

INTERNATIONAL

SABBATH  
SCHOOL  
QUARTERLY

Sabbath School Lessons

ON

LIFE IN CHRIST

—AND THE—

Saints' Inheritance

FOR

SENIOR CLASSES

SECOND QUARTER, 1896

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

## PROGRAM FOR FAMILY STUDY OF S. S. LESSONS.

**SABBATH.**—(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

**SUNDAY.**—Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.
2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member of the family understand the meaning of all the words in each text.
3. Select two texts to be committed to memory through the day.
4. Repeat the memory verse.

**MONDAY.**—Review the portion of the lesson already studied.

1. Have each one name as many references as he can.
2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.
3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the LESSON QUARTERLY.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

**TUESDAY.**—Repeat the texts already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

**WEDNESDAY.**—Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the LESSON QUARTERLY, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

**THURSDAY.**—Read the lesson notes in the QUARTERLY and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the LESSON QUARTERLY. Repeat the texts committed to memory.

**FRIDAY.**—Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the LESSON QUARTERLY.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Have the references given by different ones, and have those texts repeated that have been committed to memory.
4. Give each one the privilege of questioning others upon the lesson.

**SABBATH.**—Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

Our Sabbath School Contributions this Quarter are for  
Mission Work in the Southern States.

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LESSONS ON THE \_\_\_\_\_

# LIFE IN CHRIST AND THE SAINTS' INHERITANCE

For Senior Classes      Second Quarter, 1896

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## INTRODUCTION.

THE subjects under consideration in these lessons can only be briefly treated in one quarter. The aim has been to use only leading texts that will guide the teacher and student in the investigation of these interesting subjects. It is left for the teachers and students to study them as far as their time will permit.

Do not be afraid of wasting time in reviewing. Go over and over each text until both the words and the thought of the text are fastened in the mind.

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## LESSON I.—April 4, 1896.

### THE SOURCE OF LIFE.

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DIVISIONS of the lesson: (1) Creative Power. (2) Creative Work. (3) The Words of Christ Are Life.

### QUESTIONS.

#### CREATIVE POWER.

1. Who is said to be the Creator of the heaven and the earth?  
Gen. 1: 1.

2. By whom were all things made? John 1: 3, 14.

3. How can both of these statements be true? John 10 : 30 ;  
1 Cor. 8 : 6. Note 1.

4. To whom was all power given? Matt. 28 : 18 ; Heb. 1 : 3.

#### CREATIVE WORK.

5. How did Christ make all things? Ps. 33 : 6, 9.

6. How are all things which He made held in place? Heb.  
1 : 3.

7. What act in creation illustrates the active power in Christ's  
words? Gen. 1 : 3 ; Ps. 148 : 5. Note 2.

8. What is said of the Scriptures? 2 Tim. 3 : 16.

9. What is the meaning of the word here translated "in-  
spired"? *Ans.*—God-breathed.

10. When God pronounces our sins forgiven, what power is  
manifested in His word? John 15 : 3.

#### THE WORDS OF CHRIST ARE LIFE.

11. What did Christ say about His words? John 6 : 63.

12. What relation does Christ sustain to life? Ps. 36 : 9.

13. How can He be the fountain of life? John 5 : 26.

14. Into what general divisions has man divided matter?  
Note 3.

15. Name the divisions of organic matter. Note 3.

16. In what respect are the vegetable and animal kingdoms  
alike? Note 4.

17. Who organized them as we find them?—*Ibid.*

18. For what purpose did He create all things? Rev. 4 : 11.

19. Give scriptural illustrations of life organized in different  
ways. Gen. 1 : 11, 20-26 ; 7 : 21, 22. Note 5.

20. What is said of the similarity of the life of man and that  
of beasts? Eccl. 3 : 19 ; Job 33 : 4.

21. In what respect do they differ? Note 5.

22. What is said of the life which Christ gives to believers?  
John 5 : 24 ; Rom. 6 : 23. Note 6.

#### NOTES.

I. IN John 1 : 1-3 Christ is called God, and the One by whom  
all things were created. All creative power was manifested  
through Christ, therefore all the power to create all things was  
vested in Him.

2. WHEN God said, "Let there be light," then *light was*. This illustrates the power there was in His word. It was not power merely capable of action, but power in action. When He commanded all things, they appeared. The same power exists in His word at the present time.

3. MAN, for his convenience in studying God's works in the earth, has divided them into two great divisions, viz., inorganic and organic. The organic is subdivided into vegetable and animal kingdoms. The latter is sometimes spoken of as the brute and human creation.

4. THERE is one similarity in every created thing in organic division. They all have life. This life came from the word of God, and it is given to each created thing as it needs. If we investigate the great family of the vegetable kingdom, we find the same principle of life, only differently organized. When we come to man, we find a higher state of organization. He is endowed with some faculties we find in neither of the lower creatures, yet his life is the same. God created all of them, and organized each to fill a place in His creation. He created them all for His own pleasure.

5. WHEN God spoke to the plants (Gen. 1 : 11), His word imparted life to their seed. When the seed is planted, the life is manifested in the tender shoot that comes forth, lifting or cleaving the hard earth with which it is covered. This is a manifestation of the power of Christ's words. Likewise, the word of Christ is the source of the life of both man and animals. It was the breath that caused both to exist, and sustains each in his sphere. It is all one life, but organized in different ways. In plant life there is growth, yet no power to think, while in animals we see this life manifested so as to produce thought, but not the higher developments which we see in man. This shows that life may exist without consciousness, as seen in plants, and at times in the animals, but *consciousness can not exist without life*.

6. THERE is another life higher than that which we have been considering, viz., the *divine life*. It is the Christ-life (1 John 5 : 11, 12), given only to believers (John 5 : 24), and is a gift through Jesus Christ (Rom. 6 : 23).

## LESSON II.—April 11, 1896.

### THE LIFE OF MAN.

TOPICS for review: —

1. Name the leading topics of the last lesson.
2. Show by Scripture the source of creative power.
3. Give three texts showing the workings of Christ's power.

Divisions of the lesson: (1) Man Is a Higher Order of God's Creation. (2) Man's Nature by Creation. (3) The Life Given to Man.

### QUESTIONS.

#### MAN A HIGHER ORDER OF CREATION.

1. What is said of the creation of man? Gen. 1:26.
2. What is the signification of the expression "image of God"? Note 1.
3. What is said of the moral condition of man when he was created? Eccl. 7:29; Gen. 1:31. Note 1.
4. What other terms are used to express the exalted position of man in his creation? Gen. 5:1; 1 Cor. 11:7. Note 1.
5. What is God's glory? *Ans.*—God's glory is the unfolded fullness of divine power and goodness, and is in harmony with His self-existence. Ex. 33:18, 19.
6. How did man lose the image and glory of God? Rom. 3:23. Note 2.
7. What must take place before it can be again restored to him? John 3:3; Col. 3:10. Note 2.

#### MAN'S NATURE BY CREATION.

8. What is said of the creation of man? Gen. 2:7.
9. Of what was he formed?
10. After he received breath, what did he become? *Ans.*—"A living soul;" the Hebrew version reads, "living being;" Dr. Young, "living creature." See Revised Version.
11. Why was he called Adam? *Ans.*—Adam, or Adamah, means earth, or ground.
12. Of what did God tell him he was composed, and to what would he return after his disorganization? Gen. 3:19.

13. What does the apostle Paul say of the first man? 1 Cor. 15:45, 47. Note 3.

THE LIFE GIVEN TO MAN.

14. With what capacity was man created? Note 4.

15. On what condition was an endless life promised him?—*Ibid.*

16. What was the essential thing to eternal life? Matt. 4:4.

17. Who is the source of that life? John 5:26.

18. Who is our righteousness? 1 Cor. 1:30.

NOTES.

1. THE "image of God" signifies more than a physical image. It includes man's capacity for understanding God and His works, also the power for ruling the dominion (Gen. 1:26-31), and a condition for uprightness (Eccl. 7:29). God made man in His likeness (Gen. 5:1), in His image (Gen. 9:6) and glory (1 Cor. 11:7).

2. By sin, man came short of the glory of God, thus losing his power to understand the things of God (1 Cor. 2:14), to have dominion (Heb. 2:8), and the power to do right (Rom. 3:9-11). In order for him to again occupy the position for which he was created, he must be recreated (John 3:3), with the desire and power to live the life of God, and be restored to the image of God (Col. 3:10).

3. ADAM, "the first man, became a living soul. . . . The first man was of the dust from the earth." 1 Cor. 15:45, 47, Syriac translation. "There is a natural body, and there is a spiritual body." 1 Cor. 15:44. The Greek words may be literally rendered: "There is a soulical body, or soul body, and there is a spirit body." "And so it is written, The first man Adam was made [became] a living soul." Verses 44, 45. The first man, etc. (verse 47), *i. e.*, the first man just declared a living, or a live, soul (verse 45), "is of the earth earthy."

4. MAN was created with a capacity for an endless life, which was assured to him on the condition of perfect obedience. He was made a little lower than the angels (Ps. 8:4, 5), yet he was crowned as the ruler of the earth. Verses 6-8. By

a law of his existence, righteousness is the essential thing to endless existence. Matt. 4:4. Life in all its manifestations is necessarily active. It can not be inert. In its nature, it is ever the same, and different only in its manifestations. Eccl. 3:19. All living persons or things have just such a portion of it as is needful for their designed purpose or position. But the source of all life is Christ, who is the Living One. He originates and sustains life in all by giving it out of Himself. Acts 17:25; John 5:26.

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## LESSON III.—April 18, 1896.

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### ORIGIN, NATURE, AND POWER OF DEATH.

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TOPICS for review:—

1. Name the divisions of the first and second lessons.
2. Show by Scripture man's exalted position by creation, his nature, and the kind of life he possessed.
3. Through what change must he pass before he can be restored to that which he lost by sin?
4. Who only can work this change?

Divisions of the lesson: (1) Death Came by Disobedience.  
(2) Nature of Death. (3) Power of Death.

### QUESTIONS.

#### DEATH CAME BY DISOBEDIENCE.

1. How did death come into the world? Rom. 5:12.
2. Upon how many did death come, and why?
3. What is sin? I John 3:4.
4. What is the wages of sin? Rom. 6:23.
5. How many came under the death sentence through Adam's transgression? I Cor. 15:22.

#### NATURE OF DEATH.

6. What is said of the thoughts of man in death? Ps. 146:4.
7. What is said of the memory? Ps. 6:5.
8. What does the apostle Paul say of those who fall asleep if Christ be not risen? I Cor. 15:18. Note 1.



9. What occurs at man's death?
10. Where are the dead at the time of the resurrection: John 5 : 28.
11. What expression is frequently used to show the condition of those who are dead? 1 Thess. 4 : 13, 14; 2 Peter 3 : 4; Acts 13 : 36.
12. Are individuals who are asleep conscious of things taking place around them? Note 2.
13. What is the condition of those that are asleep in their graves? Job 3 : 17, 18; 14 : 21; Eccl. 9 : 5, 10.
14. What can be said of time as related to those who are asleep in death? Note 3.

#### THE POWER OF DEATH.

15. What sentence was pronounced upon Adam in case he transgressed? Gen. 2 : 17.
16. What power is there in death? Note 4.
17. What is death called? 1 Cor. 15 : 26.
18. Who has the power of death? Heb. 2 : 14.
19. For what purpose was Christ manifested? 1 John 3 : 8.

#### NOTES.

1. A MORE literal reading of 1 Cor. 15 : 18 would be, "They which have fallen asleep in Christ have gone to nothing." Paul follows the above with these words: "*If in this life only we have hope in Christ, we are of all men most miserable.*" In his reasoning, he regards the body of the first Adam as being the man, and that without redemption man would certainly go to nothing at death. As water, when the hydrogen and oxygen are separated, ceases to be water, so, when the elements that made man are separated, man ceases to exist.

2. ONE of the marked characteristics of sleep is unconsciousness. An individual may feel a sense of drowsiness and yet realize what is going on around him, but we do not say that he is asleep until he is lost to all that is around him. Sight, smell, hearing, and touch fail, and all voluntary motion ceases. This is sleep, a profound unconsciousness. The Saviour, who knew its nature full well, in the case of Lazarus used it to express the condition of man in death. John 11 : 11.

3. IN unconsciousness there is no account of time. This has been illustrated many times in case of accident. Persons receiving a stroke upon the head have been unconscious for several days. If they have received the blow while speaking, the sentence is broken off till consciousness is restored, when they finish the sentence, having no knowledge of the intervening time. So in death, there may be a long time from death to the resurrection, but to the dead it is nothing. One moment it is losing consciousness, while the next it is awakened by the voice of Jesus Christ.

4. SATAN is the author of sin (1 John 3 : 8), and death came by sin (Rom. 5 : 12); therefore all the power of Satan is in death. Sin is disorganizing and destructive, not merely of happiness, but of life itself. James 1 : 14, 15.

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## LESSON IV.—April 25, 1896.

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### OBJECT OF THE INCARNATION OF THE SON OF GOD.

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TOPICS for review:—

1. Name the divisions of the last lesson.
2. Give two texts that show the origin of death.
3. Who has the power of death, and how can that power be broken?

Divisions of the lesson: (1) The Word Made Flesh. (2) Christ's Manhood and Divinity. (3) Christ Brought Life. (4) Death Abolished.

### QUESTIONS.

#### THE WORD MADE FLESH.

1. What is said of Christ's birth? Gal. 4 : 4, 5.
2. What is the meaning of the expression "made under the law"? Note 1.
3. What power had Christ before He was born into this world? John 1 : 3; Col. 1 : 15, 16.
4. What did He do with this power when He came among men? Phil. 2 : 6-8. Note 2.

5. What did He take when He came to this earth? Heb. 2: 14; John 1: 14.

6. What kind of flesh did He take? Rom. 8: 3.

7. What is said of the Word when it was made flesh? *Ans.*  
—Dwelt among men. John 1: 14; Heb. 2: 16, 17.

#### CHRIST'S MANHOOD AND DIVINITY.

8. In what respect was the Incarnate Word subject to temptations? Heb. 4: 15.

9. How close was the union of the divine and human natures? John 1: 14.

#### CHRIST BROUGHT LIFE.

10. What was in the living Word (Logos)? Verse 4.

11. Then, what was one of the principal objects Christ had in becoming flesh? Note 3.

12. What does He say of those who do not become partakers of Him? John 6: 53.

13. Then, can a man out of Christ live eternally? Note 3, last part.

14. If we follow the natural and proper sense of Christ's declarations, to what conclusion will they lead us? Note 4.

#### DEATH ABOLISHED.

15. What has Christ abolished? 2 Tim. 1: 10.

16. What did He come to destroy? 1 John 3: 8; Heb. 2: 14.

17. In what sense did He abolish death? Note 5.

18. What must take place before there can be a second death?  
—*Ibid.*

#### NOTES.

1. CHRIST was not only born a man, but He was born under the law, both to be judged by the law, and to be dealt with according to the law in His own person; and as man's representative, to satisfy the law for all of man's transgressions of it.

2. ROTHERHAM'S translation reads, "Who, in God's form subsisting, not a thing to be seized on, esteemed the being equal with God; but emptied Himself, taking a servant's form, coming to be in men's likeness; and, in fashion being found as a

man, humbled Himself, becoming obedient as far as death, yea, death on a cross." In order to meet man where he was after the fall, Christ emptied Himself of all His glory and power, becoming just as dependent on the Father for life and daily strength as sinful man is dependent upon Him.

3. THE gospel and epistles of John are full of statements that Christ came to give life. "In Him was life." John 1:4. "Whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. Over and over again He reiterates the statement in every possible form that His work on earth is to give everlasting life, to prevent men from dying, from perishing, from coming to nothing. See John 6:50, 54, 57, 58; 1 Cor. 15:17, 18.

4. THE teachings of Christ throughout show that the very object of the incarnation is to immortalize mankind; that man can not live forever only by a complete union with the Incarnate Word; that, apart from such union, man will die, perish, and be destroyed.

5. THE work of Christ in redemption is, in the Scriptures, interwoven with the history of the sin of man in Paradise. The doctrine of the first and second Adam constitutes the mystery of the Gospel. 1 Corinthians 15. Christ, in His teachings, makes clear references to the history of the fall of man as the basis of God's dealings with the human race. He speaks of Satan as a murderer from the beginning (John 8:44), and of Himself, as sent to destroy the devil and his works. But a murderer is a destroyer of life. By giving a history of the first Adam at creation, Christ forever fixes the meaning of death, and the gift of eternal life. Christ appeared "to abolish death," and the death which He abolished was the death that came into the world by the original sin (Rom. 5:12), and through the temptation of the original murderer. Death is the absence of life. There could be no such thing as a second death unless the death pronounced upon the human family on account of Adam's transgression be abolished. This Christ did by giving His own life for the release of all. This makes death but a sleep, with the assurance of awakening in the morning.

## LESSON V.—May 2, 1896.

### PASSED FROM DEATH UNTO LIFE.

TOPICS for review:—

1. Name the divisions of the last two lessons.
2. Give a brief review of how the Word was made flesh.
3. Show how Christ brought life by coming into the world.
4. In what sense did He abolish death?

Divisions of the lesson: (1) The Death from Which We Are Released. (2) Justification unto Life.

### QUESTIONS.

#### THE DEATH FROM WHICH WE ARE RELEASED

1. What is the wages of sin? Rom. 6:23.
2. Who is entitled to these wages? Eze. 18:4.
3. How many have sinned? Rom. 3:23.
4. Can this sentence of death have any application to the death we die for Adam's transgression? Note 1.
5. What is the promise to those who believe on the Lord Jesus Christ? John 3:16; 5:24.
6. What is said of those that believe not? John 3:18. Note 2.
7. How is this death distinguished from the death that is common to all? Rev. 21:8.
8. What class of individuals will escape the second death? Rev. 20:6.

#### JUSTIFICATION UNTO LIFE.

9. What was Christ made for the sinner? 2 Cor. 5:21.
10. By His being made sin, what may the sinner become?—*Ibid.*
11. What is righteousness? Ps. 145:17. Note 3.
12. How does the sinner receive righteousness? Rom. 4:5.
13. What is said of the sins of the one that believes? Verses 7, 8.
14. What is sin, and its results? 1 John 3:4; James 1:14, 15.
15. What is said of the human heart? Prov. 4:23.
16. What proceeds from a carnal heart? Mark 7:21-23.

17. What can be said of the life of a man while in sin?  
Note 4.

18. What is imputed to the sinner when he believes? Rom. 4:6. Note 5.

19. What other language is used to show the effects of imputed righteousness? 1 John 5:1; 2 Cor. 5:17.

20. How does the new birth connect the believer with Christ? Col. 1:27; 3:3. Note 6.

21. What relation does the individual in Christ sustain to the second death? Rom. 8:1; John 5:24.

### NOTES.

1. THE sentence of death spoken of in Rom. 6:23 and Eze. 18:4 can have no reference to the original sin, for Christ has freed all from that death, whether righteous or wicked. 1 Cor. 15:22. In promising a resurrection to all, and in making it sure by His own death and resurrection, He has abolished that death for all alike.

2. "Is condemned already." He is under the death sentence. This is the second death, from which there is no release outside of Christ. It is not for the sins of another, but for the sins of him who transgresses. As all have transgressed, so all are, or have been, under the death sentence.

3. THE Lord is righteous, therefore when the sinner becomes righteous, he becomes like God, or godly. In this sinful condition he is at enmity with God and His law (Rom. 8:7); but by imputed righteousness he becomes changed so that he is in harmony with God.

4. THE life of man can not gain the victory over death, since the very source of man's life is poisoned with death. His life is but a living death. He can no more work himself up to be a partaker of the divine nature than a beast can work itself up into humanity. Therefore salvation, in the sense of being saved alive from eternal death, must be alone the gift of God.

5. As the wages of sin is death, so the gift of righteousness is life. Therefore man can have no hope for life in himself, for he can get no righteousness from himself. Through the death

of Christ we are not only saved from wrath, but we are reckoned righteous on believing, because Christ's righteousness is imputed to us. This means that we are now regarded by God as being one with Christ in righteousness, and therefore as standing before Him as uncondemned. This is a great mystery, which the learned Nicodemus could not fully comprehend (John 3:3-5), yet it is as true to-day as then. Paul clearly teaches that we are constituted sinners by the disobedience of Adam. Rom. 5:12. Here is the *first imputation*, that of Adam's sin to the whole race, who sinned in him and died in him. Now follow the parallel in Christ. He bore "our sins in His own body on the tree." "He hath made Him to be sin for us, who knew no sin." This is the *second act of imputation*. Then follows the *third act of imputation*, in that Christ was made "our righteousness," so that "we might be made the righteousness of God in Him." See 2 Cor. 5:21; 1 Peter 2:24.

6. WHEN an individual is born again, he is a "new creature" (2 Cor. 5:17), because he is reckoned as one with Christ. Old things (sin) have passed away, and he has a new life. This life is Christ's life lived in him. He is no more under the condemnation of God's law, for he has accepted Christ's death, which frees him from death. He has passed from death unto life.

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## LESSON VI.—May 9, 1896.

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### ETERNAL LIFE.

TOPICS for review:—

1. Give a brief review of the topics of the last lesson.
2. Show how the sinner receives righteousness and life.

Divisions of the lesson: (1) Various Grades of Life. (2) The Divine Life in Man. (3) Eternal Life and Immortality.

### QUESTIONS.

#### VARIOUS GRADES OF LIFE.

1. What does God give to all creatures? Acts 17:25.

2. What is said of the things that are seen? 2 Cor. 4 : 18.
3. What is said of all flesh? 1 Peter 1 : 24.
4. What is the nature of the word of the Lord? Verses 23, 25.
5. What similarities can we note between the human and brute creations? Note 1.
6. What position does man occupy in the animal creation? Note 2.

#### THE DIVINE LIFE IN MAN.

7. What are we to receive through the promises of God's word? 2 Peter 1 : 3, 4.
8. What effect does the word of God have upon the one who receives it from God? 1 Peter 1 : 23.
9. Into what is he changed? 2 Cor. 3 : 18.
10. What is in the word of truth? John 6 : 63.
11. What are Christ's words called? Verse 68.
12. Whose presence accompanies the word of Christ? John 14 : 23.
13. How does Christ dwell with those that receive His word? Eph. 3 : 17.
14. What does every believer possess? John 3 : 36; 5 : 24. Note 3.
15. How does he have eternal life? 1 John 5 : 11, 12.
16. What is the nature of the change from mortality to immortality? Note 4.
17. What promises are made to those that continue in well-doing? Rom. 2 : 7.

#### NOTES.

1. WHILE man is the highest of all earthly creatures, and much superior to the brutes of the highest rank, the distinction between him and them is not an infinite one. He was formed out of the same dust (Gen. 2 : 7) as they, though more exquisitely fashioned. He was quickened by the same breath of God. See Gen. 2 : 7; 7 : 22. He was made subject to the same physical laws.

2. MAN represents the highest order of living creatures on earth. Yet the difference in degree is not so great as to take



man out of the list of mortal creatures, and secure him against the common lot of all material and organic life.

3. THE life received by the believer is eternal because it is the life of Christ. See Rev. 1:18. For the same reason it is divine and holy. No life can be eternally perpetuated but that which is pure, and in perfect harmony with the great Source of all life. The great object and end of man's redemption through Christ was to generate within man this new, *divine* life, and so make him holy and free from condemnation. The expressions, "*eternal life*," "*everlasting life*," which are so often used in the Scriptures to designate that *divine life* which the Spirit breathes into man in his new creation, mean more than purity. They mean that, but they also mean the *life of God*. 1 John 5:12.

4. THE change wrought in the believer at the second coming of Christ is not a moral change. He must pass the judgment of investigation before the trump sounds. He must have the garment of righteousness before this change takes place. He must have had Christ enthroned within before his name passes in to judgment. But to have Christ within is to have eternal life, for "he that hath the Son hath life." The change from mortality to immortality which takes place at the second coming of Christ is a *physical change*. It is the releasing of the physical nature from the effects of Adam's sin according to the promise of God. When the time is fulfilled for this promise to take effect, the bond of death is broken and the prisoners are free. To them, no time has elapsed since they fell asleep; so there was no real break in their lives. They come forth, saying: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

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## LESSON VII.—May 16, 1896.

### THE RESURRECTION.

TOPICS for review:—

1. Name the divisions of the last lesson, and give a synopsis of each.

2. What position does man occupy in the animal creation?
3. How does man receive the divine life?

Divisions of the lesson: (1) Nature of the Resurrection. (2) Christ's Resurrection. (3) Resurrection of the Righteous. (4) Resurrection of the Ungodly.

### QUESTIONS.

#### NATURE OF THE RESURRECTION.

1. What is the meaning of the word "resurrection"? Note 1.
2. How many shall come forth from the grave? John 5: 28, 29.
3. Whose voice awakes the dead? Verse 25.
4. When His voice is heard, what is the result?—*Ibid.*
5. What power is manifested in raising the dead? *Ans.*—Power of God—creative power.

#### CHRIST'S RESURRECTION.

6. What did Christ say of His resurrection power? John 11: 25.
7. If Christ had not risen, what would have been the result? 1 Cor. 15: 13, 14.
8. Would there have been any future for those that died? Verses 16-18.
9. If there were no resurrection, what would be man's condition in this world? Verses 17, 19.
10. Since Christ has risen from the dead, what has He become? Verse 20. Note 2.

#### RESURRECTION OF THE RIGHTEOUS.

11. What is the resurrection of the righteous called? Rev. 20: 6.
12. When will this take place? 1 Thess. 4: 16.
13. What other important event will take place at that time? 1 Cor. 15: 51-53.
14. With whom do these two classes of the righteous dwell? 1 Thess. 4: 17.
15. On what occasion did Christ give an illustration of this event? Matt. 17: 1-5. Note 3.
16. By what are the righteous quickened at the coming of the Lord? Rom. 8: 11.

## THE RESURRECTION OF THE UNGODLY.

17. How long after the resurrection of the righteous will it be before the rest of the dead are raised? Rev. 20: 5.  
 18. How many classes will be raised? Acts 24: 15.  
 19. To what are the wicked to come forth? John 5: 29.  
 20. Do they have eternal life? Rev. 20: 8, 9.

## NOTES.

1. THE word "resurrection" is defined as follows: "A rising again from the dead: a return from death to life."—*The Standard*. The Greek word *anastasis* is defined as "a standing up, rising up, as from the dead."—*Bullinger*.

2. THE expressions, "first fruits," "firstborn," and "first begotten," when applied to Christ, must denote the preëminent rank and station which He holds in the great work of redemption, rather than in the order of time in which His resurrection occurred. We read of several resurrected ones who were raised before Christ was raised. See 1 Kings 17; 2 Kings 4; Luke 7: 14; 8: 40, 55; John 11: 11-26. It would be doing violence to the scriptures to attempt to dispose of these by saying they were raised to mortality only, for all the wicked are thus raised, and spoken of as being resurrected. See John 5: 29; Acts 24: 15. All these resurrections center in Christ, who is the resurrection and the life. He stands out foremost and preëminent in all these instances, whether occurring before or after His resurrection. In this sense He is the "first fruits" of those that slept. He is the chief one, for the raising of all the others depended upon His power.

3. THE transfiguration (Matt. 17: 1-5) was a miniature representation of the coming of our Lord and Saviour Jesus Christ. See chapter 16: 28. Here Christ appeared in kingly majesty (2 Peter 1: 16, 17), and Elijah as a representative of those that shall be changed in a moment without seeing death, and Moses, who had died, but was resurrected. See Jude 9. Christ's kingdom is to be in connection with His coming (2 Tim. 4: 1), and that is the time when all the righteous dead are raised, and the living righteous will be changed. It is the same power that

gives immortality to the living that raises the dead. So it is giving immortality to both the living and the dead who have had the abiding Christ within.

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## LESSON VIII.—May 23, 1896.

### PUNISHMENT OF SIN.

TOPICS for review:—

1. Name the divisions of the last lesson.
2. Give the meaning of the word "resurrection."
3. What resurrections were studied in the last lesson?
4. Show how Christ's resurrection is related to the resurrection of the human family.

Divisions of the lesson: (1) God's Wrath Is against Sin. (2) Sin Will Be Punished on This Earth. (3) It Will Be Destroyed by Fire. (4) Its Place, the Earth, Will Be Renewed and Given to the Saints.

#### QUESTIONS.

##### GOD'S WRATH IS AGAINST SIN.

1. How much did God love the world? John 3:16.
2. For whom did Christ die? 1 Tim. 1:15; Rom. 5:8.
3. What is God's will toward men? 1 Tim. 2:4; 2 Peter 3:9.
4. What does the Lord hate? Zech. 8:17; Prov. 6:16-19.
5. How does sin appear in His eyes? Hab. 1:13.
6. For what purpose was Christ manifested? 1 John 3:8.
7. What are the works of the devil?—*Ibid.*
8. What sentence has the Lord pronounced against sin? Rom. 6:23.
9. What death is referred to in Rom. 6:23? Rev. 21:8.
10. What does the Lord say of the sinner? Eze. 18:4.
11. How can this sentence be reconciled with the statements that God loves the sinner? Note 1.

##### SIN WILL BE PUNISHED ON THE EARTH.

12. Where will both the righteous and wicked be recompensed? Prov. 11:31.

13. At what time will this recompense be given to the righteous? Luke 14: 13; 14

14. If the righteous are to be recompensed at their resurrection, what time may we expect the ungodly to receive their recompense? John 5: 29.

15. Is there any scriptural evidence that the wicked ever have any other place than this earth for their abode? Note 2.

#### SIN AND SINNERS WILL BE DESTROYED BY FIRE.

16. Unto what is the present world reserved? 2 Peter 3: 7.

17. What is said of the punishment of the wicked? 2 Thess. 1: 7-9.

18. What is the meaning of the word "destroy"? Note 3.

19. What is the element of destruction? Mal. 4: 1.

20. What figures are used to illustrate the nature of the destruction of the wicked? Note 4.

21. How complete will be that destruction? Matt. 10: 28. Note 5.

22. What effect will this fire have upon the earth? 2 Peter 3: 10.

#### THE EARTH WILL BE RENEWED.

23. After the earth is melted and all the works of sin are burned up, what will take place? Verse 13.

24. What kind of people will inherit the earth? Matt 5: 5.

25. When will they inherit it? Ps. 37: 34.

26. Then what shall return to those who have believed the Gospel? Micah 4: 8.

#### NOTES.

1. It is an erroneous idea that because God pronounces the death sentence upon the ungodly, He must hate them. In saying that the soul that sinneth it shall die, He only shows what the sinner chooses. Sin must be destroyed. Its author, the devil, and its subjects, those who choose that way, must go with it. God's long-suffering has been manifested for nearly six thousand years, so that all might come to Him and live. He sacrificed the choicest gift of heaven to save all that have sinned. 1 John 2: 2. His wrath is not against the sinner, but against the sin. He has provided a way in which He can par-

don the vilest sinner, but *sin* He never can pardon. Man is given his choice, whether he will forsake sin and have life, or cling to that which God hates, and thus be an enemy of God and meet the fate He has pronounced against sin.

2. THERE is no scripture that locates the wicked in any other place than this earth. They have sinned on this earth, and they die the first death on this earth; they are resurrected here, and they are punished where they have sinned. Rev. 20 : 8, 9.

3. To destroy is "to abolish; put an end to the existence of; to cause to cease; cut off; kill." The Greek word from which our English word "destroy" comes is defined, "to perish; to come to an end." A thing that is destroyed does not exist any longer. Its component elements may still exist in some other form, but the thing itself has perished. When a house is destroyed by fire, as a house it no longer exists. There may be ashes, heat, smoke, nails, etc., in existence, but they can no longer be called a house, for it has perished.

4. ALL through the Bible very combustible matter is used to represent the wicked when their destruction is mentioned. They are likened to chaff (Matt. 3 : 12); to tares (Matt. 13 : 40); withered branches (John 15 : 6); fat of lambs (Ps. 37 : 20); and to thorns (Isa. 33 : 12), all of which are soon consumed by fire.

5. THEY are said to "be burned up, root and branch." In Mark 9 : 43, 44 a figure is borrowed from the Old Testament to illustrate the complete destruction of the wicked. In the valley of Hinnom, near Jerusalem, was a place where all the refuse and the dead carcasses of animals were deposited. Here a fire was kept burning night and day to consume the refuse matter. Where some part of the carcass was near the edge of the fire so that it was not consumed, the worm completed the destruction until it was utterly consumed. The Saviour quoted from this to show that the wicked would be utterly destroyed and nothing left.

Again, the term "forever" is used in connection with the punishment of the ungodly. Rev. 20 : 10. This term expresses just what it will be for those who obey not the gospel, for their destruction will never be reversed. The second death is a death that has no promise of a life beyond, so it is *eternal, everlasting, forever*.

# Lessons on the Saints' Inheritance.

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## LESSON IX.—May 30, 1896.

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### GOD'S PURPOSE IN CREATING THE EARTH.

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1. WHO is the Creator of all things? Gen. 1:1; Acts 17:24.
2. Through whom was this work accomplished? John 1:1-4, 10; Col. 1:15, 16.
3. What creatures were made to inhabit the earth? Gen. 1:20-25.
4. As the last act of creation, what was done? Verse 26.
5. How did God regard His work when it was finished? Gen. 1:31; Ex. 31:17.
6. What was God's purpose in creating the earth? Isa. 45:18; Ps. 115:15, 16.
7. What position did God design man to occupy? Ps. 8:6. Note 1.
8. What is the meaning of the word "dominion"?  
*Ans.*—"Sovereign authority; absolute rule; right of ownership; right of using and disposing of a thing at pleasure."—*Worcester*. See also "Standard."
9. What was put under man? Ps. 8:6-8. Note 2.
10. How much of the earth was made subject to man? Gen. 1:26
11. What position did man occupy compared with the angels? Heb 2:7.
12. What would have been the result if man had not sinned, and had continued to eat of the tree of life? Note 3.
13. What does Paul say was the condition for which God created us? 2 Cor. 5:4, 5.
14. What came as the result of sin? Rom. 5:12.
15. When the results of sin are destroyed, to what condition does it bring man? Luke 20:36; Rev. 21:4.
16. Therefore what may we conclude was the purpose of God in reference to the life of man?

17. What was God's design in reference to the character of man? Eccl. 7 : 29; Isa. 60 : 21.

18. From the foregoing, what shall we conclude was the nature of the men that God designed should inhabit the earth?

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### NOTES.

1. "WHEN He [God] came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, He did not fail to create a being worthy of the hand that gave him life.

. . . He was placed, as God's representative, over the lower orders of beings. They can not understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man."—*Patriarchs and Prophets*, p. 45.

2. "WHILE they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son."—*Patriarchs and Prophets*, p. 50.

3. "IN order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish till life would become extinct. . . . But after man's fall, holy angels were immediately commissioned to guard the tree of life. . . . None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit; hence there is not an immortal sinner."—*Patriarchs and Prophets*, p. 60.

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## LESSON X.—June 6, 1896.

### THE DOMINION LOST.

I. WHAT offer did Satan make Christ in one of his great temptations? Luke 4 : 5, 6.



2. How did he come into possession of this dominion? 2 Peter 2 : 19; Rom. 6 : 16.
3. How did Satan overcome man, by force or deception? Gen. 3 : 1-6; 1 Tim. 2 : 13, 14.
4. In what condition is man since the fall? 2 Tim. 2 : 26; Rom. 7 : 14.
5. What did man get for himself by the sale? Isa. 52 : 3.
6. Whom did Satan say they would be like if they would obey him? Gen. 3 : 5. Note 1.
7. Besides deceiving the woman, how many has Satan deceived? Rev. 12 : 9.
8. How extensive was the result of Adam's sin? Rom. 5 : 12, 18, 19.
9. What, then, is the condition of the world? 1 John 5 : 19. Note 2.
10. What is the nature of Satan's kingdom? Eph. 5 : 8, 11; 6 : 12.
11. To what did this darkness pertain? Rom. 1 : 21; Eph. 4 : 18.
12. When this kingdom is set up in the mind, what condition is the person in? 1 John 2 : 11; Acts 26 : 18.
13. When a man is wandering in the dark, what is his condition? Matt. 10 : 6; 18 : 11.
14. When a man is lost, how will he usually act? Isa. 59 : 9, 10.
15. In what condition does the Saviour say such people are? Matt. 15 : 14; 23 : 16, 17, 19, 24, 26.
16. Where is the seat of the blindness or darkness? Matt. 13 : 15; Eph. 4 : 18.
17. If man in the fall lost both his dominion over the earth and the proper control of his own mind, what is involved in the restoration?

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#### NOTES.

1. "AND ye shall be as God." Revised Version.
2. "THE whole world lieth in the evil one." Revised Version. "The whole world lies under the evil one." Emphatic Diaglott. "Lieth in the wicked one." Macknight. "Is ern-

braced in the arms of the devil, where it lies fast asleep and carnally secure, deriving its heat and power from its infernal fosterer."—*Clarke's Commentary*.

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## LESSON XI.—June 13, 1896.

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### THE PURPOSE HOLDS.

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1. How long does the Lord say the earth shall remain? Eccl. 1 : 4.
2. For what purpose was the earth created? Isa. 45 : 18.
3. What characters will those have who inherit the earth? 2 Peter 3 : 13; Isa. 60 : 21.
4. What more does the Lord say of them? Luke 20 : 36; 2 Cor. 5 : 4, 5.
5. Then what was the original design of God in creation?
6. In view of this give some of the promises of God relating to it. Matt. 5 : 5; Prov. 11 : 31. See how many times this promise is repeated in different ways in Psalms 37.
7. What gives thoughts of joy in the song of the saints in heaven? Rev. 5 : 10.
8. What does Paul say that God preached to Abraham? Gal. 3 : 8.
9. In preaching the gospel to Abraham what promise did God make? Gen. 13 : 14-17.
10. How did God confirm this promise? Gen. 15 : 17, 18; 22 : 16-18. Note.
11. Why was all this done? Heb. 6 : 16-20. See margin.
12. Who was the seed referred to in the promise? Gal. 3 : 16.
13. How do we become partakers in the promise? Verse 29.
14. What does Paul say has been done that we might have a part in this promise? Verses 13, 14.
15. Through whom, then, are the promises to Abraham fulfilled? Verses 14, 17, first part.
16. How much territory do they include? Rom. 4 : 13.
17. What promise did God make to Mary respecting Christ? Luke 1 : 32, 33.

18. For what purpose does Christ say He came into the world? John 18:37

19. What throne did David and his successors occupy? 1 Chron. 29:23.

20. What does God say shall come to Christ? Micah 4:8.

21. What was the first dominion? Gen. 1:26; Ps. 8:6.

22. What promise does God make through David? Ps. 72:4-8, 17-19.

23. What other promise did David receive? Ps. 89:35-37.

24. How does another prophet express the same hope? Zech. 9:9, 10; 14:9.

25. And when the dominion under the whole heaven is given to Christ, the Seed of Abraham, the royal successor of David, over whom will he reign? Dan. 7:27

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#### NOTE.

“THE ritual of the covenant itself is that which was frequently applied among most of the ancient nations, the Greeks and Romans, the Chaldeans and Macedonians. The sacrificial animal was divided into two halves, between which the contracting parties passed, thereby intimating that they would deserve to be so killed if they ventured to violate the agreement. But as, in fact, the act here described was not strictly a covenant, but a sign or promise on the part of God, only given under the form of a covenant, God only passed through the dissected parts in the shape of clouds, smoke, and fire; Abraham was a passive spectator, and the very beginning of the ceremony points to this feature; for God commanded Abraham, ‘Take *for Me* a heifer,’ etc. Wherever a real covenant was intended, it was customary among the Hebrews also that both parties should go between the divided animal. Jer. 34:18, 19. And on one particularly solemn occasion, when a perpetual alliance between God and Israel was ratified, the blood of the sacrifices was partly sprinkled on the altar, which represents God, and partly upon the people. Ex. 24:4-8.”—*Kalisch*.

“A young heifer, a she goat, and a ram, each of three years old, were wont to be divided in the ceremony of human engagements between contracting parties, and the pieces set far enough

apart to let these pass between them, as if to call down on themselves the fate of the victims, if they broke the covenant thus ratified."—*Geikie's Hours with the Bible, vol. 1, p. 341.*

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## LESSON XII.—June 20, 1896.

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### THE EARTH RESTORED.

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1. WHEN ancient Israël heard the report of the spies, and resolved to return to Egypt, what oath did God take? Num. 14 : 21.

2. What does Peter say God has promised by the mouth of *all* His holy prophets? Acts 3 : 20, 21.

3. Through whose seed or line of descent was the Restorer to come? Luke 1 : 32, 33.

4. To whom did David understand that God referred in the promise? 2 Sam. 7 : 18, 19. Note 1.

5. After their course of long-continued transgression, what sentence did God pronounce against Israel? Eze. 21 : 25-27.

6. After God rejected His people as a body, what promise did He make to them, and when was this promise to be fulfilled? Hos. 3 : 4, 5.

7. Before that time what does God say He will do for His people? Jer. 30 : 1-7. See "Patriarchs and Prophets," pp. 196-203.

8. When God has delivered His people so that strangers no longer oppress them, whom do they serve? Jer. 30 : 8, 9.

9. What testimony does Ezekiel add to this? Eze. 37 : 21-27.

10. How many kingdoms will there then be? Verse 22. See Dan. 7 : 27.

11. From what places does he say that God will gather His people? Eze. 37 : 21; Matt. 24 : 31.

12. When this is done, what becomes of all their sins and uncleannesses? Eze. 37 : 23.

13. Where are they to dwell? Verse 25.

14. What covenant does God make with His people then? Verse 26.

15. When God makes this covenant of peace with His people, what effect does it have on all creation? Eze. 34 : 25-29.
16. When this restoration takes place, what will be in the midst of the people? Eze 37 : 27. See Rev. 21 : 2, 3.
17. What other promises does God make concerning His people? Eze. 34 : 11-16, 22, 23. Note 2.
18. Who is the true shepherd of the Lord's flock? John 10 : 11.
19. What vision was given to Ezekiel? Eze. 37 : 1-10.
20. What did God say this vision taught? Verses 11-14.
21. Through what great event, then, are God's people to inherit the promises? *Ans.*—Through the resurrection.

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### NOTES.

1. BISHOP HORSLEY translates 2 Sam. 7 : 19 as follows: "O Lord God. Thou hast spoken of Thy servant's house for a great while to come, and hast regarded me in the arrangements about the Man that is to be from above, O God Jehovah," or, as some translate, "The Adam from above, God Jehovah."

2. THE name "David," as used in these scriptures, evidently alludes to Christ; for David had been dead for centuries when these promises were made. On the day of Pentecost, Peter says of David: "He is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne." Acts 2 : 29, 30. This shows that where a future reign of David is promised in prophecy, it refers to the reign of Christ on the throne of His father David. See Ps. 89 : 19-21, 27-29; 132 : 11, 12; Luke 1 : 32, 33.

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## LESSON XIII.—June 27, 1896.

### THE FAMILY GATHERED HOME:

1. WHO is the One around whom all the people are to be gathered? Gen. 49 : 10.

2. What earnest petition did Jesus make the night of His betrayal? John 17 : 24.

3. What does Isaiah say of our comprehension of the character of our reward? Isa. 64 : 4.

4. What does Jesus say will take place at the end of the world? Luke 13 : 29.

5. How is the gathering to take place? Matt. 13 : 41-43.

6. When is this to be done? Matt. 25 : 31-34.

7. For what did Jesus say He was going away? John 14 : 2.

8. What does He say He will do when the place is prepared? Verse 3.

9. In view of this how does He tell the people to feel? Isa. 65 : 18.

10. How does He say He will feel? Verse 19.

11. What does He say shall never be heard again?—*Ibid*, last clause.

12. What does Jeremiah say the Lord will do? Jer. 31 : 10, 11.

13. What is said of the enjoyment of the people? Verse 12.

14. With what does He say He will satisfy His people? Verse 14.

15. When does David say he will be satisfied? Ps. 17 : 15.

16. When God's people are gathered home, what is said of the condition of the earth? Isa. 51 : 3; 35 : 2.

17. How will this transformation affect the animal creation? Isa. 11 : 6-9; 65 : 25.

18. What does John say he saw? Rev. 21 : 1-3.

19. What did he say God would do? Verse 4.

20. How large was this city, and what was its name? Verses 10-21.

21. What did he see in the city? Rev. 22 : 1.

22. What did he see on either side of the river? Verse 2.

23. How often did the tree yield fruit?—*Ibid*.

24. Where was this tree known before? Rev. 22 : 14; 2 : 7.

25. Of what service are the leaves of the tree? Rev. 22 : 2.

26. And what shall be said of God's people then? Isa. 35 : 10; Rev. 21 : 4.

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