

BIBLE STUDY GUIDE



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BIBLE STUDY GUIDE

"The Lord has made His people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done."

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

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

BIBLE STUDY SERIES

INTRODUCTION In the study of the Bible, you are approaching Truth in its most sublime form. The Bible is truly the BOOK of books. It is the written revelation of God's will and purposes for man; "for prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:21) In the study of such a divinely inspired book, before we read a single verse, we should ask God for the guidance of the same Spirit that inspired the men to write the book. Only as we are thus led by the Spirit of God can we understand the truth contained in the Scriptures. So before the study of any lesson, may I suggest that you bow your head in prayer asking God to guide your mind in the search for Truth through the Spirit of truth.

MEMORY WORK One thing essential in mastering the use of the Bible so that you can find a text of Scripture with ease and confidence is to learn the books of the Bible in order. This will not be difficult; and you will find that the time thus spent will be amply rewarded as you continue daily in the study of the Word of God. If after mastering this first memory work, you keep in mind certain divisions of the Bible itself, your skill in the use of the Bible will be further enhanced. Here are the divisions:

- 1) The middle of your Bible (textual part only) is the book of Psalms.
- 2) The last fourth of your Bible contains the New Testament.

In your own Bible, you will need to note the amount of space in the back, which is often listed as "Bible Helps," and with this section excluded, you can remember that a text in a book before Psalms will be found in the first half of your Bible. A text in the New Testament will always be found in the last one-fourth of the Book. (See Appendix A)

LESSON PLAN Each lesson - there are only fourteen - will be arranged with the key texts underscored and the key words of each text written, so that you will be able to note them as you look up the reference in your own Bible. The notes will contain either illustrations, explanations, or other Bible texts which will help you better understand the key text. However, be sure to look up in your Bible every reference given. At the close of each lesson you will find a brief quiz by which to check yourself to see how well you have understood the lesson. (There is one Quiz for Lessons 8 & 9)

SPECIAL HELPS Lessons 11 & 13 have Supplements which give opportunity for a detailed study of questions which might come to mind as general truths are noted in the lesson itself. Lessons 8, 9, & 10 have charts which diagram aspects of the study presented. All of this is done to make the study of these lessons more interesting and understandable.

Lesson #1

HOW TO UNDERSTAND THE BIBLE

Section #1

THE SCRIPTURES

2 Timothy 3:16-17 All scripture. . . is profitable. . . that the man of God may be perfect

Ephesians 2:19-20 The household of God. . . built upon the foundation of the apostles and prophets, Jesus Christ. . . the corner stone.

Note - While there were prophets in New Testament times, we think primarily of the prophets as the human instruments in the writing of the Old Testament, and the apostles as the inspired penmen of the New Testament. Now to illustrate:- Say we plan to build a square building, and place a foundation on the north and east sides only - one half a foundation! On what would the building rest? Nothing, but it would pivot on the edges of the two open ends. The household of God to rest firmly must have a full foundation - the Old and New Testaments meeting in the central corner stone - Jesus Christ.

Luke 24:27 Beginning at Moses and all the prophets. . .

Note - Jesus Christ after His resurrection, when presenting the proofs of His divine Messiahship, directed the disciples to the Scriptures "beginning at Moses." Where then did He begin? At the very beginning of the Old Testament for Moses wrote the first five books of the Bible.

2 Peter 1:20 Knowing this first. . . no. . . private interpretation.

Note - In the study of the Bible, it is not what I think, or what you think. No text of the Scripture is of a private interpretation. How then are we to arrive at a true meaning of a verse in the Bible? Let us illustrate: Suppose you wrote a book which became a "best seller." I, on the other hand, was a member of a literary club which wanted to have your book reviewed, and to know the purpose you had in writing the book. Who would be the best one to review the book for the literary club? Only one answer - you, the author! So only the Author of the Bible can correctly interpret the Book.

2 Peter 1:21 Holy men of God spake as they were moved by the Holy Spirit.

Section #2

METHODS USED BY THE HOLY SPIRIT

I Corinthians 2:13 The Holy Spirit teacheth; comparing spiritual things with spiritual.

Note - This method of Bible study could be called the "Comparison" Method. In this method one or more texts are used to enlarge the meaning of another text. Here is a Bible example of how this method works:

Luke 21:5-7 - Who are the "they" that ask Jesus the question?

Matthew 24:3-4 - The "they" were His disciples. But which ones?

Mark 13:3-4 - Peter, James, John, and Andrew ask the question.

Thus by comparing one text with another, the full details and meaning of one verse or a section of Scripture can be made clearer and more understandable.

Isaiah 28:9-10 Whom shall He make to understand doctrine?. . . Line upon line, line upon line; here a little and there a little.

Note - The method by which we are to understand doctrine could be called the "Addition" Method.

It has also been dubbed "the proof-text method." It is very similar to the method used to formulate scientific truth. All the related references on a given subject are gathered together, and then a conclusion is formulated. A Bible example of this method is found in Romans 3:9-18. There Paul reiterates the doctrine - all are under sin - and then for further proof of this position, quotes from eight verses in six different chapters from three different books of the Old Testament. By using the margin in your Bible, you can find these Old Testament references.

2 Timothy 2:15 Study. . . rightly dividing the word of truth.

Note - This method, which we find Jesus used, could be called the "Divison" Method. In Luke 4:16-21, Jesus quoted from Isaiah 61:1-2. By checking the verses in Isaiah, we note that Jesus stopped in the middle of the second verse, and closed the book. Then He declared - "This day is this scripture fulfilled in your ears." If Jesus had read the rest of the verse, which speaks of the day of vengeance of God, He could not have made the statement. His first coming was to be a day of acceptance, not a day of wrath. Jesus was very careful to rightly divide the Scriptures. So we, too, must be.

Section #3

OUR ATTITUDE IN BIBLE STUDY

Note - We may master all the methods of Bible study perfectly, and not err in our application of the texts of Scripture, but this will do us very little good unless we receive a spiritual blessing from the study of the Bible. So the question is - How can these methods indicated in the Bible itself bring the blessing one needs individually from the study of the Holy Scriptures?

John 7:17 If any man will do His will, he shall know of the doctrine.

Note - The Bible becomes a living book, if we are willing to do that which it asks us to do. Only then can one really know the doctrine, because he or she will experience in the life its truthfulness. Up to that point the truths of the Bible will remain only a theory.

Psalms 119:18 Open Thou mine eyes.

Note - Only as we pray for the understanding that God alone can give, will we be successful in the study of the Bible. Our eyes must be open to see; and our hearts responsive to do.

Lesson #1
QUIZ SHEET

- I. Select the correct answer and place the number of that answer in the brackets at the right of the page.
1. The middle book of the Bible is - (1) Job; (2) Proverbs; (3) Psalms. []
 2. The New Testament is the last (1) one third; (2) one fourth; (3) one half of the Bible. []
 3. In studying the doctrines of the Bible, we must use (1) only the New Testament; (2) just the parts of the Bible which agree with the teachings of the church; (3) all the Scriptures. []
 4. Christ in seeking to reveal Himself as the fulfillment of all that the prophets had written began with (1) Isaiah; (2) Moses; (3) Daniel. []
- II. Indicate which of the following statements are true and which are false. If any part of the statement is false, mark it false.
1. If I am willing to do what the Bible says, then I will come to its truthfulness. T F
 2. The study of the Bible enables me to have a proud spirit, because I am able to win any argument about the Bible. T F
 3. If I really study the Bible, I will know all there is to know in a very short period of time. T F
 4. As I ask God in prayer to open my eyes to understand the Bible, the Holy Spirit will come near to guide me into all truth. T F
 5. I will learn what the Bible teaches faster if I seek to prove something to someone else who doesn't believe the way I do. T F
 6. I must study the Bible with a teachable spirit. T F

CONCEPTS FOR IN DEPTH STUDY

Doctrine

But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. (Romans 6:17-18 NKJV)

The Apostles believed that in giving the Gospel as commissioned, there was involved a "form of doctrine" which spelled deliverance from the bondage of sin. Paul admonished Timothy - "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." (I Timothy 4:16) Doctrine based in the Word of God has power because it is truth. The truth makes one free. (John 8:32) It sanctifies. (John 17:17) Received into the mind, it is Jesus abiding in the life, the hope of glory. (John 14:6; Col. 1:27) The notion that doctrine need not be emphasized is a deception of the devil. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9) This is life eternal. (John 17:3)

Method of Interpretation

How shall we interpret the Scriptures? Shall we consider them as a whole book, or as sixty-six separate books. If as a whole inspired by the Holy Spirit (II Peter 1:21), then the interpretation which best fits this concept is what is known as the analogy of scripture, or what has been dubbed "the proof-text" method. It means simply gathering from all the Bible, related concepts, and based on this finding arrive at a conclusion called a doctrine. (Isaiah 28:9-10) This is what our spiritual forefathers did to arrive at what we call historic Adventism. In doing this, they were but following the method of the Apostolic Church as they proclaimed Jesus of Nazareth, the Messiah. This method they were taught by the resurrected Jesus. (Luke 24:27, 44) Concerning the belief and zeal of that early Church, we read:

To the first Christians, who were Jews, the law and the Prophets were already sacred. Their national sacred writings were to them the oracles of God, though they could no longer be regarded as containing the whole truth of God. The coming of the Messiah had revealed God with a completeness that could not be discovered in the Old Testament.

The word of the Lord was authoritative as even Moses and the prophets were not. Yet since all the hopes of the Old Testament seemed to these Jewish Christians to be fulfilled in Jesus Christ, they more than ever were convinced that their national sacred books were divinely inspired. From this source they drew, if not the articles of their creed, at least proofs and supports of their doctrines. Christ died and arose again, according to the scriptures.

All the writings of the Old Testament spoke of Christ to them. Legal enactments, prophetic utterance, simple historic record, and more emotional psalm, - all alike could be covered by the phrase, "the scripture says," all were treated as of one piece, and by diligent use of type and allegory single passages torn from any context could be used as proof-texts to commend or defend belief in Christ. (Encyclopaedia Britannica, Vol. 3, p. 499, col. 2; 1958, Edition)

(See Appendix B)

Lesson #2

WHAT IS GOD LIKE?

Introduction - In the first lesson, we observed that Jesus in explaining the Scriptures concerning Himself, began with "Moses." (Luke 24:27) Moses was the human instrument used by God to pen the first five books of the Bible. Let us, therefore, in this second lesson begin where Christ began. To Whom are we introduced?

Genesis 1:1 In the beginning GOD created . . .

Note - As we open our Bibles, we come face to face with Him Who is the Author of all life and being. What is God like? Is He one being, or is the Godhead composed of more than one Person?

Genesis 1:26-27 Let us make man in our image, after our likeness:. . .
So God created man in His own image.

Note - The words, "us" - "our", suggest at least a minimum of two Beings. The word for God (Elohim) in Genesis 1:1 is in the plural form.

Proverbs 8:22-30 The Lord possessed me in the beginning of His way. . .
I was by Him as one brought up with Him.

Note - Under the figure of "wisdom" it is believed that Christ's pre-existence is here portrayed as One co-existent with the Eternal. In the New Testament, Christ is declared to be "the wisdom of God." (I Corinthians 1:24)

Zechariah 6:12-13 The counsel of peace shall be between them both.

Note - The concept in the Old Testament of two Beings sharing the prerogatives of God is further strengthened by Zechariah 13:7, clearly a Messianic prophecy. Here the Saviour is portrayed as "the Man that is my fellow, saith the Lord of hosts." In Isaiah, the Messianic King of Israel is quoted as saying - "Thus saith the Lord the King of Israel, and His redeemer the Lord of hosts: I am the first and I am the last; and beside me there is no God." (Isa. 44:6) The word for God is the same as in Genesis 1:1, in the plural form.

Matthew 3:16-17 And Jesus. . . the Spirit descending. . . a Voice from heaven.

Note - Matthew in recording the baptism of Jesus, notes three Persons working in close association with Each other. The New Testament emphasizes three distinct Persons. What is the relationship between them?

Philippians 2:5-6 Christ Jesus. . . in the form of God. . . equal with God.

Note - Since Jesus Christ is as truly God as the Father is God, we can worship Him and not violate the commandment which declares - "Thou shalt have no others gods before Me." The next lesson will increase our understanding of Jesus Christ.

Acts 5:3-4 The Holy Spirit. . . thou hast not lied unto men, but unto God.

Note - In this experience a man and his wife had sold a piece of land, and bringing the money to the apostles represented it as the full price of the land. Peter declared that in so doing, it was lying to the Holy Spirit. It was not falsifying before a man [a creature] but was lying to God. The Holy Spirit is set forth as of the essence and level as God.

Section #2

GOD THE FATHER

John 1:18 No man hath seen God at anytime. Dwelling in the light which
I Timothy 6:15-16 no man can approach unto; whom no man hath seen, nor can
 see.

Note - Both John and Paul indicate that the member of the Godhead we call, our Father, cannot be seen by man. How then can we know what He is like?

Genesis 1:26 In OUR image after Our likeness.

Note - In the beginning the Father and the Son made one man, and declared him to be in their likeness. Only one earthly illustration conveys such a picture, that of identical twins. The picture of one looks like the resemblance of the other.

Hebrews 1:3 The express image of His person

Note - The Father and the Son are identical in likeness. By beholding Jesus, we see the Father's likeness and character. As stated in John 1:18, the Son who was in the bosom of the Father "hath declared Him."

James 1:17 The Father. . . with whom there is no variableness.

Note - In these uncertain times, how assuring to know that above all the confusion, strife and turmoil, there is a God to Whom we come as a Father, who does not vary nor change. We may grow old; our circumstances in life may alter, but our God does not change. He is ever and always a God of love.

Section #3

WHAT GOD REQUIRES

Note - All that we can study of God is incomplete. Job asks - "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" The answer is - No. We see now as through a smoked glass, but dimly; but we can know of a certainty what God does require of us.

Hebrews 11:6 Must believe that He is. . . a rewarder of them that diligently seek Him.

Note - First, even though I cannot see Him, I must believe that God IS, and that if I diligently seek for Him, I will find Him, and He will reward me. However, this seeking after God must be with singleness of purpose.

Luke 4:8 Him ONLY shalt thou serve.

Note - God requires undivided service and worship. Not our wives, nor our husbands, nor our children should come between us and God. Our jobs, our social status, our pleasures are all to be secondary. Him only shalt thou serve!

John 4:24 Must worship Him in spirit and in truth.

Note - This is a compound must. Not only must there be worship in spirit such as prayer, singing of hymns, and testimonies; but this worship must be done according to truth. Jesus defines truth as "Thy word [God's word] is truth." John 17:17. Our worship of God must, therefore, conform to His revealed will in the Bible, the Word of Truth.

Genesis 4:3-7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

Note - Here is an illustration of acceptable and unacceptable worship. Both Cain and Abel came to worship before the same God. Both brought offerings. Cain brought what he desired rather than what God indicated. See Genesis 3:21. God recognized only that worship which was in accordance with truth - His word. This is the same God with Whom we have to do today, for "with Him is no variableness neither shadow of turning." We, too, must worship Him in truth as well as in spirit if our worship is to be acceptable in His sight.

John 14:6 I am the way. . . no man cometh unto the Father but by Me.

Note - Jesus Christ is the way to God. He is the truth and the life. So in the next lesson, we will study - "Jesus Christ, Who Is He?"

Lesson #2

QUIZ

(Fill in the blanks)

1. The term - God - applies equally to the _____ and the _____ and the _____.
2. Jesus Christ was in the _____ of God, and was _____ to the Father.
3. We know that the Father has form and substance because Jesus Christ is declared to be the _____ image of His _____. Text: _____.
4. The first thing in my relationship to God is that I must believe that He ____.
5. I must not serve _____ or _____ more than God.
6. The worship that God requires must not only be in _____ but also in _____.
7. To worship in truth means that I must worship according to the _____.
8. Cain and Abel both worshiped the same God. But God did not accept Cain's offering of the _____ of the _____ because it was not in harmony with His _____. Abel on the other hand brought a _____ as an _____ to God. This, God did accept. We must come before the _____ God in worship today. Our _____ of Him, must therefore be in _____.
9. The Holy Spirit does not belong to the order of _____, but to the order of Beings we call _____. Text: _____.

CONCEPTS FOR IN DEPTH STUDY

Relationship Between Jesus Christ and the Holy Spirit

Between the Testaments

- 1) The Old Testament portrays "the Spirit of God" as the active agent in Creation. (Gen. 1:2)

The New Testament states that through "Jesus Christ" all things were created. (Eph. 3:9)

- 2) The New Testament indicates that "the Holy Spirit" was the source of all prophetic utterances. (II Peter 1:21) Also called "the Spirit of Christ." (I Peter 1:11)

The Old Testament indicates that Michael holds this prerogative, shared with Gabriel. (Dan. 10:21)

In the New Testament

- 1) Jesus speaks of the Holy Spirit as "another" Comforter. (John 14:16) The word is allos, not heteros.

"Allos and heteros have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. Allos expresses a numerical difference and denotes another of the same sort. Christ promised to send 'another Comforter' (allos, another like Himself, not heteros)... In Luke 23:32 heteroi is used of the two malefactors crucified with Christ." (A Comprehensive Dictionary of the Original Greek Words with Their Precise Meaning for English Readers, p. 62)

While two distinct Persons, Jesus Christ and the Holy Spirit are so much alike that Jesus could say - though He would depart to the heavens, there to remain "until the times of restitution of all things" (Acts 3:21) - "I will not leave you orphans, I will come unto you." (John 14:18, margin)

- 2) Jesus speaks of the Holy Spirit, the Spirit of truth as "He." (John 16:13) The word is ekeinos - masculine - while the word for Spirit - pneuma - is in the neuter.
- 3) The book of Revelation is directed to the Seven Churches. (Rev. 1:11) In each of the messages given, Jesus Christ is revealed at the introduction of each with the words - "These things saith He," and a description given, or as in the case of Thyatira, it is specifically stated - "These things saith the Son of God." (Rev. 2:18) At the close of each message is to be found these words - "He that hath an ear, let him hear what the Spirit saith to the churches."
- 4) In the symbolism of Revelation, Jesus is pictured as "a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Rev. 5:6) This could symbolize complete power and authority, and fullness of perception. (See Matt. 28:18, 20)

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent." (Letter 119, 1895)

Lesson #3

JESUS CHRIST - WHO IS HE?

Introduction - In Lesson #2, we discovered that the Council of God is composed of three Beings, namely, the Father, the Son, and the Holy Spirit. Each of these Three carry the full authority and nature of God. In this lesson we shall study the relationship of Jesus Christ to the Council of God, and His identification with humanity.

John 1:1-2, 14 In the beginning WAS the word. . . the same WAS in the beginning with God. . . The Word was made flesh and dwelt among us.

Note - No matter at what point in the remote past I accept as the point of beginning, the Word WAS. Not only this, but He was in the beginning with God. In other words, one can conclude there never was a time when the Word, which became flesh, was not. The pre-existent Christ has always been!

Hebrews 1:8 Unto the Son. . . Thy throne, O God.

Note - Here is language that cannot be mistaken. The Father asserts the Son's position in the Council of God. The Son too, is God.

John 8:57-58 Before Abraham was, I AM.

Note - In this discussion with the Jewish leaders, Jesus declares plainly His pre-existence; not merely the fact that He existed before Abraham, but that in that pre-existence, He was the I am - the self-existent One; and the I AM, the ever-existent One. The question then arises - If Jesus Christ existed in the beginning with God as the I AM, how then is He the SON of God?

Psalms 2:7 I will declare the decree. . . Thou art my Son.

Note - To assume that this text applies to Jesus Christ in regard to the question of His Sonship, would be to place a private interpretation on this verse. But by comparing Scripture with Scripture, we find its meaning.

Hebrews 1:5 This day have I begotten Thee. . . I will be to Him a Father and He shall be to Me a Son.

Note - Here Psalm 2:7 is quoted and applied to Jesus Christ in contrast to the angels. Further, the promise made by God to David (II Samuel 7:14) concerning His relationship to Solomon is noted to describe the Heavenly Father-Son relationship. Also in Hebrews, Christ's position as a Son is associated with His position as priest after the Order of Melchisedec - a "called" position. (Hebrews 5:5-6, 10) All of this was done so that we might understand the privilege of sonship to which we have been called. (Hebrews 2:10-11)

Section #2

THE REDEEMER

Philippians 2:5-8 Equal with God. . . made Himself of no reputation. . . became obedient unto death, even the death of the cross.

Note - The Possessor of Life voluntarily laid it aside and accepted death. As one beholds the price of his redemption, he sees that the purchase was made by no inferior Being, but by One equal with God. It was the sacrifice of Deity that was made on Calvary! Jesus Christ stooped low in becoming man's Substitute. What a sacrifice this is. How little we give up, when asked to surrender all for this Gift!

Hebrews 2:14-17 As the children. . . He took part of the same. . . behoved Him in all things to be made like unto His brethren.

I Timothy 3:16 Great is the mystery of Godliness: God was manifest in the flesh.

Note - God came all the way to meet man in his need. He who was in the form of God, accepted our our likeness and nature after four thousand years of sin. He took our flesh, and our blood. Yea, in ALL THINGS He was made like unto us, except in this experience, He did not sin. How this could be is called a mystery. Another, and perhaps a greater mystery, is why man, in the light of such a redemption, should stubbornly cling to his own way.

Section #3

THE CREATOR

John 1:1-3 All things were made by Him.

Ephesians 3:9 God, who created all things by Jesus Christ.

Colossians 1:14-16 By Him were all things created. . . visible and invisible.

Note - From the invisible atom to the mightiest star, all is the handiwork of man's Redeemer. The hand that spaced the heavens, and formed from the dust of the earth, man in His own likeness, is the same hand that was nailed to the cross of Calvary for man's redemption.

Section #4

THE LAWGIVER

Nehemiah 9:12-15 Thou camest down also upon Mount Sinai.

Note - Who is this - "THOU"? Who is the One that led the children of Israel from Egypt to the promised land? Who is the One who appeared to Moses in Mount Sinai? Again, we must use the Bible method of interpretation as outlined by the Holy Spirit - comparing one Scripture with another.

I Corinthians 10:1-4 That Rock was Christ.

Note - It was Jesus Christ Himself, who amid the glory and flame of Sinai, proclaimed the Law of the Council of God - even the Ten Commandments. Thus Jesus is OUR Creator, Lawgiver, and Redeemer. In future lessons we shall note Him as our High Priest, and Coming King. The Bible from beginning to end is the revelation of Jesus Christ, the Alpha and the Omega, the one and only true way to the Father.

Section #5

OUR RELATIONSHIP TO JESUS

John 14:15

If ye love Me, keep my commandments.

Note - His commandments are the Father's, and the Father's are His - even the Ten Commandments.

In keeping them we show our love to Him. How can we do less when He has done so much for us? In another lesson we shall study the provision made so that we can keep the commandments.

Lesson #3

QUIZ

(Fill in the blanks)

1. "In the beginning _____ the Word, and the Word _____ with God, and the Word _____ God. The same _____ in the beginning with God." Text: _____
2. Jesus told the Jewish leaders that before Abraham was, _____ . This statement made by Jesus certified His claim to be the self-_____ One, and the ever-_____ One.
3. Jesus Christ is the Son of God by _____ and not by ordinary generation as far as His pre-existent relationship to God is concerned. He was _____ to be a Son even as He was also _____ to be a High Priest.
4. In becoming our Redeemer, Jesus Christ took upon Himself our _____ and blood, becoming in _____ like unto His brethren.
5. At the creation of man, the "US" in the desire, "Let US make man in our image," was God the Father and _____ .
6. The "THOU" that came down on Mount Sinai and spoke the Ten Commandments is confirmed by Paul to be _____. Give two texts: _____ ; _____ .
7. When we think of Jesus in relationship to the dust of the ground, we think of Him as our _____ ; when we think of Him in relationship to the Cross, we think of Him as our _____ ; and when we think of Him at Mount Sinai, we recognize Him as our _____ .

CONCEPTS FOR IN DEPTH STUDY

THE INCARNATION

The term, Incarnation, is used to denote the union of divinity with humanity in Jesus Christ. What this means in truth hinges on two concepts:

- 1) Who was He that came in the flesh having existed in some previous form?
- 2) What was the nature of the flesh He assumed?

The answer to the first question is given by Jesus Christ himself. He said without equivocation - "Before Abraham was, I AM." (John 8:58)¹

Paul answers the second question. He wrote - "God [sent] His own Son in the likeness of sinful flesh." (Rom. 8:3)²

From these two basic questions arise other questions, to which, answers can be found. Did the "I AM" come as fully God and fully man? This question can be quickly answered in the negative. If Jesus came as fully man, then He came as sinner, for man is a sinner. But Jesus "did no sin." (I Peter 2:22) If Jesus came as fully God, He could not have given His life, for God cannot die. But Jesus did die.³(I Corinthians 15:3) This leaves the alternate concept - Jesus was truly God and truly man. What does this mean, and what is involved in this formulation of truth?

We come now to that mysterious reality which we cannot define, and only describe in various word symbols. How does one define himself? What is the real basic self identification? You can say - a person who is alive. But how do you differentiate between live persons? How can you distinguish one individual from all others? We end up with only a name, and when we hear that name, we perceive in our mind a person, we cannot in reality define. We give characteristics.

Does the Reality - Individuality - that was the pre-existent I AM, require that this Reality be synonymous with immortality, or did He exist in an immortal form? The Bible states - "God is spirit" (John 4:24 Greek)⁴ Is "spirit" equivalent to immortality? The angels are called "ministering spirits" (Heb. 1:14), yet this does not make them immortal.

This brings us a fundamental question - What makes God, God? This is not theoretical nor abstract. Is God, love, truth, righteous, merciful and gracious? (I John 4:8; Deuteronomy 32:4; Psalm 119:137; Exodus 34:5-6) Is God omnipotent, omniscient, omnipresent, immortal? Do the latter produce the former; or do the latter flow from the former? Who would want to live in a universe where omnipotence, omniscience, existed eternally in one who was hateful, a liar, unrighteous, and full of vengeance?

What was the purpose of the Incarnation besides providing a means of redemption for man? Was it not to show the character of God - His real Self - as a God of love, truth, and righteousness. Was the issue at stake whether He was all-powerful, or whether His character could remain untarnished in a fallen human nature? If the latter, then that which would be truly God would be manifest in the flesh. And it was! (John 1:14) He emptied Himself of "the form of God." (Philippians 2:7 RV)⁵ Divesting Himself of omnipotence, omniscience, omnipresence, and immortality, the I AM became flesh and blood. (Heb. 2:14)

Now what kind of flesh did He assume, or take upon Himself - that mysterious pre-existent Identity? Since He was not a sinner, He did not take a flesh that had sinned, but a flesh like unto sinful flesh - a flesh with a potential that could sin. All the forces and imbalances that reside in human nature because of sin, and which in us lead to sin, He accepted. But in that very nature, the pre-existent I AM sinned not. Herein is the glorious victory of the Incarnation. (Romans 1:1,3; 8:3-4; II Corinthians 5:21; Hebrews 2:14-17)

¹"There is light and glory in the truth that Christ was one with the Father before the foundations of the world were 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." (E. G. White, Review, April 5, 1906)

²The phrase "in the likeness of sinful flesh" is literally in the Greek - "in likeness of a flesh of sin." The part of the phrase - "in likeness" (*en 'omoiomati*) is also used by Paul in Philip-
pians 2:7 - "in the likeness of men." Was Jesus a real man? Yes, but fully man? - No. This applies equally to Romans 8:3. Did Jesus take the real flesh of sin - man's fallen nature? Yes, but was it a flesh that had sinned in Him? - No. It was truly a fallen flesh with all the potential that could lead to sin, even as Jesus was truly man having divested Himself of "the form of God."

"The great work of redemption could be carried out only by the Redeemer taking the place of fallen man. . . .

"When Adam was assailed by the tempter he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and conversed daily with holy angels. What a contrast to this perfect being did the second Adam present, as He entered the desolate wilderness to cope with Satan, single-handed. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and, in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race." (Ellen G. White, Spirit of Prophecy, Vol., 2, p. 88)

³"Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him that had the power of death. He could not have done this as God, but by coming as a man Christ could die." (E. G. White, Letter 97, 1898; 7BC:925)

⁴"Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity; a divine spirit dwelt in a temple of flesh. He united Himself with the temple." (E. G. White, Youth's Instructor, Dec. 20, 1900: 4BC:1147)

⁵"The Scriptures teach us, that He who was with God before the creation, from love to men put on flesh, and took the form of a servant, not all the while having on Him the whole fulness of His divine nature, but having really and actually emptied Himself of this fulness and glory, so that there was not only a hiding, but an absolute *kenosis*, a putting off, of it. Therefore His subsequent exaltation must be conceived of as belonging, not to His Humanity only, but to the entire undivided Person of Christ, now resuming the fulness and glory of the Godhead (John xvii.5), and in addition to this having taken into the Godhead the Manhood, now glorified by His obedience, atonement, and victory." (Henry Alford, The Greek New Testament, Vol. IV, p. 13; Moody Press Edition)

Lesson #4

THE SABBATH OF THE LORD THY GOD

Introduction - In the three preceding lessons, we have studied concepts of truth which will enable us to better understand this lesson. First, we noted how to establish a doctrine. Precept must be upon precept, and line upon line. (Isa. 28:9-10) Secondly, we observed that God requires not only worship in spirit, but also according to truth. (John 4:24) Our worship of the Lord, even the day we observe, must be in harmony with the truth as found in the Word for such worship to be acceptable in His sight. Thirdly, we studied the place of Jesus in the plan of the ages. We noted His stately movings in the Old Testament as our Creator and Lawgiver. These facts are important as we study this lesson.

Genesis 2:2-3 God blessed the seventh day, and sanctified it: because that in it He had rested.

Note - Without Christ was not anything made that was made. (John 1:3) He as our Creator, made the first Sabbath day by blessing and sanctifying that day above all the other six through the act of resting thereon Himself.

Exodus 20:8-11 The seventh day is the Sabbath of the Lord thy God.

Note - When one understands that Jesus is the Lawgiver, and equally God with the Father, this commandment takes on a new importance. The seventh day is not the sabbath of the Jews, but it is the Sabbath of the Lord God of Heaven. When we recognize Him as our God, then we happily accept the day He designated for His worship.

Isaiah 56:3, 6 The sons of the stranger that join themselves to the Lord, to serve Him. . . . everyone that keepeth the Sabbath.

Note - Even in Old Testament times, when one who was not a Jew, turned from idolatry and paganism to serve the true God, he was not to count himself as separate from the people whom God had chosen, but was to take hold of the covenant, and keep the Sabbath. The Sabbath was the holy day of those who chose the Lord God.

Ezekiel 20:12, 20 I gave them MY Sabbaths to be a sign between Me and them.

Note - This sign was for two purposes: (1) "That they might know that I am the Lord that doth sanctify them," and (2) "That ye may know that I am the Lord your God." The Sabbath is meaningful from God's viewpoint. It is His sign to us.

Section #2

The Sabbath in the Gospels

Luke 4:16 He (Jesus) came to Nazareth where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day.

Note - Jesus in His humanity is our Example. We are to follow in His steps (I Peter 2:21-22). We are to walk even as He walked (I John 2:6). He who made the Sabbath in the beginning, observed it when upon earth. It was His custom to gather with others for worship on the Sabbath, and to participate in the service of worship.

Mark 2:27-28 The Sabbath was made for man. . . The Son of man is Lord also of the Sabbath.

Matthew 12:12 It is lawful to do well on the sabbath days.

Note - In these verses we find the Lord of the Sabbath teaching the true meaning of the Sabbath.

It was made for all mankind; a day in which he was to do good, and thus draw into close fellowship with Him who went about doing good. "It is a time when the spent spirit may catch its breath, and man may look into the face of God and be refreshed." The Sabbath is a day of liberty from the cares of life, enabling man to do the activities of the service of love. It is in such holy service that we see the face of God. Only thus can we worship our God in spirit and in truth.

Section #3

Which Day Is the Seventh Day?

Luke 23:50 - 24:3 This man went unto Pilate, and begged the body of Jesus. And he took it down. . . and laid it in a sepulchre... That day was the preparation, and the sabbath drew on. The women. . . which came with Him from Galilee. . . returned and prepared spices. . . and rested the sabbath day according to the commandment. Now upon the first day of the week. . . they found not the body of the Lord Jesus.

Note - Here in the gospel of Luke are three days marked out in succession: (1) The day of the crucifixion, commonly called Good Friday; (2) The following day noted as "the sabbath day according to the commandment;" and (3) The day of the resurrection, now called Easter Sunday. The only day between Friday and Sunday is Saturday, the seventh day. This then is the Sabbath of the Lord our God.

Section #4

Apostolic Practice and Teaching

Acts 13:14; 42-44 The Gentiles besought that these words might be preached to them the next Sabbath day. . . And the next Sabbath day came almost the whole city together to hear the word of God.

Note - Ten years had passed since Paul had seen Jesus on the road to Damascus. He was now on his first missionary journey. Here was a remarkable opportunity for Paul to tell his Gentile listeners that a new day of worship had been appointed for them, if such had been done. When they, therefore, asked that the gospel be preached to them, Paul could have told them to come back on the morrow; but no, they waited a whole week till the next Sabbath day to hear the words of truth.

Acts 16:12-13 And on the sabbath, we went out of the city by a river side where prayer was wont to be made.

Note - Even in cities where there was no synagogue available for Sabbath worship, Paul sought a place of prayer and study outside of the city. Consistently under all circumstances, Paul who was the Apostle to the Gentiles faithfully observed the Sabbath of the Lord his God.

Acts 17:2 Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures.

Acts 18:4

And he reasoned in the synagogue every sabbath.

Hebrews 4:4, 9-10

And God did rest the seventh day. . . There remaineth therefore a rest [margin - a keeping of a sabbath] to the people of God. For he that is entered into His rest, he also hath ceased from his own works, AS GOD DID FROM HIS.

Note - When one accepts the rest that Jesus offers in the invitation - "Come unto Me and I will give you rest" (Matt. 11:28), he gives up his own works, and accepts the merits of the Saviour. As a memorial of the surrender to the recreative power of Jesus Christ, he ceases from his own works as God did from His in the first creation. "And God did rest the seventh day." It is interesting to note in passing that a translation of the Aramaic text of the New Testament renders Hebrews 4:9 thus - "It is therefore the duty of the people of God to keep the Sabbath." (Lamsa)

Section #5

The Sabbath in the New Earth

Isaiah 66:22-23

The new heavens and the new earth. . . it shall come to pass that. . . from one sabbath to another shall all flesh come to worship before Me, saith the Lord.

Note - The Sabbath of the Lord our God will not cease, but in the new earth state, all beings will come and worship before the Lord on that day. Would it not be well now, to be harmony with the worship of the world to come?

Section #6

The Time and Observance of the Sabbath

Leviticus 23:32

From even unto even shall ye celebrate your sabbath.

Mark 1:32

At even when the sun did set.

Note - God's division of time is from sunset to sunset. The days of creation began with the evening. "And the evening and the morning were the first day." (Gen. 1:5) So the holy Sabbath day begins on Friday evening at sunset, and continues till Saturday evening at sunset. The first hour on Friday night is just as sacred as the hour of worship in the middle of the day. Every hour of the Sabbath is God's time, and is to be reserved sacredly unto Him.

Isaiah 58:13-14

If thou turn away thy foot from the Sabbath. . . and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.

Note - Here is a divine comment on the proper observance of the fourth commandment. Mere ceasing from work on the holy hours of the Sabbath is not necessarily keeping the Sabbath. An attitude of mind is involved. We must consider it a delight to thus honor the Lord, by laying aside the ordinary duties of life. In so doing, we seek His interests, not our pleasures; we study His words, not our thoughts; we follow His ways, not our paths. In this, the true essence of Sabbath observance is to be found - we delight ourselves in the Lord.

Revelation 22:14

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Lesson #4

QUIZ

(Fill in the blanks)

1. In formulating a doctrine, we must use all the _____, and bring together all the related texts, _____ upon _____, and _____ upon _____ before drawing a conclusion.
2. In the Ten Commandments it is definitely stated that instead of being Jewish, the seventh day is the _____ of the _____ thy _____.
3. Jesus declared that He is _____ of the Sabbath. Text: _____
4. Jesus was crucified on the day we commonly call Good _____. His followers rested the next day, or _____, the Sabbath day to the _____. On the first day of the week, designated as Easter _____, Jesus arose.
5. The Sabbath begins on _____ evening at _____, and continues until _____ evening at the same time. Every _____ of the day is just as _____ as the hour of worship on the Sabbath.
6. In keeping the Sabbath, we cease from the ordinary _____ of life, and call the Sabbath day a _____. By not doing our own _____, nor finding our own _____, nor speaking our own _____, we delight ourselves in the _____.
7. In the earth made new all _____ will worship before the Lord on the _____. Text: _____.

ITEMS FOR FURTHER CONSIDERATION

The Gold Medallion

In 1973, the General Conference Department of Communications had struck a medallion as "a missionary witness to the faith of the church." On one side of the medallion is a representation of a double stone tablet and marked - "THE LAW OF GOD" The commandments are designated as Roman numerals. Under "IV" are the words - "REMEMBER THE SABBATH DAY To KEEP IT HOLY." The question is - Does this constitute a witness to the Fourth Commandment? In Roman Catholic catechisms (under the Third Commandment) can be found the question and answer -

Q. What is the third commandment?

A. Remember that thou keepest holy the sabbath day. (Douay Catechism, p. 57)

The issue is not that one keep a sabbath day holy, but rather which day is the Sabbath day? This brings in another question - Is God particular? The answer being - Yes - this brings additional questions about the force of the command to keep the day holy! How does an unholy man keep a day God claims as His own, holy?

Dr. Samuele Bacchiocchi

For the Seventh-day Adventist, the unique experience of one of its ministers gives a different dimension to the Sabbath issue. Samuele Bacchiocchi, a graduate of Newbold College in England, was the first non-Catholic to receive a doctorate from the Pontifical Gregorian University in Rome. Further, his dissertation - From Sabbath to Sunday - was published by the Gregorian University Press in 1977. It carried the Imprimatur of the University Rector, and a preface by Vincenzo Monachino, S.J., Chairman of the Church History Department. In the first printing, Bacchiocchi wrote in his "Acknowledgements" the following:

To reassure the reader that I have earnestly striven for objectivity, I might mention that in a few places my interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data differs radically from the traditional position of my Church. (p. 6)
[The word - radically - was in subsequent issues of the book changed to - "somewhat."]

Two other publications have come from Bacchiocchi's pen. One, Divine Rest for Human Restlessness, also was first published by the Gregorian Press, and with a Foreword by Dr. James P. Wesberry, Executive Director of the Lord's Day Alliance USA. This says something. One professor at Andrews University in commending the book wrote - "This new book is a must for those who are tired of dissertations on which day is the Sabbath and when to keep it but wish to move on [to] the why and how of [a] satisfying Sabbath observance."

The other, a small booklet - Rest for Modern Man - was published by the Southern Publishing Association. It seeks to set forth the meaning of a sabbath rest in today's industrialized world which has less than a six day work-week, and much more leisure time. In this booklet, two aspects, among others, of the Sabbath are noted, one from a Jewish source, and the other from the Church Fathers. In the Jewish setting, Bacchiocchi wrote:

At the setting of the sun all men became free before God. The uneven divisions of the Hebrew society leveled out as the Sabbath began. "Although one Jew may have peddled onions," writes Samuel H. Dresner, "another may have owned great forests of lumber, on the Sabbath all were equals, all were kings: all welcomed the Sabbath Queen, all chanted the Kiddush, all basked in the glory of the seventh day." . . . The Sabbath was the great equalizer. (p. 15)

Then quoting a prayer of Augustine, Bacchiocchi makes a comment. Note both:

Augustine, in the thirteenth chapter of his Confessions, beautifully expresses in prayer his desire for the Sabbath peace: "O Lord God, give peace unto us, the peace of the Sabbath, which had no evening. For all this most goodly array of things 'very good,' having finished their courses, is to pass away, for in them was morning and evening. But the seventh day hath no evening, nor hath it setting; because Thou hast sanctified it to an everlasting continuance."

The fact that the Genesis account of creation makes no reference to an evening or morning for the Sabbath day Augustine takes as a fitting symbol of the eternal duration of the Sabbath peace." (p.24)

This injects the question - Is the Sabbath a memorial, or is it prophetic? If prophetic, then is it only a symbolism thus making irrelevant a seventh day Sabbath?

Finally, in an article in The Sabbath Sentinel on "Sunday, Holy Day or Holiday," Bacchiocchi concluded it by suggesting -

In our cosmic age the Sabbath could well be the fitting expression of a cosmic faith, a faith which embraces and unites creation, redemption, and final restoration; the past, the present, and the future; man, nature and God; this world and the world to come; a faith that recognizes God's dominion over the whole creation and over human life by consecrating to Him a portion of time; a faith that fulfills the believer's true destiny in time and eternity; a faith that would treat the Lord's Day as God's holy day rather than a holiday. (August, 1978, p. 7)

Lesson #5

THE FIRST DAY TEXTS IN THE BIBLE

Introduction - In our previous study, we noted the doctrine of the Sabbath, and by following the Bible method for understanding doctrine - "line upon line and precept upon precept" - we brought together the outstanding verses in the Bible on that subject. Now in all fairness, because so many people observe the first day of the week in honor of the resurrection of Jesus Christ, making it a sabbath for worship, we need to note all the verses in the Bible which mention the first day of the week. As we study these verses, we should ask ourselves a question. Do these texts give me a command to observe the first day of the week in place of the seventh day?

Genesis 1:5 And the evening and the morning were the first day.

Note - This is the only verse in the entire Old Testament which mentions the first day of the week. It is referring to the first day of Creation on which God brought into existence the mass of the earth, and set it in motion, thus along with the creation of light, established day and night.

Section #2

THE FIRST DAY IN THE GOSPELS

Note - In the New Testament, there are eight references to the first day of the week, six of which are to be found in the Gospels and apply to the same first day, namely, the day on which Christ arose from the dead. Let us examine these.

Mark 16:1-2 And when the Sabbath was past. . . very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun.

Note - This text merely tells us that when the women came to the sepulchre on the first day of the week to anoint Jesus' body, the Sabbath was past.

Mark 16:9 Now when Jesus was risen early the first day of the week.

Matthew 28:1 In the end of the Sabbath, as it began to dawn toward the first day of the week.

Note - This is merely stating the same thing we found in Mark 16. Jesus arose on the first day of the week, and certain women came after the Sabbath to the tomb in the early hours of Sunday morning. Weymouth translates this verse thus - "After the Sabbath, in the early dawn of the first day of the week."

Luke 24:1 Now upon the first day of the week, very early in the morning, they came to the sepulchre.

Note - We noted this verse carefully in our previous lesson, and found that it was one of a series which outlines the days connected with the death, burial and resurrection of Jesus Christ. In the previous chapter, it is clearly stated that the day before the first day is "the Sabbath day according to the commandment." (Luke 23:56) In this verse, there is no intimation that the command had been changed.

John 20:1 The first day of the week cometh Mary Magdaline early... unto the selpulchre.

Note - This verse says nothing more than the other verses noting the activities of Christ's followers on the resurrection morning.

John 20:19 Then the same day at evening, being the first day of the week, ... the disciples were assembled for fear of the Jews, came Jesus... and saith unto them, Peace be unto you.

Note - This is the first appearance of Jesus to His disciples as a group after His resurrection. Mary had seen Him. (John 20:11-18) He had appeared to two disciples as they walked home to Emmaus. (Luke 24:13-32) It appears that Simon Peter also saw Him. (Luke 24:34; I Cor. 15:5). However, all of this testimony had not convinced the group that Jesus had indeed risen. Thus their gathering together was not to celebrate the resurrection, but "for fear of the Jews." Jesus' appearance was to quiet their fears and to convict their hearts. (Mark 16:12-14) The time of this meeting would correspond to our Sunday night. This is the last text in the Gospels which mentions the first day of the week.

Section #3

PAUL AND THE FIRST DAY OF THE WEEK

Acts 20:7 And upon the first day of the week, when the diciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech till midnight.

Note - This is the only recorded religious service in the New Testament to be held on the first day of the week. It was a night meeting, corresponding to our Saturday night. (Bible reckoning of time places the first day of the week from sundown Saturday till sundown Sunday.) A careful study of the context of this verse reveals some very interesting facts: (1) Paul was on his way to Jerusalem. (verse 16) He stayed in Troas seven days. (verse 6) (2) The group of men Paul had with him left by boat that night for Assos, and planned to pick Paul up the next day. (verse 13) (3) Paul's service was interrupted, by the accident of Eutychus, who, because of Paul's long preaching, had fallen asleep while sitting in a window. (verse 9) (4) After this incident, Paul broke bread with them, and preached till the break of day. (verse 11) These verses are merely recording a farewell meeting Paul had with the believers at Troas. However, it is also an incident of humor found in the Bible. You will observe that prior to this recorded experience, the narrative is in the first person plural - "we" - and resumes with verse 13. The experience itself is told in the third person - "Paul." Naturally as Paul again joins his traveling companions, they ask him about the meeting the night before. He told them about the traumatic experience with Eutychus. But they asked Paul as to why this should have happened. He had to confess it was because he was a long-winded preacher. No doubt on other occasions they had chided him about going "over-time." Luke could not pass up this opportunity of telling about it.

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

Note - Paul had placed a burden upon the individual members of the churches to have an offering ready for the poor believers in Jerusalem (I Cor. 16:1, 3) This verse is not a command for a collection to be received at a church service, but asking that each one from his own funds, set aside a gift each week, and let it accumulate at home, so that the sum might be placed in the hands of

representatives when Paul would come by on his way to Jerusalem. Two other translations of this verse will aid in our understanding of it. Weymouth reads: - "On the first day of the week, let each of you put up and keep any profit he may have made; so that there may be no collections made after I come." Lamsa, basing his translation on the Eastern Text, renders the verse thus - "Upon the first day of the week, let each of you put aside and keep in his house whatever he can afford, so that there may be no collections when I come."

Section #4

ANOTHER TEXT

Note - With I Cor. 16:2, we have surveyed all the verses in the entire Bible which mention the first day of the week. In none of them do we find an express command authorizing the observance of the first day in honor of the resurrection of Jesus; nor do we find the least suggestion that the first day was to replace the Sabbath of the Law of God as given at Mt. Sinai. There is, however, another text which is sometimes used to suggest this idea. We shall note it also.

Revelation 1:10 I was in the spirit on the Lord's day.

Note - Which day is the Lord's day? Using the analogy of Scripture - the comparing of spiritual things with spiritual - we can find our answer in Mark 2:28, where Jesus declared - "Therefore the Son of man is Lord also of the Sabbath." So instead of this verse applying to the first day of the week, it in reality refers to the Sabbath as the true Lord's day.

Section #5

HOW DID SUNDAY WORSHIP BEGIN?

Acts 20:29-30 For I know this, that after my departing. . . of your own-selves shall men arise, speaking perverse things.

Note - Paul states that after his death, men would arise in the Church itself speaking perverse, that is, erroneous things, which would be contrary to what he himself had taught. This is what has occurred. The Roman Catholic church, professing to be the true successor to the apostles, has altered the day of worship, and boasts about it. (See Insert - next page.)

Matthew 15:9 In vain do they worship Me, teaching for doctrines the commandments of men.

Note - We love Jesus because He has done so much for us. Because of this, we do not desire to offer before Him a vain worship. But He stated plainly that if our worship is according to the doctrines of men, it is vain worship. Thus we are presented with a choice of worship, that which is of men, or that which is in spirit and in truth, according to the Word of God. We must keep in mind that God cannot accept from us worship contrary to His word, any more than He would accept the worship of Cain.



St. Alphonsus' (Rock) Church,

1218 N. Grand Ave.

St. Louis, June 1915

Dear Friend

I have offered & still offer \$1000. to any one who can prove to me from the Bible alone, that I am bound, under grievous sin to keep Sunday holy.

It was the Catholic Church which made the law obliging us to keep Sunday holy. The Church made this law long after the Bible was written. Hence said law is not in the Bible. "

Christ, our Lord empowered His church to make laws binding in conscience. He said to His apostles & their lawful successors in the priesthood, "Whatsoever you shall bind on earth shall be binding in heaven" Mt. 16. 19. Mt. 18. 17. Luk 16, 19

The Cath. Church abolished not only the sabbath, but all the other Jewish festivals.

Pray & study. I shall be always glad to help you as long as you honestly seek the truth

Respectfully
J. Enright card

Lesson #5

QUIZ

1. There are _____ texts in the Bible which mention the first day of the week. Of these, _____ are found in the New Testament, and _____ of them refer to the same first day, namely, the day of the _____.
2. In studying these texts which mention the first day, we should ask ourselves a question. Do any of these verses _____ us to keep the first day of the week as the Sabbath in place of the _____ day of the week?
3. When Jesus met with His disciples as a group after His resurrection, they were assembled in the upper room "for _____ of the _____." The reason they could not have been meeting in honor of the resurrection was because they did not _____ the reports of those who had seen Him alive earlier that day.
4. The only religious gathering recorded in the Bible which occurred on the first day of the week is recorded in _____:_____. The record states that Paul _____ until _____, and was ready to _____ on the morrow to meet those who had started ahead by boat. This meeting was a _____ - _____ meeting Paul had with the believers in Troas on his way to _____.
5. Paul after he left Troas visited with the elders of the church at Ephesus. He warned them that _____ he should die, men would arise in their own _____ and speak _____ things to draw disciples after themselves.
6. Jesus stated that in _____ men worship Him who follow the _____ of men. Give text - _____:_____.

ADDITIONAL CONCEPTS FOR STUDY

The Lord's Day of Revelation 1:10

In 1982, the R & H Publishing Association published - The Sabbath in Scripture and History - to take the place of the book - History of the Sabbath - by J. N. Andrews and L. R. Conradi, long out of print. This new book was edited by Dr. Kenneth A. Strand of Andrews University, and has a distinguished group of contributors all whom are or have been on the staff at Andrews, except Elder Kenneth H. Wood, who at the time of the compilation was Editor of the Adventist Review. One section - "Sunday in the New Testament" - discusses the Lord's day of Revelation 1:10. (pp. 125-127) What Dr. Walter F. Specht wrote on this verse needs to be carefully noted.

The designation - kuriake' hēmera (Lord's day) - is to be found in no other place in the New Testament. Kuriake' by itself became the designation for Sunday in later Greek, and so is today. The Latin equivalent - Dominica dies, found in the Vulgate of Rev. 1:10, became the name for Sunday in ecclesiastical Latin. This is the basis for the assumption that Sunday is "the Lord's day" of Rev. 1:10. But it must be asked - Was this the usage of the word at the time that John wrote the book of Revelation? It is conceded that John wrote his Gospel

after the book of Revelation; and in the Gospel, he refers to the day we designate as Sunday, simply as "the first day of the week."

Some commentators have interpreted "the Lord's day" of Rev. 1:10 as equivalent to the Old Testament - "Day of the Lord" - conjecturing that John was transported in vision into the scenes encompassed by the coming Day of the Lord. This hardly conforms to the context. The first thing John sees is Jesus in the midst of the Lampstands ministering to His church in this present age. (Rev. 1:11-13, 20) Further, John is specific as to the place he was - "on the island called Patmos." Then why not also the time, since he appears to be giving the time and place of the vision.

Another explanation of the expression - "Lord's day" - is that this refers to an annual celebration of Christ's resurrection, which was later called Easter. On this Specht wrote:

A basis for such an annual celebration might well be seen in Paul's first letter to the Corinthians, where the Lordship of Christ is especially emphasized. Was Paul suggesting such a celebration when he wrote "For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival" (I Cor. 5:7, 8)? The fact that Christ arose on the day when the offering of first fruits was presented by the Jews seems to form the background of a later statement: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (chap. 15:20).

Then the final suggested interpretation of kuriake' hēmera is that this is the Sabbath, the seventh day of the week. On this position, Specht wrote:

Finally, if one interprets the phrase "the Lord's day" according to the analogy of Scripture, a case can be made for regarding it as a reference to the seventh-day Sabbath. The Sabbath was set apart for sacred use at Creation (Gen. 2:2,3). The intermediate agent in that creation, according to several New Testament passages, was the Lord Jesus Christ. The fourth of the famous Ten Words describes the seventh day "as a sabbath to the Lord your God" (Ex. 20:10ff.). In the book of Isaiah God calls it "'my holy day'" and "'the holy day of the Lord'" (Isa. 58:13). All three of the Synoptic Gospels quote Jesus saying, "'The Son of man is lord even of the sabbath'" (Mark 2:28; cf. Matt. 12:8; Luke 6:5)

But if John means the Sabbath in Revelation 1:10, why should he refer to it as "the Lord's day"? The book of Revelation has as its background the conflict between the "Lord Caesar" and the "Lord Christ." Christians were facing persecution and the threat of martyrdom because of their refusal to recognize Caesar as lord. For them there was but one Lord, Jesus Christ (I Cor. 8:5, 6). Deissmann has shown that there were special days devoted to the Roman emperor. Would it not be appropriate under such circumstances to exalt Jesus Christ as "the ruler of the kings on earth" (Rev. 1:5), and to refer to the Sabbath as the real "Lord's day"?

The final paragraph of this section reads:

In conclusion, one may say that there is not sufficient data given in the book of Revelation to be certain of the correct interpretation of the phrase "the Lord's day in Revelation 1:10. The popular attempt to equate it with Sunday does not rest on evidence supplied by Scripture but upon postapostolic usage of the phrase, long after John's time. The view that the phrase refers to the eschatological day of judgment is doubtful. More attention should be given to the possibility that the phrase refers to an annual resurrection celebration. And study could well be given to the idea that what is meant is in reality the seventh-day Sabbath.

This paragraph leaves the whole question in an unsettled state which in turn presents some major problems. Two concepts are set forth for study: (1) kuriake' hēmera refers to an annual celebration of Easter, or (2) it refers to the seventh day of the week. If number 1, then there is only a single step from an annual celebration to a weekly commemoration of the same event.

Lesson #6

THE TWO LAWS

Introduction - Whenever the question of the Sabbath is studied, a question is raised concerning the Law of God. Certain texts are cited (Ephesians 2:15; Colossians 2:14-17) with the suggestion that the Law of God has been revoked, and is therefore no longer binding on Christians. This teaching is the result of failing to distinguish between several groups of laws that are set forth in the Bible. We, in this study, will confine ourselves to two laws mentioned in the New Testament.

Romans 7:12 The law is holy, and the commandment holy, and just and good.

Hebrews 7:14-18 The law of a carnal commandment. . . weakness and unprofitableness thereof.

Hebrews 10:1 The law having a shadow of good things to come. . . can never with those sacrifices which they offered.

Note - By comparing these verses it is evident that one law cannot be holy and carnal. A holy law being good in itself would not be a shadow of "good things to come." By illustration, one cannot have a fully ripe apple and a "green" apple all in one apple. It requires two. So also in the matter concerning the law. Two laws are required to meet the description of these texts.

Section #2

THE HOLY LAW

Romans 7:7, 12 I had not known sin, but by the law. . . the law had said, Thou shalt not covet. Wherefore the law is holy.

Note - The law that contains the commandment - "Thou shalt not covet" - is the Ten Commandment law. This law Paul declares to be holy.

Exodus 24:12; 31:18; 32:16 And the Lord said. . . I will give thee. . . a law, and commandments which I have written. And He gave to Moses. . . two . . . tables of stone, written with the finger of God. And the writing was the writing of God, graven upon the tables.

Exodus 25:16, 21 And thou shalt put into the ark, the testimony which I shall give thee. . . in the ark thou shalt put the testimony.

Note - Twice repeated was the injunction to put the law in the ark, the most sacred object of the Hebrew sanctuary. Of no other portion of the entire Bible, did God manifest such care for an accurate transmission, and preservation as the Ten Commandments. He wrote them with His own finger upon stone, spoke them with His own lips from Mount Sinai (Exodus 20:1), and had it placed in the most holy object on earth, which in turn was housed in what was designated as "the most holy place," the center of His earthly dwelling. (Exodus 25:8-9)

Exodus 20:1-17 The Ten Commandments

Note - This law forbids, idolatry, profanation, stealing, killing, lying, adultery, and covetousness. It requires respect of children for their parents, and sets for the seventh day of every week

as the the "sabbath of the Lord thy God."

Section #3

THE CODE OF MOSES

Exodus 20:22 The Lord said unto Moses, Thus thou shalt say . . .

Exodus 24:3-4 And Moses wrote all the words.

Deuteronomy 31:24-26 Moses commanded. . . Take this book of the law, and put it in the side of the ark. . . for a witness.

Note - In the giving, writing, and disposition of this book of the law of Moses, the contrast is clear and distinct between it and the Ten Commandments. Let us note some of the regulations this lesser code contained.

Exodus 23:14, 17 Three times thou shalt keep a feast unto Me in a year. Three times in a year all thy males shall appear before the Lord God.

Leviticus 23:6, 14 (Observe the eating regulations connected with the time of the annual feasts.)

Leviticus 23:24, 32 In the seventh month, in the first day of the month, shall ye have a sabbath. It shall be unto you a sabbath of rest. . . in the ninth day of the month.

Note - The Mosaic code regulated aspects of worship involved in the special feast days, as to time, and what could and what could not be eaten at those times. Some of these appointed days were called sabbaths. These were, however, the sabbaths of the people in contrast with the seventh day which was the Sabbath of the Lord. The summary of the contrast is given by Moses in Leviticus 23:37-38. Note carefully the words - "These are the feasts of the Lord. . . everything upon his day: beside the sabbaths of the Lord."

Section #4

THE CONTRAST

Nehemiah 9:12-14 Thou camest down. . . upon Mt. Sinai. . . and gavest them. . . Thy holy sabbath, and commandedst them laws, by the hand of Moses.

Note - Nehemiah in reporting this priestly chant classifies the sabbath of the Lord with the law given by God directly, and not with the code of Moses.

II Kings 21:8 All that I have commanded. . . and all that my servant Moses commanded.

Deuteronomy 4:12-14 The Lord spake unto you. . . and He declared unto you . . . ten commandments. And the Lord commanded me at that time to teach you statutes. . . that ye might do them in the land whither ye go over to possess it.

Note - The Mosaic code was a statute of limitations to be done only in the land of their possessions, while the Ten Commandments as given by God were not limited to any locality, but were world-wide in application.

Summary - The laws and ordinances which Paul stated were nailed to the cross were the codes given to Israel to be done only in the land of Canaan. In Christ, the gospel message would go to all the world, and the center of worship would no longer be a tent or a temple built by men's hands, but the most holy place would be a man's heart surrendered to the Lord Jesus Christ. Note carefully Hebrews 10:16-17.

Lesson #6

QUIZ

(Fill in the blanks)

1. Paul declares the law which says - "Thou shalt not covet" to be _____.
2. This holy Law is also known as the _____.
3. The Ten _____ were spoken by the _____ of God from Mt. _____, and were _____ with the _____ of God upon two tablets of stone.
4. God Himself commanded that this Law be placed in the _____, which was the single article of furniture in the most _____ place of the _____.
5. There is also another law in the Old Testament, written by _____, and was commanded by _____, to be placed in the side of the ark for a _____.
6. This Mosaic code was a statute of limitations, because it was to be observed only in the _____ of _____. Deuteronomy _____: _____.
7. The Mosaic code of laws contained days of worship called _____, but these were the sabbaths of the _____ in contrast to the seventh-day Sabbath, which was the Sabbath of the _____.
8. Under the New Covenant, the Law of God would be placed in the _____ and _____ of man, instead of the ark in a sanctuary.

CONCEPTS FOR FURTHER STUDY

THE COVENANTS

The Old Covenant

Developed out of the experience at Mount Sinai:

1. God through Moses made Israel a special promise. (Ex. 19:3-6) [19:5 reads in the Hebrew - "If ye will surely listen to My voice, . . ."]
2. After hearing the voice of God from the midst of the display of awful grandeur, Israel requested not to hear that voice again. (Ex. 20:18-19)
3. God then spoke to them through Moses. (Ex. 20:22)

4. What was said (Ex. 20:23 - 23:33) was written in a book. (Ex. 24:4)
5. This book was read in the hearing of all the people, and a covenant ratified in blood was entered into directly with the people. (Ex. 24:5-8)
6. This covenant provided no means for forgiveness if broken. (Ex. 23:20-21)
7. Within 40 days, while Moses was in the Mount, it was broken. (Ex. 24:18; 32:1-6)

Observations:

- a. The Ten Commandments as spoken on Mt. Sinai were never made a part of this Old Covenant. Moses did not receive the Law in writing till he was in the mount during the 40 days. (Ex. 24:18; 31:18)
- b. The Sanctuary and its services were received by Moses while in the Mount. (Ex. 24:18; 25:8-9)

The "Type" Covenant

Developed out of the apostasy at Sinai:

1. The gravity of the situation was at once perceived by Moses. (Ex. 32:17-20)
2. A temporary tabernacle that served Israel was removed from the camp. (Ex. 33:7)
3. Moses entered into mediation with God. (Ex. 32:30-32; 33:11-23)
4. A covenant was entered into between God and Moses standing for the people. (Ex. 34:10, 27) It was not ratified by blood, except through the sanctuary services. The knowledge, benefits, and blessings of this covenant were always through a mediator. (Ex. 34:29-35)
5. This was a type covenant, even as the sanctuary and the priesthood were types. (Heb. 8:13; 9:1)
6. The Sabbath and the sanctuary were placed together in commands to Israel. (Ex. 35:1-5, 21)

The New Covenant

Developed out of the Apostasy of Eden:

1. God gave to Adam and Eve a commanded covenant with no revealed plan for forgiveness. (Gen. 2:16-17) This was broken. (Hosea 6:7 margin) Adam hearkened unto another voice, thus with Eve accepting another god. (Gen. 3:17, 1)
2. There was an intervention. (Gen. 3:15; Rev. 13:8; Gen. 3:21)
3. The prophecy of Christ's role in this Covenant is connected with the experience at Mt. Sinai. (Deut. 18:15-19)
4. Though veiled in flesh - a human voice - nevertheless the voice of God. That Voice speaks from the glory of the Cross. (I Cor. 1:18; 22-24) It is no more acceptable today than was the voice of God from the glory of Sinai to Israel.
5. The understanding of these covenants is basic to one's understanding of the analogies used in the book of Hebrews: - the Two Houses (Heb. 3); the Two Sanctuaries (Heb. 9); and the Two Priesthoods (Heb. 8).

Lesson #7

CHRIST, OUR RIGHTEOUSNESS

Section #1

THE CONDITION OF MAN

- Jeremiah 10:23 It is not in man that walketh to direct his steps.
- Isaiah 1:6 From the sole of the foot even to the head there is no soundness in it.
- Isaiah 64:6 We are all as an unclean thing, and all our righteousnesses are as filthy rags.

Note - The picture of man in the Bible can be summarized in the words of Paul - "all are under sin." (Romans 3:9) Because of this, "There is none righteous, no, not one," (Romans 3:10; Psalm 14:3) Further, resulting from this condition, all men face death. He has nothing in or of himself to remedy his condition. The need of man is a Saviour!

Section #2

THE ONLY SAVIOUR

- Isaiah 43:3 I am the Lord thy God, the Holy One of Israel, thy Saviour.
- Isaiah 45:21-22 There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me and be ye saved.
- Hosea 13:4 There is no saviour beside Me.
- Acts 4:12 None other name under heaven. . . whereby we must be saved.

Note - The only One who can save us is God. Jesus, Emmanuel - God with us - came as man's Saviour. (Matt. 1:21-23) In Him only is redemption. (Rom. 3:24) For us to even conceive that we can be a contributor to our salvation is blasphemy. To do so, I, a man, would be setting myself up in place of God, or equal with God. (John 10:33)

Section #3

THE INVITATION OF JESUS

- Matthew 11:28-30 Come unto Me. . . and I will give you rest. . . Ye shall find rest for your souls.
- John 6:37 Him that cometh to Me, I will in no wise cast out.
- Isaiah 1:18 Though your sins be as scarlet, they shall be white as snow.

Note -In Jesus, there is rest of soul - sins forgiven, cleansed - made white as snow. The condition is that we come to Him - just as we are - confessing our total dependence upon Him. This was

illustrated in the Hebrew sanctuary service. When the individual brought his sin offering, he placed his hand upon the head of the victim confessing his sin. (Lev. 4:29) The Hebrew word signifies the placing of his full weight upon the animal. On Jesus, my full and unconditional dependence must rest. What then has He done and will do for me?

Section #4

CHRIST FOR MY PAST SINS

Romans 5:5-8 The love of God is shed abroad. . . Christ died for the ungodly. . . while we were yet sinners, Christ died for us.

Romans 3:23-25 Being justified freely. . . through the redemption that is in Christ Jesus. . . through faith in His blood, to declare His righteousness for the remission of the sins that are past.

Note - The declaration of Christ's righteousness for my past life of sin is called justification.

Because of this provision - the redemption that is in Christ Jesus - I can stand before God free from guilt, because I stand as if I had never sinned. He has justified me, accounted me righteous. This is freely given, freely bestowed upon all who come to Jesus. It is ours to accept by faith, believing what He says is true. Then I am to live no longer as a sinner, but ever conscious of that fact that I am only a forgiven sinner, rejoicing in His free grace. My sins have been washed away in the blood of Jesus. (Rev. 1:5)

I Peter 2:1-2 Wherefore laying aside all . . . evil . . . as new born babes, desire the sincere milk of the word, that ye may grow thereby.

Note - The experience of being justified - freed from our past sins - is often spoken of as a new birth experience; we become babes. Thus there lies before us growth. Grow in grace is the counsel given through Peter. What does this mean?

Section #5

CHRIST, MY PRESENT LIFE

Galatians 2:20 The life which I now live in the flesh, I live by the faith of the Son of God.

Note - The Greek reads literally - "In faith I live in the Son of God." Jesus was the Word made flesh that we might know how to live in the flesh. (John 1:14) How did He live?

John 5:30 I can of my own self do nothing. . . I seek not my own will but the will of Him who sent Me.

Note - Here is the simple outline of what our present life should be, once we have come to Jesus to find rest. First, we must recognize that we are just as helpless to refrain from sinning as we were before we were justified. By seeking to know the will of God, instead of our own will, we can then perceive the way to walk. It is at all times true - whether before justification, or after - that the way that seemeth right unto a man, is the way of death. (Proverbs 16:25) Thus the Jesus perspective - not His will, but the Father's - is the way of life. (John 6:38)

Matthew 11:20, 25, 26 Then began He [Jesus] to upbraid the cities, because they repented not. . . At that time, Jesus. . . said, I thank Thee, O Father. . . Even so Father, for so it seemed good in Thy sight.

Note - From His human viewpoint, it looked another way, but Jesus was so completely yielded to the will of God, that even though He could not see it, He was willing to accept the Father's viewpoint. The life of Jesus is to be our example.

John 15:10 I have kept my Father's commandments and abide in His love.

Note - Sin has alienated us from God, but God has made provision for us to return to Him. He has pardoned our past life of sin, and given to us a pattern in Jesus for our present life. What more can love devise! To abide in the Father's love, we do as Jesus did, accept His viewpoint for life as revealed in His law, His commandments.

Section #6

GOD'S FURTHER GIFT

John 14:15-17 I will pray the Father, and He will give you another Comforter . . . even the Spirit of truth, whom the world cannot receive.

Note - To those who are willing to live as Jesus lived, the Father bestows a special gift - the Holy Spirit of truth. But note, to receive this Gift, we must be willing to follow God's way as He has revealed it in His commandments. The world cannot receive it - the carnally minded (Rom. 8:7) - because they are not subject to the Law of God, neither indeed can be.

John 16:13-14 The Spirit of truth. . . will guide you into all truth...
I John 1:5-7 for He shall receive of Mine, and shall shew it unto you. If we walk in the light. . . the blood of Jesus Christ His Son cleanseth us from all sin.

Note - The Christian life is a cooperative experience. We are guided by the Spirit who focuses the light of heaven - Jesus - upon our pathway. By this light we walk toward the original way of life God designed for us from the beginning. (Eph. 1:3-4) In the process, the blood of Jesus cleanses us from all sin.

Hebrews 10:15-16 The Holy Spirit also is a witness to us: This is the covenant . . . saith the Lord, I will put my laws in their hearts, and in their minds will I write them.

Note - The evidence or the witness that we have the Holy Spirit is not a manifestation of some charismatic gift, but a way of life in harmony with the commandments of God, even as the life of Jesus was lived in harmony with God's design for His life.

Galatians 5:5 We through the Spirit wait for the hope of righteousness by
Romans 8:24-25 faith. For we are saved by hope. . . but if we hope for that we see not, then do we with patience wait for it.

Note - The promises of God are sure and steadfast. He promises forgiveness and cleansing by the blood of Jesus. The Holy Spirit will guide into all truth. If we are willing, He will empower us to obey all His precepts. In His own time, and by His own method, there will be revealed in us that righteousness which is by faith. This is illustrated in the life of Abraham, the father of the faithful. To him, God made a promise. Even though Abraham and Sarah tried to fulfill that promise, it was not realized until they came to the place where they realized they couldn't. Then God did for them what they could not do for themselves.

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

Ephesians 4:30 Grieve not the Holy Spirit. . . whereby ye are sealed unto the day of redemption.

Note - Jesus Christ lived the righteous life, and that life is to be revealed in each pardoned sinner who is willing to be guided by the light of the Word of God as revealed by the Holy Spirit. That Spirit then seals such a child of God unto the time when Christ shall come back to claim His own. If, however, I am not willing to be led by the Spirit for which Jesus has petitioned the Father, then I am none of His. Throughout the Christian walk, I must realize that I am dependent upon His righteousness for all things under all circumstances.

Jeremiah 23:5-6 I will raise unto David a righteous Branch. . . In His days Judah shall be saved, . . . and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

Lesson #7

QUIZ

Matching (Place the letter [a] in the right hand column with text where it can be found.)

- | | |
|--------------------------|---|
| 1. ____ Proverbs 16:25 | a. The carnal mind is not subject to the law of God, neither indeed can be. |
| 2. ____ Romans 3:23 | b. The way that seems right to me ends in death. |
| 3. ____ I John 3:4 | c. I cannot be Christ's unless I have the Spirit of Christ. |
| 4. ____ Romans 8:7 | d. Sin is the transgression of the law. |
| 5. ____ Romans 3:25 | e. The witness of the Holy Spirit is a changed life conformed to the law of God in the heart. |
| 6. ____ Galatians 2:20 | f. Jesus is the way, the truth, and the life. |
| 7. ____ John 14:6 | g. My past life is covered by the perfect life of Jesus, when I accept Him as my Saviour. |
| 8. ____ John 16:13 | h. All have sinned. |
| 9. ____ Hebrews 10:15-16 | i. The Holy Spirit is sent to guide us into all truth. |
| 10. ____ Romans 8:9 | j. My life, after having been crucified with Christ is lived solely by faith in and of Him. |

Complete the following Bible verses, and mark where they are found:

- "All our _____ are as _____." Isa. ____:____.
- For if when we were _____, we were _____ to God by the death of His _____, much more, being _____, we shall be _____ by His _____." Romans ____:_____.

CONCEPTS FOR IN DEPTH STUDY

I. The Sin in Eden (Genesis 3)

1. Eve entertained a question regarding the word and authority of God (3:1)
2. Eve accepted a lie for the truth of God's word. (3:4)
3. Delusion and faulty judgment followed. (3:6)

Relate this anatomy of the beginning of sin in Eden with the following texts as they relate to man's redemption:

Proverbs 14:12; 16:25 [Twice repeated - for emphasis? How vital to our acceptance of salvation?]

Jeremiah 10:23; Proverbs 3:5-6; Revelation 3:18c; II Thessalonians 2:9-12.

Romans 8:6-7 margin [The Greek for "carnally minded" = "the minding of the flesh. Likewise for "spiritually minded" = "the minding of the Spirit."]; Philippians 2:5; John 16:13.

II. What is sin? (I John 3:4)

While sin is the transgression of the law, the one committing sin transgresses ALSO the law. What else does a person sinning do? Paul wrote - "Whatsoever is not of faith is sin" (Romans 14:23) There are precious promises in God's word by which we are to escape sin. (II Peter 1:4) Note the following: Jude 24; Deuteronomy 8:3 [Jesus claimed this promise, and observe what followed - Matthew 4:2-4, 11]; I Corinthians 10:13. Now faith comes by hearing the word of God. (Romans 10:17) Our failure to exercise faith leads to sin which is the transgression of the Law. This is why the victory is "through faith." (I John 5:4)

III. The Challenge of Protestantism to Catholicism.

The salvation of man is by grace alone (Sola Gratia) through the exercise of faith alone (Sola Fide), and made possible by the redemption that is in Christ Jesus (Solo Christo). This revelation is to be found in the Bible, and does not need the creeds of the Councils to augment it. Thus the use of the expression - Sola Scriptura. See the following texts of Scripture upon which this is based: Ephesians 2:8-9; Romans 3:24; Acts 4:12; and II Timothy 3:15-17.

Lesson #8

CHRIST, OUR HIGH PRIEST

Hebrews 3:1 Consider the . . . High Priest of our profession, Christ Jesus.

Note - Other translations of the Bible use for "consider," the phrase, "Fix your thoughts on." When we fix our thoughts on the work of Christ as our High Priest, we enter into some of the deep things of God.

Hebrews 8:1-2 This is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister... of the true tabernacle, which the Lord pitched.

Note - Jesus Christ as our High Priest is ministering in the sanctuary of heaven, the true tabernacle. To understand this phase of the ministry of Christ, we need to study carefully certain aspects of the earthly tabernacle pitched by Moses.

Hebrews 8:4-5 On earth... there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.

Note - The work of the priests in the earthly tabernacle was both a shadow and an example. The Greek word for shadow - skia - means "a faint outline." We are told that the sacrifices offered were "a shadow of good things to come." (Heb. 10:1) Only faintly could the blood of lambs, bulls, and goats represent the blood of Jesus Christ. But an example is a different thing. While not identical to the real problem it does indicate the exact procedure in solving the problem. So the earthly sanctuary while not identical - only a model in miniature - serves to help us understand the nature and procedure of the work of Christ, our High Priest.

Section #2

THE EARTHLY MODEL

Exodus 25:8 Let them make Me a sanctuary that I may dwell among them.

Note - In the diagram following the lesson, you will observe that the sanctuary was divided into two apartments, or rooms. These are designated in different ways in different parts of the Bible. For example in the book of Hebrews, each apartment is called a "tabernacle." See Hebrews 9:2-3. In Leviticus 16, the second apartment, or Most Holy Place, is simply referred to as "the holy." The first apartment is called, "the tabernacle," while the court is covered by the phrase, "the altar that is before the Lord." (Lev. 16:2, 20) In each of the rooms of the sanctuary were articles of furniture, which were symbolic representations of originals in the heavenly counterpart. [On the diagram, they are lettered with the same letter as in the lesson description of each article of furniture.]

A. The Ark of the Covenant

Exodus 25:10,11 And they shall make an ark... of wood... and shall overlay it with pure gold, within and without.

Exodus 25:17,21 And thou shalt make a mercy seat of pure gold... and thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exodus 25, 18, 20 Thou shalt make two cherubims of gold... in the two ends of the mercy seat... and their faces shall look one to another.

Exodus 25:22 I will commune with thee from above the mercy seat, from between the two cherubims.

B. The Altar of Incense

Exodus 30:1 Thou shalt make an altar to burn incense upon.

Exodus 30:6-8 And thou shalt put it before the veil that is by the ark of the testimony... and Aaron shall burn thereon sweet incense every morning...[and]... at even, he shall burn incense upon it.

Revelation 8:3-4 And another angel came and stood at the altar... and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar.

Ephesians 5:2 Christ... hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.

C. The Table of Shewbread

Exodus 25:23, 30 Thou shalt make a table of shittim wood... and thou shalt set upon the table shewbread before me always.

John 6:51 I am the living bread which came down from heaven... and the bread that I will give is my flesh, which I give for the life of the world.

Note - In the New Testament references to the Heavenly Sanctuary, there is no specific counterpart for the Table of Shewbread. However, since the Table was set on the north side of the first apartment, it could well serve as the representation of the Throne of God. This for two reasons: The description of the Throne of God in Ezekiel 1, and Revelation 4 have many similarities. In Ezekiel, the vision is introduced by "a whirlwind which came out of the north." (1:4) In Revelation, the seven lampstands are portrayed as "before the throne" which would be the position of the golden candlesticks before the table of shewbread in the earthly typical representation. (4:5)

D. The Candlestick

Exodus 25:31-32 And thou shalt make a candlestick of pure gold... and six branches shall come out of the sides of it.

Exodus 27:20 And thou shalt command the children of Israel, that they bring thee pure olive oil... to cause the lamps to burn always.

John 8:12 I am the light of the world.

Matthew 5:14,16 Ye are the light of the world... let your light so shine before men.

Hebrews 9:6-9a

Now when these things were thus ordained, the priests went always [daily] in the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, ... the Holy Spirit thissignifying ... a figure for the time then present.

Note - The earthly sanctuary was divided into two apartments. The book of Hebrews refers to these apartments as "tabernacles." The common priests went daily into the first apartment, but into the second apartment, called the Most Holy, the high priest went alone, and then only once a year. This being an example, it indicates the dual work of the ministry of Jesus Christ, our High Priest, in the Heavenly Sanctuary.

Hebrews 9:11-12, 24 Christ being come an high priest... by His own blood He entered in once into the holy place, [thus securing an eternal redemption - RSV] for us... for Christ is not entered into holy places made with hands... but into heaven itself, now to appear in the presence of God for us.

Note - Jesus Christ is both Victim and Priest. Having provided for us by His blood, the means of redemption, He entered into the Sanctuary of heaven to obtain through His mediation the fullness of that redemption. Since Christ is called to be the High Priest, His work will assume major proportions in the work of the second apartment of the Heavenly Sanctuary inasmuch as the earthly type emphasized the work of the high priest in that apartment.

Section #3

DIFFERENT RESULT OF DAILY AND YEARLY SERVICE IN TYPE

Leviticus 4:13-14, 20b, 26b, 31c; Leviticus 5:10b, 13a, 18b If the whole congregation of Israel sin through ignorance ... then the congregation shall offer a young bullock for the sin... and the priest shall make an atonement for them, and it shall be forgiven them.

Note - Whether for the whole congregation, or the ruler (Lev. 4:22), or the common person (Lev. 4:27) the atonement always resulted in forgiveness. This was the daily service.

Leviticus 16:29-33 In the seventh month, on the tenth day of the month,... the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. ... The priest... shall make an atonement for the holy sanctuary... the tabernacle... the altar... the priests, and for all the people of the congregation.

Note - The tenth day of the seventh month marked the time of the yearly service when the high priest went into the most holy place. The results of the mediation on that day were in distinct contrast to the results of the daily service. In both an atonement was obtained, but the results of the yearly service were of a higher nature - "that ye may be clean from all your sins before the Lord." The atonement also involved the sanctuary; it, too, had to be cleansed.

Section #4

JESUS IN HEAVEN

Revelation 4:2, 5 A throne was set in heaven... and there were seven lamps of fire burning before the throne.

Note - In the last book of the Bible, activities in heaven were opened before John, and he beheld the Throne of God in relationship to the golden lampstands. From the type, we know that this was the first apartment of the heavenly sanctuary. Now the question - Who is before the throne?

Revelation 5:6 And I beheld, and, lo, in the midst of the throne... stood a Lamb as it had been slain.

Note - The first portrayal of Jesus in the book of Revelation is in His calling as Priest (Rev. 1: 12-16) In Rev. 5:6, John sees Him before the Throne in the first apartment ministering as a Lamb as it had been slain. The blood of Calvary is not forgotten, nor the marks of the crucifixion erased. The great High Priest bears them forever in His body, and presents before His Father the nail - scarred hands calling into remembrance the blood of His all-sufficient sacrifice. But the book of Revelation presents a continuing work of Christ.

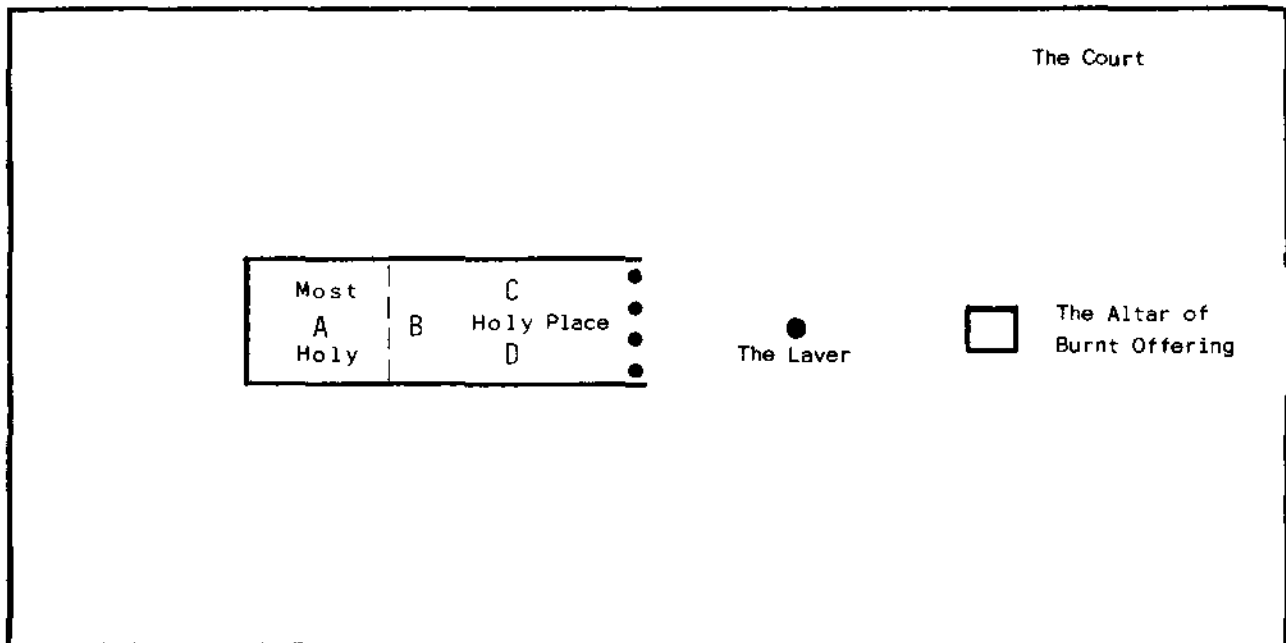
Revelation 11:15 The seventh angel sounded; and there were great voices... saying, The kingdoms of this world are become the kingdoms of our Lord, and His Christ, and He shall reign forever and ever.

Note - When the seventh angel sounds, there is a change in the ministry of our Lord. From the work of a priest, He becomes a King. The priestly ministry is ended. But where did that work end?

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in His temple, the ark of His covenant.

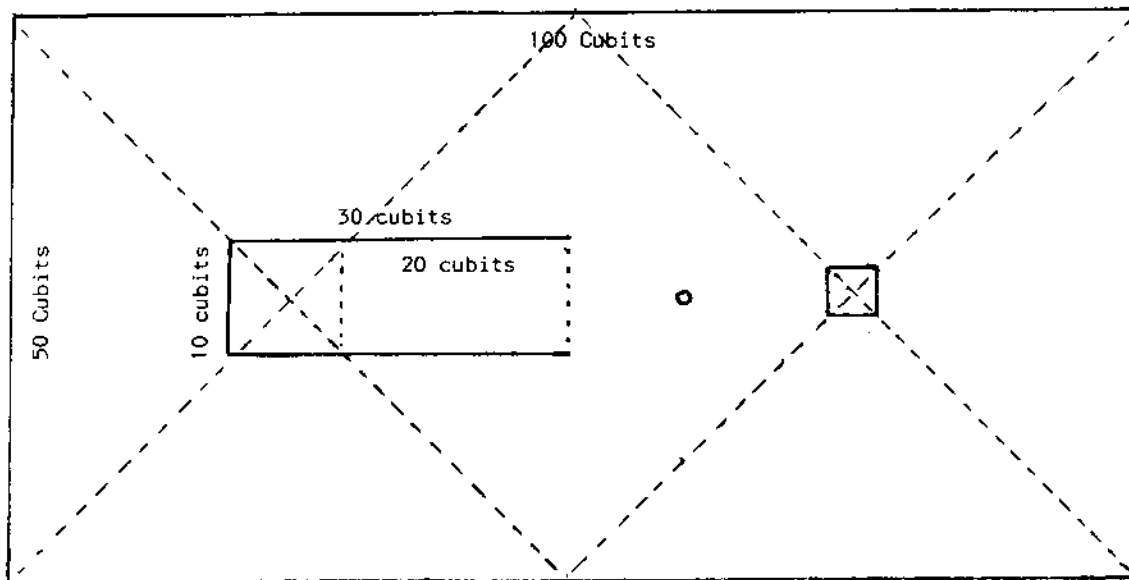
Note - The ark of the testament was in the Most Holy place of the earthly type. Thus it is indicated that Christ's last work before taking His kingdom is to be done in the Most Holy place of the Heavenly Temple, where in the earthly type, the high priest ministered once a year. The question then remains - when did Jesus change from the first apartment to the second in the heavenly Temple? This answer is to be found in the book of Daniel. This will be studied in the next lesson.

THE SANCTUARY IN DIAGRAM



CONCEPTS FOR FURTHER STUDY

I. Possible Physical Layout of the Sanctuary - Its Message



Two foci come to view - the Altar of Burnt Offering representing the Cross, Christ the Sacrifice; and the Most Holy Place where Christ ministers as the great High Priest after the Order of Melchisedec.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. (Great Controversy, p. 489)

II. The Sanctuary in the Book of Hebrews

1. The book of Hebrews clearly teaches a direct vertical link between the heavenly sanctuary and its earthly counterpart:

Heb. 8:5 (example); 9:23 (patterns) - ὑποδειγμα (hypodeigma) = imitation, copy, or pattern.

Heb. 8:5 (pattern) - τυπος (typos) = type

Heb. 9:6-9 (figure) - παραβολη (parabolē) = figure, or symbol.

2. Ta Hagia - Hagia is a neuter plural, and occurs in this form nine times in the book - Chapters 8-13. (8:2; 9:2-3, 8, 12, 24, 25; 10:19; 13:11) In Heb. 9:1 it occurs as to hagian, a neuter singular. In Heb. 9:3 it is combined with the neuter plural genitive - hagia hagiōn - and clearly refers to the second apartment, or Most Holy Place. Literally, it means "holy places," or "holy things."

3. How is Ta Hagia used in Hebrews? This is a key question, and the answer has a bearing on our understanding of the sanctuary doctrine. Certain unique features mark the book of Hebrews. These need to be noted.
- When a text is quoted in the book of Hebrews from the Old Testament, it is always from the LXX (the Septuagint Version), and some of these differ from what has now become the accepted Hebrew text - the Masoretic. (Example - Hebrews 1:6 - "Let all the angels of God worship Him." This is quoted from Deut. 32:43 LXX, but is not found in the Hebrew text. See KJV on Deut. 32:43.)
 - The term, ta hagia, functions in Hebrews as a noun, and is derived from the adjective, hagios (masculine), hagion (neuter). This word as used in the LXX in reference to the sanctuary, and its two apartments, varies. The singular form is used to denote the holy place (Ex. 26:33), and the Most Holy Place (Lev. 16:2), as well as the sanctuary as a whole (Lev. 4:17 LXX). But the plural form is also used to designate the sanctuary as a whole (Lev. 10:4). When the two are separately distinguished in relationship to each other, the singular (ton hagion) is used for the first apartment, and the singular plus the genitive plural (ton hagion ton hagiōn) is used for the second apartment (Ex. 26:33).
 - In the construction of the sanctuary as outlined in the Old Testament, the two apartments were spoken of as a unit, and called the tabernacle or tent. (Ex. 26:15-18) But in the book of Hebrews, each apartment is noted as a separate tabernacle. (Heb. 9:2-3)
 - At the beginning of the 9th Chapter of Hebrews, specific definitions for the use of ta hagia are given. By itself it is used for the first apartment, tabernacle (Heb. 9:2). With the addition of the plural genitive - hagiōn - the phrase is used to denote the Most Holy Place, or the second tabernacle. Honest and accurate interpretation would demand that these designations apply to all uses of these terms following Hebrews 9:2-3 inasmuch as the LXX varies in the use of the words. Another factor is important. After the definitive verses, the term applied to the Most Holy Place never occurs again in the book, which leaves only one conclusion that all uses of ta hagia in Hebrews following Heb. 9:2-3 refer to the first apartment of the sanctuary whether the earthly or the heavenly.
 - What about the one use prior to Heb. 9:2-3, and the use of the singular form in Heb. 9:1? In Heb. 9:1, the use of the singular can be understood as used in the LXX to refer to the sanctuary as a whole. Prior to this point, there had been no separation of the sanctuary into two tabernacles. In Heb. 8:2, the literal meaning of the plural form - "holy things" - fits the context. Christ became "minister of holy things and of the true tabernacle, which the Lord pitched, and not man."

4. The Function of the High Priest in the Sanctuary Ritual

It is suggested that the imagery of the book of Hebrews refers to the ministry of the High Priest on the Day of Atonement. Thus the expression - ta hagia - must refer in some of the verses to the second apartment, or Holy of Holies. See Hebrews 9:12-14; 13:11. What was the role of the High Priest in the earthly sanctuary?

- The High Priest officiated in the offering of the sin offerings wherein corporate guilt was involved. (Lev. 4:3-6, 13-17.) The blood was brought into the tabernacle, and the carcass of the animal was burned without the camp. (Lev. 4:11-12; 21; cmp with Heb. 13:11) The offering in each incident was a bull.
- At the close of each one of the monthly and/or annual feast days and/or weeks, a kid of the goats was offered as a sin offering. Note the following summary

and references:

1. The Feast of the New Moon - Numbers 28:11-15
2. Feast of Unleavened Bread - Numbers 28:16-22
3. Day of the First Fruits (Pentecost) - Numbers 28:26-30
See also Leviticus 23:19.
4. Blowing of the Trumpets - Numbers 29:1-5
5. Feast of Tabernacles - Numbers 29:12-16
6. Octave of the Feast of Tabernacles - Numbers 29:35-38
7. Day of Atonement - Numbers 29:7-11

This kid of the goat was a sin offering for the congregation (Lev. 9:3, 5; comp with Numbers 28:1-2). Since the High Priest alone officiated at sin offerings for the whole congregation, the High Priest was the active and final officiant at all the annual and monthly feasts.

c. "Once every year" (Heb. 9:7); "Every year" (Heb. 9:25); "Year by year," "Every year" (Heb. 10:1,3). Are these expressions identical and do they refer to the ministry of the High Priest on the Day of Atonement? It is obvious from the context that Hebrews 9:7 is talking about that Day only. The language used in the Greek is hapax tou eniautou - once of the year. In the other references, the phraseology is different - kat' eniauton - during the year. This word for year (ενιαυτος) is not the word used in Hebrews to denote the chronological year. Rather ετος is used. (Heb. 1:12, 3:9, 17) The word - eniautos - refers to the cycle of feasts during the year. Once in that cycle, the High Priest went into the Most Holy Place. (Heb. 9:7) During the cycle the High Priest went frequently into the Holy Place, or first apartment with the blood of bulls and goats.

Lesson #9

THE TIME OF THE CLEANSING OF THE HEAVENLY SANCTUARY

Introduction - In the previous study, we observed that the work of Jesus in the heavens changed from the first apartment of the sanctuary to the second. Does the Bible give any evidence as to when this change in His ministry occurred? We noted also, that the work of the priest in the second apartment pertained to a work of cleansing of the individual and the sanctuary itself. In the prophecy of Daniel, we find a statement concerning time linked with the cleansing of the sanctuary which will cast light upon our question.

Daniel 8:14 Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Note - This period of time could not refer to the earthly sanctuary. Gabriel, commissioned to make Daniel understand the vision (8:16), declared that "at the time of the end shall be the vision." (8:17) The temple at Jerusalem, which was the successor to the wilderness tabernacle, was destroyed in 70 A.D. The only sanctuary beyond that date, referred to in the Bible, is the heavenly Tabernacle where Christ is ministering as our High Priest. This then is a prophecy which relates to the last part of the ministry of Christ in heaven. How shall we understand these 2300 days?

Ezekiel 4:6 I have appointed thee each day for a year.

Note - Here God is defining the key for the understanding of prophetic time. A day in prophecy equals one literal year. Thus the 2300 days of Daniel would actually be 2300 years. Our problem, therefore, is to determine when to commence the 2300 day prophecy, so as to find the time when the cleansing of the heavenly sanctuary began, and the date when the ministry of Christ changed from the first to the second apartment of the heavenly sanctuary.

Daniel 8:26-27 The vision... which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted and was sick certain days.

Note - In the eighth chapter of Daniel no explanation of the 2300 days is made; but it does give the reason why the interpretation was delayed. In the ninth chapter, Daniel seeks to understand certain messages in the prophecy of Jeremiah and prays concerning their import. (9:2-4) At the conclusion of the recorded prayer, Gabriel returns. (9:19-21) His return is for a distinct purpose - "I am now come to give thee skill and understanding... therefore understand the matter and consider the vision." (9:22-23) Gabriel then begins to explain that which was left unanswered in his previous contact with Daniel - the 2300 days.

Daniel 9:24-27 Seventy weeks are determined upon thy people... Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah... shall be seven weeks and three score and two weeks... And after three score and two weeks shall Messiah be cut off... and He shall confirm the covenant with many for one week.

Note - Here in these verses we find the breakdown for the first division of the 2300 days. Let us note carefully these sections of the prophecy:

"Seventy weeks" = $70 \times 7 = 490$ days/years

"Seven weeks and three score and two weeks" = $7 + (20 \times 3) + 2 = 69$ weeks
 $69 \times 7 = 483$ days/years

"One week" = $1 \times 7 = 7$ days/years

The total number of weeks given in the break down - $7 + 60 + 2 + 1$ - equals 70 weeks, the time in the first section of the 2300 day prophecy. The starting point of this prophecy is indicated as "the going forth of the commandment to restore and build Jerusalem."

Ezra 7:7c-8, 11 In the seventh year of Artaxerxes the king. And he [Ezra] came to Jerusalem in the fifth month, which was the seventh year of the king... Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest.

Note - The entire copy of this decree which restored the right of government and the temple services is found in the remaining verses of Ezra 7. The seventh year of King Artaxerxes of Persia was 457 B.C. (The margins of many Bibles carry this date.) This then is the starting date for the 2300 days of Daniel 8:14, and the seventy weeks of Daniel 9:24.

Daniel 9:25 From the commandment to restore... unto the Messiah... shall be seven weeks and three score and two weeks.

Note - The time of 69 weeks or 483 literal years must be added to the date of 457 B.C. Naturally, we will obtain an A.D. date since there are more years required than we have remaining before Christ. How do we go from a B.C. point in time to a date in A.D.? The following diagram will illustrate, so that the procedure can be applied to the prophecy we are studying.



In the diagram a date was chosen - 6 B.C. - and to that date we added 10 years. This brought us to 5 A.D. To obtain this date mathematically, we would subtract the B.C. date from the total number of years desired and add one ($10 - 6 + 1 = 5$). Applying this same formula to the prophecy, we would have this equation - $483 - 457 + 1 = 27$ A.D. This was the time for the appearing of the Messiah, and thus the terminal date for "the seven weeks and three score and two weeks."

John 1:41 We have found the Messiah, which is, being interpreted, the Christ. (Margin - The Anointed)

Note - Jesus Christ is the Messiah. The word - Messiah - in the Hebrew means "anointed". In Acts 10:38, we find that Jesus was anointed with the Holy Spirit. This took place at His baptism according to Luke 3:21-22. The baptism occurred in the "fifteenth year of the reign of Tiberius Caesar." (Luke 3:1) The year was 27 A.D., the exact year specified by prophetic calculation.

Mark 1:14-15 Jesus came... preaching the gospel... saying, The time is fulfilled,... repent ye and believe the gospel.

Note - What time was fulfilled? There is only one time prophecy concerning the beginning date for the ministry of the Messiah, and that prophecy is Daniel 9:25. Thus Jesus proclaimed His Gospel as a valid message announcing the kingdom of God because the time was fulfilled.

Daniel 9:27a In the midst of the week, He shall cause the sacrifice and oblation to cease.

Note - In the study of this prophecy, we have now come to the final week of the 70 Weeks. In the midst (middle), Christ was to cause the sacrifice to cease. He was to be "cut off" (9:26). One half of the seven prophetic days would be $3\frac{1}{2}$ years. Adding this to 27 A.D., we have $30\frac{1}{2}$ or 31 A.D. By noting the Passovers which Jesus attended after His baptism, we can determine the year that He was to be "cut off" on the cross.

1. John 1:32-33 - Baptism noted - 27 A.D.
2. John 2:13 - First Passover - 28 A.D.
3. John 5:1 - Second Passover - 29 A.D.
4. John 6:4 - Third Passover - 30 A.D.
5. John 13:1 - Final Passover - 31 A.D.

Of this final passover, it states - "Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father." Again the time element in the life of Jesus is noted. Jesus knew about the schedule of His life. He was on time! Again prophecy is fulfilled. As the Lamb, He offered Himself on time; and as the great High Priest, He will do that work on time.

Daniel 9:24 Seventy weeks are determined upon thy people.

Note - At the close of the 69 weeks, there was only one week left, broken by the death of Christ. By adding 7 years to 27 A.D., the date that marked the end of the 69 weeks, we come to 34 A.D., which would mark the end of the full 70 weeks. This was the time allotted to the Jewish people as the chosen nation under God. The nation sealed its probation in the stoning of Stephen and the persecution of the Church. This violence sent the Church "every where preaching the word." (Acts 8:1-4) This was in A.D. 34. It was at this point that Paul, who was to be the Apostle to the Gentiles, was converted.

Daniel 8:14 Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

Note - The 70 weeks consumed 490 years of the total of 2300. This leaves us only 1810 years to account for. (2300 - 490 = 1810) By adding 1810 years to 34 A.D., we arrive at the date - 1844 A.D. This then was the time foretold for the cleansing of the sanctuary to begin. It was the time that Jesus, our great High Priest, began His final work in the second apartment of the sanctuary above.

Hebrews 9:26-28 Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself... after this the judgment: ... unto them that look for Him shall He appear the second time without sin unto salvation.

Note - The text reads literally - "Now once in the end of the ages" Christ came to put away sin. When He comes the second time, it will be without sin. The first Advent was the coming to be the Sacrifice. His second coming will be the full salvation for those who accepted Him as their Sacrifice. Prior, in the judgment as the High Priest, He completes the cleansing from sin. Full of meaning was the admonition - "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1)

Daniel 7:9-10 The judgment was set, and the books were opened.

Lessons #8 & #9

QUIZ

(Fill in the blanks)

1. We are asked to _____ Jesus Christ, the High Priest of our profession, and in so doing we find that He is serving in a _____ in heaven, which the Lord _____ and not _____.
2. The earthly priests of the Old Testament served unto an _____ and _____ of the heavenly reality. In the earthly service only the _____ priest could go into the second apartment, and then only _____ a year. Since Jesus is our _____ priest, His major work will be performed in the _____ apartment of the heavenly _____.
3. The atonement prefigured in the daily ministration of the earthly sanctuary always resulted in _____, while the yearly atonement prefigured a _____.
4. In Bible prophecy a day equals _____. Text: _____:_____.
5. The first important point Gabriel told Daniel regarding the 2300 days was that the vision would extend to the _____ of the _____. Before the explanation was completed, Daniel fainted. Give the text which explains the vision after Gabriel returned: Daniel _____:_____.
6. The vision of the 2300 Days began with the commandment to restore and build Jerusalem in _____ B.C. The first combined period of 69 weeks or _____ literal years, extended to the Messiah, or the _____ One. Jesus became the Messiah officially at His baptism in _____ A.D. In the _____ of the _____, or $3\frac{1}{2}$ years after His baptism, He was to be cut off. This was a prophecy of His crucifixion which occurred in _____ A.D. The 70 Weeks ended in _____ A.D. By adding the remaining 1810 years of the 2300 prophetic days to this date, we come to _____ A.D. In this year, our High Priest entered into the _____ apartment of the heavenly sanctuary to begin the final work of _____.
7. When Jesus returns the second time, it will be without _____ unto _____.

CONCEPTS FOR FURTHER STUDY

The understanding and interpretation of Daniel 8:14 as given in this Lesson is unique, and is solely a teaching of Seventh-day Adventism. In fact, this prophecy and doctrine of the sanctuary as studied in Lesson #8 gives distinctiveness to Seventh-day Adventism even more than the Sabbath. Because of this, those who oppose this teaching offer certain objections, and present what they consider problems to its acceptance. These need to be carefully considered:

1. Is the word, "cleansed" as used in the KJV in Daniel 8:14 a correct translation, or should the word be, "justified"?
2. What is the relationship between Daniel 8 & 9 linguistically?
3. Can the 2300 days be considered as literal time?

4. In the context of Daniel 8:9-14, how is "daily" (tamid) related to the "days" of Daniel 8:14 ("evenings and mornings.")

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"Cleansed" or "Justified"? Which?

In the margin of the KJV (Oxford Press edition) for Daniel 8:14, the word translated "cleansed" is noted in the Hebrew to be "justified." This is true. The Hebrew Bible (Massoretic Text) has the word - tzah-dak - a correct rendering of which for this verse would be "justified." However, in the Septuagint (LXX), the word is katharisthēsetai, a future passive of katharizō. Likewise in the Vulgate (Latin version), the word is mundabitur, a future passive meaning, "shall be cleansed." Of these three versions, the LXX is the most ancient (200-100 BC) and thus closest to the actual writing of Daniel. The Vulgate was the Old Testament translation into Latin by Jerome in the 4th Century A.D. The Massoretic Text was produced by Jewish scholars at Tiberias in Palestine about 900 A.D. It, however, was based upon an accepted text developed by the Hebrew sage, Hillel, and the school he founded. This text became fixed early in the 1st Century A.D. (See Bible Review, Vol. 1, #2, pp. 12-25)

Modern Hebrew scholars believe that all of Daniel was originally written in the Aramaic, and the Aramaic word for Daniel 8:14 can only be translated, "cleansed," as was done in the LXX and Vulgate. (See Studies in Daniel, by H. Louis Ginsberg, pp. 41-42, 79) Thus in three languages, the Greek, Latin, and the language in which the book was originally written, the KJV version is sustained.

The connection between Daniel 8:14, and Leviticus 16 is easily traceable through the LXX, the most ancient of all translations of the Hebrew Bible. There, Leviticus 16:30 reads in the KJV - "For on that day shall the [high] priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord." In the LXX the same verse reads - "For on this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged." The single Greek word for "ye shall be purged" is the same Greek word in Daniel 8:14 for "shall be cleansed," differing only in person & number. (Dan. 8:14 - 3rd person, singular while Leviticus 16:30 - 2nd person plural)

The Words for "Vision" in Daniel 8 & 9

Two different words are translated "vision" in these two chapters. One is ghah-zohn and covers the whole of a vision. For examples see - "The vision of Isaiah" (1:1) and "The vision of Obadiah" (1:1). The other is mar'eh, and when translated "vision" refers to an aspect, or part of the whole vision. For example, in Daniel 8:15, the word, ghah-zohn is used for the word, "vision," and mar'eh is translated - "appearance."

Here are the listings for the word - vision - in Daniel 8 & 9:

Daniel 8:1, 2 (2x), 13, 15, 17, 26 (2nd use); 9:21, 24 - ghah-zohn.

Daniel 8:15 (appearance), 16, 26 (first use), 27; 9:23 - mar'eh.

Significant conclusions can be drawn. The 2300 days (evenings and mornings) are referred to as a mar'eh (Daniel 8:26). Gabriel had specific instructions to make Daniel understand the mar'eh (Daniel 8:16). It was that part of the vision (mar'eh) which was left unexplained as the eighth chapter closes (Daniel 8:27). When Gabriel returned to Daniel, he specifically stated - "Understand the matter, and consider the mar'eh" (Daniel 9:23) Furthermore, Daniel specifically states that when Gabriel returned, he was the one "whom I had seen in

the vision (ghah-zohn) at the beginning." (Daniel 9:21) Thus the part in Daniel 9:24-27 is linked linguistically to the whole of Daniel 8.

Literal Time vs Prophetic Time

Between Daniel 8 - "the third year of Belshazzar" - and Daniel 9 - "the first year of Darius" - there is approximately 11 years. There are those who suggest that the 2300 evenings and mornings are half days, thus making 1150 full days, or about 3 years and 2 plus months. Those who grant the 2300 days as full days have approximately 6 years and 5 months. If Daniel entertained any idea that the prophecy was in literal time - keep in mind that in the 3rd year of Belshazzar he was not told when the vision of the 2300 days was to begin - it was dispelled after 11 years had passed. When he saw that the 70 years of Jeremiah were about to expire and nothing had happened to bring about the "cleansing of the sanctuary," - also keep in mind that the vision of Daniel 8 began with a representation of Medo-Persia - Daniel entered into "prayer, and supplications, with fasting, and sackcloth, and ashes." (Daniel 9:3) It was then that Gabriel returned and gave the only explanation acceptable for the prophecy of Daniel 8:14 - it was to be considered in accordance with prophetic time - a day for a year. (Ezekiel 4:6 margin) There is no way that Daniel 9:24-27 can be properly understood except this principle be applied. Would God, who prior to the beginning of the fulfillment of the vision of the 2300 days indicated prophetic time only, now that the 2300 days are completed indicate a reapplication in literal time as is now being advocated by some?

"Tamid" and the 2300 Days

In Daniel 8:9-14, which is the full context for the setting of the 14th verse, the word tamid is translated "daily" three times. In the KJV, the word "sacrifice" is added to complete its meaning. While tamid is used as a substantive in Daniel, it is used elsewhere either as an adverb or an adjective. The substantive use in Daniel would indicate an adjectival force, thus requiring for proper translation of thought a noun, such as "sacrifice."

It is of interest that Elder A. T. Jones in discussing this prophecy of Daniel, while recognizing that the word, "sacrifice" had been supplied, well knew that the "daily" could not be a symbolism of paganism. He suggested Numbers 28 & 29 as a source for the word to be used with tamid to give its meaning. He wrote:

In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service of the sanctuary.

And it is this continual service of Christ, the true High Priest, "who continueth ever," and who is consecrated forevermore" in an "unchangeable priesthood" - it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is the sanctuary and the true tabernacle in which this true High Priest exercises His continual ministry that has been cast down by "the transgression of desolation." (The Consecrated Way, pp. 99-100; Emphasis his.)

However, as incisive as Jones' conclusions may be, the use of "continual" (tamid) in Numbers 28 and 29, is always without exception, connected with the words, "burnt offering," not "ministry." And it is in this sense that the first use of the word, tamid, as an adjective is found in the Bible. In Exodus 29:42, it reads, referring to the morning and evening sacrifices:

This shall be a continual (tamid) burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will

meet you, to speak there unto thee."

It is in connection with the morning and evening sacrifices that we can see the relationship between tamid and the 2300 days of Daniel 8:14.

The Hebrew word for day is yom. This word is not used in Daniel 8:14 for the 2300 "days" (KJV), but rather the phrase, "evenings and mornings." This very phraseology connects it with the word, tamid, thus specifically associating the prophecy with the Hebrew sanctuary service. However, there is a reversal of terms. The daily sacrifice was in its inauguration spoken of as a morning and evening burnt offering. (Exodus 30:38-39) In Daniel 8:14, the days are noted as "evenings and mornings." This harks back to creation when the original days were made - "There was evening, there was morning, day one." (Gen. 1:5 Heb) Thus while connecting Daniel 8:14 with the sanctuary service of the Old Testament through the symbolism derived from tamid, it was also telling the reader that full days - not half days - were to be understood for prophetic interpretation. "There were 2300 evenings; there were 2300 mornings, days 2300."

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For further discussion - See Appendix D

Note - For the most part all words transliterated from the Hebrew into English follow the Englishman's Hebrew and Chaldee Concordance.

Lesson #10

CHRIST, OUR COMING KING

John 14:1-3 Let not your heart be troubled... In my Father's house are many mansions... I go to prepare a place for you. And if I go... I will come again, and receive you unto myself; that where I am, there ye may be also.

Note - This is the greatest unfulfilled promise and prophecy in all the Bible. The return of Jesus has been the hope and expectation of the church in all ages. This wonderful promise is based on only one condition - "If I go - I will come again." If He went, then He is sure to return.

Acts 1:9-11 And when He [Jesus] had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked... two men stood by them... which also said,... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Note - The disciples to whom Jesus had made the wonderful promise of John 14:1-3, now see Him go into heaven. And two angel-messengers reassure the gazing disciples that this same Jesus will return again. These angels emphasize that the return will be "in like manner" as they have seen Him go. Why is this important? That brings us to our next text.

Matthew 24:23-27 There shall arise false Christs, and false prophets, and shall shew great signs and wonders... believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.

Note - Since there will arise false Christs seeking to disturb the very elect, then it behooves us to know from the Word of God, the exact way and manner that the true Christ Jesus will return. In the preceding verses (Acts 1:9-11) are to be found three ways in which the disciples observed His departure. (1) A cloud received Him. (2) They "beheld" Him as He went up. And (3) The "same" Jesus would return. It would not be a "spirit" return, for Jesus went bodily into heaven. The angels declared that Jesus would come again "in like manner." Let us check.

Matthew 24:30-31 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect.

Note - This statement by Jesus is very important. He declares that when He returns all the tribes of earth will see Him. At that very time, the elect will be gathered. Who are the elect?

I Peter 1:2-3 Elect... through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

Note - Peter defines the elect as those sanctified by the Spirit and sprinkled with the blood of Jesus. These he says have obtained "a lively hope." (verse 3) At the sounding of the trumpet, the "elect" are in two categories. Note the next verse.

I Thessalonians
4:16-17

The Lord Himself shall descend from heaven with a shout,... and with the trump of God: and the dead in Christ shall arise first: Then we which are alive... shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.

Note - From these verses, it will be observed that the "elect" are composed of those who have died in Christ, and the righteous who are alive on the earth, noted by Paul as "we." Since this letter is addressed to the "church" (I Thess. 1:1), we conclude the "we" to be the church. Another important factor in these verses is the revelation that Jesus does not touch the earth when He comes the second time. We meet Him "in the air," and from that point, we shall "ever be with the Lord." The return of Jesus also marks a resurrection - "the dead in Christ shall arise first." This is called the "First" Resurrection.

Revelation 20:5-6

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection.

Note - The second coming of Christ concerns primarily those only who are blessed and holy. "The rest of the dead lived not again till the thousand years were finished." (20:5) Thus Jesus' return and the resurrection of the just mark the beginning of that remarkable prophecy of Revelation 20 - The 1000 Years.

Section #2

THE BEGINNING OF THE 1000 YEARS

Revelation 20:1-3

And I saw another angel... having the key of the bottomless pit.... and he laid hold on... Satan and bound him a thousand years, and cast him into the bottomless pit... till the thousand years should be fulfilled.

Note - Two expressions should be noted in these verses: (1) The term - "bottomless pit." To interpret this expression literally, would mean a pit without a bottom, and such an implication would make the prophecy ridiculous, for Satan comes out of the pit after the 1000 years. (20:7) The two words are a translation of a single Greek word - abussos - which means simply an abyss. In the LXX, the translators used this Greek word in Genesis 1:2, to translate the Hebrew word - t'hothm. This word is used to describe the earth before God began the process of organization of the mass He had created on the first day. The word is thus used again and applied to the state of the earth as it will be for 1000 years after the return of Jesus the second time. (2) The second expression is the word - "bound" - in connection with Satan's inability to deceive the nations for 1000 years. How is this possible? Let us divide all humanity, alive and dead, into four groups, and find out what happens to each group at the return of Jesus the second time:

- a. The righteous living - "caught up to meet Jesus in the air." (I Thess 4:17)
- b. The righteous dead - "The dead in Christ shall arise first." "They lived and reigned with Christ a thousand years." (I Thess. 4:16; Rev. 20:4c, 6b)
- c. The wicked living - Destroyed at the "presence of the Lord." (II Thess. 1:7-10)
- d. The wicked dead - Lived not till the thousand years were completed. (Rev. 20:5a)

On the basis of this deduction, there is not a single human being alive on the earth after Jesus comes the second time. The earth returns to a state of chaos which becomes Satan's abode for 1000 years. Jeremiah the prophet also pictures these conditions.

Jeremiah 4:23-28

I beheld the earth, and lo, it was without form and void... I beheld and lo, there was no man... I beheld, and lo, the fruitful place was a wilderness, and all the cities

were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

Jeremiah 25:31-33 The Lord hath a controversy with the nations... He will give them that are wicked to the sword... And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground.

Note - The wages of sin is death, and here among the dead Satan and his angels will be confined for 1000 years to view and contemplate the results of his rebellion.

Section #3

DURING THE 1000 YEARS

Revelation 20:4 I saw thrones, and they sat upon them, and judgment was given unto them... and they lived and reigned with Christ a thousand years.

Note - The Bible in other references teaches that the redeemed will become a part of the judgment process. Jesus told His disciples that they would judge the tribes of Israel. (Matt. 19:28) Paul declares that the saints will judge the world and angels. (I Cor. 6:2-3) All that is involved in this judgment, we shall have to leave until that day when Christ shall set His "elect" upon those thrones. We do know that this period will be a time of adjustment as the saints acclimate themselves for the eternity ahead. We shall come to understand many things which are now only a mystery.

Section #4

THE CLOSE OF THE 1000 YEARS

Revelation 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to deceive the nations.

Note - These nations are declared to be in the four quarters of the earth. The wicked who had been slain at the presence of the Lord at His second coming, and those who did not come forth in the first resurrection now arise in a "second" resurrection. With beings once more to tempt, Satan is no longer restricted - bound - and goes forth to deceive.

Revelation 20:9 And they [the nations] went forth on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Note - The beloved city is the New Jerusalem, which John saw coming down from God out of heaven. (Rev. 21:2) This city with its many mansions is the camp of the saints as they return with Jesus at the close of the 1000 years. (Zechariah 14:4-5) As the wicked seek to take the city by battle, fire from God devours them. This is called the second death. (Rev. 20:14-15) This fire also purifies the earth.

Section #5

THE ETERNAL KINGDOM

Revelation 21
1, 5 And I saw a new heaven, and a new earth... And He that sat upon the throne said, Behold I make all things new.

Revelation 22 1, 3 And he shewed me a pure river of the water of life, clear as crystal, proceeding out of throne of God and of the Lamb... and there shall be no more curse: but the throne of God and of the Lamb shall be in it and His servants shall serve Him.

SAINTS IN HEAVEN

<u>1st Resurrection</u>		<u>2nd Resurrection</u>	
2nd Coming of Christ	Satan Bound	Satan Loosed	Final Judgment
7 LAST PLAGUES	EARTH DESOLATE		NEW EARTH
TIME	1000 YEARS		ETERNITY

CONTEMPLATION

The time of the final judgment is referred to in Revelation 20 as the judgment before the "great white throne." (20:11) As one brings together the picture as described in these final chapters of Revelation, a tremendous scene emerges. The Holy City has come down to earth, and is described as "the camp of the saints." (20:9) Far above the city appears the Throne of the Eternal - and the books of human record are opened. Before the Throne stand all the children of Adam in one first and final family reunion. (20:12) Consider as you envision the scene a few of those who will be there:

Cain and Abel will be there; Abel inside the jasper wall, Cain without. The last time they had seen each other, Abel's eyes were closing in death, and Cain's heart was burning with revengeful hate. Now the record is seen clearly. His refusal to acknowledge his need of a substitute has cost him dearly - the Holy City is forever closed to him.

Jacob and Esau will be there; Jacob within, Esau without. Again the books disclose the record. Esau's abhorrence of the birthright has cost him his right to the city of God.

Paul and Agrippa will be there; Paul within, Agrippa without. As Agrippa sees the record, he will be reminded of that day when Paul pled with him to believe on the Lord Jesus Christ. He will hear again those fateful words he uttered - "Almost thou persuadest me to be a Christian." (Acts 26:28) As his gaze turns to the glory radiating from the Holy City, he will realize as never before the price of "almost."

You and I will be in this scene somewhere. At the first resurrection, we will either meet the Lord in the air, or perish at His presence. During the 1000 years we will either be with Jesus, or lay as "dung" on the earth. Then in the family reunion we will either be inside or outside the city of God. The choice is ours now to make as to where we will be in the picture projected by this final time prophecy of the Bible.

Lesson #10

QUIZ

(Fill in the blanks)

1. The greatest unfulfilled prophecy in the Bible is the promise of Jesus found in _____:____, which says, "_____."
2. When Jesus returns the second time, the _____ of earth will mourn, because they _____ Him come. On the other hand, when the _____ of God shall sound, the _____ in Christ _____ first, and the _____ will be caught up to meet the Lord _____, and so they shall _____ with _____.
3. The resurrection of the righteous is called the _____, and marks the beginning of the _____.
4. During the 1000 years the earth will be _____, and without a living human _____. Here for this period will be the prison of _____. Those who are slain by the presence of the Lord will lie as _____ on the earth, and will not be _____.
5. During the 1000 years, the righteous will be with Christ in heaven, sitting upon _____ of _____.
6. After the 1000 years the wicked will be resurrected, and Satan will then seek to deceive them into believing that they can take the camp of the saints which is the _____. But _____ comes down from God and _____ them. This is the _____ death.
7. After the destruction of the wicked, God will make _____ new. Then on this earth will be established the _____ of the _____, and His _____ shall _____ Him.

Lesson #11

MAN - HERE AND HEREAFTER

Genesis 1:27 God created man in His own image, in the image of God created He him.

Note - In studying the nature of man in this life, and the life to come, we must first determine, what man received from God in the beginning. Did man receive an immortal soul or spirit? What did this likeness to God mean?

Genesis 2:7 The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Note - The component parts of a living soul are the dust of the ground and the "breath of life." The first question to be resolved is simply - Did this "breath of life" give to man an immortal soul or spirit?

Genesis 2:17 Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Note - If God had given to man an immortal soul or spirit, then it would have been absurd to tell him that if he transgressed, he would die; for he could not have died. Also, because of transgression, if man had been created with an immortal soul, sin would have become immortalized with no way for it to be eradicated. But we find that God took all precautions to confine sin after it entered this world, and then to plan for its final extinction.

Genesis 3:22-23 And the Lord God said, Behold, the man is become as one of us... and now lest he put forth his hand, and take also of the tree of life, and live forever: therefore the Lord God sent him forth from the garden of Eden.

Note - Driven from Eden, our first parents entered a world outside without an immortal soul or spirit, or access to the tree of life. Thus when man would be called to yield up the "breath of life," he would return to the original component - dust. This is exactly what God told man - "Dust thou art, and unto dust shalt thou return." (Genesis 3:19)

Section #2

THE OLD TESTAMENT TESTIMONY

Job 14:12-14 So man lieth down, and riseth not: till the heavens be no more. ... O that Thou wouldest hide me in the grave... If a man die shall he live again? All the days of my appointed time will I wait till my change come.

Job 19:25-27 For I know that my Redeemer liveth... and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and my eyes shall behold.

Psalms 17:15 As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

Psalm 146:4 His [man's] breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

Ecclesiastes 9:5, 10 For the living know that they shall die, but the dead know not anything... There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

Note - To these texts, other Scriptures could be added, (Isaiah 28:18-19; Daniel 12:13) The picture of man in the Old Testament is that he dies, his thoughts cease, he goes to the grave, back to dust to await a day when he shall again awaken. There is no concept of something immortal, eternal, leaving man at death to continue in another sphere of existence. The dead know not anything.

Section #3

THE NEW TESTAMENT TESTIMONY

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He [Jesus] also Himself took part of the same; that through death He might destroy him that had the power of death.

Note - The New Testament presents Jesus on a mission to destroy death. Now if at death, we do not die, but live on, then Jesus is placed in a position of destroying not death, but life. But He came that we might have life, and have it more abundantly. (John 10:10)

John 11:25 I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live.

John 11:11-14 Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep... Jesus said unto them plainly, Lazarus is dead.

Note - To Jesus who is the resurrection and the life, death is only a sleep. He destroyed the stronghold of death; and changed it from an endless sleep to a temporary sleep, which He alone can break. He demonstrated that power in the case of Lazarus. When He came to the tomb, He called, "Lazarus come forth. And he that was dead came forth." (John 11:43-44) This is what Jesus plans to do at the end of the age on a wider and grander scale.

John 5:28-29 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth.

Note - In that coming day, the grave, the resting place of the dead, shall no longer hold her captives. He who destroyed the power of death will call them forth, "they that have done good unto the resurrection of life."

I Corinthians 15:51-54 Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then... Death is swallowed up in victory.

Note - Only when the last trumpet shall sound will men experience victory over death. Not until then will men receive immortality. This gift is for the righteous only. A man, not spiritually born again, never shares in this gift of eternal life. John declares, "Ye know that no murderer hath eternal life abiding in him. (I John 3:15) Hence the wicked, when they are resurrected - the resurrection of damnation - possess the same type of life they had when alive on the earth in their first existence.

Section #4

THE REWARDS OF LIFE

Matthew 25:45-46 Inasmuch as ye did it not to one of the least of these, ye did it not unto Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

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

Note - The wicked receive a reward that is the opposite to the reward of the righteous. Since they do not have eternal life, they receive death - eternal or everlasting death. This death results from the direct judgment of God.

Revelation 20:9 And they [the wicked] went up on the breadth of the earth ... and fire came down from God out of heaven, and devoured them.

Note - In Lesson #10, we learned that this event occurred at the end of the 1000 years, when Christ and His saints have returned to earth to abide in the Holy City. The wicked dead, coming up in the second resurrection, are marshalled by the devil before the New Jerusalem. At that point, God sends fire to devour them. Since they do not possess an immortal spirit, or eternal life, they are consumed. They have no power to resist the fire of God. It is the end for them. They are then visited with "everlasting destruction from the presence of the Lord." (II Thess. 1:9)

Section #5

THE TESTIMONY OF THE BIBLE ON THE REWARD OF THE WICKED

Matthew 13:38-40 The field is the world; ... the tares are the children of the wicked one; ... as therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Malachi 4:1, 3 For behold the day cometh, that shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch ... they shall be ashes... in the day that I do this, saith the Lord of hosts.

Psalms 37:20, 10 The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. For yet a little while, and the wicked shall not be.

Isaiah 47:14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Note - The testimony of Jesus, and the prophets, are agreed that the wicked shall burn up; they shall be as ashes upon the earth. When the devouring fire has completed its work, there shall not be left a coal to warm before. Before man is a choice. Live as you desire, and the end will be death - total extinction. But to choose the way of Christ is to have life - real living now - and life everlasting hereafter.

Lesson #11

QUIZ

True and False: If the statement is True, circle the letter, "T;" but if any part is false, circle the letter, "F."

1. When God created man in His own image, He gave to man the very substance of Himself. T F
2. The formula for the creation of man could be written: Dust + Breath of life = Living soul. T F
3. This formula transposed reveals the nature of death: Living soul - Breath of life = Dust. T F
4. Adam left the garden of Eden not as an immortal sinner, but as a mortal man. T F
5. Solomon declared that the living know that they shall die, but the dead know not anything. T F
6. David asked the question - "If a man die, shall he live again?". . . T F
7. We develop immortal life by living a life like Jesus lived. . . . T F
8. Jesus changed an endless sleep into a temporary sleep, so that death has no fear for those who believe on Him. T F
9. Corruption and mortality have the same meaning in I Cor. 15:51-54, and apply to the same group of people. T F
10. Immortality is the state which those who do not taste death put on at the second coming of Christ. T F
11. The rewards of life are the same for both the righteous and the wicked, the only difference being is that they are in different places. . . T F
12. After the 1000 years when the wicked are gathered before the Holy City, the fire of God comes down and devours them. T F
13. There is a fiery hell now into which God consigns the wicked until the day of judgment. T F
14. The root of wickedness is the devil, and the branches are his followers, so when God completes the payment for the wages of sin, all sin and sinners will be no more. T F
15. We have a choice in our hereafter, and that decision is made here. T F

SUPPLEMENT

Section #1

What Is the "Spirit"?

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Note - What is the "spirit" which returns to God who gave it? Many assume that this "spirit" has life and being, and in the "spirit world" to which it goes, there will be a continued conscious existence. This verse says simply that it will "return unto God who gave it." If there is a conscious existence after death, then there must have been the same conscious pre-existence. To draw this conclusion is to adopt the teachings of Mormonism and the Hindu doctrine of the transmigration of the soul. But how are we to understand the word, "spirit," in this text?

Job 34:12-15 Yea, surely God will not do wickedly... If He set His heart upon men, if He gather unto Himself His spirit, and His breath; all flesh shall perish together, and man shall turn again unto dust.

Note - The spirit that returns to God is God's spirit, God's breath. Jesus said, "The words that I speak unto you, they are spirit, and they are life." (John 6:63) He demonstrated the power of that word by calling to the dead Lazarus, "Come forth." The record is - "He that was dead came forth." (John 11:43-44) The words formed by the breath of God's mouth are spirit, and they give life. This is the very way that man was created in the beginning. (Ps. 33:6, 9)

Section #2

The Thief on the Cross

Luke 23:39-43 And he [the thief] said unto Jesus, Lord remember me when Thou comest in Thy kingdom. And Jesus said unto him, Verily I say unto thee today shalt thou be with me in paradise.

Note - In the text quoted above the answer of Jesus is left unpunctuated. The punctuation as given in the KJV is that of the translators. To correctly punctuate what Jesus really said, we must find the answer to three questions: 1) What and where is paradise? 2) Did Jesus go to paradise that day? And 3) What did the thief ask?

What and where is paradise? This is where the throne of God is. We are told that the tree of life is in the midst of the paradise of God. (Revelation 2:7) That tree arches the river of life which flows from the throne of God. (Revelation 22:1-2)

Did Jesus go to paradise the day He died? Jesus did not go to paradise the day of the crucifixion. He died on Friday, the preparation day. (Luke 23:52-54) On the first day of the week after He arose, He said to Mary, "I have not yet ascended to My Father." (John 20:17) To make this text infer that Jesus went to paradise with the thief the day of the crucifixion is to make Jesus contradict Himself.

For what did the thief ask? The thief merely wanted to be remembered when Christ set up His kingdom. Jesus had declared that His kingdom would be inaugurated when He returns the second time in His glory accompanied by the angelic hosts. (Matthew 25:31) The thief needed the assurance of hope and pardon before he died. It was such a hope that Jesus extended to him. He declared - and now we punctuate the verse in harmony with the facts of Scripture - "Verily I say unto thee today, shalt thou be with Me in paradise." We, too, need hope. We can come to Jesus and say, "Lord, remember me." He will respond that very moment, that very day, with the assurance that He will remember us.

Section #3

Preaching to Spirits in Prison

I Peter 3 For Christ also hath suffered for sins... being put to death in
18-20 the flesh, but quickened by the Spirit: by which also He went and
 preached unto the spirits in prison, which sometimes were disobedient,
 when once the longsuffering of God waited in the days of Noah.

Note - Those who believe in a conscious existence after death refer to this verse to indicate that

Christ conducted a "revival" among the "disobedient spirits" while His body was confined to Joseph's tomb. Careful reading of this verse indicates that the same Spirit which brought life - quickened - Christ, is the One who preached to the "spirits in prison." Such it was in the days of Noah. (Gen. 6:3) The phrase itself - "spirits in prison" - is a figure of speech. Jesus used the expression in His sermon at Nazareth, quoting from Isaiah. (Luke 4:18) Observe - "Preach deliverance to the captives." It is sin that makes one a prisoner, but Jesus through the Holy Spirit seeks to set us free. If that Spirit which raised Jesus from the dead abides in us, then we, too, can be freed from the bondage of sin. (Romans 8:11)

Section #4

The Expression - "Forever and Ever"

Revelation And the devil that deceived them was cast into the lake of fire...
20:10 and shall be tormented day and night for ever and ever.

Note - Our concept of the phrase - "forever and ever" - is based on present day usage. But we must think in Bible usage. In the Bible, the law concerning voluntary servitude reads - "And he shall serve him forever." (Exodus 21:6) How long could such a servitude be? Only as long as the individual lived! Then how long will the lake of fire burn? Only so long as the life of those consigned there lasts. Since the wicked never receive immortality, and since they do not possess it, they shall be tormented only so long as their life shall continue. The fire of that lake is a devouring fire. (Revelation 20:9) This fire "eats" into their bodies, until they are consumed. (Zechariah 14:12)

Section #5

The Unquenchable Fire

Mark 9: Cast into hell, into the fire that never shall be quenched: where
43-48 their worm dieth not, and the fire is not quenched.

Note - The term translated "hell" in these verses is the Greek word, Gehenna which refers to the Valley of Hinnom. In this valley in Old Testament times, living sacrifices were made to the god, Molech. (Jeremiah 7:31; 32:35) As a deterrent against this gross idolatry, the valley was turned into the city dump of Jerusalem. Here the "worms" and the "fire" continually consumed the garbage. The garbage did not put out the fire, nor kill the worms. Christ used this valley as an illustration of the end of all sinners, for outside of the New Jerusalem will be consigned the "garbage" of earth. The wicked will not be able to put out the fire of God's judgment.

Sodom is pictured in the Bible as "suffering the vengeance of eternal fire." (Jude 7) Is Sodom here today? Was the city able to escape the fire? Just so, the fire of God is eternal in consequences, and no man can alter the objective for which it is intended - to cleanse and purify the earth from sin and sinners.

Section #6

Absent from the Body, Present with the Lord

II Corinthians
5:1-8

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God... eternal in the heavens. For this we groan, earnestly desiring to be clothed upon with our house which is from heaven... For we... do groan... that mortality might be swallowed up of life... knowing that, whilst we are home in the body, we are absent from the Lord... We are ... willing rather to be absent from the body, and to be present with the Lord.

Note - These verses are interpreted to mean that as soon as one dies, he, if in a "saved" condition, will be transported into the presence of God. However, the phraseology used by Paul in these verses is also to be found in other epistles. Here he speaks of groaning for a change from the earthly to the heavenly body. In his epistle to the Romans, Paul wrote that the whole creation is groaning and travailing in pain, adding - "and not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (8:22-23) This expectation of change, this hope of deliverance from the bondage of sin, not only spiritually, but also physically is the echo of the Scriptures. Job expressed this expectation in the hope that his Redeemer liveth, and though there would be a dissolution of the body, yet he would see God with his own eyes. (Job 19:25-27) David indicated he would be satisfied when he awoke with the likeness of God, a restored image. (Ps. 17:15) But in all of the expectation, there is a sense of a waiting period.

Paul in writing the above verses indicated that the objective of the groaning was "that mortality be swallowed up of life." In his first epistle to the Corinthians, he had told them when this would be - "at the last trump." When "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then death would be swallowed up in victory. (I Corinthians 15:51-54). What then is Paul trying to say in these verses? He is illustrating what he had just written at the close of the previous chapter. There is "for us a far more exceeding and eternal weight of glory" because we look not at what is seen, but the unseen, for "the things which are not seen are eternal." (II Corinthians 4:17-18) That new body which will be ours is "eternal in the heavens." (5:1) We do not see it - "we walk by faith, not by sight." (5:7) This then becomes an elaboration of what Paul wrote in the previous letter to the church at Corinth. "If in this life only we have hope in Christ, we are of all men most miserable." (I Corinthians 15:19) There is hope - though unseen by mortal eye - beyond death and the grave. While we must wait till "the last trump," the sensation of that waiting is not realized.

Lesson #12
THE HOUSE OF CHRIST

Hebrews 3:5-6 Moses verily was faithful in all his house,... But Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Note - Elsewhere in the New Testament, the "house of Christ" is spoken of as "the household of faith," (Galatians 6:10) and "the household of God... built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Ephesians 2:19-20)

Ephesians 2:12-13 Ye were without Christ, being aliens from the commonwealth of Israel,... but now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ.

Note - In these verses, Paul is writing to Gentile converts (2:11) and indicating that when they accepted Christ, they became a part of the Commonwealth of Israel. In Christ, they became Abraham's seed and heirs of the promise given to Abraham. (Galatians 3:29) Further, Paul declared that a real "Jew" was one whose circumcision was "that of the heart, in the spirit." (Romans 2:29) And again, he indicated that mere lineal descent from Abraham did not count in regard to "the house of Christ" but "the children of the promise are counted for the seed." (Romans 9:7-8) In the New Testament, there is a "new" Israel developing - "the Israel of God." (Galatians 6:15-16)

The Gentiles were called out of pagan rites and "bondage" to the "weak and beggarly elements" of this world. (Galatians 4:3, 9) The Jews of the flesh and proselytes were called out of "the house of Moses" into "the house of Christ." This "new" Israel is called the *ekklesia* - or the "called out" ones. In the LXX, this word was also used to describe the "assembly" of Israel for religious purposes. (Deuteronomy 31:30) Stephen in his address before the Jewish Sanhedrin referred to the assembly of Israel at Mount Sinai as "the church in the wilderness." (Acts 7:38) Thus in the formation of the "church" or "the house of Christ" under the New Covenant, it was Christ's objective to "reconcile both unto God in one body by the cross." (Ephesians 2:16)

Hebrews 12:22-23 Ye are come unto mount Zion,... the heavenly Jerusalem,... to the church of the first born, which are written in heaven.

Note - Paul wrote that the Jerusalem that then was, was in bondage with her children, but that the New Jerusalem which was above, "is free, which is the mother of us all." (Galatians 4:25-26) This is the new mother into whom we are called. It is the true "mother" church. With its registry in heaven, it assembles upon earth in different places. The revelation in the New Testament is that the visible church met primarily in homes. Aquila and Priscilla had a church in their house. (Romans 16:5; I Corinthians 16:19) One, Nymphas, as well as Philemon, had churches in their homes. (Colossians 4:15; Philemon 2) It appears in Ephesus, when Paul was no longer permitted to speak in the synagogue, he "separated the disciples" and these met in the assembly room of "the school of Tyrannus." (Acts 19:9) It must not be forgotten that the outpouring of the Holy Spirit took place in an "upper room" where the followers of Christ assembled. (Acts 1:13) The meeting place for the church at Troas must have been a similar room. (Acts 20:9)

I Timothy 3:15 The house of God, which is the church of the living God, the pillar and the ground of the truth.

Note - The supreme purpose of the church is to be the pillar of the truth as it is in Jesus. (Ephesians 4:21) Since Jesus is the way, the truth, and the life (John 14:6), His church, His house - the "new" Israel of God - will reflect that way, that truth, and that life. To depart from truth is to apostatize from Christ, and this in turn necessitates a separation from assemblies where apostasy is taught, even as Paul "separated the disciples" in Ephesus from the apostate synagogue worship.

Section #2

ENTRANCE INTO THE HOUSE

I Corinthians 12:13 For by one Spirit are we all baptized into one body.

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

Note - Baptism, by water and the Spirit, is the door into the House or Church of Christ. This experience, if genuine, usually occurs at the same time, as in the case of Jesus at His baptism.

Matthew 3:13-17 Then cometh Jesus... unto John, to be baptized of him. But John forbade Him... And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness... And Jesus, when He was baptized went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending... upon Him.

Note - There are three points in this account of the baptism of Jesus we need to note: 1) Immediately following His baptism by water, as He prayed on the bank of the Jordan (Luke 3:21), the Holy Spirit came upon Jesus. 2) In this single operation, "all righteousness" was fulfilled. Jesus, in setting before man an example, showed that by water the sins of the past were figuratively washed away, and that for the future a man was to receive the Holy Spirit as a guide into all the paths of righteousness. What more is required? 3) Jesus declared - "It behoveth us to fulfill all righteousness." The symbolism and significance of baptism is not complete unless we understand the place of the one performing the ceremony, as it relates to the one being baptized. This last concept will be better understood as we study the next text.

Romans 6:3-5 Know ye not, that so many of us as were baptized into Jesus were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Note - In baptism, we are to be planted together in the likeness of the death of Jesus. Baptism is a burial, and a resurrection in symbolism. In this symbolism, two persons are required, even as Jesus told John - "It becometh us to fulfill all righteousness." The candidate yields himself into the hands of the minister, even as Christ yielded Himself unto the Father; and then as God called Jesus forth from the tomb, so the minister lifts the candidate from the watery grave to walk in newness of life. That walk is not to be by our power, but by the power of the Spirit of God. Any form of baptism which destroys this portrayal fails to set forth the true meaning of this rite given to us by Jesus.

Acts 8:36-38 The eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest... And they went down both into the water, both Philip and the eunuch, and he baptized him.

Note - In this baptism, we have the details noted carefully. First, there was the desire on the part of the candidate. Secondly, a knowledge of Scripture that produced an intelligent surrender of the whole life; and thirdly, a confession of that belief. This was followed by baptism in which both went down into the water.

Section #3

THE CEREMONIES OF THE HOUSE

John 13:3-5
12-17

Jesus knowing that the Father had given all things into His hands... He riseth from supper... took a towel and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet... So after He washed their feet... He said unto them, Know ye what I have done unto you? ... If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Note - The service of humility precedes the communion service. Jesus arose from the passover supper (John 13:1), and performed the duty of a servant. He states that in so doing, He has given us an example. In the process of washing the disciples feet, Jesus told Peter, "If I wash thee not, thou hast no part with Me." (John 13:8) It is in the communion of the bread and the wine that we partake of Christ's body and life. If not preceded by this ceremony, the other is taken in vain - "Thou hast no part with Me."

I Corinthians
11:23-29

For I have received of the Lord... that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take eat: this is my body which is broken for you: this do in remembrance of Me. After the same manner also He took the cup... saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till He come.

Note - There is no time set for the frequency of this service. The injunction is "as often as ye" do it. The Communion service took the place of the Passover, which was celebrated once a year. While the service may be celebrated more often, none should neglect participating at least once a year in a renewal of his covenant with God.

Section #4

THE SUPPORT OF FAITHFUL HOUSEHOLD SERVANTS

I Corinthians
9:13-14

Do ye not know that they which minister about holy things live of the things of the temple... Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Note - Paul here draws a comparison between the support of the ministers in the house of Moses, and those who preach the good news of the House of Christ. He declares that the Lord has ordained the same method of support. Those who share spiritual blessings in return receive back physical benefits from those thus blessed.

Leviticus
27:30

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

Numbers 18:21

I have given the children of Levi all the tenth in Israel... for their service which they serve, even the service of the tabernacle of the congregation.

Note - The tithe is "holy unto the Lord." It was designated for the ministry of those who served in the tabernacle of the congregation. This included the Levite who cleaned the court to the High Priest who could enter the Most Holy Place. All full time service for the Lord was to be remunerated from the tithe. This is the example cited by Paul for service rendered in the house of Christ. The tithe is to cover the proclamation of the gospel, and those who proclaim it.

Malachi 3: 8-10 Will a man rob God? ... Ye say, Wherein have we robbed Thee? In tithe and offerings. Ye are cursed with a curse; for ye have robbed Me... Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing.

Note - The objective in bringing the tithe "into the storehouse" is that "there may be meat [food] in mine house." This is not merely to provide food for those who minister in sacred things, but the ministers are to bring forth from the Word of God, that which is food for the souls of those to whom they minister. Beyond the tithe are also offerings from the nine-tenths which God permits us to call our own. We pay our tithe because we owe this. But we give our offerings which reflect our appreciation of what He so willingly provided for us in the sacrifice of the Cross of Calvary.

Matthew 24 45-46 Who then is a faithful and wise servant... over his [lord's] household, to give them meat in due season? Blessed is that servant, whom his lord... shall find so doing.

Note - It would be sheer folly to place one's tithe toward the support of those servants who feed the house of Christ contaminated [apostate] food. Then there are professed servants who serve the household food which appears appetizing but devoid of the nutriments of eternal life. To furnish tithe for this kind of food would be equally as dangerous. We, individually, have a responsibility to see that our tithe and offerings support that which is "meat in due season."

Section #5

MEMBERS OF THE HOUSE OF CHRIST

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

Note - We have heard the expression - "the communion of saints," or the fellowship of the household of God. Here in the book of Revelation we have revealed the characteristics of the saints who compose "the house of Christ" or His body. They keep the commandments of God and the faith of Jesus. It was Jesus who proclaimed the Law of the Council of God from Mount Sinai. It was Jesus who came and lived the life of God before men. He manifested a living faith, that though He had accepted the weaknesses and nature of fallen humanity, God was able to keep Him from falling. This same allegiance to God, and faith in Him will be manifest by His "saints" as they partake of the Bread of Heaven sent forth to feed the needs of mankind.

2 John 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

John 10:16 Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Note - The doctrine or teaching of Christ - the voice of Jesus - brings unity to the household of faith. By abiding in the doctrine of Christ, we have both the Father and the Son, which Jesus declared to be life eternal. (John 17:3)

Lesson #12

QUIZ

1. The Bible speaks of two houses, the house of _____, and the house of _____.
2. In the New Testament the church is spoken of as the household of _____; the _____ of Israel; and the body of _____.
3. The Church is to be the _____ and the _____ of the truth.
4. The apostolic church met in _____, and in _____ rooms. They cared little for this world, because their names were _____ in _____.
5. The entrance into the house of Christ is by _____ in the _____ and in the _____.
6. Baptism, properly conducted, represents the _____, _____, and _____ of Jesus Christ.
7. The ceremonies of the Church which relate to the communion service are three: the service of _____; the communion of the _____, and the communion of the _____.
8. The Divine basis for the support of the ministry of the house of Christ is through _____ and offerings. The tithe is _____ unto the Lord, and represents one _____ of our increase. To default in our tithes brings a _____, but to pay our tithes and offerings brings a _____.
9. The purpose of the tithe is to provide _____ for the household of God. Faithful servants provide "meat in _____" for the members of God's household.
10. To have the doctrine of Christ is to have both the _____ and the _____.
11. The marks of the saints who compose the true house of Christ are: 1) They keep the _____ of God, and 2), They keep the _____ of Jesus.
12. Unity will be achieved among the professed people of God, when each and all are willing to _____ the _____ of Jesus.

Lesson #13

BIBLE SANCTIFICATION

I Thessalonians 4:3, 7 For this is the will of God, even your sanctification... For God hath not called us unto uncleanness, but unto holiness.

I Thessalonians 5:23 And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Note - Many conceive of sanctification as something related only to the spiritual life. However, Bible sanctification takes in the whole man - mentally, spiritually, and physically. The total man is to be preserved blameless unto the coming of Jesus Christ. Why is God interested in the body of man as well as the spiritual perceptions of a man? Observe the following verses.

I Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

Note - When Christ came to redeem us, He did not die for our spiritual nature alone, but purchased our bodies as well for a dwelling place of His Spirit. We, therefore, are not our own, and when we yield our lives to Him, He intends that by sanctification - the act of being set apart - our habits, our dress, our all will reflect, not our vanity but His character.

Romans 12:1-2 I beseech you... that ye present your bodies a living sacrifice, holy, acceptable unto God. ... And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is... [the] perfect will of God.

Note - Here Paul again presents the three aspects of the whole man. He indicates that harmony with God's purposes involves a ladder of progression. Our bodies are to be a "living sacrifice;" in other words, there is to be a denial of self. In our habits of life, conduct, dress, eating, and drinking, the world's standards are not our criteria. To understand this, our minds must be renewed. We are to see things differently. With our bodies freed from the customs of the world, and our minds renewed to see things as God sees them, then we can prove (understand) the will of God for us. The emphasis will not be on sanctification per se, but on the objective to be realized, an understanding of God, and a daily fellowship with Him as His child.

Section #2

THE SPIRITUAL MAN

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

John 8:31-32 If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Note - Freedom from the fanciful ideas of man; freedom from the vain traditions and commandments of men can come only through a knowledge of TRUTH. Jesus has declared truth to be the Word of God. He prayed - "Sanctify them through thy truth: thy word is truth." (John 17:17) That word is to be found in our Bibles. But if we do not study them daily, what good do we receive by mere

profession of that Word? Through the study of the Bible, our spiritual perceptions can be sanctified wholly; and in our beliefs, we can be blameless before God.

Section #3

THE MIND OF MAN

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

Hebrews 1:9 Thou has loved righteousness, and hated iniquity.

Note - Our mental attitudes must reflect the same concepts which Jesus had. He loved, but He also hated. A "negative" attitude is not wrong when applied in the right perspective. It will produce "positive" results. The proper use of hatred can be a virtue. We are to hate evil, iniquity, even the devil himself and all that he stands for. We cannot take a condoning and condescending attitude toward that which is wrong. We must take a bold stand - hatred of all iniquity in whatever guise it appears. Only in this way can we be sure to keep away from it. If a child hates a certain item of food, how successful is a parent to get that child to eat it? If as a child of God, I hate sin, how successful will the enemy be in getting me to commit sin? On the other hand, if I love righteousness, how difficult will it be to perform?

Philippians 4:8 Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Note - Here is a list of checks and balances by which to govern that which comes into the mind. It definitely excludes movies produced in Hollywood style no matter where they are shown. Books of fiction, since they are not true, are not found on a Christian's reading list. This verse can also serve as a guide to regulate what we listen to on the radio, see on television, and read in the newspapers.

Section #4

THE BODY OF MAN

I Corinthians 10:31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Note - The things we eat, the things we drink, the things we do, must be such as to glorify God; and not distract from Him, Whom we profess to serve. We shall therefore note carefully what the Bible says about food, drink, and conduct as it pertains to one professing godliness.

Proverbs 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Isaiah 5:11-14 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them... Therefore hath hell enlarged herself, and opened her mouth without measure.

Note - The downfall of nations in past ages, besides the ruin of individuals, was due in a great measure to the drinking habits of rulers and people. This same evil is still present today. Many believe that moderation in the use of light "spirits," such as beer, will produce no harm. But anything that will impair one's rational judgment, and lead one to do, say, or act contrary to the glory of God is sin!

Isaiah 55:2 Wherefore do ye spend your money for that which is not bread?
and your labor for that which satisfieth not? Hearken diligently
unto Me, and eat that which is good.

Note - There are things that we drink that have no food value, but which produce harmful effects on the body. Such is the use of tea, coffee, and soft drinks containing caffeine. Caffeine, supplied by the free and common use of these drinks, is one of the most destructive of the known causes of cardio-vascular disease. "Tea, in addition to caffeine, has another harmful constituent, tannic acid, which has a pronounced astringent effect upon the digestive organs. This action is detrimental to digestion as it retards the circulation in the area it touches." (The New Dietetics)

Isaiah 66: For, behold the Lord will come with fire... and the slain of
15-17 the Lord will be many. They that sanctify themselves... eating
swine's flesh, and abomination, and the mouse, shall be consumed
together, saith the Lord.

Note - In the matter of eating the unclean foods, we may assume that this will not effect our sanctification, but in our diet we must meet the Divine outline. Further, the differentiation between the clean and the unclean, according to this text, is still in effect from God's viewpoint, at the second coming of Jesus. It did not cease at the Cross.

I Corinthians Know ye not that ye are the temple of God... If any man destroy
3:16-17 margin the temple of God, him shall God destroy.

Note - One of the most deadly habits today, involving both men and women, is the habit of smoking. Medical research has established beyond the realm of doubt, that smoking is a cause for lung cancer. If I, therefore, continue to indulge a habit that destroys my body, God will require me to give an account, for my body has been purchased by the blood of Jesus on Calvary.

I Timothy 2 In like manner also, let women adorn themselves in modest apparel,
9-10 with shamefacedness and sobriety; not with broided hair, or gold,
or pearls, or costly array; but (which becometh women professing
godliness) with good works.

Note - The phrase - "with shamefacedness and sobriety" - in the Greek expresses the thought of a restraint in adornment which reflects a sound mind. In other words, the face and the apparel should reveal an inward character based on true godliness. Godliness is simply - God-like-ness. The additives so often used on the face, or in the hair fail to reveal the godliness, God requires. Also much modern apparel cannot by any stretch of the dictionary meaning of the word, be clasified as modest.

I Peter 3:3-5 Whose adorning let it not be that outward adorning of plaiting
the hair, or the wearing of gold, or putting on of apparel; but
let it be the hidden man of the heart... For after this manner
in the old time the holy women also, who trusted in God, adorned
themselves.

Note - Peter sets forth that the New Testament regulations on dress for women is the same as the dress standards of the holy women of Old Testament times. By contrast to the standards of the "holy women," Isaiah describes certain "daughters of Zion" who have departed from the simple dress God intended. In his list of the vanities worn by those who left the simple mode of dress are rings, earrings, bracelets, and other ornaments. (Isaiah 3:16-23)

I John 2:15-17 Love not the world, neither the things that are in the world.
For all that is in the world... is not of the Father.

Note - There are things which we do for relaxation and recreation. There must be a diversion from the "grind" of life. The Christian seeks to discern between that which tends to destroy his appreciation for the things of God, and that which encourages him in the onward march to the kingdom of God. Dancing, card-playing, pool, billiards, and various other types of games of a similar nature are not in keeping with the goals of a Christian seeking sanctification. On the other hand, there are many things - hobbies, nature excursions, and simple games - which Christians can do, and enjoy doing. In fact witnessing to the truth can be made the highest type of "routine change."

John 17:15-16 I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil [which is in the world]. They are not of the world, even as I am not of the world.

Note - In this high priestly prayer, Jesus summarizes the whole purpose and objective of Bible sanctification. We are living here in the world, but we do not partake of the things of the world. Jesus came into this world, but the world knew that He was not like them. He came as the light of the world, and so we should be in this generation. But, if we do as they do, eat as they eat, drink as they drink, dress as they dress, will there be any difference between us and the world? By our fruits we shall be known. It is the outward appearance of the tree - the fruit it bears - that tells what kind of a tree it is.

Colossians 1: 12-13 Giving thanks unto the Father... who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.

Note - The phrase - "hath translated us" - denotes something which has been accomplished into which we have now entered. As followers of the Son of God, we have a citizenship in the kingdom which is above. As citizens of that kingdom, we should represent it in all that we do. While living in Toronto, Ontario, Canada, following World War II, I became aware of a group of people from Eastern Europe known as "D. P.'s" - Displaced Persons. They were different in their habits of life, in their dress, and in their mannerisms. They reflected their "fatherland"! Having met some of them, I said to myself - "I am a D.P.; my home is in heaven." Then I asked myself, "Do people, when they meet me, talk with me, visit me, see in my life that I am not of this world?"

Lesson #13

QUIZ

1. God's desire for us is that we should be _____. This includes the whole _____.
2. A knowledge of _____ frees us from vain traditions leading to the sanctification of our _____ perceptions.
3. We are to have the mind of Christ, who _____ righteousness and _____ iniquity.
4. List three common drinks which contain caffeine: 1) _____; 2) _____; and 3) _____.
5. In the Bible, God classifies the eating of pork with the eating of _____. Give the text: _____: _____ - _____.
6. What one word should characterize all of our dress? _____.

7. The principle that governs the Christian in his recreational pursuits is stated by John in these words - "_____ not the _____, neither the things in the _____; for all that is in the _____ is not of the _____."
8. Jesus did not pray that we should be separated from society, but that we be kept from all the _____ which permeates the social world.
9. When an individual becomes a true Christian, and submits his life and plans wholly to God, he becomes a _____ as far as this world is concerned.
10. The great objective of God upon which all sanctification is built is the fact that having been bought with a price, our bodies are to be the _____ of the Holy _____.

SUPPLEMENT

Section #1

The Diet of Man

Genesis 1:29 Behold I have given you every herb, bearing seed... and every tree, in which is the fruit of the tree yielding seed; to you it shall be for meat [food].

Note - In the purity of Eden, God gave to man for his diet, grains, fruits and nuts.

Genesis 3:18 Thou shalt eat the herb of the field.

Note - After sin entered the world, God added herbs of the field to the diet of man. This would include vegetables and other leafy plants which aid man in the maintenance of body health. The Edenic diet, with the added herbs, constituted the divinely appointed regimen for the first 1600 years of human history.

Genesis 9:3-4 Every moving thing that liveth shall be meat [food] for you; even as the green herb I have given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Note - After the flood, with the vegetation largely destroyed, God permitted man the use of the flesh of animals for food. In doing so, He prohibited the use of blood. The blood was to be removed before it was to be eaten. With this change in diet came also a change in the life span of man. Before the flood, one man lived to be 969 years of age. (Genesis 5:27) By the time of Terah, father of Abraham, the life span had been shortened to 205 years. (Genesis 11:32)

Leviticus 11:2-3, 9 These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat... These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

Note - In the call of the children of Israel from Egypt, God designed that they should be a holy people unto Himself. (Exodus 19:5-6) In setting them apart, He restricted their diet to the clean animals only. The distinction between clean and unclean was known at the time of the flood. (Genesis 7:2)

Leviticus 7: Ye shall eat no manner of fat, of ox, or of sheep, or of goat...
23, 26 Moreover ye shall eat no manner of blood, whether it be of fowl
or of beast, in any of your dwellings.

Note - Besides restricting the diet in the matter of flesh to that of clean animals, God also prohibited the use of animal fat and blood, even though it be from the clean animals. This diet, with the above prohibitions, continued through the rest of the time covered in the Bible.

Acts 15:28- For it seemed good to the Holy Spirit, and to us... that ye ab-
29 stain from meats [foods] offered to idols, and from blood, and
from things strangled, and from fornication.

Note - In the decision of the first Christian Church Council, the prohibition that God placed upon Israel relative to the use of blood was confirmed, with the affirmation of the Holy Spirit. To this was added the prohibition of all foods offered to idols.

Revelation And I saw another angel fly in the midst of heaven, having the
14:6-7 everlasting gospel... saying... Worship Him that made heaven,
and earth, and the sea, and the fountains of water.

Note - In the final message that God gives to the world is the call to return to the God who "made." Our attention is directed back to creation. As one studies the record of that first perfect existence, he comes face to face with the original diet of man. While the Bible plainly permits the use of the flesh of clean animals for food, it also sets before man the ideal in diet. As man responds to the call to return to the Creator-God, his dietary goal will be to achieve as closely as possible, the original plan.

Section #2

Christian Forbearance

Romans 14: Him that is weak in the faith receive ye... For one believeth
1-2 that he may eat all things: another, who is weak, eateth herbs.

Note - The Apostolic Church had problems over diet. This is evidenced that at the first Council, three-fourths of the actions taken involved dietary items. The same subject was agitated in the church at Corinth. (I Cor. 8) In Paul's counsel to that church regarding food offered to idols, he wrote - "Take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. (verse 9) Then he added how he personally would respond in conduct - "If meat (food) make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (verse 13) Paul operated from the principle that if one should cause a weak brother to stumble and be lost by his example, then in reality he had sinned against Christ. (verses 11-12) The same problem evidently existed at Rome. How did he address it?

Romans 14:4 Who art thou that judgest another man's servant? To his own
master he standeth or falleth.

Note - Paul here uses the master-servant relationship, but let us vary the comparison. While in Christ, we are all brothers and sisters, we are also sons and daughters of God because of Christ's identification with us as an Elder Brother. This latter relationship makes us answerable to God. It is not ours to judge another son or daughter's relationship to the Parent. We are to exercise Christian forbearance one to another to edify and uphold one another. This Paul concluded in his advice to the Romans. He wrote - "So then everyone of us shall give an account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:12-13)

Romans 14:17 For the kingdom of God is not meat [food] and drink; but righteousness, and peace, and joy in the Holy Spirit.

Note - Too many in the area of Christian conduct - Bible sanctification - major in minors, and minor in majors. We seek to play the role of the Holy Spirit in bringing conviction to our brother or sister to have them do precisely the way we see one should eat, drink, and dress. Let the Holy Spirit do the work assigned by Christ to lead into all truth, and to encourage growth in the things of God - righteousness, peace, and joy. (John 16:13; II Thess. 2:13)

Romans 14:22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

Note - In the area of diet - as well as in all other reforms - there are those who are convicted they should practice many things not commanded in the Bible. In some cases extreme fanaticism develops. Those who hold to these extreme views seek to rein everyone else up to their perception of what constitutes adherence to the "faith." Paul stated that if you are so convicted, have it to yourself before God. If, however, one believes himself at liberty to live free from such severe restrictions, he must consider lest what he allows, condemn him. The bottom line remains - "For food, destroy not the work of God," (Romans 14:20) Exercise forbearance.

Section #3

The Wedding Ring

I Corinthians 10:20-21 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God... Ye cannot be partakers of the Lord's table, and the table of devils.

Note - Paul has set forth a vital principle in this text. Those who sit at the table of the Lord, which is the communion table, on which was placed the symbols of the New Covenant, cannot in their life and practice wear the symbols of, or take part in the pagan rites of the "Gentiles." To do so is to worship the devil. The use of the wedding ring stems from the most licentious rites of paganism, and was connected with the pagan worship of the reproductive organs. The following two quotations note its pagan origin:

"Confiding then in the power of Christianity to resist the infection of evil and to transmit the very instruments and appendages of demon worship to an evangelical use... the rulers of the Church from early times were prepared, should the occasion arise to adopt, or imitate, or sanction the existing rites and customs of the populace... We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own... The use of temples, and these dedicated to particular saints;... holy water... sacerdotal vestments, the tonsure, the ring in marriage... are all of pagan origin, and sanctified by their adoption in to the church." (J. H. Cardinal Newman, An Essay on the Development of Christian Doctrine, pp. 371-372, 373. Emphasis mine)

"The wedding ring is an optional part of the marriage ceremony. If the bride doesn't wish to wear one, it isn't required. The ceremony is valid should she choose to delete, 'With this ring, I thee wed.' Actually the giving and receiving of a wedding ring is a pagan custom, simply added to church ceremony." (Eileen Morris, "Weddings Can Be Different," Chatelaine, April, 1949. A Woman's Journal published in Canada)

Lesson #14

THE HOLY SPIRIT AND ITS GIFTS

II Peter 1:21 Holy men of God spake as they were moved by the Holy Spirit.

Note - Our Bible, the revelation of the will of God to men, is the work of the Holy Spirit. The Third Person of the Council of God used the human instrument simply as a means to convey the thoughts of God to men. This fact is attested in other texts such as Acts 1:16, where Peter stated that the Scripture needed to be fulfilled which "the Holy Spirit by the mouth of David spoke." The testimony of David reads - "The Spirit of the Lord spake by me, and His word was in my tongue." (II Samuel 23:2)

John 16:12-13 I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth.

Note - Jesus wanted to convey to the disciples the fulness of divine revelation, but they could not bear it; so He assured them that the Holy Spirit would come and guide them into all truth. This Holy Spirit would reveal Jesus in His fulness (John 16:14), and would abide with them forever (John 14:16). Now the Bible, which is the primary and fundamental revelation of God to man, was written over a period of time from Moses about 1500 B.C. to John about 100 A.D. Now the question comes - Did the Holy Spirit cease to guide into the truth after 100 A.D.? If He was to abide forever with the followers of Christ, how has that guidance been known and understood?

Ephesians 4: 8, 11-13 When He [Jesus] ascended up on high, He... gave gifts unto men... And He gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers;... till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Note - In these verses are listed five gifts of the Spirit which were to continue until we reach the "measure of the stature of the fulness of Christ." This will be when Jesus returns the second time. (I John 3:2-3) Here then, is another testimony to the fact that when the Spirit was sent, He was to abide with the people of God "forever."

The meaning of the word, apostle, is one who is sent. Such a one is sent with authority. (Matthew 10:1; Luke 9:1; Galatians 2:8-9) A prophet is one who speaks forth for God; he is to be God's mouth-piece in the assembly of the saints. The meaning of the others gifts - evangelists, pastors and teachers - is well known. The most controversial of all the gifts is the gift of prophecy. How to relate it to the primary revelation of God in the Holy Scriptures raises many questions and problems. Yet this gift is especially noted in Bible prophecy itself as playing an important role in the end times of human history.

Revelation 12:17; 19:10 And the dragon... went to make war with the remnant... which keep the commandments of God, and have the testimony of Jesus. The testimony of Jesus is the spirit of prophecy.

Note - The end time people of God not only hear the voice of God in His law, and respond by keeping those commandments, but they also have the continued voice of Jesus which He promised to be in His household through the Spirit till the end of time. The Spirit of prophecy is not a set of writings, but the coming of the Holy Spirit upon human instrumentalities endowing them with power to speak forth for Jesus - His testimony.

Isaiah 11:11-12, 16 And it shall come to pass in that day, that the Lord shall set His hand again a second time to recover the remnant of His people. ... And there shall be an highway for the remnant of His people... like as it was to Israel in the day that he came up out of the Land of Egypt.

Note - The ancient prophet looked forward to the gathering of a remnant. The book of Revelation indicates this to be the remnant "seed of the woman" - the woman symbolizing the heavenly Jerusalem, the "church of the firstborn, which are written in heaven." (Compare Hebrews 12:22-23; Jeremiah 6:2-3; and Isaiah 51:16) This final gathering will be "like as" it was when Israel was brought out of Egypt.

Hosea 12:13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

Note - In both the Old and New Testaments, in speaking of the final group of God's people on the earth, it is stated clearly that prophetic guidance will be restored to lead them through the final conflict of earth's history.

Section #2

RELATIONSHIP OF NON-CANONICAL PROPHETS TO THE BIBLE

Acts 13:1-2 Now there were in the church that was at Antioch certain prophets and teachers... As they ministered to the Lord, and fasted, the Holy Spirit said...

Acts 21:8-9 We entered into the house of Philip the evangelist... and the same man had four daughters which did prophesy.

Acts 21:10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

Note - These verses mention various prophets, but we do not have in the Bible a Book of Agabus, nor a Book of the Four Daughters of Philip. However, these prophets are mentioned in connection with one who wrote more of the books of the New Testament than any other single person. Further, Agabus is given a message for Paul. (Acts 21:11) Here we see the work of non-canonical prophets - their work is local with specific guidance for individuals and groups, meeting local conditions. (See also Acts 11:27-30)

Section #3

THE TESTS OF THE GENUINE GIFT OF PROPHECY

I John 4:1 Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world.

Note - For everything genuine, Satan has his counterfeit. Because there is the false, is this justification for not seeking the true? There are tests by which we may try the "spirits" and discern the true from the false. If we are willing to follow these tests, we shall not be led into error.

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

Note - The Law and the testimony concerning that Law - the rest of the Scriptures - constitute the standard by which all manifestation of spiritual gifts are to be evaluated. It was the Holy Spirit which inspired the sacred Word in harmony with the principles of God's government. Therefore, all spiritual gifts will conform to that which has been previously spoken and written. That by which something is judged is greater than the thing judged, so likewise the Sacred Scriptures maintain ever their primacy over any other manifestation of the Holy Spirit.

Daniel 10: And when he had spoken such words to me, I set my face toward the
15-17 ground, and I became dumb. And behold, one... touched my lips:
 then I opened my mouth and spake... O my lord, by the vision...
 I retained no strength. For how can the servant... talk... for
 as for me... there remaineth no strength in me, neither is there
 breath left in me.

Note - Here in this book of Daniel sealed - set apart till the time of the end (Daniel 12:4) - is to be found a detailed experience of what occurs physically when in vision, or receiving a revelation. In Daniel's body, there was no breath, yet he could speak. This reveals the complete control of the individual, even to one of his very vital [life] signs, by the Holy Spirit when used as an instrument to convey the thoughts of God to men.

Section #4

APPLYING THE TEST

Seventh-day Adventists believe that the spiritual gift of prophecy was restored to the "remnant" in and through the ministry of Ellen G. White. An eyewitness of her public visions during the early days of her ministry gives the following account:

While in vision, physicians have held a lighted candle as close to her lips as possible without burning her, and notwithstanding she was speaking with much force in her voice, not a single flicker was made in the blaze of the candle. Such a test was made by two physicians in Rochester, N.Y., June 24, 1854. After the experiment they said, "That settles it! There is not a particle of breath in that woman's body." (J. N. Loughborough, The Prophetic Gift in the Gospel Church, p. 54)

Note - You, too, may demonstrate this test. Light a candle and hold it away from you till the flame is steady. Then slowly bring it up to your lips, keeping it far enough away so as not to burn you. Take a deep breath, hold it, and let the candle flame again become steady. Now for the test: Begin to repeat in a soft voice John 3:16. Let the volume of the voice increase, and observe what happens to the flame of the candle. Many times it will go completely out after flickering back and forth. You have breath in your body, and are using it when you speak, helping to control what you are saying and how loud you say it. But not so with a chosen messenger of God in vision. God's Spirit takes over, and thus the words spoken are spoken by direct utterances of that Spirit.

CONCEPTS FOR FURTHER CONSIDERATION

Primacy of the Scriptures

This concept means simply that the Bible contains a full and sufficient revelation of God's will to man, and is the only infallible rule of faith and practice. How do we relate the Writings of Ellen G. White into this concept? The following are a few of her own statements on this issue:

God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrine and the basis of all reforms. (Spirit of Prophecy, IV, p. 413)

In the word of God is contained everything essential to the perfecting of the man of God. (IHP, p. 133. Taken from ST, January 30, 1893, article - "Benefits of Bible Study")

Don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it out in your life, and you will know more Bible than you know now. You will have fresh matter - O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved. (Remarks, April 1, 1901, Battle Creek College Library; Spalding & Magan Collection, p. 174)

My brethren, God has given you but one standard and that is the Bible. The Bible and the Bible alone is to be your guide. The testimonies should never be preached from our pulpits. They should be read at home and used as stepping stone in the study of the Bible. You have no right to use the testimonies to prove doctrines. Had you studied your Bibles as you should there never would have been any need of the Testimonies for it is God's perfect and complete guide to all who would know the way of life. You must study the Bible for yourselves. You must sink the shaft deeper and deeper in the mine of truth. ("Proper Use of the Testimonies," pp. 4-5; Quoted in The Greatest Thing in the World, p. 5)

RELATIONSHIP BETWEEN BIBLE AND SPIRITUAL GIFTS - HOW VIEWED

The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His Word, in these last days, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written Word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected. (James White, A Word to the Flock, p. 13)

I recommend to you, dear reader, the Word of God as the rule of our faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days;" not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. (Early Writings, p. 78)

In one of the early Reviews, James White, the Editor, discussed this issue because of accusations being brought against the Review. He wrote:

There is a class of persons who are determined to have it that the Review and its conductors make the visions of Mrs White a Test of doctrine and christian fellowship. ...

What has the Review to do with Mrs White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the Review has ever referred to them as an authority on any point. The Review for five years has not published one of them. Its motto has been, "The Bible and the Bible alone, our only rule of faith and duty." Then why should these men charge the Review with being a supporter of Mrs W's views?

Near the close of the article, James White, committed the Review to a specific policy relating to the Bible and the Writings. He wrote:

Now we shall go right along believing and teaching the word of the Lord. This is our business. And if we choose to believe Mrs W's views which harmonize with the Word, this is our business and nobody's else. But if we should leave the word, and look for a rule of faith and duty by some new revelation, then it would be the business of the Church to silence me as a religious teacher. (Review, October 16, 1855, Emphasis his)

The historic Adventist view - the view of the pioneers who lived and worked with Ellen G. White - is clear and specific. The Bible is the rule of faith and doctrine. That Word teaches that in the last days, God will manifest Himself to His people through the gift of prophecy - not as a new revelation of truth, but for their comfort, correction, and edification. These early leaders also emphasized that the "visions" must harmonize with the Bible to be valid as from God, and not the personal view of the one to whom visions had been given. This was further emphasized by George I. Butler in an article on "The Visions." He wrote:

The majority of our people believe these visions to be a genuine manifestation of spiritual gifts, and as such to be entitled to respect. We do not hold them to be superior to the Bible, or in one sense equal to it. The Scriptures are our rule to test everything by, the visions as well as other things. That rule, therefore, is of the highest authority; the standard is higher than the thing tested by it. If the Bible would show the visions were not in harmony with it, the Bible would stand, and the visions would be given up. (Review & Herald, August 14, 1883)

Problems

Within recent decades, questions have arisen as to how the Writings were brought together and their sources. To deny the existence of a problem in regard to the writings of Ellen G. White is to put one's head in the sand; but to say that she did not possess a spiritual gift is to throw "the baby" out with "the dirty bath water." In a personal letter to W. C. White, W. W. Prescott seemed almost prophetic as he anticipated the present crisis in which we are involved. He wrote:

The way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trial to me. It seems to me that what amounts to deception, though probably not intentional, has been practiced in making some of her books, and that no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go into these matters. I have talked with you for years about them, but it brings no change. I think however that we are drifting toward a crisis which will come sooner or later and perhaps sooner. (April 6, 1915)

One key example which illustrates W. W. Prescott's concern occurred in the enlargement of the 1884 Great Controversy. While in Switzerland, working with B. L. Whitney who was head of the publishing house in Basel in preparation for a French and German translation of the book, W. C. White wrote C. H. Jones of the Pacific Press that they found places where the new English edition of Great Controversy could be improved. In a letter dated, July 21, 1887, White described the sections to be enlarged in the new edition. The letter read:

It was immediately after chapter 4, that the largest additions were to be made, and while we were all together, it seemed advisable to devote our attention to the corrections and additions to be made in other parts of the book, leaving the manuscripts for chapters 5, 6, and 7 to be prepared by Sr. Davis after Mother had gone from Basel. The work of preparing these is now nearly completed, and will soon be sent to her in England for examination.

There is no way to construe "examination" of the work of another person as the exercise of the prophetic gift. Nowhere do we find in the book Great Controversy an acknowledgment of co-authorship. This remains a problem.

In the 1960's a course in Prophetic Guidance in the Advent Movement (S-570) was taught at the Seventh-day Adventist Theological Seminary by Dr. Arthur L. White. Two syllabi were used in this course. One, Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy, served as a source document for the teaching syllabus. In Notes and Papers, a section was devoted to "Ellen G. White's Attitude Toward Her Work." In this section are to be found the following references which were emphasized heavily by Dr. White:

My views were written independent of books or of the opinions of others. (Letter, 1867, Quoted in Story of Our Health Message, p. 78)

I do not write one article in the paper [Review] expressing merely my own ideas. They are what God has opened before me in vision -- the precious rays of light shining from the throne. (Testimonies, Vol. 5, p. 67, 1882)

You might say this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring to your mind things that had been shown to me. In these letters which I write, in the testimonies that I bear, I am presenting to you that which the Lord had presented to me. (Ibid.)

Now about twenty years later, a high placed, and respected voice in the Ellen G. White Estate wrote:

It may surprise you to know that the White Estate has never attempted to say which of Mrs White's writings are inspired and which are not. The Estate simply publishes her writings, leaving it to the Holy Spirit and each individual to make a judgment. (Letter, June 11, 1984)

Admittedly, I was surprised for I was a member of the class at the Seminary during the Academic year, 1964-65, and heard the emphasis given to the quotations noted above from the syllabus.

The problem is further compounded by a position taken by Dr. A. L. White at a Prophetic Guidance Workshop in Washington, D.C., the Spring of 1982. Commenting on the articles appearing in the Health Reformer under Ellen White's name, he stated - "I think that it is very clear that during these four years that Ellen White was wearing two hats, that of a prophet, and that of an editor." (Tape 11 of 22)

All of this leaves us with a major problem. If the White Estate with their access to autographs - there ought to be at least some - cannot tell which of the writings are inspired and which are not, and admit that at least for a period of time, she was writing in a dual role in an area much agitated among segments of the Adventist community, how then can the ministry and laity in the field make a judgment?

A SUGGESTED SOLUTION

The position taken by George I. Butler, quoted above (p. 77) in regard to the relationship between the Bible and the Writings offers a solution to the problems created by the way Ellen G. White's writings have been handled first by W. C. White and then by Arthur L. White.¹ Note, Butler stated - "The Scriptures are our rule to test everything by, the visions as well as other things." Accepting this guideline - and there really is none other to accept - all one needs to do is to check whatever reference from the Writings which he might wish to

use, by the Bible. If it harmonizes, whether it has been borrowed from some other source, or composed by one of the literary assistants, it speaks truth. Use it! There will be some quotes for which there is no Biblical verification, neither will there be any Biblical data contrary to the ideas expressed. If one wishes to follow the counsel expressed under such conditions, he is at liberty to do so, but let such a one manifest Christian forbearance in harmony with Paul's counsel toward any who might be so inclined. Those who wish not to follow any particular counsel not specifically affirmed by the Bible, but spelled out in the Writings, should be sure they are not condemned by the thing which they allow. (See, Lesson 13, Supplement, Section #2)

¹It should be stated in all fairness to Elder Arthur L. White, according to his own testimony given at the 1985 Pre-Session of the General Conference in New Orleans, that when he assumed the key leadership in the Estate, he was totally unaware of the extent of the literary borrowing in the writings of his grandmother, and some of the other problems which have arisen. How he has responded to these problems once he became aware of them is a matter for each individual's judgment.

(See Appendix F for further in depth study concepts)

DIVISIONS OF SCRIPTURE

The Old Testament is arranged into five sections:

- 1) Pentateuch (Genesis - Deuteronomy)
 [Written by Moses]
- 2) History (Joshua - Esther)
- 3) Poetry (Job - Song of Solomon)
- 4) Major Prophets (Isaiah - Daniel)
- 5) Minor Prophets (Hosea - Malachi)

The New Testament is likewise divided into five sections:

- 1) The Gospels (Matthew - John)
- 2) History (Acts of the Apostles)
- 3) Pauline Epistles (Romans - Hebrews)
- 4) General Epistles (James - Jude)
- 5) Prophecy (Revelation)

The Old Testament was written in Hebrew with the exception of a few chapters in Ezra (4:8 to 6:18; 7:12-26) and Daniel (2:4 to 7:28), which were written in Aramaic. There are modern Jewish scholars who contend that the whole of the book of Daniel was originally written in Aramaic. (H. Louis Ginsberg, Studies in Daniel, p. 41) Aramaic was the official language of the civilized world up to the time of the Macedonian conquests under Alexander the Great, and was the official language of the Neo-Babylonian and Persian Empires.

The New Testament appears to have been written in Greek, although there are some scholars who contend that some of the Gospels could have been written in Aramaic and then translated into the Greek. Jesus spoke Aramaic, and it is still a living language used in certain parts of the Near East, now known as Syriac.

The Hebrews divided the Old Testament into just three sections - The Torah or the Law, the Prophets, and the Writings. These divisions are reflected in the New Testament, and when understood helps one to better evaluate the New Testament writer's quotes from the Old Testament.

In Luke 24:27, where Jesus' conversation with the two on the way to Emmaus is recorded, it is stated that Jesus "beginning at Moses [the Torah] and all the prophets, ... expounded unto them in all the scriptures (graphais - writings) the things concerning Himself." Later that night, Jesus told the ones in the upper room that "all things must be fulfilled, which were written in the law of Moses (the Torah, the first five books of Moses), and in the prophets, and in the Psalms (the first book in the section of Writings, and thus standing for the whole of that section)" concerning Him. (Luke 24:44)

In Luke 2:22-23 where reference is made first to Exodus 13:2, and then to Leviticus 12:8, it is stated as being "written in the law of the Lord." However, when Paul quoted from Deuteronomy 25:4, he indicated he was quoting from "the law of Moses." (I Corinthians 9:9) Then when Paul referred to what Isaiah had written (28:11-12) he stated - "In the law it is written." (I Corinthians 14:21) Even Jesus in quoting the Psalms (82:6) asked - "Is it not written in your law?" (John 10:34) Thus the term, law, was used to cover the entire Old Testament at times, even though technically it referred primarily to the first five books written by Moses.

Appendix B

OTHER METHODS OF INTERPRETATION

The history of any church body is also the history of its interpretation of Scripture. By implication a shift or change in the method used for interpretation of Scripture by a church, its scholars, or others within it inevitably would be accompanied by a shift or change in its course, doctrines, self-understanding, purpose, and mission. (Biblical Interpretation Today, p. 1)

During the first fourteen hundred years of the Christian era, two methods of Biblical interpretation competed for acceptance. One was developed at Antioch in Syria known as the grammatical-historical method. This school of thought insisted on the literal sense or meaning of the Scripture, and placed emphasis on grammatical studies. In contrast to this approach the school at Alexandria in Egypt adopted an allegorical method which claimed that all Scripture had a spiritual meaning, but not all had a literal meaning. Thus of the two, the most important was the spiritual. The concepts of the school at Antioch were eclipsed by the Alexandrian perceptions; however, during the Reformation these were revived as a basis for an understanding of the Word of God by Luther and the other Reformers - Calvin, Zwingli, and Melancthon.

Following the Reformation period, arising out of the age of Enlightenment and rationalism in the 18th Century, a critical method known as the historical-critical method, developed. This became the method of interpreting the Bible by modern Protestantism. Its objective was to destroy the conservative orthodox view of Biblical truth and history. Today certain scholars trained in this method, and who used it, now declare it "bankrupt" and having run its course must be considered to be at an "end." This method reduced the Bible to a dead letter and destroyed faith in its divine origin.

"Until about 1940, practically all Adventist Bible study relied on what is known as the proof text method. Today, most non-scholars in the church still follow that method, whereas almost all Bible scholars follow the historical method. The SDA Bible Commentary in the fifties (1952-57) was the first major Adventist publication to follow the historical method as its guiding principle." (Spectrum, Vol. 11, #2, pp. 17-18)

This same writer (Raymond F. Cottrell) in a way which demeans the "proof-text" approach compared the two methods. He wrote:

The proof text method of Bible study consists of a study of the Bible in translation (English for instance), of reliance on the analogy of Scripture on the verbal level with little if any attention to context, of giving, at best, inadequate attention to the historical setting of a statement or message and what it meant to the people of its own time, and of permitting subjective preconceptions to control conclusions arrived at deductively.

By contrast, the historical method consists of a study of the Bible in its original languages, of accepting the literary context of every statement and message as normative for its meaning, of determining what the messages of the Bible meant to the various reading audiences to which they were originally addressed, in terms of the intention of the inspired writer and the Holy Spirit, of accepting that original meaning as a guide to an accurate understanding of their import for us today, and of reasoning inductively, arriving at conclusions on the basis of evidence. (Ibid, p. 18)

There is nothing wrong with the study of the Bible in the original languages. It is to be commended. In fact, through the Review and Herald in the last decade of the previous Century, an attempt was made to give instruction in New Testament Greek for the ministry and laity of the Church alike. Neither is it wrong to

understand the context in which a passage of Scripture was written and the message intended for the one or ones for whom it was written. BUT, it must be kept in mind that the Holy Spirit was giving, in many instances, messages for a different time and in a different context. Further, the Divine instruction in doctrinal concepts was laced throughout the entire Bible. These statements must be brought together so as to formulate a complete and accurate concept of a given doctrine.

To obtain a fuller understanding of what has happened within the Adventist Church within recent decades, which can be termed nothing less than apostasy from the truths committed to its trust, it is informative to note a comment in regard to Dr. Desmond Ford's "conscientious convictions" in regard to the problems of exegesis of key texts which form the basis of the Adventist uniqueness in theology. Cottrell wrote:

Ford is by no means alone in these convictions; most of the convictions are either stated or implicit in the SDA Bible Commentary, which has been in use for 25 years without challenge; some of the points he had learned at the Theological Seminary. Except for a few relatively minor details, the decided majority of Adventist Bible scholars were in agreement on the point of exegesis. (Ibid, p. 22)

All of this points up the simple fact that we need to know beyond question what we believe, and why we believe it, based upon the Bible as the sole and infallible source of truth. And the method of interpretation one uses will determine how he will arrive at the formulation of that truth.

(The data in the above essay apart from the direct quotes can be found in Biblical Interpretation Today, by Dr. Gerhard F. Hasel (College View Printers, Lincoln, Nebraska).

TERMS AND THEIR MEANINGS

Connected with the historical-critical method of interpreting the Bible are various approaches which have been used by modern scholars to find what could be called the "bottom line" in determining the origin of the written Word. To familiarize you with these names and the meaning of the terms used, we list the following:

Source Criticism attempts to discover the sources of a passage of Scripture. It assumes "that the production of Scripture was conditioned historically not only by the fact that it had combined documents with a prior history of their own, but also that wider movements in human life had influenced their content." (Tucker, Form Criticism, p. iv.)

Form Criticism attempts to discover the literary style and structure of a unit of literature as it relates to the sociological setting out of which it arose. It "presupposes that, however unwittingly, all Israelites over many centuries contributed to the making of the Bible; that it was simply a result of their having had a communal existence as Israelites." (Ibid, p. vi)

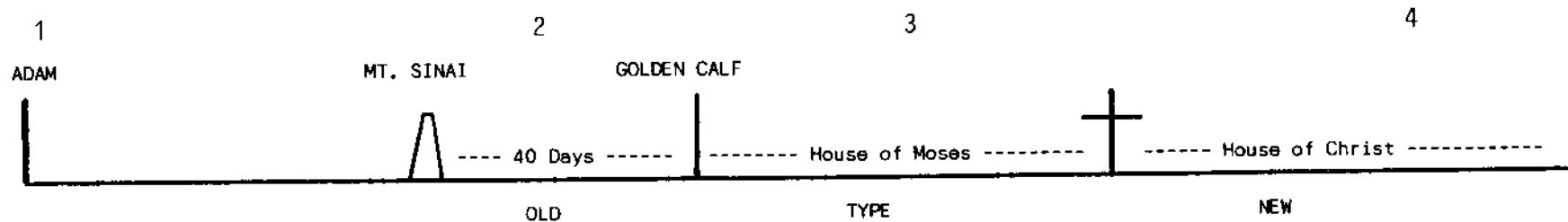
Tradition Criticism attempts to trace the process by which a piece of literature moved from stage to stage until it reached its final form. It "assumes that the whole community, in all expressions of its existence, participated in giving shape to the tradition and in handing it on, generation after generation." (Ibid.)

Redaction Criticism attempts to discover and describe the theological themes on the basis of which the redactor selected, modified, and shaped the materials in their final form. It "assumes that the final collector(s) of the document was himself an author working within and conditioned by a specific socio-political-economic religious life setting."

With all of these methods at work, one can well understand how the Word of God has been reduced to a dead letter in apostate liberal Protestantism, and what has happened within the SDA Church by adopting even in a modified form some of these approaches.

(The data for this essay was taken for the most part verbatim from the illustrated appendix of the syllabus - Current Issues and Revelation-Inspiration - by E. Edward Zinke, prepared for the 1985, World Ministers Council, New Orleans, LA.)

OLD - TYPE - NEW COVENANTS IN DIAGRAM



1. God gave to Adam a "commanded" covenant. Gen. 2:16-17. Obey:Live; Disobey:Die. Adam broke the covenant. (Hosea 6:7 margin) Christ stepped in, and God made a covenant with Him and with man. (Gen. 3:15; Rev. 13:8) This was the New Covenant when ratified at Calvary. (Heb. 9:12-15)
2. At Mt. Sinai, God entered into a covenant with Israel which contained no provision for mercy. It was Obey:Live; Disobey;Die. (Ex. 20:22-24:8; Note 23:20:21) Within forty days Israel broke the covenant. (Ex. 32:1-6)
3. Moses interceded for Israel. (Ex. 32:30-32) God then made a Covenant with him and with Israel. (Ex. 34:10, 27) Under this Covenant the typical sanctuary functioned. (Ex. 25:8-9) The book of Hebrews refers to this relationship as the house of Moses. (Heb. 3:2-5)
4. All reality finds its end in Christ. He is the Seed of the woman, the antitype of Moses, the great High Priest, and Mediator of the New Covenant. Christ is the "Son over His own house." (Heb. 3:6)

ANTIOCHUS EPIPHANES and the LITTLE HORN of DANIEL 8

The reason for discussing Antiochus Epiphanes in relationship to "the little horn" of Daniel 8 is that most modern prophetic commentators consider this Seleucid king as the fulfillment of the prophecy of "the abomination of desolation." [Transgression of desolation" (8:13); "the abomination that maketh desolate" (11:31; 12:11)]

Antiochus Epiphanes was the eighth ruler in the Seleucid dynasty which arose out of the divisions of Alexander the Great's Empire. This dynasty was more or less continuous from 312-65 B.C. Son of Antiochus the Great, Antiochus Epiphanes reigned from 175-164 B.C. He designated himself as Theos Epiphanes - "God Manifest." A devotee of Zeus, probably perceiving himself as an incarnation of this chief deity, he sought the advancement of Greek culture and religion throughout the regions he controlled. This brought him into direct conflict with the Jews. He wrought the most damage upon the city of Jerusalem since the siege and destruction by Nebuchadnezzar. His most provocative act toward the Jews was the desecration of the Temple by offering a pig on the sacred altar, and forcing the people to eat of the sacrificed swine. In I Maccabees 1:54, it is stated - "They builded an abomination of desolation upon the altar." Three years later to the day a new altar was "dedicated afresh." (4:53-54) These historical facts form the basis for the identification of Antiochus Epiphanes as "the little horn" of Daniel 8. A review of the specifications of the prophecy and the statement of Jesus Himself negate such an interpretation.

Daniel 8 begins with a vision of a ram, designated as "the kings of Media and Persia." (8:3,20) This is followed by a he-goat declared to be "the king of Grecia" with the single notable horn "as the first king." (8:5,21) The "great horn" is broken, and in its place comes "up four notable ones toward the four winds of heaven." (8:8) This is interpreted by Gabriel to mean that "four kingdoms shall stand up out of the nation, but not in his power." (8:22) The Seleucid dynasty was one of these kingdoms of which Antiochus Epiphanes was but one of the line - not even the greatest!

The prophecy continues - "And out of one of them came forth a little horn." (8:9) Whether the "one" refers back to "winds" of heaven, or to the "horns" involves the linguistics of verses 8 & 9. If "winds," indicating location, a significant case can be made as to where "the little horn" was to arise; for the direction of conquest, and thus origin, form a vital part of this prophecy. The "little horn" was to move "toward the south, toward the east, and toward the pleasant land. Directions were also given for the movements of the ram and the he-goat. (8:4-5) For example, the ram moved westward, northward, and southward. This means that he came from the east. See map on next page.

Applying this same reasoning to "the little horn" who moved south, east and toward the pleasant land, or Palestine, he would have to originate in the north and west. This leads to the designation of Rome as "the little horn." The conquests of Rome followed the directional sequence of the prophecy. First Rome challenged and conquered Carthage to the south; then Greece to the east, followed by the conquest of the Eastern Mediterranean area.

There are other prophetic criteria identifying "the little horn." The ram "became great;" the he-goat "waxed very great;" but the little horn "became exceeding great." (8:4,8,9) The interpretation given by Gabriel indicated further, that the little horn would appear at "the latter end of their [horn's] kingdom." (8:23) Antiochus Epiphanes meets none of these specifications.

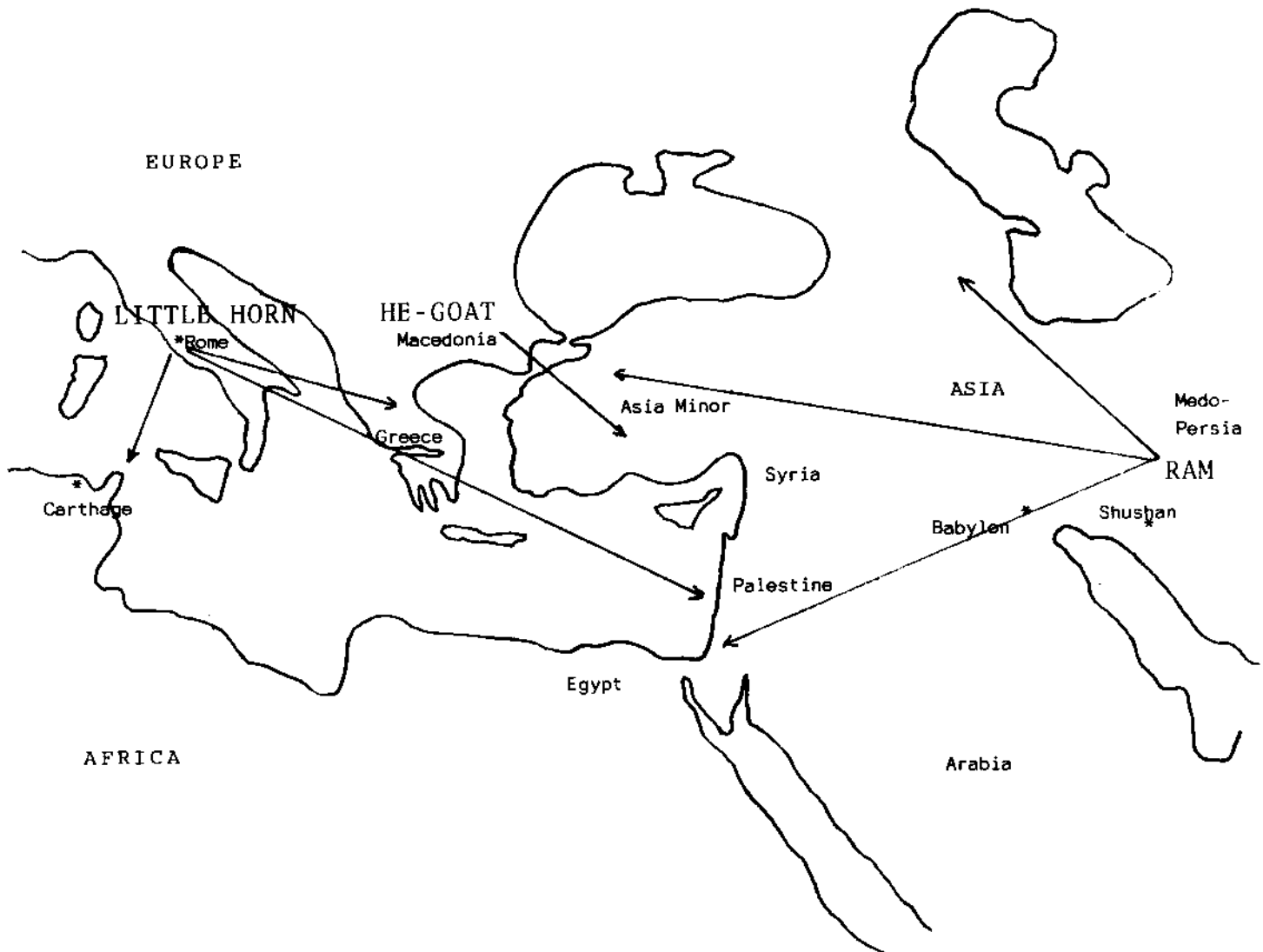
In The Historians' History of the World, Vol. V, p. 1, is an observation which fits perfectly this prophecy if the "one of them" refers to the "horns." It

reads:

As a matter of fact, the West [or Greek part of Italy] was left by the mother country to its own devices. But it presently became evident that the development that took place was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from pre-emptory interference, while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence.

Jesus Christ Himself gives the final word to the question as to whether "the little horn" of Daniel 8 is Antiochus Epiphanes. He told His disciples that "the abomination of desolation, spoken of by Daniel the prophet" was yet future in their day. (Matthew 24:15.)

DIRECTION OF CONQUEST IN PROPHECY OF DANIEL 8



THE SECRET RAPTURE THEORY

Hal Lindsay in his book - The Late Great Planet Earth - popularized the teaching of the Secret Rapture. This concept of a secret coming of Christ for His "elect" prior to the great tribulation and the appearing of the antichrist is today "the lifeblood of the electronic church." A teacher of this theory makes the following explanation of the term, "rapture." He wrote:

Strange to say the word itself does not appear in the Bible. The English word means: "to transport to a state of happiness." It comes from the Latin word, "rapio," meaning "to seize quickly or suddenly" or "to snatch away."

If the reader will carefully consider I Thessalonians 4:13-18, he will note that in the day of Christ's sudden coming for His own, they are to be "caught up" (verse 17). The Greek word here means precisely "snatch up suddenly." From this we derive the term "Rapture" commonly used among premillennial teachers in referring to the first phase of His second advent. (The Rapture, pp. 4-5; Quoted in The Secret Rapture and the Antichrist, p. 11)

To clothe the theory in the respectability of New Testament Greek research, its advocates have asserted that there is a difference between the parousia, or personal presence of Christ, and the apokalupsis, or revelation of Christ in His glory. However, the very text cited to associate the concept of "snatch away suddenly" with the Latin, "rapio" and hence the English, "rapture" - I Thessalonians 4:15-17 - declares "the parousia (coming) of the Lord" to be accompanied by "a shout, with the voice of the archangel, and with the trump of God." Hardly secret! Further Paul declares that "Wicked One" (Antichrist) will be consumed with the spirit of His mouth at Christ's parousia. (II Thess. 2:8) So the antichrist does not come after the parousia of Christ, but is destroyed at his parousia.

It is also taught that these two supposedly different comings of Christ are separated by seven years. To obtain this sum of years, the Seventy Weeks of Daniel 9, are arranged so as to have the 69 weeks cover till the time of Christ's first Advent. Then is introduced a "prophetic parenthesis" till the parousia of Christ to be followed by the 70th week. This is built upon dispensationalism with the Church Age during the time of the "Gap."

Great stress is made of the results of the "rapture" upon civilization. Newspapers of the variety which will supposedly be published following the "rapture" are used as "missionary" literature. One such "advanced" edition carries in bold headlines - MULTITUDES MISSING - with a sub-line, "Nations Throughout the World Alarmed Over the Mysterious Disappearing of People from the Earth." In writing of occurrences, the imagination is left unfettered. Terrible wrecks take place on the highways as the driver of one vehicle is snatched away. Airplanes crash because the pilot disappears. Even the editor of this Post Rapture Journal has himself listed among the missing, with the reminder - he had preached his famous sermon, "The Meeting in the Air," hundreds of times.

The Scriptures teach plainly only one second coming of Christ - not a two phased event. Jesus told His disciples: - note the time sequence by the use of "then" -

And then shall they see the Son of man coming in the clouds with power and great glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mark. 13:26-27)

[Note - The "they" that see are defined in Matt. 24:30 as "all the tribes of earth." The meaning of "elect" was discussed in the Lesson, p. 49.]

The fact is that dividing the second coming of Jesus into two events was not known in Christian teaching prior to the early 1800's. There are some advocates, however, of this theory who hold that certain statements of early church fathers can be use to sustain its approach to apostolic origin. One of these men is John Walvoord, who is known as the "dean" of this teaching. His conclusions are discredited in a recent publication, The Great Rapture Hoax, by Dave MacPherson (pp. 338-339).*

The teaching of the rapture of the "saints" prior to the great tribulation came by a revelation to a young Scottish teenager, Margaret Macdonald, in 1830. Through this revelation or dream, Margaret introduced the "secret" rapture idea noting that Christ would first be seen by only Spirit-filled Christians. She indicated that the antichrist was still in the future, instead of the historic Protestant designation of the Papacy. From that beginning in Port Glasgow, Scotland, it was taken and developed by John Darby and C. I. Scofield into a whole futuristic schema of last day events.

[*This book may be obtained from the New Puritan Library, 91 Lytle Road, Fletcher, NC 28732. Another book by the same author - The Incredible Cover-Up - is also very enlightening on this subject.]

Appendix F

AN OVERVIEW

In a communication dated from St. Helena, California, November 17, 1903, over her signature, Ellen G. White wrote:

From the year 1846 until the present time, I have received messages from the Lord, and communicated them to His people. This is my work - to give to the people the light that God gives me. I am commissioned to receive and to communicate His messages. I am not to appear before the people as holding any other position than that of a messenger with a message. (Quoted in The Final Word and Confession, p. 10)

This is a very significant statement against the backdrop of the history of the Seventh-day Adventist Church. To Ellen G. White, the designation of "messenger" carried real meaning. This was her office, and the only office assigned to her by heaven. When she, therefore, used this term and applied it to another, such usage should be carefully evaluated. She used this designation for the work and calling of Elders A. T. Jones and E. J. Waggoner. Writing to the Battle Creek Church, she stated of these two men - "God gave to His messengers just what the people needed." (Special Testimony to the Battle Creek Church, p. 39) In the same testimony, she had written - "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones." (p. 35) The reason is stated that "for years the church had been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines." (p. 37) Further, Ellen White challenged the reaction of the Church

by asking - "How long will you hate and despise the messengers of God's righteousness?" (p. 41) In context and usage what only can such terms as "message," "messengers" and "testimony" mean?

It was not God's intent that His church in the final hours of human history should have but one voice imbued with the prophetic gift. This factor we have failed to take into account. The vital subject of the righteousness by faith in relationship to the third angel's message could have been presented through the first "messenger" God sent, had He so chosen. But no, He chose two others to bring that message. We are as reluctant to accept this fact, as we have been to accept the message they brought.

God dealt with ancient Israel, not through one messenger, but He sent "by His messengers, continually and carefully, because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no healing." (II Chronicles 36:15-16 margin) "Modern Israel are following in their footsteps, and the displeasure of the Lord is surely resting upon them." (5T:94) If we are not aware of the messengers whom God has sent, how shall we come into line with His objectives?

The teachings of Scripture in regard to the second coming of Christ use various comparisons. The Son of man is pictured as coming first to the Ancient of days to receive a kingdom. (Daniel 7:13-14) In the book of Revelation when the Lord God omnipotent exercises His power to re-establish His authority in the earth, the declaration is made - "the marriage of the Lamb is come." (Rev. 19:6-7; 11:15-17) The coming of the Son of man to the Ancient of days involves a pre-Advent investigative judgment. This dual representation of Jesus' coming is mingled by Jesus in a parable He told. Jesus likened the kingdom of heaven "unto a certain king, which made a marriage for His son." (Matthew 22:2) When those bidden would not respond, the festive hall was filled with other guests. Then the king came in to inspect the guests. (22:11) If a guest failed to have on the wedding attire supplied by the king, he was cast out "into outer darkness." (22:12-13) While the thrust of the first part of the parable was directed to the Jewish leadership and how they responded to the coming of Jesus the first time, the second section involves those who responded to fill the places of the original Israel. The robe fitly represents the righteousness of Christ. The "messengers" whom God sent in 1888 presented to God's second Israel the robe necessary to come to the marriage supper of the Lamb.

There is another parable which Jesus told which should engage our attention in regard to the marriage of the Lamb. It is the parable of the Ten Virgins. (Matthew 25:1-13) The setting should be carefully studied. As the story begins, ten virgins have already responded to one call to go forth and meet the Bridegroom. They "took their lamps and went forth (exēlthon from exerchomai) to meet the bridegroom." (verse 1) They were all a part of one group - albeit five were wise and five were foolish. "They all slumbered and slept" because the Bridegroom tarried. (verse 5) Then at "midnight" a cry was made. (verse 6) It was the darkest hour, and the voice came from outside of the virgins. This is what makes this parable so distinctive from the other marriage parables Jesus told. The invitations in the other parables were given by servants of the same kingdom as were the invited guests. Further, this voice at midnight calls in the same language as the call which brought them together in the first instance. The

voice called - "Go ye out to meet Him." (verse 5) Here the word is exerchesthe from exerchomai, but in the present tense: - "Be going out to a meeting of Him." In response to this a separation occurred. Five responded, while five continued to lean upon the vendors of spiritual merchandise until it was too late - the door was shut! (verse 11)

Here is the same picture as all the other calls - a messenger with the Lord's message. The tragedy is that there will be those who will be giving lip service to the messenger and messengers of the past, but who will miss or reject the message and messenger of the midnight hour. The concept of the spiritual gift, which we call the spirit of prophecy, is much broader as pictured in Scripture than we are prone to accept. Our limited view may prove very costly in the light of eternity.

July 17, 1985

QUIZ ANSWERS

Lesson #1 - Section I: 3, 2, 3, 2; Section II: T, F, F, T, F, T.

Lesson #2 - (1) Father, Son, Holy Spirit. (2) form, equal. (3) express, person, Hebrews 1:3. (4) is, (5) man, things. (6) spirit, truth. (7) Bible. (8) fruits, ground, word, lamb, offering, same, worship, truth. (9) man, God, Acts 5:3,4.

Lesson #3 - (1) was, was, was, was, John 1:1-2. (2) I AM, existent, existent. (3) decree, called, called. (4) flesh, all, things. (5) Jesus Christ. (6) Jesus Christ, Neh. 9:12-15; I Cor. 10:1-4. (7) Creator, Saviour, Lawgiver.

Lesson #4 - (1) Bible, line, line, precept, precept. (2) Sabbath, Lord, God. (3) Lord, Mark 2:27-28. (4) Friday, Saturday, according, commandment, Sunday. (5) Friday, sundown, Saturday, hour, sacred. (6) cares, delight, ways, pleasures, words, Lord. (7) flesh, Sabbath, Isaiah 66:22-23.

Lesson #5 - (1) nine, eight, six, resurrection. (2) command, seventh. (3) fear, Jews, believe. (4) Acts 20:7, preached, midnight, depart, farewell, Jerusalem. (5) after, midst, perverse. (6) vain, commandments, Matthew 15:9.

Lesson #6 - (1) holy. (2) Ten, Commandments. (3) Commandments, voice, written, finger. (4) ark, holy, sanctuary. (5) Moses, Moses, witness (testimony). (6) land, possession, 4:12-14. (7) sabbaths, people, Lord. (8) hearts, mind.

Lesson #7 - Matching: b, h, d, a, g, j, f, i, e, c. (1) righteousnesses, filthy, rags, 64:6. (2) enemies, reconciled, Son, reconciled, saved, life, 5:10.

Lesson #9 - (1) consider, sanctuary, pitched, man. (2) shadow, example, high, once, High, second. (3) forgiveness, cleansing. (4) one, year, Ezekiel 4:6. (5) time, end, 9:24-26. (6) 457, 483, Anointed, 27, midst, week, 31, 34, 1844, second, cleansing (judgment). (7) sin, salvation.

Lesson #10 - (1) John 14:3, I will come again. (2) tribes, see, trump, dead, will, arise, living, righteous, in, the, air, ever, be, the, Lord. (3) first, resurrection, 1000, years. (4) desolate, being, Satan, dung, buried. (5) thrones, judgment. (6) New, Jerusalem, fire, devours, second. (7) all, things, throne, God, servants, serve.

Lesson #11 - F, T, T, T, T, F, F, T, F, T, F, T, F, T, T.

Lesson #12 - (1) Moses, Christ. (2) God (faith), commonwealth, Christ. (3) pillar, ground. (4) homes, upper, written, heaven. (5) baptism, water, Spirit. (6) death, burial, resurrection. (7) humility, bread, wine. (8) tithes, holy, tenth, curse, blessing. (9) meat (food), due, season. (10) Father, Son. (11) commandments, faith, (12) hear, voice.

Lesson #13 (1) sanctified, man. (2) truth, spiritual. (3) loved, hated. (4) tea, coffee, cola. (5) mice, Isaiah 66:15-17. (6) modesty. (7) Love, world, world, world, Father. (8) evil. (9) displaced, person. (10) temple, Spirit.

Note: The study material for Lesson #8 is combined in the Quiz for Lesson #9. There is no Quiz for Lesson #14.