

H. S. Owen
SABBATH-SCHOOL

LESSON QUARTERLY

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SABBATH - SCHOOL LESSONS

on

God's Everlasting Covenant

SENIOR DIVISION

THIRD QUARTER, 1907.

LESSON I.—One Universal Covenant.

JULY 6, 1907.

Questions.

1. Of what was man formed? Gen. 2:7.
2. How did God impart life to man? Verse 7.
3. Upon what condition was this life to be continued?
Gen. 2:17.
4. What shows this was fully understood by Adam and Eve? Gen. 3:2, 3.
5. Did God give man the power of choice? Gen. 2:9, 16, 17.
6. What exercise did man make of this power? Gen. 3:6.
7. What did this act of disobedience bring? Rom. 5:12.
8. From what was Adam shut away by this act?
Gen. 3:22, 23.
9. What conclusions may we draw from these facts?
See Note 1.

The needs of the cause of God are world-wide.

10. Were the angels given the power of choice? Jude 6.

11. How did some of them exercise this power? Same reference.

12. What is this act of leaving the place assigned them called? 2 Peter 2:4.

13. What is to be the final result to them? 2 Peter 2:4; Matt. 25:41.

14. What conclusions may we draw from this? Note 2.

15. Are there other worlds? Heb. 1:2.

16. For what does the Lord create a world? Isa. 45:18.

17. What kind of service only will God accept? Eph. 6:6, 7.

18. What conclusions are we warranted in drawing from these scriptures? See note 3.

Notes.

1. From the foregoing scriptures the following conclusions may be drawn:

- (a) That God made man a free moral agent.
- (b) That the tree of knowledge of good and evil was a test set before man.
- (c) That his continued existence was dependent upon his choosing in harmony with God's will.
- (d) That his act of disobedience was known, willing sin.
- (e) That the compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam's obedience.
- (f) That Adam fully understood this read "Patriarchs and Prophets," pages 48, 49.

2. We are safe in concluding that the angels were placed on probation, and that some of them voluntarily left the station assigned them. By this act they sinned, and so are destined to share the fate of sinful men. Hence the angels must have lived

"Lift up your eyes and look on the fields; for they are white already to harvest."

under the same covenant as man, namely, "Obey and Live." All character must be placed under trial. In harmony with this we read in the "Spirit of Prophecy," Vol. 2, page 10: "They [the angels] were created beings and probationers." And in "Great Controversy," page 673: "In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The full penalty of the law has been visited."

3. "Early Writings," page 32, shows that the inhabitants of other worlds are on probation, and that the test placed before them is the same as that placed before us; and that to fail to endure that test would be sin, and would bring upon them all the sad consequences, including death, which the same act has brought upon man. Thus obedience, or righteousness and life, go together, while disobedience, or sin and death, are inseparable.

LESSON II.—*Power of Choice in God's Covenant.*

JULY 13, 1907.

Questions.

1. Of what is God not the author? 1 Cor. 14:33.
2. What is necessary to a condition of perfect harmony? 1 Peter 3:8.
3. Whose mind must this be? Phil. 2:5; 1 Cor. 2:16.
4. Whose mind, or will, did Christ have? John 6:38.
5. In what is God's will as supreme ruler expressed? Ps. 40:8.
6. What goes with the power of choice?—Responsibility. Prov. 1:28-31.
7. Is God's authority limited by granting the power of choice to creatures? Isa. 65:12. Note 1.
8. Does God seek to influence man in making his choice? Acts 14:16, 17; Zech. 7:11-13.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

9. What testimony have we that none can take from man his power of choice? Heb. 11:35-38. Note. 2.

10. Is the power of choice or the exercise of the will placed above the control of the fleshly nature? Rom. 7:21. Note 3.

11. Can one choose to do that which he is not able in himself to perform? Rom. 7:18.

12. What is necessary in order that choice may be exercised? Deut. 30:15, 16. Note 4.

13. Since God desires harmony, and since he has placed the choice entirely in the hands of the creature what must be the penalty for wrong choosing? Isa. 65:12-15.

14. To whom must we be in subjection in order to have eternal life? Heb. 12:9.

Notes.

1. God's authority is not limited by the granting of the power of choice. At the end of the period of choosing God sets up a judgment in which He calls the creature to account for all the choices he has made.

2. Every martyr's death proves that the power of choice is above the control of all power outside of the individual, since the extreme to which any power can go in an effort to control the will is to put to death.

3. The control of the will is not entirely vested in the character of the one choosing, for it is possible to will to do a thing entirely out of harmony with one's character. Thus an evil person may will to do a good thing even though unaided he can not accomplish it.

4. There can be no choice of the good unless there is the possibility of rejecting the good, which is to choose evil. God placed before His creatures the way of righteousness to refuse which was to choose the way of sin, one way terminating in life, the other death. Sin must of necessity originate with the first being who refused to choose the Lord's way. And since harmony can exist only when all wills, all choices, are in accord with one

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

Supreme will, it is apparent that death must be the result to the one who persists in wrong choosing. Hence the covenant is "obey and live."

LESSON III.—God's Covenant Broken.

JULY 20, 1907.

Questions.

1. What is the penalty for the violation of God's covenant? Deut. 30:19. Note 1.

2. What did Adam bring into the world by his disobedience? Rom. 5:12.

3. What then must Adam have transgressed? See Hosea 6:7, margin.

4. In what form is God's covenant expressed to his creatures in sin? Deut. 4:12, 13. Note 2.

5. How is it expressed affirmatively? Matt. 22:36-40.

6. If we violate one precept, of what are we guilty? James 2:10.

7. When Adam and Eve broke God's covenant, did they violate the Ten Commandments? Rom. 5:12; 1 John 3:4.

8. With which one did their transgression begin? Gen. 3:6; Rom. 7:7, last part.

9. Show how Adam's transgression directly violated different precepts of the law. See Col. 3:5; Ex. 20:15, and other scriptures.

10. How did the angels likewise violate God's covenant? Compare Isa. 14:13, 14 and Gen. 3:4, 5. Note 2.

"The Advent message to the world in this generation"—our watchword.

11. Into what condition did the violation of God's covenant bring both men and angels? 1 John 3:15; 2 Peter 2:4, 9. Note 4.

Notes.

1. We have found the condition of the covenant between God and His creatures to be "Obey and live," and that God has given all, both angels and men, the absolute power of choice. But this plan involved the idea of ultimate perfect harmony. That under the power of choice this condition could only be brought about by the destruction of those who are persistent, incorrigible, wrong choosers. Hence, death must be the penalty for, and consequence of, sin.

2. Law may be expressed in two forms, affirmative and negative. Affirmatively, it points out the right, is obligatory, and shows the path of duty. Negatively, it points out the sin, and is prohibitory, and shows the forbidden path.

3. Satan coveted power and position. He exalted himself above God. Those who followed him and fell with him placed him above God in their minds. Hence, all fallen angels violated God's covenant in the same way Adam did.

4. By those acts of sin both angels and man lost eternal life and were shut up under condemnation to death.

LESSON IV.—*God's Eternal Covenant Renewed in Christ.*

JULY 27, 1907.

Questions.

1. Since the penalty for sin is death, why did not Adam's life terminate the day he sinned? 2 Peter 3:9. Note 1.

2. In harmony with this what promise was given? Gen. 3:15.

3. Who is this promised seed? Gal. 4:4; 3:16.

4. Whose place did Jesus take? 1 Cor. 15:45, 47.

The offerings for this quarter go to the most needy fields.

5. Did he render the obedience which God required of Adam? John 15:10.

6. What has God given Christ to be for the people? Isa. 42:6. Note 2.

7. Under God's covenant, to whom was the earth originally committed? Gen. 1:26, 27.

8. In whom is its dominion to be re-established in the renewal of this covenant? Isa. 49:8-10. Note 3.

9. Since Christ is our substitute in renewing God's covenant with us, what does he become to us? Jer. 23:6; 2 Cor. 5:21.

10. What was the object of this plan of substitution? 2 Cor. 5:18-20.

11. When one is reconciled to God in Christ Jesus, what condition is restored? Rom. 5:1.

12. How extensive is God's plan for re-establishing peace? Col. 1:20; Eph. 1:10.

13. What must we conclude from these facts? *Ans.*—That God has one eternal, universal covenant, the center of which is His law, and also one universal plan for renewing this covenant when it is broken, in Christ Jesus, and that is the Gospel of Christ.

Notes.

1. That day the sentence of death passed upon Adam, and he did lose eternal life. God permitted him to retain a physical life, which he had completely forfeited until the plan of salvation could be submitted to him, and he avail himself of its provisions if he would choose to do so. So every sinner has forfeited the life he has, and is *dead* in trespasses and sins; but God gives time to repent and accept the salvation He has provided.

Nine-tenths of the women of India never heard of a Saviour. Prayerfully consider the unentered fields.

2. God says He will give Christ for the covenant of the people, that is, Christ would furnish the people's part of the covenant. God requires of the people perfect righteousness, but all have failed, so Jesus came to stand in our stead and furnish what we have failed to furnish, and thus to renew the broken covenant in Himself and with the people in Him.

3. If Adam had been faithful to God, the earth with all its Edenic beauty would have been established in him. Isa. 49:8, and on, shows that Christ, by performing the people's part of the covenant, will bring back the condition which always accompanies perfect righteousness, and thus in the second Adam the renewed earth will be established by the renewal of the covenant. The covenant thus renewed is called the new covenant. New in the Bible often means *renewed*, as new heaven, new earth, new moon, new heart, etc.

LESSON V.—Steps in Renewing the Covenant.

AUGUST 3, 1907.

Questions.

1. How was God's covenant broken by Adam? Gen. 2:17; 3:6.
2. What led Eve to disobey? Heb. 11:6, 7. Note 1.
3. What, then, must God require of man in renewing the covenant? Mark 1:15. Note 2.
4. What was necessary for the life and development of faith? James 2:18-20. Note 3.
5. What was the means established by the Lord whereby men might express their faith in His promise? Heb. 11:4.
6. By what ordinances do we express our faith in the same promise? Acts 2:38; 1 Cor. 11:23-25. Note 4.
7. What is done for the person who thus exercises faith in Jesus? Rom. 3:24-26.

We expend sixty per cent. of our efforts upon four per cent. of our field.

8. When his sins are remitted by faith, what is imputed to him? Rom. 4:22-24.

9. How does faith work? Gal. 5:6.

10. How do we show that we love God? 1 John 5:3.

11. In order that we may keep His commandments, what has God promised to do in making the new covenant with us? Jer. 31:33.

12. Who is a perfect representation of the new covenant? Ps. 40:7, 8.

13. Who knows the righteousness, or will, of God? Isa. 51:7; Rom. 2:18.

14. After we, by repentance and faith, have yielded obedience to God, what more must be done for us? Acts 3:19.

15. Has God promised to do this in the new covenant? Jer. 31:34; Heb. 10:16, 17.

16. Name the steps on man's part in the renewing of the covenant? Note 5.

17. Name the steps on God's part in dealing with each case? Note 6.

Notes.

1. Satan deceived Eve and led her to distrust God so that she fell through unbelief.

2. Since man fell by a disobedience which was the outgrowth of a lack of faith in God, it must be evident that man can be reinstated only by an obedience which is the outgrowth of faith in God.

3. Life must find expression, so a living faith must be expressed in some way. If no expression is given, it will die; but if it is exercised, it will grow.

4. Since the covenant is renewed in Christ by faith, we conclude that any divinely appointed ordinance which expresses faith is for the time being a part of the new covenant, or is a step in the renewal of the covenant. Before the death of Christ,

The needs of the cause of God are world-wide.

sacrifices and offerings constituted the appointed way of expressing faith in a coming Saviour. So now the Lord's Supper, and baptism are the appointed ordinances by which we show our faith in a Saviour who has died, risen, and is coming again; and the former ceremonies sustained then the same relation to the new covenant that the latter ceremonies do now. Faith may be expressed in other ways, but in no case could these be a substitute for those appointed by God.

5. The steps of a man in entering the new covenant are:

- (a) Repentance toward God, including a confession of, and a turning away from, sin.
- (b) Faith in Christ as expressed in God's appointed way, and thereby receiving the righteousness of God;
- (c) This faith working by love and leading the man to obedience.

6. On God's part, the steps are:

- (a) Accepting man's repentance and faith in Christ, forgiving sin, and imputing to him God's righteousness.
- (b) Writing His law in the man's heart by the Holy Spirit so that the man can keep His commandments.
- (c) Eventually in the judgment blotting out the record of sin from the books of heaven.

LESSON VI.—Letter and Spirit of the New Covenant
AUGUST 10, 1907.

Questions.

1. Of what are we made ministers? 2 Cor. 3:6.
2. What two things of the new covenant may be ministered? What is the result of each ministration? Same reference.
3. Upon what was this ministration of death, or the letter, written? 2 Cor. 3:7.
4. What, then, is the letter of the new covenant? Deut. 4:13; 10:4. Note 1.

“Lift up your eyes and look on the fields; for they are white already to harvest.”

5. As co-laborers with Christ in the new covenant, are we then to minister life or death to the children of men? Luke 9:56.

6. What is the primary object of the law? Rom. 7:10, first part; 10:5.

7. But what is the law found to be to us? Why? Rom. 7:10. Note 2.

8. If we are not to minister condemnation and death, which come by the law, of what use is the law in preaching the Gospel to sinners? Rom. 3:19; Matt. 9:12, 13.

9. When men acknowledge themselves sinners, what can we then minister to them and with what results? Rom. 8:2.

10. What law is this? Rom. 8:7; John 15:10. Note 3.

11. What will then pass away? Rom. 8:1.

12. What will be fulfilled in them if they walk after the spirit? Rom. 8:4.

13. What will be condemned in them? Rom. 8:3.

14. Where will that now be written which before was written on the tables of stone? 2 Cor. 3:3.

15. In what covenant will they then be? Heb. 8:10.

Notes.

1. The letter of any covenant is that which defines the terms of the covenant. The letter of a covenant for the building of a house is the plans and specifications of the house, together with the reward or penalty for the compliance or failure. The letter sets forth that which the contracting parties are to perform. To one who has failed to comply, the letter points out that failure and can only bring condemnation, and under God's covenant, death. Hence the letter ministers only death to the sinner.

Prayerfully consider the unentered fields.

2. The object of the law is life; but life can only result from perfect obedience to it. Prov. 12:28. Hence the law describes a perfect righteousness. But we have all sinned, so that the law which was ordained to life, we find to be unto death. A perfect law can only condemn imperfection.

3. Christ was baptized with God's Spirit (Matt. 3:16), by whose power He kept for us God's law while here with us in human sinful flesh. And it is through His obedience we are enabled by God's Holy Spirit to also keep the same law that Jesus kept. Then this same law which before ministered death, becomes the law of life—"the law of the Spirit of life in Christ Jesus." Rom. 8:2.

LESSON VII.—The New Covenant—Covenant of Liberty.

AUGUST 17, 1907.

Questions.

1. What is the bondage brought to view in the Scriptures? John 8:34.
2. Who alone can make us free? John 8:36.
3. Are there others who promise liberty? What is their condition? 2 Peter 2:19.
4. Did Satan promise greater liberty when he led Eve to break God's covenant? Gen. 3:4, 5.
5. But what was and is always the result? Rom. 6:16.
6. Who are free, and how? Gal. 4:31, 28, 23.
7. When thus made free what are we admonished to do? Gal. 5:1.
8. What in Christ makes us free? John 8:36, 32.
9. How did the psalmist say he could walk in freedom? Ps. 119:45.
10. What is the law of liberty? James 2:8-12.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

11. How do we attain the truth which is in Christ? 2 Cor. 3:17, 18.

12. What will occur if we do not stand fast in liberty? Gal. 5:1.

13. What is the yoke of bondage? Note.

14. In order then not to be again entangled in the yoke of bondage, what must be fulfilled in us? Rom. 8:1, 4.

15. What was the manner anciently of confirming a covenant of liberty? Jer. 34:8-11, 18.

16. When God confirmed His covenant with Abraham, what was done? Gen. 15:5, 8-10, 17.

17. What did this divided sacrifice represent? *Ans.*—It represents our Sacrifice who is both Son of God and Son of Man, or Immanuel.

18. How do we find liberty? John 8:36; Rom. 8:1, 2.

Note.

The bondage is sin or transgression of the law. Christ alone can save the sinner, and make him righteous or obedient. When a man assumes by his own works to make himself righteous, he is taking upon himself an obligation that he can never bear. The more one seeks to justify himself by his own acts, the more he becomes entangled in the yoke of bondage, or sin. Any theory or system which seeks righteousness by works is but a yoke of bondage.

LESSON VIII.—*The Covenant of Bondage.*

AUGUST 24, 1907.

Questions.

1. What covenant is contrasted with the covenant of liberty by the apostle Paul? Gal. 4:21-24.

“There shall be delay no longer”—our confidence.

2. What three things does he introduce as illustrations of the covenant of bondage? Gal. 4:22-25. Note 1.

FIRST ILLUSTRATION—HAGAR AND ISHMAEL.

3. What had God promised Abraham? Gen. 12:2, 3; 13:16.

4. What question arose in Abraham's mind concerning God's promise? Gen. 15:2, 3.

5. With what words did God repeat the promise? Gen. 15:4, 5.

6. What was the result of Abraham's effort to fulfil God's promise? Gen. 16:4, 5; Gal. 4:22, first part; 23, first part; and 25, last part.

7. How will the children of the covenant of bondage feel toward the children of the covenant of liberty, and what will be the final result? Gal. 4:29, 30.

8. What do we learn from this illustration about the covenant of bondage? Note 2.

SECOND ILLUSTRATION—SINAI AND THE ISRAELITES.

9. What was the attitude of Israel toward God from Egypt to Sinai? Ex. 14:11, 12; 16:2, 3; 17:2, 3. Note 3.

10. What proposition and promise did God make to them at Sinai? Ex. 19:5, 6.

11. What did God set before them as a principal part of the covenant? Ex. 20:1-17.

12. What did the people say when Moses submitted the matter to them? Ex. 19:7, 8; 24:3, 4, 7.

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

13. How was this covenant then confirmed? Ex. 24: 4, 8. How long was it kept by them? Ex. 32: 4-8.
14. What does God say of this covenant? Heb. 8: 7.
15. Where was the fault? Heb. 8: 8, first clause.
16. In what respect is the second or new covenant with the house of Israel better? Heb. 8: 6, last part.
17. Upon whose promise did the first depend? Ex. 19: 8; 24: 3, 7.
18. Upon whose promise does the second depend? Jer. 31: 33, 34; Eze. 36: 26, 27. Note 4.
19. What do we learn from these illustrations about the old covenant? Note 5.

Notes.

1. In Gal. 4:22-28 Paul gives three illustrations of the covenant of bondage; namely, Hagar and Ishmael, Mount Sinai and the Israelites, and the Jerusalem of Paul's day with its people.

2. From the illustrations here given we learn:

(a) That this covenant is after the flesh.

(b) That it is a substitution of man's works for God's works, or man trying to help God fulfil His promise.

(c) That it is an effort on the part of man to provide for his own salvation.

3. In all the murmuring of the children of Israel there was a spirit of criticism of God's dealings with them. A murmur always suggests the idea that the complaining one could suggest an improvement. "I could do better than that myself" is the under-current of all complaining. So when they reached Mount Sinai God endeavored to teach them their weakness by giving them a chance to show just what they could do.

4. The promised results are the same in both covenants, but the compliance on the part of the people in the first covenant rested upon the promise of the people. "All that the Lord hath said, we will do and be obedient," was the promise. Man's promise was not good. But in the second the compliance rests upon the promises of God. "I will write the law in your hearts. I will take away the heart of stone and give a heart of flesh. I will give you My Spirit. I will cause you to walk in My statutes. I will remember your sins no more." These are the

Nine-tenths of the women of India never heard of a Saviour.

better promises upon which the second is established, and they are all good, for they are the promises of God. All we have to do is to accept them and we find them to be yea and amen in Christ Jesus. Notice, also, that the second has the advantage of the promise of the forgiveness of sin, which does not appear in the first at all.

5. From these illustrations we learn:

- (a) That the old covenant is simply man's effort to keep God's commandments, and
- (b) That man's promises are of no avail and only deepen the bondage of sin.

LESSON IX.—The Covenant of Bondage (Concluded).

AUGUST 31, 1907.

Questions.

THIRD ILLUSTRATION—JERUSALEM AND ITS PEOPLE.

1. What were the Jews in Paul's day following after?
Rom. 9:31.
2. Why could they not attain it? Rom. 9:32.
3. Were they earnest in their efforts? What did they lack? Rom. 10:2.
4. Of what were they ignorant? What were they trying to establish? Rom. 10:3.
5. At what did they stumble? Why? Rom. 9:32, 33. Note 1.
6. What two persons brought an offering to the Lord? Of what did each consist? Gen. 4:3, 4.
7. What was the result in each case? Why? Gen. 4:4-7; Heb. 11:4. Note 2.
8. If one seek salvation by a covenant of works, what is he debtor to do? Gal. 5:3. Note 3.
9. When man plans to gain salvation by his own works, what does he forfeit? Gal. 5:4, 2.

The offerings for this quarter go to the most needy fields.

10. Who, then, are in the covenant of bondage? *Ans.*
—All who are not justified by faith in Jesus.

11. When does the covenant of bondage pass away?
2 Cor. 3:16, 17. Note 4.

Notes

1. The Jews were trying, by their own works, to establish their own righteousness, and like all others who trust in morality for justification, they were too proud to acknowledge their own helplessness, and to submit to receiving righteousness by simple faith in Jesus, and so they stumbled. In this illustration we have the same fact; namely, man seeking justification by his own works, and man seeking to provide his own salvation.

2. In Cain and Abel we have the first recorded illustration of the two covenants. Both brought an offering. One, a tiller of the soil, brought the fruits of his labor. The other brought an offering in faith. The results show that while man's work left Cain in bondage of sin, faith gave Abel liberty. And so it is to-day; the child of bondage hated the child of liberty and slew him. Would you know why? Read 1 John 3:12.

3. If one seek to be justified by works, he must be able to show that he never has sinned, for just one sin would condemn him.

4. Many think the old covenant of bondage passed away at the cross. The death of Jesus provides for its passing away, but it only passes away with the individual when the Spirit of God enters the heart by faith. Then the covenant of liberty takes its place. So the ministration of death, or condemnation of the law in 2 Cor. 3:7. This passes away when the sinner accepts Christ. The veil of unbelief is taken from the heart and the heart turns to the Lord (verses 14-16); then comes liberty. Too many expressions in the Scripture are placed at the death of Christ, when in reality they are matters of Christian experience, applying at all times in the world's history where faith is found, so that Abel, Abraham, and the psalmist before the death of Christ could walk at liberty by faith equally with Paul, John, and the Christian of to-day; hence, a Jew and a Gentile before the cross, if both came into Christ Jesus, would be just as fully and completely one as two such persons in Christ are to-day.

“The Advent message to the world in this generation”—our watchword.

LESSON X.—*Other Names Applied to New Covenant.*

SEPTEMBER 7, 1907.

Questions.

INTRODUCTORY NOTE: We have found that the new covenant centers in Christ, and to accept Him by faith is to keep the new covenant. The preaching of Christ is the Gospel, so that by the preaching of the Gospel, the new covenant is set before men.

1. What did God set before Abraham? Gal. 3:8.

2. Did Abraham believe God? With what result? Gal. 3:6.

3. In 'whom is the Abrahamic covenant confirmed? Gal. 3:17, first part. How do we become partakers of the blessing with Abraham? Gal. 3:9.

4. Whose children are we if we take hold of Christ by faith? Gal. 3:29, 7. Note 1.

5. What invitation is given to all? Isa. 55:1, 2.

6. Is this a Gospel invitation? *Ans.*—Yes, because it invites men to come to Christ.

7. What does God say He will make with those who heed it? Isa. 55:3.

8. What is the blood of Jesus called? Matt. 26:28.

9. How is it spoken of in Hebrews 13:20, 21? Note 2.

10. What is the Gospel sometimes called? Rom. 10:15.

11. What comes to one who is justified by faith? Rom. 5:1.

12. Give another name for the children of God. Matt. 5:1.

13. What covenant is connected with God's mercy? Eze. 34:25; Isa. 54:10.

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

14. When the law is written in the heart so that one loves it, what follows? Ps. 119:165. Note 3.

Notes.

1. Since the children of Christ are the children of Abraham and partakers of the blessings of the Abrahamic covenant, we conclude that the term "Covenant with Abraham" is simply another name for the new covenant.

2. The term "Everlasting Covenant" is only another name for the new, or renewed covenant.

3. Thus we see that these terms are all applied to one and the same covenant, but in each one it is viewed from a different standpoint. From the standpoint of God and those beings who have never sinned, it is God's everlasting covenant; from the standpoint of sinners saved by faith, it is the new or renewed covenant; from the standpoint of an Israelite, it is the Abrahamic covenant; from the standpoint of the strife and confusion of sin, it is the covenant of peace.

LESSON XI.—*Confirming the Covenant.*

SEPTEMBER 14, 1907.

Questions.

CONFIRMED OF GOD IN CHRIST.

1. In whom was the new covenant confirmed to Abraham? Gal. 3:17.

2. What two beings were united in the confirmation of this covenant? Same reference.

3. What counsel exists between these two? Zech. 6:13.

4. What offer was made by the Son? Heb. 9:14; Eph. 5:2.

5. Was this substitute accepted by the Father? 2 Cor. 5:21; Isa. 53:10.

We expend sixty per cent. of our efforts upon four per cent. of our field.

6. What was the purpose of the Father in permitting this substitution? Col. 1:19, 20. Note 1.

CONFIRMED WITH THE SINNER.

7. In what words was this covenant set before Abraham? Gen. 12:2; 17:7, 8.

8. How was the inheritance to come to Abraham? Gal. 3:18.

9. How did Abraham take hold of this covenant? Gal. 3:6; Rom. 4:20-22.

10. How did Abraham manifest his faith? James 2:22. In order to give strong confidence, how did God confirm the promise? Heb. 6:13-18.

11. How may all sinners take hold of this covenant of promise? Gal. 3:9, 14; Rom. 4:16, 22-25. Note 2.

12. What did God demand of Abraham in renewing the covenant? Gen. 17:1, last part.

13. What did he set before him as the source of his strength in doing this? Gen. 17:1, first part.

14. As we have found, the renewing of the covenant calls for the writing of the law in the heart, so as to lead to obedience; was this accomplished for Abraham? Gen. 26:5.

15. Does the Bible speak of the confirming of this everlasting covenant with others? Dan. 9:27.

16. What do all become who take hold of Christ? Gal. 3:29.

17. What will the children of Abraham do? John 8:39.

Notes.

1. By these texts it will be clearly seen that Christ, in counsel

“There shall be delay no longer”—our confidence.

with the Father, offered Himself as a substitute for man, that God accepted this offer, and thus the new, or renewed, covenant was confirmed of God in Christ by promise; Christ bringing to man the righteousness man failed to furnish, and meeting the penalty which man had incurred by sin.

2. By these texts we see that the new, or renewed, covenant was confirmed between God and Abraham in Christ, by promise on God's part, and by faith on Abraham's part. In exactly this way it was, and is, confirmed with every sinner, whether before or since the cross.

LESSON XII.—*Ratification of the Covenant.*

SEPTEMBER 21, 1907.

Questions.

INTRODUCTORY NOTE: We have found that the covenant was confirmed of God in Christ; the Son to furnish a perfect obedience and to meet the penalty for man. When this is done, then the covenant must be ratified, first between the Father and Son, and second, between the Father and each individual who is found in Christ.

1. Did Christ lead a sinless life in the flesh? 1 Peter 2:22; Heb. 4:15.

2. What did He suffer in man's stead? Gal. 3:13, 14; 4:4, 5.

3. Immediately after His resurrection what homage did He refuse? Why? John 20:17.

4. For what purpose did He ascend to the Father? Note 1.

5. What did He present before God? Heb. 9:14.

6. What was the purpose of this? Note 1.

7. What incident, upon His return to earth, shows that the Father had accepted the sacrifice. Matt. 28:9.

Prayerfully consider the unentered fields.

COVENANT RATIFICATION WITH EACH SINNER.

8. What is required of those who abide in Christ?
1 John 2: 6.
9. How can we thus walk? 1 John 5: 4.
10. As we thus walk in Christ and overcome the world, what takes place in our hearts? Heb. 10: 16, 17.
11. In connection with what event will the final blotting out of sin take place? Acts 3: 19, 20.
12. By virtue of what are sins blotted out? Heb. 9: 22, 23.
13. In this act of blotting out sins, what takes place? What is the condition of the one for whom this is done? Note 2.
14. What work will then cease? Why? Heb. 8: 11.
15. What will be the relation thus ratified? Heb. 8: 10, last part; Rev. 21: 7.

Notes.

1. "Jesus refused to receive the homage of His people until He knew that His sacrifice had been accepted by the Father, and until He had received the assurance from God Himself that His atonement for the sins of His people had been full and ample, that through His blood they might gain eternal life. Jesus immediately ascended to heaven and presented Himself before the throne of God, showing the marks of shame and cruelty upon His brow, his hands, and feet. But He refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted.

"He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

glory, His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interests with theirs, and advocating, with a love and constancy stronger than death, their rights and titles gained through Him.

“God’s answer to this appeal goes forth in the proclamation: ‘Let all the angels of God worship Him.’ Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and reechoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through Him, its Representative and Head. Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that He will make a man ‘more precious than fine gold, even a man that the golden wedge of Ophir.’ All power in heaven and on earth is now given to the Prince of life; yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and glory. Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with Heaven, and finite man with the infinite God.”—“*Great Controversy*,” (Old Edition) Vol. 3, pp. 202, 203.

2. When the name comes up in judgment and the sins are thus blotted out, there is removed the last vestige of separation between God and the sinner. In this act the new covenant is ratified between God and the individual. The covenant relation broken by sin is thus fully restored, and the redeemed stand before God as though they never had sinned.

LESSON XIII.—*The New Covenant and Its Possessions.*

SEPTEMBER 28, 1907.

Questions.

1. What was man’s possession before God’s covenant was broken by sin? Gen. 1:26-28, 31.

“*The Advent message to the world in this generation*”—our watchword.

2. What passed over the earth as the result of man's sin? Gen. 3:17, 18.
3. What does God invite us to behold? Rev. 21:5.
4. What will then be passed away? Rev. 21:4.
5. What statement is made about the overcomer? Rev. 21:7. Read margin.
6. What is included in this? Rev. 21:1.
7. To whom was the whole earth promised? Rom. 4:13.
8. For what did Abraham ask a sign? Gen. 15:7, 8.
9. What was the proof, or sign, given by Jehovah? Gen. 15:9, 10, 17. Note 1.
10. Was there an experience and a promise to Abraham's seed in which he (Abraham) should have no part? Gen. 15:13-16.
11. To what seed did this refer? *Ans.*—To the natural seed and their experience in Egypt.
12. Did God make a covenant with Abraham concerning this seed? What was this covenant? Gen. 15:18-21.
13. Was this fulfilled? If so, when? Neh. 9:7, 8. Note 2.
14. Describe some of the glories of the earth made new. Revelation 21.
15. Under what covenant will we live in the new earth? Note 3.
16. What was the sign of creation under God's covenant at the first? Gen. 2:1-3; Exodus 20.
17. What will be the sign of the recreation under God's covenant renewed? Isa 66:22, 23.

Notes.

1. Abraham asked for a sign by which he might know that he would inherit the land. God told him to prepare a sacrifice, which he did, cutting the sacrifice in two and separating the parts. Then the sign was given in the smoking furnace and the lamp of fire passing between the pieces,—“symbols of the divine presence,” confirming the covenant with Abraham. See “Patriarchs and Prophets,” page 137. These two symbols represent the two manifestations of God’s power in carrying out the promises in the new or Abrahamic covenant. First, the “burning lamp,” representing the work of the Holy Spirit in searching out sin, in purifying and refining the hearts of men, and thus developing the true seed who are heirs of the promise. Secondly, “the smoking furnace,” representing the power of God in the destruction of sin and sinners, and the cleansing of the earth, thus preparing the possession for the seed.

A little later God gave Abraham a practical illustration of the one sign when he beheld the destruction of Sodom, etc., and saw the smoke ascend “as the smoke of a great furnace” which destruction was ever to stand before the world as a type of the destruction of the wicked; but notice that the righteous were first saved out of it.

2. The same day that God made a covenant with Abraham for the future possession of the whole earth, He also made a covenant with him that his seed should possess the land of Canaan, and this was literally fulfilled under the reigns of David and Solomon when the dominions of Israel were co-extensive with the description given in Gen. 15:18-21, and extended from the river of Egypt to the great river Euphrates. Thus this experience of the natural seed became an imperfect illustration (imperfect because of the sins of the natural seed) of the future possession of the whole earth by the spiritual seed. Thus the children of Israel did not take possession of the land of Canaan under the covenant made with them at Mount Sinai, as some suppose; but under this provision of the covenant with Abraham concerning the natural seed. This, God fulfilled by giving them possession of all the land He had promised, and separating them from all the other nations of earth, and continuing these conditions in spite of their sins, until the promised Messiah appeared. Then this special phase passed away, and that people was no longer the separate chosen people of God; and with this phase ceased all those types, symbols, ordinances, and ceremonies which in any way prefigure the first advent of Jesus.

“The Advent message to the world in this generation”—our watchword.

Upon the question of the two promises and the two lands of promise, read "Patriarchs and Prophets," pages 472-477.

3. The renewal of the covenant involved the renewal of man and his inheritance. When this is done, the covenant will be fully renewed. Then the renewed, or new, man with the law of God in his heart, will live in the renewed, or new, earth under this renewed, or new, covenant throughout eternity.

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(Continued from page 32.)

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