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**S Y L L A B U S**  
for  
**Bible Doctrines, Volume I**

By  
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SYLLABUS

for

BIBLE DOCTRINES, Volume I

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## CONTENT

### Study and Classroom Procedures

- I. Divine Revelation and Inspiration of the Scriptures
  - II. The Existence of a Personal God
  - III. Creation
  - IV. The Origin and Nature of Evil
  - V. The Fall of Man
  - VI. The Eternal Son of God - Deity of Christ
  - VII. The Son of Man
  - VIII. The Incarnation
  - IX. The Place of the Cross in the Redemptive Plan
  - X. The Place of the Cross in the Life of Christ
  - XI. The Place of the Cross in Christian Experience - Justification
  - XII. The Place of the Cross in Christian Experience - Regeneration
  - XIII. The Place of the Cross in Christian Experience - Sanctification
  - XIV. Resurrection, Ascension, and Exaltation
  - XV. The Threefold Office and Ministry of Christ
  - XVI. The Holy Spirit - His Position and Person
  - XVII. The Dispensation of the Holy Spirit
  - XVIII. The Work of the Spirit in the Life
  - XIX. Righteousness by Faith
  - XX. Christian Experience - Christian Growth
  - XXI. The Law of God(1)
  - XXII. The Law of God (2)
  - XXIII. The Law of God and Salvation
  - XXIV. The Ceremonial Law
  - XXV. The Covenants
- Bibliography



## STUDY AND CLASSROOM PROCEDURES

## I. Objectives of Study

1. To acquire certain bodies of knowledge.
2. To acquire certain abilities in study, class presentation and discussion of the Word of God. The bodies of knowledge you acquire is subordinate to the ability to use knowledge.

Education, p. 230 "For years education has had to do chiefly with the memory. . . . "The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception."

Education, p. 7 "Every human being . . . is endowed with a power akin to that of the Creation, - individuality, power to think and to do . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."

3. To acquire a genuine experience of the truths discovered.

Education, pp. 15, 16 "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized, - this was to be the work of redemption. This is the object of education, the great object of life."

## II. Class Procedures

## I. Use of the Syllabus

- a. The syllabus is intended to give to you some basic texts, truths and suggestions. It is not intended to complete or exhaust the various topics. The student is expected to work out each lesson, setting forth his own outline of each topic.
- b. Additional help can be secured from the Bibliography, where is listed varied books covering all important Bible Doctrines. Use these as source material. Get into the method of outlining each Bible topic and doctrine as YOU UNDERSTAND IT. Do not simply copy someone else. You know only as much as you can explain thoroughly yourself.

- c. Take note of the problems suggested in the respective outline They are, for the most part, vital as part of the fundamentals of the Third Angel's Message and Faith.

## 2. Term Papers

- a. The subject of the paper may be taken from the list suggested by the instructor or your own personal choice in counsel with the teacher.
- b. A term paper is required each semester or several short papers suggested by the instructor.

## 3. Collateral Reading

- a. Make a constant reference to the Scriptural and Topical "Index to the Writings of Mrs. White." You will find here many of the clearest interpretations of the Scripture and Doctrines.

## 4. Examinations

- a. Frequent class quizzes may be expected.
- b. Mid-semester and Semester Examinations - questions will include the essay type, exegetical and interpretive questions. You will receive credit in proportion as the material you present is your own rather than that of other people's work memorized.

## 5. Bibliography

The Bibliography is placed at the end of the syllabus rather than at the close of each lesson. All of these books practically may be used with each lesson, particularly the writings of the Spirit of Prophecy. Perhaps the best suggestion for the student at this point is to refer him to the Index to the Writings of Mrs. E. G. White.

From the author's experience, this bibliography contains one of the finest compilations on the devotional life from the point of view of real practical Christian living.



## Lesson I - Diving Revelation and Inspiration of the Scriptures

### I. The Nature of Revelation

The first basic pre-supposition in this world is: There is a God. The second is: God has revealed himself. And the Third: Where has God revealed Himself? The Answer is to be found in the Scriptures, In Jesus Christ and in Nature.

1. What is the Bible meaning of Revelation? The Bible uses many words and methods which reveal the process of revelation. Make a list of these together with Scriptural examples.
2. Biblical revelation is the manifestation of something that had been absolutely concealed, a knowledge that comes from outside the normal sphere of knowledge, which cannot be achieved by man otherwise. Hence it is a way of acquiring knowledge that is essentially opposite to the usual human method of acquiring knowledge through observation, research and thought. Bible revelation means a supernatural kind of knowledge.

Job 11:7

Romans 11:33

Isa. 40:18, 25      Ps. 10:4

God is absolute mystery until He reveals Himself. We have an analogy to this in our relation to persons; a person is a mystery which can be disclosed only through self-manifestation. The real content of revelation in the Bible is not "something"; it is not "creed" but God Himself.

3. Channels of God's revelation to man
  - a. Through His works - Rom. 1:20
  - b. Through inspired men - Heb. 1:1
  - c. Through Jesus - 1 John 5:20, John 1:18
  - d. Through the Spirit in Personal experience - 1 John 2:20, 27

### II. The Record and Proof of Divine Revelation in the Bible

1. How is the nature of revelation affected by the Fall?

Gen. 3:8, 9

Isa. 59:2

Heb. 1:1 - Method of communication with God changed.

2. What now becomes God's medium of revelation to sinful men?
  - a. Rom. 3:1,2; 9:24
  - b. What is to be the form of this revelation? Ex. 17:14; 24:4  
Prov. 1:23
  - c. How did Jesus refer to this written revelation in His day: What constitutes it? Luke 22:44 John 10:35 Luke 21:33
  - d. What claims are made for the O. and N. T. books? 2 Tim. 3:16  
2 Peter 1:21 Gal. 1:11,12 Rev. 1:1

Notice the promise of God to his disciples and its fulfilment -  
John 14:26; 17:8 1 Cor. 2:10,13 1 Peter 1:11,12

3. What are the terms applied to the Biblical record which affirm its divine origin? Isa. 34:16 Rom. 1:1; 3:2 Heb. 6:5 Col. 3:16
4. How sacred and inviolable is this divine revelation? Deut. 4:2 Luke 21:33  
1 Peter 1:23 Rev. 1:3

Definition of Inspiration: "Inspiration is that influence of the Spirit of God upon the minds of the Scripture writers which made their writings the record of progressive divine revelation sufficient, when taken together and interpreted by the same Spirit who inspired them, to lead every honest inquirer to Christ and to salvation." A.H. Strong, Systematic Theology, p. 196

### III. The Reason for the Divine Revelation

1. Revelation includes within itself a negative presupposition; without it man is always in some way or other in a kind of darkness or bondage. It is an absolute, desperately serious darkness. It is the darkness of men who are lost. It is the darkness of sin. Thus Biblical revelation is always related to sin. For through sin man is separated from God. The door is closed between men and God. Isa. 59:2 Job 37:23 John 5:37
2. How is revelation related to man's natural ability to acquire knowledge? Study carefully 1 Cor. Chaps. 1,2 on the limitations of human wisdom.

Natural acquisition of secular knowledge makes us masters of that which we know. But in revelation the opposite is the case. God, through His revelation becomes Lord over me; He makes me His property. In revelation God makes Himself my Lord, and in so doing He makes me truly free.  
John 8:36 2 Cor. 3:16-18

3. In man's change from darkness to light, what is the divine process? Gal. 1:15,16 John 14:21 - Is a "believer" a person who accepts the doctrine revealed in the Bible? What is the Purpose of this divine revelation for man?



The whole business of revelation is solely and unfathomably concerned with God's adaptation to man; the whole purpose of this is to lay hold of man, and to draw him once more to Himself, in order to set him once again within the Kingdom of His dear Son.

4. What is the change to be wrought by means of this revelation?  
Eph. 2:1,2 1 Peter 1:23; Rom 1:16; 2 Tim. 3:16,17

#### IV. The Reception of the Divine Revelation

1. What is man's most urgent responsibility and task? 1 Peter 3:15  
1 John 5:13, Heb. 2:1, FE 532,534,536
2. What is the relation of faith and reason in the understanding of the Divine Revelation?
  - a. Faith is first an act of knowledge. 2 Cor. 4:6. But faith is more than intellectual assent. It is obedience and surrender to the divine revelation. This faith is not a relation to just a set of ideas, certain dogmatic truths and doctrines; it is wholly a personal relationship: my trustful obedience to Him who has revealed Himself.

Very early in the history of the Christian faith this conception of Faith was lost. Faith became related to revealed doctrine as content, the authoritative teaching of the Church. But faith is not the acceptance of the statement of a reliable authority; it is the relation of trust in another person; it is personal relation between two human beings. This is the test whether God has revealed Himself to us in His Word and in His Son.

So long as we are dealing with some doctrines to be intellectually mastered, we remain the masters even in the theological act of knowledge. But "knowledge puffeth up." A new creation is not due to intellectual theological knowledge. Genuine theology means this personal relationship, which is the genuine faith. True faith is the work of grace which changes the sinful, independent self into a self that depends utterly upon God.

Faith then does not simply depend on learning something that is true, even though it be the Bible truth; it has to do with God Himself, how He reveals Himself to us in His Word, is present with us, and how we respond to this divine Revelation.

All the doctrines and truths in the Bible point to nothing else than that God Himself addresses us in order that we ourselves may answer Him in faith. That is the significance of Jesus being the Word - John 1:1-3. It means that God, when he became man, came down to man's level, in order that man might meet Him and have fellowship with God.

b. Reason and Revelation

It is important to realize that the faculty of reason is but the channel of knowledge which is to lead ultimately to faith and acknowledgement. But reason is strictly limited.

It is possible to understand the Gospels and Epistles of Paul completely, intellectually and logically without having real faith. An unbeliever can pass the stiffest theological examination and prove that he understands New Testament theology and yet, in the sense of spiritual understanding based on real faith, he has understood nothing. The Devil himself could pass the most rigorous examination in dogmatic and Biblical theology with distinction.

Correct doctrine alone is something that can be learned by anyone who has a good brain. But faith is not something that a man can "learn"; it is the free gift of God. It is dangerous for the Church or the College to confuse that which is the gift of the Holy Spirit with that which anyone with a good brain can learn at College. Hence a very complete outfit of theological ideas and conceptions is absolutely no criterion for faith: for it is simply a matter of reason and can be understood apart from faith.

Faith means being gripped by the Word of God: it means that the person submits in the very center of his being, in His heart, in his will, to Him who has revealed Himself. To be actually surrendered like this is altogether different from knowing about God and doctrine. Here lies the gulf between reason and revelation. Heb. 11:6

- c. Revelation, reason and faith brought together by the Holy Spirit in the believer. 5T 703; SC, 91; COL 113,132; 5T 704; GC 526-527,598.

3. Man's Responsibility towards the Revelation

- a. Individual and personal study and interpretation based upon priesthood of all believers - GC 526,527,596,598, DA 141, TM 109
- b. How does man's individual character and attitude condition understanding of the Word of God - GC VII
- Job. 23:12; Ps. 119:103; FE 386
  - Live in Harmony with the Revelation - 5T 705; CT 357, Prov. 3:32
  - Attitude of love and diligence in study for further light - Ps. 119:127,162,140; 5T 707,708; Prov. 2:3-5
  - Attitude of Prayer and Reverence - SC 91
  - Reflective Thinking - Ed. 191; SC 91; DA 390



V. Problems for Discussion

1. What are the limitations of human wisdom and knowledge in the understanding of God's revelation to man? Just how far can the revelation of God be submitted to the judgment of man?
2. Show the difference between Revelation, Inspiration and Divine Dictation.
3. How would you evaluate the revelation and inspiration of the Writings of the Spirit of Prophecy?
4. To what extent is there progressive revelation in the Bible. Does this allow for seeming contradictions in any way?

Lesson II - The Existence of a Personal God

1. How We Know There is a God!

The existence of God is a first truth. That is, it precedes and conditions all our thinking, our observation and knowing. That is the reason why mere human thinking can never find out God.

DA 494, 495, COL 113, MYP 158, 190  
Job. 11:7; Rom. 11:33, Job. 37:23

The Scriptures do not attempt to prove the existence of God; they assume and declare that God does exist. God has placed that first truth within every man to some extent. Rom. 1:19-21, John 1:9. The very fact that all men assent to this first truth is proof of the Scripture statement. Notice what the Scripture says of those who deny this first truth - Ps. 53:1

Therefore, it must always be born in mind, that human reason is strictly limited and altogether inadequate in knowing God.

2. A Personal God

1. Why man cannot discover God in the same way we understand physical persons

- a. John 5:37 - God cannot be comprehended by natural faculties  
Job 9:11 - He is invisible to mortal eyes John 1:18, 1 Tim. 6:16  
Col. 1:15 - Implies that God is not matter
- b. John 4:24 - He is not subject to the limitations of human personality
- c. Ex. 33:20 - Because sinful man cannot approach unto God
- d. John 5:26 - His attributes are inherent in Him, whereas man's are derived from God.
- e. In all things He infinitely transcends His creatures. Psa. 147:5;  
Eccl. 7:24, Matt. 19:26; 1 Sam 2:2

2. Testimony of Bible to a personal God

- a. Jer. 10:10 - He is the Living God
- b. Personal faculties and actions are attributed to Him - 1 Peter 3:12
- c. The relation of members of the Godhead is that of a family - father and son. Gal. 4:4,5, Luke 23:46
- d. The relation between God and men is that of a family - father and sons. Deut. 14:1



Note: Since Man cannot approach God on a natural plane, the revelation of a personal God must come in and through His attributes. We can determine from God's works and words what qualities, dispositions, determinations, powers of His He has actually made known to us.

- e. God is Love - 1 John 4:8; Love is that virtue by which God is eternally moved to self-communication - John 17:24; Jer. 31:3; 1 John 3:1
  - f. God is holiness - righteousness 1 Peter 1:16; Matt. 5:48. This holiness is the ground and reason of moral obligation, the basis for law. For law without a lawgiver or law-enforcer means no obligation.
  - g. Testimony of nature to personality of God - Rom. 1:20
3. How can we discover a personal God? 1 Cor. 2:14; 1 John 2:20,27  
DA 494,495

~~124.~~ Problems for discussion *Look up the following:*

1. The Spirit of Prophecy declares "God can be known by experience" (DA 494,495) What is the experience of the Christian that knows God?
2. What is meant by the transcendence and the immanence of God?
3. Four fundamental arguments are generally presented supporting the existence of God: the cosmological argument, the teleological, the anthropological, and the ontological arguments. Explain briefly.

What is the

for the <sup>existence</sup> ~~nature~~ of God?

Lesson III - CREATION

I. The Revelation of God in Creation

1. The Scripture teaches the revelation of God in Creation. This can only be so because God is the creator of the Universe. Ps. 19
2. How is creation a revelation of God to all men? Rom. 1:18ff, 2:14ff  
John 1:4-9; Acts 14:17; 17:26,27  
How important is creation in the correct understanding of God?
  - a. What does Paul mean in Romans 1 by those who "hold down" this revelation of God in Creation?  
The knowledge of God begins to dawn upon all men through creation. To "hold down" the truth of Creation is to deny the revelation.
  - b. What attributes of God are explicitly taught in the works of Creation? Rom. 1:20
3. How has man been so created by God that he can perceive God in His works? Gen. 1:26; Rom. 2:14ff; 1:32

II. The Meaning and Method of Creation

1. The free act of God - Of the Intellect  
- Of the Will  
John 1:1; Psa. 33:6,9; Gen. 1 - "God said"
2. Act of the triune God - all having a part in it.
  - a. Through Christ - Eph. 3:9; John 1:1-3; Heb. 1:10
  - b. Through the aid of the Holy Spirit - Gen 1:2
3. The Terms used for creation
  - a. "Bara" - Hebrew word, v. 1,21,27 - used to create something entirely new. In each of these verses, what "entirely new" phase of matter or life is brought into being?
  - b. "Yazah" to make or form out of matter already created. v.7,25; 2:7
  - c. Read carefully 8T 264, 259, 260

III. The Process of Creation

1. The first six days of creation are divided into two triads of three days each. One day in each group pairs with and balances one in the other group. Arrange this accordingly, find out the purpose of this arrangement, its importance in the doctrine of creation.

2. The oldest child of creation is light. Why is this? Psa. 119:130  
Isa. 9:2 Luke 1:78,79 Luke 16:8 John 1:9
3. Gen. 1:6-8 In the "dividing of the Waters" and making of the firmament what fundamental fact of life has continued ever since? Acts 14:17  
Jer. 14:22
4. In the first three days of creation, in what way is the work of grace comparable to the order of Creation?
5. Prove from the creation record that each successive day of creation did not represent long ages of time. PP 112 Exod. 20:11
6. What is the significance and meaning of the phrase "after his kind"?  
Gen. 1:12,25
7. Why is such high honor given to the 7th day for all time to come?  
Gen. 2:2,3 Heb. ch.4 PP 111 Exod. 20:8-11
8. What three things ordained and created in the beginning did man bring with him from the Garden of Eden? What things did he keep and what things did he lose?

#### IV. Creation of Man

1. What direct claim does God make regarding the origin of man?  
Gen. 2:7 Isa. 43:7 PP 45
2. With what nature was man created?
  - a. Physical nature - Gen. 2:7 Acts 17:25 Eccl. 3:19 PP 45
  - b. Difference between man's nature and the lower orders of creation
    - (i) Gen. 9:6 - A nature akin to God.
    - (ii) Matt. 4:4 - Communion with God. Mal. 3:10
    - (iii) Threefold nature - 1 Thess. 5:23
      - (1) Brute is conscious, but man is self-conscious
      - (2) Brute has only percepts; man has also concepts. e.g. Brute knows white things but not whiteness
      - (3) Brute has no language for language is the expression of general notions or symbols
      - (4) Brute forms no judgments
      - (5) Brute has no reasoning
      - (6) Brute has determination but not self-determination; no freedom of choice.
      - (7) Brute has no conscience and no religious nature

"All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order." Mrs. E. G. White, Review and Herald, Feb. 11, 1902

## V. Creation and Preservation

1. Definition - that continuous agency of God by which He maintains in existence the things he has created, together with the properties and powers with which he has endowed them. Creation explains the existence of the universe and preservation explains its continuance.
2. Proof of the doctrine of preservation
  - Neh. 9:6
  - Psa. 36:6; 104:29,30
  - Acts 17:28
  - Col. 1:17
  - Heb. 1:2,3
  - 8T 259,260,264

## VI. Creation and Providence

1. Definition - that continuous agency of God by which he makes all the events of creation fulfil the original design with which he created it.
2. Proof
  - a. Over the universe at large - Psa. 103:19 Eph. 1:11
  - b. Over the Physical world - Job 37:5,10
  - c. Over brute creation - Psa. 104:21,28 Matt. 26:26
  - d. Over affairs of nations - Job 12:23 Psa. 22:28 Psa. 66:7  
Acts 17:26
  - e. Over man's birth and lot in life - 1 Sam. 16:1 Psa. 139:16

## VII. What is the Relation of the Doctrine of Creation to other Fundamental Doctrines?

Write out, as fully as you can, answers showing this relationship.

1. To the Sabbath - value as commemorating God's act of creation, and thus God's personality, sovereignty and transcendence. The Sabbath is of perpetual obligation as God's appointed memorial of his creating activity. Sabbath antedates the decalogue; forms part of moral law.
2. To Justification and Sanctification - Ezek. 20:12 Heb. 4
3. To the Trinity - See Gen. 1

4. To Imortality of the Soul - Gen. 2:5
5. To Sin and Human nature
6. To Second Advent
7. To Judgment
8. To the Bible as Revealed and Inspired Word of God
9. To Redemption

#### VIII. Creation and the Unity of the Human Race

1. Scriptures teach the whole human race to be descended from a single pair Gen. 3:20
2. How is the organic unity of mankind taught in the first transgression? Rom. 5:12,19 1 Cor. 15:21,22
3. Show that the unity of mankind forms the basis for the teaching of universal brotherhood. Acts 17:26

#### IX. Problems for Discussion

1. Dualism, Emanation and Evolution are the three theories which oppose Bible creation. Define them clearly explaining briefly reasons why they are not supported by truth?
2. Deism and Continuous Creation are the two theories which deny Bible doctrine of Preservation. Define them briefly giving reasons for their falsity.
3. Fatalism denies the Bible Doctrine of Providence. Define it and show its falsity.



Lesson IV - The Origin and Nature of Evil

I. In God's original creation and man's original state, has evil any part and place? Gen. 1:31

1. How did man compare with God? Eccl. 7:29 Eph. 4:24
2. How did man compare with Christ? Gen. 1:26,27 2 Cor. 4:4 PP 45

Why must there have been a beginning to evil? Why could not evil have existed eternally?

II. The Origin of Evil with Satan

1. 1 John 3:8 Rev. 12:9 Isa. 14:12 Ezek. 28:15. Show who the devil is and how he came to be called "devil".

a. What has been and is Satan's position in relation to the supreme God? Col. 1:16 Eph. 6:12 2 Peter 2:4 Rev. 20:2

2. The Controversy in Heaven. Ezek. 28 Isa. 14 Rev. 12

a. Read PF, Chapt. 1-5, Great Controversy - Chapt. 39, Spiritual Gifts, Vol. 1, Chapt. 1

b. Outline the charges Lucifer makes against God - What is the position of law in the controversy? MB 161. "When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of."  
-What is the position of Christ in the controversy? PP 38ff. Spiritual Gifts, Vol. 3, Chapt. 2; Ibid, Vol. 1, Chapt. 1  
-What is the position of God in the controversy?

"Satan has accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he could not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father."  
Review, Feb. 18, 1890.

c. Why did not God destroy Satan immediately? PP 41,42,68,69, D.A. 758,759,693

d. What is the position of the angels in the controversy and the outcome? Jude 6 Rev. 12:7,8

3. The Plan to Destroy Satan

- a. What must God provide for in the Plan? - PP 68,69 DA 693,759
- b. 1 John 3:8 Heb. 2:14
- c. When is the power and influence of Satan cast down? John 12:31

III. Problems for Discussion

1. Why did God not destroy Lucifer immediately upon the rebellion instigated by him?
2. Discuss the possibility of evil in a world where a good God is Sovereign.
3. List the charges made against God. How did God refute them?

Lesson V - The Fall of Man

I. The Original State of Man

1. What was his state as coming from God's hand? Gen 1:26,27,31 Col. 3:10  
Gen. 9:6

Likeness to God included:

- a. The Image of God as including physical likeness - PP 45,46. Why should this be so?
- b. The Image of God as including personality - Will, feeling, intellect. By personality we mean the power of self-consciousness and self-determination as related to God, to one's fellow men and to the world in view of moral and spiritual ends. James 3:9; Eccl. 7:29 Eph. 4:24
- c. The Image of God as including spiritual nature - John 4:24 1 Thess. 5:23 Gen. 2:16; 3:8

Read PP Chapter 2.

II. The Original Probation of Man

1. What is the Purpose of Probation? Gen. 2:9 Heb. 2:10 PP 60

- a. As related to character. PP 60,61
- b. As related to life and immortality - Gen. 2:9 1 Cor. 15:45 PP 60

2. What is involved in the idea and meaning of probation?

- a. PP 53. As to the basis of the trial  
Review, July 15, 1890 "God required of Adam in paradise, before he fell, perfect obedience to His law."  
MB 116  
Review, Feb. 26, 1901. "What the law demanded of Adam and Eve in Eden . . . it demanded of Christ, the second Adam."
- b. As to the nature and freedom of Adam and Eve  
Y.I. July 20, 1899 "He (Christ) was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin."
- c. As to the nature of the law Spiritual Gifts, Vol. III, p. 295  
"The law of Jehovah dating back to creation, was comprised in the two great principles, 'Thou shalt love the Lord thy God with all

thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.' These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow men. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression." Mrs. E. G. White, Signs, April 15, 1975.

"The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition." Signs, March 14, 1878.

In connection with Adam's probation in Eden seek to determine:

- what is the position of grace and law
- what is the method of obedience
- what type of covenant God made with Adam

### III. The Original Sin of Adam

1. Definition of Sin - I John 3:4, I John 5:17, James 4:17
  - a. As to conduct - I John 3:4, Rom. 7:8-10
  - b. As to a state, an inner condition - Matt. 5:22, 28, Luke 6:45  
Heb. 3:12, Isa. 1:5, Jer. 17:9, Rom. 6:12.
  - c. What is the essential principle of Sin? To say that sin is lack of conformity to the divine law, means more than mere acts and conduct. Of what did Eve and Adam's sin consist? What was their first step into sin?  
What faculty begins the disobedience to God? Gen. 3  
Read PP, Chap. 3, See Isa. 14:13,14.

The essential principle of sin is selfishness, that choice of self as opposed to love to God. It prefers self and the world to God. Selfishness may reveal itself in the elevation to supreme dominion of any one of man's natural appetites, desires or affections. Sin is a fundamental and positive choice or preference of self instead of God, as the object of affection and the supreme end of being. Instead of making God the center of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will, the sinner makes self the center of his life, sets himself directly against God, and constitutes his own interest the supreme motive and his own will the supreme rule. It has four principal characteristics or manifestations.

- (i) Self-sufficiency, instead of faith
- (ii) Self-will, instead of submission
- (iii) Self-seeking, instead of benevolence
- (iv) Self-righteousness, instead of humility and reverence

If the sin which is now hidden in the sinner's heart were permitted to develop itself according to its own nature, it would hurl the Almighty from his throne, and would set up its own kingdom upon the ruins of the moral universe.

Compare Isa. 14:13,14

## 2. Consequences of the Fall

a. As concerning Adam - Threefold death. Rom. 5:12

(i) Physically - Gen. 2:17

(ii) Spiritually - Eph. 2:1,2 Col. 2:13

- Eph. 4:18
- Jer. 17:9
- Titus 1:15
- Rom. 8:7

(iii) Eternally - Rom. 6:23

b. As concerning his posterity - Rom. 5:19,16,12. Study whold passage  
5:12-21 Eph. 2:3 Psa. 51:5  
1 Cor. 15:22

Copy all the passages you can find from Mrs. White on the depravity of man. Explain clearly and completely the doctrine of "total depravity."

God imputes the sin of Adam immediately to all his posterity, in virtue of that organic unity of mankind by which the whole race at the time of Adam's transgression existed, not individually, but seminally, in him as its head. The total life of humanity was then in Adam; the race as yet had its being only in him.

## IV. Problems for Discussion

1. What do you understand by the term "total depravity"?
2. What are the degrees of sin referred to in Romans 5:14?



Lesson VI - The Eternal Son of God - Deity of Christ

I. The Testimony of Scripture

1. As to the nature of Christ - 1 Tim. 3:16 John 1:1
2. As to the whole purpose of Scripture - John 20:31

II. The Testimony of Jesus concerning Himself

1. What was Christ's own testimony as to where He came from? John 3:13; 17:5,24
2. How did Christ speak of his relationship to the Father in coming to this world? - John 5:36; 6:44,57 - Christ often speaks of His having been sent by the Father. The fact that Christ was sent into this world by the Father is mentioned at least twenty-five times in the Gospel of John alone.
3. Christ's reference to his experience with the Father before the world was created. John 17: 5,24

DA, 17 "From the days of eternity the Lord Jesus Christ was one with the Father."

4. What is Christ's own testimony as to his coming from and going back to the Father? - John 16:28 1 Peter 3:22

III. What further proofs and claims show Jesus to be Divine?

1. Testimony of Holy Spirit at His baptism. Jesus was recognized as the Son of God. John 1:33,34
2. As the Creator of the World - Son of God must have existed before the creation of the world, since He is the Creator. John 1:3 Col. 1:12-17
3. Jesus did not commence His existence when He was born of the Virgin Mary, but in taking the flesh He experienced a change in the order of His being. John 1:1,14 Phil. 2:5-7

DA 663-664 "Christ had not ceased to be God when he became man. Though he had humbled himself to humanity, the Godhead was still his own."

4. The claim of Omnipotence - Matt. 28:18

5. Claim of Omniscience - Col. 2:3
6. Claim of Perfect holiness - John 3:5 Heb. 4:15
7. Claim of eternal existence - Col. 1:17
8. Claim of possession of fulness of divine attributes - Col. 2:9; 1:15
9. How was Jesus' Divinity manifest in His life?

- a. Luke 5:17 - By His miracles
- b. Luke 4:32 John 7:46 - By His authoritative teachings
- c. Matt. 9:6 - By his divine prerogative to forgive sins
- d. John 5:21 - By his possessing the power to give life

10. What was the testimony of the disciples as to His divinity?  
John 20:28 Matt. 16:16
11. What was the testimony of the spiritual forces of evil? Luke 4:41
12. What are sometimes designated as the theophanies were temporary manifestations usually in human form, of the Son of God before He assumed human nature:

- a. To Abraham - Gen. 18:1,2,22,33 PP 139
- b. To Jacob - Gen. 32:24-30 PP 199
- c. To Moses - Ex. 3:2,4,16
- d. To Joshua 5:13-15; 6:1,2 PP 488
- e. To Gideon - Judges 6:11-14
- f. To Manoah and wife - Judges 13:3,6,8-10,16-22

PP 252 - "It was he who, as the angel of the covenant, had revealed himself to the fathers in ages past."

13. In several passages of Scripture deity is directly ascribed to Christ, the Son of God, by applying to Him the name "God" Heb. 1:8 Rom. 9:5 1 John 5:20 Rev. 4:8  
DA pp.311 "He (Christ) shared the lot of man; yet he was the blameless Son of God. He was God in the flesh."

14. The prophecy of Isaiah concerning Immanuel is declared to be fulfilled in the birth of Christ, who is thus declared to be "God with us".  
Isa. 7:14 Matt. 1:21-23.

#### IV. Testimony as to the Final Proof of Christ's Divinity

1. When will Christ's divinity be manifest to all? Matt. 19:28

2. What confession will all men then make? Phil. 2:11

V. Problems for Discussion

1. To what extent did Christ divest himself of divinity while on earth?
2. How is the doctrine of Arianism related to the divinity of Christ?

Lesson VII - The Son of Man

I. The literal lineage of Jesus, Son of Man

1. Of whom was Christ born which made Him to be truly man? Ga.4:4  
Rom. 1:3 Matt. 1:1 - i Tim. 2:5
2. What is the human genealogy of Jesus and "the mother of my Lord"  
(Luke 1:43) not "the mother of God"? Study Matt. 1 and Luke 3.

Heb. 2:14,17. The flesh and blood which the Lord Jesus Christ took shows that he became truly and really man. Do not think of him as merely appearing a man, or as being a man only in his body. One of the earliest heresies in the Christian church was the doctrine designated as Docetism, the doctrine that our Lord had a body like ours, only in appearance, not in reality.

In comparing the genealogies of Matt. 1:1-17 and Luke 3:23-38 how do you account for the difference and why are two lines set forth?

II. The application of the term "The Son of Man" to Jesus and its meaning

1. How did Daniel use the term? Dan. 7:13,14 - To whom was He referring?
2. In the Bible the term "The Son of Man" is used exclusively of Jesus  
Matt. 8:20; 9:6; 10:23; 12:8,37,41; 16:13,27; 17:9,12,22; 20:28  
The Expression "The Son of Man" is used between forty and fifty times in the Synoptic Gospels, Matthew, Mark, and Luke.

Why is this term used exclusively of Jesus?

III. Evidences of the Reality of the Humanity of Jesus

1. What essential elements of human nature did he possess?

- a. John 1:14 1 John 4:2 Luke 24:39 Heb. 2:14 1 John 1:1 Material body.
- b. In what experiences did he share that are common to humanity?  
John 4:6 - weariness  
Matt. 8:24 - needing sleep  
Matt. 4:2 - hunger  
John 11:33-35 - sympathy  
Heb. 4:15 - temptation  
1 Peter 1:10,11 - suffering

*Read scripture and ask class what this tells us about common human experience of Jesus.*

2. What ordinary laws of human development was he subject to both in body and mind?  
Luke 2:40,46,49 Heb. 5:8 Read DA, Chapt. 7 "As a Child"
3. What revealed him to be truly human when he died on the Cross? Luke 22:44  
John 19:30,34

#### IV. The Humanity of Jesus and His freedom from sin

If in the very blood and constitution of humanity there is an ineradicable tendency to sin, then it is utterly inconceivable that any one born in the race by natural means should escape the taint of that race. Yet this is true of Jesus.

1. Luke 1:34,35 - The conception of Jesus
2. How is this freedom from sin revealed in the life of Jesus?
  - a. Luke 23:34 - He prayed "Father forgive them" but never, "Father forgive me."
  - b. John 3:7 - "Ye must be born again" but words indicated that he had no such need.
  - c. John 8:46; 14:30 - not the slightest evidence of any sin. 2 Cor.5:21; Heb. 4:15; 7:26; 9:14 1 Peter 1:19; 2:22; 1 John 3:5,7

Had Christ been only human nature, he could not have been without sin. Christ took human nature in such a way that this nature, without sin, bore the consequences of sin. But if in Christ there was no sin, or tendency to sin, how could he be tempted? In the same way that Adam was tempted, Jesus could be tempted, because he had the keenest susceptibility to all forms of desire. To these desires temptation may appeal. Sin consists, not in these desires, but in the gratification of them out of God's order, and contrary to His Will

#### 3. Christ's victory over sin

Although Jesus was God manifested in the flesh, yet He held in abeyance His divine power for His own benefit and life and voluntarily made himself dependent upon His Father, and spent much time in prayer, Matt. 14:23; Luke 5:16; 6:12; Matt. 26:36,39,42,44; John 6:57; 5:30,19

Christ needed this as a man to live by faith. He was entirely dependent upon the Father - "I live by the Father". God's Second Man must succeed where His first man failed, under the same circumstances and limitations.



"The human race shall have another trial . . . Christ vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Savior's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. The Savior overcame to show man how he may overcome. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame". Review, Sept. 29, 1891. MH 181; Read 4T 33,32

Jesus knew and taught and performed only what the Spirit permitted and directed. Matt. 3:16 John 3:34 Acts 1:2; 10:38 Heb. 9:14. But when thus permitted, he knew, taught and performed, not like the prophets, by power communicated from without, but by virtue of his own inner divine energy. Matt. 17:2 Mark 5:41 Luke 5:20,21; 6:19 John 2:11,24,25; 3:13; 20:19

a. Christ and temptation. See Matt. 4

"The temptations to which Christ was subjected were a terrible reality. As a free agent, he was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for him to fall, he could not have been tempted in all points as the human family is tempted." Mrs. E.G. White, Y.I., Oct. 26, 1899

#### IV. The Humanity of Jesus since the Resurrection

1. Was Jesus still human following the resurrection? Luke 24:39
2. What will be Jesus' nature throughout eternity? DA 25

#### V. Problems for Discussion

1. Why must Christ have been truly man rather than merely taking the appearance of man for a few years? Why did Christ have to become man for eternity?
2. What is the doctrine of Docetism and how would you refute it?

Lesson VIII - The Incarnation

I. Importance of this fundamental truth

There are four spans in the bridge of salvation necessary to man's complete salvation: Incarnation, Crucifixion, Resurrection and Ascension.

1. "When we approach the subject of Christ's divinity clothed with the garb of humanity we may appropriately heed the words spoken by Christ to Moses at the burning bush, 'Take off thy shoes from off thy feet; for the ground whereon thou standest is holy ground.' We must come to the study of this subject with a contrite heart. And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs for hidden truth." Mrs. E. G. White, MSS 67, 1898, p. 5.

"When we want a deep problem to study let us fix the mind on the most marvelous thing that ever took place in earth or heaven . . . the incarnation of the Son of God." Id. Mss. 76, 1903.

"The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years, he will exclaim. 'Great is the mystery of Godliness.'

"In eternity we shall learn that which, had we received the enlightenment it was possible to obtain here, would have opened our understanding. The theme of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages the faithful householder will bring forth from his treasure things new and old."

Mrs. White, Signs, April 18, 1906

2. Determine clearly the answers to the following questions:

- Why is the incarnation necessary? Why could not Christ have merely taken the form of a man for a few years to accomplish his purpose, as he did in the theophanies of the Old Testament?

-What do you understand by the incarnation?

3. Most important Scripture passages dealing with the Incarnation: John, Chaps. 1,6 Heb. 2 Gal, 4 1 John 3 Phil. 2. In the texts where the "manifested" is used, it has reference to the Incarnation.
4. Look up and write out all the passages on the Incarnation from the Spirit of Prophecy.

DA 23,312,363. COL 17 SC 135 5T 702

## II. The Eternal Plan for the Incarnation

1. When does the plan for the incarnation of the Son of God take shape?  
"God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our Substitute and Surety. Before the world was made, it was arranged that the divinity of Christ would be enshrouded in humanity." Mrs. White, Review and Herald, April 5, 1906
2. Where is the first intimation to man of the incarnation made? Gen. 3:15
3. What other Messianic Prophecies deal with the Incarnation? Isa. 7:14; 9:6
4. Read DA 22, 147, 410

## III. The Preliminary Purpose in the Incarnation

1. To reveal the Father - John 1:18 Matt. 11:27  
As Son of God He knew the Father perfectly. As Son of man He revealed the father perfectly. The invisible Father became visible in the person of His Son who made a perfect revelation of the Father. John 14:8, 9  
"In Christ the world beheld the invisible God." TM p, 123 Matt. 11:27  
Only those to who the Son thus revealed the Father could know him.  
"God saw that a clearer revelation than nature was needed to portray both his personality and his character. He sent his Son into the world to manifest, as far as could be endured by human sight, the nature and the attributes of the invisible God." MH 419
  - a. Why cannot God reveal Himself directly to sinful man? Ex. 33:20
  - b. Through whom did He reveal Himself? Heb. 1:2
  - c. What did God primarily seek to reveal in Jesus? John 1:18; 14:9
2. To reveal man to himself  
Living in a world of sinful men, the sinner had no one better than himself with whom to compare himself, God's original intention in the creation of man was a being made in His own image. Through sin man lost all true knowledge both of God and of Himself, as God meant him to be. Left to himself alone there is no desire for anything better, for there is no sense of need. But in the man Christ Jesus God revealed His perfect man, the divine Ideal. In Him man not only found all that he could ever want in God, but all that God would ever want in man. What the God-man was on earth God desires every human being to be. By comparison of his life with that of the man Christ Jesus each one may see the depth of sin into which he has fallen and the height of holiness to which he may rise.

#### IV. The Primary Purpose in the Incarnation

1. As concerning the entire universe

"We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to demonstrate to all the worlds that God's law is unchangeable, and that the wages of sin is death . . . Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption."

Mrs. White, Review and Herald, March 9, 1886

See DA 693, 759

2. As concerning man

The revelation of God is not a sufficient reason for the incarnation. God was not manifest in the flesh to mock sinners by giving them an example of a perfect life which they had absolutely no power within themselves to imitate.

Enumerate from the following Scriptures the purpose why the Son of God was manifested in the flesh?

a. 1 John 3:5; John 1:29

b. 1 John 3:8; Romans 8:3

c. Heb. 2:14

d. Heb. 2:16, 17; 9:25,26

e. Heb. 2:17, DA 25

f. DA 312. The Son of God became the Son of Man that He might produce and communicate what previously had no existence, a life at once human and Divine.

God was faced with two necessities: first, the sending forth of a second Man who would fulfill His original intention in man's creation; second, the providing of another Adam who would act representatively for the human race as the Head of a new order. God's second man must succeed where His first man failed, and He must succeed under the same circumstances and limitations. Did God triumph as Son of God or as Son of Man? Matt. 4:1-11. Satan tempted Him to use His power as the Son of God. The scripture reveals two factors in Jesus' triumph in the wilderness as man's representative: the first is the sovereign control of the Holy Spirit over His whole being, spirit, soul and body. The second is His implicit obedience to God's Word.

V. The Plenary Purpose in the Incarnation - Reconciliation Col. 1:20, Eph. 1:10

INCARNATION BRINGS GOD TO MAN BUT IT DOES NOT BRING MAN TO GOD.

VI. Problems for Discussion

1. If in the incarnation Christ did not divest himself of his divinity, in what did his humiliation consist? - Phil, 2:6-8
2. What is the significance of the incarnation of Christ relative to Christian experience? What does it do for lost man?

## Lesson IX - The Place of the Cross in the Redemptive Plan

### I. Origin of Plan of Salvation

1. When and where was Jesus chosen to be the Savior in the Redemptive plan?  
L Peter 1:20, DA 22, 147, 410
2. What is the central truth of the Redemptive plan? Rev. 13:8
  - a. The council of Peace in Heaven

We are told of Christ: "Three times He was shut in by the glorious light of the Father and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father and had offered to give His life a ransom, and take the sentence of death upon Himself, that through Him man might find pardon."

Mrs. White, Spirit of Prophecy, Vol. 1, p. 45

See PP 63

3. Covenant of mercy from before the foundation of the world  
"The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity."  
Mrs. White, Signs, June 12, 1901

Notice that this is the eternal covenant made between the Father and Son in eternity, called "the everlasting covenant". It is this covenant to which Christ many times refers as fulfilling while on earth.

- a. Psa. 40:7
- b. Luke 2:49
- c. Gal. 4:4
- d. 1 John 4:9, 10
- e. John 17:18
- f. John 17:4

See DA 334



## II. The Place of the Cross in the Word of God

1. There in the Holy Scriptures no less than 163 passages in which the doctrine of the death of Christ appear. The theme of the Bible is the Lamb slain from the foundation of the world. "Cut the Bible anywhere and it bleeds; it is red with redemption truth."
2. As soon as sin entered into the world, an announcement of God's purpose to defeat Satan and to deliver guilty man from his power was made known. Gen. 3:15, PP 65, 66
3. The sacrificial system was also immediately introduced. The first offering made by man to Jehovah reveals the necessity of an adequate life offered to him as the only means of redemption. Gen. 4:3-5; Heb. 11:4, PP 72.
4. Through the death of the passover lamb and the sprinkling of its blood upon the entrances to the homes of the Israelites, and during the whole period of Jewish History, an impressive lesson was taught concerning deliverance from the bondage of sin through the offering of a life. Ex. 12:7, 13, 29-31, Cf. 1 Peter 1:18, 19, Mark 14:12-25, Cf. 1 Cor. 5:7; 11:23-26, PP 277, DA 652
5. Much emphasis is placed upon the death of Christ in the four gospels
  - a. In Matthew, the death of Christ is announced in the 16th chapter. also Matt. 18:21; 17:22; 20:18, 28; 26:2, 27, 28; 27:33-35
  - b. In Mark, it is announced in the 8th chapter - Mark 8:31, Cf. 9:12, 31; 10:34,45; 14:24; 15:22-25
  - c. In Luke, it is announced in the ninth chapter. Luke 9:22,30,31,44; Cf. 18:31-33; 22:20,37; 23:33; 24:26,46
  - d. In John, it is announced in the second chapter. John 2:19-21; Cf. 1:29; 3:14; 5:17; 6:51; : , 8:28,37; 10:11,15,17,18; 11:49-53; 12:23,24,32,33; 18:14,31,32; 19:17,18
6. In the preaching of the apostles the death of Christ was given the leading place.
  - a. In sermon of Peter on day of Pentecost - Acts 2:22,23
  - b. In the explanation which Peter gave concerning the healing of the man at the door of the temple - Acts 3:12-15
  - c. In the explanation which Peter gave to the religious leaders concerning this same miracle. Acts 4:8-10

- d. In the answer which Peter made to the charge of the high priest. Acts 5:26-30
  - e. In the interpretation of the prophecy of Isaiah which Philip gave to the Eunuch. Acts 8:27-35
  - f. In the address of Peter in the house of Cornelius. Acts 10:36-39
  - g. In Paul's sermon in the synagogue in Antioch of Pisidia. Acts 13:23-29
  - h. In the address of Paul to the elders of the church at Ephesus. Acts 20:28
  - i. As shown by the statements of Paul concerning the subject of his preaching. 1Cor. 1:18,23,24; 2:2; 15:3
7. The book of Revelation, supposed by many to be a closed and mysterious book, is the book of the Lamb. This description "The Lamb" is given in this book alone twenty-eight times while the rest of the New Testament has this title only four times. Rev. 5:6,8,9,12

### III. Problems for Discussion

1. What are the great prophecies and prophetic chapters of the Bible which deal with the Crucifixion of Christ?
2. Why is Christ called "the lamb slain from the foundation of the world"?

Lesson X - The Place of the Cross in the Life of Christ

I. The Death of the Son of God on the Cross was the central and fundamental truth of the Plan of Redemption

1. What prophecies concerning Christ focus upon the Cross

- a. Gen. 3:15
- b. Psalms 22
- c. Isaiah 53
- d. Daniel 8:11; 9:24-27

2. The Cross, the Goal of the Incarnation

- a. Matt. 1:21; Luke 2:11 - In itself, the Incarnation had no redemptive value, but it paved the way for His death which alone has redemptive value. It could never make an end of sin but it did give to the world a Savior. He was born not merely a Man but a Savior. He came not alone to live but to save and to save He must die. Matt. 20:20
- b. He took a body in incarnation that He might lay it down in crucifixion. The body was prepared not so much for the birth as for the burning. Gen. 3:15, Heb. 10:5

3. Christ came into the world for "an hour" and He knew that He came for that purpose; an hour which in some eventful way would be the culmination of His ministry.

- a. How certain was Jesus that He came for one purpose, to die?  
Luke 22:37
- b. What was his anticipation of this "hour"? - John 2:4; 7:6; John 7:8, 30
- c. When the "hour" arrived, how certain was he of it? John 12:23,24, 27,31-33; 17:1, Matt. 26:45

II. Why Need Jesus Christ die?

1. How are death and sin related to this problem? Rom. 6:23; 5:12  
How can death affect who was sinless? 1 Peter 2:22, 2 Cor. 5:21

Since Jesus did not die as a penalty for his own sins, then what type of a death did he die? 1 Cor. 15:3, Isa. 53:4,5,6, 1 Peter 2:24  
How does the death of Christ deal with the sin problem?

2. How is the Cross of Christ related to the problem of God's justice?  
Rom. 3:25,26, Luke 16:17, Gal. 4:4,5

3. The Death and agony of the Cross

It was not death He dreaded but the death of the Cross which was the "wages of sin". What else could the thrice repeated pleading to the Father to remove "the cup" mean but that, in the death He was about to die as the sinner's Substitute, all the sin of the whole race of sinners with all its stain and wrath would be upon Him?

a. The Gethsemane Experience - Matt. 26:36-44

What is the Significance of Christ's struggle in Gethsemane?  
Read DA, Chapt. 74. "Gethsemane". Take particular note of the crisis of Gethsemane.

b. The Cross Experience. - Read DA, Chapt. 78,79

What does sin do to the relationship of God the Father and His Son, Jesus?

Sin separates from God. God cannot stay in the presence of sin even when that sin is upon His own beloved Son. This is "the cup" of Gethsemane and the agony of the Cross, an agony so awful it took Him back three times to the Father to cry out for release; an agony so intense that an heaven-sent angel appeared to strengthen Him; an agony which wrung from the sufferer upon Calvary that heart-breaking cry, "My God, my God, why hast thou forsaken me"? He who had been obedient to the will of His Father every moment of His earthly life would be "obedient unto death, even the death of the Cross."

This is the most stupendous event in the history of man, the only event in the history of God. This is the moral center of all things. A bygone eternity knew no other future; an eternity to come shall know no other past. That death was the world's crisis.

The death of Christ is the pivotal fact in Christianity. It is its very heartbeat; its life-blood. Without it Christianity would not be. His worth lay not in the life He lived but in the death He died.

c. Why is it that only the death of the Son of God is adequate in redemption?

III. What are the supreme results of Christ's death on the Cross

1. As concerning the universe - DA 758, 759
2. As concerning man

- (i) How does it affect every man in the world?  
Redemption available for every man. 1 Tim. 2:5,6, Titus 2:11,  
Heb. 2:9  
The Cross separates men into two classes, the unsaved and the saved.  
1 Tim. 2:3,4, 1 Cor. 1:18, 2 Peter 3:9. No man is lost for want of  
atonement.
- (ii) What does it do to the rule of Satan?  
Christ's death destroyed the power and dominion of Satan. John 12:31,  
Heb. 2:14, Col 2:14,15, Col 1:13
- (iii) What does it do to man's relationship to the Father? - Rom. 3:25,26,  
1 John 2:2; 4:19, Rom. 5:10, Col 1:21,22, 2 Cor. 5:18,19
- (iv) Rom. 5:18. As concerning sentence of death on man
- (v) As concerning guilt and sin in man \* Acts 13:38
- (vi) As concerning man's new status - Rom. 8:16,17
- (vii) As concerning man's new life - Heb. 10:10 - sanctification
- (viii) As concerning man's future life - John 3:15,16, Heb. 9:28

#### IV. Problems for Discussion

1. How does the atonement of Christ involve God, Man, the Angels and the whole universe?
2. Must God know by experience what the penalty of sin is in order to justify its penalty of sinners?
3. Is God in any way on trial? Is He under any obligation to "make good" for His own sake?

Lesson XI - The Place of the Cross in the Christian Experience

JUSTIFICATION

I. The Nature of Sinful Man - Man's need for Salvation

1. What did sin do to man's nature? - 1 John 5:11,12, Eph. 2:1, Rom. 8:5-8  
- Rom. 5:12, 1 Cor. 15:22

- a. As to the inner state of man - Luke 6:45  
- Heb. 3:12  
- Jer. 17:9  
- John 8:34, Rom. 7:41,13,14,17,20

Note that these representations of sin as an inner principle or state of the life are much deeper than sin as a mere act.

- b. How is sin represented as existing in the soul, prior to the consciousness of it, and how is it discovered and swakened? Rom.7:9,10

- c. How complete is man under the thralldom of a sinful nature? Rom. 5:21; 6:12

- d. As to the condition of man's will - 2 Tim. 2:26, 5T 515

- e. As to the condition of man's mind, feelings, intellect - Eph. 2:3

2. Universality of Sin - What has been the state of every individual born into this world and who has arrived at moral consciousness?

Eccl. 7:20, Rom. 3:10,12,19,20,23, Gal. 3:22

3. How many people then are in need of the Gospel? John 3:16, Acts 4:12, John 3:3,5.

- a. What is God's universal call to all men? Acts 17:30, Matt. 4:17, Matt. 18:3

4. Write out as many as you can, statements from the Spirit of Prophecy, dealing with the depravity of human nature.

SC 18,29,44, COL 96, DA 98,122,131,329,382,407

II. Explain carefully some of the false attempts at salvation.

1. Salvation through character - Isa. 64:6

2. Salvation through knowledge - education - 1 Cor. 2:5,11-16; SC 18
3. Salvation through works - legalistic righteousness - Jer. 2:22; 13:23, Rom. 4:4,5
  - a. How perfect an obedience to the commandments is necessary to gain salvation by works? James 2:10
  - b. Is there any possibility of any man earning salvation this way? Gal. 3:11

### III. The Cross the Place of Justification and Reconciliation

Define Justification. In what way is it related to sin? To what extent does it eradicate sin in human nature? What are the two elements in justification? One having to do with penalty for sin, the other towards God.

1. Because of sin what was God's attitude toward man? And man's attitude toward God?
  - a. Isa. 59:2
  - b. Eph. 2:12
2. What is the new basis of our acceptance with and reconciliation to God?
  - a. Who fulfills God's requirements for us? Gal. 4:4,5; Rom. 5:16, Rom. 3:24,25
  - b. What do you understand by vicarious atonement? 2 Cor. 5:21
  - c. This attitude and provision of God - how is it designated? Eph. 1:6; Psa. 86:15. 1 Cor. 1:4
4. To how many is the saving grace of God available? Titus 2:11
5. On what basis alone is justification appropriated? Eph. 2:8,9; Rom. 5:1; Rom. 4:5
6. The Blessings of Justification
  - a. Remission of punishment  
- God acquits the ungodly who believe in Christ, and declares them just. This is not to declare them innocent, that would be a judgement contrary to truth. It declares that the demands of the law have been satisfied with regard to them, and that they are now free from its condemnation. Rom. 5:1; 6:3-6; 2 Cor. 5:14,15. This acquittal may be designated as pardon in so far as it is the act of God as judge or executive, administering law. It may be designated forgiveness in so far as it is the act of God as a father personally injured and grieved by sin, yet showing grace to the sinner.

The declaration that the sinner is no longer exposed to the penalty of law, has its ground, not in any satisfaction of the law's demand on the part of the sinner himself, but solely in the bearing of the penalty by Christ, to whom the sinner is united by faith. Justification then is that act by which God, for the sake of Christ, acquits the transgressor and suffers him to go free. Acts 13:38,39 Rom. 3:24,25, Eph. 1:7

- b. Restoration to favor - this is more than remission or acquittal. Besides deliverance from punishment, justification implies God's treatment of the sinner as if he were, and had been, personally righteous. The justified person receives not only remission but the rewards promised to obedience. Luke 15:22-24, Rom. 5:1,2, Eph. 2:7. This restoration to favor is designated as reconciliation when viewed as the removal of a broken friendship; when viewed as renewal of soul's true relation to God as a father, it is designated adoption. John 1:12, Rom. 5:11, Gal. 4:4,5

This has its ground, not in the sinner's personal character or conduct, but solely in the obedience and righteousness of Christ, to whom the sinner is united by faith. 1 Thess. 1:9

7. What is the relation of Justification and Reconciliation to God's Law and Holiness?

- a. The problem - In God's declaration of man's justification, how can God declare man free from the reaction of his holiness expressed in the law when man's remaining sinfulness seems to demand a different reaction from God?
- b. A man may be conceived just in two senses: (i) Just in moral character; that is, absolutely holy in nature and conduct. But the Scriptures declare that there does not exist on earth such a just man. Eccl. 7:20. (ii) Just in relation to law - that is, free from all obligation to suffer penalty and entitled to rewards of obedience. This is man's position. The problem mentioned above can be understood and satisfactorily explained by a three-fold consideration;
- (1) That Christ has endured the penalty of the law in the sinner's stead. Gal. 3:13, Rom. 8:3
  - (2) That the sinner is so united to Christ, that Christ's life already constitutes the dominating principle within him. Gal. 2:20
  - (3) That this life of Christ is a power in the soul which will gradually, but infallibly, extirpate all remaining depravity, until the whole being is perfectly transformed into the divine similitude. Col 3:1-4



IV. Problems for Discussion

1. At what place in Christian experience does justification apply?
2. How far does justification deal (i) first with acts of sin  
(ii) with original nature of sin
3. What is the relative position of law and faith in justification?  
What do you understand by the phrase: "Justification by Faith"?

## Lesson XII - The Place of the Cross in Christian Experience

### REGENERATION \* CONVERSION

#### I. The Meaning and Method of Regeneration

##### 1. The limitation of justification.

Sin has two aspects: as a debt incurred by sins of the past; and sin as a disease within the very nature of man. Justification takes care of the past sins. It gives us a new standing before God, but it does not equip us to live in a state becoming our standing. It paves the way for us into the presence of a holy God, but it cannot make us holy. This needs regeneration. Justification and regeneration are simultaneous in experience.

##### 2. Man needs union with Christ and a divine power in the life which triumphs over sin as a disease; that puts within man a new ability.

- a. Christ, through the incarnation, crucifixion and resurrection becomes the head of a new order, a new creation, who are to be holy and pure as He is holy, Rom. 8:29

What is the position of Jesus Christ in his relation to the human race as the Second Adam? In what way does he take the place of the First Adam? Study Romans 5 - the key word or phrase is "much more". Notice that here are two men, two acts and two results. How can humanity be linked as closely with Christ as it is with Adam?

##### 3. The Implantation of a New Life

Life in the new order requires a wholly new equipment.

- a. What is the first requirement for fellowship with the living God? John 3:1-7, Ezek. 36:26,27, John 1:12,13, 1 John 5:11,12
- b. Why is it that God makes no attempt to do anything with the old nature? Rom. 8:7,8
- c. What does God purpose to do to equip a repentant, believing sinner for the new life? 2 Peter 1:4, 1 John 3:9

##### 4. The Author of the New Life

- a. How is the new birth brought about - acts 2:38, John 3:6,8
- b. Where does the Holy Spirit begin His work in regeneration? Eph. 2:1,5
- c. What is the purpose of this new creation by the Holy Spirit. 1 Cor. 3:16

- d. What other divine agency is used in regeneration? 1 Peter 1:23,  
James 1:18

5. The Cross the Place of Spiritual Birth

- a. How does Jesus explain to Nicodemus that the new birth is related  
to the Cross? John 3:12-15

How does looking to the Cross implant this new power within us?

- b. How does Paul describe the process of regeneration? Col 2:13,  
Eph. 2:5

- c. How is it symbolized? Rom. 6:3,4

- d. How complete is the change from the old life to the new? 2 Cor. 5:17

How is this new result described? 2 Cor. 5:17, Gal 6:15

- e. What new motive power is implanted by the Cross? Phil. 3:7-8,  
2 Cor. 5:14,15

6. What is the specific teaching of the Spirit of Prophecy on regeneration?

Look up and write out as many important references to this experience as  
you can find.

SC 18,52,67

DA 37,123,172,189,209,324,388,407,509,671,676,762,805

COL 61,102,96,307,384

II. What are the evidences and proof that a man has been born again?

Make a list of them from the Bible and Spirit of Prophecy, particularly  
Steps to Christ, "The Test of Discipleship"

1. In what way does this change affect the heart and spirit? Ezek. 11:19

2. The Mind - Rom. 12:2

3. The affections - Rom. 8:5

4. Attitude toward the law of God - Rom. 7:22, Rom. 3:31

5. Love for brethren - 1 John 3:14

III. What is God's purpose in regeneration? Ezek. 36:27

1. Consequently, what does God expect in the converted man? Eph. 2:10,  
Rom. 8:4

2. How does the righteousness of Christ now become manifested? 1 John 2:29  
2:3-6

#### IV. Problems for Discussion

1. What actually happens to man in the new birth experience?
2. What must man experience before he can be converted? Be specific.  
  
What are the factors which lead man to be converted?
3. What does conversion, regeneration do for man in his relationship to Christ, the God-man? Define this new relationship. What do you understand by the "believer being in Christ"?

## Lesson XIII - The Place of the Cross in Christian Experience

### Sanctification - The Crucifixion of the Old Nature

#### I. Meaning of Sanctification

1. COL 360,65. Look up and write out all definitions and interpretations of Sanctification in the Spirit of Prophecy.
2. "Sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened."  
A. H. Strong, Systematic Theology, p. 869
3. "Sanctification is the work of a lifetime" COL 65
  - a. Rom. 6:12 "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof"

What is definitely implied in the above statements regarding the old nature of sin after the experience of regeneration has taken place?

- b. What two opposing principles are revealed in the life of the believer?

What conflict then arises which lasts through life?

- (i) Gal. 5:17, Eph. 4:22,23, 1 Tim. 6:12, 1 John 1:8,10; 3:6-9; 2:1, Rom. 7:21-25

In every believer we see the co-existence of two natures. Every Christian is conscious of inward conflict, of a duality within himself. Part of him aspires to be well-pleasing to God and another part wants to satisfy every demand of self; part that longs for the rest of the promised land and part that lusts for the pleasures of Egypt. The Scriptural explanation of this duality in Christian experience is found in the co-existence of two natures within the believer, the old, sinful nature, and the new spiritual nature. There is in every believer that old nature which can do nothing but sin. Inherent within the old nature is a threefold inability; it cannot know God, it cannot obey God, it cannot please God. By physical birth every person possesses this nature and it remains in him as long as he lives on earth. There is in every believer that new nature which cannot sin; it can and does know God, obeys God, and pleases God. By spiritual birth every person becomes possessor of this God-knowing, God-obeying, God-pleasing nature.

John wrote to the believers as though he did not expect them to sin, yet he made full provision for their sinning because they had within them this Satan-inspired, devil-begotten nature. God makes no

attempt to eradicate the old nature because He has a far more wonderful way of conquest over this sinful nature.

To admit the existence of these two diametrically opposed natures is to admit the necessity of fiercest conflict. It is the age-long conflict between Satan and Christ with the believer's inner life as the battle field.

c. Sanctification as a continuous process - Phil. 1:6, 1 Cor. 1:18, 2 Cor. 2:15

4. How is sanctification distinguished from regeneration? Eph. 4:15, 2 Peter 3:18

## II. Sanctification and the Old Nature.

1. How does Paul deal with the Old Nature in His own Experience? Gal. 2:20, Rom. 6:6

a. Does God make any attempt to transform the old nature? Rom. 8:7,8; 7:18,25

b. How does Paul use the term "old man" and how is it dealt with? Eph. 4:22, Col. 3:9, Rom. 6:6

It is an equivalent to "I" of Gal. 2:20 and in the word "sin" of Romans 6. The term commonly used is "self". Every child is born into the world with king "self" on the throne. "The old man" on the throne determines what the whole life from center to circumference shall be. "The old man" demands an environment that is in full accord with his tastes and inclinations, all of which are earth-born. He feeds on the things that are seen, he walks by sight, he revels in the lust of the flesh, lust of the eyes, and the pride of life. The foundation of life in the natural man is foursquare: self-will, self-love, self-trust, and self-exaltation and upon this foundation is reared a superstructure that is one huge capital "I". Self-will is the corner-stone and self-exaltation is the cap-stone.

2. How does Paul describe this process of self-crucifixion? 1 Cor. 15:31, Phil. 1:21, Rom. 8:13

3. What is meant by the crucifixion of the old man? No Christian can nail himself to two pieces of wood? What exactly happens to the old man and how is self crucified with Christ?

a. What must be the Christian's first attitude toward the Flesh, the old nature? Rom. 7:18, Phil. 3:4-11

- b. What must the Christian's permanent attitude towards the flesh be? Isa. 64:6. How far must this crucifixion of self go?

We must look upon "I" as an accursed thing. It is easy to encircle the cross with flowers and say a thousand beautiful things about it; but what God says: "The cross is a curse. It was because the curse was upon human flesh, the human flesh that Christ himself had that the curse of God was upon it and the only place for it was the Cross. We must realize that the same curse is upon our flesh, the self, "I". It is a blessed moment in a man's life when he gets a sight of what accursed thing sin is; it is a still more blessed thing when God shows a man what an accursed thing "I" is with its self-will, self-satisfied attitude, self-righteousness, when "all our righteousnesses are as filthy rags." The curse of death is upon our old nature, let us realize it. Let us hate every manifestation of the old nature, have no confidence in it; if we do, we are not going to give it very much encouragement. If my old nature is crucified it can only be because I have come to realize how accursed it is. I learn to fear nothing so much as myself. I tremble at the thought of allowing the flesh, my natural mind and will, to usurp the place of the Holy Spirit; my old nature is my bitterest enemy and the enemy of Christ.

- c. We must continually reckon ourselves dead. Rom. 6:11
- d. We must make no provision for the flesh. Rom. 13:14
4. What are the Three foes of the Christian life which must be crucified? Explain carefully:
- a. Gal. 2:19, Rom. 6:14; 7:4, Gal. 5:22,23
- b. Eph. 2:5, Rom. 6:2,8
- c. Gal. 6:14

### III. The Agency of that process of Sanctification which crucifies the old man

1. TM 97, Romans 8:13,14, 1 Cor. 6:11, Phil. 2:12,13, 1 Cor. 1:2,30; 6:19
2. John 17:17, 2 Cor. 10:5, 1 Peter 2:2, John 15:3, T.M. 378

Note: There is a negative and a positive side to Sanctification. The negative side is that presented above, the crucifixion of the old man. The positive side is the feeding of the new spiritual nature and its growth to full maturity. The second side is not dealt with in this lesson. It comes under the work of the Holy Spirit and Christian experience. The Cross is for the old nature, the Holy Spirit is for the new nature. Our responsibility is to starve the old nature and feed the new.

#### IV. False Views of Sanctification

##### 1. Antinomianism

This view holds that since Christ's obedience and death have met the demands of the law, the believer is free from obligation to observe it. It is based upon a misinterpretation of Rom. 6:14.

##### a. Objections to this view

- (i) The law is a transcript of the character and holiness of God and therefore, its demands as a moral rule are unchanging. Only as a system of penalty and a method of salvation is the law abolished in Christ's death. Matt. 5:17-19, 48 Rom. 10:4, Gal. 3:13.
- (ii) The union with Christ through the Holy Spirit imparts the spirit of Christ for obedience to the moral law. Rom. 8:1-4, Gal. 5:22-25
- (iii) The freedom from the law of which the Scriptures speak is simply freedom from the bondage of disobedience and legalism, to a delight in the law of God. Psa. 119:97, Rom. 3:8, 31; 7:6; 8:4, James 1:25

The doctrine of Christian freedom and sanctification does not free us from the law as a rule of life, but Christ does free us:

- (1) from the law as a system of curse and penalty
- (2) from the law with its claims as a method of salvation; this he does by making his obedience and merits ours.
- (3) from the law as an outward and foreign compulsion; this he does by giving to us the spirit of obedience and sonship, by which the law is progressively realized within.

Just as law can do nothing with a man after it has executed its death penalty upon him, so law can do nothing with us, now that its death penalty has been executed upon Christ. In the Cross, the law as a system of curse and penalty exhausted itself, so we were set free.

We are free from the law as a method of salvation; free from the necessity of trusting our salvation to an impossible future obedience. By faith in which Christ has done and simple acceptance of his work for us, we secure a right to heaven. Obedience on our part is no longer rendered painfully, as if our salvation depended on it, but freely and gladly, in gratitude for what Christ has done for us.

We are free from the law as an outward and foreign compulsion. In putting an end to legalism, he provides against license.



This he does by giving the spirit of obedience and sonship. He puts love in the place of fear; and this secures an obedience more intelligent, more thorough, and more heart, than could have been secured by law. The freedom of the Christian is freedom in the law, such as the musician experiences when the scales and exercises have become easy, and work has turned to-play.

2. Perfectionism - holds that the Christian may, in this life, become perfectly free from sin and realize it himself.

The fundamental error of perfectionism is its low view of God's law and its narrow conception of sin.

The law demands perfection; it is a transcript of God's nature. Its object is to reveal God. Anything less than the demand of perfection would misrepresent God. God would not give a law which a sinner could obey. In the very nature of the case there can be no sinlessness in this life for those who have once sinned. Even the best Christians come short of perfection. Regeneration makes only the dominant disposition holy. Many affections still remain unholy and require to be cleansed. Only by lowering the demands of the law, making shallow our conception of sin can we count ourselves to be perfect.

Absolute perfection is attained not in this world but in the world to come.

a. Objections to this view.

- (i) The Scriptures never assert or teach that the Christian may in this life live without sin. 1 John 3:6,9
- (ii) The express record of sin is revealed in the most perfect characters of Scripture, Noah, Abraham, Job, David, Peter.
- (iii) The perfection taught is only relative perfection - 1 Cor. 2:6, Phil. 3:15
- (iv) The Scriptures deny that any man on earth lives without sin. 1 John 1:6-9, Phil. 3:12-14

b. Look up as many statements as you can on Perfection in the Christian Life as taught in the Spirit of Prophecy. Refer to section on "Sanctification" "False Theories".

3. Once Saved Always Saved

- a. The Scriptures teach that salvation comes only to those who continue in a state of grace. This voluntary continuance we call perseverance.

John 10:28,29, Rom. 11:29, 1 Cor. 13:7,13, Phil. 1:6, 2 Tim. 1:12, 1 Peter 1:5, Rev. 3:10, 2 Tim. 1:12, 1 Tim. 6:20, 2 Tim. 1:14, 2 Peter 1:10,11

b. It is possible to fall away after being converted. Heb. 6:1-6

#### V. Problems for Discussion

1. Essentially, what is the dualistic problem within the nature of the converted man?
2. How is sanctification related to the amount of truth given and understood? Does God expect more of this last generation than previously? If so, why?
3. How extensive is sanctification to be in the life? What are some of the specific things it embraces? See Index to Spirit of Prophecy. How much sin would you allow in the process of sanctification?
4. How is the Sabbath a sign of Sanctification?

Lesson XIV - Resurrection, Ascension, and Exaltation

I. The Resurrection in the Life of our Lord

1. The Resurrection foretold

- a. In Prophecy - Psa. 16:9,10
- b. By Jesus Himself - Matt. 17:22,23

2. The Resurrection proved

- a. Evidence from the disciples - 1 Cor. 15:1-11
- b. Evidence from Paul's conversion - 1 Cor. 15:8-10; Gal. 1:13-16
- c. Evidence from transformation of Disciples - Matt. 27:56; John 20:19; Acts 2-4

3. The status of our Resurrected Lord

- a. What did the resurrection prove relative to the person and work of Christ?  
Acts 2:22-24; Rom. 1:4; Acts 13:33  
The Resurrection is the third span in the bridge of salvation.
- b. What did Jesus claim as result of the resurrection and how was it demonstrated? Rev. 1:18; Matt. 27:52,53

II. Results of the Resurrection

- 1. How does the resurrection affect the present life of the believer?  
Rom. 5:6,5; Col. 1:18; 1 Cor. 15; Phil. 3:8-11; 1 John 5:11,12; 1 Cor. 15:14,17,18

- Deliverance from sin

- Possesses resurrection power

Through the perfection of His incarnate manhood, God's second Man has qualified to become the Head of a new creation, through the victory of His crucifixion He has put an end to the old creation, and now through the power of his resurrection a new order of beings is formed of which He is appointed the Head; as firstborn from the dead He becomes the Progenitor of a new race of redeemed men, the Head of a new company of people whose life on earth is to be transformed. The believer leaves

the sphere of sin, death, darkness, and disorder and enters the sphere of righteousness, life, light and liberty.

2. What does the resurrection prove concerning the host of dead? 1 Cor. 15:12
3. How does the resurrection affect the future life of the believer? John 6:40  
1 Cor. 15:20-24,52,55

### III. The Ascension and Exaltation is the fourth span in the Bridge of Salvation

At the resurrection, Christ became the progenitor of a new order of beings; but not until His ascension and exaltation could He actually be induced into His work as Head of the Church.

1. Describe the home-coming of the Son. Acts 1:10,11; Heb. 9:24; Psalms 24:7-10
2. What is Christ's position in heaven?  
1 Peter 3:22; Heb. 10:12; Acts 2:33; 7:55,56; EW 54-56
3. What glorious ceremony took place in the exaltation of the Son following his ascension to the heavenly courts? Eph. 1:20-22; Phil. 2:9-11;  
AA 38,39
4. What were the purposes for Christ's return to heaven?
  - a. John 16:7
  - b. Romans 8:34 - Might begin His intercessory work
  - c. John 14:2,3

IV. Problems for Discussion

1. List the resurrected men in the Bible and their significance in the plan of salvation.
2. List the various resurrection at the close of the Controversy and their place in the scheme of things.
3. How was Christ resurrected? See DA 780,785

Lesson XV - The Threefold Office and Ministry of Christ

I. The Prophetic Work of Christ. Deut. 18:15; Acts 3:22; Matt. 13:57; Luke 13:33

1. What are the three phases of work united in the work of a prophet?

- a. Matt. 5-7 - Teaching
- b. Matt. 24,25 - Predictions
- c. Matt. 8,9 - Miracles

Thus as a prophet, Christ was an inspired interpreter or revealer of the divine will, a medium of communication between God and men.

2. What are the various stages in Christ's prophetic work?

- a. John 1:9; Heb. 12:25,26 - This refers to the work of Christ before the time of Christ's advent in the flesh.
- b. John 8:38,58; John 1:1; Luke 6:19 - Refers to the earthly ministry of Jesus.
- c. John 16:12-14; Acts 1:1 - Refers to the guidance and teaching of his church on earth, since his ascension. His prophetic activity is continued through the preaching of his apostles and ministers, and by the enlightening influences of His Holy Spirit.
- d. John 16:25; 17:24,26; Isa. 64:4; 1 Cor. 13:12 - Christ's final revelation of the Father to his saints in glory - thus His prophetic work will be an endless one, as the Father whom he reveals is infinite.

II. The Priestly Work of Christ. Zech. 6:13; Heb. 7:1

1. What is the twofold work of the priesthood of Christ?

- a. Heb. 9:24-28 - Sacrifice. Heb. 8:3
- b. Heb. 7:24-28 - Intercession. Heb. 9:11,12

When did Christ fulfil the first phase of his priestly work? and the second?

2. What is the priestly work of Christ since his return to Heaven? Rom. 8:34; Heb. 7:25; Heb. 8:1,2,3; 1 John 2:1, Heb. 4:16

Note: This will be taken up in the lessons on the Sanctuary. The ministration of Christ has two phases, the Daily and the Yearly which correspond to two periods, from His ascension to 1844; from 1844 to Close of Probation.

### LII. The Kingly Work of Christ

1. As concerning the Kingdom of the Universe, it is a kingdom of power; he upholds, governs, judges the world.  
Psa. 2:6-8; Matt. 25:31,32; 28:18; Rev. 19:15,16
2. As concerning his church militant it is a kingdom of grace. John 18:36, 37; Eph. 1:22
3. As concerning his church triumphant, it is a kingdom of glory. John 17:24; 1 Peter 3:21,22; 2 Peter 1:11

Lesson XVI - The Holy Spirit - His Position and Person

I. What is the position of the Holy Spirit in the Godhead?

1. ~~John 14:17~~; Matt. 28:19; Gen. 1:2. How is the Holy Spirit associated with God the Father and God the Son? 2 Cor. 13:14

2. Acts 5:3,4; 1 Cor. 12:4-6 - He is spoken of as God

3. What divine attributes signify the position of the Holy Spirit?

Luke 1:35 Omnipotent

Psa. 139:7-10 - Omnipresence

Heb. 9:14 - Eternal

1 Cor. 12:11 - Omniscience

All of these show that the Holy Spirit possesses the divine attributes of God.

4. Show that the Holy Spirit is a distinct Person

a. In John 14,15,16, find how many times the personal pronoun is applied to the Holy Spirit. What is its significance?

b. Acts 15:28; 2 Cor. 13:14. What does His connection with other persons imply?

c. List the acts of the Holy Spirit which belong to personality

Gen. 1:2; Luke 12:12; John 3:8; Acts 2:4; 8:29; 10:19,20; 13:2; 16:6,7  
Rom. 8:11,26; 1 Cor. 2:10,11; 12:8-11; Rev. 2:7; 1 Cor. 12:11;  
Rom. 15:19, Gen 6:3

The Spirit searches, knows, speaks, testifies, reveals, convicts, commands, strives, moves, helps, guides, creates, recreates, sanctifies, inspires, makes intercession, orders the affairs of the church, performs miracles, raises the dead. Has executive ability, capable of purposive action. Works wonders.

d. In His relation to the acts of others how is the Holy Spirit revealed as a person?

Isa. 63:10; Matt. 12:31; Acts 5:3,4,9; 7:51; Eph. 4:30; Heb. 10:29;  
Rom. 15:30; Acts 15:28

Can be resisted, grieved, vexed, blasphemed, insulted, loved.

5. Write out from the Writings of the Spirit of Prophecy a number of important passages which refer to the position and person of the Third Person of the Godhead.

Philosophy



e.g. DA 671; AA 51,52; GW 285

"The comforter that Christ promised to send after he ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Savior. There are three living persons of the heavenly trio; in the name of these three great powers--The Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."

Mrs. E.G. White, "Testimonies" Series B. NO. 7, pp. 62,63.

Lesson XVII - The Dispensation of the Holy Spirit

I. The Work of the Holy Spirit prior to Pentecost.

1. His part in the work of Creation. Gen 1:2
2. As a means of communication of God with men. 2 Peter 1:21
3. As an instructor of Israel in the wilderness - Neh. 9:20 and their rebellion. Isa. 63:10.
4. Empowers for service, spiritual gifts
  - (i) Ex. 31:3
  - (ii) Num 11:25,26,29
  - (iii) Num 27:18 - Num; Deut. 34:9
  - (iv) Judges 3:10 - Ministry of Othniel
  - (v) Judges 6:34 - Gideon
  - (vi) Samson - Judges 14:6,19; 15:14
  - (vii) 1 Sam. 10:10 - Saul
  - (viii) 1 Sam. 16:13 - David; Ps. 51:11
  - (ix) 2 Chron. 24:20 - Zechariah

II. The Work of the Spirit in the Life of Christ on Earth

1. How was the Holy Spirit connected with the incarnation of Jesus? Luke 1:35; In what way then was Jesus born of the Spirit and what is its significance?
2. At His baptism - John 1:32 - How does Jesus' baptism by the Spirit differ from His being born of the Spirit? Does this have any significance in the Christian experience?
3. As connected with His ministry. Luke 4:14
4. As connected with Christ's experience on the Cross. Heb. 9:14
5. As connected with Christ's resurrection. 1 Peter 3:18

### III. The New Testament Era the Dispensation of the Holy Spirit

1. What Scriptural statements prove the beginning of a new era in the work of the Gospel?

a. What Old Testament Promises point forward to this dispensation?  
Joel 2:28; Isa. 44:3

b. How did Jesus Himself indicate the coming of a new gospel era?

- (i) John 7:37-39
- (ii) John 16:7; 14:16,17
- (iii) Acts 1:4,5

c. Testimony of John the Baptist. Matt. 3:11

2. Testimony of the Spirit of Prophecy - T.M 511; MB 174; Ed. 132

3. What is the significance of Pentecost in relation to what the prophets and Jesus Himself had promised?

a. Acts 2:1-4, AA 38,39

b. Acts 2:37,41-43; Acts 2:16,17,18

4. How was the blessing of Pentecost to affect all believers henceforth? In what way was it to be different from the work of the Holy Spirit in the O.T.?

a. Acts 2:38,39; Read AA. Chapt. 4,5

b. John 14:16,17

c. AA 53,54; DA Chapt. 73, "Let Not Your Heart Be Troubled" DA 116,161

### IV. The Work of the Holy Spirit in the New dispensation

1. To make Christ real to the believer and realize Christ's abiding presence  
John 15:26

a. John 14:16-20. Is the spiritual presence of the living Lord such an intense reality to you? Are you occupied with Christ? Are you satisfied in Christ? To have Christ abiding in us in all His Fullness is to have every need supplied, every desire fulfilled, every hunger satisfied, every thirst quenched.

b. DA 669,895; SC 75; CCR 77

2. To reproduce Christ's holy life within the believer, overcome sin in the life.

- a. Eph. 3:16-19; Gal. 5:22,23; 2 Cor. 3:18
- b. COL 4:19; DA 189,302,331,353,407,409,490,669, 805,827
- c. Christ's life is a life that defies imitation. No counterfeit is ever so quickly detected and so heartily detested as a counterfeit of the Christ. There is no possibility of likeness to the Character seen in Jesus Christ except through the reproduction of His life in us. To communicate the life of the living Head in heaven to the body on earth, making the visible part of Christ of the same character as the invisible part, is the work of the Holy Spirit. His ability to perform this task is in proportion to the freedom given to do it. The spirit-filled Christian is the one who is most like his Lord. In Gal. 5:22,23 these nine exquisite graces are a word-picture of the character of Christ. Such character can never be produced through human effort for it is not the product of human nature but the fruit of divine nature. Only the divine can produce the divine.

The Gift of the Holy Spirit perfects God's gracious plan of salvation. It is the connecting link between the Savior in Heaven and the sinner on earth. It provides a way whereby the life of the crucified Savior, now enthroned as Lord in Heaven, may be communicated to an maintained in the believer.

- d. This new experience of the believer is referred to in the N.T. by the phrase "in Christ". This phrase is the key to the whole N.T. Those words occur with their equivalents over 130 times. To be "in Christ" is to be where he is, to be what he is, and to share what he has.

List the blessings to be found "in Christ":

- (i) Eph. 1:4
- (ii) Eph. 2:6
- (iii) 1 John 2:6
- (iv) Phil. 3:9
- (v) Col. 2:7
- (vi) 2 Cor. 5:17
- (vii) 2 Cor. 2:14
- (viii) 1 Cor. 1:2
- (ix) Col. 2:9,10
- (x) Col. 1:28

3. To teach and lead into all truth

- a. John 16:13
- b. COL 4:08,414; TM 70,155; COR 162

4. To provide power for service, to re-enact Christ's supernatural power through us.
  - a. John 7:38; Acts 1:8
  - b. DA 823; TM 328; COL 419; COR 154
  - c. Those who are filled with the Spirit are full of power: power to suffer, to sacrifice, to teach, to preach, to witness and to work to win souls.
5. To convince the world of sin, of righteousness and of judgement.  
John 16:7-11

#### V. Problems for Discussion

1. What is the difference if any, between the Gift of the Holy Spirit and the Baptism of the Spirit?
2. Study the manifestation of the Spirit in certain periods of the world's history as discussed in the Spirit of Prophecy. See Index to Writings of Mrs. White, p. 395. "Holy Spirit Manifested"

Study carefully the fourfold work of the Holy Spirit in the new dispensation using the Index to Mrs. White's Writings.

Lesson XVIII - The Work of the Spirit in the Life

I. What does every child of God receive at conversion? Acts 2:38; John 3:3-8  
1 Cor. 2:12; 1 Thess. 4:8; Gal. 3:13,14; Acts 19:2

1. What are the conditions of receiving this gift? Enumerate them.

2. What is the proof that we have received this gift?

a. What is the witness of the Spirit Himself? 1 John 2:20; Rom.8:9,16

b. What is the assertion of the Scriptures? 1 Cor. 3:16; 6:19

c. What is the testimony of the life? Gal. 5:22,23; Eph. 5:9;  
Rom. 8:9,10,15

II. What measure of the Holy Spirit is it God's will for the Christian to experience? Eph. 5:18; Acts 11:24; Eph. 3:16,17,19

1. How does the fulness of the Spirit differ from the gift of the Spirit?

The receiving of the Spirit is God's answer to repentance and faith. The fullness of the Spirit is God's answer to surrender and faith. At conversion, the Spirit enters; at Surrender, the Spirit already entered, takes full possession. The believer may be filled today yet tomorrow he will need to be filled again so that his life may be habitually full; and the source of supply is "all the fullness of God." To be spiritual, one must be filled and be kept filled with the Holy Spirit. The habitual fullness is the divine provision for a life lived on the spiritual plane.

III. Led by the Spirit

1. How does the Holy Spirit lead in the life?

a. Rom. 8:14,16; Gal. 5:16-18

b. Rom. 9:1 - How does the Holy Spirit lead in the conscience?

(i) Heb. 9:14; 10:2,22

(ii) 1 Tim. 1:19; 3:9; Acts 24:16 - Need for maintaining a good conscience

(iii) 1 Tim. 4:2; Rom. 2:14 - Sin and conscience

2. What are the four criteria whereby we may know the Spirit's leading?

- a. Eph. 2:2-6 - Spirit of Obedience. Any spirit that leads to disobedience is of the devil.
- b. Eph. 4:3,4; Phil. 1:21 - He is the Spirit of Unity - any spirit that sows seeds of strife, bitterness, and enmity among disciples, is not of God.
- c. Eph. 5:9 - He is the Spirit whose fruit is in all goodness and righteousness and truth. "By their fruits ye shall know them."
- d. Eph. 6:17 - He is the Spirit whose sword is the Word. Any guidance which is not through the Scriptures and conformed to is false. The spirit operates only in accordance with the Holy Scriptures, not emotion, not in prayer without Bible study.

IV. What are the conditions for the Spirit-filled life?

1. COR 146, 147, 149, 151 - What must we do?
2. 2 Cor. 7:1
3. Surrender - Rom. 6:16,19; 12:1; 1 Thess. 5:23 - What is the meaning of surrender? What does it include? How does a person surrender? What is the key faculty in this act?
4. Abiding in Christ - John 15; 1 John 3:23,24; Heb. 12:2

Abiding is that habitual attitude by which one who, in himself is spiritually dead, is constantly looking to, and daily and hourly drawing upon, the life of another - the fullness of life of Jesus within him.

V. Problems for Discussion

1. In what way are the gifts of the Spirit a sign and proof of the Holy Spirit in the life, particularly the gift of tongues?
2. How vital is the presence of the Holy Spirit in the Life for all the blessings of the Christian Life? See DA 672; 7T 273; 8T 21; TM 174; GW 285; FE 434; CT 358
3. What are the conditions for receiving the Holy Spirit?
4. Why do we see such a lack of the Holy Spirit in the lives of Christians today?

Lesson XIX - Christian Experience

Righteousness by Faith

I. What is the definition and scope of Righteousness by Faith?

1. TM 91,92; COR 63-65,80,83,106,109,124
2. What two phases embrace righteousness by faith? COR 118. Be careful to define and distinguish between the two. The first phase has been dealt with in previous lessons. By what other words may these two phases be defined?

II. Why is the righteousness of Christ essential to every man who will be saved?

1. Psa. 97:2 - It is the very foundation of God's throne
2. Lev. 11:44; 1 Peter 1:16 - It is the very character of God
3. Phil. 1:11; Titus 2:14 - It is the basic feature of salvation
4. Gal. 3:3 - Man is wholly without it.

III. How is the righteousness of Christ appropriated?

1. Phil. 3:9; COR 124,125,126,129,138,142
2. How much of the Christian life is dependent upon faith? Rom. 13:23; Heb. 11:6; Gal. 5:6
3. How many of the blessings in Christ are ours through faith? Enumerate them:
  - a. Rom. 5:2 -
  - b. Gal. 3:26 -
  - c. Phil. 3:9 -
  - d. Acts 26:18 -
  - e. Acts 15:9 -
  - f. Eph. 3:17 -
  - g. Gal. 3:2 -
  - h. Heb. 6:12 -
  - i. 1 John 5:4 -
  - j. Eph. 6:16 -
  - k. Heb. 11:3,34 -
  - l. 1 Peter 1:5 -
  - m. Matt. 17:19,20 -
  - n. 2 Cor. 1:24 -
  - o. 2 Cor. 5:7 -
  - p. Heb. 10:38 -
4. Of what is faith a product or fruit? Gal. 5:22

IV. What is the divine process in righteousness by faith?

1. Phil. 2:12,13 - First, it is based upon God within us. " Peter 1:4
2. Jer. 31:33; Heb. 8:10; Rom 8:1-4 - What does God implant in the life? How is it expressed in the life?



3. COR - 120,121,130-131,141
4. 1 Cor. 1:2,30 - The place of Christ in righteousness
5. Rom. 8:9,10 - The agency of the Holy Spirit in righteousness

V. What is the relation of the two phases of righteousness to the law of God? What two apparently contradictory statements are thus shown to be entirely in harmony?

1. Compare Rom. 3:19-22, 27-28 with 2:13
2. Compare Rom. 4:1-8 with James 2:20-24
3. What is the consequence in the life? Rom. 16:26; Acts 6:7; Rev. 14:12.
4. What is eternal life then based upon finally? In righteousness by faith? Rev. 22:14

#### VI. Problems for Discussion

1. List as far as you can the contrasting points between righteousness by faith and legalistic righteousness, between righteousness by faith and the Laodicean state.
2. In what way is righteousness by faith the "third angel's message in vavity"?
3. What is it that will bring the experience of Righteousness by faith into the church and into believers? What is the straight testimony of the Laodiceans? How is it connected with righteousness by faith?
4. In what way and how far is the health of the body related to righteousness by faith?

Lesson XI - Christian Experience

Christian Growth

I. The first essential to growth of any kind is life. 2 Cor. 5:17

1. What is the new life which begins with our acceptance of Christ?  
2 Cor. 5:17; 1 Peter 1:23 (Lesson XII - Regeneration)
2. How is this new life designated? 1 Peter 2:2; SC, Pocket Edition, p.67
3. How is the old and the new life distinguished - Rom. 8:9; Col. 3:9,10

Note: In lesson XIII is presented the truth which deals with the old nature, that of crucifixion, death to self, but with the new nature, which is termed "babe", 1 Cor. 3:1,2, born of the Holy Spirit, a different process is set forth in the Bible. While the old man must be starved, the new babe must be fed. While the old man must be crucified, the new nature must be encouraged in every way. This is also the process of sanctification which continues through life. Conversion is but the beginning of life, not the end.

II. Show how that Christian Growth is an essential teaching of the Bible and the Spirit of Prophecy

1. The teaching from Scripture

a. Jesus - John 6:57; Luke 2:30; 4:4; 24:44

b. Peter - 1 Peter 1:4-8; 2 Peter 3:18

- 2 Peter 3:18 - What is the significance of "growing in grace" and growing into grace?

c. Paul - Eph. 4:13, 15; 1 Cor. 13:11

d. James 1:4 - What is the ultimate standard of maturity in which we are to aspire? See Also Eph. 4:13; Heb. 6:1

2. Teaching from the Spirit of Prophecy

a. SC - "Growing up into Christ"

b. COL 65,66,332

### III. Conditions of Spiritual Growth

1. What is the right attitude towards Christian growth? Matt. 6:28 ff

- a. How much growth is dependent upon one's own resources? SC 67, 68, 69; COL 67. Let us beware of seeking to do for ourselves what grace by faith alone can do. All growth in grace, all the fruits of the Spirit come by receiving nourishment alone from God. TM 326, 346
- b. Methods impossible for growth
  - (i) Resolution
  - (ii) Eradication
  - (iii) Imitation

2. What is the essential nourishment for the new nature?

- a. 1 Peter 2:2 - For the new babe what is the nature of the spiritual food?
- b. What change of spiritual diet becomes necessary as growth continues? Heb. 5:13, 14; SC 90, 91
- c. May Christian growth be arrested? Heb. 5:12; LCor. 3:2
- d. What distinguishes a healthy condition in the life?
  - (i) Job 23:12 - A healthy appetite for the Word
  - (ii) 2 Peter 3:18 - In what two aspects does growth become manifest?
  - (iii) Psa. 119:130 - What does it do to spiritual perception and spiritual enlightenment? SC 90; 5T 703-710
- e. Throughout growth to what standard does the Christian aspire? Eph. 4:13; James 1:4 Heb. 6:1
- f. What various figures are used to represent the word as the divinely appointed means for spiritual culture and growth? Enumerate them.
  - (i) James 1:23-25 - The Mirror to reveal
  - (ii) Eph. 5:25, 26; John 15:3; Ps. 119:9 - Water to cleanse and refresh. The Christian's life is kept pure and clean only in the proportion to which the Word of God is hidden in the heart and applied to the life.
  - (iii) Food to nourish and delight - Heb. 5:14; Ps. 9:10 - The man who feeds upon God's Word will become strong; the one who neglects it will be dwarfed. Wherever you find a spiritual anaemic the reason is improper food. He is also the pray to all kinds of spiritual disease. He is powerless to resist temptation, blind to discern error, helpless to overcome sin.

He is open to all deceiving devices and subtle strategies of the evil one. He not only makes no progress but he cannot even hold his own and lives a flabby, inconsistent, dishonoring life before the world.

- (iv) Ps. 119:105, 110, 113; Ps. 37:31 - Word is a Lamp to guide. There is but one absolutely safe counselor for the Christian, the Word of God.
- (v) Ps. 119:14, 72, 127, 162 - Word is wealth to enrich. There is constant drain upon the Christian. Everything in his environment tends to impoverishment of spirit. There is unceasing need of renewal through enrichment.
- (vi) Heb. 4:12; Ps. 119:164, 175 - Word is a critic to judge. Judgement upon the Christian's thoughts and actions.
- (vii) Eph. 6:17 - Word is a weapon - often the reason we yield so quickly to temptation is because our sword is rusty. It is only that part of the Word that is hid in the heart that will become a Sword in action at the moment most needed, the portion of the Word we have learned and lived that will be effectual in the fight with Satan.

g. What are the essentials for making Bible Study effective in Christian growth?

- (i) Phil. 3:8, 9 - An adequate objective - not aimlessly, without purpose, spasmodically, but for one objective, that through the Word we may know the Son of God. No book in the Bible will be fully understood until Christ be seen in it. Our goal will very largely determine our gain.
- (ii) Psa. 119:161; Ps. 1:2; 119:47 - A right attitude- what we get from the Bible is determined very largely by what we bring to it. The first secret of Bible Study is faith born of humility. Job. 23:12; Ps. 119:103 - What difference it makes when one truly hungers for the Bread of Life.  
What a difference it makes when one approaches the Bible as on a quest, when one is really hunting for something as the gold digger hunts for the gold. Then he is content with no superficial reading but he systematically searches; he diligently digs for the deepest truths. Such a one is saved from intellectual laziness. The Bible becomes a gold mine: Ps. 119:127, 162. What a difference it makes when one truly loves the Book and longs to know Christ. Then he does not study with an eye on the clock.  
Ps. 119:140
- (iii) John 14:23 - An obedient response. The Bible will never really become ours until we have the consistent and persistent purpose

to live what we learn. To learn and then not to live is deadly and disastrous. We need to beware of mere head knowledge of the Bible. The spirit will never work the Word into our lives in living principles unless there is an obedient response in our hearts. The Word is not given to us to make our intellects treasure-houses of heavenly wisdom but to make our hearts the sanctuaries of the heavenly One.

3. What is the Spiritual Atmosphere in which the Christian is to Grow?
  - a. COR 157 - What is to be the place of prayer in the Christian life? in the Church? Luke 11:13; Mark 11:24; SC 93; MYP 115, 131
  - b. What is the life that can pray? John 15:7; James 5:16; 1 John 3:21,22  
  
All lack of power to pray aright and perseveringly, all lack of power in Prayer with God, points to some lack in the Christian life.
  - c. What is to be the inner room experience in the life of the Christian? Matt. 6:6
  - d. What place in Christian growth is there for the upper room?  
1 Tim. 2:1-4; Luke 6:12, 13; James 5:16; Eph 6:18
    - (1) What does God seek? Isa. 52:6,7; 59:16; 63:5; 64:7; John 15:16; Luke 11:5-8; 18:1-8
4. What kind of faith is necessary to Christian Growth? COL 360
5. How essential is exercise to growth? SC 80. 81; TM 364
6. Perseverance in spiritual things
  - a. What is the guarantee of final attainment? Heb. 3:14
  - b. What is the greatest tragedy in Christian experience? Heb. 4:1; 6:4-6
  - c. In what things must we continue faithful:
    - (i) Acts 13:43
    - (ii) Col. 1:23
    - (iii) John 15:9
    - (iv) Gal. 6:9
    - (v) James 1:12; 2 Tim. 2:3
    - (vi) James 5:10
    - (vii) Heb. 10:23

d. What provision is made for the Christian to endure?

- (i) Heb. 12:1-4
- (ii) 1 Peter 1:5; Rom. 8:37 - Power of God and of Christ through faith.
- (iii) Eph. 6:13 - Spiritual armour
- (iv) John 16:33; Deut. 31:7,8

#### IV. Problems for Discussion

1. What are the laws of Christian growth essential to every Christian?  
See COL 62-69; Ed. 104-6
2. In what way is this growth to continue even in the hereafter? How is this connected with growth here in this life?
3. How is Christian growth related to sanctification?

Lesson XXI - The Law of God

I. The Meaning of Law

1. The underlying concept of law is that of an expression or idea of a person or group of persons enforced by authority. Generally, the expression or idea embodies some principle of truth or standard of living. It implies five things:

- (1) a lawgiver or authoritative will
- (2) subjects or beings upon whom this will and authority is exercised
- (3) A spoken or written expression of this will
- (4) A power enforcing the command or law, otherwise law becomes a mere wish or desire.
- (5) Responsibility which is the center of human existence.

2. The Law of God

a. What is the threefold authority which God exercises over created intelligent beings? Isa. 33:22; Jame 4:12  
The purpose of this authority is power which constrains to belief and action, and is recognized by the individual as existing independently of his own thought or will.

- (i) Why is authority so essential in religion?  
Because the Christian religion is based upon the fundamental truths of God, of the universe and of life and exalts the ideas of discipleship, obedience and righteousness.

Authority is indispensable for the training and education of man.

- (ii) What is said of the authority which Jesus exercises on earth? On what was he challenged? Matt. 21:23-27; 27:29; Mark 1:27; Luke 4:36

- (iii) What has been the problem in sin which will be ultimately solved through Jesus Christ? 1 Cor. 15:24; Rev. 13:2; 1 Peter 3:22

- (iv) Where is it that both Satan and the Roman Catholic Church has fought against God? Rev. 13:2; Isaiah 14:13,14

A Christian or the Church without divine authority is without a foundation. Without the authority of divine revelation and inspiration the moral and spiritual truths and standards of life must become confused and altogether uncertain.

b. The law of God consists in principally two things:

- (i) A standard of what is right, true. Psa. 19:7,8; Rom. 7:12; Eccl. 12:13; Rom. 2:18; Psa. 119:142,172. Here is the ultimate appeal as to what is right and wrong.
- (ii) A method by which God works. Law cannot run anything; it never sets anything in motion. It merely explains how a thing works. Law is merely the revelation of universal principles by which God works, by which he runs the universe, by which he created and sustains man.  
The ten commandments are just ten of those principles written down.

That is true in the natural world. The law of electricity does not run anything. When man discovered electricity and how it worked he wrote it down, called it the law of electricity. But the method by which electricity operated was there long before man ever wrote a law concerning it.

The law of the circulatory system is merely the method by which the blood operates which some doctor, having discovered it, wrote down. The law of gravitation discovered by Sir Isaac Newton, which he wrote down for all posterity, is nothing but the way that God runs this world and the universe.

This is the reason why man cannot do away with law. God cannot do away with the law of gravitation, of circulation of the blood by scrapping the written laws. That is true with the laws of honesty, purity and all the others.

Thus for Scientists, their authority rests upon these natural laws which are but the way God is running the stars, the earth, the planets and all things in the natural world.

For Theists, for Christian men and women, their authority rests upon the Creator of the moral and spiritual laws which are but the standard of God's own character and his will for all created intelligent beings, the way he wills that they shall live in relationship to Him the Creator and to their fellow beings, so ordained for the happiness and welfare of all. The Faith of Christian Church depends upon unswerving loyalty to the authority of Christ and His work.

## II. Law and Sin

- 1. What is the position of law in the origin of evil?
  - a. What is the point of issue in heaven itself? Were the heavenly beings conscious of law? In what spirit did they render service and obedience to God?  
See Gal. 5:22,23.



"But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of." MB 161

- b. Did the law of God exist in heaven? In what way were the angels governed by law? MB 77  
If the heavenly beings did not think of law, at what place does the issue of law arise in the controversy? - Isa. 14, 12, 13 - At the position of authority. Why is this called a rebellion?
- c. When then becomes the center of the controversy? pp 69, 41, 42  
Spiritual Gifts, Vol. 1, p. 110, 18
- d. It is evident that the issue comes to light at the place where God exercises authority. Heavenly beings are suddenly made conscious that a supreme God exercises authority over them, by the way he runs things and the standard of living for all created beings. Satan sets up his own authority above that of God and declares that anyone who is free should not be subject to such authority. Hence the importance of the temptation in the Garden of Eden - Gen. 3:5. "Ye shall be as gods." and with Christ - Matt. 4-  
"Fall down and worship me".

## 2. The Law of God and the course of the Great Controversy

- a. How clearly did the angels and the other worlds understand the issue? Why was the issue so obscure? pp 41, 42

Notice that in the rebellion against the authority of God, his will and laws are declared to be unjust.

- b. What is the twofold purpose of the sacrifice of Christ? Rom. 3:25, 26
- c. When is God vindicated before the entire universe? When is complete loyalty established and all doubt removed among the millions of the universe?

DA 693, 758, 759 - Read carefully.

- d. The focal point of the issue arises between Authority, law and freedom. How can man accept the bounds of authority without sacrificing the free will which God has given him, thus limiting the sphere of thought and action?
  - (i) In the first place, in the controversy with evil, between right and wrong, between Christ and Satan, that which seems at first sight to be a conflict between law and liberty is really only a conflict between one authority and another.
  - (ii) In the second place, The Creator is Lord. Man has no right and no power which has not been bestowed upon him by God. Thus when we speak of Christ Lord in our lives, we must admit entirely

Creation; that while God created man for Himself, he endowed him an independent being; yet never independent of God. Man's freedom is based upon his dependence on God as Lord, so that a maximum of freedom is at the same time a maximum of dependence. Man is the more free, the more he lives in dependence upon God. The less free he is the more he denies this lordship of Christ and seeks to withdraw himself from it. Complete dependence on God is at the same time true freedom.

#### Problems for Discussion

1. Explain the phrase "not under law but under grace" (Rom. 6:15) in relationship to Christian experience?
2. How is complete freedom compatible with complete obedience to the law?

-12-

Lesson XXII -The Law of God (Continued)

I. The Biblical Doctrine and Scope of Law

1. What is the broadest use of the term "law" in the Bible? Exactly what does this include? Matt. 5:17; Luke 24:44
2. What is meant by the moral law? Deut. 4:12,13; Exod. 20:2-17
3. What is the ceremonial law? PP 365. Often included along with this set of laws are the various rites such as circumcision. They are really no part of the ceremonial law. PP 364,470
4. The moral law of reason, of conscience, written in the hearts of men.
  - a. Rom. 7:23 - "law of my mind" - the uniform rule according to which the natural man is found to work.  
"Law of sin" - the inclination of sinful nature. Also v. 21
  - b. Rom 8:2 - law of the Spirit within which only the converted man possesses. It is with "law" in this sense that Paul is dealing in his arguments against the "righteousness which is of the law."

II. The Biblical doctrine of the ten commandments.

1. In what way is this law distinguished from all other laws in the Bible?
  - a. Deut. 5:22
  - b. Exod. 25:16,21
2. By what other names are the ten commandments designated?
  - a. Exod. 31:18 - His testimony
  - b. Deut. 4:13 - His Covenant
  - c. Psa. 19:7 - Law of the Lord
  - d. James 2:8,9 - Royal law
  - e. James 2:12 - Law of Liberty
3. What is the power and purpose of the ten commandments?
  - a. Psa. 40:8; Rom. 2:18 - Law expresses the mind of God
  - b. Psa. 19:7,8; Eccl. 12:12,13 - As a standard and guide to men; declares the whole duty of man

- c. Rom. 3:20; 7:7 - Reveals sin
  - d. Rom. 7:9 - Pronounces sentence upon the sinner
  - e. Gal. 3:24 - Leads us to Christ
4. What are the limitations of the law of God and why?
- a. Rom. 7:14 - Cannot compel obedience. Rom. 8:3
  - b. Rom. 7:10,11 - Cannot ignore sin. James 2:10
  - c. Rom. 3:19,20 - Cannot save
5. What is the violation of this law called? 1 John 3:4
6. How enduring is the law of God as a standard of righteousness?  
Psa. 111:7,8; Matt. 5:18; Luke 16:17
7. The Revelation of the Ten commandments to Man
- a. Before the Fall of Man what comprised the Law of God?

"The law of Jehovah dating back to creation, was comprised in the two great principles, 'Thou shalt love the Lord thy God with all they heart, and with all they sould, and with all they mind, and with all they strength. This is the first commandment. And the second is like, namely this: Thou shalt love they neighbor as they self. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow-men. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression." Mrs. E. G. White, Signs, April 15, 1875

(1) What are some of the things in the ten commandments which would have no application to other worlds, to angels or to unfallen men?

"The law of God existed before man was created. It was adapted to the condition of holy beings; even angeles were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. 'Concerning thy testimonies' says the psalmist, 'I have known of old that though hast founded them forever.'" Mrs. White, Signs, April 15, 1886

- b. What further revelation of law was given at the Fall? Gal. 3:19; Acts 7:53; Heb. 2:2; Deut. 5:5, 22, 23, 27, 31

- (i) "After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state." Mrs. White, Spiritual Gifts, V. 3, p. 295

"The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition."

Mrs. White, Signs, March 14, 1878

- c. How was the revaluation of the law supplemented and further additional precepts added at Sinai?

- (i) What is the purpose of the redeclaration of the ten commandments and the writing of them at Sinai? Read PP, Chapt. 27 "The Law Given to Israel." PP 363, 364

- (ii) What further additional statutes and judgments were given to supplement and explain the ten commandments?

Exod. 21-24

Read carefully PP 301-312, 364

How many laws are included in these judgements? In what way do they explain the principles of the ten commandments?

### III. Problems for Discussion

1. Outline briefly Christ's own teaching on the law of God?
2. Distinguish between the various laws given to ancient Israel?
3. What is meant by the "Torah" "The Law of Moses"?

Lesson XXIII - The Law of God and Salvation

I. The Problem of Legalism - Law as a method of salvation

1. How far can man know the law of God? Romans 2:12-15; John 1:9
  - a. Romans 1:20
  - b. Romans 2: 16-23
2. How far can man keep the law? Romans 3:10-19; 7:14-24
3. In the plan of salvation, by what method does God provide for keeping the law?
  - a. Eph. 2:8; Rom. 8:1-4
  - b. Rom. 6:14,15; Gal. 2:19

It is evident that God's plan of salvation frees us from the necessity of trusting our salvation to an impossible future obedience. By faith and grace we secure a right to heaven and possess the power within for perfect obedience. Obedience is no longer rendered painfully as if our salvation depended upon it, but freely and gladly by the power of the Spirit within.

At this point the distinction must be kept in mind between the law as a standard of righteousness and the law as a method of salvation. When Paul speaks of "not being under law but under grace" he is not speaking of law as a standard but as a method. Grace is the method of salvation not law. Hence "Christ is the end of law" (Rom. 10:4) as a method.

In studying passages of Scripture on the law this distinction between law as a standard and law as a method should be borne in mind and ascertained what is the point at issue.

Paul says in Rom 3:31 that law as a standard is established; but law as a method is not valid. Rom. 3:20,21

4. Read the entire section in Mount of Blessing, "The Spirituality of the Law".
5. How does Paul state the problem of a legal righteousness or legal method of salvation? Gal. 3:1-3; 2 Cor. 3:3-6
  - a. DA 36, 174, 175
  - b. The pious legalist and the legalistically "good" man are farthest away from God because they stand over against God on their very own feet, because they seek to realize as their own achievement that which is possible only through the gracious gift of God. Legalism

is practical outcome of the man who seeks to fulfill the demands of the law in his own strength. The danger with this is that ~~it~~ can be accomplished only by robbing the law of its true standard. Thus he interprets the law of God in a manner that permits him to believe that he can fulfill it in his own strength. The law as the principle or method of salvation, merely fulfilling the outward letter rather than the inner state, produces self-righteous people. But nothing is in greater opposition to the holy and generous God than this fundamental self-satisfaction, this complacency of man who is too sure of himself. This is the deadly opposition between the Law and the Gospel. It was this self-satisfied morality and religion which brought Jesus to the Cross; it was this self-satisfied piety and morality which Jesus declared war on. The legalistic understanding of God and of man is however, the highest of which man is capable by his own efforts.

- c. Thus law can never be a method of salvation; for if it were it would not fulfill its purpose of revealing sin. For it is through this law which has no grace in it, and is just pure demand that produces that sense of guilt which breaks man down until he seeks forgiveness. Until this takes place, man has no sense of need; he is sure of himself; he feels he has all he requires. This possession must be struck out of his hands before he will throw himself into the saving arms of love. It is only the poor man who is willing to receive a gift; and it is only the guilty man who is thankful to be pardoned. If your cup is full, you do not want it to be filled. But it is precisely the law which creates this emptiness, which shows up sin. As Luther puts it: "such is a message that arouses a sense of need; it creates hungry souls, fearful, troubled, needy hearts and consciences, who sigh after the grace of God." (Luther, Disputationen, p. 270)

Thus through the law man must die to the law. (Gal. 3:19) The law must fulfill itself in the sinner, by killing him before Christ can make him come alive.

## II. The Law and the Gospel

The core of the Gospel is that Christ Himself, as the Crucified, must fulfill the law before, as the Risen Lord, He can give us the grace of God to obey the Law. Jesus Christ fulfills the law in three ways:

1. Christ alone does what the Law requires, unconditionally, without any diminution. He loves His neighbor as Himself in that He does not allow Himself to be served but He serves (Matt. 20:28; John 13:14ff; Phil. 2:6-7) until death, to the utmost point of freely willed self-sacrifice. He does this because He loves God with all His heart. John 4:34
2. Christ takes the consequences of the transgression of the law, the wrath of God, the curse of sin, upon Himself; He tastes the penalty that is due

to the transgression of the law to the point of despair, and to the gallows of the criminal. Gal. 3:13; Rom. 8:3

The law, with all its final consequences, must be fulfilled in Him. This shows how seriously God takes His law, how seriously He regards sin. The merciful God comes to man only through this point where the man stands who is laden with the curse of the law. Christ bears away the sin of the world, by bearing it himself.

3. He reveals the meaning of the standard of holiness and goodness and righteousness. He reveals love at its highest and deepest which is not to be found in the law. Gal. 5:22,23. Man knows nothing of this love so long as holiness is demanded of him in a legalistic way. This love, of which man knows nothing so long as he knows it as only a commandment, is the fulfillment of the law. Rom. 13:10

Thus the Gospel of Jesus Christ is both the fulfillment of the law as a standard and the end of the law as a method. He who lives in Christ does what the law requires because the love of God has been shed abroad in his heart through the Holy Spirit (Rom. 5:5) because those who are "led by the Spirit" are no longer under the law. (Gal. 5:18) yet the freedom of the children of God in love does what the law commands in the freedom of love. (Rom. 13:10)

### III. Problems for discussion

1. Outline briefly point by point, the relation of law to the Gospel.
2. What is to be the position of law in the final reformatory movement in the last days?
3. Prove that grace has been coextensive with sin, that men have always been saved by grace.
4. How much of a sense of sin is necessary before the sinner seeks salvation?



Lesson XXIV - The Ceremonial Law

I. The Origin, Meaning and Purpose of the Laws of Sacrifice

1. What is the first occasion for use of the sacrificial system? Gen. 4:4,5
2. On which ascent of Sinai was the sacrificial system set forth for the entire Jewish nation? Exod. 25-30
3. How did the ceremonial laws differ from the law of the ten commandments?
  - a. Heb. 10:1; Col. 2:17 - A shadow of things to come
  - b. Heb. 9:10 - As to Time
  - c. Deut. 31:26 - As to location
4. What is the purpose of the ceremonial system? PP 364,365,68
5. What is the true import of the sacrifice?
  - a. Satisfaction to an offended God. This means that there is in God both an attitude and a conviction which does not simply refuse sin passively, but opposes sin actively. This is not a bribe. God has a wrath which is inevitable against sin.
  - b. The substitution of suffering and death on the part of the innocent for the guilty.
  - c. Consciousness of sin on part of the worshiper, the bringing of a victim to atone for sin.

II. The fulfillment and abrogation of the ceremonial law

1. What great prophecy pointed to the exact time when the ceremonial law would come to an end? Dan. 9:27
2. What great event brought the ceremonial system to an end? Eph. 2:15; Col. 2: 14; PP 365
3. What miraculous incident indicated the exact moment of the end of the ceremonial system? Matt 27:50,51

III. The Testimony of the Early Church Regarding the Ceremonial Law

1. When the ceremonial law and the rite of circumcision became an issue in the early church, what was the decision of the First Church Council at

Jerusalem? Acts 15; AA Ch. 19 "Jew and Gentile" - read ~~this carefully~~

IV. Which Law was Nailed to the Cross? Which law endured? Eph. 2:15; Gal. 2:14;

1. Compare this law with standing of the moral law
  - a. As to Christ's attitude - Isa. 42:21; Matt. 5:17
  - b. As to Jesus' attitude towards those who disregard the law of God  
Matt. 5:19
  - c. Did the death of Jesus abrogate the law of God? Rom. 3:31
  - d. What characteristic will mark those who love God? L John 5:3

V. Problems for Discussion

1. In what way are the various rites of the Jews such as circumcision related to the ceremonial law?
2. What was the attitude of the early Christians to the ceremonial law? How much is there an issue between the moral law and the ceremonial law, or is there something greater?
3. Since the ceremonial law is the gospel in the O.T., is it a ministration of life or of death?

Lesson XXV - The Covenants

I. The Relationship of God and Man

1. Under what form of agreement does God establish and continue relations with man? Rom. 11:27
2. Upon what fundamental basis does God establish this covenant relationship with man? Deut. 7:9; Exod. 34:28; Deut. 4:12,13
3. Why is a command of God or the commandments of God made the basis of this covenant relationship?
  - a. Exod. 19:5; 24:7,8; Deut. 4:12,13
  - b. The reason is to provide a test, or a probation. All covenants have this testing or probation. The purpose is to determine man's ethical and spiritual quality, to find proof of the kind of person he is, to determine how man will use his liberty.
  - c. PP 48,49,53
4. In placing created beings on probation what essential quality must man possess for the test to be a fair one? What are the characteristics of a fair test?
  - a. In the first place, man must be free. That means he must have the power equally to choose the wrong as to choose the right. Any restriction at this point destroys the idea of a test.
  - b. In the second place, the test must be a fair one. It must not be beyonds man's capacity.
  - c. Finally, Reward of eternal life can be given only by meeting the test and fulfilling the requirements. To provide the reward regardless of man's response to the test would be to abrogate the whole meaning of it.
5. What is the historical verification of a test through the covenant relationship in the Bible?
  - a. Gen. 2:15-17; PP 53
  - b. Exod. 19:5; Heb. 8:7,8
6. How does the death of Christ affect the probation of man?

"God bowed His head satisfied . . . He looked upon the victim expiring on the cross, and said, It is finished. The human race shall have another trial." Mrs. E.G. White, Youths Instructor, June 21, 1900

"Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey."

Mrs. White, Review, June 10, 1890

Notice that all covenants have a testing or probation period to determine the fitness of the human party.

## II. The Covenants of the Bible

### 1. The Covenant with Adam

- a. What was the nature of the covenant God made with Adam before the Fall? Was there any grace connected with this covenant? If not, why not? PP 48,49,53; Gen. 2:15-17; MB 116  
"They could obey and live, or disobey and perish." PP 53  
This covenant is a covenant of life, or a commanded covenant.
- b. Because of sin what new covenant basis did God promise? Gen 3:15

### 2. The Old Covenant

- a. Who are the parties in this covenant?
- b. At the beginning of Israel's history as a nation, as soon as they arrived at Sinai, how did God announce His relationship with Israel to Moses upon his first ascent? Exod. 19:5
  - (i) When the ten commandments and other statutes and judgments interpreting the moral law had been given, how did God confirm and ratify this covenant? Exod. 24:1-8; Deut. 4:13.  
What were the words of the old covenant?
  - (ii) How severe were the terms of this covenant? Exod. 23:20-22  
Was there any grace in this covenant? What should have been Israel's response to this suggested covenant?
- c. How quickly did Israel break the covenant? Exod. 32:1; Deut. 9:11, 12; Jer. 22:9
- d. What was the cause of Israel's immediate failure? Rom. 10:3  
2 Cor. 3  
How does Paul designate this covenant? 2Cor. 3:7
- e. What was God's purpose in this covenant? PP 371,372

- f. What was God's attitude towards Israel and towards His covenant in spite of the inability of the children of Israel? Lev. 26:44
- g. For the fulfillment of God's plan what now became necessary in the covenant relationship? Heb. 8:6-8. Who is definitely declared to be at fault in the old covenant relationship?
- h. What glorious offer did God make in the new arrangements? Jer. 31:31-33

### III. The Everlasting Covenant

#### 1. By what other names is this covenant designated?

- a. Heb. 13:20; Isa. 24:5; Isa. 55:3; Jer. 32:38-40
- b. Heb. 8:6,8,9
- c. Gal. 3:17; Luke 22:5; Mark 14:11 - Because of the relation between God's covenant and God's promise, these two words are used interchangeably. The definite promise-covenant made to Abraham (Gen. 22:18) renewed to Isaac (Gen. 26:4) renewed to Jacob (Gen. 28:14) is the allinclusive promise which involves blessings of the ternal covenant. Acts 26:6,7 Paul describes it as the "hope of the promise made of God unto our Fathers," and he speaks of the twelve tribes as hoping to attain to this promise; not promises, but promise; not a promise; but the promise.
- d. Covenant of grace

#### 2. Origin, and terms of the Everlasting Covenant

##### a. When was the everlasting covenant originated?

DA 22, PP 63, DA 147, Spirit of Prophecy. Vol. 2; p. 285, DA 410, Spirit of Prophecy, Vol. 1, p. 45

"The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity." Mrs. White, Signs, June 12, 1901

Luke 22:29 "And I covenant to give you, as my Father has covenanted to give me, a kingdom." Weymouth

- b. Who are the parties to the everlasting covenant?
- c. What are the fundamental basic words in the agreement of the everlasting covenant? Jer. 31:31-33; Heb. 8-13

- d. What does God require of man in this covenant? What is the standard? "Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should through the abundant grace provided become holy in character, and without blame before God, by appropriating that grace, should be children of God." Mrs. White, F.C.E., p. 403

"God requires at this moment just what He required of Adam in Paradise before he fell - perfect obedience to His law."  
Mrs. White, Review, July 15, 1890

### 3. The Historical Development of the Everlasting Covenant

- a. When is the first manifestation of the everlasting covenant following the Fall of Adam? Gen. 3:15; PP 370
- b. Under what covenant did Abraham become a child of God? Gen. 17:1-7
- (i) Who was the key figure in this covenant made with Abraham? Gal. 3:14 See Also Gen. 22:16-18
  - (ii) By what name did this covenant of grace come to be known? Gal. 3:8
  - (iii) Another name applied to the covenant is "promise" (See names of covenant on previous page) that down through the years this promise was renewed to all the patriarchs and men of God, which centers in Jesus Christ.
  - (iv) What experiences in the life of Abraham illustrate and teach and exemplified the two covenants? Gal. 4:22-31
- c. Who then is included in the everlasting covenant? Eph. 2:12,13; 2:14-19
- d. When is the everlasting covenant ratified? Eph. 2:12, 13, 14-19 Luke 22:20 R.V.; Heb. 9:15-17 (Covenant for Testament)
- (i) Is this new covenant in any way "new" in point of time? No, it was the covenant of grace in Christ made with our first parents in Eden, renewed to Noah, Abraham, Isaac and Jacob, but set aside by Israel through self-confidence at Sinai.
  - (ii) It is new in that it was ratified last? DA 790,834,799

### 4. In what ways is the New Covenant better than the Old?

- a. Heb. 8:6
- b. 2 Cor. 3:3

- c. Heb. 7:22; 9:15 In Christ's divine-human atoning personality He is the pledge to man of the bestowment by God of all blessings procured through his atoning work, and the pledge to God on the part of mankind of complacence with all the conditions of the covenant. The human element in the divine covenant relation has ever been the veriable and uncertain one; but through Christ and his atoning sacrifice, that element is strengthened and made secure. An incarnation like that of Christ, his death on the cross, once achieved is irreversible; and in the person and work of Christ there is an objective basis presented that can never be destroyed by the weaknesses or unbelief of man.
- d. Can the new covenant ever be broken?
6. What are the results of the new covenant?

- a. How does the new covenant affect the probation or test element in man?

"God bowed His head satisfied . . . He looked upon the victim expiring on the cross, and said, 'It is finished. The human race shall have another trial.'" Mrs. White, Youth's Instructor, June 21, 1900

"The Temptations to which Christ was subjected were a terrible reality. As a free agent, he was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for him to fall, he could not have been tempted in all points as the human family is tempted." Y.I. Oct. 26, 1899

"He was a free agent, placed on probation, as was Adam, and as is every man. In His closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him." Y.I. July 20, 1899

Christ has "demonstrated the fact that when humanity depends wholly on God, men may keep God's commandments and live." Sp. Test., 33, 59

Christ "suffered in our stead that men could have another test and trial." Sp. Test. relating to Review, p.28

"That the transgressor might have another trial . . . the eternal Son of God interposed Himself to bear the punishment of transgression." Review, Feb. 8, 1898

"The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial." Review, June 10, 1890

B. How does the new provision affect the standard of righteousness. MH 180-182 Spirit of Prophecy, Vol. 3, pp. 46, 47; Romans 8:1-4 Christ "vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Savior's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all . . . The Savior overcame to show man how he may overcome . . . Man must do his part, he must be victor on his own account." Mrs. White, Review, Sept. 29, 1891

(i) What does God require of man under the new covenant? 4T32,33; Heb. 13:20,21; Titus 2:14

"God requires at this moment just what He required of Adam in Paradise before He fell - perfect obedience to His Law."  
Mrs. White, Review, July 15, 1890

"What the law demanded of Adam and Eve in Eden . . . It demanded of Christ, the second Adam." Review, Feb. 26, 1901

c. Heb. 9:15 - The reception of an eternal inheritance

d. Acts 3:25,26 - The personal experience of being delivered from sin

#### IV. Problems for Discussion

1. What is the relation of the ceremonial law to the everlasting covenant and to the old covenant?
2. How long was the Old Covenant in force? Did the violation by Israel of this covenant abrogate it altogether?
3. How are the old and new covenants connected with the Sanctuary services, type and antitype?
4. Who are the mediators in the various covenants?



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