:27 Paul declares that ‘though the number of the children of Israel be as the sand of the sea, [only] a remnant [kateleimma] shall be saved’ (see on Romans 9:27). He is here applying the term ‘remnant’ of Isaiah 10:22 to Jews of his day who, as individuals, had accepted Christ as the Messiah. But it was as members of the Christian church, and no longer as Jews, that they had a right to this title. In Romans 11:5 he speaks of these Christian Jews as ‘a remnant [leimma] according to . . . grace.’ In chapters 9 to 11 Paul presents the Christian church as heir to the promises, privileges, and responsibilities of the everlasting covenant. Thus it is the divinely commissioned successor to Judaism as trustee of the revealed will of God, as the corporate representative of His purposes on earth, and as His chosen instrument for the proclamation of the gospel for the salvation of men (See Volume IV, Pages 35, 36).

“Aside from Romans 9:27; 11:5; Revelation 12:17, the term ‘remnant’ in the NT (Matthew 22:6; Revelation 11:13; 19:21) is not significant with respect to God’s people. In Revelation 3:2, however, the expression ‘which remain’ is from *lolpos*, the same word translated ‘remnant’ in chapter 12:17.

“A few centuries after Christ the church experienced the great papal apostasy. For some 1260 years papal power more or less effectively suppressed and scattered God’s true representatives on earth (see Additional Note on Daniel 7; see on Daniel 7:25; cf. Revelation 12:6). Through the Reformation of the 16th century (see on chapter 12:15, 16) God purposed once more to lead forth a ‘remnant,’ this time from mystical Babylon. Various Protestant groups served as Heaven’s appointed harbingers of truth, point by point restoring the glorious gospel of salvation. But group after group became satisfied with its partial concept of truth and failed to advance as light from God’s Word increased. With each refusal to advance, God raised up another group as His chosen instrument for the proclamation of truth.

“Finally, with the passing of the 1260 years of papal supremacy (see on chapter 12:6, 14) and the arrival of the ‘time of the end,’ the time when Heaven’s last message (chapter 14:6-12) was to be proclaimed to the world (see on Daniel 7: 25; 11:35), God raised up another ‘remnant,’ the one designated in Revelation 12:17 (cf. vs. 14-17). This is the ‘remnant’ of the long and worthy line of God’s chosen people that has survived the fierce onslaughts of the dragon down through history, most particularly the darkness, persecution, and error of the time, and times, and half a time,’ or 1260 ‘days’ of vs. 6, 14. It is God’s last remnant’ by virtue of the fact that it is the appointed herald of His final appeal to the world to accept the gracious gift of salvation (chapter 14:6-12).

“From the very first, Seventh-day Adventists have boldly proclaimed the three messages of chapter 14:6-12 as God’s last appeal to sinners to accept Christ, and have humbly believed their movement to be the one here designated as the ‘remnant.’ No other religious body is proclaiming this composite message, and none other meets the specifications laid down in chapter 12:17. Hence none other has a valid, scriptural basis for claiming to be ‘the remnant’ of v. 17.

“However, Adventists repudiate emphatically and unequivocally any thought that they alone are children of God and have a claim upon heaven. They believe that all who worship God in full sincerity, that is, in terms of all the revealed will of God that they understand, are presently potential members of that final ‘remnant’ company mentioned in chapter 12:17. Adventists believe that it is their solemn task and joyous privilege to make God’s last testing truths so clear and so persuasive as to draw all of God’s children into that prophetically foretold company that is making ready for the day of God.” - The S.D.A. Bible Commentary, Volume 7, pp. 813-815.

1. See The Acts of the Apostles, Pages 595:1 to 598:2.
2. See The Great Controversy, Page 439:1, 2.
3. See Selected Messages, Book 2, Pages 384-386.

4. "Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him." - The Great Controversy, Page 449:1.

"It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to His word, and therefore they do not discern the truth. They have never seen the contrast between a living heart service and a round of mere forms and ceremonies. God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people." - The Great Controversy, Page 565:3.

"In what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith." - The Great Controversy, Page 383:0. See also Prophets and Kings, Pages 188:3 to 189:0. Early Writings, Page 70:0.

## **54. The Church and the World**

"You are. . . God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light." 1 Peter 2:9, R.S.V. [1] God has called His people out of the world so that He might send them to the world to declare Him. "They are not of the world, even as I am not of the world," Jesus said. Then He added, "As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:6, 18. The mission of the church is to represent Christ to the world. [2]

Two essentials are included in this representation: godly living and active witnessing. The work of the church is done by both means-by a demonstration of what God can do in men's lives, and by the spoken and printed word.

### **1. The Church's Mission**

The responsibility of the church is a mission-not "missions." It is a total task. It is true that the task must be broken down and "missions" must be undertaken in many places. But we must never lose sight of the complete task, the great commission. See:

Matthew 28:19,20

Mark 16:15

Luke 24:47

These commands, first directed to the Christian missionaries of the apostolic church, have not changed with passing centuries.

Centuries before Christ's day the Jewish people had been given God's truth to spread to all the world; but instead of sharing, they hoarded. They became exclusive and viewed themselves as having sole claim to God's blessings. They built a wall between themselves and the world, and untold material and spiritual loss resulted. Israel was doomed because she had abandoned her mission. Jesus declared that her temple would be destroyed and the kingdom would be taken from her. "Your house is left unto you desolate." Matthew 23:38. [3]

A new Israel, destined to carry the gospel to all the world, was formed. Its first citizens were instructed by the divine-human Teacher. They received the power of the Holy Spirit. They pursued their mission so vigorously that Paul could say that in the world he knew the gospel had been "preached to every creature which is under heaven." Colossians 1:23. [4]

Again, today, the gospel is reaching out to all the world. The three angels' messages are being heralded more widely than ever before. Under the direction of God and with the power of His Spirit the world is being prepared for the day when God will work with an unprecedented display of power to finish the task. See Revelation 18:1.

### **2. The Church's Witness**

The two essentials for presenting Christ-the godly life and active witnessing-unite in the Christian. One of them cannot long survive without the other. A godly life demands an outlet to share its joy and power. Only the witness backed by spiritual experience will prove lastingly effective. [5]

1. The life of a witness. Today, as in ancient times, people who know Christ should be easily distinguishable from those who do not. How are they different and what is accomplished by the differences?

Matthew 5:14-16

Acts 4:13

1 Peter 2:9-12

John 13:35

Philippians 2:12-15

2. Witness by word. Even the powerful testimony of a holy life cannot bear full witness and instruct men in God's way. Christ in His perfect manhood preached and taught; He spoke to individuals and to multitudes. They listened to His words because of the influence of His life among them. "Never man spoke like this Man" (John 7:46), because never man lived like this Man. His witnesses are to follow His example. What provision did Christ make to give power to the disciples' witnessing? See Acts 1:8. In what variety of ways and to what kinds of people did early Christians witness for Christ?

Luke 1:14  
Acts 8:26-36  
Acts 20:20, 21  
Acts 8:5, 6, 12  
Acts 10:19-38  
Acts 26:22

The three angels' messages include the proclamation of the "everlasting gospel" to "every nation, and kindred, and tongue, and people." Revelation 14:6. This final message is the witness of the remnant church that prepares the way for the Second Advent as the witness of John the Baptist did for the first. 'See John 1:6-9.

This combined witness of life and word forms a ministry that has been entrusted to each member of the church. 'Study carefully the following texts and look for the ideas suggested. See:

2 Corinthians 5:17-20  
Ephesians 3:9, 10

- (1)The sequence of experience: what God has done for us and how He expects us to extend His benefits.
- (2)How the Christian can stand for Christ ("in Christ's stead") though he can in no way take Christ's place.
- (3)The practical function of the ambassador for Christ.
- (4)What the ambassador is to make known.
- (5)What men are to understand as a result of this ministry.
- (6)How far the influence of the church's demonstration of God's wisdom will extend. Summarize the responsibilities of the church in its primary function in the world. [6]

### 3. The Privilege of Church Membership

Church membership must not be thought of only in terms of responsibility; it is a privilege and an honor. In His position "far above all principality, and power, and might," Christ is the head of the church, which is represented as His body. Ephesians 1:1-23. Each church member is a part of Christ's body and serves some appointed function in that body. 1 Corinthians 12:27. The abilities that make an individual a useful member of the body are the gifts of the Holy Spirit: "To each is given the manifestation of the Spirit for the common good." 1 Corinthians 12:7, R.S.V.

We can understand even better another figure used to describe God and the church. God is called the Father "of whom the whole family in heaven and earth is named." Ephesians 3:15. We can share the privilege of being part of God's family. Christ said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matthew.12:50. The ties that bind Christians to one another and to their heavenly Father are closer and more lasting than blood ties.

Christians enjoy a fellowship with one another that brings genuine happiness and mutual encouragement on the road to the kingdom. 1 John 1:3, 7. Knowing the same God, holding the same beliefs, following the same instructions, leads to unity of purpose and thought. Every Christian needs the strength that comes from sharing with others what he shares with Christ. To belong to Christ is to belong to everyone else who belongs to Christ.

The kind of service spoken of earlier is not only a responsibility; it is a privilege. There can be no higher privilege than to be called laborers together with God." 1 Corinthians 3:9. As ambassadors for Christ, we occupy positions of high honor worthy of complete dedication to the work involved.

### 4. The Keys of the Kingdom

After Jesus had spoken of founding His church upon Himself, the "Rock," [7] He said to His disciples, the representatives of His church, "I will give you the keys of the kingdom of heaven." Matthew 16:19, R.S.V. What a weighty responsibility to be placed in the hands of human beings, even though they are under divine guidance!

A key locks or unlocks a gate or door. The way into the kingdom of God is shut or opened by the revelation of Jesus Christ that He had entrusted to the church in its ministry. He is the "way" by which men approach the Father. John 14:6. He is the "door" by which they enter. John 10:9. 'Study and compare the texts below. What key to heaven has been given to the church?

Here again we find the close link between Christ and His message. He is the way to heaven; to know Him is life eternal. John 17:3. He was the Word made flesh. John 1:1,14. Through His word He comes into human lives and exercises His transforming and controlling power. The word has power only because it is His word. As the “oracles of God” (Romans 3:2) were entrusted to Israel, God’s word today is committed to His church to be spread among all nations. [8]

There are before the remnant church today responsibilities beyond those of the church in any former age. Satan knows his time is short; he is waging a war that is constantly increasing in tempo and intensity. The world’s population is increasing at an astounding rate. Secularism is dominating the thinking of hosts of professed Christians. The remnant church is formed of human beings, many of whom are often diverted from their mission by tensions and counterattractions. Despite all those conditions, God will finish His work, and use the church to help Him. The church is in the world, but not of the world, and has its God-given mission to the world. Only divine power can prepare it to meet its God-appointed obligations.

## TOPICS FOR STUDY AND DISCUSSION

1. Is our emphasis on deep spirituality as a prerequisite for effective service justified? Have not people been converted through books sold or given by unconsecrated men? Have not unconsecrated preachers presented the gospel and led some to Christ? Why should we be so concerned with godly lives in spreading the gospel?

2. “When Christ ascended, He left the church and all its interests as a sacred trust to His followers.” - Gospel Workers, page 200. What are the “Interests” of the church today that are a “sacred trust”?

3. “The church, endowed with the righteousness of Christ, is His depositary, in which the riches of His mercy, His grace, and His love, are to appear in full and final display.” - The Desire of Ages, page 680:1. What are the implications of this sentence for you as an individual? For your college? For your local church?

4. Study the “Supplementary Material” at the end of this chapter. Make a brief summary outline that you could use to explain to a Roman Catholic the meaning of “upon this rock.”

5. According to your observation, reading, and what you hear, to what extent do you think the remnant church is fulfilling its God appointed responsibilities? In what areas does it seem to be accomplishing most? In what areas is it weak? What can be done to remedy any weaknesses?

## SUPPLEMENTARY MATERIAL

“Upon this rock. These words have been variously interpreted: (1) that Peter is ‘this rock,’ (2) that Peter’s faith in Jesus as the Christ is ‘this rock,’ (3) that Christ Himself is ‘this rock.’ Persuasive reasons have been set forth in favor of each of the three explanations. The best way to determine what Christ meant by these cryptic words is to inquire of the Scriptures themselves what this figure of speech meant to Jewish listeners, particularly to those who heard Jesus use it upon this occasion (see MB 1). The testimony of the writings of the disciples themselves is obviously superior to what men have since thought Jesus meant. Fortunately, some of those who were eyewitnesses upon this occasion (see 2 Peter 1:16; 1 John 1:1-3) have left a record that is clear and unequivocal.

“For his part, Peter, to whom the words were addressed, emphatically disclaims, by his teachings, that the ‘rock’ of which Jesus spoke referred to him (see Acts 0-12; 1 Peter 2:4-8). Matthew records the fact that Jesus again used the same figure of speech, under circumstances that clearly call for the term to be understood of Himself (see [The S.D.A. Bible Commentary] on Matthew 21:42; cf. Luke 20:17, 18). From very early times the figure of a rock was used by the Hebrew people as a specific term for God (see on Deuteronomy 32:4; Psalm 18:2; etc.). The prophet Isaiah speaks of Christ as ‘a great rock in a weary land’ (see on chapter 32:2), and as ‘a precious cornerstone, a sure foundation’ (see on chapter 28: 16). Paul affirms that Christ was the ‘Rock’ that went with His people in ancient times (see 1 Corinthians 10:4; cf. Deuteronomy 32:4; 2 Samuel 22:32; Psalm 18:31). In a secondary sense the truths Jesus spoke are also a ‘rock’ on which men may build safely and securely (see on Matthew 7:24, 25), for He Himself is the living ‘Word’ ,made flesh’ (see John 1:1, 14; cf. Mark 8:38; John 3:34; 6:63, 68; 17:8).

“Jesus Christ is the ‘Rock of our salvation’ (Psalm 95:1; cf. Deuteronomy 32:4, 15, 18; DA 413). He alone is the foundation of the church, for ‘other foundation can no man lay than that is laid, which is Jesus Christ’ (1 Corinthians 3:11), ‘neither is there salvation in any other’ (Acts 4:12). Closely associated with Jesus Christ as ‘the Chief Cornerstone’ in the foundation of the church are ‘the apostles and prophets’ (Ephesians 2:20). In the same sense that Christ is the Rock, ‘a living Stone, disallowed indeed of men’ but chosen of God,’ all who believe in Him, ‘as lively stones, are built up a spiritual house’ (1 Peter 2:4, 5), ‘fitly framed together . . . an holy temple in the Lord’ (Ephesians 2:21). But Jesus is ever and only the ‘Rock’ on which the entire structure rests, for without Him there would be no church at all. Faith in Him as the Son of God makes it possible for us also to become sons of God (see John 1: 12; 1 John 3: 1, 2). The realization that Jesus Christ is indeed the Son of God, as Peter emphatically affirmed upon this occasion (see Matthew 16:16), is the key to the door of salvation (see DA 412, 413). But it is incidental, not fundamental, that Peter was the first to recognize and declare his faith, which, upon this occasion, he did as spokesman for all the disciples (see on v. 4).



“Augustine (C. A.D. 400), the greatest of Catholic theologians of the early Christian centuries, leaves it for his readers to decide whether Christ here designated Himself or Peter as ‘the rock’ (Retractiones 1. 21. 1). Chrysostom, the ‘golden-tongued’ preacher, another Father of the early centuries, says that Jesus promised to lay the foundation of the church upon Peter’s confession [not on Peter], but elsewhere calls Christ Himself truly our foundation (Commentary on Galatians, chapter 1:1-3; Homilies on 1 Timothy, No. xviii, chapter 6:21). Eusebius, the early church historian, quotes Clement of Alexandria as declaring that Peter and James and John did not strive for supremacy in the church at Jerusalem, but chose James the just as leader (Church History 11. 1). Other early Fathers of the church, such as Hilary of Arles, taught the same.

It was only when Scriptural support was sought in behalf of the claims of the bishop of Rome to the primacy of the church (see Volume IV, p. 836) that the words of Christ upon this occasion were taken from their original context and interpreted to mean that Peter was ‘this rock.’ Leo 1 was the first Roman pontiff to claim (about A.D. 445) that his authority came from Christ through Peter. Of him, Kenneth Scott Latourette, a leading church historian, says: ‘He insisted that by Christ’s decree Peter was the rock, the foundation, the doorkeeper of the kingdom of heaven, set to bind and loose, whose judgments retained their validity in heaven, and that through the Pope, as his successor, Peter continued to perform the assignment which had been entrusted to him’ (A History of Christianity 119531, page 186). Strange indeed it is, that if this is really what Christ meant, neither Peter nor any other of the disciples, nor other Christians for four centuries thereafter, discovered the fact! How extraordinary that no Roman bishop discovered this meaning in Christ’s words until a fifth-century bishop considered it necessary to find some Biblical support for papal primacy. The significance attributed to Christ’s words, by which they are made to confer primacy upon the so-called successors of Peter, the bishops of Rome, is completely at variance with all the teachings Christ gave to His followers (see chapter 23:8, 10).

“Perhaps the best evidence that Christ did not appoint Peter as the ‘rock’ on which He would build His church is the fact that none of those who heard Christ upon this occasion-not even Peter-so construed His words, either during the time that Christ was on earth or later. Had Christ made Peter chief among the disciples, they would not thereafter have been involved in repeated arguments about which of them ‘should be accounted the greatest’ (Luke 22: 24; see Matthew 18:1; Mark 9:33-35; etc.; DA 817; see on Matthew 16:19).

“The name Peter is derived from the Greek petros, a ‘stone,’ generally a small slab of stone. The word ‘rock’ is the Gr. petra, the large mass of rock itself, a ‘ledge’ or ‘shelf of rock,’ a ‘rocky peak.’ A petra is a large, fixed, immovable ‘rock,’ whereas a petros is a small ‘stone.’ To what extent Christ may have had this distinction in mind, however, or may have explained it as He spoke, is a matter that cannot be determined from these words themselves, because Christ certainly spoke Aramaic-the common language of Palestine at that time. The Gr. petros undoubtedly represents the word kepha’ (cephas) in Aramaic (see on chapter 4:18). And, very likely, petra also represents the Aramaic word kepha’, though there is a possibility that Christ used some other synonym or expression in Aramaic, which would agree with the distinction between petros and petra that is made by the Gospel writers in Greek. It seems probable that Christ must have intended to make such a distinction, however, or Matthew, writing in Greek and guided by the Holy Spirit, would not have made one.

“Obviously a petros, or small stone, would make an impossible foundation for any edifice, and Jesus here affirms that nothing less than a petra, or ‘rock,’ could suffice. This fact is made even more sure by the words of Christ in chapter 7:24: ‘Whosoever hears these sayings of Mine, and doeth them’ is like ‘a wise man, which built his house upon a rock [Gr. petra].’ Any edifice built upon Peter, Petros, a weak, erring human being, as the Gospel record makes plain, has a foundation little better than shifting sand (see on chapter 7:27)” - The S.D.A. Bible Commentary, Volume 5, Pages 430-432.

1.For comments pertaining to this whole chapter see The Desire of Ages, Pages 818-828.

2.“The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God’s plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvellous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to ‘the principalities and powers in heavenly places,’ the final and full display of the love of God.”-The Acts of the Apostles, Page 9:1.

3.“The people of Israel lost sight of their high privileges as God’s representatives. They forgot God and failed to fulfil their holy mission. The blessings they received brought no blessing to the world. All their advantages they appropriated for their own glorification. They shut themselves away from the world in order to escape temptation. The restrictions that God had placed upon their association with idol worshippers as a means of preventing them from conforming to the practices of the heathen, they used to build up a wall of separation between themselves and all other nations. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example.” - The Acts of the Apostles, Page 14:2.

4.“The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honoured to need the honour that comes from Christ. The Saviour turned from them to entrust to others the privileges they had abused and the work they had slighted. God’s glory must be revealed, His word established. Christ’s kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do.” - The Acts of the Apostles, Page 16:1.

5.“Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life.”-The Acts of the Apostles, Page 13:2.

6.“Christ designs that heaven’s order, heaven’s plan of government, heaven’s divine harmony, shall be represented in His church on earth. Thus in His people He is glorified. Through them the Sun of Righteousness will shine in undimmed luster to the



world. Christ has given to His church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The church, endowed with the righteousness of Christ, is His depositary, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory--Christ, the great Centre, from whom radiates all glory." - The Desire of Ages, Page 680:1. See Steps to Christ, Pages 81:1 to 83:2. See also Gospel Workers, Page 200: 1.

7. For comment on "this rock," see "Supplementary Material" at the end of this chapter.

8. "The keys of the kingdom of heaven' are the words of Christ. All the words of the Holy Scriptures are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savour of life unto life or of death unto death. Theirs is a mission weighted with eternal results." - The Desire of Ages, Page 413:6.

## **55. A Message for the Church**

The proclamation of the three angels' messages, God's final message to the world, has been entrusted to the remnant church. But the church, too, needs a divine message of correction and encouragement before it can accomplish its final task. This message for the church is found in Christ's counsel to the church of the Laodiceans. Revelation 3:14-22.

The church at Laodicea was one of the early churches of Asia Minor, and its name and local conditions are used symbolically with those of six other churches, to represent the Christian church in different periods of its history. There seem to be three purposes in describing conditions in these early churches: (1) to portray conditions in the local church; (2) to depict conditions in successive periods of the history of the Christian church; and (3) to point out problems that face the church in every age even though they may be specifically characteristic of the period designated.

It appears that the message to each church was particularly appropriate to its period and condition. The local church was used as a symbol of the whole church during a period when the general experience of the church was similar to what had occurred in the local situation. The messages addressed to these churches were included in the Scriptures as a guide and encouragement to the church in all ages. Of the seven churches, Laodicea - the last. The number seven implies completeness, and it appears reasonable to conclude that the combined messages represent a brief portrayal of the Christian church from its beginning to the end of time.

### **1. The Lost of the Seven**

Laodicea seems to have been formed of two Greek words-laos, meaning "people," and diki, which refers to judicial sentence. It means "a people adjudged." "The name Laodicea implies the final step in the Christian process of history, that of perfecting 'a people adjudged' . . . righteous. Further, it implies that the preparation of such a people and the divine process of adjudging them righteous will be achieved by the close of the period. . . . Appropriately, then, the Laodicean message may be thought of as applying in a special sense to the church from 1844 to the close of time. . . . and the period of time thus represented may be characterized as the Age of Judgment." - The S.D.A. Bible Commentary, Volume 7, Page 761.

This is a time of judgment for all who profess to be Christians. However, Seventh-day Adventists have seen in these words a special application to themselves as the remnant church. About a century ago Ellen G. White wrote: "I was shown that the testimony to the Laodiceans applies to God's people at the present time." - Testimonies, Volume 1, p. 186:1. On the same page she further states: "This fearful message will do its work." As long as the period of judgment continues, the rebuke will be applicable to some and the admonition will encourage all.'

### **2. Message to the Church in Laodicea**

Read carefully Revelation 3:14-22 and look for the following:

3:14-How Christ identifies Himself. Compare with introductions to other churches; for example, Revelation 2:1; 2:8; 2:12. What is there about His salutation especially appropriate for those in a period of judgment?

3:15, 16-The reason for Christ's words of censure to the church, and His action. This expression probably held much meaning for the Laodicean Christians. Water from hot springs at Hierapolis, six miles from Laodicea, grew cooler as it flowed across the Lycus Valley. When the stream reached Laodicea the water was lukewarm.

What is the lukewarm water used to represent in these verses? What about hot and cold water? What is there about hot or cold water that would make either preferable to the lukewarm? [1]

How does the Savior's suggested action compare with what was threatened or promised to other churches? See 2:5; 2:16; 3:10.

Verses 15, "God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot.'" - Selected Messages, b. 1, p. 127:3.

Verse 16: "God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children." - Selected Messages, b. 1, p. 128.

Verse 17: "The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven." - Christ's Object Lessons, page 158:3.

Verse 19: "At this time the Laodicean message is to be given, to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort."-Selected Messages, b. 1, p. 196:1.

See also Selected Messages, b. 1, Pages 357, 358.

3:17-The true condition of the church as compared with its view of itself. What is wrong with the thinking of the people that they misunderstand their condition?

3:18-What Christ offers the church to remedy all the needs pointed out in verse 17. What is the spiritual significance of each of the Savior's remedies?

3:19-Christ's purpose in rebuking the Laodiceans. His invitation. Compare verse 19 with verse 16. Is there a contradiction of attitudes expressed here? How can you reconcile "love" with "spewing out"?

3:20-Christ's relation to the Laodicean. "This is the door to a man's soul. By His love, through His word, and through His providences, Christ knocks at the door of the emotions; by His wisdom, at the door of the mind; by His lordship, at the door of the conscience; and by His promises, at the door of man's hopes." - The S.D.A. Bible Commentary, Volume 7, Page 763.

3:21-The glorious promise to the overcomer-the one who opens the door to Christ and accepts His remedy for every failure. [2] In the case of each church the appeal is to repent. The fact that the Laodicean is the last church period makes the call all the more urgent.

In speaking of the Laodicean church we should be careful to distinguish between the period represented by Laodicea and the major fault for which the church is rebuked. "Laodicean" and "lukewarm" are not synonymous. "Lukewarm" refers to the spiritual condition of many in Laodicea. But "Laodicea" refers to a period in the experience of the church. All those who are children of God in the period of the judgment-the Laodicean period-are members of the Laodicean church. Whether they are spiritually weak or strong, they are Laodiceans. They may be "hot" Laodiceans, or they may be "lukewarm" Laodiceans. Christ intends that all the lukewarm ones should repent. If they do, they are still Laodiceans, but of the kind Christ wants them to be.

The Laodicean message will do its work. Its rebuke is intended to call men to repentance, and for many in the Laodicean church it will accomplish its purpose. Revelation 14:12 shows that those who carry the three angels' messages are those who "keep the commandments of God, and the faith of Jesus." As they have carried God's message to the world, His special message to them has helped to prepare them for the kingdom of heaven. They are pictured in Revelation 14:1-5. With the redeemed of all ages they will make up the church triumphant.

No other church is mentioned as following the Laodicean. God makes no call after this for His people to form or join another church. Christ does not intend that any should leave the Laodiceans simply because the church has been rebuked. There is no need for that. The changes necessary to prepare the remnant church for the Second Advent will take place during this time of judgment, within the Laodicean church. We are and must remain Laodiceans, but we need not and must not be lukewarm Laodiceans. [3]

## TOPICS FOR STUDY AND DISCUSSION

1. Compare God's message to the last church with His final message to the world. What similarities can you see and what differences? What do you think are the reasons for the similarities and differences, the nature of the groups addressed, their different opportunities, or other factors?

2. To what extent is the effectiveness of preaching the three angels messages dependent on the church's response to the Laodicean message? Explain.

3. Study carefully the "Supplementary Material" at the end of this chapter. Follow carefully the line of reasoning in each of the four sections. This is an extremely important note, and its essentials should be fixed in mind by every member of the class. The note answers a very subtle and dangerous teaching that is propagated widely by a few individuals.

## SUPPLEMENTARY MATERIAL

"The severe and uncompromising tone of the Laodicean message has led some to conclude that there is no hope for Christians of that 'church' except by transferring their membership to the Philadelphia 'church.' Such a conclusion, however, does not accord either with the context or with sound principles of interpretation. See The S.D.A. Commentary Volume 7, on chapter 1:11, and note the following:

1. This proposal assumes that the Philadelphia 'church' exists simultaneously with the Laodicean 'church.' But if there is reason to assume that Philadelphia is synchronous with Laodicea, there is equal reason to assume the same for any or all the others. Similarly, if it is considered possible to migrate spiritually from Laodicea to Philadelphia, there is no valid reason why it should not be equally possible-and desirable-to migrate from Laodicea to Ephesus, for example, or from Sardis to Smyrna. Furthermore, if two or more periods are to be considered as existing simultaneously, the consecutive pattern is broken, the individual messages cease to have any specific chronological relationship to history, and there remains no valid basis for assuming that the Laodicean message has any more particular import for our time than for any other.

“The message to any one of the seven ‘churches’ is specifically applicable to the Christian church at a particular time in history only on the basis that the seven ‘churches’ represent seven consecutive periods of time spanning the Christian era, and that each message has a specific application to but one period of time. Only thus can Christians of any period be considered as belonging to a particular ‘church,’ and only thus can the Laodicean message be applied in a special way to the ‘church’ in our time. Accordingly, when the seven ‘churches’ are considered chronologically, as applicable to specific periods of history, Christians of one period cannot migrate spiritually to another.

2. The proposal that Laodiceans must leave their ‘church’ and become Philadelphians in order to be saved is based on the idea that each ‘church’ represents a particular spiritual state, or condition. Indeed, each of the seven does have its own problems, and the counsel, warning, and promise addressed to each are appropriate to it. It is equally true that some of the ‘churches’ reflect a more desirable spiritual state, or condition, than do others.

“Now, it is appropriate for the earnest Christian in any period of history to aspire to reflect the desirable characteristics of, and to be eligible for, the various promises made to all the ‘churches.’ Similarly, he should seek to avoid their undesirable characteristics and heed the threats and warnings addressed to them. But when considered from this point of view, the messages are timeless in nature and the earnest reader applies them to his own experience on the basis of how they meet his personal needs, not on the basis of the time in which he lives. He has no need of figuratively transferring his membership from one to another.

3. Generally speaking, words of commendation are addressed to each of the ‘churches’ except Sardis and Laodicea, words of rebuke to each except Smyrna and Philadelphia, and words of promise to all seven. Thus the ‘churches’ had both desirable and undesirable members. But in no instance does Christ counsel the loyal members of a supposedly disloyal ‘church’ to transfer their spiritual membership to another whose spiritual condition appears preferable. If such were His intent, we would rightly expect a positive call to come out of Sardis or Laodicea, for instance, similar to the call to come out of Babylon (chapter 18:4). But Inspiration has recorded no such call with respect to Laodicea or any of the other ‘churches.’ In each instance the remedy for the prevailing evil has been, simply but emphatically, to ‘repent.’ Loyal Christians in the Ephesus ‘church,’ which had ‘fallen’ and ‘left’ its ‘first love,’ were not counseled to migrate to Smyrna (see chapter 2:4, 5). Those of the Pergamum period, which harbored the doctrines of Balaam and of the Nicolaitans (Verses 14, 15), were not advised to transfer their membership to Ephesus or Smyrna. The ‘church’ at Sardis was all but dead (chapter 3:2), but its faithful members were not told to move to Philadelphia. Similarly, loyal Christians of the Laodicean period are not instructed to become Philadelphians—at least not by Christ, the true Witness to the Laodiceans. But they are told, as Laodiceans, to ‘repent’ and to find in Christ the remedy for all their defects of character (Verses 18-20).

“The idea that the Christian can better his chances of salvation through the escape mechanism of spiritual migration and by effecting a form of righteousness superior, presumably, to that of other Christians, is clearly not in harmony with the teachings of our Lord (cf. Luke 18:9-14). In the parable of the tares (Matthew 13:24-30, 37-43) the owner of the field ordered that both wheat and tares were to ‘grow together until the harvest’ (v. 30). The tares were not to be uprooted by human hands, nor was the wheat to be transplanted to another field. Only when the angel reapers shall gather the wheat into the Owner’s barn and burn the tares is there to be a general separation of the righteous from the wicked (see vs. 30, 39-42).

“Members of the ancient church at Laodicea would not have improved their spiritual condition by moving to the city of Philadelphia. God’s purpose for the Laodicean ‘church’ does not include a plan for spiritual migration to some other of the apocalyptic ‘churches,’ but rather for a thoroughgoing transformation of heart and life (see on Revelation 3:18-20). Any other proposed solution to the ills of Laodicea is certain only to make a man a hypocrite.

4. It is true that no other ‘church’ is administered so sharp a rebuke as the ‘church’ of Laodicea, but it is also true that no other is offered more tender evidence of Christ’s love, closer fellowship with Him, or a more glorious reward (see vs. 19-21). The Laodicean message is not one of unconditional rejection, any more than those addressed to the other ‘churches.’ If the spiritual poverty of the Laodiceans were beyond redress, they would not be offered ‘gold’ by the True Witness. If their spiritual eyesight were beyond remedy, He would not offer them the heavenly ‘eye salve.’ If their spiritual ‘nakedness’ were beyond hope, He would not offer them His own ‘white raiment’ (see on vs. 17, 18).

Obviously there are overcomers in Laodicea (V. 21) as in each of the preceding periods of church history, and it is to these overcomers in Laodicea that the promise is given to sit with Christ in His throne.”—The S.D.A. Bible Commentary, Volume 7, Page 764, 765.

1. Faith and love are the true riches, the pure gold which the True Witness counsels the lukewarm to buy.” - Testimonies, Volume 4, Page 91.

“The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience.”—Testimonies, Volume 4, Page 88:2.

2. “The eye salve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. . . . The divine eye salve will impart clearness to the understanding.”—Testimonies, Volume 4, Page 88:2.

“The purchase which Christ recommends to us is only complying with the conditions He has given us.” - Testimonies, Volume 4, Page 89:1.

“We must get out of a lukewarm condition and experience a true conversion, or we shall fail of heaven.” - Testimonies, Volume 4, Page 89:1.

3. “God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodicean’s is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who

have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent.”- Selected Messages, Book 2, Page 66:2.

“There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.”-Selected Messages, Book 2, Page 69. See also The Acts of the Apostles, Page 543:2.

## **56. The Coming Crisis**

A crisis is a state of affairs in which a decisive change must be faced. Today the world is moving toward the critical time immediately preceding the Second Advent of Christ. This present age will close with the grand climax of the second coming of our Lord. The Bible does not detail all the events leading to the advent, but it does outline the audacious movements by which men will challenge God’s authority, a challenge that will be cut short by Christ’s appearing. The four most significant predictions can be listed as (1) apostasy, (2) spiritualism, (3) persecution, (4) the seven last plagues. All are intertwined.

### **1. Apostasy**

We are concerned particularly with latter-day apostasy. To understand it fully we must go back to its roots. In his second letter to the Thessalonians, Paul warned that they should not be misled by expecting the return of Christ too soon, for a great apostasy would take place before His coming. See 2 Thessalonians 2:1-3. The apostle then described some characteristics of the apostate power that will finally be destroyed by the brightness of Christ’s coming. See 2 Thessalonians 2:4-9. The “falling away” will reach its climax immediately before Christ’s appearance. It will be a spiritual rebellion, a sign of the nearness of the Second Advent. The following passages give some indication of the nature of the apostasy. Make a composite statement including the main thoughts of each passage.

Matthew 7:15; 24:24

1 Timothy 4:1-3

2 Peter 2:1, 2

2 Timothy 4:3, 4

Some of these predictions had earlier, partial fulfillments; but they will be completely fulfilled in the final apostasy.

Characteristics of “that man of sin” (see 2 Thessalonians 2:3, 4) are similar to those of the blasphemous power following pagan Rome (see Daniel 7:8, 19-26), and to the leopard like beast described by John (see Revelation 13). All three predictions find their fulfillment in the papacy, where the moving spirit of apostasy arose in the early centuries and will reach its height prior to the Second Advent. In what ways has the papacy partly fulfilled Paul’s predictions?

In a broad sense Satan is the “man of sin” who opposes God and who would like to occupy God’s throne. But Satan works through agents of deception, and in the last days the papacy will be one of his chief agencies for deception and coercion.

The climax of apostasy is announced in Revelation 14:8; 18:4; “Babylon is fallen.” Note again the “Supplementary Material” at the end of chapter 51 for identification of Babylon in this verse.

### **2. Spiritualism**

From the time he spoke through the serpent in Eden, Satan has been practicing deception by speaking to men through human mediums and spirit agents. This communication from the world of evil spirits is manifest today in spiritualism. Early in human history Satan introduced the idea that the dead could return in spirit form to communicate with the living. This is simply an extension of the idea that there is a spirit part of man that continues to live after physical death.

Frequently in the Old Testament God warned against communication with professed spirits of the dead, and against dealings with the mediums who professed to have access to the spirits. A severe penalty was imposed upon those who disobeyed His commands.

Leviticus 20:27

Deuteronomy 18:10-14

1 Chronicles 10:13

Satan attempts to control men’s minds, and one of the modern methods he employs is spiritualism. It is ancient demon worship and witchcraft in modern guise. Its influence is sweeping everywhere in preparation for Satan’s final deception. It is found among Christians as well as non-Christians. Although we cannot here discuss the teachings and practices of modern spiritualism, we must recognize the serious implications of it in a time when Satan is putting forth every effort to deceive.

All who hold the un-Scriptural view that man is conscious in death are susceptible to Satan’s deceptions through spiritualism. This belief prepares the way for the final delusion. Spirit of prophecy instruction has repeatedly directed our attention to the place of

spiritualism in last-day events. See The Great Controversy, page 561:2, where the work of the “spirits of devils” of Revelation 16:13, 14 is pointed out as the climax of Satan’s masterpiece of deception in the development of spiritualism. Here the “unclean spirits,” “spirits of devils,” are pictured as coming out of the mouth of the “dragon,” generally identified as paganism or spiritualism, out of the mouth of the “beast,” the papal power, and out of the mouth of the false prophet, seemingly Protestantism which has apostatized. The evil spirits come out of the “mouth” of each power. Apparently they will speak a common message in their final proclamation to the world. [1]

Three times in the book of the Revelation attention is called to miracle working power exercised by the image to the beast, which we recognize as apostate Protestantism. This miracle-working power is the power of Satan used to deceive men into giving loyalty to the apostate powers. See Revelation 13:14; 16:14; 19:20. The deception is beyond anything we can imagine today. Its climax is reached when Satan himself counterfeits Christ’s coming and leads astray many who are not firmly grounded on the Scriptures. ‘See 2 Thessalonians 2:9. The word translated “coming” is parousia, the same word generally used for Christ’s coming, as in verse 8. The use of the word in verse 9 points to a coming on the part of Satan that will imitate Christ’s advent. Only a knowledge of the true advent as found in the Bible will protect us against deception at that time. [2]

### 3. Persecution

“All that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. In every age the Godly have suffered at the hands of the ungodly. Before the Second Advent Satan will make his final attempt to turn men from God. The description of the last-day persecution is given in Revelation 13:11-17. Read these verses. Following the forty-two months (1260 day-years), ending in 1798.

(Revelation 13:5), during which there was great persecution (Revelation 13:6, 7), another rising power is pictured, a second beast (Revelation 13:11, 12). The second beast is different from the first beast (Revelation 13:11), but it exercises the power of the first. It seeks to cause all men to worship “the image of the beast,” and pronounces the death penalty on those who refuse. Revelation 13:15. The same power prevents those who do not receive the mark of the beast from buying and selling. Revelation 13:17. ‘Study the whole passage, Revelation 13:11-17, carefully and note the extent and seriousness of the persecution. What indicates that this is to take place near the end of time? [3]

### 4. The Seven Last Plagues

In Revelation 15:5, 6 John saw the temple in heaven opened and seven angels having seven vials filled with the plagues, coming out of it. Then “the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” Verse 8. “No man” is literally “no one.” During these plagues no one can enter the temple of God. This indicates that there will be no intercession during this time; the time for mercy will have passed. The time for God’s wrath to be poured out upon the earth will have come. Read Revelation 16.

The vials, or bowls, in the angels’ hands represent calamities that are to afflict the earth. Each plague strikes against some phase of the religion that opposes God. Thus the literal plagues have religious implications in both their causes and effects. These religious implications help to explain why God sends plagues and suffering on men who cannot repent and who cannot be benefited spiritually by these experiences.

The first five plagues show men that they have been fighting against God; but they blaspheme God instead of turning to Him for forgiveness. The plagues reveal the stubborn spirit of rebellion that controls their minds. If evidence is needed that these men have rejected God, it is provided by these five plagues. The line between those who love God and those who do not is made so clear that no one can ever raise a question about the disposition of any individual’s case.

When the plagues are poured out there are two groups of people on the earth—those who have the seal of God and those who have the mark of the beast. It is on the second group that the plagues are poured. This does not necessarily mean that every plague will affect every individual who bears the mark of the beast. No doubt the more rebellious and defiant, and those who have fought most against God, will suffer more than others. In the brief Bible description of the plagues, note the following:

- (1) Where each vial was poured out. What seems to be the significance of each of these locations?
- (2) Reasons for the plagues’ being poured out.
- (3) The effects of each plague on the people involved.
- (4) Reactions of the people to the plagues.
- (5) What the plagues are leading toward.

The climax of the seven plagues comes with the collapse of Babylon during the seventh plague. Revelation 16:19. The description of the earthquake and the removal of mountains and islands corresponds to the description in Revelation 6:14-17 telling of events immediately preceding the coming of Christ and at the time He appears. The Savior will come as a destroying Conqueror to those who have the mark of the beast, but as a triumphant Redeemer to those with the seal of God. [6]

## TOPICS FOR STUDY AND DISCUSSION

1. What indications can you see today that apostasy is increasing? Think of apostasy in its many phases rather than in relation to any one religious movement.
2. Are there evidences that the influence of the papacy is increasing? Explain.



3. What dangers does spiritualism present to those who believe the Bible teaching concerning the unconscious state of the dead? Describe the preparation God's people should make for the persecution ahead.

4. Although the seven last plagues fall on those who have the mark of the beast, God's people will also pass through a time of trouble during the plagues. The following comment refers to that time. What tentative conclusions would you draw from it?

"If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness." - The Great Controversy, page 634:1.

1. "I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other un-Scriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, but must be occupied with the present truth and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high that we may stand in this day of error and delusion." - Early Writings, Page 87:2. See also The Great Controversy, Page 588:1, 2.

2. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." - The Great Controversy, Page 593:2. See also The Great Controversy, Pages 624:1 to 625:3 (particularly important).

3. See The Great Controversy, Pages 607: 1 to 611:0 (not quoted).

"Conscientious obedience to the word of God will be treated as rebellion. As the defenders of truth refuse to honour the Sunday-Sabbath, some them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed." - The Great Controversy, Page 608:1.

4. "When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people." - The Great Controversy, Pages 627:3 to 628:0.

5. "These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy." - The Great Controversy, Pages 628:2 to 629:0.

6. See The Great Controversy, Pages 635-652 (not quoted).

## **57. Christ's Second Advent**

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. Only in this New Testament passage is the return of Christ qualified by the adjective "second." In John 14:3 Jesus promised that He would "come again," and in Acts 1:11 the angels said He would "so come" as the disciples had seen Him leave. Since the day Jesus ascended up from the Mount of Olives, Christians have believed in and watched for His return. [1]

### **1. Christ's Return Predicted**

Both the Old and New Testaments predict the Second Advent of Christ. In the Old Testament it is not spoken of as "second" or as a coming "again." However, in the light of New Testament descriptions of the second coming, it is usually possible to distinguish in Old Testament prophecy between what we today recognize as the first and Second Advents. [2] In both Testaments Christ's coming at the beginning of the millennium and again at the end are often linked in a single description. At this point we will consider some New Testament predictions. At the close of the chapter will be mentioned Old Testament predictions that can be more clearly understood after the manner of the Second Advent has been described, in New Testament terms. Summarize the testimony from each of the following:

Further testimony from Jesus

Matthew 16:27

Matthew 26:64

Matthew 24:30, 36-39

Revelation 22:7, 12, 20

Testimony from Paul

1 Thessalonians 4:16  
Hebrews 9:28  
2 Timothy 4:8

Testimony from Peter  
1 Peter 1:13  
2 Peter 1:16  
1 Peter 5:4

Testimony from James  
James 5:7, 8

Testimony from John

1 John 2:28 Revelation 1:7 1 John 3:2

Note the various expressions used in the texts above indicating that Christ's return was anticipated.

## 2. The Manner of the Second Advent

In each section below are listed texts giving some statement regarding the phase of the subject mentioned in the heading. Some texts are used more than once because they contain statements on more than one phase. [3]

"Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Savior's promise, 'I will come again.'" - The Acts of the Apostles, page 536:1.

1.Visible. "This coming there is no possibility of counterfeiting. It will be universally known-witnessed by the whole world."-The Great Controversy, page 625:2.

2.Personal. "Not until the personal advent of Christ can His people receive the kingdom."-The Great Controversy, page 322:2.

3.Glorious. "No human pen can portray the scene; no mortal mind is adequate to conceive its splendor."-The Great Controversy, page 641:0.

4.Effect on righteous. "At His coming the righteous dead will be raised, and the righteous living will be changed."--The Great Controversy, page 322:1.

5.Effect on the wicked. "In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth-priests, rulers, and people, rich and poor, high and low."-The Great Controversy, page 657:0.

6.Effect on the earth. "The whole earth appears like a desolate wilderness." - The Great Controversy, page 657:2.

In each case make a summary statement including the pertinent thoughts from the texts under the heading.

### 1. A visible coming

Matthew 24:27, 30  
Revelation 1:7  
Acts 1:9-11

### 2. A personal coming

John 14:3 Acts 1:11

### 3. A glorious coming

Matthew 24:30  
Luke 9:26

### 4. Experience of the righteous

1 Thessalonians 4: 13-17  
1 Corinthians 15:22, 23, 51-57

### 5. Experience of the wicked

Matthew 25:31-46  
Revelation 6:14-17  
2 Thessalonians 1:7, 8

### 6. Effect on the earth

Revelation 6:14

### 3. Watching for the Second Advent

Reference to watching for Christ's return implies more than simply being awake to fulfilling signs and aware of the nearness of the end. We are told to watch because awareness of the coming event should lead us to prepare for it. Linked with the prophecies are invitations and admonitions. Unless we accept the invitations and heed the admonitions, the prophecies cannot serve their appointed purpose for us. [4] Note the invitations, the admonitions, and the assurances of the following:

Matthew 24:42-51 1 Corinthians 1:7, 8 1 Thessalonians 5:23

### 4. Old Testament Predictions

Notice the similarity of the Old Testament prophecies to those in the New Testament. A number of Old Testament prophecies that had an application in ancient times are cited or alluded to by New Testament writers as applying also to events related to the Second Advent. Find a New Testament passage drawn from or similar to each of the following. Recall, for example, Isaiah 34:5, 9, 10, as presented in chapter 49.

Psalms 50:3-5 Isaiah 25:8-10 Isaiah 66:15, 16

## TOPICS FOR STUDY AND DISCUSSION

1. Some people believe that Christ has already come the second time. How would you show them the error of this belief?
  2. What is the place of the Second Advent in the plan of salvation? Remember that there are other events to take place later involving both the saved and the lost.
  3. Many who believe in the Second Advent say that the righteous will be taken away in a "secret rapture." What do they mean by this? How would you answer their claims?
  4. How are we to understand the words of Jesus, given more than 1850 years ago, "Surely I come quickly"? Revelation 22:20.
  5. What are the implications of the phrase "love His appearing"? 2 Timothy 4:8.  
"Christ had ascended to heaven in the form of humanity. The disciples had beheld the cloud receive Him. The same Jesus who had walked and talked and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; and who had that very day toiled with them up the ascent of Olivet, the same Jesus had now gone to share His Father's throne. [2] And the angels had assured them that the very One whom they had seen go up into heaven, would come again even as He had ascended." - The Desire of Ages, Page 832:2.
1. "Paul was a believer in the second coming of Christ; so clearly and forcibly did he present the truths concerning this event, that upon the minds of many who heard there was made an impression which never wore away." - The Acts of the Apostles, Page 228:3.
  2. Great Controversy, Chapter 40.
  3. See Early Writings, Pages 111-114.

## **58. The Millennium**

Immediately following the portrayal of Christ's Second Advent (Revelation 19:11-21) is the description of Satan's confinement for a thousand years. The length of this time period is introduced only in Revelation 20, where in verses 1-7 it is mentioned six times. The term "millennium" is commonly used to refer to this period. It is not a Biblical term; it simply means "thousand years." It can refer to any thousand-year period, but "the millennium" almost invariably refers to the time period mentioned in Revelation 20. We must understand the relation of the millennium to the Second Advent and to the final destruction of rebellious sinners if we are to have a clear picture of how God's kingdom will be established.

### 1. The Second Advent and the Millennium

The Second Advent precedes the millennium. It is the event by which conditions are created that continue through the millennium. Note the following points:

(1) The narrative of Revelation 19 and 20 is continuous. In Revelation 16:13 are mentioned three powers opposing Christ and gathering the kingdoms for a final struggle against Him. These are "the dragon," "the beast," and "the false prophet." When the beast and the kings of earth are gathered to do battle with Christ (Revelation 19:19), the beast and the false prophet are taken and cast alive into a lake burning with fire and brimstone. Revelation 19:20, 21. Revelation 20 continues by telling what happens to the third member of the opposing trio—he is cast into the bottomless pit, where he is kept for a thousand years. [1]

(2)The kings, captains, mighty men, and all men, free and bond (Revelation 19:i8, 19), are the same as those portrayed in Revelation 6: 14-17 who try to hide from the face of Christ at His Second Advent. The completeness of the destruction is pointed out in Revelation 19:21.

(3)At the time of the Second Advent there is a resurrection in which the “dead in Christ” come from their graves and, with those who “are alive and remain,. . . meet the Lord in the air.” 1 Thessalonians 4:16, 17. That this resurrection takes place at the beginning of the millennium is revealed by the statement that the “blessed and holy” who have part in the “first resurrection” reign with Christ during the thousand years. Revelation 20:6. Paul also says that they that are Christ’s shall be “made alive . . . at His coming.” 1 Corinthians 15:22, 23.

## 2. Events of the Millennium

Study carefully Revelation 20:1-9, using the following suggestions and questions as a guide: 20:1 – “Come down” - better, “coming down.” John saw the angel descending. “Key” - all things are still under God’s control.

“Bottomless pit”-abussos-the word used in the LXX of Genesis 1:2 as equivalent of the Hebrew word rendered “deep.” “Abyss” would be a more literal translation. It refers to the earth as it appeared on the first day of creation, “without form, and void.” It fittingly describes the desolation of the earth following Christ’s advent.

“Chain” a symbol of restraint. What creates the situation by which Satan is bound other than the fact that he is obviously restricted to this earth? Recall the condition of the righteous and the wicked as a result of the Second Advent. See also 20:2. [2]

20:3-Notice the purpose for which Satan was “sealed” in the “bottomless pit.” What will take place at the end of the thousand years? In view of the circumstances that bound Satan, what will constitute his loosing? See verses 5, 7, 8. [3]

20:4-Who took their seats on the thrones? Would these include only the martyrs and victors over the beast, or all the righteous who went to reign with Christ? “Judgment”-“sentence,” “verdict.” The word seems to refer here to authority to pass sentence. See Daniel 7:22; 1 Corinthians 6:2, 3. Since the wicked already have been condemned and excluded from heaven, the judgment by the saints cannot determine whether men shall be lost or saved. It may be related to the degree of punishment to be meted out and particularly to an investigation of the records of the lost so that all will be persuaded fully of God’s infinite love and justice. [4]

20:5 – “Rest of the dead.” “The rest of the dead did not come to life again until the thousand years were ended.” R.S.V. See again 1 Thessalonians 4:16, 17 for those who had part in the first resurrection. Who, then, are the “rest of the dead” - In what resurrection will they have a part?

The sentence, “But the rest of the dead lived not again until the thousand years were finished,” is included parenthetically. The rest of verse 5 and verse 6 refers directly to verse 4.

20:6-The righteous have come from their graves and are immortal.

1 Corinthians 15:51-53. Another death is ahead for the wicked, but it can have no authority over the righteous.

20:7-Verse 5 indicates that the wicked are resurrected at the close of time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed.”-The Great Controversy, page 660:2.

20:8-Satan immediately begins his deceptive work. God and Magog refer to the hosts of the wicked. Gog and Magog are used a number of times in the Old Testament. For comments see The S.D.A. Bible Commentary, Volume 4, Pages 704, 705.

“To battle,” rather, “for the battle,” indicates a particular battle, the final conflict between rebellious men and the God who sought to save them.

20:9 – “Compassed” —“circled.” “Camp” here refers to the New Jerusalem. “Fire came down.” The wicked will be devoured. “Devoured” is literally “ate down.” This is the second death (see verse 6) that has no power over the righteous. There is no idea here of an endless burning, but of annihilation. (This topic will be dealt with in detail in chapter 59)

The close of the millennium marks the close of the world of sin that we know. Sinners who are finally unrepentant will be destroyed, and the way will be prepared for God to re-establish the kind of world in which He placed Adam and Eve.

## TOPICS FOR STUDY AND DISCUSSION

1.Some people believe that because Satan is to be bound, the millennium will be a thousand-year period of peace and righteousness on the earth. What evidence would you present to show that this view is not Scriptural? Consider what happens at the Second Advent and the promise Jesus made to His disciples as to where He would take them when He returned. Consider the complete picture in Revelation 19:11 to Revelation 20:8.

A teaching is quite widespread that during the millennium many of the prophecies of restoration of the kingdom to ancient Israel will be fulfilled for the Jews who are then living. A Jewish church kingdom or world kingdom is anticipated. How would you show that this is a false anticipation? Consider the conditional nature of the prophecies of restoration, and indications that the Jews as a people are no longer peculiarly the property of God. Consider also the condition of the earth during the millennium. Recall the principles of prophetic interpretation suggested in chapter 49.

3.Arrange in chronological order and give texts for the order of events at both the beginning and the close of the millennium.

4. Would there be any purpose in God's giving the wicked another probation or opportunity to repent during the millennium? Give evidence to support your answer.

5. What purposes can be achieved by Christ in having the redeemed join Him in the phase of judgment that is carried on during the millennium?

6. How is Satan's part in the millennium related to the closing activity of the Day of Atonement in the ancient Hebrew sanctuary?

7. "At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants."—The Great Controversy, Page 657:1.

"The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years." - The Great Controversy, Page 658:2.

2. Revelation 20:1. See The Great Controversy, Page 658:3.

3. Revelation 20:3. "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight." - The Great Controversy, Page 659:1.

"For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this the millennium. Thus Satan again has people to tempt and to lead. He is free from his confinement.

4. Revelation 20:4. "During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. . . . In union with Christ they [the saints] judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

"Satan also and evil angels are judged by Christ and His people."—The Great Controversy, Pages 660:4 to 661:1.

5. Revelation 20:5. "At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of 'the judgment written.' Thus the revelator, after describing the resurrection of the righteous, says: 'The rest of the dead lived not again until the thousand years were finished.'" - The Great Controversy, Page 661:2.

Revelation 20:8, 9. See The Great Controversy, Pages 663 to 666; 672: 1 to 673:2 (not quoted).

## **59. The End of the Controversy**

At the close of the millennium the wicked face the final consequences of Adam and Eve's eating fruit from the tree of knowledge of good and evil. When God has done all He can do to win men to Himself He must bring to a conclusion the controversy that has waged since the first sin was committed.

Sin did not originate on this earth. Our world has been a proving ground to test two plans of government—God's and Satan's. Though Satan's plan has miserably failed, he will never willingly relinquish the power he claims over the earth. Therefore God must step in, destroy Satan's authority, and remove from the earth the effects of his work. The cleansing will be complete and final so the way may be prepared for God's restored kingdom.

### **1. The End of the Wicked**

In Christian Beliefs, chapters 19 and 20, we saw that the Bible contains no indication there is any part of man that continues to live after his body dies. He is continually dependent on God for life. He possesses no immortal soul that returns to God as a conscious entity and continues to live while his body is in the grave.

The Bible is clear on the unconscious condition of man in death. It is fully as explicit concerning the second death. Revelation 20:6. There is an answer to Peter's question, "What shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. Their end will be complete destruction in the fire that comes "down from God out of heaven" and devours them. Revelation 20:9. [1]

In the following passages note the emphasis on the completeness and finality of the destruction.

Malachi 4:1, 3  
2 Thessalonians 1:6-9  
2 Peter 3:10-12

On the destruction of Satan, see Ezekiel 28:18, 19, where Satan's end is pictured under the figure of the burning up of Tyre and her king. The fires that destroy Satan will also remove all traces of sin and purify the earth. [2]



## 2. Fires That Burn “Forever”

Several Bible passages refer to “everlasting fire” (Matthew 25:41), “eternal fire” (Jude 1:7), and smoke ascending “forever and ever” (Revelation 14:11). ‘How are such expressions to be understood in view of the teaching that the destruction of the wicked will be complete and final? [3]

## 3. Everlasting Fire

Referring to the punishment of the wicked, Jude 1:7 speaks of “eternal fire” and Matthew 18:8; 25:41 of “everlasting fire.” In each instance the word “eternal” or “everlasting” is translated from the Greek *aionios*. This word means literally, “lasting for an age,” and indicates duration for a longer or shorter period. In ancient Greek writings Roman emperors were sometimes described as *aionios*, indicating they held office for life. *Aionios* of itself does not denote time without end. The duration of the period must be determined by the person or thing referred to. It signifies permanence or continuity within limits determined by its use.

Our ordinary uses of “eternal” and “everlasting” are not exact equivalents of *aionios*. Usually we employ the terms to refer to endless time. But *aionios* describes undefined duration. The significance of the adjective *aionios* becomes clearer through a study of *aion*, the noun from which it is derived. *Aion* is used in-

Matthew 13:22, “care of this world [*aion*].”

Matthew 13:39, “the harvest is the end of the world [*aion*].”

Matthew 24:1 “the sign of Thy coming, and of the end of the world [*aion*].”

Romans 12:2, “be not conformed to this world [*aion*].”

In each of these cases, and in numerous similar ones, “world” might well be translated “age.” Time limitation is obvious in each instance.

The Hebrew word *olam* is the Old Testament equivalent of *aion* and is used similarly. Whether *olam* is understood in the “endless” sense or as limited time depends on the person or thing to which it refers. ‘See the following cases where *olam* is translated “ever” and “everlasting” and note the time limitations involved.

Exodus 40:15  
Leviticus 25:46  
Jonah 2:6  
Exodus 21:6

When referred to the fires of the last days, both the Hebrew and Greek words must be understood in their full context. Whether they refer to limited or endless time must be determined in the light of general Bible teaching. The clarity of the Bible on the annihilation of the wicked makes it obvious that “everlasting fire” means fire that burns for an appointed time, until its purpose is accomplished.

## 4. Forever and Ever

On the surface, “forever and ever” appears emphatic as to endless duration. But the same words we have already studied are involved again. In both Testaments “forever and ever” is translated from a compound expression, meaning, in the Old Testament “to the age and onward,” and in the New Testament “unto the ages of the ages.” As in the cases mentioned earlier, duration is not derived from the expression itself but from the person or thing with which it is associated.

The figure of the ascending smoke (Revelation 14:11) is probably taken from the description of the desolation of Edom. Isaiah 34:10, “Its smoke shall go up forever.” But Isaiah did not understand this to involve endless burning, for he continued, “From generation to generation it shall lie waste. . . . But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it.” The illustration pictures complete destruction of ancient Edom (Idumea).

## 5. Unquenchable Fire

In the New Testament both John the Baptist and Jesus spoke of the final destructive fire as fire that could not be quenched. See Matthew 3:12; Mark 9:43-48. The terms are derived from the Greek *asbestos*, and are used as equivalent to “everlasting” or “eternal” fire. The fires will not be quenched—they are inextinguishable. They will burn as long as there is anything to burn, and no one will be able to put them out.

Both Testaments contain illustrations of the effects of eternal, unquenchable fire. ‘See Jude 1:7. How long did the “eternal fire” burn at Sodom and Gomorrah? See Jeremiah 17:27. How long did fire that “shall not be quenched” burn at Jerusalem? Compare 2 Chronicles 36:19-21. Is there any indication the fire lasted for a long period of time? Note how emphasis is placed on the consequences of the burning.

## 6. The Undying Worm

In Mark 9:44-48 Jesus three times spoke of fire “where their worm dies not, and the fire is not quenched.” The S.D.A. Bible Commentary, Volume 5, p. 636, comments: “Greek a ‘maggot,’ or ‘a worm.’ As Major, Manson, and Wright (The Mission and Message of Jesus, p. 123) comment, ‘The undying worm is not the symbol of a soul which cannot die, but is the symbol of corruption which cannot be purged.’ In verse 43 ‘life’ is set forth in contrast with ‘the fire that never shall be quenched.’ In Romans 6:23 and many other scriptures ‘life’ stands in contrast with ‘death.’ In John 3:16 the contrast is between ‘everlasting life’ and ‘perishing.’ It is obvious that Jesus here intends the same contrast. ‘The fire is not quenched’ stands in apposition to ‘their worm dies not,’ and is an equivalent expression, yet it seems incongruous that maggots should pursue their work in the presence of fire. There is nothing in the word ‘worm,’ that even remotely justifies the popular explanation equating ‘worm’ with ‘soul’ (see on Isaiah 66:24), a fact recognized by almost all commentators, whatever they may think personally about the state of man in death.”

## 7. Hell-Fire.

“Hell-fire” in Matthew 5:22 and elsewhere is translated from the Greek gehenna, and may be expressed “the Gehenna of fire,” or “the hell of fire.” Gehenna was taken from the Hebrew ge’hinnom, “Valley of Hinnom.”

The Valley of Hinnom is southwest of Jerusalem. It was there that in ancient times infants were sacrificed by burning on the altar to Molech. See 2 Chronicles 28:3. Later Josiah halted this practice. See 2 Kings 23:10.

God warned His people that because of these human sacrifices, idol worship, and other vile practices, the Valley of Hinnom would one day become “the valley of slaughter.” See Jeremiah 7:32-34; Isaiah 30:33.

Consequently, fires burning in Hinnom came to symbolize to the Jews the consuming fires of the last days. See Isaiah 66:24.

Ordinary concepts of “hell” as a place of never-ending punishment are incompatible with the Bible description of the end of the wicked. “Hell-fire,” “unquenchable fire,” and “eternal fire” are all used equivalently.

The circumstances that make the final destructive fires necessary call the more attention to the gospel of Jesus Christ, which can deliver men from the fires and prepare them for the new world. The results of rebellion will be clearly demonstrated, and the eradication of the marks of sin will be complete. There will be no opportunity for sin to arise again and disrupt God’s plan for universal happiness. [4]

## TOPICS FOR STUDY AND DISCUSSION

1. What are the possible effects of the doctrine of an endlessly burning hell on the thinking of both good and wicked people?
2. Sometimes believers in endless burning say that “Seventh-day Adventists do not believe in hell.” How would you answer this?
3. Show how the Bible doctrine of the annihilation of the wicked is in harmony with God’s character and plan while endless burning is not.
4. Review the parable of the rich man and Lazarus (Christian Beliefs, chapter 20) including the excerpt from Josephus in the “Supplementary Material.” What light does it throw on our present topic and vice versa?

5. “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. . . . 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 Great Controversy, Pages 672:2 to 673:0.

6. “Some are destroyed as in a moment, while others suffer many days. All are punished ‘according to their deeds.’ The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God’s people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches.” - The Great Controversy, Page 673:1.

7. “The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.” - The Great Controversy, Page 674:1.

8. “The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest.”—The Great Controversy, Page 504: 1.

## **60. Our Eternal Home**

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.” Revelation 21:1. Cleansed by fire, this earth is to be re-created and prepared to be the home of the redeemed.

At their translation or resurrection the redeemed will be made immortal. 1 Corinthians 15:51-53. They will be taken to the abiding places Christ went to prepare for them after His first advent. John 14:2, 3. During the millennium the redeemed will be with Christ, engaged in a phase of judgment work. Revelation 20:4. Heaven is to be their home for a thousand years; after that they will enter their new home in the recreated earth. Revelation 21 and 22 give the clearest Bible picture of what is to be expected. The view is far from complete, but there is enough to thrill our hearts and fill us with happy anticipation. [1]

### **1. A New Creation**

The new creation is not new in the same sense that this earth was newly created in the beginning. God will use the purified elements of this present earth from which to make the new. It will be literally a recreation. Even the word John uses for “new” in Revelation 21:1 seems to indicate this. It is the Greek word *kainos* which refers to something new in condition as contrasted with something worn or marred. Peter refers to this re-creation in fulfillment of God’s promise. 2 Peter 3:13.

We can fill some details into the picture from Isaiah 65:17-25. But we must remember that this passage primarily describes what would have happened if Israel had fulfilled God’s purpose for them. Since Israel failed, the prophecy will be fulfilled in principle in the new heavens and earth to follow the millennium, but it cannot be applied then in every detail as it would have been under the earlier circumstances. Trying to apply every detail to the future re-creation presents several difficulties which are avoided if we remember the original purpose of the passage. See 65:20, 23; 66:24. Study Isaiah 65:17-25 and see what you can find to help complete the picture of the new creation and the conditions in the new earth as described below in section 2.

In the earth made new we shall see the final fulfillment of the promise, “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29.

### **2. Changed Conditions**

“He that sat upon the throne said, Behold, I make all things new.” Revelation 21:5. Everything that surrounds the redeemed in the re-created earth will be new. Plant life, animal life, and the surface of the earth will all be new. Study Revelation 21, 22. Compare Isaiah 65:17-25. What surroundings will be different in the new earth from those we now have? Distinguish between what is said of the New Jerusalem and what seems to have more general application in the new earth. Describe the New Jerusalem. ‘Cite texts in each case.

In the same passages see how the lives and relationships of the redeemed differ from their present existence and relationships. Not only is the earth new, but its inhabitants are those who were first spiritually transformed and later physically changed and made immortal. What opportunities are open to the redeemed? [2] See:

Matthew 25:34

Revelation 3:12

Revelation 21:3

1 Corinthians 13:12

Revelation 7:14-17

What particular privilege is to be granted the 144,000? See Revelation 14:1-4.

Despite the tragic loss of an enormous number of human beings, the future of the universe will be unmarred. The fellowship with God that Adam and Eve enjoyed will be the privilege of each of the redeemed. Once again there will be unity and harmony throughout the universe, with no discordant voice. Nowhere outside the Bible is the restored harmony more graphically and beautifully portrayed than in the closing paragraph of The Great Controversy:

“The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their perfect beauty and perfect joy, declare that God is love.”-The Great Controversy, page 678:3. See also Education, pages 301-309.

“One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: ‘He had bright beams coming out of His side: and there was the hiding of His power.’ Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God, there is the Savior’s glory, there ‘the hiding of His power.’ -The Great Controversy, page 674:2.

1. "A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode." - The Great Controversy, Pages 674:4 to 675:0.

2. "There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar-worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of sinless beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation-suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed." - The Great Controversy, Page 677:2, 3.

## **61. Supplement**

This supplement contains the spirit of prophecy quotations referred to in the footnotes throughout the book. They are classified under chapter and footnote numbers.

### **CHAPTER 1**

1. The Ministry of Healing, Page 420:4 "They [the disciples on Pentecost] received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers' who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

2. Christ's Object Lessons, Page 18:1 - "The earth is now marred and defiled by sin. Yet even in its blighted state much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator."

2. The Ministry of Healing, Pages 409-417-[See the whole passage in MH. Excerpts below:]

2. The Ministry of Healing, Page 411: "The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.

2. The Ministry of Healing, Pages 411:2 to 412:1-"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God....

All things tell of His tender, fatherly care and of His desire to make His children happy.

2 Medical Ministry, Page 103:3 - "The character and power of God are revealed by the works of His hands. In the natural world are to be seen evidences of God's love and goodness. These tokens are given to call attention from nature to nature's God, that His "eternal power and Godhead may be understood.

4 The Desire of Ages, Page 20:1 - "In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength sets fast the mountains." "The sea is His, and He made it." Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love.

6 The Desire of Ages, Page 24:1 - "Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our grief. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Savior's life on earth, we see "God with us."

7. The Desire of Ages, Pages 211:5 to 212:0 - "In every Page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a

compacted prophecy of the gospel. To Christ “give all the prophets witness.” Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.

The Desire of Ages, Page 212:1 - “The Jews had the Scriptures in their possession, and supposed that in their mere outward knowledge of the word they had eternal life. But Jesus said, “You have not His word abiding in you.” Having rejected Christ in His word, they rejected Him in person. “You will not come to Me,” He said, “that you might have life.”

10. Prophets and Kings, Pages 168:4 to 169:0 - “Not in mighty manifestations of divine power, but by “a still small voice,” did God choose to reveal Himself to His servant. He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. While Elijah waited for the revelation of the Lord, a tempest rolled, the lightning flashed, and a devouring fire swept by; but God was not in all this. Then there came a still, small voice, and the prophet covered his head before the presence of the Lord. His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need.

## CHAPTER 2

3. Patriarchs and Prophets, Pages 366:3 to 367:0 - “It was Christ that spoke to His people through the prophets. The apostle Peter., writing to the Christian church, says that the prophets “prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.” 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. “The testimony of Jesus is the spirit of prophecy.” Revelation 1 9: 10.

5. The Desire of Ages, Page 799:1 - “In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ’s teaching. So highly did He value it that at one time He said, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Luke 16:31.

5. The Desire of Ages, Page 70:1 - “The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother’s knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.

6. Testimonies, Volume 5, Page 747:1 - “The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all “given by inspiration of God;” yet they are expressed in the words of men and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that “the Word was made flesh, and dwelt among us.” And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God.

7. The Great Controversy, Pages vi:4 to vii:0 - “God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed; through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

8. Selected Messages, Book 1, Pages 20:4 to 21:2 - “The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened.

The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God’s penmen, not His pen. Look at the different writers.

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.

9. Selected Messages, Book 1, Page 19:1 - “Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes.

9. Selected Messages, Book 1, Page 19:3 - “The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the



difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws.

9. Selected Messages, Book 1, Page 21:5 to 22:2 - "The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty....

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue.

Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.

9. Selected Messages, Book 1, Page 22:3 - "The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory.

## CHAPTER 3

1. The Great Controversy, Page VI:2 - "Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

2. The Great Controversy, Page vi:3 - "As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

2. The Great Controversy, Page vii:2 - "Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Savior, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

3. The Great Controversy, Page V:2 - "During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years-from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

5. Patriarchs and Prophets, Page 524:3 - "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem." Having written an account of this solemn transaction, he placed it, with the book of the law, in the side of the ark.

6. Prophets and Kings, Page 609:3 - "The efforts of Ezra to revive an interest in the study of the Scriptures were given permanency by his painstaking, lifelong work of preserving and multiplying the Sacred Writings. He gathered all the copies of the law that he could find and had these transcribed and distributed.

7. Selected Messages, Book 1, Page 16:2 - "Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would riot manufacture difficulties from the plainest revealed truth.

## CHAPTER 5

2. Counsels to Writers and Editors, Page 45:1 - "We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions.

3. The Desire of Ages, Page 459:1 - "Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures.

5. The Great Controversy, Page 599:2 - "Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

8. Education, Pages 123:2 to 124:0 - "Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, "here a little, and there a little." Isaiah 28:10.

When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel.

Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.

9. Evangelism, Page 581:1 - "Lead the minds of the youth from truth to truth, up higher and higher, showing them how scripture interprets scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ.

10. Fundamentals of Christian Education, Page 187:0 - "An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The wayfaring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for any one who perishes through misapprehension of the Scriptures.

12. Gospel Workers, Page 312:3 - "Men of ability have devoted a lifetime of study and prayer to the searching of the Scriptures, and yet there are many portions of the Bible that have not been fully explored. Some passages of Scripture will never be perfectly comprehended until in the future life Christ shall explain them. There are mysteries to be unraveled, statements that human minds cannot harmonize. And the enemy will seek to arouse argument upon these points, which might better remain undiscussed.

13. Counsels on Sabbath School Work, Pages 42:2 to 43:0 - "Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances.

## CHAPTER 10

1. The Desire of Ages, Page 208:2 - "The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will.

Steps to Christ, Page 100:1 - "Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. [James 5:11 quoted.] His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest.

The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch care, not another soul for whom He gave His beloved Son.

4. Patriarchs and Prophets, Page 49: 1 - "God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton.

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

6 The Great Controversy, Pages 416:4 to 417:0 - "The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: "I say not unto you, that I will pray the Father for you: for the Father Himself loves you." John 16:26, 27. God was "in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. And in the ministration in the sanctuary above, "the counsel of peace shall be between Them both."

## CHAPTER 11

3. The Desire of Ages, Pages 469:4 to 470:0 - "With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM."

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

4. The Desire of Ages, Page 530:3 - "In Christ is life, original, unborrowed, underived. "He that has the Son has life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life.

4. Selected Messages, Book 1, Page 247:4 to 248:0 - "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God.

4. Selected Messages, Book 1, Page 247:2 - "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God.

4. Evangelism, Page 615:2 - "Christ is the pre-existent, self-existent Son of God... In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

4. Evangelism, Page 615:3 - "He was equal with God, infinite and omnipotent. . . He is the eternal, self-existent Son.

4. Signs of the Times, November 27, 1893, Page 54 - "The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, I and My Father are one." The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of one substance, possessing the same attributes.

7. Patriarchs and Prophets, Page 305:4 - "Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.

9. Patriarchs and Prophets, Page 36:2 - "The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng-"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.

9 The Great Controversy, Page 493:1 - "Christ the Word, the Only Begotten of God, was one with the eternal Father, one in nature, in character, and in purpose,-the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. And to Christ, equally with the Father. all heaven gave allegiance.

Evangelism, Page 616:3 - "Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.

## CHAPTER 12

2. The Desire of Ages, Page 490:5 - "The omnipotent power of the Holy Spirit is the defense of every contrite soul.

2. Fundamentals of Christian Education, Page 365:1 - "The Lord lives, and His Holy Spirit presides everywhere.

5. Evangelism, Pages 614:2 to 615:1 - "The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Savior. There are three living persons of the heavenly trio; in the name of these three great powers-the Father, the Son, and the Holy Spirit-those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.

5. Evangelism, Pages 616:5 to 617:1 - "We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds. (From a talk to the students at the Avondale School.)

The Holy Spirit is a person, for He bears witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God."

6. The Acts of the Apostles, Pages 51:3 to 52:1 - "It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceeds from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13.

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

## CHAPTER 13

2 Patriarchs and Prophets, Page 366:2 - "Christ was not only the leader of the Hebrews in the wilderness-the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host-but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.

3 The Great Controversy, Pages 511:3 to 512:0 - "We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord has prepared His throne in the heavens; and His kingdom rules over all." And, says the prophet, I heard the voice of many angels round about the throne." In the presence-chamber of the King of kings they wait - "angels, that excel in strength," "ministers of His, that do His pleasure," "hearkening unto the voice of His word." Psalm 103:19-21; Revelation 5: 11. Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." Daniel 7:10; Hebrews 12:22. As God's messengers they go forth, like "the appearance of a flash of lightning," (Ezekiel 1:14), so dazzling their glory, and so swift their flight. The angel that appeared at the Savior's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him to quake, and they "became as dead men." Matthew 28:3, 4. When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land." 2 Kings 19:35; 2 Chronicles 32:21.

4 The Acts of the Apostles, Page 153:1 - "Heaven is brought near to earth by that mystic ladder, the base of which is firmly planted on the earth, while the topmost round reaches the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness, bearing the prayers of the needy and distressed to the Father above, and bringing blessing and hope, courage and help, to the children of men. These angels of light create a heavenly atmosphere about the soul, lifting us toward the unseen and the eternal. We cannot behold their forms with our natural sight; only by spiritual vision can we discern heavenly things. The spiritual ear alone can hear the harmony of heavenly voices.

4 The Great Controversy, Pages 512:2 to 513:0 - "A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said; "Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house, and about all that he has on every side?" Job 1:9, 10.

4 The Desire of Ages, Page 21:1 - "The angels of glory find their joy in giving-giving love and tireless watch care to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

4 Christ's Object Lessons, Page 176:2 - "Heavenly beings still visit the earth as in the days when they walked and talked with Abraham and with Moses. Amid the busy activity of our great cities, amid the multitudes that crowd the thoroughfares and fill the marts of trade where from morning till evening the people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities-even here heaven has still its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with the natural sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world that our thoughts may be withdrawn from the hurry and rush of life to consider that there are unseen witnesses to all we do or say.

4 Selected Messages, Book 1, Page 17:1 - "Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do, unfolding before them scenes of thrilling interest, way mark by way mark in symbols and signs and illustrations.

5 The Great Controversy, Page 513:1 - "Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met-agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding.



## CHAPTER 14

3 The Desire of Ages, Pages 758:4 to 759:0 - "It was a being of wonderful power and glory that had set himself against God. Of Lucifer the Lord says, "Thou sealed up the sun, full of wisdom, and perfect in beauty." Ezekiel 28:14. Lucifer had been the covering cherub. He had stood in the light of God's presence. He had been the highest of all created beings, and had been foremost in revealing God's purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father.

9 The S.D.A. Bible Commentary, Volume 4, Page 1163 - "There was no possible hope for the redemption of those who had witnessed and enjoyed the inexpressible glory of heaven, and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against Him. There were no new and wonderful exhibitions of God's exalted power that could impress them so deeply as those they had already experienced. If they could rebel in the very presence of glory inexpressible, they could not be placed in a more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring (Redemption: The Temptation of Christ, Pages 18, 19).

10 Patriarchs and Prophets, Pages 42:4 to 43:0 - "Satan's rebellion was to be a lesson to the universe through all coming ages-a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

## CHAPTER 15

1 Education, Page 134:4 - "Only by the aid of that Spirit who in the beginning "was brooding upon the- face of the waters;" of that Word by whom "all things were made;" of that "true Light, which lights every man that comes into the world," can the testimony of science be rightly interpreted only by their guidance can its deepest truths be discerned.

2. Testimonies, Volume 8, Page 258:3 to 259:0 - "The work of creation can never be explained by science. What science can explain the mystery of life?

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth.

6 Patriarchs and Prophets, Page 46:2 - "God Himself gave Adam a companion. He provided "an helpmeet for him" - a helper corresponding to him -one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation.

7 Patriarchs and Prophets, Page 46:3 - "God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise.

8. [See the whole passage in Testimonies, volume 8. Excerpts below:]

8. Testimonies, Volume 8, Page 259:2 - "In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God.

Testimonies, Volume 8, Pages 259:3 to 260: - "God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working. God is perpetually at work in nature. She is His servant, directed as He pleases. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotation.

9 Messages to Young People, Page 254:1 - "While we rejoice that there are worlds which have never fallen, these worlds render praise and honor and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan has brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by His mediation work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God?

## CHAPTER 17

1. Education, Page 15:1 - "When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker.

"God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image-the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research.



1 Education, Page 20:2 - "Created to be "the image and glory of God" (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but "little lower than the angels" (Hebrews 2:7), that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations.

1 Education, Page 17:2 - "Every human being, created in the image of God, is endowed with a power akin to that of the Creator-individuality, power to think and to do.

3 Patriarchs and Prophets, Page 49: 1 - "God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule.

## CHAPTER 18

2 Patriarchs and Prophets, Page 53:4 - "In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent-a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey.

3 Patriarchs and Prophets, Page 55:2 - "Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth.

3 Education, Page 25:2 - "There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil.

8 The S.D.A. Bible Commentary, Volume 1, Page 1 I04 - "The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition (Signs of the Times, March 14, 1878).

8 The S.D.A. Bible Commentary, Volume 1, Page 1084 - "Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them (Review and Herald, April 29, 1875).

8 The S.D.A. Bible Commentary, Volume 1, Page 1104 - "The principles of the Ten Commandments existed before the Fall, and were of a character suited to the condition of a holy order of beings. After the Fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state (Spiritual Gifts, Volume 3, Page 295).

8 The S.D.A. Bible Commentary, Volume 1, Page 1104 - "The law of Jehovah dating back to creation, was comprised in the two great principles, "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shall love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the Fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression (Signs of the Times, April 15, 1875).

9 Testimonies, Volume 4, Pages 34:3 to 35:0 - "Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe and the myriads of heavenly angels are spectators of this race; they are anxiously watching to see who will be successful overcomers and win the crown of glory that fades not away. With intense interest God and heavenly angels mark the self-denial, the self-sacrifice, and the agonizing efforts of those who engage to run the Christian race.

9 Testimonies, Volume 6, Page 144:2 to 145:0 - "Each must take his position and be what God designed he should be, a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan

## CHAPTER 19

1 The Desire of Ages, Page 530:3 - "In Christ is life, original, unborrowed, underived. "He that has the Son has life." 1 John 5:1. The divinity of Christ is the believer's assurance of eternal life.

1 The Desire of Ages, Page 527:3 - "Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him.

1 The Desire of Ages, Page 787:1, 2 - "To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall you also appear with Him in glory." John 8:51, 52; Colossians 3:4.

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Savior's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.

## CHAPTER 22

1. The Desire of Ages, Pages 22:3 to 23:0 - "Lucifer had said, I will exalt my throne above the stars of God; ... I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R.V., margin.

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

1. Testimonies, Volume 9, Page 68:2 - "Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust.

1. The Desire of Ages, Page 208:2 - "The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will.

1. The Desire of Ages, Page 664:4 - "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

1 Testimonies, Volume 2, Page 508:2 to 509:0 - "He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father.

3 The Desire of Ages, Pages 116:4 to 117:2 - "Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us.

Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Savior took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.

5.[See again The Desire of Ages, Page 117:1, quoted above.]

6.The Desire of Ages, Page 74:4 - "Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. The Savior condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, "Behold My servant, whom I uphold; Mine Elect, in whom My soul delights." Isaiah 42:1.

6. Early Writings, Pages 156:2 to 157:0 - "Christ is the example for all Christians. When they are tempted, or their rights are disputed, they should bear it patiently. They should not feel that they have a right to call upon the Lord to display His power that they may obtain a victory over their enemies, unless God can be directly honored and glorified thereby. If Jesus had cast Himself from the pinnacle of the temple, it would not have glorified His Father; for none would have witnessed the act but Satan and the angels of God. And it would have been tempting the Lord to display His power to His bitterest foe. It would have been condescending to the one whom Jesus came to conquer.

## CHAPTER 23

2. The S.D.A. Bible Commentary, Volume 5, Page 918 - "In the Garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin (Manuscript 35, 1895).

3 The Desire of Ages, Page 25:2 - "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

4 Selected Messages Book 1, Page 349:2 - "The only-begotten Son of God took upon Him the nature of man, and established His cross between earth and heaven. Through the cross, man was drawn to God, and God to man. Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. Through the cross the sinner was drawn from the stronghold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, It was my sins that crucified the Son of God." At the cross he leaves his sins, and through the grace of Christ his character is transformed. The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit. As the sinner looks upon the Redeemer, he finds hope, assurance, and joy. Faith takes hold of Christ in love. Faith works by love, and purifies the soul.

5 The Acts of the Apostles, Page 29:2 - "Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things.

6 The S.D.A. Bible Commentary, Volume 5, Page 1113, 1114. [See the whole passage in The S.D.A. Bible Commentary. Excerpts below:]

6 The S.D.A. Bible Commentary, Volume 5, Page 1113 - "When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.

6 The S.D.A. Bible Commentary, Volume 5, Page 1113 - "When the voice of the angel was heard saying, "Thy Father calls thee," He who had said, "I lay down My life, that I might take it again," "Destroy this temple, and in three days I will raise it up," came forth from the grave to life that was in Himself. Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, I am the resurrection, and the life." In His divinity Christ possessed the power to break the bonds of death.

The Desire of Ages, Pages 25:3 to 26:0 - "In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

8 The Acts of the Apostles, Pages 38:3 to 39:0 - "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.

## CHAPTER 24

1. The Acts of the Apostles, Page 53:1 - "From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age.

1. Education, Page 46:2 - "[Speaking of students in the schools of the prophets] As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety.

1. Education, Page 47:2 - "A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings

of His Spirit. Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

4 The Acts of the Apostles, Pages 35-46. [See whole passage in The Acts of the Apostles. Excerpts below:]

4 The Acts of the Apostles, Page 37:3 - "During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Savior, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people.

4 The Acts of the Apostles, Page 39:0 - "The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.

4 The Acts of the Apostles, Page 45:1 - "The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory.

4 The Acts of the Apostles, Page 45:2 - "Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. ... No longer were they a collection of independent units or discordant, conflicting elements.

4 The Acts of the Apostles, Page 45:3 - "Pentecost brought them the heavenly illumination. 'I he truths they could not understand while Christ was with them were now unfolded.

5 The Acts of the Apostles, Pages 47 - "56. [See whole passage in The Acts of the Apostles. Excerpt below:]

5 The Acts of the Apostles, Page 48:1 - "What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Savior were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, "He that is feeble shall be as David; and the house of David as the angel of the Lord." Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom.

## CHAPTER 25

1. The Desire of Ages, Pages 668:5 to 672:1. [See whole passage in The Desire of Ages. Excerpts below:]

1. The Desire of Ages, Page 669:2 - "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Savior would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.

3 The Desire of Ages, Page 671:2 - "It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

4 Patriarchs and Prophets, Pages 404:4 to 405:0 - "Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.

4 Patriarchs and Prophets, Page 580:2 - "[Speaking of the sons of Eli, Hophni and Phineas:] Their sins were so interwoven with their ministration as priests of the Most High, in offering sacrifice for sin, the work of God was so profaned and dishonored before the people, that no expiation could be accepted for them.

4 Patriarchs and Prophets, Page 635:4 - "It is a perilous step to slight the reproofs and warnings of God's word or of His Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord's requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen.

## CHAPTER 27

2 The Desire of Ages, Page 834:2 - "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.



2 Fundamentals of Christian Education, Page 403:1 - "Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham hundreds of years before Christ came. With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered.

3 The Great Controversy, Page 484:0 - "Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

3 Thoughts From the Mount of Blessing, Page 17:3, 4 - "The earth promised to the meek will not be like this, darkened with the shadow of death and the curse....

There is no disappointment, no sorrow, no sin, no one who shall say, I am sick; there are no burial trains, no mourning, no death, no partings, no broken hearts; but Jesus is there, peace is there.

4 Christ's Object Lessons, Page 312:0 - "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

## CHAPTER 28

1 Christ's Object Lessons, Pages 127:2 to 134:1. [See whole passage in Christ's Object Lessons. Excerpts below:]

1 Christ's Object Lessons, Pages 127:4 to 128:0 - "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.

1 Christ's Object Lessons, Page 128:3 - "The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker.

1 Christ's Object Lessons, Page 133:1 - "The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God.

1 Christ's Object Lessons, Page 134:1 - "In eternity we shall learn that which, had we received the enlightenment it was possible to obtain here, would have opened our understanding.

3 The Story of Redemption, Page 50:1 - "When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice.

4 The Story of Redemption, Pages 69:3 to 70:0 - "Noah, did not forget God, who had so graciously preserved them, but immediately erected an altar and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, showing his faith in Christ the great sacrifice, and manifesting his gratitude to God for their wonderful preservation. The offering of Noah came up before God like a sweet savor. He accepted the offering and blessed Noah and his family. Here a lesson is taught all who should live upon the

earth, that for every manifestation of God's mercy and love toward them the first act of all should be to render to Him grateful thanks and humble worship.

5 The Story of Redemption, Pages 75-83. [See whole passage in The Story of Redemption. Excerpt below:]

5 The Story of Redemption, Page 75:2 - "The Lord appeared to Abraham and promised him that his seed should be like the stars of heaven for number. He also made known to him, through the figure of the horror of great darkness which came upon him, the long, servile bondage of his descendants in Egypt. Patriarchs and Prophets, Pages 370:2 to 371:1. [See whole passage.]

6 Patriarchs and Prophets. Excerpts below:

6 Patriarchs and Prophets, Pages 370:2 to 371:1 - "As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins.



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

Another compact-called in Scripture the "old" covenant-was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice.

6 The Desire of Ages, Page 790:3 - "Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son.

6 Testimonies, Volume 6, Page 235:4 to 236:0 - "Those who take part in God's work are to be led and guided by Him. Every human ambition is to be merged in Christ, who is the head over all the institutions that God has established. He knows how to set in operation and keep in operation His own agencies. He knows that the cross must occupy the central place because it is the means of man's atonement and because of the influence it exerts on every part of the divine government.

## CHAPTER 29

1.Selected Messages, Book 1, Page 225:1 - "We need to understand clearly the divine requirements that God makes of His people. The law, which is the transcript of His character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal His will concerning His people that none need make any mistake.

2.Patriarchs and Prophets, Page 309:6 - "God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

Patriarchs and Prophets, Page 314:2 - "From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.

4 Patriarchs and Prophets, Page 363:1 - "When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Savior was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established.

4 Patriarchs and Prophets, Page 371:1-3 - "Another compact-called in Scripture the "old" covenant-was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God the "two immutable things, in which it was impossible for God to lie." Hebrews 6: 18.

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

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

5 Fundamentals of Christian Education, Page 507:0 "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord has said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words."

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin.

6 Patriarchs and Prophets, Page 367:2 - "The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine Presence shone forth. Thus through age after age of darkness and apostasy faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah.

6 Patriarchs and Prophets, Page 330:2 - "While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor.

7 Patriarchs and Prophets, Pages 371:4 to 372:0 - "The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord has said will we do, and be obedient." Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven Image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Savior revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

7 Patriarchs and Prophets, Page 303:3 - "Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, "All that the Lord has spoken we will do." Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority.

8 Prophets and Kings, Page 714:0 - "Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.

8 Prophets and Kings, Page 570:2 - "The principles set forth in Deuteronomy for the instruction of Israel are to be followed by God's people to the end of time. True prosperity is dependent on the continuance of our covenant relationship with God.

9 Patriarchs and Prophets, Page 372:2 - "The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked.

## CHAPTER 30

2 Patriarchs and Prophets, Pages 352:2 to 354:1. [See the whole passage in Patriarchs and Prophets. Excerpts below:]

2 Patriarchs and Prophets, Page 352:2, 3 - "The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Exodus 12:5.

2 Patriarchs and Prophets, Page 353:2, 3 - "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached-symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant believing soul.

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Savior prefigured by the atoning sacrifice.

2 Patriarchs and Prophets, Page 354:1 - "The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. [Exodus 25:30.] it was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ.

2. Patriarchs and Prophets, Page 354:2 - "The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God has given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

4 Patriarchs and Prophets, Pages 355-358. [See the whole passage in Patriarchs and Prophets. Excerpts below:]

4 Patriarchs and Prophets, Pages 355:1 to 356:0 - "Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19.

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

On the Day of Atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness." Leviticus 16:16.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." [Leviticus 16:21, 22.] Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed 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 as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." [Hebrews 8:5.]

5 Patriarchs and Prophets, Page 68: 1 - "The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death.

6 Patriarchs and Prophets, Page 358:3 - "Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.

6 Selected Messages, Book 1, Page 232:3 - "Those who cherish the view that there was no Savior in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked Him as the divine Son of God, they rejected Him, and refused to accept the plainest evidence of His true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy.

## CHAPTER 31

2 The Great Controversy, Pages 420:2 to 421:0 - "Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After His ascension our Savior began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

2 The Great Controversy, Page 421:2 - "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary.

This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work-to cleanse the sanctuary.

2 Early Writings, Page 260:0 - "The great Sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the Day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

2 Patriarchs and Prophets, Page 357:3 - "After His ascension, our Savior was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

## CHAPTER 32

1 The Story of Redemption, Page 378:1 - "To obtain a further knowledge of the cleansing to which the prophecy [of Daniel 8:14] points, it was necessary to understand the ministration of the heavenly sanctuary. This could be learned only from the ministration of the earthly sanctuary; for Paul declares that the priests who officiated there served "unto the example and shadow of heavenly things." Hebrews 8:5.

2 The Great Controversy, Pages 417:2 to 418:0 - "But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these," (Hebrews 9:22, 23) even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things." Hebrews 8:5.

3 Patriarchs and Prophets, Pages 357:3 to 358:1 - "After His ascension, our Savior was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true. But into heaven itself, now to appear in the presence of God for us." Hebrews 9:21. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement-the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

1 The S.D.A. Bible Commentary, Volume 6, Page 1077, 1078 - "Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.



Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart.

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary; but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned. (Manuscript 50, 1900.)

5 The Great Controversy, Page 486:1 - "At the time appointed for the judgment-the close of the 2300 days, in 1844-began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works."

5 The Great Controversy, Page 421:2 - "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work-to cleanse the sanctuary.

5 The Great Controversy, Page 457:1 - "The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment.

5 Early Writings, Page 243:2 - "Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was, and the nature of its cleansing.

7 Evangelism, Page 695:2 - "God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people.

8 Early Writings, Page 236:1 - "Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the word of God shone upon their position, and they discovered a tarrying time - "If the vision tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones.

9 The Great Controversy, Pages 417:3 to 418:0 - "The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission.

10 The Great Controversy, Page 480:1 - "In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period.

10 The Great Controversy, Page 352:2 - "It [the ancient Day of Atonement] prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided.

10 Early Writings, Page 253:1 - "As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary.

Note: Additional statements on this subject will be found in: The Great Controversy, Page 358:1; Early Writings, Page 244:2; Life Sketches, Page 63:2; The Great Controversy, Page 623:1; The Great Controversy, Pages 430:3 to 431:0; Early Writings, Page 280:1; Patriarchs and Prophets, Page 542:1.

11 The Great Controversy, Pages 485:3 to 486:0 - "As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited;" (Leviticus 16:22) so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.



11 The Great Controversy, Page 422:2 - "It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.

Note: Similar statements will be found in: The Great Controversy, Page 658:1; Patriarchs and Prophets, Page 358:2; Spiritual Gifts, Volume 1, Page 61:1; Early Writings, Pages 294:2 to 295:0; The Story of Redemption, Page 403:2.

## CHAPTER 33

1 The Desire of Ages, Page 458:3 - "God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture.

2 Patriarchs and Prophets, Pages 207:3 to 208:1 - "Esau and Jacob had alike been instructed in the knowledge of God, and both were free to walk in His commandments and to receive His favor; but they had not both chosen to do this. The two brothers had walked in different ways, and their paths would continue to diverge more and more widely.

There was no arbitrary choice on the part of God by which Esau was shut out from the blessings of salvation. The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life--obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, "He that believeth on the Son has everlasting life: and he that believeth not the Son shall not see life." John 3:36. "Not everyone that said unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. And in the Revelation He declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. As regards man's final salvation, this is the only election brought to view in the word of God.

Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armor and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from temptation. He is elected who will have faith continually, and who will be obedient to every word that proceeds out of the mouth of God. The provisions of redemption are free to all; the results of redemption will be enjoyed by those who have complied with the conditions.

3 The Desire of Ages, Page 827:0 - "Christ is sitting for His portrait in every disciple. Everyone God has predestinated to be "conformed to the image of His Son." Romans 8:29. In everyone Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world.

4 The S.D.A. Bible Commentary, Volume 6, Page 1114, 1115 - "[2 Peter 1:2-10 quoted.] Here is the condition of the only saving election in the word of God. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to add grace to grace, and the promise is, "If you do these things, you shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

There is no such thing in the word of God as unconditional election once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: "which have forsaken the right way... following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." [2 Peter 2:15-20 quoted.] Here is a class of whom the apostle warns, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore there is need of a decided, daily conversion to God.

All who seek to sustain the doctrine of election, once in grace, always in grace, do this against a plain, "Thus said the Lord." (Manuscript 57, 1900)

4 Patriarchs and Prophets, Page 72:4 - "Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cam, unbelief and rebellion. Here the whole matter rested.

## CHAPTER 34

3 Selected Messages, Book 1, Page 389:1 - "Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

4 Education, Page 255:1-4-[See the whole passage in Education. Excerpt below:]

4 Education, Page 255:1 - "Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.

4 Steps to Christ, Pages 49-55. [See the whole passage in Steps to Christ. Excerpts below:]

4 Steps to Christ, Pages 49:3 to 50:0 - "You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours.

4 Steps to Christ, Page 51:1 - "If you believe the promise--believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

## CHAPTER 35

2 Selected Messages, Book 1, Pages 389-398. [See the whole passage in Selected Messages, book 1. Excerpts below:]

2 Selected Messages, Book 1, Page 396:0 - "Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means.

2 Selected Messages, Book 1, Page 394:0 - "The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul.

3 Steps to Christ, Pages 57-65. [See the whole passage in Steps to Christ. Excerpts below:]

3 Steps to Christ, Page 58:1, 2 - "By what means, then, shall we determine whose side we are on?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

3 Steps to Christ, Page 59: 1-There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

## CHAPTER 36

2 The Great Controversy, Page 466:3 - "The claim that Christ by His death abolished His Father's law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable." Isaiah 42:21.

2 The Great Controversy, Page 467:1 - "The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth;" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being an expression of the mind and will of God, must be as enduring as its Author.

3 The Desire of Ages, Pages 504:4 to 505:1 - "By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balsam to the bruised and wounded one. Many, many, have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God.

All this is but a fulfillment of the principle of the law,-the principle that is illustrated in the story of the good Samaritan, and made manifest in the life of Jesus. His character reveals the true significance of the law, and shows what is meant by loving our neighbor as ourselves. And when the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that "the law of the Lord is perfect, converting the soul." Psalm 19:7. And whoever fails to manifest this love is breaking the law which he professes to revere. For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor.

4 Christ's Object Lessons, Page 314:1, 2 - "The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice.

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment.

4 Testimonies, Volume 4, Page 3 - "Man must overcome as Christ overcame.

4 Selected Messages, Book 1, Pages 373:1 to 374:1 - "You see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also" (James 4:24-26). It is essential to have faith in Jesus, and to believe you are saved through Him; but there is danger in taking the position that many do take in saying, I am saved." Many have said: "You must do good works, and you will live;" but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell-perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement He made in Paradise-harmony with His law, which is holy, and just,

and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of His child perfect obedience.

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ. If you are willing to drift along with the current of evil, and do not co-operate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.

5 Education, Page iii:2 - "The garden of the heart must be cultivated. The soil must be broken up by repentance. The evil growths that choke the good grain must be uprooted. As soil once overgrown with thorns can be reclaimed only by diligent labor, so the evil tendencies of the heart can be overcome only by earnest effort in the name and strength of Christ.

6 The S.D.A. Bible Commentary, Volume 7, Page 935 - "Here is a mirror into which we are to look, and search out every defect of character. But suppose that you look into this mirror and see many defects in your character, and then go away and say, 1 am righteous;" will you be righteous? In your own eyes you will be righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements; if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, 1 am holy, 1 am holy," we shall be lost in the great day of accounts.

What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth;" would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor-if we have done on our part all that we could.

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins, when we come to Him with contrition of soul seeking His pardon. He imputes His righteousness, He takes the guilt upon Himself. (Manuscript 5, 1885)

## CHAPTER 37

2 The Desire of Ages, Pages 109-113. [See the whole passage in The Desire of Ages. Excerpts below:]

2 The Desire of Ages, Page 110:0 - "The Baptist. . . waited in faith, believing that in God's own time all would be made plain. It had been revealed to him that the Messiah would seek baptism at his hands, and that a sign of His divine character should then be given. Thus he would be enabled to present Him to the people.

2 The Desire of Ages, Page III:2 - "Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us.

3 Testimonies, Volume 6, Page 91-99. [See the whole passage in Testimonies, volume 6. Excerpts below:]

3 Testimonies, Volume 6, Page 91:2 - "Christ has made baptism the sign of entrance to His spiritual kingdom.

3 Testimonies, Volume 6, Page 91:3 - "Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King.

3 The S.D.A. Bible Commentary, Volume 6, Page 1075 - "Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King.

Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name's glory.

Those who are baptized in the threefold name of the Father, the Son, and the Holy Ghost, at the very entrance of their Christian life declare publicly that they have accepted the invitation, "Come out from among them, and be you separate, said the Lord, and

touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be my sons and daughters, said the Lord Almighty.” “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” “If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.”

Let those who received the imprint of God by baptism heed these words, remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters. The Father, the Son, and the Holy Ghost, Powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb’s book of life. (Manuscript 27, 1900)

## CHAPTER 38

5 The Great Controversy, Page 469:2 - “The followers of Christ are to become like Him-by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

5 Christ’s Object Lessons, Page 360:2 - “Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.

5 Christ’s Object Lessons, Page 65:2 - “The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.

5 Testimonies, Volume 1, Page 340:2 - “As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained.

5 The Sanctified Life, Page 10:1 - “There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.

5 The Sanctified Life, Page 92:1 - “Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God.

5 Selected Messages, Book 1, Page 397: “It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

7 Steps to Christ, Page 69:1 - “Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fall. Jesus says, “Without Me you can do nothing.” Our growth in grace, our joy, our usefulness-all depend upon our union with Christ. He is not only the Author, but the Finisher of our faith.

8 Steps to Christ, Pages 47:1 to 48:0 - “Many are inquiring, “How am I to make the surrender of myself to God?” You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand.

You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

8 Steps to Christ, Page 52:1 - “Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, “I am Christ’s; I have given myself to Him;” and ask Him to give you His Spirit and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him. The apostle says, “As you have therefore received Christ Jesus the Lord, so walk you in Him.” Colossians 2:6.



9 Steps to Christ, Page 70:1 - "Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

## CHAPTER 39

1 The Desire of Ages, Pages 642-651. [See the whole passage in The Desire of Ages. Excerpt below:]

1 The Desire of Ages, Page 649:3 - "Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. "You call Me Master and Lord: and you say well; for so I am." And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty. That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set the example of humility. He would not leave this great subject in man's charge.

Of so much consequence did He regard it, that He Himself, One equal with God, acted as servant to His disciples. While they were contending for the highest place, He to whom every knee shall bow, He whom the angels of glory count it honor to serve, bowed down to wash the feet of those who called Him Lord. He washed the feet of His betrayer.

2 The Desire of Ages, Pages 652-661. [See the whole passage in The Desire of Ages. Excerpts below:]

2 The Desire of Ages, Page 659:3 - "The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples.

2 The Desire of Ages, Page 660:1 - "These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf.

2 The Desire of Ages, Page 660:2 - "The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form. They were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness. It is the privilege of all to comprehend, far more than we do, the expiatory sufferings of Christ.

2 The Desire of Ages, Page 661:1 - "As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber.

2 The Desire of Ages, Page 661:2 - "Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven.

## CHAPTER 40

1 Education, Pages 123-127. [See the whole passage in Education. Excerpt below:]

Education, Page 123:1, 2 - "For the mind and the soul, as well as for the body, it is God's law that strength is acquired by effort. It is exercise that develops. In harmony with this law, God has provided in His word the means for mental and spiritual development.

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all.

1 Education, Pages 188-192. [See the whole passage in Education. Excerpt below:]

1 Education, Page 190:1 - "Let the youth, then, be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation.

1 Selected Messages, Book 1, Pages 359: 1 to 360:0 - "We are not safe if we neglect to search the Scriptures daily for light and knowledge. . . The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed.

1 The Great Controversy, Pages 593-602. [See the whole passage in The Great Controversy. Excerpts below:]

1 The Great Controversy, Page 593:2 - "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.

1 The Great Controversy, Page 599:3 - "The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension.

1 Counsels to Teachers, Pages 438-452. [See the whole passage in Counsels to Teachers. Excerpts below:]

1 Counsels to Teachers, Page 441:3 - "There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life.

1 Counsels to Teachers, Page 443:2 - "We are to regard the Bible as God's disclosure to us of eternal things-the things of most consequence for us to know.

1 The Desire of Ages, Page 123:3, 4 - "So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. . . . When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours.



## CHAPTER 41

1 Testimonies, Volume 9, Pages 246:1-3 - “Every Christian is a steward of God, entrusted with His goods. All things belong to God. Men may ignore His claims. But they will be called to give an account for their stewardship. A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master’s stead, doing as his master would do were he presiding. His master’s interests become his. The position of a steward is one of dignity because his master trusts him. If in any wise he acts selfishly and turns the advantages gained by trading with his lord’s goods to his own advantage, he has perverted the trust reposed in him.

5 Evangelism, Page 158:5 - “There are numbers of families who will never be reached by the truth of God’s word unless the stewards of the manifold grace of Christ enter their homes, and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers and enter the hearts of the people.

## CHAPTER 42

2 The Ministry of Healing, Pages 114:2 to 116:0-[See the whole passage. Excerpt below:]

2 The Ministry of Healing, Page 115:3 - “The love which Christ diffuses through the whole being is a vitalizing power. Every vital part-the brain, the heart, the nerves-it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,-JOY in the Holy Spirit,-health-giving, life-giving joy.

3 The Adventist Home, Page 494:4 - “Care needs to be exercised in regard to the regulation of hours for sleeping and laboring. We must take periods of rest, periods of recreation, periods for contemplation. The principles of temperance have a wider range than many think.

5 The Ministry of Healing, Pages 296:1 to 303:1. [See the whole passage in The Ministry of Healing, “Diet and Health.” Excerpt below:]

5 The Ministry of Healing, Page 295:3 - “In order to know what are the best foods, we must study God’s original plan for man’s diet. He who created man and who understands his needs appointed Adam his food.

5 The Ministry of Healing, Pages 313: 1 to 3 16: 1. [See the whole passage in The Ministry of Healing, “Flesh as Food.” Excerpt below:]

‘ The Ministry of Healing, Page 313:1 - “Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!

5 Counsels on Diet and Foods, Pages 373-416. [See the whole passage, “Flesh Meats.” Excerpt below:]

5 Counsels on Diet and Foods, Pages 380:4 to 381:0 - “Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it.

6 Fundamentals of Christian Education, Page 428:1 - “God prohibited the use of wine to the priests ministering in His sanctuary, and the same injunction would have been made against tobacco, had its use been known; for it, too, has a benumbing influence upon the brain. And besides clouding the mind, it is unclean and defiling. Let every one resist the temptation to use wine, tobacco, flesh meats, tea, or coffee. Experience has demonstrated that far better work can be accomplished without these harmful things.

7 Child Guidance, Pages 106-109. [See the whole passage. Excerpt below:]

7 Child Guidance, Page 108:1 - “Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.

8 Patriarchs and Prophets, Page 562:1 - “The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful.

9 Counsels on Health, Pages 4 1-48. [See the whole passage. Excerpts below.]

9 Counsels on Health, Page 4 – “Our bodies have been given us to use in God’s service, and He desires that we shall care for and appreciate them.

9 Counsels on Health, Page 41:2 – “A misuse of the body shortens that period of time which God designs shall be used in His service.

9 Counsels on Health, Page 43:2 - “We are not our own. We have been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service.

9 Counsels on Health, Pages 28:3 to 29:1 - “When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the eternal Rock. Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and

strength. Godliness does not conflict with the laws of health, but is in harmony with them. The fear of the Lord is the foundation of all real prosperity.

## CHAPTER 43

1 Patriarchs and Prophets, Pages 46:1 to 47:0. [See the whole passage. Excerpts below:]

1 Patriarchs and Prophets, Page 42 - "Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship.

God Himself gave Adam a companion. He provided "an helpmeet for him" - a helper corresponding to him-one who was fitted to be his companion, and who could be one with him in love and sympathy.

1 Patriarchs and Prophets, Pages 49:3 to 51:1. [See the whole passage. Excerpts below:]

Patriarchs and Prophets, Page 49:3 - "The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling.

1 Patriarchs and Prophets, Page 50:3 - "The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels.

2 Testimonies Volume 7, Pages 45-50. [See the whole passage. Excerpts below:]

2 Testimonies, Volume 7, Page 45:2 - "To gain a proper understanding of the marriage relation is the work of a lifetime. Those who marry enter a school from which they are never in this life to be graduated.

2 Testimonies, Volume 7, Page 45:5 - "In your life union your affections are to be tributary to each other's happiness. Each is to minister to the happiness of the other. This is the will of God concerning you. But while you are to blend as one, neither of you is to lose his or her individuality in the other. God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation?

2 Testimonies, Volume 7, Page 46:3 - "Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other.

2 The Adventist Home, Pages 99-128. [See the whole passage. Excerpt below:]

2 The Adventist Home, Page 107:3 - "Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

3 The Adventist Home, Pages 177-180. [See the whole passage. Excerpt below:]

3 The Adventist Home, Page 178:2 - "Let fathers and mothers make a solemn promise to God, whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish.

3 Child Guidance, Pages 518:4 to 519:2. [See the whole passage. Excerpt below:]

3 Child Guidance, Page 518:4 - "Like the patriarchs of old, those who profess to love God, should erect an altar to the Lord wherever they pitch their tent. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

3 Education, Pages 275:1 to 276:3. [See the whole passage. Excerpt below:]

3 Education, Page 276:3 - "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities.

3 The Ministry of Healing, Pages 388-394. [See the whole passage. Excerpts below:]

3 The Ministry of Healing, Page 388:1 - "The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction.

3 The Ministry of Healing, Page 394:1 - "No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

4 The Adventist Home, Pages 94-96. [See the whole passage. Excerpt below:]

4 The Adventist Home, Page 94:1 - "Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above.

4 Child Guidance, Pages 520-524. [See the whole passage in Child Guidance. Excerpt below:]

4 Child Guidance, Page 521:2 - "Your children should be educated to be kind, thoughtful of others, gentle, easy to be entreated, and, above everything else, to respect religious things and feel the importance of the claims of God.

4 The Adventist Home, Pages 212:1 to 214:0. [See the whole passage. Excerpt below:]

4 The Adventist Home, Page 212:2 - “The father represents the divine Law-giver in his family. He is a laborer together with God, carrying out the gracious designs of God and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent but also to their heavenly Father.

4 The Adventist Home, Pages 35-39. [See the whole passage. Excerpt below:]

4 The Adventist Home, Page 36:2 - “A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the “light of the world.”

## CHAPTER 44

2 Patriarchs and Prophets, Pages 80:3 to 81:0 - “Before the Fall, our first parents had kept the Sabbath, which was instituted in Eden; and after their expulsion from Paradise: they continued its observance. They had tasted the bitter fruits of disobedience, and had learned what every one that tramples upon God’s commandments will sooner or later learn—that the divine precepts are sacred and immutable, and that the penalty of transgression will surely be inflicted. The Sabbath was honored by all the children of Adam that

remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah’s express command.

2 Prophets and Kings, Pages 180:2 to 182:0 - “At the time of the Exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath, by increasing the amount of work required each week. Again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was spoken; and a copy of it, on two tables of stone, “written with the finger of God” was delivered to Moses. Exodus 31:18. And through nearly forty years of wandering the Israelites were constantly reminded of God’s appointed rest day, by the withholding of the manna every seventh day, and the miraculous preservation of the double portion that fell on the preparation day.

Before entering the Promised Land, the Israelites were admonished by Moses to “keep the Sabbath day to sanctify it.” Deuteronomy 5:1-20. The Lord designed that by a faithful observance of the Sabbath command, Israel should continually be reminded of their accountability to Him as their Creator and their Redeemer. While they should keep the Sabbath in the proper spirit, idolatry could not exist; but should the claims of this precept of the Decalogue be set aside as no longer binding, the Creator would be forgotten and men would worship other gods.

4 Prophets and Kings, Pages 182:1 to 183:0 - “In calling the attention of Judah to the sins that finally brought upon them the Babylonian Captivity, the Lord declared: “Thou hast . . . profaned My Sabbaths.” “Therefore have I poured out Mine indignation upon them; . . .” Ezekiel 22:8, 31.

At the restoration of Jerusalem, in the days of Nehemiah, Sabbath breaking was met with the stern inquiry, “Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet you bring more wrath upon Israel by profaning the Sabbath.” Nehemiah 13:18.

4 Prophets and Kings, Page 372:0 - “Not only were they [Israel] themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. Many from among the sons of the strangers were to learn to love Him as their Creator and their Redeemer; they were to begin the observance of His holy Sabbath day as a memorial of His creative power; and when He should make “bare His holy arm in the eyes of all the nations,” to deliver His people from captivity, “all the ends of the earth” should see of the salvation of God. [Isaiah 52:15.] Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, “The Lord has utterly separated me from His people” (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel—His church on earth.

## CHAPTER 45

1 The Desire of Ages, Page 281:3 - “All things were created by the Son of God.... And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

2 The Desire of Ages, Pages 288:1 to 289:1. [See the whole passage. Excerpt below:]

2 The Desire of Ages, Page 288:2 - “Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God.

3 The Desire of Ages, Pages 284: 1 to 287:4, [See the whole passage. Excerpts below:]

3 The Desire of Ages, Page 284:3 - “When accused of Sabbath breaking at Bethesda, Jesus defended Himself by affirming His Sonship to God, and declaring that He worked in harmony with the Father.

3 The Desire of Ages, Pages 206: 1 to 207:3. [See the whole passage. Excerpts below:]

3 The Desire of Ages, Page 206:1, 2 - "He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing.

For this reason He had chosen the Sabbath upon which to perform the act of healing at Bethesda. He could have healed the sick man as well on any other day of the week; or He might simply have cured him, without bidding him bear away his bed. But this would not have given Him the opportunity He desired. A wise purpose underlay every act of Christ's life on earth. Everything He did was important in itself and in its teaching. Among the afflicted ones at the pool He selected the worst case upon whom to exercise His healing power, and bade the man carry his bed through the city in order to publish the great work that had been wrought upon him. This would raise the question of what it was lawful to do on the Sabbath, and would open the way for Him to denounce the restrictions of the Jews in regard to the Lord's day, and to declare their traditions void.

3 The Desire of Ages, Page 207:2 - "Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds.

4 The Desire of Ages, Page 788:1 - "The women who had stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb, taking with them precious spices to anoint the Savior's body.

4 The Desire of Ages, Page 774: 1, 2 - "Then they saw the heavy stone rolled against the entrance of the tomb, and the Savior was left at rest. That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb.

5 The Acts of the Apostles, Pages 170:3 to 174:1 - "After the departure of Mark, Paul and Barnabas visited Antioch in Pisidia and on the Sabbath day went into the Jewish synagogue and sat down. [See the account of the whole incident.]

5 The Acts of the Apostles, Page 221:1, 2 - "After leaving Philippi, Paul and Silas made their way to Thessalonica. Here they were given the privilege of addressing large congregations in the Jewish synagogue. [See the account of the whole incident.]

5 The Acts of the Apostles, Page 349:1, 2 - "When Paul first visited Corinth, he found himself among a people who were suspicious of the motives of strangers. [See the account of the whole incident.]

6 The Desire of Ages, Pages 283:3 to 289: 1. [See the whole passage. Excerpt below:]

6 The Desire of Ages, Page 288: 1 - "The institutions that God has established are for the benefit of mankind.

## CHAPTER 46

4 The Great Controversy, Page 446:1, 2 - "The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change the times and the law." Daniel 7:25, R.V.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath.

## CHAPTER 47

2 The Desire of Ages, Pages 288:2 to 289:1 - "Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God...

To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Savior.

4 The Desire of Ages, Pages 283:3 to 284:3. [See the whole passage. Excerpt below:]

4 The Desire of Ages, Page 283:3 - "No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ.

5 Patriarchs and Prophets, Page 47:3 - "After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker. [See again The Desire of Ages, Page 283:1 above.]

6 Patriarchs and Prophets, Page 307:2 - "The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth



commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

7 The Great Controversy, Page 452:1 - "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.

8 The Great Controversy, Pages 445-450. [See the whole passage. Excerpt below:]

8 The Great Controversy, Pages 445:3 to 446:0 - "After the warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshippers of God and the worshippers of the beast.

## CHAPTER 51

2 Selected Messages, Book 2, Page 387:1 - "The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God and sanctified through the truth, proclaim the three messages in their order.

2 Testimonies, Volume 6, Page 18: 1 - "The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels, the work of warning the inhabitants of the world that Christ is coming the second time with power and great glory.

3 Testimonies, Volume 6, Page 133:2 - "The time has come, the important time when through God's messengers the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea.

3 The Great Controversy, Pages 355, 356. [See the whole passage. Excerpt below:]

3 The Great Controversy, Pages 355:3 to 356:0 - "The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come.

4 The Great Controversy, Pages 389:2 to 390:1. [See the whole passage. Excerpt below:]

4 The Great Controversy, Page 389:2 - "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844.

4 Early Writings, Pages 237-240. [See the whole passage. Excerpt below:]

4 Early Writings, Page 238:3 - "In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches.

4 The Great Controversy, Pages 603-612. [See the whole passage. Excerpt below:]

4 The Great Controversy, Page 603:1, 2-[Revelation 18:1, 2, 4 quoted.] This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described.

5 The Great Controversy, Pages 449:2 to 450:0 - "The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be afflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms; a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

6 Testimonies, Volume 9, Page 19:1 - "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import-the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.



6 Selected Messages, Book 2, Pages 387-391. [See the whole passage. Excerpt below:]

6 Selected Messages, Book 2, Pages 389:3 to 390:1 - "After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning.

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the way marks that have pointed out the right path, are to be regarded as workers of the highest value.

They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth. (Manuscript 129, 1905.)

## CHAPTER 52

4 The Acts of the Apostles, Pages 87-96. [See the whole passage. Excerpts below:]

4 The Acts of the Apostles, Page: 89:2 - "The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church, and by their prudent management and their godly example they were an important aid to their fellow officers in binding together the various interests of the church into a united whole.

4 The Acts of the Apostles, Page 91:1 - "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel.

6 The Acts of the Apostles, Pages 189:1 to 190:0. [See the whole passage. Excerpt below:]

6 The Acts of the Apostles, Pages 196:2 to 197:2 - "The entire body of Christians was not called to vote upon the question. The "apostles and elders," men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it....

Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law; and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax.

The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered.

7 Testimonies to Ministers, Pages 27:3 to 28:0 - "Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause. [See further Pages 28:1 to 29:1]

8 Patriarchs and Prophets, Pages 190:3 to 192:2. [See the whole passage. Excerpt below:]

8 Patriarchs and Prophets, Pages 190:3 to 191:0 - "The shepherd's life of diligence and care-taking, and his tender compassion for the helpless creatures entrusted to his charge, have been employed by the inspired writers to illustrate some of the most precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom. His sheep love Him.

8 The Desire of Ages, Pages 675:3 to 676:4. [See the whole passage. Excerpt below:]

8 The Desire of Ages, Page 675:3 - "The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Savior the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.

8 The Desire of Ages, Page 414.3 - "The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon man, or be controlled by man. Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction. The Savior declares, "All you are brethren." All are

exposed to temptation, and are liable to error. Upon no finite being can we depend for guidance. The Rock of faith is the living presence of Christ in the church.

8 The Great Controversy, Page 416:1 - "By His sacrifice and mediation Christ is both the foundation and the builder of the church of God.

8 The Desire of Ages, Page 209:1 - "Israel had chosen their own ways. They had not built according to the pattern., but Christ, the true temple for God's indwelling, molded every detail of His earthly life in harmony with God's ideal.

## CHAPTER 53

1 The Acts of the Apostles, Pages 595:1 to 598:2. [See the whole passage. Excerpts below:]

1 The Acts of the Apostles, Page 595:2 - "Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church.

1 The Acts of the Apostles, Page 596:1 - "In the quarry of the Jewish and the Gentile world the apostles labored, bringing out stones to lay upon the foundation.

1 The Acts of the Apostles, Page 597:1 - "Kings and governors, priests and rulers, sought to destroy the temple of God. But in the face of imprisonment, torture, and death, faithful men carried the work forward; and the structure grew, beautiful and symmetrical.

2 The Great Controversy, Page 439:1, 2. [See the whole passage. Excerpt below:]

2 The Great Controversy, Page 439:2 - "The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7-the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time, the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leads into captivity shall go into captivity."

3 Selected Messages, Book 2, Pages 384-386. [See the whole passage. Excerpt below:]

Selected Messages, Book 2, Page 385:2 - "A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus' (Revelation 14:12).

4 Prophets and Kings, Pages 188:3 to 189:0 - "Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15.

4 Early Writings, Page 70:0 - "Every jewel will be brought out and gathered, for the hand of the Lord is set to recover the remnant of His people, and He will accomplish the work gloriously.

## CHAPTER 56

1 The Great Controversy, Page 588:1, 2 - "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

2 The Great Controversy, Pages 624:1 to 625:3 - "Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven.

By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan personates Christ. The church has long professed to look to the Savior's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1: 13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Savior uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10.

But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshippers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

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

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.

## CHAPTER 57

4 Early Writings, Pages 111-114. [See the whole passage. Excerpt below:] 4 Early Writings, Page 111:1 - "Do we believe with all the heart that Christ is soon coming and that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Savior Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Savior.

## CHAPTER 58

3 The Great Controversy, Page 658:3 - "That the expression "bottomless pit" represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." Genesis 1:2. [The word here translated "deep" is the same that in Revelation 20:1-3 is rendered "bottomless pit."] Prophecy teaches that it will be brought back, partially at least, to this condition.

## CHAPTER 60

2 Education, Pages 301-309. [See the whole passage in Education.]

2 Education, Page 305:2, 3 - "Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning--- what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly cooperation in every work for humanity!

All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony.

2 Education, Page 306:2 - "There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together "the whole family in heaven and earth," - all are among the experiences of the hereafter.

## References to Aids for Answering Questions

Questions sometimes arise regarding certain Christian beliefs as they are taught by Seventh-day Adventists. Most of these grow out of commonly held views or interpretations of Scripture that are not in harmony with the complete Bible teaching. It is not possible in this book to include an answer to all these questions or to reconcile all problem texts. However, adequate helps are available.

In the classified list below you are directed to sources of information that will enable you to answer questions on these problem topics. Following the list of problems is a list of texts with references to comments or explanations. There is much overlapping between these two lists, but they are not cross-referenced; so be sure to consult both lists if a specific text is involved. No reference is made to this book (Christian Beliefs). Consult the Index and Scripture Index at the end of the book. Always consult the subject index in The Seventh-day Adventist Bible Commentary (Volume 7) as well as the passage referring to a particular text.

## Key to Abbreviations

ATO- F. D. Nichol, Answers to Objections BAN- C. B. Haynes, The Book of All Nations  
BC- The Seventh-day Adventist Bible Commentary (Volume 1-iBC, etc.)  
BHP- D. E. Rebok, Believe His Prophets  
ECS- F. L. Marsh, Evolution, Creation, and Science  
EGW- F. D. Nichol, Ellen G. White and Her Critics  
LDI- C. B. Haynes, Life, Death, and Immortality  
LDH- S. H. Horn, Light From the Dust Heaps  
LMT- F. L. Marsh, Life, Man, and Time  
LS- Allen Walker, The Law and the Sabbath  
MC- F. D. Nichol, The Midnight Cry  
PBT- Problems in Bible Translation  
PAY- T. H. Jemison, A Prophet Among You SCB- S. H. Horn, The Spade Confirms the Book  
SIC- F. L. Marsh, Studies in Creationism  
SRA- V. J. Johns, The Secret Rapture and the Antichrist TOJ- F. M. Wilcox, The Testimony of Jesus

## Bible

Apocrypha: BAN 205  
Archaeological corroboration: BAN 274; LDH; SC13; 1BC 100, 108, 110; 5BC 160-175; 7BC Index,  
"Archeology" Authority: BAN 128, 139  
Bible (all phases of subject): BC Index, "Bible" History and preservation: BAN 35; PBT 15  
Inspiration: BAN 23 1; BC Index, "Bible, Inspiration" Manuscripts: BAN 50; PBT Index  
Reliability: BAN 78, 90, 103, 111  
Scientific accuracy: BAN 255  
Unity: BAN 78 Versions: BAN 288; PBT 74, 76, 65  
Writers and writing: BAN 73

## Creation, Flood, Evolution

Adaptation, biological: ECS 251  
Age of earth and inhabitants: LMT 31; SIC 127  
Ancient men: LMT 159 Bible theory of beginnings: ECS 76  
Controversy in nature: LMT 66 Creation: BC Index,  
"Creation" Creationistic theories: SIC 22  
Creationists believe, what: ECS 267  
Curse, threefold: LMT 78  
Days of creation week: SIC 190, 209, 236, 252  
Evidence, significance of scientific: ECS 181, 20 1, 214, 232

Evolutionism or creationism: SIC 171; ECS 16  
Evolutionistic theories: SIC 41 Flood, after the: LMT 93  
Genesis story of creation: LMT 21, 109, 125; SIC 264  
Geological ages: See George McCready Price, Common-Sense Geology, and Evolutionary Geology and the  
New Catastrophism Historical theories of origins: LMT 10 Hybridization: ECS 124  
Man formed of dust: LMT 53  
Sin, changes in nature resulting from: SIC 293  
Species, modern, and Genesis kind: ECS 146  
Variation in organisms: LMT 140; ECS 89, 107, 164, 272

## General

Adventists and “wide-open” Sunday: ATO 860  
Adventists conceal identity in evangelism: ATO 420  
Apostasies prove SDA’S wrong: ATO 4 18  
Apostasy and offshoots: ATO 739, 745  
Calamity howlers, SDA’S are: ATO 437  
Certainty in spiritual matters: ATO 759  
Christian nation argument: ATO 866  
Covenants: BC Index, “Covenants”  
Health views are fanatical: ATO 423  
Missions, why disturb people with: ATO 415  
Predestination: BC Index, “Predestination”  
Prohibition laws and religious liberty: ATO 854  
Proselyters, SDA’S are: ATO 428  
Rome’s unity, Protestantism’s divisions: ATO 877  
SDA’S teach only they will be saved: ATO 435  
Sunday laws, oppositions to, is unchristian: ATO 429, 433  
“Upon this rock”: ATO 851

## Historical Setting of Advent Movement

Fanaticism, charges of, in 1844, are groundless: ATO 836; F. D. Nichol, The Midnight Cry Millerites, fanaticism among: ATO 836; F.  
D. Nichol, The Midnight Cry  
Three angels’ messages: ATO 668, 682, 696  
World progress, idea of: ATO 635, 653

## Law

Christian needs only faith and grace: ATO 103  
Commandments only for Jews: ATO 59 justification not by works: LS 7 justified by law, fallen from grace:  
ATO 1 15 Law (all phases of subject): BC Index, “Law”  
Law abolished at cross: ATO 92  
Law not for righteous man: ATO 117  
Law of God in various church creeds: ATO 493  
Legalism, defined as obedience: LS 39  
Legalists, Adventists are: ATO 515  
Love is new commandment: ATO 100  
Ministration of death: ATO 72  
Not under law, but under grace: ATO 81  
Ten Commandments (all phases of subject): BC Index, “Ten Commandments”  
Ten Commandments are old covenant: ATO 62  
Ten Commandments before Moses: ATO 50  
Two laws: ATO 41  
Why preach law when it cannot save: ATO 1 10

## Mortal Man

Absent from the body: LDI 265



Baptism for the dead: LDI 306  
 Christ will bring righteous with Him: ATO 3A  
 Dead, the, are they conscious in hell: LDI 342  
 Dead, where are the: LDI 185, 202  
 Everlasting, how long is: ATO 843; LDI 219, 229  
 Fire not quenched: ATO 369  
 Gloomy belief, unconsciousness is: ATO 372, 374  
 Hell: BC Index, "Hell"  
 Immortal, God is; man in His image must be immortal: ATO 337; BC Index, "Immortal"  
 Immortality, meaning of: LDI 77, 84, 95; BC Index, "Immortality"  
 Life, soul, and spirit: ATO 848  
 Moses immortal, present at transfiguration: ATO 303  
 Paul said he would go immediately to be with Christ: ATO 345  
 Punishment of the wicked: LDI 342; ATO 359, 364; BC Index, "Punishment, Final"  
 Rachel's soul departed: ATO 339  
 Resurrection: LDI 370  
 Rich man and Lazarus: ATO 359; LDI 238, 25 1  
 Righteous go to heaven at death: ATO 332  
 Spirit departs from body at death: ATO 309, 328; LDI 295  
 Spiritualism: LDI 115, 123, 134, 140, 153, 163, 169, 176  
 Spirits in prison, Christ preached to: ATO 349; LDI 309  
 Thief on cross: ATO 352  
 Wicked dead conscious in hell: ATO 364; LDI 342  
 Witch of Endor: ATO 354; LDI 195  
 Worm dies not: ATO 369

## Sabbath

Arctic days, and time changes around world: ATO 206; R. L. Odom, The Sabbath on a Round World  
 Baptism of Spirit, if one has, does not need Sabbath: ATO 249  
 Calendar changes have confused days: ATO 203  
 Creation, days of, not literal: ATO 195  
 Decalogue is gone, principles remain: ATO 138  
 Early Christians kept Sunday: ATO 214, 225  
 Eternal Sabbath, the: LS 78  
 Every day alike to Christian: ATO 190  
 "First of the Sabbaths": ATO 236  
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 Fourth command not moral: ATO 141  
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 Gamble theory examined: ATO 810  
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 Sabbath in various church creeds: ATO 545  
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Atonement not complete on cross: ATO 407  
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## Science

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## Second Advent

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Adventists and world betterment: ATO 595  
Apostles thought Christ would come in their day: ATO 289  
Christ as destroyer is revolting idea: ATO 283  
Closed-door teaching of early Adventists: ATO 278  
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Millerite movement, failure of, discredits SDA'S: ATO 261, 268, 274, 276  
Prophetic origin of S.D.A. Church: ATO 575  
Rapture, secret: SRA  
Second advent (all phases of subject): BC Index, "Second Advent"  
Second advent in various church creeds: ATO 565  
Second advent incredible: ATO 298  
Second advent is false hope: ATO 292  
Second advent not literal: ATO 280  
Secret rapture: SRA; BC Index, "Futurism" Should help make this world better: ATO 285 Stars, falling of (1833), no sign of end: ATO 295 Thief, Christ will come as: ATO 287

## Spirit of Prophecy

You will find information on a large number of questions in EGW. See its table of contents. Bible, E. G. White writings and the: PAY 364; BHP 160; EGW 87; TOJ 67  
Books, development of Ellen G. White: PAY 294  
Charges of literary borrowing: EGW 403, 429,459  
Church membership, relation of spirit of prophecy to: TOJ 136  
Custody of E. G. White writings: PAY 351  
Dress, E. G. White's messages on: BHP 249  
Influenced, was Ellen G. White, in her writing: EGW 487  
Inspired, how: TOJ 84 Literary assistants to Ellen G. White: PAY 335; EGW 468  
Place of the prophetic gift: PAY 375  
Prophet, SDA'S have, and take writings as Bible: ATO 441  
White, Ellen G., and her own writings: BHP 183  
White, Ellen G., and her work: PAY 203, 226; EGW 26

## Scriptures

There are comments on all the following texts in The Seventh-day Adventist Bible Commentary. No references to the Commentary are included here, but you should consult it on each text.

Genesis 1, 2-See "Creation"  
Genesis 2-SIC 264  
Genesis 30:37-43; 31:8-12-SIC 367  
Genesis 35: 1 8-ATO 339  
Exodus 20:10-PBT 138  
Exodus 31:14-ATO 134  
Exodus 35:3-ATO 134  
Leviticus 11-SIC 375  
Deuteronomy 4:13-ATO 62  
1 Samuel 28:7-19-ATO 354; LDI 195  
1 Kings 17:17-22-ATO 339; LDI 45  
Job 19:25, 26-PBT142  
Psalm 118:22-24-ATO 18 1  
Ecclesiastes 12:7-ATO 328; LDI 295  
Isaiah 7:14-PBT 151  
Matthew 28:1-ATO 236, 779  
Mark 9:43-48-ATO 369; LDI 356  
Luke 2:33-PBT 193  
Luke 9:26-36-LDI 288; ATO 303  
Luke 16:i6-ATO 85  
Luke 16:I9-3i-ATO 356; LDI 238  
Luke 2343-ATO 352; LDI 282  
Luke 23:46-ATO 3og; LDI 282  
John 3:16-PBT 197  
John 11:26-ATO 3 19; LDI 190  
Acts 7:59-ATO 309  
Acts 20:7-ATO 214  
Acts 20:28-PBT 205  
Romans 3:25-PBT 209  
Romans 6:14-ATO 8 1; LS 66  
Romans 7:1-7-ATO 87; LS 28  
Romans 9:5-PBT 218  
Romans 1 4:2-ATO 423  
Romans 14:5-ATO 190  
1 Corinthians 15:29-LDI 306  
1 Corinthians 16:2-ATO 214  
1 Corinthians 3:5-1 1-ATO 72; LS 204  
1 Corinthians 4: 1 6-ATO 307  
1 Corinthians 5:8-ATO 332; LDI 192,265  
2 Corinthians 12:2,3-ATO 314  
Galatians 4:9, 10-ATO 175  
Galatians 5:4-ATO 115  
Ephesians 2:14,15-ATO 92  
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