

Class Library

BIBLE DOCTRINES
for
COLLEGE STUDENTS

Volume 1

W. E. STRAW

EMMANUEL MISSIONARY COLLEGE
Berrien Springs, Michigan
1941

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BIBLE DOCTRINES FOR COLLEGE STUDENTS

Volume I

W. E. Straw

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BIBLE DOCTRINES

PURPOSE OF THE COURSE

This course deals with the problems of religion. The purpose of the course is to give a few concise reasons for religion with the reasons for and evidence of a special revelation. After this the outstanding and basic doctrines of the Bible are considered. As this course assumes that those taking it have had elementary doctrines, only the basic and more important topics are considered, so one may not only know what to believe, but how to live as well.

CONTENT

The course is divided into six major parts, three for each semester. The first division deals with the evidences that God exists, and of revelation, with an explanation of each.

The second discusses sin and a plan for its eradication.

The third deals with the final events of the world and the final restoration of original conditions.

The fourth considers the law and the Sabbath, and how they were considered by the early church, and their significance in modern times.

The fifth division opens with the sanctuary question and God's plan of the Gospel. The point of special emphasis is that the plan was a unity in both dispensations.

The sixth division has to do with the special work of God's last remnant church.

METHOD

Lectures, recitation, discussions, quizzes, tests. The principal method will be recitations and discussions. A test will be given at the conclusion of each division and a quiz at least once a week.

SCOPE

Interpretational
Spiritual
Historical

MATERIALS

Syllabus
Note book
Term paper

Readings. The reports of readings are handed in each Thursday on blanks provided. The amount read is taken into consideration when making out grades. At least 15 pages a week is required.

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LESSON I

SOME BASIC FACTS AND PRINCIPLES

- I. THE WORLD IS A FACT. What was its cause? Was it chance or purpose?
1. Chance means chaos.
 2. Purpose or design means order.
 3. Is there another alternative?
 4. Is it possible to have a purpose without a purposer, a design without a designer?

Dr. Bernard Punjer says:

"Individual things can only be explained by the conception of causality, which is the principle of all empirical truths. Everything must have its sufficient reason; and guided by this axiom we are led at last to a Being who is the cause of all things; and who is, therefore, not caused by another, but exists merely of Himself. If we start from the contingency of finite things, we come to a necessary Being, and if we take their unity of design into account, we come to a single and all-wise Being." 499, Punjer History of Christian Philosophy of Religion.

Dr. Jas. H. Snowden says:

"All things run up to God for their final explanation and satisfaction." p. 143.

"At the heart of the universe lies the secret of all existence, and the core of this secret is the question of the personality of God." Preface, The Personality of God, J. H. Snowden, Macmillan Company.

SIX FUNDAMENTAL QUESTIONS ARE BEFORE MAN WAITING FOR AN EXPLANATION.

II. THE SIX FUNDAMENTAL QUESTIONS

1. WHENCE? -- cause)
2. WHEN? -- time) Categories
3. WHERE? -- space)
4. HOW? -- nature of causality and knowledge
5. WHY? -- ethics -- Nature of causality and duty
"Be ye holy for I am holy."
6. WHITHER? --nature of causality and destiny

The last three are involved in whence. These problems man wants solved. Philosophy recognizes all six, but deals primarily with 1, 4, and 5. Two hindrances to solving these: 1. bigotry, 2. confusing truth with an understanding of it.

III. RELIGION

1. The above are answered by religion. Religion has to do with man and his relation to the Infinite. It contains two elements:
 - a. Spiritual -- man's relation to the Divine.
 - b. Practical morals -- man's relation to man.
2. The difference between it and theology are: the latter is from Theos--God, and logos--reason; or reasoning about God. The former is a more inclusive term. It includes all forms of worship.

IV. ASSUMPTIONS OF SCIENCE ARE:

1. That the world is not an illusion, but that there is a reality of existence back of our conscious sensations.
2. That things are rational, that there is a real order and coherence in nature (not a chaos), that can be relied upon.
3. That man has the capacity, within limits, to understand that order.
4. That the scientific method is the method by which knowledge can be attained.

V. ASSUMPTIONS OF RELIGION ARE:

1. That the moral world is not an illusion but that there are realities back of our moral consciousness.
2. That there is a moral order and laws governing it as real as the physical laws.
3. That man has the capacity, within limits, to understand that moral order.
4. That acting upon one's ideals and following his most excellent religious sentiments one can understand the moral order. Is science more dependable than religion? If so, how? A. H. Compton said, "Man's greatest discovery of all time is that he can count on the world in which he lives." "Is not the reliability of nature the very bedrock on which the structure of science is built?" Yale Review, Autumn, 1931.

"Do we live in a World of chance?"

"Deny unity, and there are no numbers. Deny space and time, and there is no world. Deny obligation, and there is no morality."

p. 184 The Philosophy of Religion, Brightman.

Dr. Knudson says: "Thought cannot complete itself without the category of purpose, and purpose manifestly involves the idea of a good to be attained...Knowledge, before it can become a sound system, must call in the category of purpose...Knowledge begins by assuming that the world is intelligible and that we are able to understand it. That this is actually so, we can never demonstrate. We simply accept it on faith and faith is primarily an act of volition. It springs out of the vital needs and interests of the mind." pp. 161-162, Philosophy of Personalism, Knudson.

The Fool

How true are the words of the Psalmist. "The fool hath said in his heart, 'There is no God.'" Ps. 14:1. What the Psalmist calls God, the philosopher calls causality; and what the Psalmist calls a fool we today would call a man void of a basis for understanding. But we today recognize the law of cause and effect as the very basis of knowledge. But we cannot reach actual causality until we reach ultimate causality, but we never reach ultimate causality until we reach a self-existent cause greater than all its effects. But personality is the highest form of existence. Therefore, this ultimate causality could be nothing less than a person--God. Consequently the philosopher of today and the Psalmist of old agree that the man who denies that there is a God is a fool, for he denies the basis of knowing anything.

Proof

"The evidence of Christianity, like historical proofs generally, are probable, as distinguished from demonstrative. In the case of demonstrative proof, the opposite of the thing asserted is not only false; it is inconceivable." p. 5, Manual of Christian Evidences, George Fisher.

Note:

Endeavor to grasp the reason why these are fundamental principles. Analyze them to see if you can think of other alternatives.

LESSON II

EVOLUTION NO ADEQUATE SUBSTITUTE FOR CREATION

I. BRIEF HISTORY OF THE THEORY

There have been but two theories of the origin of things: either creation, or some form of evolution. The nations of antiquity who had no revelation have usually fallen back upon some type of evolution, while the Jews and Christian peoples until recent years believed in a special creation. However, following the Great Reformation when new laws and methods of scientific investigation were discovered, many men in the scientific field became disgusted with the narrowness and bigotry of the church, and became skeptical in their attitude toward religion and life. They saw that many positions the church had held were unfounded in fact, and not in harmony with the new discoveries. As a result the 18th and 19th centuries developed many independent and skeptical thinkers who believed the world and all in it could be explained by natural laws. ¹Lamarck developed the spontaneous generation theory. ²Lyell the uniformitarian theory, and ³Charles Darwin the theory of natural selection and survival of the fittest. Since that time the theory of evolution has been gaining in favor until it has become as popular as certain styles of dress, and held to for about the same reason.

One is hardly justified in saying that no one can be a Christian and believe in evolution. But he is justified in saying that the theory is diametrically opposed to man of the fundamental principles and teaching of the Scriptures. It originated and has been propagated by men who did not believe in creation or the atoning work of Christ, and by men who hoped to be able to account for things without the need of God. Later discoveries in science, however, have shown the futility of the task, and that many of their original theories were only wild guesses that have been completely overthrown by later research and experimentation.

II. AN ADEQUATE FIRST CAUSE

1. Science still demands an adequate First Cause. None has yet been given equal to Gen. 1:1.
2. What alternative is there?

"In order to explain the character of the living world and what is known of its history, but two alternative hypotheses have been propounded. ¹The first, called the doctrine of Special Creation...

²The second is the hypotheses of evolution or 'descent with modification', according to which all animals and plants, as we know them, have been developed from promordial germs, leaving open the question as to how life on the earth originated." Wm. B. Scott, Ph. D. D. Sc., LL. D., Prof. of Geology, Princeton University, Macmillan, 1717, Ed, The Theory of Evolution.

3. Does Evolution explain the origin of things?

"Evolution sometimes professes to explain the origin of things; but of this it knows absolutely nothing. Evolution can take place only where there is something to evolve, and something out of which it can be evolved, with adequate causes of the evolution." Modern Ideas of Evolution, p. 24, by J. W. Dawson.

4. Can nothing produce something?

"That all things came into existence spontaneously and therefore that we must suppose an origination of immeasurable great effects without a cause, or believe that at some time a nothing, without

either willing or knowing it, and without the use of means, became a something--this is the most unreasonable assumption that could possibly be attributed to a human being. How could anything act before it existed, or a thing not yet created produce something?" Fundamentals, p. 74, Vol. IV, by Prof. F. Bettex, D. D.

5. What is the conclusion?

A Creator Needed

"Atheism can have no theory of the distant future. It is well nigh impossible for anyone to study the development of life which has actually appeared in the world, the evidences of which are unfolded to us in geological strata, without being convinced that the conditions and the capacity of life have been both created and adjusted by an all-wise and benevolent Architect." Origin and Antiquity of Man, by G. Frederick Wright, D. D., LL. D., p. 377, Oberlin College, Ohio.

"The man of science can never push his processes of thought far enough back to explain the real origin of anything...The processes of evolution demand a creator of infinite power and wisdom to set them in motion." Id., pp. 406-407.

6. What does Lord Kelvin say?

"If you think strongly enough you will be forced by science to the belief in God." In Defence, p. 135, Lord Kelvin.

"The laws of nature do not account for their own origin." Recreations in Astronomy, John Stuart Mills, p. 180.

7. What does the law of cause and effect imply?

"Every combination of means to an end implies intelligence. Unless then, we are prepared to refer the universe and all its laws and arrangements to mere chance or to absolute necessity, either of which views would be not only irrational, but would involve actual mental confusion, we have no escape from the doctrine of design." Modern Ideas of Evolution, J. W. Dawson, LL. D., Ed. 1891, p. 189.

8. What does that indicate?

"Those adjusted adaptations as in nature must be referred to an intelligent predetermining will. Finality has its necessary correlate in intentionality. This identifies the cause as a Personal Being...We know mind, as an intelligent, voluntary agent to be the causes of design continually. We know this by consciousness. If we do not know this, we know nothing; our knowledge is actual zero...Is this victory of finality to be counted as the triumph of a cause that never had a purpose? How should chance action establish the law of action with design?" Natural Theology, M. Valentine, pp. 176, 179, 203.

9. This world is an effect. It had a cause. What does that show? Cause.

"The need of a cause is probably a self-evident truth. Certainly it is accepted as such in science when any phenomenon is under study. It is absurd that all nature should be causeless. If it is causeless why are not all phenomena causeless too?"

"Unless we abandon the principle of causality altogether, we are driven to recognize an Infinite First Cause, God.

"If there be no God what nonsense and worse than nonsense is everything. What is life but a particularly bad game of Chance." Thoughts of a Catholic Anatomist, Thomas Dwight, Md., LL. D., Harvard University, 1912 ed., pp. 67, 68, 70.

III. THE ORIGIN OF LIFE

1. How does evolution say life began?

"If the hypothesis of evolution is true, living matter must have arisen from non-living matter; for by the hypothesis, the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state." Encyclopedia Britannica, Article "Biology", T. H. Huxley, 9th ed.

2. Is this scientific?

~~"Inorganic matter cannot become living except under the influence of matter already living."~~ Lord Kelvin, quoted in In Defence, by Sir Robert Anderson, K. C., LL. D., p. 8, London, England.

~~"There always must be at least a seed, or nothing will arise; something cannot come out of nothing; something must always have its origin in something...Never in physical science do we surmise for a moment that something suddenly springs into being from previous non-existence."~~ Science and Immortality, Sir Oliver Lodge, pp. 156-7.

3. Can chemistry even produce protoplasm?

~~"The albuminous or protoplasm material, which seems to be necessary to the existence of every living being, is known to us as a product only of the action of previously living protoplasm...The origin, therefore, of this albuminous matter is as much a mystery to us at present as that of any of the chemical elements."~~ The Origin of the World, J. W. Dawson, p. 226.

Professor Conn says, "Protoplasm is not a chemical compound but a mechanism...Inorganicized protoplasm does not exist...It could never have been produced by a chemical process. Chemistry has produced starches, fats, albumin, but not protoplasm." "The Other Side of Evolution," quoted from Method of Evolution, p. 24.

4. What have actual experiments shown?

Spontaneous Generation

"Some have endeavored to maintain that the first forms of life were the direct products of chemical action. But all efforts to produce life independent of preexistent life germs have heretofore failed." The Origin and Antiquity of Man, G. Frederick Wright, D.D. LL. D., ed. 1913, pp. 410-411.

"If any one wishes to believe that the marvelous adaptive capacities of plant life sprang from the dead forces of nature, he is at liberty to do so, but at the risk of his reputation for sanity. In the absence of all scientific evidence he is not at liberty to impose it on any one else for belief." Ibid., pp. 412, 413.

5. Can plants produce animals?

Origin of Animals

"If any wish to believe that the germs of plant life have by their own power assumed these higher characteristics of sensation and intelligence, they are free to do so, but it is well for them to be reminded that in making this supposition they are acting on evidence of no scientific value, and are ascribing to infinitesimal germs an amount of flexibility and latent power which seems to most people not only incredible, but absurd...To imagine that animal life has developed from vegetable life, and that vegetable life is a spontaneous development from the first mist, and that from nothing or next to nothing, is the same as resting the argument upon nothing or next to nothing." Id., pp. 413-414.

PRODUCE AFTER THEIR KIND

1. The origin of species according to Darwin.

"I believe that animals descended from at most only four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step further; namely, to the belief that all animals and plants are descended from some one prototype." Origin of Species, Charles Darwin, ed. 1900, p. 26.

2. What does that imply?

"If evolution is a fact, it must follow that the species of today have been produced from the species of yesterday, as the result of forces acting upon them." The Method of Evolution, H. M. Conn, Wesleyan University, 1900.

3. What prevents this?

No one could deny but that under special care and environment man can greatly improve the species and develop a better variety. ~~But he cannot evolve new species. Sterility is a weapon that guards against it.~~ Although in some cases the species may cross, yet the offspring is sterile, which forever guards against the development of new species.

"It is obvious that...although hybridism is occasionally possible as an exception to the general infertility of species, it is only as it were, a partial exception; for, even when produced, the hybrid progeny almost invariably manifest some greater or less degree of sterility, and this is not only when crossed among themselves, but even when crossed with either of their parent species. Species belonging to distinct genera can rarely, and those belonging to distinct families can never be crossed."

"Indeed it is doubtful whether there is any single instance of a perfectly fertile hybrid having emanated from a cross between two animal species." Encyclopedia Britannica, Article "Hybrids" by G. J. Romanes, LL. D., F. R. S., 9th ed.

4. What is a specie?

I recognize that there are those who claim that in certain instances they have succeeded in crossing different species. For instance, one said he had crossed two species of beetles in his laboratory. He may have crossed two beetles which men call different species. But the fact remains that sterility is still here, and certain animals will not cross, and if they do their offsprings are sterile. The mule is still sterile. We cannot be sure that man has drawn the line to distinguish between species in the same place that God did. "What is a Species? This however, is but a single illustration of the great difficulty which scientific men have had in getting a satisfactory definition of species. That most generally accepted is 'A collection of individual plants and animals which resemble each other so closely that they can reasonably be supposed to have descended from a common ancestor.' It is easy to see, however, that this definition begs the whole question at issue...The definition is far from being one that would be accepted in the exact sciences...The first chapter of Genesis, to which reference has already been made, furnishes as perfect definition of plant life as has ever been given. Plant life, which is the earliest form of living matter, is described 'As that which has seed in itself' and 'yields seed after his kind.' Fundamentals, Vol. VII, Prof. George F. Wright, D. D., LL. D., Oberlin College, pp. 5-7.

5. Has science produced new species?

"No case establishing any one of the alleged factors of new species is actually known to have occurred. These doctrines of

modification and heredity, as applied to the origin of species, are, as yet, articles of faith and not of scientific certainty. . . No case has actually occurred under the observations of naturalists of the development of a new species. . ." Modern Ideas of Evolution, pp. 33, 34. J. W. Dawson. "With this must be connected the further fact that nearly all the early types of life seem very long ago to have reached stages so definite and fixed that they become apparently incapable of further development, constituting what have recently been called 'terminal forms.'" Id. p. 25.

6. What does Dr. Dwight say?

"After all, what has been established? What evidence have we of the gradual passing of one species into another? . . . Hybrids are as sterile as they ever were. New species have failed to materialize. Artificial variations still tend to revert to original conditions." Thoughts of a Catholic Anatomist, pp. 44, 45, by Thomas Dwight, M.D.

7. Do the action of present laws indicate evolution?

"Why, if all is 'mechanical' in the development and actions of living beings, should there be any progress whatever? Ordinary people fail to understand why a world of mere dead matter should not go on to all eternity obeying physical and chemical laws without developing life; or why, if some low form of life were introduced capable of reproducing simple one-celled organisms, it could not go on doing so." Modern Ideas of Evolution, p. 151, by J. W. Dawson.

"Why should we not find examples of the links which bound the species together. An additional difficulty is caused by the fact that in most types we find a great number of kinds in their early zoological history, and that they dwindle rather than increase as they go onward. . . objections of this kind appear to be fatal to the Darwinian idea." Id. p. 35.

Readings: The Basis of Christian Faith, F. E. Hamilton, pp. 15-86.

LESSON III

EVOLUTION CONCLUDED

I. INTELLECT AND MORALS

1. Does evolution account for mind?

"The transition from the inorganic to the organic is, as Prof. Tyndale has lately told us, far from being conceivable in the present state of our knowledge. . . All the laws of physical evolution can never help us to understand the first genesis of mind. . . The dawn of the first confused and shapeless feeling is as much a mystery as the genesis of a distinct sensation. . . How, for instance, is it to account for the differentiation of a vague tactual sensibility into what we know as sight and hearing--sensibilities which underlie all our ordinary conceptions of the physical world? . . . Of the beginning of the universe says Prof. Clifford, we know nothing at all. . . It fails to give any intelligible account of the rise and progress of mental activity." Encyclopedia Brittanica, 9th Ed., Article "Evolution," by T. Huxley, and James Sully, LL.D.

2. What produced mind?

"Among the facts of the universe to be accounted for, it may be said, is mind; and it is self-evident that nothing can have produced mind but mind." Essays of Religion, p. 150, Ed. 1874, by J. S. Mills, English Philosopher, died 1873.

3. Can Chemical laws account for it?

"The human soul, with the great attributes of reason, freedom, and ethical responsibility, is irresolvable in any combination, interaction, or motion of matter. No chemistry of the material elements or process of molecular action can explain the origination of thought and personality. By no possibility can thought and feeling be in any sense the products of matter." Destiny of Man, p. 109, by John Fiske.

"By no possibility can thought and feeling be in any sense the products of matter. Self-determination and memory refuse all physical solution. It is absolutely and forever inconceivable that a number of carbon, hydrogen, nitrogen, and oxygen atoms should be otherwise than indifferent to their positions and motives, past, present, or future. It is utterly inconceivable how consciousness should result from their joint action." Natural Theology, p. 268, by M. Valentine, D.D., LL.D.

4. Compare man and animals.

"Hobbes finally says that man differs from all other animals... by the gift of speech and reason. Man alone was made in God's likeness--in intellectual capacity. Let modern science exalt animal creation as it will, and try to evolve man from the monkey; but here is a great gap which no evolution can bridge. The capacity for development in the animal reaches a limit beyond which it cannot be carried. Man's capacity for growth no science has ever yet bounded or measured. The monkey is after 6000 years, essentially the same. . . The new-born pup is ahead of the new-born babe in intelligence, sagacity, and power of self-preservation. But how soon the child will be training the dog, and asserting his superiority!" Many Infallible Proofs, p. 175, by A. T. Pierson, D.D.

5. How is this to be accounted for?

Creation of Man

"At the same time it will be difficult, if not impossible for anyone to account for the higher nature of man in any better way than it is done in Genesis. It is most in accordance with the facts to look upon the higher nature of man as a divine gift; and the method of stating this by the sacred writer is too sublime not to be true. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'" Origin and Antiquity of Man, p. 438, G. F. Wright of Oberlin College, Oberlin, Ohio.

6. Can evolution explain the moral and religious nature of man?

The Moral Element

The intellect of man is an unexplainable entity by any theory of evolution. But still more profound and mysterious is the moral and religious instinct. No quarrel or strife among animals for a survival of the fittest could develop this quality. Anger and strife usually develop the baser qualities in man. But according to Darwin, our moral and religious attributes have been the outgrowth of a strife to survive.

Morality and the religious instinct belong to the human race alone. Animals do not worship. They have no sense of reverence for God. They never even show signs of superstition. Neither can they be taught it. But man, even the most degraded, has his worship of God. In all times and conditions from the early dawn of history to now, man has worshipped. If this quality has been inherited from our grand-parent--the monkey--why has he ceased to worship? And if it was not inherited from him, how and where did it come from? "Are we to believe that these cravings and aspirations are derived from a hairy quadruped with a tail and pointed ears? We might admit that the descent of an ape might become philosophical and musical, but how and why should he become religious?--To call the spiritual nature of man a by-product is a jest too big for this little world." In Defense, p. 26, by Dr. Alfred Russell Wallace, an English Naturalist, born 1822.

II. RETROGRESSION

1. What is the tendency of plants left to themselves?

"Nothing is more evident in the history of fossil animals and plants of past geological ages than that persistence of degeneracy are the rule rather than the exception. . . We may almost say that all things left to themselves tend to degenerate and only a breathing of the Almighty Spirit can start them again on the path of advancement." Modern Ideas of Evolution, (Appendix) by J. W. Dawson.

2. What do the conditions among heathen indicate?

"The very lowest of existing races are found to possess languages, which are often of extreme complexity in grammatical construction and in no way suggestive of the primitive man-animal of which they are supposed to be surviving relics. . . Even the Australian Aborigines, who are often said to be one of the lowest of human races, are known to possess many good qualities by those who know them best. Mr. Curr, who was for forty years protector of the Aborigines in Victoria, says: 'The natives are very strict in obeying their laws and customs, even under great temptation. . . . They possess affection and a sense of right and wrong not very

different from our own.' These interesting people may have been descended from much more civilized, remote ancestors, and are thus an example of degradation rather than of survival." Social Environment and Moral Progress, pp. 40-45, by A. R. Wallace, who was associated with Chas. Darwin in getting out his "Descent of Man," etc.

3. Do the evidences indicate advancement?

"The great majority of educated persons held the opinion that . . . we are really more intellectual and wiser than men of past ages--that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of all the accumulated knowledge of all the ages; and it is quite possible, even probable, that the earliest steps taken in the accumulation of this vast mental treasury required more thought and a higher intellectual power than any of those taken in our own era. . . . There is, therefore, no proof of continually increasing intellectual power." Social Environment and Moral Progress, by Alfred Russell Wallace, O.M., D.C.L., F.R.S., etc. ed. 1913., pp. 31-33.

4. What is the evidence of this theory?

"The development which the 'critic' has imagined--a development out of barbarism, illiteracy, and the rude beginnings of art--is simply a dream and nothing more." Monument Facts and Higher Critical Fancies, by A. H. Sayce, LL.D., p. 122.

5. What are the indications from the early histories of Babylon and Egypt?

"In Egypt and Babylonia alike there was degeneracy rather than progress, retrogression rather than development. . . In fact, the whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay." Id., p. 118.

"The monumental history of Egypt gives no countenance to the fashionable theories of today which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in the opposite direction; the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay." pp. 103, 104. Recent Research in Bible Lands, A.H.Sayce.

III. HEREDITY AND NATURAL SELECTION

1. What relation has heredity to evolution?

Heredity

Heredity is one of the basic principles of Darwinian evolution. One being is supposed to have acquired certain attainments which his successor inherited and he acquired still others which were given to his successors, and so on through each succeeding generation. This point is considered so important by evolutionists that, Herbert Spencer says, "Either there has been inheritance of acquired characters or there has been no evolution." Evolution and Religious Thought, p. 94, by Le Cave.

"If acquired characters cannot be transmitted, the Lamarckian theory completely collapses." Essays on Heredity, etc., p. 387, Ed. 1889, by Dr. August Weismann, Prof. in University of Frieburg in Baden.

2. What is the evidence?

"Weismann contends that all evidence is against the perpetuation by heredity of characters acquired by the individual. Only characters born with him can be perpetuated. Weismann has undoubtedly made out a strong case in favour of this contention, which would at once overthrow the Lamarckian theory of evolution and would remove one of the subsidiary props of Darwinism. . . purified in this way, and reduced to chance variation. . . . Darwinism would, according to some of its adherents evaporate without leaving any residuum." Modern Ideas of Evolution, pp. 39-40, J. W. Dawson.

3. What do recent experiments show?

New Discoveries on Natural Selection

"Most persons who class themselves as 'evolutionists' accept as a fact Darwin's principle of natural selection. During the past score of years, and especially during the past dozen or fifteen years, there have been brought forward the results of thorough going experimentation and analysis which not only throw much doubt upon the 'adequacy' of Darwinism to account for the evolution of plant and animal forms, but even question the efficacy of selection to direct the process at all, at least in the sense accepted by the older biologists. The work of Bateson, DeVries, and others showed that variation is not continuous; that is, the differences between the individuals of any generations, are not in all cases finely graded differences of degree, but the differences may be abrupt. . ." Scientific American, April 6, 1912. Article "Improving on Darwin," Johannsen's Theories of Evolution, by Benj. C. Gruenber.

4. What light does this throw upon the theory of heredity and natural selection?

"For example, 'variation' was used to include all kinds of differences, those that separate true races as well as those that depend upon differences in nutrition or in function. These two types of variation are fundamentally distinct, and the modern school lays great stress upon the distinction; the former groups of variations are inherited, the later are not." That is, the people had supposed that because there were differences in the appearance of some of the individuals of a species that this difference was a gradual one from the lowest to the highest forms of life. In other words, that there was no line of demarcation between species. But now, as is stated above, there is recognized a distinct line, and an apparent difference caused by special environment and care is only apparent, and the special qualities cannot be inherited; while all the inherent qualities of that species are inherited from generation to generation. Professor Johannsen has coined two names to indicate these differences. The inherited differences, those within a species, are called 'phenotypes,' while the uninherited, those of different species, are called 'genotypes.'

"The term 'genotype' expresses the fundamental identity or potentiality of heredity properties. . . An illustration taken from physics may be helpful. Ice, snow, steam, and water are different phenomena, different appearances; each corresponds to a distinct phenotype--to all appearances they are as different as glass, sand, oxygen, and alcohol. Yet we know that at bottom they are all forms

of a compound which the chemist symbolizes H_2O . H_2O then is the genotype, the fundamental entity. . . He has restated the known facts of heredity in terms of 'genotypes.' As a result of his experiments he concluded that selection can never establish genotypical differences, and that therefore, 'natural selection' could never have given rise to new species. His conclusions are in perfect harmony with the results obtained by DeVries, as well as with the results of the many experimented on 'Mendelism.'" Id.

5. Can acquired characteristics be passed on to offspring?

"It is accepted as an 'essential principle, that an organism cannot pass on to offspring a factor which it did not itself receive in fertilization' and also that 'parents which are both destitute of a given factor can only produce offspring equally destitute of it.'" Quotations from "Scientific American," Supplemented, Feb. 3, 1917, article on Evolution and Mendelism, p. 66, by R. Brown, D.S.C.

6. What is Bateson's conclusion? (Boyle proved Alchemy false.)

"The outcome, as you will have seen is negative, destroying much that till lately passed for gospel. Destruction may be useful, but it is a low kind of work. We are just about where Boyle was in the 17th century. We can dispose of alchemy, but we cannot make more than aquasi chemistry. We are awaiting our Priestly and our Mendeleef." Literary Digest, 1912.

7. What about Darwin's evolution?

"We go to Darwin', says Bateson, 'for his incomparable collection of facts. We would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of evolution as we would those of Lucretius or of Lamarck! . . . By these admissions almost the last shell of that teleological fustian with which Victorian philosophy loved to clothe the theory of Evolution is destroyed.'" Church Quarterly Review, pp. 26, 27, Oct. 1915, by F. A. Dixey, London.

8. What was Bateson's last speech?

"But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. We no longer feel as we used to, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the elements of time for its completion; for even time cannot complete that which has not yet begun. Now we have no difficulty in finding evidence of variations by loss. Examples abound, but variation by addition are rareties, even if there are any which must be so accounted. . . Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of species. . . The claims of natural selection as the chief factor in the determining of species have consequently been discredited. . . Of variations we know a great deal more than we did. Almost all that we have seen are variations in which we recognize that elements have been lost." Evolution, Bateson Science, Jan. 20, 1922.

"Only those who are keeping up with these new developments can fully appreciate their vast significance or anticipate the next step. . . Systematic literature grows precisely as if the genetical discoveries had never been made. . . The systematist will feel the ground fall from beneath his feet when he learns and realizes what genetics has accomplished. . . I have put before you very

frankly the considerations which have made us agnostic as to the actual processes of evolution. . . (But now he says the enemies of science will triumph, so) Let us then proclaim in precise and unmistakable language that our faith in evolution is unshaken." Id. pp. 60-61.

IV. WHY EVOLUTION^N IS IMPOSSIBLE

1. There can be no evolution in lower forms of life where the process of reproduction is carried on by cell-division. Why?
2. Unit characters, or genes, must be present in the ancestors in order to show in the descendants. Mendel's law shows that any variety is only a re-shuffling of unit characters that were in the ancestor. Mendelism accounts for variation but shows that evolution could not start by it.
3. Artificially a variation can be segregated until a race that breeds true is isolated. But this race will breed true only so long as this isolation continues. When it mingles with the group again all these peculiar characteristics disappear.
4. "The Parke Davis Laboratories, which have contributed some of the greatest reagents and aids to pharmaceutical knowledge, have recently produced a chemical reagent called simply the 'anti-human precipitin.' If a specimen of living matter, or dead matter that had been alive, is placed in the test tube and this reagent added, we get an almost instant reaction that says, 'This is animal,' or 'This is human.' If the reaction shows the specimen to be of some animal, then there are steps to be followed that show what kind of an animal it is. On the other hand, if the reaction shows the specimen to be human, that is as far as science can go. There is no known technique that will tell the difference between the blood, or the flesh, or the bone, or the skin, or the neural structure, of any two races of human beings. (Apparently Paul was right when he said, 'God hath made of one every race that dwells upon the face of the earth.')" Religious Digest, Jan. 1936

LESSON IV

THE GOD HEAD -- EVIDENCES

- I. SOMETHING IS ETERNAL--It must be mind not matter. Why? Something is eternal, or something came from nothing. Which?

THE UNIVERSE NOT ETERNAL

1. According to the law of Astro-physics the suns are giving off energy at a fearful rate. This radiant energy is not being restored, but much of it is being lost in space. Hence, there must have been a time when it was greater than now, and is only a question of time until it will run down. So there must have been a creation at some time in the past.
2. Radio-activity shows that matter is breaking down in the same way.
 - a. Atoms of matter are divided into electrons--negative particles, always the same regardless of what substance it comes from. These revolve around protons, or positively charged units, about 1760 times as great. So matter seems to be synonymous with electricity.
 - b. Uranium has an atomic weight of 238.5. In decomposing it gives off helium (Protons) atom, weight 4. Repeating three times it leaves Radium, 226.4, weight. Radium in disintegration gives off helium (positive particles), B-rays (electrons), and Y- or X-Rays, the remains is lead with atomic weight of 206; ordinary lead is 207.2. All substances properly treated give off helium and electrons. So the world is in a degenerating process and could not be eternal.
3. These permanent particles that make up matter are similar in this respect to the protoplasm that is the basis of organic substances. All cells are made up of protoplasm; this is the same in all cells whether in plants, or animals; whether in the brain or toe of an animal. Hence, there must be a force outside the protoplasm itself to make it act so differently in its different positions. It must be a force or power working to the end of forming the different types of life, for how could the nature of the protoplasm make it act so differently in the different environments; so also inorganic must have a power outside of itself to direct its activities.

Read:

- W. E. D., Price, pp. 15-30
 or Basis of Christian Faith, Hamilton, pp. 29-34.
 or The Mysterious Universe, Jeans, pp. 70-91.
 or Science and the Unseen World, Eddington

II. UNIVERSALITY OF RELIGION

1. Universal

Go where you will, look where you may, and you will find men who believe in God. In every tribe and nation from the beginning of history to the present time we find men who have some sort of idea of God. As Dr. M. Valentine says, "There has been found no well authenticated case of a nation or race utterly without some conception of deity or conviction in all nations, presenting one of the most universal convictions of the race."

As the flower turns to the sun and the worm to the earth because of the benefit derived therefrom, so Dr. Cornelison says,

that the trophism, or turning to God, by the human race "in this case, as in the others, is evidence of the existence of that which causes it." Plutarch said "Not more truly does the lake reflecting stars from its deep bosom, certify the reality of the starry heaven above it, than do these universal instincts assure the object which we behold mirrored in them."

2. Innate

Is religion innate in man, a part of his very nature, or is it something that has been adopted as a form of life, a sort of conventionality? Psychologists usually give three tests for innateness. (1) Universality. (2) Appearance soon after birth. (3) Appearance without opportunity to learn. In consideration of these three criteria it seems clear that the case for religion would be quite fully established. Auguste Sabatier raises the question,

"Why am I religious? Because I cannot help it; it is a moral necessity of my being. . . The necessity which I experience in my individual life I find to be still more invincible in the collective life of humanity. Humanity is not less incurably religious than I am. The cults it has espoused and abandoned have deceived it in vain; in vain has the criticism of savants and philosophers shattered its dogmas and mythologies; in vain has religion left such tracts of blood and fire throughout the annals of humanity; it has survived all change, all revolution, all stages of culture and progress. Cut down a thousand times, the ancient stem has always sent new branches forth. Hence comes this indestructible vitality?"

3. Priests versus Religion

. . . "When I hear it said, 'Priests made religion', I simply ask 'And who, pray, made the priests?' In order to create a priesthood, and in order that that invention should find general acceptance with the people that were to be subject to it, must there not have been already in the hearts of men a religious sentiment that would clothe the institution with a sacred character? The terms must be reversed; it is not priesthood that explains religion, but religion that explains priesthood."²

4. Atheists

Mr. M. Valentine says, "As to the atheism found in Christian lands, the exception is only apparent. . . Its appearance is not normal or spontaneous, but the result of either speculative difficulties or perverted moral inclinations. It probably never amounts to a positive intellectual conviction, but is simply the negative state of doubt or unbelief."³

Because there are some blind men we would not argue that this is a normal condition of man. "August Comte, who built his philosophic theory on atheism and denial of all religious virtues, in the end, led by his own emotional nature which his system had defrauded, appended his scheme deifying ideal humanity and establishing a system of worship and rites. Though he rejected religion in the beginning, the necessities of worship of some sort forced the manufacture of a new religion at the last". . . "We demand," says Strauss, Haeckel, Oscar Schmidt, and others, in substance, "we demand the same piety for our Cosmos that the devout of old demanded of his God." . . . "When they have pushed God out from one door, a god is found to have entered at another. . . Even those who have most positively rejected belief in God as the Personal Author of

nature, have straightway proceeded to make a God of Force, or of the Atom, or of Law, transferring to it both creatorship and sovereignty."⁴

5. Man Dependent

"To look upon the deep religious human instincts alone as deceptive and spurious would be utterly unreasonable and unscientific. . . . In heart, as well as in intellect, man's nature shows an organization for religion, an adaptation and impulse toward it so decided and influential as to reveal itself everywhere. . . . That an idea should be so thoroughly normal to the human mind as this has proved to be, forcing itself into recognition everywhere and in all ages, asserting a virtual omnipresence in the thought and belief of the race under all conditions and changes, and yet be wholly false and illegitimate, a universal but necessary mistake, is against all natural and reasonable probability."⁵

"Yes, the inquietude of the heart which doubt has robbed of its faith in God, is an evidence that skepticism is a malady, not a normal state."⁶

"One of the surest forms in which this religious constitution is revealed is the soul's conscious cravings for a higher fellowship than with the finite, visible beings around it. The soul carries with it a constant sense of dependence. It feels a need of support and guidance by some stronger hand. It has aspirations that look to and crave communion with what is above it. It is restless, unless it can rest itself in the bosom of some all-embracing protection, fellowship, and care. . . . It craves a sympathy that outreaches all that is not truly independent and unlimited, and will not be satisfied till it finds that which is adequate to meet not only the limited actualities, but the infinite possibilities of its need and its condition, and is high uplifted above all that can condition, that can hamper or extinguish. It craves communion with a craving which no finite soul can satisfy, with a higher and a higher, even with a highest, toward which it may ever be rising but which it can never reach. . . . It craves in its instinctive aspirations for truths that pant for more than they obtain, an object that is without exhaustion, of illimitable vastness and incalculable richness. It craves, in the felt darkness about it, a light and wisdom that is beyond all possibility of failing. It craves in its sense of weakness which necessarily attaches to it as dependent, a help and supply of strength that can be relied on in any of the infinite possibilities of its experience. The human heart must have a God, as truly as must the mind develop the idea of one."⁷ The Bible does not pretend to prove the existence of God. It takes it for granted.

III. COSMOLOGY -- cause and effect.

1. "It is not simply evident, it is self-evident. . . . Its contradictory is inconceivable." Valentine, p. 60. "The law of causation is intuitively perceived to be certain and universal." Id. p. 61.
2. "Everything that has a beginning must have a cause--an adequate cause." Id., p. 65.
3. We are finite, dependent, and limited in power, but come face to face with the infinite, independent, and unlimited. The unlimited is as necessary and real as the limited. "No addition of

finite existence can make an infinite. . . A chain of dependent things cannot hang on nothing. There must be a first cause for it. Hence for this finite and dependent universe, there must be a self-existent and independent cause." Valentine, p. 66.

IV ONTOLOGY --ontos, --being

1. "The finite and imperfect imply the infinite and perfect," says Cousin. "How could a finite and imperfect being have the idea of an infinite and perfect being and have it necessary, if it did not exist?"
2. If every effect must have a cause equal to or greater than the effect, it follows that man's personality must be caused by personality equal to or greater than his own. For only personality can cause personality.
3. "If we believe in existence at all, as we must, we must believe in an Eternal Existence, Absolute Existence" . . . It leads merely to the alternative, either that infinite and eternal Being exists, or that the consciousness and reason of man cannot be trusted." Valentine, p. 52-53.
4. "Limitation is an essential quality of matter, whether as atoms or aggregations of them. No multiplication of it can yield an infinite universe." Id., p. 71. Therefore "The First Cause must be a free cause. . . Unconditioned, self-existent, and self-determining. A Free cause must be an intelligent cause." Id. p. 73. Time, space and causality are eternal in their nature.

V. TELEOLOGY--Design

1. "By a final cause is meant an end as predetermined and arranged for in the action of the forces which effect it." Id., p. 76. "It involves three distinct conditions: (a) Foresight of an end; (b) Determination to realize it; and (c) directive supremacy over all the forces by which as means the end is attained." Id., p. 77.
2. President Porter said, "We assert that the relation of means and ends is assumed a priori to be true of every event and being in the universe. . . This is an intuitive principle." Id. p. 83.
3. List ten instances where design is seen in nature:

a.	f.
b.	g.
c.	h.
d.	i.
e.	j.
4. "Finality has its necessary correlative in intentionality. This identifies the cause as a Personal Being." Valentine, p. 176. "We know mind, as an intelligent voluntary agent, to be the cause of design continually. We know this by consciousness. If we do not know this we know nothing; our knowledge is actual zero." Valentine, p. 179.
5. "If the world is intelligible, there must be intelligence back of it." Knudson, p. 238.
 - a. Thomas Edison said, "I know this world is ruled by intelligence. It requires infinite intelligence to create it, and it requires infinite intelligence to keep it on its course. Everything that surrounds us--everything that exists--proves that there are infinite laws behind it." Review of Reviews, Jan. 1932, by Albert Shaw.

- b. Robert A. Millikan, ". . . in an address delivered as retiring president of the American Association for the Advancement of Science, meeting in Cleveland, a gathering of 5,000 of America's most distinguished scientists listened as he told how he had, in effect, fingerprinted God in the heavens."
 "Behind the 'cosmic ray' must be the Supreme Power. Here is yet another wise man who follows nature up to nature's God--another engineer who is unable to escape the idea of the Supreme Engineer."
- c. "Thought cannot complete itself without the category of purpose . . . Knowledge, before it can become a sounded system, must call in the category of purpose. . . Knowledge begins by assuming that the world is intelligible and that we are able to understand it. That this is actually so, we can never demonstrate. We simply accept it on faith and faith is primarily an act of volition." A. C. Knudson, pp. 161-162, Philosophy of Personalism.

NOTE:

Who says there is no God? Ps. 14:1
 How would you say this is true?

Readings:

The Doctrine of God, A. C. Knudson, Ch. 6.
Natural Theology, M. Valentine, pp. 44-205.

Footnotes:

1. Valentine, M., Natural Theology, pp. 25, 29.
2. Sabatier, Auguste, Outlines of Philosophy of Religion, pp. 3-4, 6, 7, George Doran Co.
3. Valentine, M., Natural Theology, pp. 25, 29.
4. Id. pp. 34, 29.
5. Id. pp. 36, 31, 30.
6. Van Dyke, Henry, Pastor of the Brick Church, New York, The Gospel for an Age of Doubt, pp. 31-33.
7. Valentine, M., Natural Theology, pp. 32, 33.

LESSON V

THE GOD-HEAD

"Something is, therefore something has always been; and if something has always been, something must have been self-existent." Valentine, p.224.

The only other alternative is that something came from nothing, which is unthinkable.

I. ATTRIBUTES OF GOD

Absolute--Attributes that have to do with God's relation to Himself, that must be in causality, that are not dependent on origin, or dependent upon other existences for meaning; not relative and without limit.

God is:

- a. Spirit--spirituality involving (1) Life
(John 4:24) (2) Personality
- b. Infinite--infinity involving (1) Self-existence
(2) Immutability
(3) Unity
- c. Perfect--perfection involving (1) Truth
(2) Holiness
(3) Love

Relative--Attributes that have to do with God's relation to His creation, that are relative and limited in meaning, and are dependent on other existences.

- d. Source--related to time and space (1) Eternity
(2) Immensity
- e. Support--related to Creation (1) Omnipresence
(2) Omniscience
(3) Omnipotence
- f. End of all things--related to (1) Veracity and Faithfulness
Moral Beings --Truth
(2) Justice and Righteousness
--Holiness
(3) Mercy and Goodness--Love

1. Absolute

- a. Life contrasted to dead matter.
Personality implies Intelligence, Self-consciousness, and Self-determination. This opposed to pantheism.
(1) His work. Gen. 1:27.
(2) His dwelling place. I. Kings 8:39.
- b. (1) No beginning. Ps. 90:1-2 (see above)
(2) Immutability. Mal. 3:6.
He is not vacillating, but unchangeable and dependable.
(3) Unity. Isa. 44:6-8.

Not many gods divided and quarreling, but one and united. All monotheistic religions, Judaism, Mohammedism, and Christianity are in some way dependent upon the teaching of the Bible.

- c. (1) Truth. God is truth; all truth, whether mathematical, logical, moral or religious is dependent upon this reliable fact of God. This makes things dependable.
- (2) Holiness. Isa. 6:3. Lev. 19:2.
He is the source and standard of right and purity, requiring all who are to associate with him also to have these qualities. Hence, "The way of the wicked is an abomination unto the Lord." Prov. 15:9.
- (3) Love. I John 4:16.
The attribute of self-communication, a rational and voluntary affection grounded in reason and choice, and not upon sentiment.

2. Relative

- d. (1) Without beginning. It is infinite in its relation to time. God contains in himself the cause of time.
- (2) Immensity. That so far as time and space are concerned, God has no comparison.
- e. (1) Omnipresence. Ps. 139:7-12.
No limitation of space can be set for God. "He may well be said to be wherever he is seen to be working." Valentine, p. 230.
- (2) Omniscience. Rev. 1:8.
He is omniscient in relation to his creatures and creation. It is (a) Intuitive, (b) Certain, (c) Infallible.
- (3) Omnipotence. Job 42:2.
As God created all things they are under his absolute control.
- f. (1) Veracity. In view of this he fulfills all his promises to His people.
- (2) Justice. Each is sure of his just due.
- (3) Mercy. Love is a disposition to do good. This is goodness. When this is extended to those who do not deserve it, we call it mercy.

II. MAN'S MORAL CONSCIOUSNESS, or Response to God.

1. "In some measure every man finds in his own mind a necessary and ineradicable distinction between right and wrong, and a conviction of an ought and ought not." Valentine, p. 207.
We may not all agree on details, but we recognize that it is.
2. "If a man is in any real sense free, he cannot be the mere product of molecular action. If he is the pure creature of material motion, his actions must be as truly necessitated as the flow of the tides, the fall of the rains, or the change of the seasons, and his counsels and deeds, his aims and triumphs, are nothing but the ever on-going interaction of the molecules which compose him. But the consciousness of the whole race testifies against the suggestion of any such law of necessity in human personality. It affirms as indubitable freedom; and this at once lifts mind into a sphere beyond the reach of physical causation. Can causes

which act only in necessity create and endow a creature with the law of liberty and choice? . . . Is it possible to conceive of the originative cause of human personality, with all its lofty realities, as itself something less than a person? Can this human intelligence be due to a cause that had no intelligence? This reason to unreason? This personality to impersonality? As easily may we think of something born out of nothing. Human mind is the proof of the divine mind." Natural Theology, Valentine, pp. 203, 206. "When I attentatively consider what is going on in my conscience, the chief thing focused on my notice is, that I find myself face to face with a purpose, not my own, for I am often conscious of resenting it, but which dominates me, and makes itself felt as ever present, as the very root and reason of my being. . . This consciousness of a purpose concerning me that I should be a good man--right, true, and unselfish--is the first firm footing I have in the region of religious thought; for I cannot disassociate the idea of a purpose from that of a purposer, and I cannot but identify this purposer with the Author of my being and the Being of all beings, and further, I cannot but regard his purpose toward me as the unmistakable indication of his own character." G. of C.T.B. George Fisher.

Readings:

The Doctrine of God, A. C. Knudson, Ch. 6-9.

The Basis of Christian Faith, F. E. Hamilton, pp. 44-100.

LESSON VI

JESUS A HISTORIC PERSON

- I. The disciples associated with him and told the story of the events that occurred. They were qualified to speak, being eye-witnesses. They could not have imagined the story for no one had imagined the Messiah would conduct himself as is recorded. These men being willing to die for their faith must have been sincere and honest. Then the fact that they tell of their own contentions, rivalry and rebukes of Jesus and their own obtuseness clearly indicates actual historical records. Also the fact that they had nothing to gain by relating the events but possible martyrdom is strong evidence to their factual background.
- II. The gospels were in existence at an early date when, if they were spurious the fact could not have been concealed. The early church fathers wrote of the four gospels that were written by the Apostles and quoted extensively from them. Polycarp was a friend and companion of John. He lived and associated with the fathers till the middle of the second century and finally died a martyr's death for his faith in the Lord Jesus. Hence the genuineness of the Gospel story seems well substantiated.
 - II. a. Tacitus, the Roman Historian about 115 A.D. wrote, "The founder (of Christianity) of that name, Christus, had been put to death by the procurator Pontius Pilate in the reign of Tiberius." XV:44.
 - b. Suetonius and Pliny about the same time both mention Christ.
 - c. Lucian, the satirist 165 A.D., spoke of "a man who had been fixed to a stake in Palestine, and who was still worshipped for having introduced a new code of morals."
Josephus gives the death of "James, the brother of Jesus, the so-called Messiah."
- IV. The Gospels and the Epistles explain how Christianity began. Christianity is a fact. Anyone who denies that Jesus lived must explain how and why Christianity began. We have the same historic evidence for Christianity as for any other historic events. It began with the record of the apostles who recorded the miracles and believed Jesus was divine. On that basis the work began and the records were written. Hence, if Jesus did not live, someone like Jesus did.
- V. "From first to last," said the great Napoleon, on one occasion, "Jesus is the same; always the same--majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, He never gives occasion to find fault. The prudence of His conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity; what name, then, shall we give Him in whose character were united every element of the sublime?"

"I know men; and I tell you that Jesus is not a man. Everything in him amazes me. His spirit outreaches mine; and His will confounds

me. Comparison is impossible between Him and any other being in the world. He is truly a being by Himself. His ideas and his sentiments; the truth that He announces; His manner of convincing; are all beyond humanity and the natural order of things. . . . I see nothing here of men. Near as I may approach, closely as I may examine, all remains above my comprehension--great with a greatness that crushes me. It is in vain that I reflect--all remains unaccountable! I defy you to cite another life like that of Christ." The Life of Christ, by Cunningham Geikie, D.D., Cassell & Co., Limited, London.

Reading:

The Basis of Christian Faith, F. E. Hamilton, pp. 283-318.

LESSON VII

JESUS--THE SECOND PERSON OF THE GOD-HEAD

I. PROPHECIES OF (Fill in the points)

Prophecy	Fulfillment
1. Gen. 3:15 <i>the seed of the woman shall bruise the serpent's head</i>	1. Gal. 4:4
2. Jer. 23:5,6 <i>A righteous Branch shall be sown</i>	2. Acts 13:22-3
3. Dan. 9:25,5 <i>Some year 69 years would be</i>	1-3. Gal. 4:4 <i>at the time of time</i>
4. Micah 5:2 <i>Christ to be born in Bethlehem</i>	4. Matt. 2:1 <i>Christ born in Bethlehem</i>
5. Deut. 18:15-18 <i>And arise some a Prophet</i>	5. Acts 3:20-1 <i>Peter alluding to this prophet</i>
6. Isa. 53:12 <i>He bore the sins of many</i>	6. Matt. 27:50 <i>He bore our sins on the cross.</i>

"The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God." D. A., p. 43.

II. PREEXISTENCE

1. John 1:1-3,14 *In the beginning was the Word -*
2. John 17:5
3. John 16:28
4. Phil. 2:5-11
5. Col. 1:15-17

"From the days of eternity the Lord Jesus Christ was one with the Father...It was to manifest this glory that He came to our world. To this sin darkened earth He came to reveal the light of God's love--to be God with us." D. A., p. 19.

III. ATTRIBUTES OF DEITY

1. The Son of God
 - (a) His claim. John 9:35-37 *Son of God.*
 - (b) Is He the only Son? John 3:16, 18. *"Who is my only begotten Son"...*
2. His Name
 - (a) Heb. 1:8-10 *God.*
 - (b) How he received it. Heb. 1:4. *By inheritance obtained a more excellent name than they.*
3. Self-existent
 - (a) Source of life. John 5:21,26. *As God! as life in himself as the Son*
 - (b) How complete? Col. 2:9. *"For in him dwell all the fullness of the Godhead bodily."*
4. Creator
 - (a) John 1:3. *all things were made by him.*
5. Omnipotent
 - (a) All power. Matt. 28:18 *"All power is given unto me in heaven or on earth."*
 - (b) How it was manifested. John 11:43,44. *Resurrected Lazarus.*
6. Omniscient
 - (a) How it was manifested. John 4:16-19. *He wrought at the well of Jacob - Jesus knew of her correctly.*
7. Eternal and Immutable
 - (a) Eternal. Rev. 1:8. *I am the Beginning & the End.*
 - (b) Unchangeable. Heb. 13:8

Jesus is both Son of God and Son of man.

LESSON VIII

THE HOLY SPIRIT--THIRD PERSON OF THE GOD-HEAD

Is the Holy Spirit classed with the Deity? Matt. 28:19. *Yes*

Note: Desire of Ages, Page 802, 803.

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power."

I. THE HOLY SPIRIT A FACT

1. The baptism John preached. Matt. 3:11. *He baptized in the Holy Spirit*
2. The result. John 7:35-39.
3. What he did. John 14:26.
4. What work does he below similar to that of Jesus above? Rom. 8:26; Heb. 7:25. *makes intercession for us*
5. Who will guide us? John 16:13.
6. What declares whether we are God's children or not? Rom. 8:9,14
If we have the Spirit of God dwelling in us, we are sons of God.

II. HERE DURING OLD DISPENSATION

1. What was here at the time of creation? Gen. 1:2. *ruined on the face of the earth*
2. The agency in creation. Ps. 104:31; I Peter 3:18. *Christ very much about us*
3. What else did he do? II Peter 1:21. *then inspired the Holy Spirit*
4. What other work had he? Gen. 6:3; Isa. 63:10. *gave us the Holy Spirit, he then had men*

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come." Id. p. 799.

III. HOLY SPIRIT A PERSON

- a. Rom. 8:26-27; I Cor. 2:10.
- b. I Cor. 12:11.
1. Evidence of the Holy Spirit as a person? c. Eph. 4:30.
d. Rom. 15:30.
2. How was He to come? John 14:26. *Was to come in Christ's name & teach*
3. Whose work to do? John 16:13,14. He came then as the ambassador of Christ.
4. Explain John 16:7.
5. Could He have been sent in this capacity before this time?

The Holy Spirit was in the world before Jesus came and did His appointed work, but He was not sent as the ambassador of Jesus until after Jesus' ascension. Then He was sent as His representative to do His work in this world.

6. What special work had He?
 - (a) John 16:13 *will guide you into all truth.*
 - (b) John 16:13 *"show" things to come.*
 - (c) John 16:8 *reproves the world of sin.*

"In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help He had provided for His

church. The Holy Spirit was highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regeneration agent, and without this the sacrifice of Christ would have been of no avail." Id. p. 802.

7. What encumbrance has Christ that the Holy Spirit has not?

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high." Desire of Ages, p. 799, or 669.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. God so loved the world, that He gave His only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfill His Word." Id. p. 27, or 25.

IV. ~~HIS RECEPTION~~

- (a) Has He been sent? John 16:7. *He comes to us since he can't return to earth.*
1. How may we receive Him? Rev. 3:20. *to my room and my door is open to the world*
 2. What does it mean to slight or ill-treat an ambassador?
 3. Have we received Him? Rev. 3:20. *I stand at the door*
 - (1) If not, what are we? II Cor. 13:5. *represents*
 - (2) If we have, what are we? Rom. 8:9. *the Holy Spirit dwells in us we are Spirit.*
 4. Explain Acts 19:2.

V. SIN AGAINST THE HOLY SPIRIT

1. What does the Holy Spirit do? Eph. 4:30 *It works with the Holy Spirit*
2. What sin has no atonement? Heb. 10:26. *the unrepentant sin after knowledge of the truth*
3. What sin is unforgivable? Matt. 12:31, 32. *blasphemy against the Holy Spirit*
4. Why? "It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature." Id. p. 7:803.

"Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men wilfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected there is no more that God can do for the soul.... Often the process is gradual and almost imperceptible. Light comes to the soul through God's Word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So darkness increases until it is night in the soul...but unless dominated by the wicked

one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the Kingdom of Light....Unless unhallowed effects of self-love, self-indulgence, and temptation to sin...The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit." D. A., 374,377,378.

5. Why is Acts 19:2 significant at the present time?

The Trinity:

"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." Vol. 8:269.

LESSON IX

REVELATION

I. THE NEED OF REVELATION

① The Best Religion

The basic element in religion is God. The type of religion one has is dependent upon his conception of God. Consequently, the best religion would be the one that has the highest conception of God. The highest conception of God most certainly would not be chance, or matter, or blind force, or agnosticism, or pantheism. The highest conception of God is that of a personal being who has the power to create and uphold the universe, and at the same time who, like an ideal earthly father, is interested in and concerned about the needs of his creatures and is willing to make them a part of his own family. There is no idea higher or more necessary to the human race than that.

② Problems Man Needs Help in Solving

If this conception of God, of one who is interested in the welfare of those He has created and desirous of helping them in their need, is the highest type of religion, it certainly would not leave man alone to grope his way unassisted in a world of darkness and uncertainty. Does man need help or assistance in this world, or is he sufficient of himself to direct his own destiny? That is, are there vital problems that man by himself is unable to solve? Here are a few that have troubled men from the beginning of the world which never have been solved by man of himself:

- (1) What was the origin of this world?
- (2) What is the purpose of it?
- (3) What is to be its ultimate outcome?
- (4) What was the origin of man, and what is the purpose of his existence?
- (5) What is man's duty, and what is the ideal life?
- (6) What is beyond the grave, and what is to be the final outcome of life?
- (7) What is the cause, cure, and final outcome of sin?
- (8) What is the relation that exists between God and man and how does God feel toward him?

③ Greatest Minds Needed Help

These questions are as old as the human race, and no man has yet been able to answer them in and of himself, not even the greatest philosophers and sages of the world. The great Stoic philosopher, Seneca, the man who left us such lofty ideals and conceptions, in the end finally sighed: "Ah, if one only had a guide to truth." And Plato, one of the greatest philosophers, and one who has influenced the world, I suppose, more than any other, said "We must lay hold of the best human opinion in order that borne by it, as on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which shall more surely and safely carry us.... We will wait for one, be it a god or a god-inspired man, to teach us our religious duty."

no 70. Conclude to Conclude with Mathew - 22:37

4. A Good God Would Assist Man

As Pfléider said, "Man can know God only as, in some way, God reveals, or makes himself known to man." Therefore, the very idea of religion, one that will satisfy man's needs and cravings, calls for a revelation from God. Dr. James Orr puts it, "In man there is implanted the impulse to seek after God. Is there no corresponding impulse in God to draw near to man and unveil himself to him? If not, how is man to cooperate intelligently with God?"

5. Evidence that God has Intervened

If we grant that God exists (which we must), then we must acknowledge that He has both the power to intervene for man and the knowledge of how it should be done. It has been demonstrated that life can only come from life. Therefore, at some time God must have intervened to create man; or at least, to create the first germ of life. But if He has intervened once in human affairs, it is possible that He might do it again. At least no one can prove that He cannot, or that He did not. Then if God is what our highest conception calls for, that in itself would lead us to believe it inconsistent to think that He would create man and leave him alone with no assistance or guidance in this world of uncertainty. Purpose in life, which we see all about us, implies a destiny and purpose for man. How can man find out what is except by revelation? Therefore, our very nature and conditions in life call for a revelation from God.

6. Even the Skeptics Recognize This Need

"One of Halbach's contentions, however, really is among the strongest common sense arguments for atheism, though strange enough we do not often hear it today. It might be paraphrased something like this. 'If there really were a God, we should have no doubt on the subject at all. Such a being as God, is thought to be, all-wise and powerful, who expects men to believe in Him, would certainly have made Himself known to man in some absolutely unmistakable manner, and not merely by the mode of improbably miracles and revelations which are unconvincing to most thoughtful men. If God exists why has He not declared Himself.'" A Student's Philosophy of Religion, by William Kelly-Wright, Ph.D., Prof. of Philosophy in Dartmouth College, Macmillan Co., New York, 1931.

II WHAT IS INSPIRATION?

1. What has the Bible alone done?
 - a. Revealed truths nowhere else revealed.
 - b. Those otherwise known only partially known.
 - c. Those partially known mixed with corruption.
2. What does this imply?
 - a. That the Author of nature has not left man with only natural laws for his guidance.
 - b. That man has been given a religion which fully explains his conditions and supplies his needs.
 - c. That this has been accomplished by a revelation from God.

3. What does the Bible say of itself? II Tim. 3:16. /

"The Scriptures consist of two different kinds of records: First, records of truth directly revealed and imparted to the mind of the writer by God, and which he could have learned in no other manner (such, for example, as the Story of Creation); and second, records of events that occurred within the writer's own observation, and of sayings that fell upon his own ears (such as Moses' account of the Exodus, Paul's account of his interview with Peter of Antioch.). In the one case, the writer records things that had not been revealed to man before; in the other case, he records facts which were as well known to others as to himself.

"Now, revelation is that act of God by which He directly communicates truths not known before to the human mind. Revelation discovers new truth, while inspiration superintends the communicating of that truth.

"All that is in the Bible has not been 'directly revealed' to man. It contains history and the language of men, even wicked men. But there is absolutely no part of the Bible record that is not inspired. The history recorded in the Bible is true. The sacred writers were so directed and influenced by the Spirit that they preserved, in writing, from every error of fact and doctrine. The history remains history. Things not sanctioned by God, recorded in the Bible, are to be shunned (II Tim. 3:16). Nevertheless, all these things were written under the guidance of the Holy Spirit. This is inspiration." The Great Doctrine of the Bible, by W. Evans, D.D. pp. 195,196.

4. Distinguish between inspiration and revelation.

"In the Book of Job, for example, inspiration gives with equal accuracy the language of Jehovah, the words of Satan, and the speeches of Job and his three friends; but it does not therefore place them all on the same level of authority. Each speaker is responsible for his own utterances. The inspiration of the Book (Bible) vouches only for the accuracy of the record." Id.

5. Distinguish between inspiration and verbatim reporting.

"Verbatim reporting is, in a sense, a mere mechanical operation. It would have robbed the writers of their individuality and made them mere machines. The Holy Spirit used the memories, intuitions, the judgments, and indeed the idiosyncrasies of the writers, so that while each recorded that part of the event or discourse which (as we may express it) adhered to himself, he was enabled to give it with substantial accuracy." Id. p. 19.

Readings:

The Basis of Christian Faith, pp. 113-282, F. E. Hamilton

philosophical
major proph.
minor "

1 - book of Revelation

34

LESSON X

WHAT IS THE BIBLE *Lesson 10*

I. WHAT IS THE BIBLE?

1. The Canon

It is made up of 66 books, divided into two parts called the Old and New Testaments. The Old Testament was written in the Hebrew language containing 39 books. Five of these are called the pentateuch, or book of the Law, 12 are historical, 5 poetical, one philosophical, 4 major and 12 minor prophets. The New Testament has 27 books written in Greek, 4 gospels, the book of Acts, 14 epistles of the Apostle Paul (if we include the book of Hebrews), 7 general epistles, and the book of Revelation.

2. The Apocryphal Books

*1. 7 books
2. not in canon
3. not in Bible
4. not in Bible*

The Latin Vulgate, or Catholic Bible, also contains 14 apocryphal books in the Old Testament. These books were written after the time of Ezra when tradition tells us the Old Testament Canon was finished. Those were never accepted as part of the canon by the Jews of Palestine. These books were placed in the Alexandrian library among the Jewish writings, and from that place later were included in the Septuagint version of the Scriptures. From that source these books, as apostasies came in, crept into the church.

3. The Standard Versions

1611

Because of the perplexities that arose after the work of Tyndale had brought out the importance of the Bible in English, when James I came to the throne he called together in 1604 the great Christian scholars of his realm to translate a Bible for the English speaking people. Excellent work was done by this group as is apparent from the fact that this has remained the standard work even to the present time. It is called the King James or Standard Version because King James accepted and approved of it as the standard Bible.

4. The American Standard Version

Since that time, in 1881-1884, the English brought out a Revised Version that has never become very popular. The best and most up-to-date and recognized text is the American Standard Version gotten out in 1901 by the best American scholars in consultation with those of Great Britain. In fact it is a revision, by the American group, of the English Revised Version.

5. The Catholic Bible

The Catholic Bible is the Latin Vulgate authorized as their standard text by the Council of Trent in the 16th century. This was the version translated by Jerome in the 4th century A.D. It was the text used by the church all through the middle ages when Latin was the language used by the schools and in all literary work. The Catholic Bible used among the English speaking peoples is the Douai Version, translated from the Vulgate into English by those who fled from England under the reign of Queen Elizabeth.

II. HOW THE BIBLE GREW

1. First Writings

It was in connection with the Exodus that the first compilation

of Scriptures was made. Moses, the great leader with his associates, gathered together the fragmentary records of the past and compiled them with the laws and regulations he received for their government and religious services. During their journey to the Promised Land they added to these records an account of the events that took place from day to day. These writings were brought together and edited about the time of Moses' death, or a short time afterward. This collection was called the Book of Moses, or the Torah--the law. This compilation is what we usually call the Pentateuch, the five books of Moses. This was written in the Hebrew language.

2. Early Bible Used

From this time on the Israelite nation continued to keep records of the events that took place year by year. These constitute the books of Samuel, Kings, Chronicles, etc. Prophets arose from time to time such as Elijah and Elisha, and later the prophets who preserved their messages in writing such as Isaiah, Jeremiah, Ezekiel, etc. The Bible of the Jews from the Exodus to the captivity was simply the Pentateuch, the five books of Moses. Besides this they had these writings of the prophets, wisdom literature giving a philosophy of life, and the Psalms. However, it was not until after the return from captivity that this literature was all compiled together in what is now known as the Old Testament Scriptures.

3. Ezra's Work

Tradition says that this work of editing and compiling was done by Ezra and his associates who made up what was known as the Great Synagogue. Many of the men who constituted this group were prophets who wrote the last books of the Old Testament, such as Haggai, Zechariah, Nehemiah, Malachi, etc. In their editorial work they arranged the Scriptures into three divisions, the law, the prophets, and the writings.

4. The Bible of Josephus

According to Josephus these books compiled by Ezra were considered the only inspired writings that belonged to the canon of Scripture. He says, "We have not an unnumberable multitude of books among us, disagreeing from the contradicting one another, (as the Greeks have) but only twenty-two books, which contain the records of all the past time, which are justly believed to be divine. And of them, five belong to Moses, which contain the laws and the traditions of the origin of mankind till his death. . .The prophets who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns of God, and precepts for human life. It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of like authority which the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our nation, is evident for what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them."¹

5. Jesus and the Scriptures

At the time of Christ the Scriptures as compiled by Ezra and his associates was the Bible of the Jews of Palestine. The basis of Jesus' instruction as a boy was the teaching of these Scriptures. He accepted their messages and conformed his life to their teaching. He was fully conversant with them and saw more in them than even the religious leaders of his day. He saw spiritual lessons not discerned by others, and predictions of his own life and work. He believed the Scriptures of more than human origin. He said to the Pharisees, "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of Me." In His wilderness temptation His answer to the tempter was "It is written." And again we hear Him saying, "The Scripture must be fulfilled." Then after his resurrection, "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning Himself."

6

Moral Standards of the Bible

The Bible is not the work of one man. It is the work of many, and covers a period of years. Men wrote as they were moved by the Holy Spirit, yet each revealed the customs and habits of his time, and retained his own peculiar traits in writing. The Bible presents a unified picture of the great standards of life, the origin of man, and of sin and its final eradication. Its standard of morals is not only high, it is the highest ever conceived by man, and culminates in the perfect man, Jesus Christ. He is presented not as an ideal apart from the world, but one born in it and subject to all its vices and allurements. Yet He lived in the midst of these vices and temptations a perfect life. Where did they get this ideal picture if He did not actually live it? One has said, even to have imagined in those times a sinless life would be as great a miracle as a Christ who could walk on the water.

7. Apostles Attitude Toward It

The Jews and the Apostles always considered the Old Testament as especially inspired. Later the early church considered the New Testament which was written in Greek, on the same basis. Dr. Fisher wrote, "The apostles were always regarded as especially inspired. . . The authority of the Scriptures was considered to be final and conclusive. . . The tendency was to high views of the extent of inspiration such as the Jews cherished in regard to the Old Testament books."² Clement reveals their attitude when he said, "I cannot write with authority like the blessed Paul."

8. Translations

In those times there were no printing presses. All writing had to be done by hand. Each manuscript was the result of laborious effort on the part of someone. Consequently Bibles were scarce and few had copies or even access to them. However, in the early part of the second century men became active not only in copying texts, but in translating them into other languages as well. Aquila, Symmachus, and Theodician translated the Old Testament into the Greek. Shortly after this it was translated into the Syriac, then into Coptic, Ethiopic, Gothic, Armenian, and Latin. Finally Jerome, in the latter

part of the fourth century, comparing all the versions available, produced a standard Latin version from the Hebrew and the Greek. This is called the Vulgate. It was used as the Authorized Version during the middle ages and was finally sanctioned by the Council of Trent as the standard text for the Roman Catholic Church.

9. Chapter and Verse Divisions

When the Bible was first written there were no chapter or verse divisions. This made it difficult to find passages of Scripture. If one desired to find a statement, say in the Gospel of Luke, it would be necessary to read nearly the entire book to find it. The nearest designation one could use would be, the first part, last part or near the middle of the book. The first person to try to divide the books into their several parts was Ammonius of Alexandria about 220 A.D. He divided each of them into several sections and marked each section by a certain letter of the Greek alphabet with a fixed numerical value. This method was modified by Eusebius about one hundred years later. Then a century after that Euthalius invented a new method. His was that of dividing each book into certain divisions which he called stichoi. These were indicated by marks set at every fiftieth line. These were the parts into which the Bible was divided during the early middle ages. The chapter divisions that we now have were worked out by Stephen Langton, of the University of Paris, about 1228 A.D. Three hundred years later Robert Stephen arranged the verse divisions that we now have in our New Testament. A few years before that, however, a Jew by the name of Rabbi Isaac Nathan did the same work for the Old Testament. The work of these two men was then incorporated into the Latin Bible printed in 1555. Their first use in English was in the Geneva Bible of 1560.

10. First English Translations

The Bible of the middle ages was the Latin Vulgate, Latin being the language of the schools. However, some of the Psalms and portions of the Gospels had been translated into the English language in earlier times by the Venerable Bede and King Alfred. But the first translation of the complete Bible into the English language was that of John Wycliffe in the latter part of the fourteenth century. He translated direct from the Latin. The first man to do a thorough translation based upon the original languages was William Tyndale. He was thoroughly educated and fully equipped for his task, having a knowledge of both the Hebrew and the Greek languages. It was his purpose to place the Bible into the hands of the common people so they could read it for themselves. He said, "I will make the boy who drives the plow know more Bible than the Pope." But his efforts were unappreciated and his work unacceptable to the King of England and his associates. This obliged Tyndale to flee to the continent of Europe in order to get his printing done. Even then the king refused to allow his Bible to enter England. With the assistance of rich merchants in Antwerp and in London he succeeded in having his Bibles smuggled across the Channel into Great Britain. But the opposition did not cease. It continued

- 1) not text done -
 2) ~~Latin manuscripts~~ ~~manuscripts~~ - 3,000
 3) ~~Latin~~ sources give helpful accounts in ~~manuscripts~~

and grew more bitter year by year until Tyndale was finally strangled and burned at the stake, and this for the work he was trying to do for humanity. His dying words were, "Lord, open the king of England's eyes." These words were almost prophetic, for strange to say, the very work that Henry VIII so bitterly opposed, later, in a somewhat modified form, was accepted and authorized by King James. The Bibles that followed the work of Tyndale were only modifications of his work. We are told that five-sixths of our Authorized Version is the work of Tyndale. He it was that gave our present Bible the beautiful expressions and diction.

11. How Errors Were Avoided

Until the invention of printing in the fifteenth century, Bibles were produced by the hand work of copyists. This method always allowed of the possibility of errors creeping in. How was this difficulty overcome? In the first place the Jewish scribe had great reverence for the Word of God and extremely careful was he to write each word precisely as the copy before him, and to check himself by every possible means. He kept a record of the number of words in each book, the middle word, what divisions began with certain letters, etc. Then he would check himself to see that no errors had been made. This carefulness greatly lessened the possibility of error. These scribes almost worshipped the Scriptures. They were so scrupulous that they would never knowingly make any change in transcribing the copy, even if they felt sure there was an error in the text. In that case they copied the words as they were and added a note in the margin to explain the apparent difficulty.

12. How the Bible Can Be Checked

Although errors have crept into some manuscripts in copying, yet these can be checked and discovered. There are the early translations reaching back to the early part of the second century to help in ascertaining the reading of the text as it was in those days. We have two old manuscripts produced in the fourth century that are accessible today, one, the Sinaiticus, in the British Museum and the other, the Vaticanus, in the Vatican. There are two other manuscripts dating from the fifth century now available, and some three thousand of later origin. Then there are the quotations from the Scriptures by the Early Church Fathers that carry us back almost to the time of the Apostles themselves. The Fathers quoted the Scriptures constantly in their writings. Clement alone quoted from the New Testament 2406 times; Tertullian, 7258 times; and Origen, 17,922 times. Six of the church Fathers alone quoted from the New Testament over 35,000 times. These all enable us to check as to how the Bible read in the early days of the Christian era. It has been said that if all our Bibles were now destroyed we could reproduce them from quotations of the Fathers.

13. Dependability of our Bibles

What then can we say as to the dependability of our Bibles? Dr. D. W. Forrest writes, "The overwhelming majority of New Testament sentences are free from any doubt as to text, and afford no possibility of disagreement among translators."³

W. C. Allen says, "It is quite certain that after the second century interpolations or additions of any length would have been impossible. The then existing types of text became fixed, and were handed down from that time to this with such care and accuracy that no serious alteration could be made except by way of fusion."⁴

"We find that, setting aside differences of orthography, the words in our opinion still open to doubt only make up about one-sixtieth of the New Testament; the amount of what can in any sense be called substantial variation. . . can hardly be more than one one-thousandth part of the entire text. It is further to be remembered that although some doubt attached to the record of certain incidents and sayings of great interest and value, yet no doctrine of Christianity rests solely upon a disputed text."⁵

14. What The Bible Is

Thus the Bible has come down to us through the ages covering a period of over 3,000 years. What can we say of it? Could we say that it is the Revelation of God working through a people endeavoring to reveal to them the ways of life, with his purpose for the world and those living therein.

Costen Harrell's summary was: "Through the travail of a peculiar people God revealed to them his heart as they were able to understand. Led by the Spirit they wrote, they revised, they collected, they edited, they separated, and at last there emerged the Scriptures of the Old Testament. It is God's message to us through the Hebrews."

15. What The Bible Does

"One of the greatest Old Testament scholars of our time, Professor Robertson Smith, expressed his belief about the Bible in these words: 'Of this I am sure, that the Bible does speak to the heart of man in words that can only come from God, that no historical research can deprive me of this conviction, or make less precious the divine utterances that speak to the heart. Its plain, central, heartfelt truths speak for themselves, and rest on their own indefeasible worth.' The Book lives! It gives us thoughts that breathe and words that burn. Like Moses' bush, it burns and is unconsumed. This is as true in the twentieth century as it was in the first. There are multitudes today, of all races and classes and conditions, who say with one heart and voice, 'In this Book God speaks to me.' Other books have a vogue, and are forgotten; but this old Book still lives! Its meaning is not exhausted, its truth is still relevant, its spiritual lessons are not superseded even by the New Testament. Its teaching, when rightly understood, never needs to be unlearned; it is not destroyed by the later revelation--only completed and fulfilled."⁶

References:

1. Josephus Against Apoin. 1:8
2. Fisher, George P., History of the Christian Church, p. 79. Scribners.
3. Studies in Christian Evidence, A. S. Peak and Associates, p. 61. Kelly Pub., London

4. Ibid. 89
5. Ibid. 90-91
6. Ibid. pp. 9-10

Some have thought that because of the Council at Jamnia, 90 A.D. the Old Testament canon was not closed until that time. The only canon question discussed at that meeting **appears to have been concerning Esther, Song of Solomon, and Ecclesiastes.** The strong statements of Josephus and Philo that the canon was already closed at the time they lived, together with the Jewish tradition, give very strong evidence against that position. It would appear that a question had arisen on the part of some of the Jews after the time of Christ in regard to these three books, and that the question was finally settled at this Council.

Due 2/20

LESSON XI

INSPIRATION OF THE BIBLE

I. INSPIRATION OF THE BIBLE

1. In what ways has God revealed His will to man? Ex. 20:1-17, Amos 3:7, Heb. 1:1,2. *by the Law*

2. The Prophet God's mouthpiece.

- a. With what words was the prophet to speak? Eze. 3:4. *"My words"*
- b. Whose message did the prophet give? II Sam. 23:2. *the Lord's word*
- c. What guided the prophets in giving the message? II Pet. 1:21.
- d. Did God sometimes use unsanctified men to give His message? John 11:49-52. *In the case of Caiaphas, and priest prophesied of*
- e. Did He sometimes interfere to keep them from mistakes? Num. 22:7-18. *In the case of Balaam*

3. The Bible of the Apostles

- a. Did the Apostles claim to be inspired? I Cor. 14:37.
- b. What attitude did the Early Church take toward the Apostles?

Note:

"But the apostles were always regarded as specially chosen for their work and as specially inspired--The authority of the Scriptures was considered to be final and conclusive. . .The tendency was to high views of the extent of inspiration such as the Jews cherished in regard to the Old Testament books." History of Christian Church by Fisher pp. 78,79.

- c. How was the Old Testament divided in Jesus' day? Luke 24:27, 44,45. *Law of Moses - prophets - psalms.*
- d. How does our Old Testament compare with that of the Jews?

Note:

"The books of our Revised Version are identical with those that make up the Ancient Hebrew Bible." Anc. of Bible, Price p. 127.

- e. What attitude should we take toward the Bible?

Note:

Professor G.A. Smith says: "The Bible of the Jews in our Lord's time was practically our Old Testament. For us its supreme sanction is that which it derived from Christ Himself. . . What was indispensable to the Redeemer must always be indispensable to the redeemed." Modern Criticism, p. 11. In Prob. of O.T., p. 4.

4. The purpose of the Scriptures

- a. What will the Scriptures do for us? II Tim. 3:15.
- b. How much of the Scriptures are given by God? II Tim. 3:16a.
- c. For what are they needed? II Tim. 3:16b.

5. The Old Testament Needed

- a. Should Christians accept the Old Testament? John 5:45-47. *Why?*
- b. How did Jesus teach of Himself? Luke 24:27,44. *show script.*
- c. To what did the apostles refer for authority? Acts 18:28. *script.*
- d. What is the foundation of the New Testament teaching? John 5:39
- e. What is the test? Luke 16:31.

- (6) The Endurance of the Word
 What attitude does God take toward His Word? Ps. 138:2. *in the*
 When the Scriptures are spoken of in the New Testament,
 reference is made to the Old Testament, as the New was not
 yet compiled.

II. EVIDENCES THAT THE BIBLE IS GOD'S WORD

1. Science

Although it is not a book of science, yet it mentions many scientific principles later discovered by science. No authenticated scientific fact has been revealed that was contrary to the teaching of the Bible.

2. Historical

No archeological discovery has revealed truths contrary to the Bible. Rather, as Dr. Dougherty, of Yale University says, "The Scriptures rank next to the cuneiform documents in accuracy. Many years they stood alone in their assertions. Now the spade of man has proved their accuracy."

3. Unity

Although written by some 40 different men, from several different countries, and covering a period of 1500 years, yet its message and doctrine is a unit. This is an accomplishment unknown elsewhere in history.

4. Prophecy

It foretells the future. No one but God knows the future; therefore, as Arthur Pierson says, "Prophecy, already fulfilled, puts the clear broad seal of God upon the Bible. . . for it settles the inspiration of the word of God."

5. Morals

It is the greatest moral book of all history. Dr. H. C. King said, "Whatever the critical results, it remains true that the Old Testament is the one great moral book of antiquity."

6. It Points the Way to Salvation

It convicts of sin. More than that, it reveals the one who can take away the sins. It is the one book that points to the Lamb of God that takes away the sin. As a result, it transforms lives. It is the one book appropriate to our needs.

7. The Tests

In mathematics we test by adding $2 + 2 = 4$

In chemistry we add $H_2 + O = H_2O$ -- Water

In religion we add Christ crucified + faith = salvation, or
 John 3:16 + Acts 16:30-31 = Rom. 1:16.

Notes

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message.

But as long as we are contented with a limited knowledge, we shall be disqualified to obtain clearer views of truth. He who holds forth the word of life must take time to study the Bible and to search his own heart. Neglecting this, he will not know how to minister to needy souls. The diligent humble student, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. . . It is a minister's familiarity with God's word and his submission to the divine will, that will give success to his efforts. . . A familiarity with the truths of the Scriptures will give the teacher of truth qualifications that will make him a representative of Christ. The minister who makes the Word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction. -- Gospel Workers Mrs. E. G. White, pp. 251-253.

The Message and the Life of Christ

"The message we have to bear is not one that we need to cringe to declare. Its advocates are not to seek to cover it, or to conceal its origin or purpose. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of His grace, we are under obligation to declare faithfully the whole counsel of God.

"We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to things that are now taking place, and with pen and voice we are to proclaim the truth to the world. But it is the life of Christ in the soul, it is the active principles of love imparted by the Holy Spirit, that alone will make our words fruitful. The love of Christ is the force and power of every message for God that ever fell from human lips. Id. p. 288. (6)

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~~Lesson XII~~
LESSON XII

GOVERNMENT OF GOD

I. LAW

1. In the Physical Realm

All of God's creation is subject to law. Each combination in the mineral kingdom is combined according to law of definite proportion. The whole universe is controlled by law. That is why things are dependable and life is possible. What could we do without the law of gravitation? It was given to benefit man, but is an inexorably hard master if violated. The same is true of the law of oxidation, or any other physical law.

2. In the Vegetable Realm

The vegetable kingdom is also subject to law. Some vegetables are made to live in the water; others on the land. Some plants are made to live and thrive in the frigid zone. Should the water lily be transferred to dry land and the rose-bush to the pond, then neither could live. Should plants from the torrid zone be transplanted to the frigid regions of the north, and plants from the frigid zone to the equatorial regions, they would soon die, because it is impossible for plants to live and thrive unless they are allowed to remain in the place, and receive the nourishment designed for them by the Creator. This is an unvarying law of the vegetable kingdom.

3. In the Animal World

The animal kingdom is likewise subject to natural law. Some animals live in the water, others on the land. Some thrive in warm climates, others in cold. No animal created to live in the water could live on dry land, nor could any made to live on land exist in the water. No polar bear could live long in the tropics, nor the monkey in the region of the poles. A hen might think she had as good right to dive and swim in the water as the duck! She might even attempt it; but she would soon find out that her fate was sealed, unless some higher power came to her rescue. Thus it is evident that the animal kingdom is also subject to unchangeable laws, which they must obey in order to live and thrive.

4. The Necessity of Law

Man likewise is subject to natural physical law in consequence of creation. But he is amenable also to the moral code which is as necessary for his welfare as the physical in the lower realm.

"The harmony of creation depends upon the perfect conformity of all beings, of everything animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything in nature is governed by natural laws, man alone, of all that inhabit the earth, is amenable to moral law." Patriarchs and Prophets, p. 32.

II KINGDOM OF GOD

1. The essential factors necessary to a kingdom are: (1) territory; (2) subjects; (3) law; (4) ruler; (5) throne.
2. The following will show that this world belongs to the kingdom of God:

- (1) God created the earth, the territory. Ex. 19:5.
 - (2) God created man. Gen. 1:26,27.
 - (3) God, as Creator, has the sole right to govern and therefore He gave man the constitutional law of His government. Ex. 20:1-17; 24:12.
 - (4) As Creator, He also had the right to rule over other intelligences. Ps. 103:19,22.
 - (5) His throne is in paradise, the third heaven. II Cor. 12:2-4; Rev. 2:7; 22:1,2.
3. All other worlds inhabited by intelligent beings are His dependencies. Heb. 11:3; Rev. 12:12; Job 38:4,7.
 4. The true God alone has the sole right to rule, because He is the Creator of all in the universe. Ps. 103:19.
 5. Those who are willing to submit to His government, obey His law, will ever enjoy the blessings of peace, happiness, and long life as long as God lives. Ex. 19:5; Matt. 25:34; Isa. 9:6,7.

III. ORIGINAL RELATIONS AND ORIGINAL LAWS

1. Religion
 - a. Spiritual -- God. *relationship to God*
 - b. Moral -- Man. *to man*
2. What is the character of God? I John 4:16.
3. What relations come into existence in consequence of the creation of intelligent beings?

By the creation of intelligent beings relations came into existence that existed before only the mind of God: namely,

 - (1) relations between the Creator and other intelligent beings,
 - (2) relations between man and man. Matthew 22:36-40.
4. (a) Where will such relations be found?
 (b) What grows out of these relations?
 - (1) Wherever intelligent creatures are found.
 - (2) Out of these relations grow moral duties of created intelligences to their Creator and to one another. Whenever the relations are the same, on this or on any other planet, there the laws growing out of these relations must be the same.
5. What commands are based upon relations that moral beings sustain to one another? Exodus 20:1-17.
6. Are the original relations, as far as we can understand, the same in other worlds as in our world?
7. Will these relations ever change? If not, will the law growing out of them ever change?
 - (a) Since these relations will continue unaltered as long as the Creator and intelligent beings exist, the law growing out of these relations must remain as long as creation exists. Matthew 5:17.
 - (b) God's will is revealed by His law. His will is the same on every planet; therefore the principles of His law must be the same everywhere. Romans 2:18. Angels keep the law. Psalms 103:20.
8. Who originated those relations?

The Father and Son were united in Creation, and therefore they originated these relations and the law growing out of them. John 1:1-3.

important:

9. What will lead man to keep these commandments? I John 6:3. God Himself spoke and wrote His own law, and therefore it is pre-eminently the law of God. Deut. 4:12,13; Ex. 20:1-7.
10. Why are the ten commandments called the law of God?
11. Where on earth was this law preserved? Where is the original copy? A copy of this law was kept in the ark of the earthly sanctuary. Deut. 10:1-5.
The original copy is kept in the temple of Heaven. Rev. 11:19.
12. Upon what is God's throne established? Psalms 97:2; 119:172.
"There must be honor even among Thieves; otherwise, stealing could not be successful on any considerable scale." p. 118,
Five Great Philosophies of Life, Hyde

Notes:

THE LAW THE BASIS OF GOD'S GOVERNMENT

"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression." P. P. p. 63.

"The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God. . . They were told that since the Law of Jehovah is the foundation of his government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression." p. 69.

"The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and the Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin.

"From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that his law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author." p. 69.

"Beyond the inner veil was the holy of holies, where centered the symbolic service of the atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. . .

"The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. . . The law of God, enshrined within the ark, was the great rule of righteousness and judgment." p. 348-9.

Justice of God Recognized by all.

"Satan sees that his voluntary rebellion has unfitted him for heaven.

He has trained his powers to work against God; the purity, peace, and harmony of heaven would be to him supreme torture. . . The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence....The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, 'Just and true are they ways, thou King of saints.'" Great Controversy, p. 670, 671.

"There must be honor even among thieves; otherwise stealing could not be successful on any considerable scale." p. 118, Five Great Philosophies of Life, Hyde.

LESSON XIII

FALL OF SATAN

I. WHAT CONSTITUTES A REBELLION?

1. The good or bad character of a ruler is generally revealed through his laws, upon which the government is founded, and through his dealings with his subjects, both loyal and disloyal.
2. If the liberties or rights of some are infringed upon through the enforcement of certain unjust laws, then the liberties and rights of all others, who are subject to the same laws, may also be infringed upon. Hence the character of a ruler is revealed through His law and its enforcement.
3. That which lies at the foundation of a rebellion is dissatisfaction with the administration of the government, which ~~are~~ usually claimed to be unjust and oppressive.
4. A rebellion originates usually with one or more of the leading subjects of government.
5. A rebel always poses as one who is anxious to improve the condition of his fellow-subjects by reforming the government through the improvement and revision of its laws. This, of course, shows that the rebel claims to be more just or to know more about the law and government than the ruler on the throne; hence is greater than the governor himself. Read II Samuel 15; Isaiah 14:12-14.
6. A rebel always seeks to enlist as many as possible in favor of the rebellion. Then when he thinks himself strong enough he will try to overthrow the existing government and establish a new one founded upon better laws.
7. Finally the rebel risks all to overthrow the government, under which he lives; if he succeeds, all is gained; if he fails, all is lost.
8. How only could a rebel demonstrate that he could improve the condition of the subjects?
9. Show how a rebellion reflects upon the character of the incumbent ruler.
10. What is required to subdue a rebellion satisfactorily to all concerned?

II. REBELLION IN HEAVEN

The Lord saw Satan fall from heaven

1. Is there a devil? Luke 10:17,18; Rev. 12:9. *the great dragon - the devil was cast out.*
2. Is it necessary to believe that Satan exists?
If we do not believe there is a devil, we cannot account for vermin, storms, suffering, etc., or we must believe God is a tyrant.
3. What was the origin of Satan? Ezekiel 28:15. *He was created perfect*
4. What were his conditions and position before he fell? Ezekiel ~~28:12-16~~ *28:12-16*. *He was perfect - an excellent cherubim*
5. Why did Satan Fall? Isaiah 14:12-14; Ezekiel 28:16,17. *He was proud & ambitious.*
6. Why was not man created so he could not sin?

If he were created so he could not have free choice, he would be an automaton. He must have free choice in order to develop independent character.

"You may reply that in a perfect world sin would never be permitted, to which the unanswerable rejoinder is that sin is simply

an abuse of the freedom without which no moral existence is conceivable. If men were automatic, they could certainly not be sinners but equally certainly they could not be men in any true sense of the term. Moral capacities in the nature of the case must co-exist with possibilities of moral lapse. Even God could not determine otherwise, any more than He could make a square with the properties of a triangle. . . God can neither make a square triangle nor a moral automaton; further, He cannot allow sin to go unpunished."

"God does not will that any one should sin, but He does will that every man shall have a chance of becoming like Himself in moral character and disposition, which involves that every man has also the chance of becoming lower than the brutes." E. S. Kiek. The Modern Religious Situation, p. 34.

7. What law did Satan set aside? ^{set the law} I John 3:4; How? Ex. 20:3, 12, 17; Matt. 23:8. *Have no other gods before me. Do not have the titles of masters.* *Law about it*
- In this rebellion, the adversary, Satan, set aside the constitution, God's moral law, in the following manner:
- (a) In seeking to be equal with God he set aside the first commandment. Exodus 20:3. *Have no other gods before me.*
- (b) In attempting to set himself up as a ruler over his fellow creatures, he thereby ignored the law of equal rights, viz., that by creation all are equal, brethren, and not one above another. Ex. 20:2-17, Matt. 23:8. "all ye are brethren"
8. What was the object of the rebellion?
- The object of this rebellion was to deliver the subjects of God's kingdom from the bondage of unjust and oppressive laws. Satan claimed "That God was not just in laying laws and rules upon the inhabitants of heaven and thus 'He made it appear that he himself was seeking to promote the good of the universe.'" Great Controversy, p. 498; See Patriarchs and Prophets, p. 62.
9. How does Satan make out that he knows more than God?
- Refer to note under 8.
10. In what light does that place God? Refer to note under 8.
11. Tell how God is dishonored thereby.
- Because of this rebellion, God is dishonored as follows:
- (a) He cannot be all-wise or almighty.
- (b) Consequently God cannot be a just and merciful ruler, but on the contrary, a tyrant. By "misrepresentation of the character of God" Satan caused "Him to be regarded as severe and tyrannical." Great Controversy, p. 500; Patriarchs and Prophets, p. 69.
12. Why does God allow Satan to continue his rebellion?
- "Therefore God permitted him (Satan) to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. . . The whole universe must see the deceiver unmasked." Patriarchs and Prophets, p. 42.
13. How many angels joined the rebellion?
- "Satan in his rebellion took a third part of the angels. They turned from the Father and Son and united with the instigator of the rebellion." Testimonies, III., p. 115.

On account of his rebellion, Satan and his sympathizing angels were finally banished from heaven. Rev. 12:4, 7-9; II Peter 2:4; Jude 6. Read Patriarchs and Prophets, Chapter I.

III. PRINCIPLES AT STAKE IN THE REBELLION

1. Why did God have a law?

God claimed that it was necessary to have a law in order for His subjects to have liberty and happiness. This law would demonstrate His love to them. James 2:8-12; Psalms 119:45.

2. What was the cause of the rebellion?

The cause of the rebellion was that Satan did not believe in God's law. The reason we believe the question was over the law, is first, Satan was not satisfied with God's government; and second, he is opposed to the law at the present time. Thus he must have claimed that God was not just in putting His righteous beings under law; and he claimed that those subjects would be free if they were not under the law, and the fact that God kept them under it made His love for them appear questionable.

3. What was the real cause? Numbers 16:3,8-10.

4. Could God have changed His law?

If God had changed His law, it would have proved Satan to be right.

5. Why did God allow Satan to live?

If God had destroyed Satan the subjects would still have questioned His justice. Therefore the only thing left for a just God to do was to give Satan a chance to demonstrate his claims, with all the power he had previously. This would prove which one was in the right. If Satan succeeded the world would be his, and perhaps Isaiah 14:12-14 would be realized. But if God were right it would forever prove the falsity of Satan's claims. If Satan had a chance, he claimed, he could prove that the subjects would be happier and freer without law.

6. What did Satan think he could prove? Refer to note under 5.

7. What is insinuated in Genesis 3:3-5? How? *that Satan had power of life and death over the people on earth*

8. Why did God make man so he could sin?

With free choice there must always be the possibility of someone's choosing wrong, else there would be no free choice.

9. What is the result to those choosing wrong? Ezekiel 18:4.

10. When did God lay a plan to meet this issue? Romans 16:25-26. R. V.; Col. 1:26,27.

11. What was settled by the cross? John 19:30; 12:31,32; Heb. 2:14. Patriarchs and Prophets, pp. 68,70.

LESSON XIV

THE EDEN HOME AND ITS LOSS

I. CREATION

1. Causality

In our first lesson we learned that causality is a fundamental law of thought, and that every effect implies a cause equal to or greater than the effect. Therefore the world in which we live, teeming with great forces, laws, and human life, had a cause greater than this effect. What was it? We have learned that it could not have been matter, for it has not sufficient power and it is itself disintegrating. The only satisfactory explanation is found in Gen. 1:1, "In the beginning God created the heaven and the earth."

2. The Creation

a. How He did it. Ps. 33:6,9. *He spoke and it was done.*

b. Why He created it. Isa. 45:18. *He did not do it in vain - it was to be certain.*

c. Condition of man at creation. Gen. 1:26-27. *They were the image of God.*

"Before the entrance of sin, not a cloud rested upon the minds of our first parents to obscure their perception of the character of God. They were perfectly conformed to the will of God."

Vol. VIII, p. 255.

"All created things, in their original perfection, were an expression of the thought of God." Ed. p. 16.

d. Man's Appearance.

"Man was to bear God's image, both in outward resemblance and in character. . . as man came forth from the hand of the Creator, he was of lofty stature and perfect symmetry." P. P. p. 45.

e. Man's Position. Ps. 8:6-8. *had dominion, all things were under his feet.*

f. Man's Home. Gen. 2:8-15. *In Eden.*

"It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life." P. P. p. 47.

what everything

g. How heaven felt toward creation. Gen. 1:31, Job. 38:7. *The angels praising*

"Often they were visited by His messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal." Ed. 21.

h. Two institutions extending back to Eden.

(1) Gen. 2:18-20. *marriage*

(2) Gen. 2:1-3. *In Sabbath*

II. EDEN LOST

1. God's great goal of life is character development. Isa. 45:19. *God will not be tempted*
To develop this two things were necessary:-

a. Responsibility, or restriction. This was given in the Sabbath, Gen. 2:2-3 and the forbidden tree. Gen. 2:16-17. Virtue without temptation is not a virtue.

b. The power of choice. "Without the freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character." P. P. p. 49.

2. After Satan fell in heaven he tried to get men on earth to unite with him in this, and set up a rival kingdom to God. His plan was of subtlety and deceit.

3. Adam warned of Satan

"Our first parents were not left without warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction."

P. P. p. 52.

4. Satan's Attack

a. The first insinuation of distrust. Gen. 3:1-3. *Yes, both God said*

b. The first lie. Gen. 3:4. *If shall not surely die*

c. The first suggestion that we cannot be fully happy and serve God. Gen. 3:5. To "be gainers by breaking the law of God."

P. P. p. 55.

d. The first deception and sin. Gen. 3:6, *when both Adam & Eve ate the fruit*

e. The first shame and remorse. Gen. 3:7-11, Gen. 3:22-24. *They driven out of the garden.*

"Eve had been perfectly happy by her husband's side in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan." P. P. p. 59.

"In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth where rested the curse of sin." P. P. p. 61

f. The first effort to blame others for one's faults. Gen. 3:12-13. *These ground the serpent*

g. The first curse. Gen. 3:14, 16-18. *serpent cursed since all cattle*

h. The first shed blood. Gen. 3:21. *fallen angels were killed to provide clothing*

i. The first promise. Gen. 3:15. *the serpent's head*

5. The Result of Sin

a. What did man then become? Rom. 6:16. *servants of either of sin or righteousness*

b. Explain how Satan became prince of the world. John 14:30; Luke 4:5, 6; Romans 6:16.

c. What position had Satan in this fallen world? II Cor. 4:4; *lord of this world*
Eph. 2:2; John 8:44. *the fallen*

d. Explain how many commands man broke in the fall and in what way he broke them. Ex. 20:1-17 *all of them*

e. What is Satan's attitude toward the penalty of the law? Gen. 3:3-4. *He will not recognize it as such.*

f. "But while it is true that in the beginning God could be discerned in nature, it does not follow that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity." Vol. VIII, p. 255.

g. "Moral freedom is the mark of man's elevation in the scale of being. Sin and the fall were not thus made necessary, but they were made possible. A universe in which they were possible was better than a merely mechanical universe in which free action of the creature had no place. Only in such a universe could a moral kingdom arise, possessing the highest manifestations of God's grace and human attainment." 284 E.Y. Mullins. The Christian Religion in its Doctrinal Expression. Roger Williams Press. Boston, Mass.

III. THE PROBLEM OF EVIL AS PHILOSOPHERS SEE IT

Based on Chapter VIII, Introduction to Philosophy, by David R. Major.

1. Theories of it.

a. Animism or Spiritism.

He says that the primitive man tries to escape evil but does not think of its origin. They only think of this evil and good as facts. Is this true? *no.*

b. Polytheism.

Here they give these forces names and personify rain, clouds, sun, etc. "*also*"

c. Dualism.

As in Zoroastrianism there are two self-existent and opposing powers at war. *these are eternal - have always been*

d. Hebrew Account.

This has an account of man's sin in the garden and a world of sorrow following. How is this account different from that of Dualism above? *God didn't make evil, but man had to*

e. Plato's Doctrine of Evil.

He believes the world of ideas is the perfect sphere. Matter is a chaotic void. It is the very nature of matter to be imperfect, the material out of which the phenomenon is made by the Demiurge, who planned a perfect world, but was handicapped by the nature of the material he had to use.

f. St. Augustine's Idea of Evil.

He denied the reality of some alleged evils and said some are only relative. Evil has come as a result of moral depravity from Adam's fall. God predestined grace to some; the rest are left in their own depravity.

g. The Naturalist Account.

This theory claims that evolution is not complete, but is working toward it. Some evils are only apparent.

2. The Problem of Evil and its Rise.

a. If evil is an ugly fact, how harmonize that with an infinite and all-wise and all powerful and loving Being, who created all things? Epicurus said "Either God could not or would not keep evil out of the world."

(1) To the atheist there is no problem of evil, for there is no God to him.

(2) To the pessimist who believes the world is inherently bad there is no problem.

(3) To the one who believes in Christianity there is a problem, and a great one.

(4) Our problem is to justify evil in view of the theistic view of the world. This cannot be done by viewing specific events. It can only be done in view of a world situation and its ultimate outcome. Virtue without temptation is not virtue. Virtue is only in relation to its opposite.

3. Proposed Solutions

a. Leibnitz' Theodicy.

Evil is necessary for the perfection of the world; an imperfection of the part may be necessary for the perfection of the whole. We know a small part of eternity. If we could see all, it might appear all right. As a picture, if we see a small part there may be little beauty; but these parts seen with the whole, all right.

b. Religious Optimism.

This looks at distresses and so on as part of the divine order--these are passing episodes that will come out right in the end. Evil is an illusion.

c. Evil as Moral Discipline.

- (1) Progress is attained by meeting obstacles and overcoming them.
- (2) Man is made perfect only by suffering.
- (3) A free agent is made by meeting and fighting obstacles.
- (4) Such elements as courage can be developed only by meeting dangers.
- (5) Character is developed only by resisting evil.
- (6) A world devoid of conflict would be insipid.

4. Other Suggestions

- a. Even God may draw vital strength from our infidelity.
--William James.
- b. Evil seems a necessary condition of the good.--Punjar
- c. If the evil of a system is good for the general system, then the evil of that particular system is only apparent.
--Shaftsbury.
- d. If men were automatic they could not be sinners; neither could they be truly men.--Kiek.

LESSON XV

NATURE OF MAN AS A RESULT OF HIS FALL

I. PHYSICAL EFFECT OF SIN

1. The Wages of Sin. Rom. 6:23. *death.*
2. How it Worked. James. 1:15. *lust brings sin, & sin when finished brings forth death.*

"The seed of death, naturally implanted in man's constitution, began to develop themselves the moment that access to the tree of life was denied him. Man from that moment was a dying creature. Strong, Systematic Theology, p. 156, Rom. 5:16. "It is because of Adam's sin that we are born depraved and subject to God's penal inflictions." Id. Rom. 5:12.

"In other words, Adam's sin is the cause and ground of the depravity, guilt, and condemnation of all his posterity, simply because Adam and his posterity are one, and, by virtue of their organic unity, the sin of Adam is the sin of the race." Id. p. 157.

In view of the above it is clear that man was not immortal when he was created, for immortal means not subject to death. Cruden defines the word, "One who is simply and every way incorruptible, without possibility of perishing or dying." I Tim. 6:15-16 says God only has it.

II. NATURE OF MAN AS A RESULT

1. Composition of Man and Beast

- a. What important question does Job ask? Job 14:10. *where is man - After he quiet up the sabbath.*
- b. Of what was man made? Gen. 2:7. *dust*
- c. What was added to him? Where was it put? *breath of life added to*
- d. What combination was needed to make him a living soul? Gen. 2:7. *dust & br of life*
- e. Does the same combination of dust and breath in animals constitute them living souls? Rev. 16:3; Gen. 1:30. Margin. *life - living soul*
The Hebrew word Nephesh in Gen. 1:30 is the same as that in Gen. 2:7. *NO Ke*
- f. Is that which the Bible calls soul immortal? Eze. 18:4. *the same that animated it - does not*
- g. Did Jesus' soul die? Isa. 53:12. *he poured his soul unto death*
- h. Who only has immortality? I Tim. 6:15,16. *the King of Kings - God*
- i. Where does man go at Death? Gen. 3:19. That which is called man returns to dust. *"for unto dust shalt thou return?"*
- j. What difference is there between the death of man and the death of beasts so far as their natural entities are concerned? Eccl. 3:18-20. A.S.V. *as beast die, so will man. all is of dust*

2. Man and Beast in Death

- a. What leaves man at death? Ps. 146:3,4.
- b. What leaves beasts at death? Ps. 104:25-29.
- c. How are beasts brought to life? Ps. 104:30.

The Hebrew word Ruach for spirit here is the same as that translated breath in ~~verse 29~~. It is also the same word as in Eccl. 12:7 and Ps. 146:4. God is in every place. Ps. 139:7. So we must learn where the spirit goes at death by where it comes from at resurrection.

- d. Where does the spirit come from in the resurrection? Eze. 37:1-14. Ruach is the word used in this chapter. It is translated breath, wind and spirit here.

- e. If the spirit comes from the wind at the resurrection, where did it go at death?
 - f. Is the spirit, or breath of life, conscious before it enters man at birth?
3. Condition of Man in Death.
- a. In death how much does one remember? Ps. 6:5.
 - b. How much do the dead know? Eccl. 9:5; 9:10.
 - c. Do they love and hate? Eccl. 9:6.
4. The Place of Man in Death.
- a. If there were no resurrection what would be the condition of the dead? I Cor. 15:17,18.
How could this be if they were already in heaven?
 - b. Did David die like other people? I Kings 2:1,2.
 - c. Is he in heaven? Acts 2:29,34.
 - d. How does man die? Job 14:10,11.
 - e. Where does he go? Job 21:32.
 - f. How long will he remain there? Job 14:12.

III. GENERAL EXPLANATIONS

1. History of the Soul.

The early ideas of the results of death among the nations was rather indefinite. Some thought of his having a double entity or a sort of ghost-self. The Egyptians had an idea of a spirit or something that left the body at death and returned to it again. The early Greek philosophers spoke of a soul, but considered it on a materialistic basis.

The first one to work out a definite idea of the soul seems to have been Plato who got many of his ideas from his teacher Socrates. Plato believed the soul immaterial that had a pre-existence in the world of ideas, and after the body perished it would again return to this realm.

He considered it immortal in both directions, both before birth and after death.

The first one to believe the soul born with the body and yet immortal after death was St. Augustine in the fifth century A.D. From that time that idea seemed to prevail quite largely in the church. How can a mortal man produce an immortal soul, if the soul is immortal and had no preexistence before birth?

2. Difficult texts explained.

Eccl. 3:21.

The latest translation of the Hebrew Scriptures by Jewish scholars renders Eccl. 3:21, "Who knoweth the spirit of man whether it goeth upward, and the spirit of beasts whether it goeth downward to the earth?"

The Septuagint Version, the oldest translation of the Bible, and also the Douai Version render it the same. In the preceding verses Solomon had been showing that man and beasts were alike physically, etc.; then as a conclusion he asks the question who knows whether the spirit of one goes up and the other down. As no one had seen them go they knew nothing about it.

The Spirit not a Conscious Entity.

That the spirit, or breath of life, given man at creation, is not of itself a conscious entity is evident from the fact that it never has revealed to man anything about a conscious existence before it entered him at creation.

The Soul Unconscious

That the soul, body, and spirit are wholly unconscious in sound sleep is an undisputed fact; then they are in death also, for death is compared to a sleep. John 11:11-14; I Thess. 4:14-16.

The Thief on the Cross

The promise that the thief would be with Christ in paradise (Luke 23:42-43) is no proof of man's consciousness in death, for Christ did not ascend to His Father that day. The Father dwells in paradise (II Cor. 12:2-4; Rev. 2:7; Rev. 22:1-6). Christ did not ascend to the Father until after His resurrection. (John 20:17,18). The interpretation of the thief's ascending to heaven with Christ that day rests wholly with the position of the comma in verse 43. But there were no commas used in the Bible when it was written, hence the punctuation cannot be inspired. We cannot get the Bible teaching from the punctuation, but we must rather look to other parts to find out what it teaches in regard to the condition of man in death.

Parable of the Rich Man and Lazarus Luke 16:19-31.

Some people have been perplexed in regard to the condition of man in death because of the parable of the rich man and Lazarus. This does not necessarily teach that man is conscious after death, for nothing is said about soul or spirit, but of persons having eyes, tongues, fingers, etc. The object of the parable is to teach what will become of the righteous poor and of the wicked rich at the time of the punishment after the judgment. Now these verses must be taken either literally or figuratively. If we are to take them literally we must understand that the righteous who are saved in the kingdom of God will not only be able to behold all the misery of the wicked in hell fire, but will also communicate with them. Then we must understand that the righteous will be carried to Abraham's bosom. But Abraham's bosom is simply his breast. There would not be room enough for more than Lazarus there. Most people will acknowledge that this much of the parable is figurative; the probabilities are that it is all figurative and is given to teach a certain lesson, and should be interpreted the same as Judges 9:7-21. The real point that Jesus was trying to teach the disciples is found in Luke 16:15, where He says "God knoweth your hearts: for that which is highly esteemed among them" and shows that he is not saved in the kingdom of God; and then takes the one who is considered the most unlikely person and shows that he is saved. Parables are given to teach certain lessons and we cannot pick out certain parts of them to find out what the Bible teaches on that subject. We should rather go to the plain statements of the Scriptures and learn from them the real condition of man in death.

Phil. 1:21-24

In verses 21 and 22, Paul was considering whether it would be more profitable to live and work for the people or to die and have his trials and tribulations over. Then in verse 23 he begins with the words which read in the Greek "Sunekomai de ek ton duo." "Sunekomai" in Luke 8:45 and in Acts 18:5 is translated "pressed." "Ek" is in the genitive here and is translated either "from" or "out of." Paul says he is pressed out of these two considerations into a better, or literally, a much more important one; because

he has an earnest desire for "analousai." The only other place "analousai" is used in the New Testament is in Luke 12:36 where it speaks of the return of the Lord. Hence the one thing Paul had an earnest desire for was Christ's return. Notice how he has held up that as the great ideal in verses 6 and 10, and chapter 3:20.

LESSON XVI

THE PLAN OF SALVATION

I. SIN

1. What is sin? I John 3:4. "The common answer is that we are guilty of transgressing the moral law and of rebelling against God." A. C. Knudson. Doctrine of Redemption, p. 240.

a. The moral law is found in Ex. 20:1-17. There are those who argue that this law was done away by Christ. Had he done that he would have left man as depraved as ever, and still with no condemnation of sin, for there would be nothing to show that he was a sinner. More than that, this act would have jeopardized God's throne, for this would have acknowledged that Satan was right.

b. "But the plan of redemption had yet a broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the 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 vindicate the character of God before the universe." P. P. p. 68.

2. What Sin Brought

a. It brought a curse upon the earth, upon the animal kingdom, and upon man.

b. It brought suffering, sorrow, heartaches, and physical death.

c. It brought "Spiritual death, or the separation of the soul from God. In this are included: (a) negatively, the loss of man's moral likeness to God, or that underlying tendency of his whole nature toward God which constituted his original righteousness (b) Positively, the depraving of all those powers which, in their united action with reference to moral and religious truth we call man's moral and religious nature; or, in other words, the blinding of his intellect, the corruption of his affection and the enslavement of his will. In fine, man no longer made God the end of his life, but chose self instead. While he retained the power of self-determination in subordinate things, he lost that freedom which consisted in the power of choosing God as his ultimate aim, and became fettered by the fundamental inclination of his will toward evil." Systematic Theology, Strong (c) Many err by looking upon sin as a question as to whether it is advisable to do this or that act of minor consequence, such as participating in a certain game, etc. Sin is a condition rather than an act. True, certain acts produce bad conditions. But it is the condition that is deplorable. Dr. Mullins writes "Man's offense did not call for rescue from any kind of human act which was neutral or unmoral in quality. His act was sinful, and it was hateful to God. He was guilty and corrupt in consequence of his deed." The Christian Religion in its Doctrinal Expression, p. 284.

d. It also Brought Opportunities

"Observe then that sin and the fall afforded an opportunity for God and for man. For God, in that His grace alone could meet the situation. . . Again, the fall afforded man an opportunity to respond freely to the call of God, and to yield to His grace. . . to choose freely the divine righteousness. . . a righteousness which would entitle him to an eternal reward." Ibid.

II. A PLAN TO MEET THE SITUATION

1. Why could not God save man by fiat decree?

Often we hear people ask for mercy. They ask to be forgiven for certain offenses with no one paying the penalty. Individuals may forgive, or decline to carry out the penalty of the law without jeopardizing anything. But no government can do it. When mercy is extended instead of justice in a government, it means that just to the extent the mercy is extended, the standard of the government is lowered. This method continued does away ultimately with all standards of justice and law.

2. The only One Who Could Save Man.

- a. Acts 4:12. No other person could save mankind for all others were subject to the law and must live up to it for themselves. Christ being the creator of all things was not subject to the law in the sense that created beings were. He being creator was above all that he created, and hence, he alone could obey the law for fallen man. By living up to all the requirements of the law in every particular, and, being innocent, die for sinners, he could pay the penalty for transgressors and reconcile them to God, and vindicate the character of God before the universe. "The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgressions." P.P. p. 63.

"The law required Righteousness,--a righteous life, a perfect character; and this man has not to give." D. A. p. 762. "Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed." Id. p. 761.

- b. Luke 19:10. What was lost? (1) recognition of law.
(2) innocence and virtue.
(3) position.
(4) dominion.
(5) right to live.
(6) unity and oneness.

3. How it Was Done.

- a. Phil. 2:7 took the form of servant, & likeness of man
b. Heb. 4:15 Christ was tempted like we are. Isa. 53:6,4 the Lord laid on Christ the iniquity of us all. to bear our grief
c. II Cor. 5:21 made himself the righteousness of God. e. I Pet. 2:24 "bore our sins in his own body on the cross."
What did this work of Christ do? Rom. 3:31. How? What did He come to save? we established the law through faith

4. Its depth of Meaning

"The science of redemption is the science of all sciences, the science that is the study of the angels end of all the intelligencies of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite, -- 'Kept in silence through times eternal'; the science that will be the study of God's redeemed throughout the endless ages." Ed. p. 125. As Adam lost the first dominion by yielding it to Satan in a conflict with him, so Jesus could rightfully regain it only by succeeding where Adam failed in a similar conflict. As he succeeded in His life and bore the curse of the law on the cross

He won back what man lost. Hence the Bible confines the work primarily to the two Adams. Rom. 5:14-21.

- III. THE EFFICACY OF THE PLAN OF SALVATION *a) made peace through his blood
b) reconciled all things in earth & heaven*
1. What does the sacrifice of Jesus do? Col. 1:20, a and b.
 2. How long has this plan been in existence? Col. 1:26. *ages & generations*
 3. When was it made? Rom. 16:25. *"since the world began"*
 "The plan of our redemption was not an afterthought, a plan formulated after the fall of man. It was a revelation of 'the mystery which hath been kept in silence through times eternal.'" D. A. p. 22.
 4. ~~What~~ *What* has Jesus now? Rev. 1:18. *the keys of the kingdom of death*
 5. What question is now appropriate? I Cor. 15:55. *O grave, where is thy victory? "*
 6. Why was Jesus crucified? Rom. 4:25a. *"accounted for our offenses"*
 7. Why was Jesus raised? Rom. 4:25b. *"our justification"*
 If Jesus had not been raised from the dead there would have been no one to intercede for us, or give us strength to live righteously. Hence he was raised for our justification.
 8. What is he now able to do? Heb. 7:25a. *"save them unto the uttermost that come to God by him."*
 9. Why is he able to save? Heb. 7:25b. *to be able to make intercession for them.*
 10. What is our hope of glory? Col. 1:27. *Christ in us.*
 11. ~~What~~ *What* affect did the death of Christ have upon Satan. John 12:31-32. *one of the us he cast*
 12. What more did it do? Heb. 2:14 *"destroy him that has the power of death"*
 13. What will be restored to man as a result? Micah 4:8. *"the first dominion"*
 14. Why did God do this? John 3:16. *"that whosoever believeth should not perish but have everlasting life"*
 15. What will he do in the ages to come? Eph. 2:4-7.
"show us the exceeding riches of his grace in his kindness toward us through Jesus."

Christ's Sacrifice

"Into the world where Satan claimed dominion God permitted His son to come, a helpless babe subject to humanity. He permitted him to meet life's peril in common with every human soul, to fight the battle as every child must fight it at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's perils. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten son, that the path of life might be made sure for our little ones." Desire of Ages p. 49.

LESSON XVII

BAPTISM

How was faith in Christ shown before His first advent? It was by sacrifices that pointed to Christ.

I. THE IMPORTANCE OF BAPTISM

1. What was John sent to do? John 1:33. *"sent me to baptize with water"*
2. What difference did it make if one accepted or rejected his message? Luke 7:29a, 30b. *a) all the people justified God being baptized b) Pharisees & lawyers rejected counsel of God - were not baptized*
3. What does baptism do for us? How? I Pet. 3:21. *it is an answer of a good conscience toward God*
4. To what is it compared? I Pet. 3:20. *In the days of Noah - 3 souls were saved by water*
5. Did he baptize all who desired it? Why? Matt. 3:7-8. *no - they did not repent (Pharisees & Sadducees)*
6. What were they to do? Acts 2:37-38. *Repent & be baptized.*

II. THE METHOD

1. What three steps precede baptism?
 - a. Matt. 28:18,19. - *teach*
 - b. Mark 16:16. - *believe*
 - c. Acts 2:38. - *repent*
2. What three steps are there in the act of baptism?
 - a. Acts 8:38. *go down to the water (Philip & eunuch)*
 - b. Rom. 6:3-6. *baptism by immersion - "therefore we are buried with him by baptism into death & raised as Christ was."*
 - c. Acts 8:39. *come out of the water*

III. ONLY ONE METHOD

1. How many kinds of baptism are there? Eph. 4:5. *one*
2. Why were the Corinthians commended? I Cor. 11:2. *"keep the ordinances as were accustomed unto you"*
3. Could Paul commend people today in the same way? Why?
4. How is baptism represented? Rom. 6:3-6, 11. *by the death & resurrection*

This comes from the Greek "Bapto". This word is defined by Grimm as:

- Bapto a. to dip, dip in, immerse. . .
 b. to dip into dye, to dye, color. Greek-English Lexicon, by Grimm. Translated by J. H. Thayer...
 T & T Clark, Edinburgh.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary grave to represent his resurrection to the life of righteousness." Life and Epistles of the Apostle Paul, p. 361, Conybeare and Howson.

"The ordinary mode of baptism was by immersion." p. 41
History of the Christian Church, George P. Fisher

IV. THE RESULT OF BAPTISM

1. What is destroyed at baptism? Rom. 6:6. *the body of sin*
 2. What is put on at baptism? Gal. 3:27. *Christ*
 3. Whose life is then lived? Gal. 2:19, 20. *"but Christ lived in me"*
 4. Into what are we baptised? Matt. 28:19. *the Trinity. In the name of the father, the Son & the Holy Spirit*
- Note: The preposition in Matt. 28:19, is "eis" (Greek) which is translated "to" or "into". We are baptized into His name.

5. Into what family are we adopted? Eph. 3:14-15. *God's Family*
 6. What rules should we then abide by? *the rules of his kingdom & family*

Result and Meaning of Baptism.

"It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form."
Desire of Ages, p. 181.

"The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, and we are to live a new life. . . Our life is to be bound up with the life of Christ. Hence the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit." Vol. VI, p. 98.

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the Heavenly King." Vol. VI, p. 91.

LESSON XVIII

FAITH

- I. THE DEFINITION OF FAITH *"the just shall live by faith"*
1. How we are saved. Heb. 10:38; Eph. 2:8. *"For by grace you are saved through faith"*

The one thing that Jesus emphasized while here was faith. "Have faith in God." "O, woman, great is thy faith." "I have not found so great faith, no not in Israel." "Where is thy faith?" "If ye had faith as the grain of mustard seed, ye would say to this mountain," etc. "When the Son of Man cometh shall he find faith in the earth?" This seemed the all-important topic to Jesus. He asks if He would find faith when He comes.

Shailer Mathews said that the universities have been "impressing upon their students that that can only be called knowledge which can be tested by orderly experiment." The Church and the Changing Order, p. 21.

G. B. Smith, from the same university says, "Theology is suddenly confronted with the necessity of studying anew the conception of God, and of discovering in an age which demands definite tests exactly what God accomplishes." Religious Thought in the Last quarter Century, p. 113.

2. Definition of Faith

- a. "Faith is trusting God." Education, p. 253.
- b. Cruden says, "Faith is a dependence on the veracity of another; this trust is called Faith, because it relies upon the truth of a promise."
- c. "Faith is trusting in God,--believing that He loves us, and knows what is best for us. Thus, instead of our own way, it leads us to choose His way. . . It is faith that enables us to look beyond the present, with its burdens and cares to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God." G. W., p. 259.

"Perfect faith, the surrender of self to God, simple trust in His pledged word, should be a part of every minister's experience." Id., p. 260.

- d. "Faith is not feeling. . . True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan's counterfeit of faith." Id., p. 260.

"God never asks us to believe, without giving us sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant." S. C. p. 133.

- e. "We investigate, we reason, we reach conclusions. We believe in our conclusions, for we trust them and act on them; this is faith. Rational beings are so constituted that they accept as true conclusions based on sufficient reason. Faith introduces us to the larger life of the race. The historian, through historic premises, infers historic conclusions which he trusts. Our history-world is a thing of faith. The scientist experiences one truth and accepts a thousand on faith, and thus builds into science the experiences of the race. . ." p. 170, Psychology, Joseph Baldwin.

*Faith is believing
by evidence
Presumption*

"Faith or belief is confiding in our conclusions. We investigate to the utmost and reach conclusions. We accept these conclusions as true, trust in them, act on them. We thus study history and build science." Id., p. 201.

"The engineer concludes that the bridge is safe; the conductor accepts this conclusion, trusts it, risks his life and that of the passengers on it; he believes that the bridge is safe. This is faith. The Christian reasons that the Bible is completely adapted to man, and hence must be the work of the Author of our being; he believes this conclusion, trusts in it, risks his eternal all upon it. This is faith." Id. p. 170.

3. The Word from which this came in the Greek is "Pistis".
In II Thess. 2:13, it is translated "belief".
In Titus 2:10, it is translated "fidelity".
In Acts 17:31, it is translated "assurance".
The verb "Pistuo".
In I Thess. 2:4, it is translated "trust".
In I Tim. 1:11, it is translated "committed".
In Titus 1:3, it is translated "committed".
In Luke 16:11, it is translated "commit".
In John 2:24, it is translated "commit".
4. Dr. A. W. Brown says, "It (faith) is a capacity which we possess as human beings of appreciating the true significance of the realities with which we are in contact at all times. . . Without faith, no one of the great convictions that make life worth living would be possible. . . So far as certainty comes to us at all in our most intimate and personal relationships, it comes to us in this way. . . I trust my friends, I love my wife, because I cannot help it. . . I love, I trust, so far as I love and trust at all, through an intuition of faith." p.120, Paths to Certainty.
Dr. Knudson says, "All knowledge rests ultimately on faith."
Faith in reason is the beginning of knowledge, and faith can be justified only by itself. We cannot demonstrate the validity of faith. We begin with it, and in this sense the primacy belongs to it." p. 163, Philosophy of Personalism.

II. THE WORK OF FAITH

- (a) 1. How are we saved? Eph. 2:8. *By grace through faith.*
2. What is faith? Heb. 11:1. *substance of things hoped for, evidence of things not seen.*
3. What do we hope for?

Note: We hope for eternal life and peace and more favorable conditions than we have now.

- (b) 1. *in a sinful condition, laden with iniquity* What condition is man in, and how did he get there? Isa. 1:4. *Forasmuch the Lord.*
2. Will keeping the law deliver him? Rom. 3:20. *by deeds of the law, no flesh shall be saved.*
3. What plan has been laid for his deliverance? John 3:16. *those who believe in Christ will be saved.*
For whom? *for all "whosoever believeth in him"*

4. How may we receive justification and peace? Rom. 5:1,2. *by faith*
Note: Suppose you were sentenced to five years in prison or a fine of \$500.00. If someone paid your fine and notified you, would it profit you if you did not believe he had delivered you and you did not claim your freedom? It could not benefit you until you believed he had paid the penalty and claimed your liberty.

III. THE IMPORTANCE OF FAITH

1. Will we receive anything from God without faith? James 1:6, 7. *na*
2. What two things must all believe in coming to God? Heb. 11:6. *must believe:*
 - (a) Is there evidence that God exists? Ps. 19:1-3. *His works - why? a) god is*
 - (b) Is there evidence that God's word is true? *Heaven declares his presence*
3. When must we believe in order to receive? Mark 11:24. *what we desire, when we pray, believe that we receive them, & they shall have them.*
4. Is it not presumption to believe before we see?

Note 2b:

The word has proved itself true. Prophecy is one indication of this. Some know it is true because they have proved it so in their own experience. They have confidence in it, and confidence is the acme of faith.

IV. HOW FAITH IS RECEIVED

1. How do we receive faith? Rom. 10:17. *by hearing the word of God.*
2. What will it do if given a chance? II Thess. 1:3. *grow exceedingly*
3. Do all have faith? Rom. 12:3. *yes - God has given to every one "a measure of faith."*

God gave all a measure of faith. Faith grows by use, while the faith of others wastes away for lack of exercise. Faith must be exercised if it is to grow and become strong so that one has implicit confidence in God.

Faith Grows

"Courage, fortitude, faith and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years." Vol. V., p. 213.

V. THE RESULT OF FAITH

- (a) 1. What does faith do? Gal. 5:6. *works by love*
2. What about faith that does not work? James 2:20. *it is dead*
3. Upon what condition will God hear us? I John 3:20. *if our heart condemns us, God is greater than our heart*
- (b) 1. What great men of the Bible are held up to us as examples of faith? Heb. 11:1-3. *the elders - Abel, Enosh, Abraham, Noah*
2. Many others. Heb. 11:32-34. *judson, samson, David, samuel & prophets*
- (c) 1. What confidence did Paul's faith lead to? II Tim. 4:6-9.
2. What are we exhorted to do? I Tim. 6:12. *"Fight the good fight of faith, lay hold on eternal life."*

↓
to permit God to "do thy will upon me to come shortly unto me".

LESSON XIX
 JUSTIFICATION

I. THE NATURE OF MAN

1. What is man told to do? Acts 3:19-20. *repent & be converted*
2. What is the condition of the natural heart? Jer. 17:9. *the heart is deceitful and wicked.*
3. Was it in that condition when man was created? Gen. 1:31. *everything God made was very good.*
4. How did it become corrupt? Isa. 1:4. *they forsook the Lord & tribued away from Him.*
5. Whose servant was man then? John 8:34. *servant of sin.*
6. What was confronting man while in that condition? James 1:15. *sin & death*

II. CONVERSION THROUGH CHRIST

1. Can man make his own heart clean? Job 14:4. *"who can bring an unclean thing out of an unclean? no one!"*
2. Can man of himself do right when he desires to? Jer. 10:23. *no "it is not in man that walketh to direct his steps"*
3. How impossible is it? Jer. 13:23. *can the Ethiopian change his skin?"*
4. Who can save us? Heb. 7:22, 25. *Jesus Christ who also has good wills are accustomed to evil. Jesus Christ who makes intercession for us.*
5. How does He do it? Eze. 36:25-27. *Christ will cleanse us, & replace our heart with a heart of flesh.*
6. What must we do? I John 1:9. *confess our sins*
7. What more must we do to obtain mercy? Prov. 28:13. *confesseth & forsaketh sins.*

Meaning of Conversion.

Conversion means to change about, or to re-make, or to change from one thing into something else.

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. . . Education, culture, and exercise of the will, and human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ." S. C. p. 20.

Repentance.

"Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life." S. C., p. 26.

"The prayer of David after his fall illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon alone that he prayed, but for purity of heart. He longed for the joy of holiness,--to be restored to harmony and communion with God." S. C., p. 28.

Confession.

"Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you." S. C., p. 42.

III. JUSTIFICATION

"Justification is a judicial act of God in which he declares the sinner free from condemnation, and restores him to divine favor. It takes place when the sinner trusts in Christ and His merits for salvation." The Christian Religion in its Doctrine. Exp. Mullins. "Elements of Justification".

1. 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 judgment 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. This acquittal. . . may be denominated pardon." Id., p. 225.

2. Restoration to favor.

Justification is more than remission or acquittal. This would leave the sinner simply in the position of a discharged criminal,--law requires a positive righteousness also. 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 of penalty, but the rewards promised to obedience. This restoration to favor. . . is denominated reconciliation; viewed in its aspect as a re-
newall of the soul's true relation to God as a father, it is denominated adoption. . . Since the sinner, at the moment of justification, is not yet completely transformed in character, we have seen that God can declare him just, not on account of what he is himself, but only on account of what Christ is." P. 226-7. Outlines of Systematic Theology, A. H. Strong.

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon His throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. . . Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, but do not believe or teach Christ." Testimonies to Ministers and Gospel Workers, p. 92.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'" Mrs. E. G. White in the Review and Herald, April 1, 1890.

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way to the Lord. This is the glory of God, which closes the work to the third angel." Testimonies, Vol. VI, p. 19.

"What was the difference between the teaching of Paul and the teaching of the Judaizers? . . . Paul, as well as the Judaizers believed that the keeping of the law of God, in its deepest import, is inseparably connected with faith. The difference concerned only the logical--not even, perhaps, the temporal--order of three steps. Paul said that a man (1) first believes on Christ, (2) then is justified before God, (3) then immediately proceeds to keep God's law. The Judaizers said that a man (1) believes on Christ and (2) keeps the law of God as best he can, and then

(3) is justified. . . Paul saw very clearly that the difference between the Judaizers and himself was the difference between two entirely distinct types of religion; it was the difference between a religion of merit and a religion of grace." Christianity and Liberalism, J. Gresham Machen, pp. 23,24.

"The legalist tries to make God believe in him; Abraham and Paul are content to believe in God."

IV. A NEW CREATION NEEDED

1. What must take place in one's life? John 3:3-6. *one must be born again . of water and of spirit*
2. What is the only thing that avails? Gal. 6:15. *a new creature*
3. (a) How was the earth created? Psalms 33:6. *by the word of God*
 (b) How is man re-created? I Pet. 1:23. *by the word of God - being born again*
 The same power that created the earth is available to re-create man. If God was able to make the world and man from nothing surely He can re-create him and make him pure.
4. Where must he then abide? II Cor. 5:17. *in Christ as a new creature*

LESSON XX

SANCTIFICATION ✓

I. GOD'S REQUIREMENTS → *"Be ye therefore perfect"*

1. Matt. 5:48; Lev. 19:2. *"Ye shall be holy"*

"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."

C. O. L., p. 332.

2. Romans 8:3. *what the law could not do, God did by sending his Son who condemned sin*

"The love of God does not lead Him to excuse sin. He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name." C. O. L., p. 316.

Rev. 2:7,17,26, etc. What does this mean?

II. HOW IT IS ACCOMPLISHED → *Christ dwells in our hearts by faith*

1. Eph. 3:17; Col. 1:27. *"Christ in us - the hope of glory"*

"Not speaking the truth in love, may grow up into him in all things"

2. How this takes place. Eph. 4:15; Luke 8:4-15. *Parable of the sower - seeds -*

"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. . . He who by faith receives the word is receiving the very life and character of God." C. O. L.

"Every seed brings forth seed after its kind. Sow the seed under right conditions, and it will develop its own life in the plant." C. O. L., p. 38.

3. How are we to grow? I Pet. 1:23. *Being born again of incorruptible seed - by the word of God.*

4. How else? II Cor. 3:18. *"are changed in the same image from glory to glory."*

Note:

In Jesus' parables he illustrated the development of a Christian by the germination of a seed and the growth of a plant. This would indicate that the development of Character is a gradual process. As the germination of the seed is the beginning of the development of a new life. Like a plant, at first it is weak and needing a good deal of care and protection, but perfect in every stage of its development.

"The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save are acquired by the experience of years." Ministry of Healing, p. 454.

"In virtue of his faith, God regarded and dealt with Abraham as a righteous man. Righteousness of character springs out of righteousness of standing. God makes a man righteous by counting him so! This is the divine paradox of justification by faith. When the Hebrew author says: 'God counted it to him for righteousness,' he does not mean in lieu of righteousness, as though faith were a substitute for a righteousness, not forthcoming and now rendered superfluous; but so as to amount to righteousness, with a view to righteousness. This 'reckoning' is the sovereign act of the Creator, who gives what he demands. . . He sees the fruit in the germ." The Epistle to the Galatians, G. G. Findlay, p. 184. (The Expositor's Bible)

III. SANCTIFICATION *the property of remaining justified.*

"Sanctification is attainment of moral character by the Christian through struggle. In justification our faith is reckoned to us for righteousness, but this is not the attainment of righteousness by us. In regeneration also a new moral disposition is imparted to us by the act of God's Spirit. But this is not a righteousness achieved by us. In sanctification we work out what God has wrought within us. We respond to that which is reckoned to us and react to that which is imparted to us. By repeated acts of our own wills, by repeated acts of holy choice, by successive victories we are enabled by God's grace to achieve the ideal. Thus our salvation is both a gift and a task." pp. 420-421, The Christian Religion in its Doctrinal Expression, Edgar G. Mullins.

"Sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened. . . Sanctification is the work of God. It is a continuous process. . . The operation of God reveals itself in, and is accompanied by intelligent and voluntary activity of the believer in the discovery and mortification of sinful desires, and in the bringing of the whole being into obedience to Christ and conformity to the standards of His word." p. 229, Outlines of Systematic Theology, A. H. Strong.

"The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus." C. O. L., p. 56.

"The wheat develops, 'First the blade, then the ear, after that the full corn in the ear.' Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him." p. 67.

"The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." pp. 66-69.

"Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life?" H. H., p. 454.

IV. THE VICTORY

1. What did Jesus come to do? Matt. 1:21. *save the people from their sins.* Did he succeed?
2. How do we get the victory? I Cor. 15:57. *"through our Lord Jesus Christ"*
What more have we? II Cor. 2:14. *"conceived us to triumph in Christ, without manifest the ravages of his knowledge by us in every thing"*
3. How is this appropriated to me? II Tim. 1:12; Gal. 2:20; 4:19.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. . . God desires to heal us, to set us free. But since this

requires an entire transformation, a renewal of our whole nature, we must yield ourselves wholly to Him. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness." S. C., pp. 47-48.

V. THE RESULT OF CONVERSION

1. While trusting in Christ is one under condemnation? Rom. 8:1 *no*
2. What will conversion lead a man to do? Ps. 51:10-13. *"I will not transgress"*
3. What results will be seen? Luke 22:32. *strengthen thy brethren, when they were converted.*
4. Whom besides sinners will He help? Ps. 51:13. *the oppressor.*

LESSON XXI

PREDESTINATION

Definition -- To destine or decree beforehand.

I. THE ORIGIN OF THE IDEA

This idea was prevalent in Babylon. It seems to have grown out of their astrological ideas based upon the unvarying movements of the heavenly bodies. Everything, they thought, was directed by fate. Whatever happened was the result of predetermined decrees of the gods. This same idea was also the central notion of the Stoics, and a strong influence in the Roman world at the time of the early Apostles. However, the first one to strongly agitate it in the Church was St. Augustine the latter part of the fourth century. He came into the church from Manichaeism through Neo-Platonism and evidently brought many of their ideas with him into the church.

While Augustine believed every man's fate was determined for him from eternity, he was strongly opposed by Pelagius. This situation resulted in a church council which ended in compromise. It appeared again in the Church with the controversy between the Dominicans and ^{did} Franciscans. The Catholics have never officially adopted this doctrine. Predestination came to the fore again during the Reformation. Martin Luther was a great student of the writings of Augustine, but he never fully adopted his teaching on predestination. However, John Calvin accepted it in its fullest and most severe form. His position was identical to that of Augustine believing that all men are destined for weal or for woe from birth, and whether they are saved or lost is decided by fate before they are born. His influence being strong ^{powerful} in Netherlands and Scotland decided both the Presbyterians and Dutch Reformed churches for that doctrine. *Catholics again*

II. THE PHILOSOPHICAL DISCUSSION

1. Determinism

- a. "We recall that everything in the world is under the reign of law, and that everything that occurs must have an antecedent cause; we may surmise that perhaps our own actions, our own choices and decisions, are not exceptions to this principle; and so we may doubt that there is such a thing as freedom in the sense that our actions are in any case absolutely free. We may also recall. . . that our present nature and conduct are due to the combined influence of heredity, environment, and our own previous choices, decisions, and actions.
- b. "If a person believes, as most persons do that a being infinite in power created him, he will find it difficult to resist the belief that his actions are determined by the nature with which his creator endowed him." Major, Intro. Phil., p. 304.
- c. "Determinism stresses the doctrine that every event must have an adequate cause, that human volitions are no exceptions to this general principle, and so are determined." Id., p. 306.
- d. "Every young man is the architect of his fortune, and by his separate choices makes his character. . . . In middle life he is more largely a creature of habit." p. 399.

"The fact that natural science everywhere maintains the doctrine of uniformity and necessary causation has led most

psychologists to favor determinism. They wish psychology to become as exact as natural sciences now are. To admit an undetermined factor appears to them utterly contrary to the spirit of science." Students Philosophy of Religion, W. K. Wright, p. 397.

2. Free Will

- a. James says, "That we ourselves may be authors of genuine novelty is the thesis of the doctrine of free-will." Id., p. 313. James further said that this doctrine leads to pessimism.

"The only way to escape from pessimism for the determinist, James continues, 'is everywhere to abandon the judgment of regret, and affirm that the world is only a grand panorama, a great spectacle, without moral qualities of any sort.'" Id., p. 315. "What ground is there for deploring or condemning wrong acts unless better ways were possible."
- b. Royce says, "In space and time you find no such thing as worth and ideals. The world of appreciation is a world of freedom, the freedom of the World-Will, which is God." p. 318.
- c. "In order that human beings shall grow in character they must be free. Automata or marionettes cannot be thought of as having or as acquiring character." Id., p. 334.

III. BIBLE TEACHING ON PREDESTINATION

Dr. A. C. Knudson says, "A God who arbitrarily predestinates some of His children to everlasting life and others to everlasting death is about as far removed from the Christ-like God as any being could be. Instead of being a ground of religious confidence such a God would rather, be a source of terror." Doc. of Redemption, p. 415.

- A.
 1. Does the Bible teach predestination? Eph. 1:4,5. *yes - predestined to be holy & without blame, adopted children of Christ*
 2. To what were they predestined? Eph. 1:5-12. *adoption of Christ*
 3. When, and to what were the Thessalonians chosen? II Thess. 2:13
 4. Is God partial toward some? Acts 10:34,35. *no respect of persons*
 5. Then how many have been chosen to salvation? *all*
- B.
 1. To what is man predestined according to Romans? Rom. 8:29 *to be conformed to the image of His son*
 2. How many were thus predestined? Id. *for whom He foreknew*
 3. How much did God foreknow? Isa. 45:10.
 4. How many then have been thus predestined? Rom. 8:29. *"many brethren"*
- C. Although God knows the future, is He responsible for or the cause of all that takes place?
 1. What was predicted of Babylon? Isa. 13:19-22. *placid as Sodom & Gomorrah*
 2. But what was God's plan for her? Jer. 51:9. *"we would have healed Babylon"*
 3. What was prophesied of Christ? Isa. 53:8. *cut off out of the land of the living. because of our transgressions*
 4. Who was responsible for His death, the Jews and Pilate, or God?
 5. We know the wicked will be destroyed. Are we responsible for it?
 6. What can we conclude?

We can conclude that God knows the future. But some of the predictions are in harmony with His desires, while in other cases He simply predicts what He foreknew of the work of Satan in trying to thwart His plans.

chosen you to salvation through justification

- D. 1. What has been done for the predestined? Rom. 8:30. *has justified + glorified*
- 2. What way is the Greek work "Proorezo" from which predestine came, translated?
To ~~before~~ determine, ordain, and destine.
- 3. How is the word defined? To appoint, decree, separate, mark boundaries, determine, confirm, and destine.
If one is appointed to a work must he necessarily do it?
- 4. What is God's wish?
a. John 3:16 *that all may receive eternal life*
b. Matt. 18:14 *it is not the will of the Lord that man should perish.*
- 5. What does Rev. 3:11 indicate? *every man has a reason.*

IV. FINAL EXPLANATIONS

The King James translation of the Bible took place when Predestination was a prevailing notion of the times and James having come from Scotland where this belief predominated influenced its being felt in his translation. The Bible teaches Predestination, that God predestined all to be saved, but it is left to man to decide whether he will accept it or not.

Some have been troubled over Jude 4, where it says that certain ones were before ordained to that destruction. This indicates that these were predestined to be destroyed. However, this in Greek is not from Prooroizo, the word that Predestination comes from. The original here is Prophecy. It was before prophesied of their destruction. Another text that troubles some is Mal. 1:2-3, and another Ex. 9:15-16.

Note:

This Scripture does not say that God hated one and loved the other before they were born. It is quoted from Mal. 1:2-3, after both nations were fully developed. Although Jacob had sinned, he accepted salvation through Christ as Abraham did; but Esau would not repent; so God destroyed his kingdom. This helps us to see why God gave the birthright to Jacob rather than Esau. It is only speaking of the position each held, and not choosing one to salvation and refusing salvation to the other. Verses 17 and 18 are quoted from Ex. 9:15-16, which in the Hebrew are in the perfect (past) tense, and not in the imperfect (future) as is implied in our version וַיִּשְׁטֹחַ אֶת יָדוֹ וַיִּבְרָא had stretched out וַיִּבְרָא and had destroyed. This verse translated literally would read: "For now I had stretched out my hand and surely thee and thy people in pestilence I had destroyed from the earth." וַיִּבְרָא to stand. וַיִּבְרָא is the Hiphil form of the verb, which is translated cause thee to see. For this very purpose I have continued thee so you could see my power. These words were spoken in the midst of the plagues and show that the sins of Pharaoh were sufficient for his destruction (as were the Amorites Gen. 15:16), but God had continued him to see His power; and also by continuing such a character for a time, instead of destroying him, God's name would be made known to the world. Thus Pharaoh was continued by the mercy of God to him. Ex. 9:34 says Pharaoh hardened his heart. When light is brought to one and he refuses to yield to it his heart is hardened by it. In a sense God may have hardened Pharaoh's heart. Isa. 55:7, וְלֹא יִשְׁכַּח עֲוֹנוֹתָם this means mercy. וְלֹא יִשְׁכַּח עֲוֹנוֹתָם means harden; or is the negative of וְלֹא יִשְׁכַּח עֲוֹנוֹתָם which would be,

not to have mercy. As Jer. 17:9 and 10:23 shows the natural heart hard or corrupt and beyond man to remedy, the mercy of God is needed to soften and justify any heart. Then if God showed no mercy to Pharaoh his heart must become corrupt and hard. In 9:19 the same question as in 3:7-8 arises again. If God's glory is revealed in a man, should God reject him? Because God has used one to do a work he wanted done does not indicate that God approves of all he does, any more than in Nebuchadnezzar's case. Neither if God has mercy on one and gives him a position is he assured of Salvation, as the case of Jeroboam. But God has a right to select Jacob for a place, and leave Esau for another; as the potter of the same piece of clay may make different kinds of vessels from his clay. —

LESSON XXII
SECOND ADVENT

I. THE HEART'S DESIRE

Why People Desire a Future Life.

1. "The deep-seated aversion. . .to the thought that death means extinction."
2. Hope of meeting loved ones again.
3. "The great disparity in this life between merit and reward."
"The wicked flourish and righteous are bowed down by misfortune."
4. This life too brief to develop man's spiritual possibilities.
5. "On the basis of a Just God there must be a future life, for the good do not receive their just due in this life."

Without revelation the future is very indefinite and uncertain. There is no way of knowing. This brings great sorrow and trouble when one's loved ones pass away.

II. THE SURETY AND MANNER OF JESUS' COMING

1. Jesus' comforting words. John 14:1-3.
 - a. Is not a spiritual coming. Acts 1:11. *"He will come again in the same manner as he went."*
 - b. Is not coming in secret to steal away loved ones unbeknown to us. Rev. 1:7. *every one shall see him.*
 - c. How we might avoid deception. Matt. 24:26-27. *He will come as lightning, which shines, & in no other secret way.*
 - d. How glorious. Matt. 25:31. *with his angels, sitting on his throne of glory.*
2. The effect.
 - a. Isa. 2:17, 20-21; II Thess. 2:8. *the Wicked will be revealed & consumed.*
 - b. I Thess. 4:16-17. *the dead righteous will be resurrected & meet friends & relations.*
 - c. What he brings. Heb. 11:39; Rev. 22:12. *through faith. Christ will bring the very according to the work.*
 - d. The change. I Cor. 15:51-55. *the dead in Christ & returned will both be changed & be made incorruptible.*

III. THE HOPE OF GOD'S PEOPLE

1. Heb. 11:8-10. *brotherhood for a city which had no foundation - of God.*
2. Job 19:25-27. *though man die, shall shall see God for himself.*
3. Isa. 25:8-9. *On God's day, death shall be swallowed up, tears shall be wiped.*
4. Phil. 3:20. *"we look for the Saviour, who is in heaven"*
5. "The hope of the church, then, is the personal return of our Lord."
Fund. Vol. VI, p. 116.
6. We show belief in it by the ordinances. I Cor. 11:26.

"It is claimed that one out of every thirty verses in the Bible mention this doctrine. . .It is the theme of the Old Testament prophets. . .Jesus bore constant testimony of his coming again." Great Doctrines of the Bible, p. 236, William Evans. It is mentioned 260 times in the New Testament.

IV. THE IMPORTANCE OF BELIEVING IT.

1. Titus 2:11-13. The same grace that saves (Eph. 2:3) urges us to look for his coming.

"One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. . .The doctrine of the second advent is the very keynote of the sacred Scriptures." G. C., p. 299.

"About His coming cluster the glories of that restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." G. C., p. 301.

2. Jesus' command. Luke 21:34-36. *not to let cares of life to keep us unaware, & pray always*
3. What will be said? II Tim. 4:8. *A crown of righteousness will be given*
4. John's last plea. Rev. 22:20. *"Even so come Lord Jesus."*

LESSON XXIII

SIGNS IN HEAVEN

I. SIGNS IN CHRIST'S DAY

1. What request was made of Jesus? Matt. 16:1. *to show him a sign from heaven*
2. Had there been signs? Matt. 16:3b. *yes*
3. What signs had been given?
 - a. Isa. 7:14; Matt. 1:22, 23. *A virgin shall conceive & the son's name will be Emmanuel*
 - b. Micah 5:2; Matt. 2:1. *Out of Bethlehem was Jesus to come*
 - c. Isa. 40:3-6; Matt. 3:1-3. *John the Baptist was to prepare the way*
 - d. Isa. 61:1, 2; Luke 4:18, 19. *the Spirit of the Lord was on him to preach the gospel to the poor, to cure, to heal the broken hearted etc.*
4. Were the Jews able to see the ordinary signs in nature? Matt. 16:2, 3a. *no.*
5. Why were they reprov'd? Matt. 16:3b. *"ye can discern the face of the skies but not the signs of the times."*
6. Were the signs sufficient to convince the honest in heart? Luke 7:19-22. *yes.*

II. Matt. 24:1-28.

1. What question did the disciples ask Jesus? Matt. 24:3. *what shall be the sign of your coming & the end of the world?*
 2. What was Jesus' reply? vs. 4, 5. *Take care that none deceive you.*
- As the question was in regard to the destruction of Jerusalem as well as the end of the world, Jesus speaks of both in His reply in verses 1-14, giving general instructions concerning both. Verses 15-28 give the conditions as to the fall of Jerusalem and the time following down through the dark ages to the second coming of Christ.
3. What would follow the fall of Jerusalem? Verse 21. *great tribulation*
- This brings us to the period of Papal persecution of 1260 years, from 538 to 1798 A.D. mentioned so many times in the Bible.
4. What would the Lord do with these days? Verse 22. For whom? *the day would be shortened for the elect.*
- Before 1798 the Lord shortened, or diminished, the persecution by the great Reformation of Luther and others in the 16th century.
5. After that time what were we to look for? Verses 23, 24. *false christ & prophets*
 6. Have they come?

"Burnette (an associate of John Alexander Dowie) yesterday announced that the Messiah is now in Zion City and will reveal Himself to the world about Christmas." Chicago Inter Ocean, Dec. 2, 1912.

"Here let us apprehend the wise words of our teacher (Mrs. Eddy). Christian Science is the second advent of Christ." The New Interpretation, p. 110, quoted in the Watchman Magazine.

"The second coming of Christ means simply the second coming of truths. . . Spiritualism is that second coming of Christ." Banner of Light, Nov. 18, 1865.

7. Should we believe in them? Verses 25-26. Why? Verse 27. *no, because Christ's coming will be like lightning that we shall see.*

III. SIGNS IN HEAVEN Matt. 24:29-36.

1. What special signs were we to look for? Verse 29. *sun darkened, moon not give light, stars fall.*
2. When were these to begin to occur? Verse 29. *after the tribulation of those days*
3. When does Mark say it would be? Mark 13:24, 25. " " " " "
4. Did they begin before 1798?

Dark day UNPRECEDENTED FOR ITS GREAT DARKNESS. "The 19th of May, 1780, was unprecedented in New England for its great darkness. . . The darkness extended over several thousand square miles, though differing much in intensity in different places.

Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and still known as the Dark Day." History of the Town of Hampton, New Hampshire, Joseph Dorr, Salem, Mass., Vol. I, p. 217. Salem Press and Printing Co., 1893. (Boston Public Library.)

Dark Day Verbatim Account from a Diary. May 19th, 1780. "Was a thunder shower in the morning and was followed by an uncommon darkness such as is not remembered, it was so dark that one could not know a man but at a small distance, and were obliged to keep a light in the chimney to see to go about and the night was extraordinary dark until one o'clock, that a person could not see their hand when held up nor even a white sheet of paper the day and night was cloudy the clouds in the day did not seem thick and was of a lightening up could our almanack makers have given no account of the matter the cause unknown The works of the Lord are great and marvellous past finding out until he Graciously pleases to Reveal them." The Diary of Matthew Patten, of Bedford, N. H. From 1754 to 1788, p. 414 (verbatim et literatim). Published by the town, Concord, N. H.: The Rumford Printing Company, 1903. (New Hampshire State Library.)

Dark Day "TRUE CAUSE. . .NOT KNOWN." "The Dark Day, May 19, 1780--so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known." Noah Webster's Dictionary (edition 1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.

Dark Day, MEN FILLED WITH AWE AND ALARM. "Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm." The Universal Cyclopedia art. "Dark Day". New York: D. Appleton & Co. 1900.

"The dark day of New England', so familiar to old and young, came May 19, 1780. . .Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . .

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meetinghouses to call on God to preserve them. . .

"At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper." History of Weare, New Hampshire, 1735-1888, Wm. Little, Lowell, Mass., p. 276. Printed by S. W. Huse & Co., 1888. (Boston Public Library.)

Dark Day IN THE CONNECTICUT LEGISLATURE. "It is related that the Connecticut legislature was in session at this time, and that so great was the darkness, the members became terrified, and thought that the day of judgment had come; a motion was consequently made to adjourn. At this, Mr. Davenport arose and said: 'Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business.'" Our First Century, R. M. Devens, chap. 4, "The Wonderful Dark Day--1780", p. 90. Springfield, Mass.: C. A. Nichols & Company, 1876.

Dark Day FOLLOWED BY NIGHT OF DARKNESS. "During the whole time a sickly melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays.

This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when "The sun shall be darkened, and the moon shall not give her light."--Thomas's Massachusetts Spy; cited in the Boston Independent Chronicle, June 8, 1780.

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And as darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor, that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds, by day, it is not surprising that by night a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies." Letter of Dr. Samuel Tenney, dated Exeter, N. Y., December, 1785; cited in Collections of Massachusetts Historical Society, Vol. I, 1792.

"The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not, without extreme difficulty, retrace the way to their own dwellings." Sketches of the History of New Hampshire, John W. Whiton, p. 144, 1834. (New Hampshire State Library.)

The above quotations taken from Source Book for Bible Students, pp. 136-142.

Falling Stars, of 1833, a TEMPEST OF STARS. "On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs." History of Astronomy in the Nineteenth Century, Agnes M. Clerke, p. 328. London, 1902.

Falling Stars, of 1833, LIKE SHOWER OF FIRE. "In any direction, the scene could not be compared more aptly to anything than a distant shower of fire, whose particles were falling sparsely to the earth. Frequently one larger and more luminous than the rest would shoot across the heavens, producing a flash like vivid lightening. Towards the approach of daylight the sky began to be obscured with clouds, and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen, and were seen as long as stars were visible." New Hampshire Patriot and State Gazette (semiweekly), Vol. I, No. 104; Concord, Saturday, Nov. 16, 1833. (State Library)

Falling Stars, THE SIGN ANTICIPATED IN 1697. "The last sign we shall take notice of, is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight." Sacred Theory of the Earth, Dr. Thomas Burnett, book 3, p. 66, 3rd edition, 1697. Quoted in Source Book for Bible Students, pp. 163-4.

5. What is next to follow? Matt. 24:31, 30. *the angels shall gather elect, & the Son of man shall come.*
6. How near is this event? Verses 33, 34. *"this generation shall not pass"*
 Jesus said certain signs of His coming would be revealed in heaven. After they had been seen, that generation that had seen them would not all pass away till he came. As the signs were not all given till 1833 "that generation" could not have begun before 1833.
7. Do we know the day or hour? Matt. 24:36. *no*
8. What parable was given to illustrate the time? Verses 32, 33. *parable of fig tree.*

From the South Bend Tribune, 1941:

110, SHE FEELS 'JUST LIKE 100', Chicago, Feb. 1. "I don't feel a day over 100," said sprightly Mrs. Sarah Jane Swanson tonight. She was celebrating her 110th birthday. There was a huge birthday cake and Mrs. Swanson was perfectly capable of eating her share. 'It won't interfere with my diet,' she said, 'because I'm not on a diet.' Mrs.

Swanson, born in Ohio in 1831, has six living children, 15 grandchildren, 43 great-grandchildren, eight great-great-grandchildren, and two great-great-great-grandchildren, which is down to the sixth generation.

From South Bend Tribune, 1940:

'OLDEST WOMAN' IS DEAD AT 127, Dallas, Texas, Jan. 12.--"Fishtrap road is wrapped in gloom; the 'oldest old woman on earth' is dead. Granny Geldia Solomon, who claimed to have lived 127 years, died Thursday, all of a sudden like. Until a few days ago she was spry as a young one."

Paterson, N. J., Jan. 12.--"Mrs. Doris Mattis, who served dinner to the Austrian emperor 93 years ago in Vienna, died today at 110. Her mother died at 115, her father at 108."

Chicago Daily News Aug 20, 1943

"The newspaper 'National Call' reported that from Nagpur the Jeddite Westast ... the oldest women in India ... died Aug 14 at the age of 160 years."

LESSON XXIV

SIGNS IN THE EARTH

I. INCREASE OF KNOWLEDGE A SIGN.

1. What will take place in the time of the end? Dan. 12:4. *knowledge will be increased.*
2. How has religious knowledge increased?

Until about one hundred years ago there were very few Bibles. Since 1799 the great Bible societies have been formed, and now Bibles are being printed in 450 different languages or dialects and sent to all parts of the world.

3. In what other lines has knowledge increased of late?

Scientifically the world stood almost stationary for nearly 6000 years. There was almost no advancement until about one hundred years ago. But most remarkable strides have been made in those lines of late. The following is a list of some of the recent inventions:

Cast-iron plows	1800	Sewing-machines	1846
Steel Pens	1803	Typewriters	1863
Steam printing press	1811	Telephones	1876
Steam boats	1807	Phonographs	1877
Railway trains	1825	Wireless telegraphy	1895
Electric telegraph	1837	Motion pictures	1895
Photography	1839	Airships	1903

II. OTHER SIGNS.

1. Where did Jesus say there would be signs? Luke 21:25-26. *nations in distress sea & waves roaring men's hearts failing*
2. What is said about the sea and waves? *roaring*
This would indicate great cyclones and tempests by land and sea, which have become prevalent in our day.

III. INCREASE OF RICHES.

1. What does the Bible say to the rich? James 5:1. *"go ... & lie for the rich that will come upon you."*
2. When were they to heap up riches? James 5:3b. *in the last day.*
3. Are men heaping up riches today?

"It has been estimated that the wealth of the world has increased as much in the last one hundred years as in all the preceding centuries. Sixty years ago there were two millionaires in America. Now there are more than 20,000."

"Ninety-three percent of the wealth of the United States has been created and accumulated since 1850; and the daily increase in the nation's wealth during the first four years of the 20th century was twice that during the last decade of the 19th."

The Moral and Religious Challenge of our Times, by Henry C. King, ex-president of Oberlin College. American Wealth.

"In 1850 the total wealth of the United States was reported in the census as seven billions of dollars. In 1870, after twenty years, it had more than four-folded, rising to thirty billions. Ten years later, according to the census, it had four-folded, rising to forty-three billions." A History of American Christianity, by Leonard W. Bacon, p. 361., The Christian Literature Co., New York, 1897.

4. How rich is John D. Rockefeller? He is estimated to be worth \$2,000,000,000. If Adam had lived until now and had saved

- \$300,000 each year he would not be as rich as Rockefeller.
5. What will the poor do? James 5:4. *cry*
 6. What does God say to His people? James 5:7. *be patient*
 7. When will this condition arise? James 5:8. *when the coming of the Lord is nigh.*

IV. CAPITALISM.

1. "The United States Treasury Department estimated that in 1929 over 500 persons had annual incomes of more than \$1,000,000 and the total income of this small group of persons amount to \$1,185,000,000. This sum was equal to the average shares of 1,692,000 people, whose per capita income was estimated to be \$700. . .

"During this same period 1920-28 the number of persons with incomes of more than \$1,000,000 rose from 33 to 511. Pinchot cites figures showing that in 1920 there were four men who received incomes of \$5,000,000 or more each. By 1928 this group had increased to 26. . . Thus while the national income increased about 10 per cent the number of persons receiving more than \$1,000,000 increased more than 1,400 per cent.

"According to figures published by the Federal Trade Commission in 1926 the total wealth of the nation in 1922 amounted to more than \$353,000,000,000. . . The commission estimated that about 59 per cent of the wealth was in the hands of 1% of the population, 90% of the wealth was in the hands of 13% of the population, while the remaining 87% owned but 10% of the nation's wealth." (200 corporations control 38% of all business wealth.) p. 183-4, Current Social Problems, by J. M. Gillett & J. M. Reinhardt, American Book Co., 1933.

2. IS IT A NEW DEAL? Abraham Epstein. Cur. Hist. March, 1934.

"In the best of times some 3,000,000 to 4,000,000 persons are without work because modern industry requires a standing army of unemployed. . . Few have yet been able to see that a highly industrialized system based on laissez-faire and uncontrolled profits must of necessity produce more goods than the mass of workers can buy back with the wages they earn. On the other hand, the owners, being human, cannot themselves consume any important share of the goods they produce. What they cannot themselves consume they must convert into cash or credit in order to pay dividends. . . The goods that cannot be sold must therefore be left to accumulate. . . Before long we are face to face with. . . a social order in which granaries burst with food, warehouses are chock-full of shoes, clothing and goods of every kind, while men, women, and children go hungry and ragged and depend on charity for their very existence. . ."

3. "From 1922 to 1929 more than \$8,000,000,000 was invested abroad, an important outlet for surplus capital. . . It is becoming apparent that America's high-g geared, much-mechanized industrial plant can no longer be used to capacity unless markets are strengthened. It now seems fairly clear that one of the mal-adjustments which was both a cause and effect of the depression was and is the overdevelopment of capital and savings compared with purchasing power. . . It must be remembered that some 20,000,000 have been on relief during the depression. . ."

4. "The conclusion must be that both justice and expediency require an increased reliance upon direct taxes, based on ability to pay, to meet the new and enlarged demands upon government. . ." Current History, March, 1934, by H. M. Groves, Prof. of Finance University of Wisconsin.
5. FINANCE. "Who Rules America," John McConaughy, Longmans Green & Co., New York, 1934. "In the investigation of the collapse of the Detroit banks, which precipitated the nation-wide banking moratorium in 1933, it was brought out in the testimony of Senator Couzens of Michigan that "When the First National Bank in Detroit closed its doors here, its books showed more than \$6,000,000 loaned to directors; more than \$2,600,000 on which directors had signed as endorsers; more than \$1,400,000 to employees, and more than \$11,400,000 to corporations in which directors of the bank were interested." P. 197.
6. "F. Townsend Martin said 'It matters not an iota what political party is in power, or what president holds the reins of office. We are not politicians or public thinkers; we are the rich; we own America; we got it, God knows how, but we intend to keep it if we can, by throwing all the tremendous weight of our support, our influence, our money, our political connections, our purchased Senators, our hungry Congressmen, our public speaking demagogues into the scale against any legislature, any political platform, any presidential campaign, that threatens the integrity of our estate." Id., p. 312.

V. NOAH'S TIME AND OURS COMPARED.

1. Our time is compared to what days? Matt. 24:37. *the days of Noah*
2. What were the people then thinking of? Matt. 24:38. *eating, drinking & getting on marriage.*
3. What was the condition of their hearts? Gen. 6:5. *evil continually*
4. What was the condition of the earth? Gen. 6:12. *corrupt, with violence*
5. Is there crime and corruption today?

MORALS. Gen. 6:5; Matt. 24:37-38. *weakness was on earth*

1. "The steady growth of the volume of crime in proportion to the population is a failure of civilization." The Independent Magazine, N. Y., July 13, 1914. Editorial.

Is there corruption today?

"It is not too much to say, he (A. R. Wallace, the greatest scholar of recent times) asserts, that the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen." Lit. Digest, N. Y., U. S. A., Nov. 22, 1913.

2. International Journal of Ethics, Jan., 1935, by Wm. Pepperell Montague, of Barnard College.

"Old faiths are weakening today and ideals that have long been regarded as axiomatic are rudely and confidently and effectively challenged. . . I deem it no exaggeration to say that we are approaching a veritable crisis in which the democratic civilization of the Western world stands at the crossroads and must choose between radical reconstruction and total annihilation. P. 138.

CRIME

3. New International Year Book, 1937. Funk & Wagnall, N. Y. 1938.

"Thirty-seven persons, on the average, are murdered every twenty-four hours. There are 3,500,000 known criminals within our borders."
 "According to Mr. Hoover, crime in the United States costs the American population \$15,000,000,000 a year. Every year 600,000 persons are committed to our city and county jails." p. 192.

Quotations from the Congressional Record Seventy-Fifth Congress, Third Session. Speech by Hon. Morris Sheppard. Jan. 15, 1938.

1. "What happened?"

Stocks of whisky in the United States at the close of the fiscal year ending June 30, 1937, amounted to 445,285,663 gallons. This was 167,000,000 gallons more than were in the United States at the close of the fiscal year ending June 30, 1914; the peak year in all our history for whisky stocks in existence. . .

2. "There has been a steady increase since repeal in offenses for which liquor is directly responsible. The ratio per hundred thousand of the population of those charged with intoxication was 102.6 percent more in wet 1936 than in 1932, the last complete dry year. . .

3.

<u>Fiscal year</u>	<u>Total committed Federal prisoners, all institutions</u>	<u>Committed for liquor law violations</u>
1927	7,961	2,081
1934	17,863	7,032
1935	23,489	12,036
1936	24,502	12,754
1937	24,179	12,391

4. "About one-fourth of the commitments to Federal institutions except jails were of young persons under 25, while over 40 percent were under 30 years of age, as shown by the report on "Federal offenders, 1935-36" issued by the Department of Justice."

5. American Business Men's Research Foundation, Chicago, January 8, 1938. Letter to Congress.

"We respectfully call your attention to the fact that during the past 4 years the liquor traffic, by Government permission, has expended upward of \$100,000,000 in advertising and propaganda, attracting thereby millions of customers who, in that time, have paid more than \$12,000,000,000 to the makers and retailers of intoxicants, thereby causing irreparable loss to trade in necessities and luxuries; retarding desperately needed home construction; crippling a normal expansion of the automobile industry; seriously jeopardizing the solution of the relief problem, and thus becoming automatically such a significant factor in the present continuing depression." In Congressional Record of Jan. 11, 1938.

VI. GOD'S PEOPLE AND THE WICKED CONTRASTED.

A. The Wicked.

1. Will the world expect Jesus? I Thess. 5:3. *when they say Peace & construction will come.*
2. What will come in the last days? II Pet. 3:3. *scorches walking on sun heat*
3. What will they be saying? II Pet. 3:4a. *"where is the promise of his coming?"*
4. Will they see the signs of Christ's coming? II Pet. 3:4b. *no*
5. What will blind them? II Pet. 3:3b. Their own lusts.

6. What will be professed? II Tim. 3:5a. *a form of godliness*
 7. What will be denied? II Tim. 3:5b. *the power thereof*
 8. Will these people accept the truth? II Tim. 3:8. *no*
- B. God's people.
1. Will God's people expect Jesus? I Thess. 5:4-5. *are not in darkness*
 2. What warning is given them? Luke 21:34. *not to be overcharged with cares of life.*

LESSON XXV

SIGNS IN RELIGION AND STRIFE

I. FINAL RELIGIOUS SITUATION

When the Son of Man
comes, shall he first
come on the earth?

1. Luke 18:8. II Tim. 3:1-8. *Perhaps this shall come - men lovers of self - without natural affection etc.*

The question rather implies a doubt.

In the early part of the seventeenth century a movement started to do away with religion and to account for all things on a materialistic basis. Thomas Hobbes (1588-1679) "the forerunner of materialism, criticism, and modern positivism" declared that "outside of the science of observation, there is no real knowledge." "Pure spirits, angels, ghosts, and God, cannot be thought" because they cannot be observed. Therefore they are not. Hist. of Phil., p. 240. Weber and Perry.

David Hume said, "Science concerns matters of fact, as the senses give them, and ends with these facts." And Auguste Comte assumed "that the search for the first cause, ultimate reality, and all such things is wholly vain." These men were leaders in philosophical thought in their day, which has greatly influenced the following generations. Now these same ideas are taken over by so-called religious leaders today.

This same attitude now appears among modern religious teachers.

- a. NO SUPERNATURAL G. B. Smith, Current Christian Thinking, p. 127.

"The evolutionary conception has so altered the picture of the way in which our earth came into existence that the old doctrine of creation by fiat has well-nigh disappeared. To say that evolution is simply God's method of creation means that creation has been identified with what the scientist calls natural processes. Miracles have come to be problems for modern theologians and the truth of Christianity is not made to depend on the affirmation of the miraculous. . . . To an increasing extent thoughtful religious men are turning definitely away from emphasis on the supernatural and are interpreting religion as a natural human experience."

- b. MODERN SCIENCE NEEDS NO RELIGION

"It is beginning to be evident that modern science is creating a type of culture which stands on its own feet, asking and needing no support from religion. . . . The time-honored appeal to authority means nothing to a mind which is accustomed to the empirical method of ascertaining facts. The exponents of religion, therefore, are being compelled to ask why religion is an essential of human life in this modern scientific age." pp. 111-112, Religious Thought in the Last Quarter Century, G. B. Smith.

- c. WEAKNESS OF EXPERIENCE CRITERIA

Smith, Current Christian Thinking

"But theology resting on experience asks some searching questions. Who can experience those subtle distinctions within the Godhead which were defined in the traditional doctrine of the Trinity? Who can experience the details of a future life so as exactly to describe the fate of the wicked or the reward of the righteous? Who can experience the precise provisions of the theological transaction supposed to have taken place between God and Christ in order to make the efficacy of the Cross correspond to certain a priori conditions of justice and mercy? Who can experience the precise way in which the

universe came into being? The appeal to experience inevitably exposed the purely speculative character of some doctrines which had been the center of bitter theological controversy. . Instead of citing biblical texts, the theologian employs the newer method of asking what the Christian actually experiences as a result of his contact with Christ." p. 87-88.

d. SCIENTIFIC METHOD HAS BROUGHT A CHANGE AND CRISIS

"We are living within what is perhaps the most serious crisis that the Christian religion has had to confront. The most serious because everything that our religion has held precious, literally everything, is subject to re-examination from new points of view. The dominance of the scientific method, the evolutionary view of all life, man's whole cultural life included, critical historical methods employed in the study of the Bible, and of all religions; the overwhelming social issues precipitated by modern industrialism--all these are forces that play upon the very brain and the very heart of religion." p. V Intro. by Geo. A. Coe. Liberal Christianity and Religious Education, Atelaide League Case, Ph. D. 1924, the Macmillan Co., N. Y.

e. THE DISAPPEARANCE OF WORSHIP

"After no small amount of observation, reading, and careful inquiry, I am forced to the conclusion that worship as a religious exercise is disappearing from Protestant churches. Conklin, Edmund S., The Christian Century, July 11, 1934.

f. RADICAL TRENDS

"One student recently asked in all earnestness: 'What is the difference between a boot-legger and a religious educator whose profession is that of teaching children and youth to believe in a God who does not actually exist or who is not real?'. . .It is reported that at a recently-held meeting of religious educators, a man who professed to be a Christian minister made the statement that for a year he had been conducting religious meetings without once making direct reference to God! It is also reported that another man who holds a position supposed to be that of professor of religious education actually undertook to offer a prayer that was void of any reference to God!" p. 17, Int. Journ. of Rel. Ed., Vol. IV No. 11, Sept., 1928.

g. LOST FAITH

W. R. Kedzie said:

"A member of the graduating class in a Christian college, who was invited to speak at the alumni luncheon on behalf of his classmates, declared in substance, 'We came here with certain religious convictions--you have taken them all away and you have put nothing in their place.' p. 130, Editorial, Christian Education, Feb., 1934.

"The sensational declaration of the president at the last convocation of Chicago University is significant, 'We do not know where we are going or why; and we have almost given up the attempt to find out.'" p. 130, Id.

h. While this is going on among educators and religious teachers there is a tendency to organize to enforce certain religious ideas in fulfillment of Rev. 13:14-17.

UNITED PROTESTANTISM by Rev. William Sharp in Current History Sept., 1937.

"More than eight hundred delegates, representing all varieties of Christianity with the single exception of the Church of Rome, met in Oxford, England, during the second fortnight of July. Final and definite Church union was neither intended nor expected at Oxford. The Conference (World Conference of the Churches on Church, Community, and State) endeavored to reveal clearly the major tasks which confront the Universal Church. Representing as it did only a loosely knit organization of official delegates of the different churches, based on friendly association, this 'almost ecumenical' Conference hoped that a World Council of Churches may be developed which will some day be able to speak as authoritatively for the rest of Christianity as the Vatican now does for the Church of Rome. To that end a committee was appointed to meet with a similar committee to be appointed by the Edinburgh Conference on Faith and Order in August."

II. PREPARATIONS FOR WAR.

1. Prophecy of war. Rev. 7:1-3. *The four angels were not to untie the earth till sealing took place.*
 - a. Rev. 11:15, 18. *The nations were angry - time of the judgement.*
 - b. Joel 3:1-2, 9-14. *Beat your plowshares into swords, & your pruninghooks into spears.*
2. World conditions.

In 1913 nations spent \$1,300,285,334 for war preparations.
 In 1934 nations spent \$3,195,150,370 for war preparations.

III. CAUSES OF WAR.

Luke 21:25-27. *distress of nations, men's hearts failing them for fear.*

1. Fear: Illustrated before last war.

The Chicago Tribune of April 30, this year, 1936, says, "It became evident today that France is at one of the most critical moments of her history from the external point of view, and facing a period of political ferment, uncertainty, and perhaps chaos. . . Anyone can see that it is a situation loaded with dynamite."

On May 1, the day following, the Detroit Free Press came out with this headline concerning Cordell Hull, our Secretary of State: "Hull foresees threat of war. Warning of a Rising Danger of a New World War." Winston Churchill of England further said, "Europe is approaching a climax which I believe will be reached in the lifetime of the present Parliament." Chicago Herald Examiner, April 24, 1936, five days before that Prime Minister Stanley Baldwin said, "The next war will end civilization in Europe." The Ministry, p. 27, the Christian Century, Dec. 29: "Another year enters history. Many will see it pass without regret, remembering it is a period of fear, when most of man's efforts ended in failure, and every day brought new foreboding. . . Everywhere the sense of apprehension, the feeling that civilization is rushing blindly to an awful doom, has increased during the twelve months now closing. No longer is the question asked, 'Will there be another world war?' The terror at the back of men's minds now forces them to say, 'When will the second world war start?' Many with historical insight, viewing the events of 1937, are questioning, 'Has the new world war begun?' Man, the hunted quarry of his own follies, staggers along a dark road that seems to lead toward a greater darkness."

2. Greed: II Tim. 3:1-2. *men shall be lovers of their own selves, covetous, boasters, proud.*
 Perilous times come because of greed.

- a. "This age of Plenty", Harpers Magazine, March, 1934.
 Stuart Case:

"Why, with such a magnificent increase in the technological apparatus, have the tangible results been so meager? Primarily because the technological apparatus has not been built with human well-being in mind. It has been built not to make goods but to make money. . . Serviceability, industrial advisability is not the decisive point. The decisive point is business expediency and business pressure. . . The vital factor is the vendibility of the output, its convertibility into money values, not its serviceability for the needs of mankind.

- b. "The financial system is rooted in conditions of relative scarcity. . . Abundance is a savage threat to the price levels of the manufacturer, to the worker's wage level, to the farmers' crop prices, to the bankers' interest rates. As it advances it drives prices, wages, farm incomes, interest rates, toward an ultimate zero."
 c. "This loose tangle of behavior sets buyer against seller, creditor against debtor, landlord against tenant, taxpayer against government, employer against wage earner, individual against society, and most pitiful of all, personal integrity against financial success. The pattern assumes a fixed quantity of wealth. It assumes that the less there is for you the more there is for me. The facts of abundance belie this assumption. Under a free flow of energy, the more there is for you the more there is for me. Observe, I am not talking about the beautiful ideals of a co-operative society. I am pointing out the brute fact that energy has forced us into a collective mold. . ."

The facts bear out these words. Last year the Republic Steel Company, which would make no agreement with labor, paid its president, Tom M. Girdler, a yearly salary of \$174,999.96. He also had an option (which he exercised) to purchase 2,000 shares of stock at \$6 a share. This stock at this writing is selling at over \$13 a share on the New York Stock Exchange. International Business Machines Corporation paid its president, T. J. Watson, \$343,237.48 last year, including director's fees, salary as officer, and compensation based on earnings. Other large corporations paid the following last year:

GENERAL MOTORS CORPORATION

Alfred P. Sloan, Jr.	\$411,161
William S. Knudsen	387,450
Donaldson Brown	274,107
Albert Bradley	258,767
Ormond E. Hunt	258,767
John T. Smith	274,107
Charles E. Wilson	258,767
Charles F. Kittering	258,615
Alfred F. Fisher	228,423
Edward F. Fisher	228,423
William A. Fisher	228,423
Lawrence P. Fisher	228,423

F. W. WOOLWORTH COMPANY

C. W. Deyo	\$216,443.04
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W. J. Rand, Jr.	\$123,059.02
J. B. Hollis	96,026.27
E. I. DU PONT DENEMOURS & COMPANY	
W. S. Carpenter, Jr.	\$155,545
T. S. Grasselli	144,228
J. Thompson Brown	137,785

Ministry, p. 18, July, 1938, by Donald W. McKay: employee, N. Y. Stock Exchange.

3. War between Capital and Labor:

- a. "Keeping the Lid on the Balkans," Current History, May, 1934. Louis Adamie, who spent 11 months, 1932-33, in the Balkans. 400 families have 2,000 acres, or 4 acres and a little over each.

"They told me, for instance, that aside from the two or three Kulaks, the whole village did not own the equivalent of \$50.00 in cash; that over one-half the people, having absolutely no money, used no salt, matches, or petroleum in their homes. (The average worker got 25 cents a day.)

"But I found workers in a Croat textile town who received 52 cents for 164 hours of work. Wages of this level drive those of the proletarians who do not die or degenerate to extreme radicalism.

"In one year foreign interests drained Yugoslavia." 75% of students are communists. A graduate of 1933 said to Adamie, "I've decided that the only way is to revolt pretty much against everything that is and join the U. S. S. R., stock, lock, and barrel. Then we will become part of a great power; we will enhance that power."

"In Yugoslavia I asked peasants and city people: What about the next war? What will you do if, or rather, when it comes? Not a few answered that they wished the war would come. It would be the end of everything that is. Revolution chaos, then the new order. (Peasants will fight Italy or Germany, but not Russia.)"

- b. "The Next War," by Drieux La Rochelle, in the Living Age, Feb., 1934, New York.

"But the next time it will be a struggle to the death between Communism and Fascism. That struggle will force the the bourgeoisie of the West, caught between anti-democratic Berlin and the anti-democratic Moscow, to throw their democratic paraphernalia into the ashcan.

"Every power in this war will have no thought but to turn against the one that was its ally when the struggle began-- Italy against Germany, France against Russia. And here is the second thing that will make the conflict a mad turmoil, from the ruins of which will arise the dictatorship of the strongest nation."

LESSON XXVI

THE GOSPEL MESSAGE DUE THE WORLD

I. SECOND ADVENT MESSAGE WILL BE PREACHED

1. Illustrations of God's Warning.

- a. What promise has God made? Amos 3:7. *God does nothing but what is revealed to his prophets*
- b. Has this promise been fulfilled in the past?
- (1) Noah. Gen. 6:12; 7:1; II Pet. 2:5.
 - (2) Lot. Gen. 18:17,18; 19:1-5,12-15.
 - (3) Jonah. Jonah 3:1-4.
 - (4) Israel. Amos 6:1-6,14; 7:9.
 - (5) Judah. Jer. 37:16,17.
 - (6) The First Advent. Matt. 3:1-3.

2. Warnings of Second Advent.

- a. What is implied in II Pet. 3:3,4? *that scoffers will doubt his coming.*
- b. When will the end be? Matt. 24:14. *after the Gospel is preached unto all nations*
- (1) What is the Gospel?
 - (2) How are we saved? Eph. 2:8. *By grace through faith.*
 - (3) Is the coming of Christ part of the Gospel? Titus 2:11-13 *yes -*
- c. Can we help prepare the way for the second advent? II Pet. 3:11,12. How? Matt. 24:14. *preaching the gospel unto all nations*
- they are children of light.*
- (1) Will the righteous know when it is near? I Thess. 5:3-5. *yes*
 - (2) What warning is given and when does it apply? Luke 21:25-34. *not to permit cares of life to keep us unaware.*
 - (3) What will the blessed be doing? Matt. 24:45,46. *being faithful & wise*
 - (a) What will the blessed receive? Matt. 25:34. *the kingdom*
 - (b) To what class is the reward promised? Heb. 9:28. *them that look for him*
 - (c) What is the meat referred to? I Pet. 2:2; Heb. 5:12; Jer. 15:16; John 4:34. *word of God.*
- e. Who would precede the coming of the Lord? Mal. 4:5,6. *Elijah, the prophet*
- (1) Was it to be Elijah in person? Luke 1:13,17. *no*
 - (2) Who fulfilled the prophecy? Matt. 17:10-13. *John the Baptist*
 - (3) What other prophecy was made? Mal. 3:1-3. *a messenger will prepare the way*
 - (4) To whom did it apply? Luke 7:26-28. *John the Baptist*
 - (5) When did these especially apply? Mal. 3:1-3; 4:5.

These prophecies seem to apply partially to the first coming of Christ, and are partially fulfilled then. But the contexts indicate that they apply especially to the Second Advent. Mal. 3:1-3 speaks of His coming to the temple to judge the people, while Mal. 4:5,6 speaks of the great and terrible day of the Lord. This will be fully realized when the Lord comes and destroys the wicked. However, there was a partial judgment of the Jews when Jesus was here, and a terrible day when they rejected Him and their nation was destroyed.

(6) Repeat God's Promise. Amos 3:7.

II. THE LAST CHURCH

1. Character of the last Church.

- a. What Message will be given? Rev. 14:6-10. *Third angels' message.*
- b. What peculiarity will those have who give it? verse 12. *keep the commandments.*
- c. When will this message be given? verses 14-16; Matt. 13:38,39. *Just before Christ comes.*

d. What will the church be giving? Matt. 24:45,46. "meat in due season"

After giving the signs of His coming, Jesus pronounced a blessing upon those who would be giving the people meat in due season. As there is special physical food at specific seasons, so in the spiritual realm. There would be special spiritual food for the people. There are general truths for the church applicable at all times. Then there are special truths due only at specific times. Noah had a special message for his time; also Jonah, etc. So there is to be one just before Jesus comes.

2. Character of the Message.

The last church calls to the keeping of the commandments as a standard of life in preparation for the coming of the Lord, that they must be in harmony with them and develop perfect characters. This is to be accomplished by the sacrifice of Christ and their yielding to him so this can be worked out within them. They show themselves in harmony with God and reverse the plans of Satan.

III. THE ISSUES AT STAKE.

	<u>God's Position</u>	<u>Satan's Position</u>
1.	Ps. 119:45. Law brings freedom.	Law is bondage; no law is freedom.
2.	Matt. 5:48. Pure heart needed. God impartial, but great principles must be adhered to for our good.	Gen. 3:4,5. God is partial. Some sin is necessary to be happy.
3.	John 3:16. Love means self sacrifice, service for others, self forgetfulness, humility.	Isa. 14:12-14. I. I. I. Self in caps. "Self idolatry, which lies at the foundation of all sin." G. W., 114.
4.	Rom. 6:16. Jesus--"Not my will, but <u>thine be done.</u> " Paul--"What wilt Thou have me to do?"	Satan--"Don't yield. Stand for your rights. Have your own war"

IV. THE WORLD'S STAND ON THESE ISSUES

1. John 5:19. The world in Satan's arms. Is this true?
"God's holy law is the foundation of His government in heaven on earth." S. C., p. 24.
The world both within and without the church claims that the law is bondage, that no restraint is freedom. As a result homes are broken up and restraint is lacking with protection gone. The "Thou shalt nots" are for the protection of others, and avoids Hitlerism.
2. The average person in the world believes that to have a good time he must serve Satan at least some. How often we hear, "I want to have a good time; then I will be converted after that." They forget that joy is a condition, not an act. The act accomplishes it only when the conditions are complied with.
3. Selfishness is a natural condition of the human heart. II Tim. 3:1-3 shows it the cause of trouble of the last days. But Phil. 2:5-11 urged:
4. The natural heart is also unyielding. It wants its own way. If we expect to get back to the place from whence Lucifer fell we will have to overcome where he erred. We cannot get back there with those ideas in our heads. Jesus showed the way. We must follow it. Hence the need of the special message.

Notice how all these principles are revealed in it. Rev. 12:17, and 14:12 shows that they believe in the commandments. Rev. 14:5 that they are free from sin, that they have fulfilled the specifications of Matt. 5:48, and have no compromise with sin. Rev. 12:11 shows that they have come into harmony with God's great principles of love. And Rev. 14:4 that they have yielded fully to God. This message accomplishes all that Satan lost and reverses the order. Satan brought sin into the universe by his unwillingness to comply with these great principles. Jesus came and showed the way back, yielding fully to the wishes of God and submitting himself fully into his care. We get back by following Jesus; and the final message accomplishes it. But the world is not in accord with those principles, so God sends the message to accomplish it. We become a part of it by yielding as Jesus did. But can never do it by following the principles of Satan.

V. PROGRESS OF THE MESSAGE Matt. 24:14.
Statistics:

	<u>Members</u>	<u>Annual Tithe</u>	<u>Investment</u>
1863	3,400	\$ 8,000	\$ 38,712
1885	20,547	122,641	885,382
1905	77,443	858,014	4,799,419
1921	198,088	4,237,745	34,196,049
1936	438,139	6,429,793	60,026,066

	<u>Laborers</u>
1863	30
1888	400
1908	7,466
1923	15,156
1936	26,553

LESSON XXVII

SPIRITUALISM

I. SATAN'S FLASEHOOD

1. What did God say would take place if man sinned? Gen. 2:17 *man would surely die*
2. How much would they know if they were dead? Eccl. 9:5 *know nothing*
3. Would they remember anything? Ps. 5:5 *no*
4. Would they love or hate? Eccl. 9:6 *it is perished*
5. Would it then be possible for man to talk with his dead friends, or for the dead to have any influence on the living?
6. What did Satan teach? Gen. 3:4,5 *that man wouldn't die, but that one's eyes would be opened to good & evil.*
7. Who originated the idea that people were not really dead and that they can have an influence on us after they are dead? Satan.
8. What is this idea of spirits of the dead influencing the living called? Witchcraft.

II. WITCHCRAFT.

1. What did God say to Israel about witches? Deut. 18:10,11 *there shall not be found any witches.*
A wizard is a male and a witch is a female, but both do the same work.
2. Why was Israel to have nothing to do with them? Deut. 18:12 *they were in communication with the dead.*
These were sacrifices and feasts that heathen had for the departed spirits of their dead friends. The people sometimes offered their own children as sacrifices to appease the wrath of these spirits.
3. To whom were these Gentiles really sacrificing? I Cor. 10:20 *to devils*
4. To what did Israel sacrifice? Ps. 106:36,37. *devils, silver idols.*
5. After Samuel died what did Saul do? I Sam. 28:3,7-10. *consulted wizards & witch of Endor*
6. Why did he go to this witch? I Sam. 28:4-6 *Because the Lord refused to answer him.*
7. What message did he receive? I Sam. 28:15-16,19. *that the Lord would deliver Israel into hand of Philistines.*
"Tomorrow thou & thy sons will be with me."

III. WITCHCRAFT AND SPIRITUALISM

1. What has recently arisen? Spiritualism. "Can the spirits of the dead communicate with the living? The belief that they can and do has been widely held at all times and among all peoples. In modern times this belief has crystalized into an organized doctrine which we call spiritualism." Art. Spiritualism. Compton's Pictured Encyclopedia.
2. When and where did it arise? "The movement began in a single family. In 1848 a Mr. & Mrs. Fox and their two daughters living at Hydeville (Wayne), New York, were much disturbed by an unexplained knocking." Enc. Brit. Article "Spiritualism." 9th ed.
3. Who was the one doing the rapping?
"The rapper professed to be the spirit of a murdered peddler." Id.
4. Is spiritualism the same as ancient witchcraft?
"The true ancestry of the physical phenomena of Spiritualism. . .formed the characteristic superstition of the vulgar in witchcraft and its associated phenomena." Modern Spiritualism, Vol. 2 pp. 346, by Frank Podmore. Ed. 1902.
5. Are miracles performed by it?
Besides these mysterious rappings, tables have been known to dance and pencils to write on slates by invisible hands.
6. Whom did one spirit acknowledge himself to be?

"In answer to further questions it was explained that the spirit who had manifested at the previous sitting was not a human spirit, but a fallen angel." Modern Spiritualism, p. 13, Vol. 2, by Id.

7. Do these spirits sometimes deceive?

"On one occasion one spirit claimed that he was sent from hell by the devil, for the express purpose of deceiving the circle there assembled." Id.

IV. SPIRITUALISM IN THE LAST DAYS

1. What did Christ say would arise? Matt. 24:24; I Tim. 4:1-3 *these shall arise false prophets & Christs giving heed to seducing spirits.*
2. What does Spiritualism claim to be?

"This second coming of Christ means simply the second coming of truths. . . Spiritualism is that second coming of Christ." Banner of Light, Nov. 18, 1865

3. How great will these wonders be? Matt. 24:24 *will excite men the earth.*
4. What will precede the second coming of Christ? 2 Thess. 2:9-10 *men will assist a unrighteousness.*
5. What does Spiritualism teach?

"God now commands all nations, through the new manifestations of spirits from superior spheres, to prepare for universal peace. Modern Spiritualism, p. 18

6. What does the Bible say will follow this cry of peace? I Thess. 5:3. *sudden destruction.*

7. What will lead in the last great battle? Rev. 16:13,14. *nuclear spirits of evils.*

V. WARNINGS AGAINST IT

1. What warning is given? Isa. 8:19-20. *not to heed false spirits, wizards. if they don't agree upon law & testimony, there is no light in them.*
- a. The Fundamentals. Vol. X., p. 120-122

Dr. Wisse, a noted Spiritualist, said: "All testimony received from advanced spirits only shows that Christ was a medium or reformer in Judea; that He is now an advanced spirit in the sixth sphere; but that He never claimed to be God and does not at present."

The late Gerald Massey, poet, and Spiritualist, wrote: "I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of mediumship. He was the great Medium or Mediator." p. 120.

- b. The Denials of Modern Spiritualism

Modern Spiritualism denies:

1. The inspiration of the Bible.
2. The fall of man.
3. The Deity of the Lord Jesus.
4. The atoning value of His death.
5. The existence of a personal devil.
6. The existence of demons.
7. The existence of angels.
8. The existence of heaven.
9. The existence of hell. p. 121

- c. Infidelity.

In a Spiritualistic book, "Whatever Is, Is Right," circulating among a certain section of advanced Spiritualists, we read the following:

"What is evil? Evil does not exist, evil is good."

"What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity."

"What is vice? Vice and virtue, too, are beautiful in the eyes of the soul."

"What is virtue? Virtue is good and sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem, and Christ the Saviour of men."

"What is murder? Murder is good, Murder is a perfectly natural act."

"What are evil spirits? There are no evil spirits, there is no devil and no Christ. Christ and the devil are both alike."

"For not a path on earth is trod

That does not lead the soul to God."

"No matter how bad that path may be, whether it be the path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny." p. 122

Read: Great Controversy, Chapter 34

LESSON XXVIII

CONCLUDING EVENTS

I. THE RESURRECTION

1. Will there be a Resurrection?
 - a. What question did Job ask concerning the dead? Job 14:14 *If a man die I shall be alive again*
 - b. Where are the dead? Job 21:32 *in the tomb*
 - c. Has man as much hope as a tree as far as his own powers are concerned? Job 14:7-12 *no. a tree may sprout again, but man cannot.*
 - d. What is the hope of God's people? Acts 24:15 *there will be a resurrection of just and unjust.*
 - e. What will God do? Hos. 13:14 *ransom them from the power of the grave, to its destruction.*
2. The Resurrection of the Wicked.
 - a. How many will be raised? John 5:28, 29. *all that are in the graves.*
 - b. How many classes will there be? Acts 24:15 *the just and unjust*
 - c. How will their rewards differ? John 5:29 *resurrection of life & damnation*
 - d. Which class will be raised first? Rev. 20:6. *the holy*
 - e. How long after this are the wicked raised? Rev. 20:5 *1000 years*
 - f. What do they receive? Rev. 21:8 *the 2nd death, burned in the lake of fire*
3. The Resurrection of the Righteous
 - a. When will the first resurrection take place? I Thess. 4:16 *when God ascends*
 - b. What change will take place in the righteous? I Cor. 15:42-44; 51-53. *From corruption → incorruption, natural body → spiritual body*
 - c. After whose body will they be fashioned? Phil. 3:20, 21. *After Christ's.*
 - d. With whom will the righteous then abide? I Thess. 4:17. *with the Lord*
 - e. What will the Lord do for them? Isa. 25:8; I Cor. 15:26 *swallow up every tear & cast off rebuke from every.*

II. THE MILLENIUM

The word "millennium" is not found in the Bible. It is a Latin expression "mille annus," meaning a thousand years. It comes principally from Rev. 20 where it speaks of the binding of Satan a thousand years. But it does not necessarily mean a time of peace.

1. The Earth's condition just preceding Christ's coming.
 - a. How long will Satan be bound? Rev. 20:2 *1000 years*
 - b. Will not this be 1,000 years when there will be no sinners?
 - c. Will the world grow better or worse toward the end? 2 Tim. 3:1 *perilous times shall come.*
 - d. How did Jesus describe the time just before His return? Luke 17:26. *As it was in the days of Noah so shall it be in the days of the Son's return.*
 - e. In what condition were the people then? Gen. 6:12 *corrupt*
 - f. How does Paul describe those days? 2 Tim. 3:1-8. *men despising the truth, corrupt*
 - g. Does not Isaiah describe a time of peace? Isa. 2:2-4. *ye*
 - h. Isa. 2:3 says many people will talk peace.
 - i. When will this be? Isa. 2:2. *in the last days.*
 - j. What is to take place when they cry peace? I Thess. 5:3. *sudden destruction is to take place.*
 - k. What does it say the people will do? Joel 3:9, 10. *prepare war*
 - l. When will this be? Joel 3:13. *when the harvest is ripe, then I will come in great power.*
2. The Effect of Christ's Coming.
 - a. What is done with the righteous dead and living when Jesus comes? I Thess. 4:16, 17. *shall be resurrected and caught up in the clouds to live with God.*
 - b. What wish of Jesus will then be fulfilled? John 14:2, 3 *that we live with Him in the place He has prepared*
 - c. Where will the wicked be? Jer. 25:33 *on the ground*
 - d. Has God said he would empty the land? Isa. 24:1, 3. *ye. it will be waste*
 - e. What will bring the earth into that condition? Jer. 4:26. *the anger of the Lord*
 - f. "At His presence" will be the second coming of Christ.
 - g. Has God proposed it to be this way? Jer. 4:27, 28. *"The whole land shall be desolate."*

3. Condition during the 1,000 years.

- a. How long will the righteous be in Heaven with Christ?

Rev. 20:6. *1000 years*(1) When do they go to heaven? I Thess. 4:16,17. *When Christ comes.*

(2) When does the millennium begin?

The millennium begins at the resurrection of the righteous. The resurrection of the righteous takes place at the second coming of Christ. Therefore the millennium begins at that time.

- b. What will they be doing? Rev. 20:4
- "on thrones... judgment was given unto them"*

c. In what condition is Satan? Rev. 20:1,2. *bound for 1000 years*

- d. How is he bound?

If the righteous are all in heaven with Christ, and the wicked are all dead on the earth, and the place is desolate and shrouded in darkness, there will be very little for Satan to do. Hence he will be bound by his circumstances.

II Pet. 2:4, says the wicked angels are held in chains of darkness.

Jer. 4:19-28

- e. Where is the bottomless pit?

Rev. 2:4

The same word "abuses" is used in the Greek in Gen. 1:2, describing the earth in its chaotic state as is used here for bottomless pit. As Jeremiah says the earth will be in that condition again, that must be the bottomless pit referred to.

- f. How will Satan be loosed?

If the death of his subjects bound him, the resurrection of the same will loose him.

- g. How long will he be loosed? Rev. 20:3b.
- "a little season"*

h. How will he then spend his time? Rev. 20:8. *gathering together the wicked*i. What will the wicked try to do? Rev. 20:9a. *capture the holy city*j. Will they succeed? Rev. 20:9b. *no - fire will come down & devour them.*

- k. Where will the city come from?

Then will be fulfilled the words of Zechariah 14:4.

The city will come down when the wicked are raised and the righteous live there in it for a time. When the wicked try to take it, the city is removed and the earth becomes a lake of fire.

- l. What will then come to the earth? Rev. 21:1,2.
- a new heaven & new earth, with no sea. The*

m. What will we then have? II Pet. 3:13. *Holy City will come down.**a new heaven & a new earth.*Read: Great Controversy, pp. 627-665.

Answer the following questions:

1. What happens when probation closes?
2. Will people know when this takes place?
3. To what is this period compared?
4. What is the crowning act of Satan's deception?
5. Will Christians die after probation closes?
6. When are we to exercise faith, now or after probation closes?
7. Describe the final deliverance of God's people.

LESSON XXIX

PUNISHMENT OF THE WICKED

I. THE WICKED NOT YET PUNISHED

1. What question does Peter ask concerning the wicked? I Pet. 4:17 *what will be the end of those who do not obey the gospel?*
2. Are the wicked being punished now? Job 21:29-30 *reserved to day of destruction*
3. For what else are they reserved? II Pet. 2:9 *for the day of judgment.*
4. Is there a special time for judgment? or does it continue all the time? Acts 17:31 *he hath appointed a day.*

II. HOW THEY ARE PUNISHED

1. Where will the wicked receive their reward? Prov. 11:31 *shall be recompensed on earth.*
2. What will it be? Rom. 6:23 *"wages of sin is death"*
Eternal torment is not death, but rather, everlasting life.
3. How will it be inflicted? Matt. 13:30-42. *they shall be burned as are tares.*
4. How will the earth become a lake of fire? Isa. 34:8,9 *streams will be turned into pitch, & dust into brimstone.*
5. Will any wicked escape it? Mal. 4:1 *no one shall be left*

III. ETERNAL FIRE

1. Into what kind of fire will the wicked be cast? Mark 9:43-48 *"fire that never shall be quenched"*
2. What does unquenchable fire mean? See note.
3. What does eternal mean? Ex. 21:6; Jonah 2:6 *"the scorch & her horns were around me for ever"*
By the way this word is used in the Bible it is clear that it does not mean "without end." It rather means a limited amount of duration. Eternal in its consequences.
4. What kind of fire did Sodom suffer? Jude 7. *eternal fire*
5. What was she set forth to be? II Pet. 2:6. *an example to those who live ungodly*
6. How long did it take for her to be overthrown? Lam. 4:6. *overthrown as in a minute.*

IV. FINAL DESTRUCTION OF THE WICKED

1. Into what will they consume? Ps. 37:20 *into smoke*
2. What will become of the wicked? Ps. 37:9 *shall be cut off*
3. How completely will they be blotted out? Ps. 37:10 *he shall not be found anywhere*
4. After this where will the wicked be? Prov. 10:25 *they shall be no more*
5. What else will be cast into the fire? Rev. 20:14 *death & hell.*

V. UNQUENCHABLE FIRE ARGUMENTS

1. The Great Doctrines of the Bible, Evans, pp. 259, 261.
 - a. Even in this life death can co-exist with life: "But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6); Eph. 2:1. What men call life God calls death. There are two things which the believer gets: at his regeneration, eternal life; at his resurrection, immortality; but in both instances he already has life and existence. So it is in the case of the wicked, the second death does not mean cessation of existence, for he is dead already, now in this life (I Tim. 5:6; Eph. 2:1; John 5:24,25). Rev. 21:8 describes what "death," as here used, means: "But the fearful, and the unbelieving. . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."
 - b. Matt. 25:41,46--"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." II Thess. 1:7-9.

"When the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." See also Mark 9:43-50 which speaks of the wicked being cast into "hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

There are certain important words in these scriptures which demand our attention, and which we need to understand in order to get right views of the doctrine we are now considering. They are as follows:

"ETERNAL"

We read of "eternal" or "everlasting punishment," "everlasting" fire. It is objected that the word "eternal" or "everlasting" does not mean "forever." This may be true. But we are all willing to admit that when this word qualifies the condition of the righteous it means for ever, without end, e. g., the righteous shall go "into life eternal". The same word, however, qualifies the punishment of the wicked, e. g., "these shall go away into everlasting punishment." Fairness demands that we make the joy of the righteous and the punishment of the wicked--both qualified as they are by the same Greek word--of the same duration. If there is an end to the reward of the righteous, there is also to the penalty of the wicked. The one lasts as long as the other. If "destruction" means annihilation, then there is no need of the word "eternal" to qualify it. Further the Scriptures present the punishment of the wicked not only as "eternal" (or age-long) but as enduring "forever and ever," or "unto the ages of the ages" (Rev. 19:3; 20:10; 14:11, R. V.). Here is a picture of ages tumbling upon ages in eternal succession.

2. Answers

- a. I Tim. 5:6 This is a case of using an illustration, of using a metaphor and applying it in a literal sense.
- b. In the New Testament where it speaks of the fire into which the wicked will be cast it uses the word "gehenna." This word received its derivation from the valley of Hinnom, "a deep and narrow ravine, with steep, rocky, sides, to the south and west of Jerusalem. . . From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed ever-burning funeral piles, the later Jews applied the name of this valley--Gehinnom, Gehenna (Land of Hinnom)--to denote the place of eternal torment. In this sense the word is used by our Lord." Bible Dictionary, by Wm. Smith, LL.D., pp. 250, Art. "Hinnom."

"In Mark 9:42-48, our Lord twice speaks of 'the fire that never shall be quenched,' and thrice adds, 'where their worm dieth not, and the fire is not quenched.' Of course He was using the common Jewish metaphors for Gehenna, taken from the perpetual fires that burned in the Valley of Hinnom to destroy the refuse, and the worms that fed upon the unburied corpses that were cast there. . ." By Rev. Wm. C. Proctor, F. Ph., England, in Fundamentals, Vol. 9, p. 88.

II. Thess. 1:7-9 says they were to receive everlasting destruction from, or out of the presence of the Lord. But Rev. 14:10 shows that while they are tormented they are in the presence of the Lord.

The word "eternal" in our English Bible is from the Greek "aion." This word is not an equivalent to our English "eternal." To the Greeks the future and the condition of man after death were very vague. The word they used to express this condition was "aion" but as the thing for which it stood was vague the meaning of the word itself must be indefinite. When Jesus and the early Christians came to express their ideas of the future state in Greek, "aion" was the only word they could use. The reward of the righteous is not dependent upon the word "aion" as to extent of time as is that of the dead. Isa. 9:6-7; Luke 1:33. Green's Greek and English Lexicon gives the definition of "aion" as "a period of time of significant character; life; an era; an age; hence, the state of things marking an age or era, etc." The use of this word in Eph. 1:21; Jonah 2:6, etc., shows that it could not mean without end.

"The word 'eternal' (aionios) in Scripture is said to have no reference to time; it is applied to God and to things extra-temporal. It denotes not duration, but a state of quality." p. 474, Hist. of Christian Doctrine, G. P. Fisher.

*Ps 37: 10-11
The righteous shall have peace
and shall multiply
and shall be as a tree
that is planted by the water
which shall bear fruit
in its season
and shall not be moved
neither shall it be
lacking of fruit
because it is planted
by the water
and shall bear fruit
in its season
and shall not be moved
neither shall it be
lacking of fruit*

LESSON XXX

HOME OF THE SAVED

I. PHILOSOPHICAL REASONS FOR BELIEF IN A FUTURE LIFE

1. "We believe. . . that the world must have some purpose and that that purpose as far as human insight can carry us, is the realization in human experience of ideal values." Intro. to Philosophy, David Major, p. 264.
2. "Further, it is maintained that the chief value of this world consists in the human spirits endowed with the capacity to grow in wisdom and goodness. . . (and it is unbelievable that man, the flower) after a brief span, be cast as rubbish to the void."
3. "It is unbelievable that man should be permitted to linger on the scene only for a moment and then be completely annihilated."
4. "Man at his best is a creature of infinite possibilities. . . If infinite in faculties, then an infinity of time is required for the development and the full realization of his full nature."
5. "Finally, the fact that the hope of immortality is widespread is for many persons a good reason for believing that the hope is not wholly groundless." Id., p. 265.

II. THE EARTH FORFEITED BY MAN

1. Why was the earth created? Isa. 45:18; Prov. 11:31.
2. To whom was it given? Ps. 115:16. *to be inhabited to the children of men.*
3. What was man to have? Ps. 8:6,7. *dominion over all things*
4. What did he do with his dominion? II Pet. 2:19; Rom. 6:16.
5. Man was overcome by Satan in Eden, and yielded his dominion and himself to Satan.
6. What did Satan then become? John 14:30. *"prince of this world"*
7. Did Christ recognize Satan's position? Luke 4:2-6. *yes.*
Christ did not deny Satan's claim.
8. What did man then do? Eph. 2:2 *washed according to prince of evil.*

III. THE PROMISE TO THE WEEK

1. Who will inherit the earth? Matt. 5:5 *the meek.*
2. Do they inherit it now?
3. What did Jesus come to save? Luke 19:10 *the lost*
4. Was the world lost?
5. Will he redeem it? Micah 4:8 *yes "the kingdom shall come to the daughter of peace"*
Christ is the "tower of the flock."

IV. THE PROMISED SEED. Gen. 3:15

1. What promise was made to Abraham? Gen. 13:14, 15 *get the land he now owned he gave to his seed.*
2. How much was the promise to include? Rom. 4:13 *he would be heir of the world*
3. Has God fulfilled his promise to Abraham yet? Acts 7:5. *yes*
4. Who was the promised seed? Gal. 3:16 *Christ*
5. How do we become part of God's promise? Gal. 3:29 *if we are Christ's*
6. Promise to David. II Sam. 7:12-13; Dan. 7:27 *"I will set up thy seed after thee"*
 - a. A pilgrim, Ps. 39:12
 - b. Condition of Promise. Jer. 17:24-27 *if eye obediently hearken unto me & hallow the sabbath day*
 - c. When to come. Eze. 21:25-27
 - d. Whose throne Jesus established. Luke 1:31-33 *the throne of David.*

V. THE FULFILLMENT OF THE PROMISE

1. Where will both the righteous and the wicked receive their reward? Prov. 11:31 *on the earth*.
2. What will be done with the wicked? Prov. 2:22 *shall be rooted out & cut off*.
3. How will it be accomplished? Mal. 4:1 *they will be burned*.
4. Who will remain in the land? Prov. 2:21 *the righteous*.
5. Why has not God fulfilled his promise before? II Pet. 3:9 *because he is long suffering*.
6. How did Peter expect God to fulfill his promise? II Pet. 3:13 *his coming*.
7. What will precede it? II Pet. 3:10-12
8. What warning is given us? II Pet. 3:11,12 *we should be in holy conversation & godliness*.
9. How it is done. Eze. 37:12; Isa. 26:19; Rev. 21:1-7

VI. THE NEW EARTH

1. Kind of people there.
 - a. I John 3:2 *sons of God - like Him*
 - b. Luke 24:39 *with flesh & bones*
Phil. 3:21 *fashioned like His glorious body*.
 - c. I Cor. 15:51-53 *shall be immortal & incorruptible*
Rev. 21:3-4 *no more death, sorrow or crying or pain*
 - d. Isa. 11:6-9 *cow & bear shall feed - wolf & lamb, calf & young lion*
 - e. Luke 12:32 *It's the father's good pleasure to give the kingdom*.
2. Conditions there.
 - a. Rev. 21:2 *the holy city to descend from heaven*
 - b. Isa. 35
 - c. Isa. 65:21-23 *they shall build houses, plant vineyards - they shall eat as long as do the people*
 - d. Isa. 35:10 *they shall obtain joy & gladness, sorrow & sighing shall flee away*
 - e. I Cor. 2:9 *eye or ear have seen nor heard the things God has prepared for those that love Him*
 - f. Ps. 72:7,8 *peace will endure, & he shall have dominion*

Read: Great Controversy, pp. 676-678

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